

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 28.

THURSDAY, JULY 12, 1900.

Subscription, 5s. per annum.

VISIONS

OF THE

CHRIST.



The Star in the East.

T. J. GORE, M.A.

"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When they saw the star they rejoiced with exceeding great joy." Matt 2: 2-10.

"If I've Jesus, Jesus only,
Then my sky will have a gem;
He's the sun of brightest splendor,
And the Star of Bethlehem."

The time had come in the world's history when the long-promised Messiah—the Christ of God should be revealed. The bright star appears to the wise men to direct them where to find the child, whose life and works were to fill earth and heaven with unending praises. The place chosen of God, and announced long ages before where this child should be born, was Bethlehem of Judea, the little village among the hills, not the city of the great king, not imperial Rome, not learned and brilliant Athens, not luxurious

and splendid Corinth, not Alexandria of the land of the Pharaohs. God chose the little unknown unheralded village as the resting place of the star, for there it "stood over the place where the child was." Yet the prophet seven hundred years before the star shone on the path of the wise men of the East, had said—"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." Thus the plan and the character of the Coming One are set forth. The incarnation of the Great Ruler is indicated. He should come in the form of a child. Isaiah also, as he by the touch of the Holy Spirit, looks through the coming ages, breaks forth with rapturous strains—"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders, and his name shall be called wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to

establish it, and to uphold it with judgment and with righteousness, from henceforth, even forever." 9: 6, 7. The wise men ask the question—"Where is he that is born King of the Jews?" This leads us to say this whole scene, this beautiful and glorious scene of the wise men and the star, was intended to foreshadow certain great truths which should be most surely believed among those who should find acceptance in the sight of God, through faith in the Messiah.

1. The first thought then must be the Christ asking, as the Great Ruler who shall exercise sway over the hearts and minds of men. They were looking for one "who was born King of the Jews," of whom Micah had spoken as a ruler, and Isaiah had said "the government shall be upon his shoulder." The greatest need of the human soul is a king, a ruler who shall absolutely control the powers of the soul. The word king in the days of the wise men meant more than it does now. It signified an Absolute Monarch. At the present time the word Emperor signifies more than the word king. This word Emperor was first used by the Romans, and signifies simply a Commander. The Romans did not believe in all that was contained in the word king. But the wise men followed the star which was guided of God to rest over where the king was to be found—the Ruler, the Absolute Monarch, to rule over human souls. When having passed through the period of childhood, and early manhood, he was to enter upon the great work of the King over human hearts and lives. When his greatest enemy had been conquered, and he was about to ascend to the right hand of the Majesty on high, it is but natural he should have prefaced his great command by the words, "All authority hath been given unto me in heaven and on earth." He ascends and is crowned King of Kings and Lord of Lords. As David hath set forth in Psalm 24—"Lift up your heads: and be ye lift up ye everlasting door; and the king of glory shall come in. Who is this King of Glory? the Lord strong and mighty, the Lord mighty in battle." The wise men knew not all that was contained in the words they used. They were looking for one born a King and they found him. He was to say afterwards that his kingdom was not of this world, yet it was a kingdom in the truest sense of the world. Paul says of all Christians "Who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love." Col. 1: 13. Men need all along down the ages to remember that Christ is King, that his commands must be received and obeyed absolutely, that there is no room for debate or hesitation. He has said, "Go into all the world and preach the gospel to every creature." That command is sufficient for the Christian. Results are not to be considered in Mission work. The only thought need be, Am I sub-

ject to the King, and am I carrying out his command?

There can be no doubt that an Absolute Monarchy is the best form of government in the world, provided only that the ruler is absolutely perfect. But in this world no human government can have an absolutely perfect ruler. So government by parliament is better than an Absolute Monarchy. In this case there is likely to be better government than by the one. The Lord Jesus is King—an Absolute Monarch. He makes the laws of his own kingdom, and needs no parliament of Cardinals, or Archbishops, or Bishops, to make new laws or alter old ones. He himself has made his own laws, and allows no one to change them or set them aside. As the maker is perfect so are the laws. Hence the individual has only to submit and surrender his own will to the will of his Lord and Master. The Christian is a fully consecrated man, fully accepting Christ's asking. The nearer we can come to a full realisation of this the grander our Christian life will be, and the sweeter and more peaceful.

"What shall I render to my glorious King?

I have lent that which I receive from thee;

And what I give thou givest back to me,

Transmitted by thy touch: each worthless thing

Changed to the preciousness of gem or gold,

And by thy blessing multiplied a thousandfold."

2. Whoever these wise men were they must have in some measure represented the culture of the East. They must have been worshippers of the true God. They had not gazed in vain on the starry skies of Chaldea, nor had they for nought investigated the learning of the great land in which they lived. Obeying some divine intimation they follow a star, a star which the Creator of all had provided, that it might lead them to where the King was. They said, "We are come to worship him." What could they have meant by this in its fulness? Perhaps we may not know, but from what the word worship conveys to us we know that no creature should be worshipped. We here have, far away in the olden time, and in the very beginning of the Saviour's life on earth, the truth of his divinity set forth. "What think ye of Christ: whose son is he?" Is he an object of worship, or is he a mere creature like ourselves, or is he God as well as man?

He himself said, in after days, "Thou shalt worship the Lord thy God, and him only shalt thou serve." In the passage already quoted from Micah, it is said of him, "Whose goings forth have been from of old, from everlasting." Isaiah had said, "Of his government and peace there shall be no end." John the apostle says of him, "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh and dwelt among us." Paul says, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

The divinity of Christ is one of the greatest of revelations. We cannot emphasize it too strongly. He comes as the God-Man, and, therefore, claims our allegiance. He has power to save. He can do all things. He has in all their perfection power, holiness and sympathy, and can lay hold on our hearts.

We may worship him. The adoration of the wise men touched a chord which had vibrated through the universe, and we may worship him before whom the angels bow.

All forms of Unitarianism are powerless for good. The great Mohammedan empire has no blessing. It is without Christ. It never feels the great stirring of heart which brings men into fellowship in the sacrificial death of him who died that they might live. The crescent wanes. The power of the cross increases. Paul says, "let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God." Phil. 2: 5-6. We can join with all our hearts in the glorious declaration, "great is the mystery of Godliness." God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3: 16. The wise men came to worship him, and with rapturous hearts they felt the blessedness of the privilege. We, with clearer vision, in these latter days, worship and adore our blessed Lord and Saviour, Jesus Christ.

We have felt what it was for him to be crowned, in derision, with the crown of thorns, and we have been moved in the depths of our souls as we have heard the voices of ten thousand times ten thousand angels crowning him in heaven, him we worship, him we love, him we believe, him we serve. The second great fundamental truth on which this star in the east shone, was the divinity of our Lord.

It may also be noted that we have here shadowed forth by these wise men the true elements of worship. "They fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh." A writer has said, "there are three acts here, *falling down, worshipping, and offering*. The first, the worshipping of the body; the second, of the soul; the third, of our goods. With these three, our bodies, our souls, our goods, we are to worship him. Without them all, worship is but a lame and maimed sacrifice, neither fit for wise men to give, nor Christ to receive." These wise men had their hearts in the mission which they had undertaken. So now, since our blessed Master has gained the victory, and is at the right hand of the Majesty on high, we must have our worship in its fulness of body, soul, and goods. It is written of a grand Christian man, that on being asked to lead the devotions of a monthly prayer meeting for the conversion of the world, arose, and after fumbling in his pocket for a goodly coin, at last brought it out, and handed it to the presiding officer of the evening, saying in undertone, as if to himself, "I can't pray any till I have given something." The Lord demands the gold, the frankincense, and the myrrh, as well as the adoration of the soul.

3. "When they saw the star they rejoiced with exceeding great joy." The third great fundamental truth, likewise in germ, on which the bright rays of this star fell, was, *joy in the Lord*. It is good to know that God intends human beings to be happy, and that Christ came to make the heart joyous, and that in him is all joy and all blessing. These men, with all the thoughtful power of the

land from whence they came, with all the tried systems to make men happy, come here to have "exceeding great joy at the spot, over which the star rested. Behold the world at the feet of Jesus. The angel said to the shepherds, "I bring you good tidings of great joy which shall be to all people."

Truly when the soul has found its Lord there may be great joy. The way to Christ is plain and simple. We have a splendid illustration of another wise man, not from the East, but from the South, who had been to Jerusalem to worship and was returning to his home in Ethiopia. He was anxiously searching for his Lord, and looking where he might be found. He was reading on the pages of divine inspiration, as found in Isaiah fifty-third chapter. The Lord Jesus sends a man to direct him to himself. We read in the Eighth Chapter of the Acts of the Apostles that he found his Lord. When, in full surrender to his Lord's authority, he obeyed his command, and by faith realised salvation, "*He went on his way rejoicing*." He had found his Lord even as the wise men found him, and joy filled his soul. Here we have by the light of this star what we have in all its fulness as it fills the soul in all the ages. "Rejoice in the Lord alway: and again, I say, Rejoice."

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

Did the Roman Catholic Church change the Sabbath?

D. M. CANRIGHT.

Seventh-day Adventists assert that the Roman Catholic Church changed the Sabbath from Saturday to Sunday, some two or three hundred years after Christ. In doing this, they have to ignore the abundant evidence that the change of the day was made in the time of the apostles. They have to deny the positive statements of many Christian writers living soon after the apostles, which show that Sunday was a sacred day in the church from the very beginning. (See chapter x. of my book on Adventism, on sale by the Austral Publishing Co., where this is fully proved.) "The Catholics changed the Sabbath," "the Pope changed the Sabbath," "the Pope's day," etc., are statements which Adventists repeat over and over again, in sermons and tracts, times without number. From the little tot up, they all have it by heart, and believe it firmly. But what proof do they offer for these bold assertions? Just one, and no other; namely, the statements of the Catholics themselves. They can find plenty of these, and so they quote them with the greatest satisfaction. But, outside of these, they can not quote one single historian who has ever said so.

