

# The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

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Thursday, March 4, 1920.

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# The Australian CHRISTIAN

Thursday, March 4, 1920.

Vol. XXIII., No. 9.

## Strikes.

Our readers will note a reduction in the size of the "Christian" this week. We and they are indebted to the Austral Publishing Co. for the earnest endeavors which make an issue possible. The week that saw the close of the shipping engineers' strike saw the beginning of one on the part of the printers' employees. Such things are but part of the great world unrest, and of the extraordinary international race between high prices and high wages. We would like to think that some day industrial relationships will be so Christianized as to make strikes impossible and yet give all their reasonable share. Our readers may depend on the publishers doing their utmost for the "Christian." We hope that the present trouble will soon pass. If the worst happens, our readers will oblige us by accepting an assurance that the editor has not gone on strike.

## "Jerusalem News."

Through the kindness of Miss Jerrems, of Swanston-st. church, we have had the pleasure of perusing the first four numbers of the "Jerusalem News," the first daily paper in the Holy City printed in the English language. These were forwarded by Field Marshall Viscount Allenby, who took Jerusalem from the Turks, to his uncle, Mr. Cain, of Malvern. The "Jerusalem News" is an American paper, founded by Elizabeth M. McQueen and edited by W. D. McCracken, M.A. Field Marshall Allenby had a greeting in the first issue, saying: "I offer you my sincere congratulations and my hearty wishes for the success of your enterprise. I note that the date of its first appearance is the anniversary of the taking of Jerusalem, a day of happy augury." The American Consul, in a congratulatory word, says: "The Occupation" has brought the English tongue into a prominence which it never had before. This is evident from the fact that parents have been so insistent upon their children learning the English language that in many schools the study of English has been added to the curriculum. It would appear, therefore, that there is an exceptional opportunity for an English paper in this community."

Religion and race must make us deeply interested in this most significant publication. We shall all wish the editor much success in his avowed aim. "The Jerusalem News," he writes, "will support the constituted authorities in their righteous endeavor to restore the ancient glories of Jerusalem, to preserve the health and increase the happiness of the whole population, irrespective of race or religion."

## Honors for the Brave.

An anonymous friend has kindly forwarded to us the following clipping from the daily papers:—"London, February 25. A belated award of the Distinguished Conduct Medal has been made to Troopers N. C. Halliday and J. N. Smyth, of the Ninth (Vic. and S.A.) Light Horse for a daring feat. They were preparing to mount at the relay signal station at Phanash, Egypt, in October, 1918, when they discovered 87 of the enemy hidden in a wadi. The Turkish officer was mounted, and carried an automatic rifle, but Halliday and Smyth, facing bomb fire, rushed him, captured the rifle, seized the pistol, and began firing. This so astounded the enemy that the whole 87 surrendered." The Trooper enemy that the whole 87 surrendered." The Trooper N. C. Halliday referred to is Norman G. Halliday, a member of Grote St. church, S.A., now a student of the College of the Bible. Another of our College students, Bro. Daniel Wakeley, of Sydney, received the Military Medal for conspicuous gallantry and devotion while engaged in his duties as stretcher

bearer. Different parties of bearers were shot down while bringing in wounded soldiers. Bro. Wakeley went out again and again to rescue the men, and was the only one out of a couple of dozen stretcher bearers to get safely through the ordeal.

## Power of Prayer Recognised.

The following interesting story of the capture of Jerusalem was told at a Salvation Army social by Sir Henry Galloway, Governor of South Australia. We take the report from "The Victory." "General Sir Edmund Allenby, now Field Marshall Viscount Allenby, who defeated the Turkish and German armies in successive battles in Egypt and in Palestine, found himself near the walls of Jerusalem. He was determined he would not damage that holy place, so he telegraphed to the Government at home and asked for instructions. The reply from the Government, however, did not help him very much, for they telegraphed back to the General to do what he thought best. General Allenby, however, was not satisfied, and so he telegraphed to the King, and the King replied to him to make it a matter of prayer to God. General Allenby was not only a great general, but a Christian gentleman, and he assembled his staff and other of his troops, and they put the matter before God in prayer. Before the prayer was finished, an orderly rode with a telegraphic message to the C.O., saying they had received a flag of truce, and that the city had surrendered. Well, now, the critics and cynics smile, and say that is a wonderful coincidence; but I am old-fashioned enough to say that the surrender of the city was a direct answer to prayer. The whole thing might be a story taken out of the Old Testament. Next day, General Allenby entered the city. He promptly placed guards at the holy places, so that no vandalism should occur."

## The International Mind.

"The International Mind in 1919" was the subject of Dr. Clifford's New Year address at Westbourne Park Chapel, London. He revelled in the subject, and his review of the international situation was a masterpiece of condensed detail and acute generalisation. There were shadows on the picture. The powerful causes at work during the war were still damaging the health and morals of the people. The churches were disappointed. The expected return of the demobilised soldier did not bring him within their influence as they expected, and generally speaking he shared in the anxiety and fear with which we looked into the future. Nor did the new Parliament bring rest and hope. It was a hard case to diagnose, and misjudgment is easy; but when they were fair to the "Victory Parliament" and credited it with every merit claimed by the most generous judgment, it could not be affirmed that the atmosphere created by the election was helpful to the troubled nation.

But Dr. Clifford turned with pleasure to the chief fact of the year, and which would be its distinctive mark for generations—the birth of the international mind. They were living in a renaissance, a great rebirth of mind such as followed the revelations of life made in the days of the Crusaders, the expansion of soul due to the discovery of America, and the liberation that followed the uprising of the "monk that shook the world." That was the privilege of the young people. Let them rise to its importance! He summed up the characteristics of the Renaissance of 1919 as:

(1) Its internationality of outlook and point of view;

(2) Its international solution of local, and even parochial, problems;

(3) Its international interpretation and application of politics;

(4) Its international judgments on religion and religious institutions;

(5) Its recognition of international obligation with regard to the extinction of the world's evils; and

(6) Its insistence on practical universal Brotherhood.

## Pigmy Philosophy.

A shrivelled insect of the aphid tribe,  
Whose four score hours had left him weak and old,

Sat thoughtful on a sweet and juicy peach,  
And thus addressed his juniors at his feet:

"My friends, I've passed long hours in serious thought

On things that were and are, and are to be;  
I've formed conclusions of undoubted worth  
Concerning worlds and astronomic things.

"Cast up your eyes, behold and see the orbs  
Arranged on branches orderly and straight;  
These may be worlds like ours and may contain  
Aphes or insects quite as wise as we.

"And in the distance, millions of miles,  
There may be systems just the same as this,  
With leaves and branches, scores of ruddy worlds  
As sweet to live in, beautiful to see.

"Some say a great designer planted them,  
But that I cannot tell, and do prefer  
To think that chance has done it all for us  
Fortuitous and lucky for our tribe."

Thus said the sage, and pointing to their feet,  
He talked of geologic themes of yore:

"I've studied, too, the things beneath the ground—  
Investigated down a mile and more,  
And found a mine of nectarinal juice.

I've read our history in the tegument  
Of this great orb; it lived a thousand hours,  
And will endure at least a thousand more.

Under this tegumental skin, I trow,  
Is never-ending pulp, for I have gone  
Ten thousand yards below." But as he ceased,  
A hideous maggot stalked upon the scene,  
With head erect, and fiery eyes aglow.

Said he: "Great sage, your argument is good,  
But sad to state your facts are much astray.  
In my researches for the truth, and food  
I wandered to the pole and there I found  
A softer soil that I could penetrate.

I excavated quite three thousand miles,  
Until I met a substance strangely hard,  
I could not cut it, but I travelled round,  
And meeting once again the same old track,  
I reached at length the point from whence I came.

This world is not a mass of jelly pulp,  
But holds within a hard and solid thing  
Impenetrably dense and all of stone."

The sage was silent and the crowd dispersed.  
Then tripping down among her father's trees  
There came a child with crimson glow of youth;  
And as she paused before this lovely peach,  
She touched it where the aphid sage reposed.

The sage expired; and falling down, the fruit  
Was crushed and brought to view, already split.  
The peach stone with its juicy kernel seed,  
Prospective parent of a thousand "worlds."

—Alan Price.



# Christian Unity.

T. H. Scambler, B.A., Dip. Ed.

Unity is more than desirable, but truth cannot be sacrificed to attain it. Unity in error would be a curse, and not a blessing. Nor can the freedom where-with Christ hath made us free be sacrificed.

Everywhere is heard to-day a call for the reunion of Christendom. God's people have come to recognise that if the church is to meet her present-day task successfully, she must be united. The demand, let it be noted, is quite a modern one. One hundred years ago, to raise a voice to plead for Christian Unity was to provoke bitter opposition. In the memory of many of us who are yet young, there linger recollections of the unpopularity of a plea for union in days not long past. But a change has come. The union for which our Saviour prayed is seen to be one of the chief concerns of the church, and rare indeed is it to hear a defence of the divided state of the churches—a condition which we believe has been their weakness and their shame.