I have before me whole stacks of their literature, devoted almost exclusively to this one point. "Rome's Challenge," "Who Changed the Sabbath?" "The Mark of the Beast," etc., are only samples. Their large books are full of it. Indeed, in the scores of their works on the Sabbath question, there are few which do not contain the assertion that the Roman Catholic Church changed

the Sabbath. Disprove this one assumption, and the very corner-stone of their "Sabbath reform message" drops out. Hear them:

Here we find the mark of the beast—the very act of changing the Sabbath into Sunday, on the part of the Catholic Church, without any authority from the Bible ("Mark of the Beast," p. 24, edition of 1863).

From Cardinal Gibbons they quote the following as proof of their claims:

Question—Who changed the Sabbath?

Answer—The holy Catholic Church ("From Sabbath to Sunday," p. 6).

Elder Butler, in a long, labored argument to prove that the Catholics changed the Sabbath, quotes from a Catholic work called the "Abridgment of Christian Doctrine," p. 58, the following:

Question—How prove ye that the church hath power to command feasts and holy days?

Answer—By the very act of changing the Sabbath into Sunday ("The Change of the Sabbath," p. 167).

Then Butler says of Sunday observance: "The practice rests solely upon the authority of the Catholic church" (Ibid. p. 169). After quoting to the same effect numerous Catholic authors, Butler says:

These extracts from Catholic authorities might be much enlarged, but ought to be sufficient to show any candid person the position taken by that church upon this point. It will be noticed that many of these come from catechisms and other doctrinal works which are officially issued by the Catholic Church itself. There can be no higher evidence of the position of a denomination than its doctrinal books put forth to teach its own people. Thus the Papal Church acknowledges point blank that it has dared to change the law of God by substituting Sunday for Saturday ("The Change of the Sabbath," pp. 176, 177).

So, in all the Seventh-day Adventist writers, these numerous quotations from Catholic books are rehashed over and over, and paraded on all occasions with a great flourish of trumpets. They seem to imagine that it settles the question and ends the controversy. The Catholics say plainly that they changed the Sabbath. They just own it right up! Even Cardinal Gibbons says it is really true! Who dare question further? And then, to settle this matter, Mrs. White had a divine revelation in which she says: "The Pope has changed the day of rest from the seventh to the first day ("Early Writings," p. 55).

What the Adventists claim is that the Roman Church, after it had largely apostatized the gospel, borrowed Sunday-keeping from the pagan Romans, and adopted it into the church, and at the same time set aside the Sabbath, which had been kept till that time, which was about three hundred years after Christ. Hence the day is both pagan and popish, and so most abominable to God! All their people believe this as firmly as they believe the Bible. It has more weight with them than all other arguments combined. Silence them from the Bible, and it avails little. "Sunday is a heathen, Catholic day anyway, and that is enough!" I am sure that their confident, positive and oft-repeated assertion on this point does more to turn people away from keeping Sunday than all

their other arguments combined. Those who have to meet their influence should well understand this fact.

So let us examine this subject well. Do not all Catholic catechisms, priests, and writers agree in saying that the holy Catholic Church changed the Sabbath? Certainly that is readily admitted. Well, then, does not this prove what the Adventists claim? Not at all. Let us see. Do not these same Catholic catechisms, priests, and writers all assert that they are the only true church? that Saint Peter was the first Pope? that the Pope is infallible? that they have the only true succession of ministers? and make many other like claims? Certainly, as all know. Do the Adventists admit any of these claims to be true? Not one. Then, they themselves being judges, the mere assertion and claim of the Catholics is no proof that it is so. They make a great many boastful claims which all Protestants deny. Why, then, do Adventists make such great account of what Catholics say on the change of the Sabbath, and yet deny what they claim on other points? It shows how eager they are to find something, no matter how unreliable, to sustain their views. Listen to what Adventists themselves say of the reliability of Catholic claims:

The Catholic Church has never hesitated to manufacture history or doctrine when it could not find what it wanted already written ("Fathers of the Catholic Church," p. 104).

So Elder Andrews also says: "The Church of Rome has corrupted the writings of the Fathers" ("History of the Sabbath," p. 193). We would not suppose that they would make much account of such a witness as that. But, strange to say, they have several books made up largely by quotations from these same Catholics! They parade them on all occasions as settling the question!

But now I affirm that the Catholics teach no such thing as the Adventists claim about the change of the Sabbath. Indeed, they deny it entirely, and charge the Adventists with perverting what they do say. On the change of the Sabbath the Catholics teach the same as the Protestant churches hold. This I will soon prove. Here are the facts: Romanists say, "The Catholic Church changed the Sabbath." And the Adventists say, "The Roman Catholic church changed the Sabbath." Well, then, don't they both agree? No, not at all. Why not? Because each one means an entirely different church and different time.

When the Adventists say that the Catholics changed the Sabbath, they apply this to the corrupted Roman Church in the fourth century, and locate the change of the Sabbath by that church three hundred years after Christ. Listen to them:

According to the "Encyclopædia Britannica" and "Chambers," the first law ever made for the proper observance of Sunday was made by Constantine A.D. 321. Because of this some deny the fact that the Papacy is responsible for the change; but let it be remembered that Constantine was a heathen at this time, and had no ideas concerning the day, except as a heathen festival. Later on he joined the church, which was at this time very corrupt; and thus when heathenism came up a little, and the already fallen

church came down a little more, they met together and formed the monstrosity called the Papacy; and Sunday, "the wild solar holiday of all pagan times," was adopted as a child of the Papacy, and by the decrees of councils, popes and prelates it gradually came to be held as a sacred day, and was finally enforced by law. The Romish Church gained full sway, and consequently Sunday, as held at present, is truly an institution of the Catholic Church, which fact is substantiated by all reliable histories ("The Mark of the Beast," p. 23, by Elder D. E. Scoles, 1895). And here is another:

THE SHAMELESS CONFESSION OF THE CRIMINAL.

The apostate church, the Roman Catholic Church, or the Papacy, declares that she has done the very thing which the prophecy predicted. Note the evidence—Take the testimony of Eusebius, one of the most eminent "Fathers" of the Catholic Church, the contemporary, the apologist and the deifier of the corrupt Constantine. He says, "All things whatsoever that it was duty to do on the Sabbath these we have transferred to the Lord's day [Sunday]." The "we" to whom he refers are Constantine, Pope Sylvester, and such bishops as Eusebius ("Who Changed the Sabbath?" p. 12, published in 1895).

Notice that this change of the Sabbath is charged to "the apostate Church of Rome," after the time of Constantine, A.D. 321.

Thus also Elder Andrews in his "History of the Sabbath," p. 350, writing of Sylvester, bishop of Rome, about A.D. 325, says, "He changed it [Sunday] into a Christian institution, giving it the dignified appellation of Lord's day." In the same book, p. 356, Andrews says, "Before Constantine's time, there is no trace of the doctrine of the change of the Sabbath." On page 358 he says, "No writer before Eusebius [A.D. 325] had ever hinted at the doctrine of the change of the Sabbath." Again, on page 206, he says, "The modern doctrine of the change of the Sabbath was, therefore, absolutely unknown in the first centuries of the Christian Church."

All the seventh-day advocates place the change of the Sabbath about this date, or a little later.

Another Sabbatarian writer, a Seventh Day Baptist, A. H. Lewis, D.D., in his critical history of the Sabbath and the Sunday" pp. 136, 137, says:

Thus appears an unbroken chain of evidence, showing that the Sabbath was generally observed by the Christian church as late as the fourth century. Any effort to deny the fact that the Sabbath remained in the entire church until the fourth century, and later, is the perversion of history.

So, then, if the Sabbath was changed to Sunday by the Roman Catholics, it must have been AFTER this date in the fourth century. Elder J. H. Wagoner settles on the council of Laodicea, A.D. 364, as the place and time when and where the Sabbath was changed. The twenty-ninth canon of that Council reads thus:

Christians ought not to Judaize and to rest in the Sabbath, but to work in that day; but, preferring the Lord's Day, should rest, if possible, as Christians. Wherefore if

they shall be found to Judaize, let them be accursed from Christ.

On this the elder says:

Now, if anyone can imagine what would be changing the Sabbath, if this is not, I would be extremely happy to learn what it could be. Now I claim that I have completely met his demand; I have shown the time, the place and the power that changed the Sabbath" ("Replies to Canright," pp. 141, 151).

If the Sabbath was changed by the Council of Laodicea, A.D. 364, then it had not been changed before. They deny that any change in the day was made in the time of Christ and his apostles, and affirm that Sunday was a common laboring day for three hundred years after Christ. Thus Andrews quotes and endorses the following:—"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance to Christ or his apostles." (Hist. Sab. p. 266). And again: "Sunday during the first three centuries was not a day of abstinence from labor in the Christian church" (p. 343).

Having thus taken this position that the Sabbath was changed in the fourth century by the apostate Church of Rome, Adventists next quote the Catholics to prove this position. Catholics all say "The Holy Catholic Church changed the Sabbath." Then the Adventists exclaim: "There, don't you see, that is just what we told you. The Catholics just own it right up!" But is this true? No, indeed. Two undeniable facts will prove this:

1. *The Catholic Church.*—What is the meaning of this term? It is by a wrong use of this term that, to an uninformed reader, that they appear to prove this point by quotations from the Roman Catholics. "The Catholic Church," during the first ages, meant the universal church—that is, Christians in all the world, of whatever name. Of course, it included the apostles, the very first church at Jerusalem, and so on down. In all the early writings of the Christians it is so used. "The holy Catholic Church" meant, with them, the church founded by the apostles and spread among all nations.

Thus the Schaff-Herzog Encyclopedia, Art. "Catholic," says:

Catholic [throughout all; i.e., general, universal].

This word early came into use among Christians, to distinguish their church from the Jewish, which was national; later on, it distinguished the orthodox church from heretical sects. In modern times it has been arrogantly and absurdly claimed by the Church of Rome.

Webster says:

Catholic. 1. Universal or general.

Catholicism. 1. Quality of being Catholic or universal. 2. The faith of the whole Christian church.

It is only as a third and restricted sense that it is applied to the Roman church.