## Rome's plan of union.

Our Roman Catholic friends have expressed themselves on the question of church unity as it appears to them. They glory in a system which presents a striking contrast to the divided condition of Protestant Christendom. They claim that the church was established by Christ with unity of faith and government, and that it so continues to this day. The unity of their church is exalted by them into an argument for its divine origin. It is difficult for us, differing as we do on so many fundamental things, to find a way of approach to a fraternal discussion of the question. We are denied the right to go to the Word of God, for the Church of Rome maintains that no man has a right to judge for himself of the true meaning of the Bible. The Council of Trent, whose decisions on doctrines, morals and discipline are held sacred by all Roman Catholics, decided "in order to restrain petulant minds... that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his sense of them contrary to that which hath been held, and still is held, by the Holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ." If such a decision could be regarded as peculiar to the age that gave it birth, and if the church could meet its problems in the spirit of the day in which we live, we might find a common basis. But when it is insisted that the Roman Catholic Church is anxious for unity only with an unequivocal acceptance of the church's doctrines; when it is said that all must acknowledge the one supreme teaching authority and submit to its decisions, a barrier is raised which free people will not attempt to cross. Why, when we dissent from the statement that Christ built his church on Peter as the foundation stone, should we be charged with wresting the Scriptures which declare the foundation is Jesus Christ? Why, when we disagree with the claim that there must be a visible head of the visible kingdom, should we be denounced as untrue to the Word which asserts that the kingdom cometh not with observation?

## Unity in truth, not in error.

We may remark that unity is not necessarily so desirable that all things else must be sacrificed thereto. Unity in error is a curse and not a blessing. The autocratic powers of Central Europe have taught us the value of unity in waging war, but we do not therefore seek to adopt the spirit of the Central Powers. We need Christian Unity, but we must first be sure we are Christian. We are told that certain people went apart in the sixteenth century from the Roman Catholic Church, which still stands where it stood then, and where it had always stood. In those days divisions began, and they are going on still. We need not, of course, stay to criticise the claim for continuous unity. There have been plenty of evidences of want of unity even within the fold of the great Roman Catholic Church. To this day, while it is

asserted that the church is infallible, it is not agreed just where this infallibility exists. Is it in the Pope, or the councils, or the church universal? It has never been finally decided, even within the church. Once there was a great schism in the church, and there were two visible heads to the church, one Pope reigning in Rome, and the other in Avignon. But that in passing. What we wish to note is that the unity which our friends demand is an external unity—imposed from without. It has been maintained where possible by the use of force, and where that failed, by anathema. But Christian Unity is real and vital. It is from within. It is a unity like that of the human body, as the great apostle shows us. The life principle is the unifying thing. Destroy that, and the unity is worthless. You may embalm the body, and put it in a coffin, to keep it still united, but it counts for little then. The spirit of Christ is the unifying principle in the church, the body of Christ. "Keep the unity of the Spirit in the bond of peace." "There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

## Christian liberty.

Another characteristic of the united church must be its freedom. When you demand "an unequivocal acceptance of the church's doctrines," you shut the door on Christian Unity, and you shut it out. Christianity is freedom, not bondage. "Where the Spirit of the Lord is, there is liberty." Jesus came to set men free from legal bondage. "Ye shall know the truth," he said, "and the truth shall make you free." We must stand fast, therefore, in the liberty wherewith Christ has made us free. If it is to be a choice between unity and freedom, we shall remain free and divided. It is true that when the Reformation began, divisions began. And later reformatory movements have meant more divisions. Our Roman Catholic friends have emphasised unity and sacrificed freedom. The Protestant Reformation has accentuated freedom, and sacrificed unity. The task before the Christian world to-day is to maintain its freedom while it seeks to restore unity. Is this impossible? We believe it can be done, and that the Master's ideals will yet be attained. There is, of course, an essential unity of the children of God which is not visible at all. When one is united to the Lord, whether he be Roman Catholic, Protestant, or what not, he belongs to the "one body," of which Christ is the Head. Real unity is there. But this is not enough. Christ desired a unity among his people that the world might recognise, and by which they would be convinced of his divine mission. He prayed "that they all might be one, as Thou, Father, art in me, and I in thee, that they also might be one in us, that the world may believe that thou hast sent me." There is already a unity of the spirit, but it is not kept in the bond of peace. The glad day for which the church is longing—the day of her union in the common Lord—will come when we have all lost the hateful spirit of sectarianism, when we have become partakers of his Spirit, and when we are content to recognise and submit to one authority—that of the King of Kings and Lord of Lords. God hasten the day!

## Here is a Fine Thought.

Our aim in life should be very high, no matter how narrow our limits in this world. Aim high; live a noble godly life with your eye ever fixed on the purest and best life this world has ever known—Jesus Christ.

That philosopher was a wise man who, boasting of his garden, where he walked and thought, was found by his friends in a very small enclosure.

"Is this your boasted garden—this narrow place?" they queried. "Yes," replied he; "it is not very long or very broad; but, Oh, it is wondrous high." So every life, no matter how hedged in, should be wondrous high. If we have possession of only a little spot of ground, we should own it all the way up to heaven. We should use it all to elevate souls to heaven.—"Gospel Advocate."

## Foreign Missions.

### Shanghai.

We announced a few weeks ago that the Committee had determined to close down the work in Shanghai. Miss Tonkin was asked to take her time in making arrangements for the care of the disciples there. We are glad now to report that a small committee of our own brethren in Shanghai will form themselves into a responsible Board of Management to undertake the supervision of the work hitherto carried on by Miss Tonkin. They will furnish the Federal Foreign Missionary Executive with monthly reports, and the work will still be subsidised to the extent of £15 per month. Our leading co-worker in this new arrangement will be Bro. W. M. Cameron, secretary to the American Bible Society in Shanghai, and brother-in-law to Bro. James Ware, who did a great work for God in that same city. Our Sister Miss Tonkin will remain in China until the work is fully arranged for, and then return to Australia for her well-earned furlough. We are pleased, too, to say that the Committee contemplate a more worth-while move than they have hitherto made in China. Their eyes are on the interior of that great land, and at the present time they are seeking to devise ways and means whereby they may successfully enter in. They will value the prayers of the brotherhood to the end that they may be able to effect that which will honor our Lord and inspire the brethren to unprecedented zeal in this greatest of all works.

## The Call of Pentecost.

Bro. J. Wiltshire, Acting Federal Foreign Missionary Secretary, writes:—

It is some time now since the appeal for a young man to fill the vacancy on Pentecost appeared in these columns, and it is with regret that we find ourselves called upon to break this silence.

For a long time the Committee incessantly laid the need of a worker before our brotherhood in hope that some one suitable and willing might be found. At length, although they knew it would mean a great sacrifice to Bro. Filmer and his devoted wife to accede to their request, the Committee invited them to return to the Island and resume the work which they, a few months before, felt constrained to lay down. Bro. Filmer's reply is to hand, and reads as follows:—

"We much prefer that another man come along to carry on the Pentecost work; but we are not prepared to see the work neglected in the event of a man not being found. So this is my idea. If you can find a man for Banmatmat, well and good. Send him along, and we will go ahead with our present arrangements.... If, however, you cannot find a man, perhaps you could get hold of somebody willing to come down for two years. You need not be so particular in your choice then, neither need a candidate meditate so deeply before committing himself. Possibly one of our young preachers would be willing to come down for a most valuable two years' experience. At the end of our two years here we could go to Australia for our furlough, leave the two eldest children for education, and return to Pentecost. This is the only way I can see out of the difficulty, as workers seem to be so scarce, and we are not at liberty to run away from here at once. If, however, you fail to secure a man for the shorter period we might put the position before Mr. Mitchell, and beg to be allowed off."

We have given you the words of our brother, feeling assured that they will carry more weight than anything we can say. If they should attract the notice of the young man who can find it in his heart to respond to this touching and oft repeated appeal, then may he be swift to communicate that fact to the Federal Secretary.



## Here and There

S.A. Northern District Conference is due on March 18 and 17.

"Everything going well here." This is a cheering word from Burnley, Vic.

We regret to hear of the illness of Mrs. E. G. Warren, wife of the Footscray preacher.

A young man confessed Christ at Doncaster, Vic., last Sunday, W. L. Jones preaching.

Ararat, Vic., reports continued good work. The school steadily grows in numbers and interest.

Colac church and school report good attendances. A visit of Miss E. Jones was much appreciated.

There was one confession at North Auburn, N.S.W., last Sunday, Bro. Mercer preaching. Meetings were good.

Forrestville church, S.A., has secured a block of land. The brethren would be glad of financial assistance.

South Richmond, Vic., is having good times. Bro. E. R. Hillier is the preacher. Two were baptised last Lord's day.

Two ladies confessed Christ at Castlemaine, Vic., last Sunday, Harvest Thanksgiving Day. A happy day was spent.

Bredigo H.M. offering was £10/4/2. Nurse Lily Fitzpatrick is ill with typhoid contracted while nursing other patients.

Williamstown, Vic., celebrated its anniversary on Feb. 22. On Feb. 29, there was one confession, G. T. Black preaching.

Port Pirie church, S.A., has received plans for new building. Estimated cost is £1500. J. Shipway continues to do good work.