In later times the Roman church arrogantly and falsely claimed to be "the" Catholic church, to the exclusion of all other churches; claimed that she was the mother church, including the apostolic church at Jerusalem in the days of Peter and James (Acts xv.). So, when a Romanist says, "the Catholic church" changed the Sabbath, he

means the church in the days of the apostles. But do Seventh-day Adventists admit either of these claims? Do they admit that the Roman church of to-day is the same church as the church of the apostles? Oh, no; this they deny emphatically. Do they admit that the Sabbath was changed in the days of the apostles by the apostolic Catholic church? By no means. Yet both these claims are made by all the Catholic catechisms and Catholic priests whom they quote; and all these quotations which they so glibly use refer to what the church did in the days of the apostles. No Catholic believes or says that the Sabbath was changed by the Church of Rome two or three hundred years after Christ. The Adventists say: "The Roman Catholic church changed the Sabbath." But where do they apply this term, "Catholic church?" Always to the Papal, apostate Church of Rome, which came into power ages after the apostles. In this they misrepresent what the Catholics believe and teach. It is only by thus playing on the double meaning of the term, "Catholic church," that Adventists can twist the Catholic catechisms into their use. I do not charge that they mean to be dishonest in this. For many years of my ministry with them, I did the same thing, and supposed I was teaching the truth, and so do they. It simply shows how religious zeal and false teachings will blind men to the plainest facts.

If we use the term "Catholic church" in its proper sense, according to its first definition, as it was used in the first ages, as including the church of the apostles, then it is true that the Catholic church changed the Sabbath, and all Sunday-keepers believe and maintain it. And this is exactly what all these Catholic catechisms and Catholic bishops state when they name the time when the change was made. So, when fairly read, they furnish no aid or comfort to the advent position on the change of the Sabbath ages after Christ.

The Catholics say, "the Sabbath was changed by the holy Catholic church." Very well; when did the church make this change? "In the days of the apostles." Very good; no Sunday-keeper will object to that. But when the corrupt Papal Church of Rome claims to be the same church as the church of the apostles, then all Protestants deny their claim, and Adventists agree with us in this, too. But the moment the Adventists admit that the present Roman church is not the same church as the apostolic church, that moment they overturn the claim of the Roman church that they changed the Sabbath; for the Roman Catholics base their claim of changing the Sabbath on the previous claim that they are the apostolic church, for they state distinctly that this was the time when the change was made by the Catholic church.

But the Adventists quote these Catholic authorities, and apply what they say about changing the Sabbath in the time of the apostles, to the time the Adventists have fixed in the fourth century. Yet the Catholics neither claim nor say any such thing. It is only by perverting the Catholic testimony that it can be made to sustain the Sabbatarian position. A slight examination will prove this. Catholics claim that their

church began with the apostles themselves, and that Peter was its first pope. See any Catholic catechism. Every one of them, large and small, states this doctrine over and over. Indeed, it is one of the fundamental articles of Catholic faith that their "holy Catholic church," as they term it, was founded by Christ and the apostles, and that Peter was its first pope.

Hence the Roman church claims to run back to, and include, the apostles, and the apostolic church. Whatever was done by the apostles or by the church in the days of the apostles, they claim as done by the Catholic church, for they say that was their church.

2. All Catholics agree in stating that the change of the Sabbath was made by the church in the time of the apostles, not in the fourth century, as Adventists say. I have read a large number of standard Catholic works, have conversed personally with their priests and bishops, and hence know perfectly their doctrine on the change of the Sabbath. All repudiate as utterly false the Advent position, and state that their use of the Catholic testimony is wholly unwarranted. That Adventists do misrepresent the teachings of the Catholics is shown by the following:

TESTIMONY OF A CATHOLIC PRIEST.

Having lived for years among the Seventh-day Adventists, I am familiar with their claims that the Pope of Rome changed the Sabbath from the seventh to the first day of the week. Such assertions are wholly unfounded. Catholics claim no such thing, but maintain that the apostles themselves established the observance of Sunday, and that we received it by tradition from them. The councils and popes afterwards simply confirmed the keeping of the day as received from the apostles.—JOHN MEILER, Rector of St. John's church, Healdsburg, Cal.

The following statement I drew up, and read to a leading Catholic priest of Grand Rapids, Mich., who readily signed it, as will be seen below:

"The Catholic doctrine of the change of the Sabbath is this: The apostles, by instruction from Jesus Christ, changed the Sabbath from Saturday to Sunday, to commemorate the resurrection of Christ and the descent of the Holy Ghost, both of which occurred on Sunday. The change was made by the apostles themselves, and hence by divine authority, at the very beginning of the church. There are references to this change in Acts xx. 7; 1 Cor. xvi. 1, 2; Rev. i. 10, etc. Yet these texts do not state positively such a change; hence Catholics go to the statements of the early Christian fathers, where this change by the apostles is confirmed and put beyond doubt. Catholics also rely upon the tradition of the church, which says that the change was made by the apostles. Catholics never teach that the change of the day was made by the church two or three hundred years after Christ. Such a statement would be contrary to all the facts of history and the traditions of the church.

"The holy Catholic church began with the apostles. St. Peter was the first pope. Hence, when they say that the church changed the Sabbath, they mean that it was

done by the church in the days of the apostles. Neither the church nor the pope, two or three hundred years after the apostles, had anything whatever to do with changing the Sabbath, for the change had been made ages before. Catholics do not call the first day of the week the Sabbath, for that was Saturday; but they call it Sunday, or the Lord's Day."

This above statement by D. M. Canright is true and pure Catholic doctrine.—JAMES C. PULCHER, Pastor of St. James' church, Grand Rapids, Mich.
GRAND RAPIDS, MICH.

Biographical.

A good name is rather to be chosen than great riches.
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER XII.

The "destitute" churches of Montgomery, whose united voices had called John Smith to be their pastor were, *Spencer's Creek, Lulbegrud, Old Bethel, and Grassy Lick*. These churches were but a few miles distant from Mount Sterling, then a thriving village of perhaps one thousand souls.

Grassy Lick was in a pleasant part of the county, five miles north-west of the town. To that church, Smith and his wife presented their letters of commendation, and they were cordially received into fellowship. He at once rented a small farm and cabin near the meeting-house, and began his preparations to raise a crop of corn. His time was taken up in working, in preaching, and in studying the word. The influence of his ministry was soon manifest in the growth of the churches; all, save Lulbegrud, immediately began to receive accessions. The social and spiritual condition, however, even of Lulbegrud, which had been in disorder for several years, was also much improved, so that she too rapidly grew in strength and numbers, gaining in one year more than one hundred and twenty members.

He continued to read, critically, the Philadelphia Confession of Faith, and to test its truth by his Inspired Standard. His heart had repudiated the doctrine of infant depravity and reprobation, and on other points he had softened much with Fullerism; but he was still perplexed in view of the consequences of rejecting any one article of his creed; for Calvinism, he knew, was a logically constructed body of Divinity, and the unsoundness of any one tenet must compromise the whole system. He determined, however, if possible, to solve every knot, as he had already felt every cross and sting, of its doctrine.

A pleasant and fruitful field of labor was open to Smith, and he went in with strong confidence, and began his work. In the first year after his removal, a committee from the four churches that were under his charge was authorised to select for him a home and farm, as central as might be to the field of his ministerial labors. It was understood that he would make the first payment, but that the churches would assume the remainder of the debt. A farm of about one hundred acres, lying two miles east of

Mount Sterling, and valued at three thousand two hundred dollars, was accordingly bought. Possession would be given in November; the money which he had realised by the sale of his little farm in Wayne, with a small amount which he had received for preaching, would enable him to make the first payment; and he never doubted for a moment that his his brethren would promptly make the others.

He had a neighbor by the name of Moses Higgins, an amiable man, whose wife and daughters were members at Grassy Lick. Higgins had recently shown some interest in religion. But his wife was distressed to find that he was only affected by the representations of certain Shakers, who, in travelling through the country, occasionally stopped at the house; for Higgins was rich, and withal a hospitable man. She went to her pastor and made him acquainted with the facts, and begged him to save her husband. In a few days afterward, Higgins himself called, and introduced the subject of the new religion.

"Can you believe," said Smith to him, "that the resurrection of the saints is an accomplished fact, and that God is now judging the world through the Shakers? Can you believe that they are the people of the resurrection, as they profess to be, and, that being such, they ought to put away their wives, and live as the angels of God?"

"These things, Mr. Smith," replied he, "they deny to me; they say that they are but the lies of the world. Two of them stayed with me the other night on their road to Daniel Dunlavy's."

"Then they will be at your house again very soon," said Smith, "and when they come, send me word."

In a short time, he received a message from his neighbor that the Shakers were again at his house. He went over in the evening, after his work was done, and there met James Congleton and Thomas Rule. He remembered James as an amiable and intelligent man with whom he had discussed these very doctrines at Sharkertown, in the winter of 1815. Suspecting that they had concealed from Higgins their more objectionable tenets, he determined to extort an acknowledgment of them in his hearing.

(To be Continued.)

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR JULY 29.

"The Transfiguration."

LUKE 9: 28-36.

GOLDEN TEXT.—"This is my beloved Son, hear him."
LUKE 9: 35.

Within a week or so after Peter's great confession Jesus takes Peter, James and John up into a mountain to pray. Mount Hermon was the high mountain apart. It stands on the northern border of Palestine about thirty-five miles from Capernaum. The exact spot where the transfiguration took place is unknown, but the time would be about the summer of A.D. 29. Christ's object in coming to the mountain was to engage in prayer. While in that exercise his countenance was changed and his clothing

became as white as the snow on Hermon's peaks. At this juncture two men appear with Jesus talking to him about the death he was to die at Jerusalem. These men were Moses and Elias. Peter, James, and John were not aware of this transformation scene until they had awakened from their sleep. Being awakened, in all probability, by the exceeding brightness of the scene, they behold the glory of the two men standing with Jesus. When leaving the spot Peter, as usual, gives utterance to his thoughts, desiring to remain in the delightful company of Moses the Law-giver, Elias the Prophet and Jesus the Son of God. They are the heads of three dispensations. Not only does Peter desire to remain, but he asks permission to build three tents that he and others may worship the trio. But while addressing the Lord a cloud overshadows them and they become afraid as Moses and Elias enter the cloud. When in the cloud a voice said: "This is my beloved Son: hear him." Then as the cloud lifted, Moses and Elias disappear also, leaving Jesus only and his disciples. The Law and the Prophets had passed away. Jesus the only authority remained. In coming down Jesus charged his three disciples to keep what they had seen and heard secret until he had risen from the dead.