Work at West Guildford, W.A., is being well sustained. Bro. Stirling has accepted a further term of engagement as evangelist.

Chandler and Clay commenced a tent mission at Kadina, S.A., last Sunday. The foundations of a new church building are being laid.

Well-attended meetings are the rule at Hawthorn, Vic., where T. H. Scambler, B.A., preaches. Officers for the year have just been elected.

Weekly services, instead of fortnightly as hitherto, are now held at Lake Boga, Vic. Breen, Warren and McDonald have conducted recent services.

J. W. Nicholls wishes brethren interested in Victorian Benevolent Work to be reminded that his address is 8 Edgar-st., Malvern. Pounds are low.

Harvest Festival at Maryborough, Vic. on Feb. 29, was very successful. Bible School and Bible Class are growing. Bro. Young has been somewhat indisposed.

J. Wiltshire, of Mile End, preached at Queens- town, S.A., last Sunday, taking the place of W. C. Brooker, who is still unable to preach. J. Fischer spoke at Mile End.

Bres. Garrett and F. E. Pitman spoke at Nor- wood, S.A., last Lord's day, Bro. Beiler having gone to Strathalbyn. Bro. Oliver Gunn was wel- comed home from active service.

Milang, S.A., H.M. offering reached the splendid sum of £22. Church anniversary on Feb. 22 and 24 was a great success. Breen, E. Hall, T. Hagger and Harshman addressed large audiences.

On Feb. 15, B. W. Manning, of Cottonville, ex- changed with Bro. Warhurst, of Willunga, with happy results. Bro. Cameron gave an appreciated lecture on "Syria and Palestine," at Cottonville recently.

Maylands, S.A., held its half-yearly business meeting on Feb. 18. The church is making an effort to pay off £125 due to Church Extension Committee by March 14. 262 were in school last Sunday.

Two were welcomed into fellowship at Dande- ning, Vic., last Lord's day. These were baptised during the Chandler-Clay mission. Mid-week meet- ing is growing; an Improvement class alternates with Bible class.

The church at Preston, Tas., reports good meet- ings and continued interest.

T. H. Scambler's address is Berkeley St., Haw- thorn, Vic. Phone Haw. 2490.

W. Strongman, Murray Road, Preston, Vic., is now the secretary of the church at Preston.

On Feb. 22 a man confessed Christ at Marybor- ough, Q. Bro. Vanderwolf passed away recently.

Every church report received is noticed in this department. The essential news has been culled.

The Melbourne Chinese church made a special offering of £52/8 for the Glenhuntly new building.

Two were received into fellowship at Newcastle, N.S.W., on Feb. 22. A visit and address by A. J. Fraser were much enjoyed.

There were three confessions at Petone, N.Z., on Feb. 15, Bro. Marshall speaking. A week's mission will be held this month.

A self-denial week was held at Mosman, N.S.W. Proceeds were to go to a fund for installation of electric light, and also to help Home and Foreign Missions.

Hobart work continues to prosper. Bro. S. J. Southgate, who has rendered fine service there, is resigning the work, and is open for engagement on the mainland.

Bro. Waters, after holiday, has resumed work at Wagga, N.S.W. On Feb. 15 a young girl was bap- tised; and two girls from the Bible School confessed Christ on Feb. 22.

G. E. Burns, of Toowoomba, Q., is conducting a month's mission at Roma. During his absence, W. E. Reeve will preach at Toowoomba. The work in the district goes on nicely.

Successful Harvest Thanksgiving services were held at North Croydon, S.A., on Feb. 29. The poor will benefit much by gifts received. A. H. Wilson addressed three gatherings. A girl confessed Christ in the afternoon.

Splendid meetings at Box Hill, Vic., last Sunday, when H. Clark delivered farewell addresses. A promising youth confessed Christ. On March 11, Bro. Clark will be farewellled and Bro. L. C. McCallum welcomed.

Miss E. Jones, missionary elect for India, paid a much appreciated visit to Warrnambool, Vic., and spoke to J.C.E., Bible School and Mission Band, Warrnambool gave £10/10/- for H.M. Offering, £5 more than last year.

Railwaytown, Broken Hill, reports raising nearly £7 for Home Missions. Arrangements have been made to hold combined meetings with the Baptists. Morning meeting is held in the chapel and evening service in the Baptist building.

Rosewood Circuit, Q., progresses. At Townshead there was a good meeting on Feb. 22; two, a mother and daughter, confessed Christ. A fine baptismal service was held at Mt. Walker. At Rosewood one was welcomed into fellowship.

Bro. C. Watt is terminating his work at Invercar- gill, N.Z., at Easter. The officers are negotiating for the purchase of a Methodist church and school building. They would like to hear from a suitable brother willing to take up the work.

H. G. Geinthead is now giving full time to Pahiatus, N.Z., where he resides. Attendances are improving. The school anniversary on Feb. 8 and 9 was a great success. The chapel has been renovated, and electric light installed.

During the month of February A. R. Main has been preaching at Essendon. During the month eight confessed their faith in Christ, five of them last Sunday night. Bro. H. Clark is expected to begin in the new Buckley St. property next Lord's day.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "We desire to gratefully acknowledge the following towards covering loss by recent fire:—Bro. W. Matthews, from members Mile End, S.A., £1/10 (addit.); Bro. C. Stock, Mullumbimby, £3/12 (addit.). We desire to state it is for the loss by fire we ask help. The new expense will have to be borne besides. This church pays its own way, and subsidises the district fund too. No H.M. subsidy is coming this way. The Baptists in this district are receiving help to the extent of £460 this year. The cause here is worthy of help in its time of need."

Parramatta, N.S.W., sends a cheering report. Meetings are well attended, and the Bible School is in good condition.

Bro. Webber, after holidays, again preached at North Sydney last Sunday. Bro. Childs gave a helpful morning address.

The next monthly meeting of the Victorian Officers' Association will be held at Windsor chapel on Mon- day, March 8.

At the close of Bro. Martin's address at New- castle, N.S.W., last Lord's day, there was one decision for Christ.

Hurstville's annual business meeting was recent- ly held. Officers were elected. Bro. Eagle and Crossman spoke on Feb. 29.

Good reports were given at annual business meet- ing at Chatswood, N.S.W., on Feb. 25. Treasurer reported an increase of £177 for the year. The evangelist, Bro. Whelan, also gave a fine report.

C. Lang, preacher at Shepparton, Vic., had a good day last Sunday. Two confessed Christ at Pine Lodge in the afternoon, and two more at Shepparton in the evening.

Sister Lindhe, an excellent member of Swan Hill church, died suddenly while on holiday in Melbourne. The church regrets losing a faithful teacher, Sister R. Allen, by removal to Benalla.

Two were received into membership at Balaklava, S.A., on Feb. 29. Successful Harvest Thanksgiving Services were conducted by F. T. Saunders. 116 scholars and 21 teachers were at school.

W. Gale spoke at South Kensington, N.S.W., last Sunday morning, and R. K. Whately at night. The Young People's Union is being reorganised. First monthly collection for poor amounted to 17/6.

Pro. D. Bell was welcomed into fellowship at Queenstown, S.A., on Feb. 15. W. Fiedler and A. G. Hinde spoke on the mornings of Feb. 15 and 22, and H. J. Horsell and A. Cameron on the evening of these days.

On Wednesday Enmore Church was holding a basket social to welcome home Bro. and Sister Hindle and Bro. R. Robson, and farewell Sisters Bent and Dye who are about to leave for the old country.

East Camberwell, Vic., has adopted a compre- hensive church deed by which the property has been fully secured to the cause. The Stamford family was farewellled on Monday. They will be much missed. Bro. Vernon Dickens has been received into membership.

Feb. 29 might have been styled "Men's Sunday" at Hindmarsh, S.A. Two young men—Bren, Moyse and Richardson—spoke in the morning. Bro. Cuttriss spoke chiefly to men at night, Mayor and Coun- cillors being present; subject, "20/- in the £." A male choir gave special items, and two brethren rendered solos. It was announced that the F.M. offering amounted to £58, £10 above appointment.

A. J. Fisher, preacher of Marrickville church, has accepted an invitation to assist in office organization for the Field Campaign of the N.S.W. Alliance in connection with the forthcoming referendum on Prohibition. Until a suitable successor is found, Bro. Fisher will continue to conduct Sunday services at Marrickville. From an advertisement in this issue, it will be seen that the officers wish to secure a successor to Bro. Fisher.

The following have been asked to act as transit agents in their respective States for the Federal Conference in Melbourne April 7 and 8. Queens- land, A. C. Rankine, Barker St., New Farm, Bris- bane; N.S.W., H. G. Harward, 99 Alt St., Ashfield; S.A., H. J. Horsell, Kilkenny; Tasmania, N. J. Warmbrunn, 7 Millfoot St., West Hobart; W. A., W. L. Evers, Lake St., Perth. Will all interstate visitors and delegates get into touch with these brethren at once? A good time is promised.