JAS. JOHNSTON.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13.

The Light Beyond.

Life is filled with toil and sorrow;
Thorns are many, roses few;
Yet grand and noble life may be
If to God the soul is true.

Life's pleasures are but lighter shadows,
Thrown on life's dark screen of pain;
Days begun in brightest sunshine
End in mists and blinding rain.

Struggling, toiling toward the upland,
With the burdens each must bear,
The way seems often dark and lonely
And the heart is filled with care.

Weary soul! cease thy repining,
God will wipe away each tear;
Thou'lt find rest and peace in heaven,
And at last be free from care.

God had some mysterious purpose
When he filled thy life with woe;
Though his will may now perplex thee,
Thou shalt in the future know.

Each heart has its own deep sorrows,
Known but to itself and God,
Sent to make the hard heart soften
When it passes 'neath the rod.

All life's pain will soon be over,
For God's love is strong and deep;
He will give thee peace and rapture
After death's long, dreamless sleep.

Death will bring surcease of sorrow,
Bring thee rest and soothe thy pain;
Then will come the life eternal,
With our loved ones once again.

—Lora E. Ward.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 2 or 3 years, to order it off without saying anything about the pay does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

In doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper

The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

The Roman Catholic Defence of Gambling.

That the union of the Church and State is not a desirable thing, is a fact which the history of the past has abundantly verified. It does not follow, however, that in their respective spheres, there should not be points of contact, which, in their natural operations, should result in securing mutual benefit. On the one hand, the church, deriving from an enlightened government that amount of freedom which should give ample room for the full exercise of all her legitimate functions—while on the other, the State should receive from the church that spiritual and moral influence, so essential to the well-being of any community. In all Protestant lands it is an undisputed fact that the State performs her part of the contract in such a way as to leave little room for complaint; and, on the whole, it may be fairly said that the

church is not far behind in fulfilling the obligations resting upon her. Exceptions to the rule there are of course, and it is because of these that we now feel called upon to insist that the church, under whatever name it may be found, can in no wise fail in her obligations without falling from the high position which she claims to hold. These claims, referring as they do to moral and spiritual matters, are not disputed by any body of people deserving special attention. Indeed, whether formally recognised or not, it is freely acknowledged by all that, if the church is not a moral and spiritual force, she has forfeited her right to occupy any place whatever in the body politic. The highest testimony to the religion which the church is supposed to represent, is the promptness of her enemies to point the finger of scorn at her when any lapse from virtue on her part is brought under public notice. This fact is in itself, conclusive evidence of a general recognition of the lofty ideals of the religion she is expected to represent. If she stood upon the common level, she could not fall, or if a fall were possible, it would not be noticed. But standing as she does on higher ground, any descent therefrom is at once recognised. Thus, the hypocrite is himself an unconscious witness to the high quality of religion, for, as Rochefoucauld well says: "Hypocrisy is the homage that vice pays to virtue."

The church, therefore, stands in the commonwealth as the representative of its moral and spiritual forces; consequently, in all questions of morals it must take the highest ground. In every conflict between morality and other interests, it must under all circumstances, stand by morality. If it is a question of morals or music, as in the case of Prof. Marshall-Hall, supposing he was essential to music—music must go. And so, in every case pertaining to the national life, the church must stand unflinchingly on the side of morality. We say must, because we assume that in virtue of her position she is not at liberty to defend or countenance practices which, in the opinion of some, are legitimate subjects of debate. Take gambling, for instance. In its aggravated form, very few, in any of the walks of life, care to accept a brief on its behalf. But, in its milder aspects, quite a host of defenders are to be found arrayed on its side. Even some sections of the church extend their patronage to what are spoken of as innocent forms of gambling. The greatest, and well nigh the only, offender in this respect is the Romish Church. Both here and in other parts of the world it has in the persons of its representative men declared itself to be on the side of gambling. Thus, lately, Father Vaughan, the most distin-

guished Jesuit in Great Britain declared that "He took it that the taste for gambling might reasonably be indulged, under the same conditions as governed every indulgence. He did not see why one man might not spend on horse-racing what another was led to spend on a stall at the theatre. Nor was the case essentially different if money was sought by gambling. He had seen a great deal of what had been written lately about gambling, and in his judgment most of it might not inappropriately be labelled *Cant*." In this deliverance the Roman Catholic Church has to a large extent abdicated its position as an agency for the promotion of morality in the community. More than that, it has given evidence that its sense of morality is not of the highest order. Its spiritual faculties have become so blunted that it fails to perceive that that which is wrong in principle, is wrong whether it be on a large or a small scale. It is so blind and heedless that it ignores the well known fact that it is the lesser sins that make greater ones possible. In the presence of an evil which even men of the world admit to be one of the most deadly of moral cancers, it has nothing to say by way of warning, but on the contrary has much to say in the way of encouragement.

Dr. R. F. Horton, M.A., replying to Father Vaughan, says: "This attempt of the Roman Church to gain England to her fold, by extending indulgence to that practice which is spreading wider moral havoc among us than drink or lust, certainly demands the prompt attention of all who are interested in young men. The betting rings of the turf, the gambling hells of the city, the book-makers who waylay the operatives at the street corners, and take the shillings from servant maids and apprentices, shillings too often borrowed from the till or the pocket of another, may all take heart. The Jesuits, who are the real mouth-piece of the Roman Church, have discovered that gambling is not a sin. They admit 'the almost magnetic hold it gets of a man, leading him only too often to risk what he cannot afford to spend on his pleasures, and inducing him at length not only to stake what is his own, but what is not his own.' But this magnetic hold does not alarm them: the thing itself is innocent." Here, according to Dr. Horton, the Romish Church is pandering to the vices of the people that she may sweep on to the conquest of England. The material on which it builds its empire is nothing, so long as the empire is built. This gospel of gambling is just the gospel for the age. Men will do it; but a church that says "do it and welcome" must win the day, while the movement which is attempting to resist the evil

may well be denounced a sour puritanism. This may be so. It may even be a policy that will have a temporary success. But as sure as the stars shine in the heavens, it is a policy that will eventually strangle the institution that gave it birth. The very men who have been won to Rome by its "go-as-you-please" policy will be the first to turn round against it. The man who commenced his gambling career under the fostering aid of this degenerate church, will, when the gambler's end is approaching, denounce with bitterness and wrath the false guide who was the first to lead him astray.

This great luminary of the Roman Catholic Church, however, demands a citation of "the law or commandment which makes betting sinful." Naturally, an acquaintance with the teachings of the Bible is the last thing to be expected from any one in the Romish communion, and Father Vaughan, who ministers to the "Church of the Holy Name" is, apparently, no exception to the rule. Dr. Horton replies to him:—"The commandment against betting is, after all, the old word of the Decalogue, *Thou shalt not steal*. . . . And, as it is the old law of the Decalogue which forbids gambling, so is the new law of our Saviour which makes the defence of it by a Christian minister, and in a "Church of the Holy Name," peculiarly distressing. It is the law of Christ that a man is to love his neighbor as himself. He is, in this world, like the Good Samaritan, to bind up the broken heart, and to pour into the wounds wine and oil. He is to be in this world trying to save it, not getting as much indulgence and enjoyment as he can out of it, but finding his enjoyment in the good he can do, and the help that he can render." . . . The question "What would Jesus do?" is to haunt the imagination in every transaction in life. And the object of a true Church of the Redeemer is to help weak and erring man to bring this law into practice and to war against those corrupt practices which make it ineffectual." The moral of it all is, that the church cannot afford to abdicate her position. Even to win success she cannot. For success won at the expense of principle is always expensive and has to be paid for in the long run. The church may stoop down to the gutter in order to rescue, but she may not become the gutter itself. And as the church is said to be "the world's Bible," it is imperative on her part that she present a fair translation without renderings and interpolations furnished by the devil himself.

OUT OF THE DESERT.—This is a most delightful story, in which some of the leading principles of New Testament Christianity are brought prominently into view. It was written by A. R. Benn. There are 150 pages neatly bound in cloth. Price, 1/-; by post, 1/2. Austral.

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Advance Australia!

Australia is the land of new and experimental legislation. Three of the provinces have adopted womanhood suffrage, and this example will almost certainly be followed by the other four. N.Z. leads the world with her pensions for aged residents and her compulsory arbitration for the settlement or prevention of strikes and labor disputes, and N.S.W. is following her footsteps closely along both lines. In N.Z. also the Temperance question is such a burning one that in several districts considerable majorities have decided in favor of the absolute prohibition of the liquor traffic, though so far only one district has secured the three-fifths majority requisite to make it law. Australasia also leads most countries in her government ownership of railways, telegraphs, and public schools. The explanation, in part at least, is that in a young country conservatism is not so powerful as in older lands. This is true in religious as in political matters. Here, where there is no state church, every denomination has a fair field, and it is not surprising if in this land of freedom some peculiar fads find root and flourish. But we may be sure that truth fairly presented must ultimately gain under such circumstances, and it behoves those who love the truth to see to it that in this young nation it is ably proclaimed. Now, in the days of Australia's youth is the time to lay broad and deep the foundations of an edifice that shall grow with the nation's growth, and become a dominant power for righteousness in the ages to come.

The Jubilee Convention.

Nearly three months ago the Conferences of Victoria and N.S.W. instructed their Executive Committees to take steps to arrange for the Jubilee celebration of the introduction of the plea for a return to New Testament Christianity into Australia. The committees, doubtless, are moving in that direction, and we shall probably soon hear what proposals they have to make. It has been suggested that some able brother should be invited from America, and a prominent missionary from India or China. All this means expense, which, however, could be easily covered by a Jubilee Fund. Is it advisable to raise such a fund? If so, what amount should be aimed at, and to what purpose should it be devoted? Would this be a good opportunity for forming the nucleus of the long talked of aged and disabled preachers' fund? These and other questions readily present themselves, and will, no doubt, have due consideration. From her

central position and number of churches, Melbourne may well claim the honor of holding the Jubilee Convention within her borders, but local celebrations could also be held later in other provinces. Though some time must elapse before the Jubilee demonstrations, it is well to keep the subject before the minds of the brethren.