On Thursday of last week at Kooyong, Vic., there passed away a faithful disciple in the person of Bro. Wm. Spurr, a member of Swanston st. church, and formerly a member and officer of the church at North Fitzroy. After much suffering, the Lord gave him rest. Bro. Spurr in the early days helped much in speaking. The Jubilee History says of North Fitzroy that "shortly after the opening of the new chapel, W. T. Clapham and W. Spurr conjointly rendered most valuable help in preaching



the simple gospel, as they had also done in the Temperance Hall. Their labors were greatly blessed." Both these brethren have now been called home.

Good reports were presented at Footscray church's half-yearly business meeting on Feb. 18. The Girls' Guild had done excellent work in distributing clothes, food and flowers to the sick and needy, and in contributing £12/12/- for Kindergarten Hall.

The congratulations of our N.S.W. brotherhood are offered to Bro. W. R. Hall on his appointment as Agent General in London. Sydney churches will unite to tender a farewell meeting at the City Temple on Tuesday, March 9th. Tea at 6.30 p.m. The Chinese merchants of Sydney, including some members of our Chinese church, tendered Bro. Hall a banquet on Feb. 19. It was a most sumptuous affair. Bro. Harward and Rush were invited to attend and gave short addresses.

The following brief account of the erection of the Glenhuntly building appeared in the "Argus" of Monday last: "What must be regarded as a notable achievement in church building was carried out on Saturday at Glenhuntly, when a large Sunday-school and church building was commenced and carried well towards completion by a band of voluntary workers under the leadership of Mr. F. E. Daws. The building is being erected by the Bible School and Young People's department of Churches of Christ. At 6 o'clock on Saturday morning the block of ground was a mass of timber and iron, all carefully sorted and stacked ready for use, but 12 hours later the structure, which will seat up to 400 people, was well in hand. Carpenters, plumbers, painters, and electricians all found scope for their skill, while numbers of men unaccustomed to such work became builders' labourers for the day. Meals for the workers were provided in a large marquee, where a staff of ladies worked from early to late. On Saturday next the building will be continued, and it is expected the Sunday-school and church services will be commenced at an early date." We hope later on to publish an interesting account of the erection of the Glenhuntly Sunday School and chapel, together with a picture of the building.

#### Mrs. Lloyd George on Missions.

Mrs. Lloyd George visited West Croydon recently to open a missionary sale at the Baptist Church. Her speech was exceedingly sympathetic to the foreign missionary cause. "I was always taught," she said, "from my early days, to take an interest in missionary work, and I think that with passing years my interest in that splendid work has increased and deepened. I do not know of any human service that is so noble as missionary work, and I think every church should be a missionary church.... We hear a great deal in these days of reconstruction and universal peace, but I don't think there is much hope for either apart from religion."

#### Islam and Toleration.

While in some quarters it is maintained that Islam and Toleration have no controversy, quite another story is told in lands where Islam has undisputed sway. For example, a recent issue of the "Pioneer," of Allahabad, contained a letter sent by a Mohammedan to the Lieutenant-Governor of the Punjab, about the treatment of their people in what is considered the most strictly Moslem State of Asia:—

Afghanistan is now the only country where men are prevented by means of the sword from expressing their religious beliefs, and, as your Honor must be aware, two of our men were murdered at Kabul for this very reason, and many have been punished with imprisonment. Perhaps the day of reckoning has drawn near, and the time has come when tyranny should disappear. We believe that religious freedom must accompany the British people wherever they go, and hope that whatever may be the decision as to the future fate of Afghanistan, due provision will be made to establish complete religious freedom in the land. Therefore, because we see that as a result of this war, an opening will be made for the spread of the truth, we pray that God may grant victory to the British Government.

## OBITUARY.

**NICKLIN.**—We are sorry to report, after a short illness, the death of our young Sister Nicklin, who fell asleep in Jesus on December 10. She was only 25 years of age, and leaves a sorrowing husband and three little dependent children. She was the eldest daughter of Sister Cooksey, and has been a member of the church since she was a girl of 15. We extend our heartfelt sympathy to the family and her husband, and trust that they may all meet in the better land where there will be no parting.—P. A. Dickson, Nelson, N.Z.

**EMERSON.**—On Feb. 6, 1920, our beloved Sister Mrs. Emerson passed to be with Jesus. She had been a great sufferer from heart trouble for many years, but her bright, happy countenance gave no indication of her pain. Hers was a faith in Jesus that enabled her to rise above the pain and trials of life and all the while know a sweet and blessed assurance that in Jesus all is well. For many years our sister was a devoted and faithful worker in the Chinese Mission School, where her spiritual counsel and genial influence won the love and esteem of all, and she was looked upon by the Chinese as mother. Because of her attachment to the Chinese, arrangements were made for the funeral to start from the building where she had so often and fondly labored. A short service was conducted by Bro. Anderson, and her remains were laid away in the Coburg Cemetery. We tender heartfelt sympathy to her bereaved husband and sorrowing relations, and remind them she is but asleep in Jesus.—L. Lewis, Secretary, Chinese Mission.