Baptists and Church Membership.

The *Queensland Baptist* says:—"The *Australian Christian*, the organ of the 'Disciples,' has recently devoted a good deal of attention to Baptists, first in answer to a correspondent and later in review of an address by A. S. Wilson at the half-yearly meeting of the W.A. Baptist Union, and the action of the S.A. Baptist Union in appointing a committee to consider union with other Christians. The articles of our contemporary have been ably written, and are courteous in tone. Personally, we agree with most of what has been advanced, but this brings us to 'the existing differences among Baptists themselves,' which the *Australian Christian* considers one of the chief difficulties in the path of union." We are pleased to find that our northern contemporary "agrees with most of what has been advanced" by us in our comments upon the A. S. Wilson's address and the question of union. By the way, we notice from the *Southern Baptist* that Mr. Wilson's public advocacy of "open membership" or receiving the unbaptised as members, has by no means met with unanimous endorsement in W.A. It has led to the formation of a "Baptist Close Membership Association," the President of which, J. W. Jacques, writes in warm criticism of Mr. Wilson's arguments. Mr. Jacques affirms that the W.A. half-yearly meetings "were made the occasion of a very strong and deliberate attempt to force into our hitherto close union what are known as open membership churches and to coerce close membership churches into submission thereto." In the same issue Mr. Wilson defends his position and asks: "Where does the scripture deal with the reception of members except on the lines of the open membership church? (Rom. 14: 1, 3; 15: 7)." It seems strange that anyone should suppose the apostle to be here discussing the question of church membership! The brethren referred to were already members, having been "baptised into the one body." They had all been "baptised into Christ," "baptised into his death," "buried therefore with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, they also should walk in newness of life" (Rom. 6: 3, 4). Surely the advocate of unbaptised church membership must be hard up for an argument when he has to appeal to the baptised membership of the church in Rome to support his point.

We are pleased to notice that there is a strong and healthy opposition among the Baptists to the position advocated by Mr. Wilson.

An Appeal For India.

The saddest spot on earth to-day is famine stricken, starving India. The civilised world stands aghast at the horrors now being enacted in China, but the decimation of the population of India appeals more to our pity and our generosity. A report recently read before the British Parliament stated that there were 60,000,000 human beings affected by the present famine. It is estimated that no less than 20,000,000 will perish. This is the second famine in three years, and in consequence the country is wholly unprepared for such a terrible scourge. The cause of the famine is the total failure of the crops in the western and central provinces, while that in 1897 was caused by their failure in the eastern district.

It is hard to comprehend the horrors and heart-rending condition of the famine stricken districts. We read of whole families lying dead by the road-side; of little children in the arms of their dead mothers; of as many as 16 dead bodies being found within 200 yards; and of starving children wandering along the road and coming to the gates of the mission station.

In addition to the need for food, there is also a cry for clothing. The organiser for the W.C.T.U. of India writes: "Keen as has been their hunger, women have begged piteously for a bit of covering rather than food. Many letters have been received from missionaries and English officials with most touching accounts of the distribution of the garments and the unspeakable gratitude of those who received and of the bitter disappointment of those who could not be supplied. For this present famine the need is tenfold greater than three years ago.

The Dorcas Committee of the Sisters' Executive are making an effort to answer this plea for help. A rally of workers will be held in the Swanston-street Lecture Room on the 25th of this month to make garments to send to India. They urge every sister who can to come and assist them in this work. They also ask for contributions to aid them in this work from the members of all the churches. The President of the Dorcas Society of each church—or if there is no Dorcas Society, then the Secretary of the church—is asked to receive any contribution offered and send it to Mrs. J. A. Davies, "Milford," Church-street, Hawthorn.

W. C. MORRO.

From The Field.

The field is the world.—Matthew 13: 38.

New Zealand.

WANGANUI.—At the meeting on Lord's Day evening, June 24th, Mr. W. Hillson came forward and nobly confessed his belief that Jesus is the Christ, the son of the living God. Having since been buried with Christ in baptism, he was this morning formally received into the fellowship of the church here.

Lately we have been having some well attended meetings, but not many additions to our number. The week night prayer meeting has an attendance of about 40, which is fairly good when it is remembered that the membership of the church here is small, and that several reside some miles out of town. A collection taken up a few weeks ago on behalf of the Indian Famine, resulted in £10 7s. 10d. being handed over towards that fund. This afternoon a F.M. service was held in connection with the S. School. Considering the inclement state of the weather, the attendance was good. I hope to spend the next fortnight with the church in Auckland.

July 1.

A. F. TURNER.

Queensland.

MOUNT WHITESTONE.—J. Paradine arrived here on June 14th, and held gospel meetings on Friday and Saturday, at which there were good attendances. He presided at the breaking of bread, and gave us a stirring exhortation. A good few of the Ma Ma Creek brethren were present. Bro. Paradine addressed the church at Ma Ma Creek in the afternoon, and held a gospel meeting here in the evening. Our chapel was packed. He then visited West Haldeon and Darling Downs, arriving here again the following Monday, preaching the gospel the next night to another fine audience.

Last Lord's day a school was started here, and although there were not many scholars, we expect to have more soon.

July 3.

F. G. PATES.

Victoria.

NEWMARKET.—A farewell social was held in the chapel, Wednesday, July 4th, prior to the departure of our Sister Prout for Sydney. The meeting was a very enjoyable one. Her departure will be regretted by the church. She took a great interest in the welfare of the church. In the Sunday School, as teacher, she proved herself a zealous worker, and was always present. Bro. Morris made a few remarks, and spoke very highly of the great help Miss Prout had been to the church. He then presented her with a beautiful writing desk from the Endeavorers and friends. Her scholars presented her with a handsome pair of vases. After partaking of some light refreshments, the meeting came to a close by singing "God be with you till we meet again," and prayer.

SURREY HILLS.—A social was held in the chapel, on Wednesday evening, July 4th, to bid farewell to C. Howard, who, for the past five months, has faithfully proclaimed the gospel here, and to extend a welcome to his successor, D. C. McCallum. W. Wilson occupied the chair. On behalf of the congregation, he expressed regret that Bro. Howard, owing to having taken up his abode at Mooroolbark, was compelled to relinquish the work, but at the same time said it gave him much pleasure to welcome into our midst, Bro. McCallum, whose labours he hoped would be abundantly blessed. A very interesting programme, consisting of solos, recitations, and short addresses by Bros. Howard and McCallum was then gone through. All the items were rendered in a very creditable manner. Not the least enjoyable event of the evening followed, viz, coffee and refreshments, provided by the sisters, with which we were regaled to the satisfaction of even the most fastidious of us. A very pleasant meeting was brought to a close by singing "God be with you till we meet again," and the pronouncement of the Benediction.

July 9.

H. MURRAY.

SURREY HILLS.—The school here for some years

past has averaged 24, but of late the numbers have much decreased. This fact seems to have aroused the church to some activity in the matter. They have secured the services of a superintendent who has "a will to work," and as Bro. McCallum also gives his help, we hope for an increase shortly. To-day two valuable prizes were offered to the boy and girl bringing most new scholars up to Christmas. This was received with enthusiasm.

July 8th.

PITFIELD PLAINS.—It is with very great gratification I have to report, that on Sunday week last at 3 o'clock, the first meeting of the disciples of Christ, was held at the residence of Sister Pidgron, of this town, for breaking of bread—although at present our number is small, being only six—the assemblage at the Lord's table was a blessed one. Being impressed with the belief that it is our duty, we have become united in this mining centre for the propagation of the gospel, and by the grace of God, we hope the good tidings will be circulated throughout the district, and add abundantly to our number in the course of a short time. Pitfield is computed to represent a population of somewhere like 2500 inhabitants of all denominations, therefore, among so many we may find others of our brethren who will afford us their hearty co-operation in spreading the glorious truths, and showing the precious light to those who sit in darkness and desolation. The meetings for the time being will continue to be held at our Sister Pidgron's.

July 2.

C. BURTON.

COLLINGWOOD.—On Monday evening (July 2nd) the teachers and senior scholars of the Sunday School spent an enjoyable evening together. The meeting was presided over by T. Peacock, and a fair programme, including songs and other musical items, was presented. W. Ah Hing favored us with a solo which was much appreciated. Sisters L. Pickford and B. Martin, and Bro. A. Payne, attended to the instrumental part of the programme, and choruses and quartets were rendered very acceptably by members of the choir. A short address was given by H. G. Peacock on Sunday School work. Some very practical hints on S.S. teaching were presented. J. Cox concluded the programme with an appreciable reading. After a sumptuous supper a few games were indulged in, and a happy gathering terminated at a reasonable hour. This was the first of what is to be a quarterly teachers' and senior scholars' social, and we believe they will accomplish good.

T. Cox, Sec.

South Australia.

WILLIAMSTOWN.—Rain again all day; 51 members present at breaking of bread in the morning. Splendid meeting at night, when one young man who made the confession in the morning, together with the young lady who confessed her Saviour at last week's prayer meeting, were "buried with Christ in baptism."

We had a grand prayer meeting on the 5th. Members on roll, 70: attendance at meeting, 40.

July 8.

G. D'NEST.

YORK.—Splendid meeting yesterday, and one confession. Bro. Campbell preaching.

July 2.

T. BURT.

NORWOOD.—The meetings were good yesterday, and last night at the gospel meeting three S.S. scholars made the good confession.

July 9.

A. C. RANKINE.

UNLEY.—At our usual weekly prayer-meeting on July 4th, we had a visit from Bro. George Rankine, a native Christian, from the Point Macleay Mission Station. He spoke of his experiences in Christian life, and the amount of good the mission work has done to the blacks at Point Macleay. We hear that our brother will soon be going as a preacher of the

gospel to the station. We wish him every success and pray God will bless him in his work amongst his own people. Sunday, the 8th, we had the pleasure of a visit from Bro. Keay of Glenelg. In the afternoon he visited the Sunday School and took charge of the Bible Class. Again in the evening, he delivered an excellent address, his subject being "The Seven Sayings of Christ upon the Cross." The meeting was not very well attended owing to the inclemency of the weather.

July 8th.

PERCY T. G. STORER.

NORTH ADELAIDE.—We have been glad to "welcome home" our Sister Henshaw, after her five weeks holiday. The members of her Bible Class spent a pleasant evening with their beloved president, who after her three months leave of absence, has resumed the superintendence of her class, at the Mission Hall. Her visit to Melbourne was much enjoyed, in the society of dear old friends, and "sisters" meetings. She speaks highly and appreciatively of the work in Victoria, especially among the sisters, and feels indebted to them for their kindness and hospitality. We thank God, that the change and rest has been so beneficial to her, her health being greatly improved. Mrs. Henshaw upon her return, showed in a practical form, her remembrance of each member of her class, while her secretary was made the recipient of a beautiful cabinet album. One united prayer is, that she may enjoy for many years, the blessing of restored health, and be able to continue in all the good works she is engaged in, and that we may all with her, be found faithful, and at last receive the "well done." V.B.T.

New South Wales.

CONFERENCE NOTES.—Merewether is on the steady forward march. Great efforts are to be made this year to clear debt off building, about £70, with the view of endeavoring to become self-supporting at end of year. Three brethren have promised £10 each, and it is anticipated that the other will be forthcoming. Bro. Pond and the church are working unitedly and well. Meetings good, and interest increasing. We hold a Home Mission meeting there soon. The building is a credit to the members. Working "Bees" have painted it inside and out, laid on the gas, with incandescent lights.

Lismore has officially written to say they will raise £175. 6d. per week toward the support of a preacher. The work is going on well there. The country districts in the winter have great drawbacks, so we do not expect much to report in the way of additions. Bro. Way and the church are determined to spare no efforts to receive the promised blessings from God.

At Marrickville Bro. Colbourne and the church are working hand in hand, and while additions cannot be reported, the Committee are satisfied that the church is being built up, and they are determined to encourage our brother in the work he is doing. Prejudice is being broken down and confidence regained.

At Rookwood Bro. Williams is pressing on with the work in a very energetic way. We hope shortly to visit Rookwood and encourage them. The Committee decided to continue their assistance to the work there. R. STEER.

N.S.W. SUNDAY SCHOOL UNION.—The Union held their annual demonstration and distribution of prizes on Tuesday, the third inst., in the City Temple. There was a splendid gathering, much interest being manifested. The president occupied the chair. The assistant secretary read a very satisfactory report upon the year's work. Throughout the evening the prizes gained at the recent examination were distributed, also children from the various schools contributed

items of song and otherwise, which were warmly received by the audience. Everything passed off well, the bright faces of the children proving them to be altogether well pleased with their prizes, and satisfied with the efforts set forth for their benefit and their entertainment.

July 9th.

T. P. BEER.

West Australia.

COOLGARDIE.—A large number of members and friends assembled at the chapel on Thursday evening last to a social tendered to Bro. and Sister Bell, who are leaving for Kalgoorlie. The loss to the church is indeed great, as both have been workers ever since they came here. Our brother has been secretary and deacon for some time past, and Sister Bell has been a teacher in the school. We are comforted with the knowledge that our loss is another's gain, and we pray that God's richest blessing will attend them and that they may long be spared to labor for the Master. During the evening songs and recitations were contributed by the members, and refreshments provided by the sisters. The pronouncing of the Benediction brought a pleasant meeting to a close. B.

PERTH.—We are pleased to report the continuance of the bright appearance of the work here. Bro. Hawkins still proclaims the word of truth to large audiences, and a week rarely passes without one or more being added by faith and obedience. On Sunday, 1st inst, two confessed Christ, one of whom was immersed the same hour. A young men's training class has been started, the object of which is to improve young men who are desirous of becoming more useful in the church. The Bible class conducted by Bro. Lightfoot on Sunday afternoons is growing, and a larger room must be procured if all who attend are to be accommodated.

July 2.

H.

Prize Essay Competition.

For the Best and Second Best Essays on the Subject given below, we will give books to the value of 10/- and 6/- respectively. Length of Essay, not less than 800 or more than 1000 words, the same to reach us not later than August 17th.

THE SUBJECT IS:

"How Best to Improve and Increase the Circulation of the AUSTRALIAN CHRISTIAN."

Here and There.

"Here a little and there a little."—Isaiah 28 : 10

One confession at Bendigo Sunday night last.

Good meetings on Sunday and one confession at Lygon Street.

A. W. Connor baptised two men at Polkemmet last Monday week.

Fine meeting and one confession City Temple, Campbell-street, Sydney, Sunday night.

The secretary of the church at Brighton reports splendid meetings there and an evergrowing interest.

Correspondence for the S.A. Evangelistic Committee to be now addressed—Mr. G. L. Campbell, Beverly, S.A.

Packed meeting at Hawthorn last Sunday evening, and three confessions from Sunday School. Teachers rejoice.

We have received an interesting letter from our "Special Correspondent" in Paris, which will appear next week.

T. Hagger is in Geelong this week holding special meetings. J. A. Palmer went down yesterday to give him a hand.

The members of Cosgrove church will hold a business meeting on Friday, July 13th, at 7 or 8 o'clock p.m. in church. All invited who can attend.

On July 27th there will be a public entertainment in the Lygon Street chapel. The programme is in the hands of Nat Haddow. See Coming Events.

Canright's article on "Did the Roman Catholic Church change the Sabbath?" is long, but none should fail to read and preserve it on that account.

We have now a stock of the following books: Doctrines and Dogmas of the Mormons 6/-; by post, 6/6; Voice of the Seven Thunders 6/-; by post, 6/6.

H. G. Harward is having fine meetings at Fitzroy Tabernacle. Sunday night that large building was well filled. Two were baptised and one other confessed Christ.

"The Relation of Baptism to the Blood of Christ," is now issued in neat pamphlet form, 24 pages and cover. It is a splendid thing for general circulation. Single copy, 1d.; 25 copies, 1/6; 50 copies, 2/6; post free.

Bro. Lyall has forwarded £50 more for India's famine stricken. This is more than he has in hand; but the need being urgent, he has sent, and now looks to the brethren, Sunday Schools, and friends, to send funds in speedily.

One good brother who is pushing the CHRISTIAN says: "By appearances I judge that those of the brethren who do not take the paper are really too poor to do so, although a few of them are not too poor to smoke a pound of tobacco at 5/- a pound every three weeks or so!"

We have received a copy of "An Australian Federal Tariff," proposed by an expert. We have carefully gone through it, and can safely say that it is a splendid work. No one in business can afford to be without it, and it should be most invaluable to anyone who takes an interest in politics. It should have a rapid sale.

The sisters will see in another column an appeal for famine-stricken India, and the rally of sisters in the Swanston Street Lecture Room, at 10 o'clock on July 25th, to make garments for the poor of this scourged land. Everyone who can possibly do so is urged to come. The rally will open at 10 o'clock, and the sisters are expected to bring their own lunch, but tea will be provided.

We know of a good, reliable brother out of work. He is a good hand with horses, knows the city thoroughly, and is strong and willing to do any kind of work. We can most heartily recommend him to any one wanting a reliable, competent man. If any of our readers are in need of such a man, or may know of any one who is, we would take it as a personal favor if they would communicate with us.

At the last preachers' meeting held in Grote-street, Adelaide, the following resolution was carried:—"That we place on record in the minute book our appreciation of Bro. Ludbrook's labors in connection with this association, and as he is soon leaving the province of

South Australia, we wish him God-speed and pray that God's blessing may follow him in his future labors for the Master." The secretary was authorised to write a letter commending Bro. Ludbrook to associations of the brethren of a kindred nature.

The Temperance Committee's meeting at North Fitzroy last Thursday was well attended, and the fine speeches by F. G. Dunn and H. G. Harward, the musical programme by Nat Haddow and company, and the recitations by J. G. Shain, were all highly appreciated. The literary aspirants of the local Band of Hope were very busy in taking notes of the speeches, the N. Fitzroy Committee having promised prizes for the best essays on the addresses given that night. Next public meeting is at Chetwynd Street chapel, North Melbourne, on Thursday, 12th inst. Speakers, James Johnston and H. Swain. Splendid programme prepared by Nat Haddow. Chairman, R. G. Cameron. 33 pledges so far.

The College of the Bible, Kentucky, U.S.A., has issued a very neat programme of the commencement exercises in connection with the institution. In this, we find a list of graduates for the term ending in June of this year. B. W. Huntsman is the only Australian name we see in the list, and we have much pleasure in congratulating him on his success. From another source we learn that Bro. Huntsman has received and accepted a call to labour with the Fourth Christian Church, Eastern Avenue, Cincinnati. While we are sorry that some Australian church did not secure his services, we are glad to see that immediately his studies were finished in America, he found there a suitable field in which to labor. We hope that before long the ties he left behind him in Australia will bring him back again.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

JUNE 27.—Friday evening. Adelpian Athletic Club, grand entertainment, in aid of the funds of the club, will be held in the chapel, Lygon Street.
W. TRIVETT, Hon Sec.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2 : 8.

FOREIGN MISSION FUND.

VICTORIA.