**CLARKE.**—Mrs. W. J. Clarke passed away on January 20, at Glenelg, S.A., at the ripe age of 82 years. For over twenty years she has been a member with the church, having united when the services were held in the Town Hall. She was a godly woman, faithful to her Master, and devoted to her church. Her place was rarely ever vacant, and her earnest face will be greatly missed. Mrs. Clarke was a resident of the district for many years, and was highly respected. She was well-known for her open-handedness in more prosperous days. Even up to the time of her death, if she was able to help, no needy hand was turned away from her door. She has left behind the fragrance of a humble, consecrated life. In her closing hours she longed to be with Christ, for she knew it would be "far better." In the presence of a numerous company of relatives and friends, her worn body was laid away in the West Terrace Cemetery, on Jan. 21, the writer officiating at the grave. "There remaineth therefore a rest for the people of God."—H.R.T., Glenelg, S.A.

## ACKNOWLEDGMENTS.

### VICTORIAN BENEVOLENT DEPARTMENT

Clothing: Swanston-st. Dorcas, two parcels; Box Hill church, two parcels; Cheltenham Dorcas, one parcel; Ultima Benevolent Society, one parcel; Ultima Prayer Circle, one parcel; A Friend, one parcel. Cash: Bro. R. M. Williams, Kaniva, £2; Sister Walker, 2/-; Bro. T.W. Smith, 10/6; A Friend, 7/-.—J. W. Nichols.

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## MARRIAGE. GOLDEN WEDDING.

**BROOKER-TUME.**—On March 6, 1870, at the residence of the bride's parents, Hindmarsh, by Pastor Thomas Porter, Thomas H. Brooker, second son of the late W. and J. Brooker, to Emma, youngest daughter of W. and E. Tume. Present address, Averbland Avenue, North Norwood, S.A.

## IN MEMORIAM.

**BASS.**—In loving memory of my dear wife, who fell asleep on March 4, at Preston.  
Gone to be with Jesus, who knows best:  
Thy will be done.

—A life made beautiful by kindly deeds.  
—Inserted by her loving husband, Herbert Bass.

**COOK.**—In loving memory of Ronald Arthur (Ronnie), dearly loved only son of Arthur and Bertha Cook, of 317 Burwood Rd., Hawthorn, brother of little Phyllis, loved grandson of Mrs. Scaggard, senr., accidentally killed March 8, 1919, aged 9 years 9 months. "Suffer the little children to come unto me."

Suddenly, just in a moment,  
The Lord of life did come,  
And lifted him out of the cloudland  
Into the light of home.

**FREEMANTLE.**—In loving memory of my dear husband and our dear father, who fell asleep in Jesus March 3, 1916.

Jesus, Thou Prince of life,  
Thy chosen cannot die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high.

—Inserted by his loving wife and family, E. Freemantle, Bet Bet, Victoria.

**GALLANDER.**—In loving memory of my dear husband and father, who passed peacefully away on March 3, 1911.

Some day, some time, my eye shall see  
The dear face we hold in memory  
And Christ shall link the broken chain  
Still closer when we meet again.  
For He is the only one that knows  
Our loneliness and loss.  
Although we cannot answer now  
The wherefore and the why,  
The tangled skein of life shall be  
Unravelled by-and-by.

—Inserted by his loving wife and family, Christine Gallander.

## THANKS.

Mr. and Mrs. P. Thompson and family desire to thank Bro. W. Bolduan and their friends of the churches at Berwick, Emerald (Township), and East Emerald, for their tokens of sympathy during their recent sad bereavement.

I wish to give my deep and sincere thanks to all the officers and teaching staff of the school, for their loving support whilst Superintendent.—Young in His Service, A. J. Fraser, Merewether.

## COMING EVENTS.

**MARCH 7 and 10.**—Essendon. Opening services in new building, March 7. Social evening tendered to Bro. H. G. Clark, and also Sister Mitchell, Wednesday, March 10. All welcome. Address, Buckley-st.

**MARCH 28.**—The Eyre Peninsula Churches of Christ will hold their annual Conference on March 28, 1920.

**APRIL 7 & 8.**—Tenth Australian Federal Conference of the Churches of Christ, in Melbourne. Secretary, B. W. Manning, Carlisle-road, Westbourne Park, South Australia. Melbourne Organizer, H. E. Knott, Gullbird-road, Surrey Hills, Victoria.



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