Churches—	
Tabernacle, Fitzroy ..	£10 10 0
Brunswick ..	1 4 6
Cheltenham ..	5 0 0
Ascot Vale ..	2 7 10
Surrey Hills ..	2 16 6
Murrumbene ..	0 18 0
Barker's Creek ..	3 13 6
French Island ..	0 17 3
Brighton ..	5 4 0
Croydon ..	0 9 0
North Richmond ..	7 13 3
Newstead ..	2 6 0
Beaconsfield ..	1 0 0
Elmshurst ..	1 0 0
South Yarra ..	5 6 2
Shepparton ..	1 10 0
Warragul ..	0 15 0
Warrnambool ..	1 15 9
Merrigum ..	0 11 0
Colac ..	0 14 0
Drummond ..	2 15 9
Lake Rowan ..	2 15 6
Toolamba ..	1 0 0
Maidavale ..	0 12 0
Bayswater ..	1 0 0
Yando ..	1 0 0
North Melbourne ..	4 0 0
Dandenong ..	1 10 0
St. Kilda ..	1 10 3
Emerald ..	4 0 0
Bairnsdale ..	0 16 0

Cosgrove ..	1 0 0
Taradale ..	0 15 0
Mystic Park ..	0 17 9
Glenferrie ..	2 14 0
Ballarat (for Kanaka Fund) ..	4 9 3
Swanston-st., Melbourne ..	25 7 6

(Ordinary Contributions) per Miss

Lawson	
Fairfield Park ..	7 9 0
Warmer West ..	1 1 4
Prahran ..	0 16 1
Malvern ..	0 7 6
Kaniva ..	1 12 9
Wedderburn ..	2 0 0
Other Contributions—	3 7 9
A Ritchie, Nar Nar Goon ..	1 0 0
"Nobody" ..	0 7 0
Sr. Stewart, Murrumbene ..	0 12 0
W. McArthur, Terang ..	0 5 0
T. Potter, Meredith ..	0 10 0
S. Boyd, Meredith ..	0 4 0
J. Flood, Mornington ..	1 0 0
Sr. J. Styles, Croydon ..	0 5 0
Sr. A. G. Kemp ..	0 5 0
"Gratitude" ..	0 5 0
Sr. J. Anderson, Bealiba ..	0 5 0
Sr. J. Gilmour, Tallarook ..	0 10 0
J. Gilmour, Tallarook ..	0 10 6
Sr. Francis ..	0 7 6
G. Collings, Malvern ..	0 13 0
Bro and Sister Somerville, Glenferrie ..	0 5 0
Sr. Anderson, Toolamba ..	0 10 0
W. J. Westerman, Coalville ..	0 5 0
Hawthorn Friend ..	0 5 0
W. J. Benson ..	0 5 0
Wm. Gillham ..	0 2 6
S. Sprague, Buchan ..	0 2 6
"A Pound per member" ..	1 0 6
Sister McGregor, Malvern ..	0 10 0
Bro. and Sister McClure, Carlsruhe ..	0 10 0

TASMANIA.

Sister Spurr, Latrobe ..	0 5 0
Sisters' Endeavor, Hobart ..	1 0 0
Church, New Ground ..	3 3 0

SOUTH AUSTRALIA.

J. N., Port Wakefield ..	4 4 0
--------------------------	-------

NEW SOUTH WALES.

WellWisher, Katoomba ..	0 10 0
-------------------------	--------

QUEENSLAND.

Church, Greenmount ..	3 17 6
Church, Eel Creek ..	2 10 0
Church, Mount Whitestone ..	0 11 6
Kanaka Mission, Childers ..	8 16 0

NEW ZEALAND.

Church, Wayby ..	0 6 0
------------------	-------

FAMINE FUND.

VICTORIA.

W. McArthur, Terang ..	0 5 0
Brighton Church, School and Even. Meeting ..	3 0 0
Swanston-st. School (given to Miss Thompson) ..	1 7 0

NEW SOUTH WALES.

WellWisher, Katoomba ..	0 10 0
-------------------------	--------

NEW ZEALAND.

Church, Warkworth ..	4 0 0
121 Collins-st, Melb ..	F. M. LUDBROOK, Sec.
39 Leveson-st., North Melb. ..	R. LYALL, Tr.

VICTORIAN MISSION FUND.

Church, Mystic Park ..	£1 0 0
"Bet Bet, per Sister Readhead ..	0 17 2
"North Fitzroy, per Sister Forbes ..	3 1 10
"Prahran, per Sister Bryan ..	0 10 0
"Swanston-street, per Sister A. R. Lyall, including £1 from Bro. P. B. McMaster and £1 from Bro. Dunn ..	3 15 8
"Cheltenham, per Sis. Gouldthorpe ..	1 5 0
"Surrey Hills, per Sister Lynch ..	1 0 3
"Collingwood ..	1 0 0
"South Yarra, per Sister Craig ..	0 10 0
"St. Kilda ..	0 8 6
Bro. W. J. Benson, Bonnie Doon ..	0 5 0
Bro. W. J. Westerman, Coalville ..	0 5 0

Total £14 18 5

J. A. DAVIES, Treas., M. McLELLAN, Sec.,
"Milford," Church-st., 233 Drummond-st.,
Hawthorn. Carlton.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; Geo. Arnott, 30 Point Piper Road, Paddington.

Printed and Published by the Austral Publishing Co.,
528 Elizabeth-street, Melbourne.

Please Read!



Have our "Home Mission Sunday," "Rescue Home Sunday," and our "Foreign Mission Sunday," each of which receive unstinted and ungrudging space and advocacy in the pages of this paper. This is

as it ought to be, as we desire to be the means of helping to make our churches primitive in every sense of that word. We have truly tried, and will in the future try to make the interests of all these good works our interests, but we ask now in return for this that the friends of all these efforts for the

Next Two Months

will make our interests theirs. We want you to begin right now, and talk, plead, pray, and canvass in the interests of our paper. On the first Sunday in September we want to have a grand

Australian Christian Sunday.

Not that we will ask you to take up a collection on behalf of the paper, but we want all those who desire to see the circulation of the CHRISTIAN extended, to commence now a thorough canvass on behalf of our subscription list, and on the first Sunday in September we ask all our speakers and presiding brethren to call attention to the work the CHRISTIAN is doing. We want to hear at once from all who will help us in this matter. Tell us in a few words what you think and what you propose to try to do, and from week to week we will put it in this column, together with other things relating to the effort to increase the circulation. Every new subscriber means a new link in the ever-lengthening chain of influence of original Christianity in Australasia. Will all those who intend in any way helping us in the canvass for the CHRISTIAN, and in making the "Australian Christian Sunday" a success, write me at once.

A. B. MASTON.

WOOLLAHRA BUILDING FUND.

Receipts to Date. WOOLLAHRA CHURCH.

Mrs. Hill ..	£5 0 0
Mr. Hill ..	5 0 0
Mrs. Edwards ..	6 0 0
Mrs. Barwick ..	6 0 0
Madam Kessel ..	1 0 0
Miss Emerson ..	0 3 6
Mr. Chapple ..	7 2 0
Mrs. Mather ..	0 10 0
Miss Dunn ..	1 0 0
Miss Hukins ..	0 10 0
Miss M. A. Hukins ..	0 10 0
A Sister ..	1 10 0
R. Whately ..	16 0 0
Mr. Fancourt, senr. ..	2 2 0
Mrs. Fancourt ..	2 2 0
R. Fancourt ..	2 0 0
J. Lewis ..	0 10 0
Miss M. A. Lewis ..	1 0 0
E. Lewis ..	0 10 0
L. Lewis ..	0 5 0
B. Lewis ..	0 5 0
Mrs. Dingwell ..	7 2 0
G. Bagley ..	7 2 0
T. Bagley ..	1 0 0
R. Bagley ..	0 15 0
Mrs. Bagley, senr., ..	0 5 0
F. Bagley ..	1 0 0
Mr. McLeod ..	5 0 0
Mr. Wilson ..	1 0 0
Mr. Stokes ..	2 1 0
Mr. and Mrs. Lee ..	1 10 6
Mrs. Mitchell ..	0 2 6
Miss J. Mitchell ..	5 0 0
Mr. Arnott ..	2 0 0
Mrs. Arnott ..	0 10 0
Mr. Arthur ..	1 0 0
Mr. Credgington ..	2 0 0
Mr. Shearston ..	1 0 0
Mrs. Shearston ..	0 7 9
Bros. Allan ..	5 0 0
Mr. Godfrey ..	2 0 0
Mrs. Knowles ..	1 1 0
Miss Searle ..	0 5 0
Mr. Stocks ..	1 0 0
Mr. Hawkes ..	0 5 0
Mrs. Laws ..	1 0 0
Mr. Davidson ..	3 0 0
Mr. Stockbridge ..	1 1 0
Miss Ryall ..	0 7 0
Mrs. Espuler ..	3 5 0
Church Choir ..	1 6 0
Church Collectors:—	1 13 6
Madam Kessel ..	4 6 6
Miss Stockbridge ..	3 10 0
Miss Bagley ..	1 16 6
Miss Fancourt ..	1 15 2
Miss Lewis ..	53 9 0
Interest on Account ..	1 0 0
Special Church Effort ..	
Mr. Hockey ..	

ENMORE CHURCH.

Mr. Marcus Clark ..	£185 6 11
S. Whately ..	5 0 0
Mr. Hindle ..	0 10 0
Mr. Lovell ..	5 0 0
J. Kingsbury ..	1 0 0
H. G. Gilmour ..	1 0 0
Mr. Underwood ..	0 1 0
Mrs. Bray ..	10 0 0
Mrs. Cozens ..	10 10 0
Mrs. McDonald ..	0 2 6
Dr. Robertson ..	2 2 0
Miss Kershaw ..	0 10 0
Miss F. Swane ..	0 2 6
Mrs. Page ..	1 0 0
Mrs. Hunter ..	5 0 0
Mrs. Raywood ..	0 5 0
Mr. Walden's Lecture including 10/- from ..	
Mr. Raywood ..	5 0 0
Mr. Edwards ..	1 0 0
Mr. Bardsley ..	5 0 0
C. T. Forscutt ..	1 1 0
A Sister ..	10 0 0

SYDNEY CHURCH.

Mr. Kearn ..	£5 0 0
Mrs. W. Taylor ..	1 0 0
Mrs. Elliot ..	5 0 0
Mr. Leck ..	2 0 0
T. Walker ..	1 0 0
Mr. Ashwood ..	1 0 0
G. P. Jones ..	2 2 0
P. A. Dickson ..	3 0 0
A. J. Hutchison junior ..	3 0 0
Mr. Grocock ..	5 0 0
F. Newby ..	2 0 0
J. Stimson ..	1 0 0
Sydney Church Choir ..	2 4 6

ROOKWOOD.

Miss A. Andrews ..	0 5 0
Miss F. Andrews ..	0 10 0
Mr. Williams ..	0 10 0

MOREE AND MUNGINDI CHURCHES.

R. B. Butler ..	£60 5 0
W. Winter senior ..	1 0 0
W. Winter junior ..	1 0 0
Syl. Butler ..	1 0 0
Mr. Sherwood ..	0 10 0

OTHER PARTS OF NEW SOUTH WALES.

G. Stimson, Canley Vale ..	£60 10 0
Mr. Edwards, Manning River ..	3 0 0
G. Newby, Manning River ..	1 0 0
C. Johnson, Corowa ..	25 0 0
Mr. Price, Marrickville ..	0 10 0
Mr. Spedding, Petersham ..	0 10 0
C. J. Morris, McPhial ..	0 5 0
A. T. Milton, Goulbourn ..	1 0 0

VICTORIA.

Mr. Campbell Edwards ..	£20 0 0
Mr. Coles ..	1 0 0
North Fitzroy Church ..	3 0 0
Two members, North Fitzroy ..	1 0 0
W. Bagley ..	1 0 0

SWANSTON STREET.

Two Brothers ..	2 2 6
A Brother ..	2 10 0
Mr. and Mrs. Davies ..	5 5 0
F. Gladish ..	1 1 0
A Brother ..	5 0 0
P. B. McMaster ..	0 10 0
Mr. Wylie ..	1 10 0
A Sister ..	2 2 0

LYGON STREET.

W. C. Thurgood ..	0 10 0
J. Thurgood ..	0 10 0
A. L. Crichton ..	0 5 0
Mrs. Rees ..	0 2 6
Mrs. Trivett ..	0 2 0
W. C. Craigie ..	1 0 0

DONCASTER.

Mrs. Gill ..	1 0 0
Mr. Crouch ..	1 5 0
D. Tully ..	0 10 0
E. Wilson ..	1 0 0
Mr. Zelius ..	1 0 0
Mrs. Williamson ..	0 10 0
John Tully ..	1 0 0

Fitzroy Tabernacle ..	5 0 0
A Brother and Sister, Euroa ..	0 10 0
A Sister ..	0 10 0

A Brother, South Australia ..	£60 15 0
	0 5 0

QUEENSLAND

A Sister ..	0 12 6
R. C. Gilmour (Roma) ..	1 0 0

£65 4 0

Grand Total ..

£383 4 11

Expenditure.

Printing, 5/-; Postage, 34/-; Writing ..	2 5 0
Material, 6/- ..	5 0 0
Victorian Travelling Expenses ..	3 0 0
Rates and Taxes on Land ..	5 9 0
Solicitor ..	£15 14 0
Land ..	360 0 0
Cash Balance ..	£375 14 0
	6 10 11
	£383 4 11

The church at Woollahra desire to sincerely thank all who have so kindly assisted in this fund. Without you help this grand result could not have been attained.

History of Church at Woollahra.

About eight years ago the cause was started as a mission from the Sydney church. It continued to prosper for about two years; but from that time it began to flag until two years ago, when only a few faithful ones were left, and we considered the advisability or otherwise of disbanding and returning to the mother church. At this critical stage, the Conference (with the liberal help of private members of Sydney church) resolved for final test of the field to station an evangelist among us for six months. Bro. T. Bagley was appointed, and commenced work on June 1st, 1898. Since that time the work has so prospered that we have been able to relieve the Sydney church and Conference of their large financial support, and become entirely self-supporting. In two years our membership has grown to 138, and toward the above fund it has contributed £184 6s. 11d.

A. SHEARSTON, Church Sec.

What We Propose Doing.

1 With the money received we have been enabled to purchase a magnificent site for a church property 60 x 105 feet in one of the best streets of Paddington, and in the midst of a dense population. Distance from G.P.O. Sydney, only one mile and a-half.

2. We desire to erect a building in keeping with the locality that will accommodate 400 people. As the ground is excavated 7 feet below the footpath (which makes it admirably suited for a church property), it will be necessary to erect a building with a large school-room underneath. This can be done at a cost of £1500.

3. We cannot borrow this amount, nor would it be wise if we could to saddle a small church with such a debt; but we propose to raise £500 more, and borrow the remaining £1000. It will cost us but a trifle more weekly than we now pay for rent, and we will have the use of a proper building for as many meetings as we desire to hold.

4. To raise this large sum we must depend greatly upon the *brotherhood of Australia*. We are too weak in number and in pocket to face it all; but as we have done our best in the past, we will continue to do so. We therefore beg your co-operation. Our success will

be your success, and when our plans shall be completed, and the cause of God prospers in this place, you will rejoice greatly with us.

We beg to submit the above plan for future work to the brethren of Australia. We need hardly mention the absolute need of a church building; this will be too well known to all. We cannot afford to hire the hall three or four nights a week; nor could it be secured if we were in a position to do so.

On this account we are unable to hold many meetings which are so necessary in connection with a live and growing church, such as Y.P.S.C. Endeavors, Temperance Meetings, Prayer Meetings, Young Men's Class for Bible Study and Literary work etc. We rent the hall for prayer meeting services on Wednesday nights, and sometimes while we are singing and praying, the sound of a different music and the step from the giddy dance is heard from beneath. We are confident that with a building of our own, the Lord's work in this community would prosper perhaps to an extent beyond our expectations.

The past success and the present prospect quite justifies us in making such strenuous efforts to secure a building, and we will not hesitate to effect a loan and commence operations as soon as £500 can be raised. We believe there is no brighter prospect in Australia than at Woollahra and Paddington. We therefore, beg your help and return our thanks to those who have helped us hitherto, and at the same time we hope they too, will make a special effort to repeat their gifts and

thus see to a close the good work they have begun.

Signed by the officers of the church.

G. ARNOTT } Land
R. FANCOURT } Trustees.
W. STEPHENSON
G. BAGLEY
J. CHAPPLE
G. HAWKES
E. LEWIS
A. SHEARSTON, Ch. Sec.
T. BAGLEY, Evangelist.

Query?

The question has been asked by several subscribers, "Whether I would remain with the church after the completion of the building and see it out of difficulty?"

Answer.

Providing the church and I continue to work as harmoniously and successfully in the future as during the past two years, other things being equal, I should certainly desire to remain as long as I believe it to be for the good of the church. Under no circumstance would I see the church left in difficulty, and would rather sacrifice the last shilling I possessed than do so.

Signed

THOS BAGLEY.

Testimonials from the Evangelists of Sydney.

I have much pleasure in endorsing the above appeal of Bro. Thos. Bagley and the Woollahra church. There is no finer field in all Australia. And the church has done and is doing all it can. For 138 people to con-

tribute £185 to the land fund while paying the preachers salary and rent of hall is a splendid work. It is said God helps those who help themselves. Will not the Australian brotherhood imitate God in this respect?

GEO. T. WALDEN.

Knowing all the circumstances of the case I heartily commend the above appeal to the brotherhood.

D. A. EWERS.

I have on several occasions visited the church at Woollahra, and can testify that the brethren are working most harmoniously and whole-heartedly together. Their great desire is to erect a suitable building on the splendid site of land already purchased and paid for. The hall in which they now meet is not suitable for them to carry on the work. Were the brethren in the colonies to assist them to attain their object, I believe the cause would make rapid progress, for it is a most promising field of labor.

J. COLBOURNE.

I knew the cause at Woollahra before Bro. Bagley began his work there, and have been intimately associated with it ever since, and I have no hesitation in saying that it is one of the most promising evangelistic fields in all the colonies. The brethren at Woollahra have made a noble effort, and ought to be helped in this general appeal. This will reach city, country and isolated brethren, and it is to be hoped that a hearty response will be the result.

P. A. DICKSON.

Kindly forward donations to T. Bagley, Evangelist and Building Fund Secretary, 80 Windsor-street, Paddington, Sydney.

SUNDAY SCHOOL COMMENTARIES FOR 1901.

I have much pleasure in again calling your attention to our Sunday School Helps for 1901, and trust that you will give the matter your early attention. Full particulars are set out below.

1. THE LESSON PRIMER, or Lessons for the Little Ones. This is a book of 110 pages, neatly bound in paper boards, cloth back, with nice easy lessons for infant and smaller classes. **Price, Cash with Order, 1/- On Delivery, 1/3.**

2. THE LESSON MENTOR, or Lessons for the Junior Class. A book of 200 pages, bound in paper boards, cloth boards. Lessons suitable for classes with scholars from 8 to 12 years old. **Price, Cash with Order, 1/6. On Delivery, 1/9.**

3. THE LESSON HELPER, or Lessons for Intermediate Classes. A book of 255 pages, bound in paper boards, cloth back. Lessons suitable for classes with scholars from 12 to 16 years old. **Price, Cash with Order, 2/- On Delivery, 2/3.**

4. THE CHRISTIAN SUNDAY SCHOOL COMMENTARY. For Advanced Classes, Bible Classes, &c. Has 450 pages, sewn, bound in cloth, gilt title at back. This is what is known as "Johnson's Sunday School Commentary," and is crammed full of the most interesting facts and figures which can possibly be gotten into 450 pages. It is a valuable book, not only for Sunday School Teachers and Superintendents, but for any one engaged in the study of God's Word.

Price, Cash with Order, 4/- On Delivery, 4/6.

5. THE STANDARD SUNDAY SCHOOL COMMENTARY. Ripe Scholarship and practical comments combine to produce a splendid book. Embellished with new maps, helpful diagrams, chronological charts, black-board illustrations, instructive tables, and hundreds of pictures.

Price—Library Edition, Cash with Order, 4/- On Delivery, 4/6. Limp Cloth, Cash with Order, 3/- On Delivery, 3/6.

Only ONE Order will be dispatched to America; that will Close on MONDAY, October 8th, at which time all Orders must be in. I cannot absolutely guarantee that books will reach Australia before January 1st, 1901, but I will do my very best to have them delivered by that date.

Send All Orders to AUSTRAL PUBLISHING CO., 528 ELIZABETH STREET, Melbourne.
A. B. MASTON, Manager.