

AUSTRALASIAN OF THE SIGNS OF THE TIMES

Vol. 18, No. 18.

Melbourne, Vic., Aust., May 4, 1903.

Registered at the G.P.O., Melb., for transmission by Post as a Newspaper.

ONE PENNY

The Outlook

BIBLE BURNING IN FIJI.

Much has been said and written on the above question in the daily newspapers, and we have no desire to enter into the controversy that our Wesleyan friends have had with the Roman Catholics. But as some of our own missionaries are labouring near the locality where the incident occurred, we deemed it wise to refrain from making any comments until we could receive some confirmation of the facts from sources upon which we could rely. This has now come to hand in the following letter:—

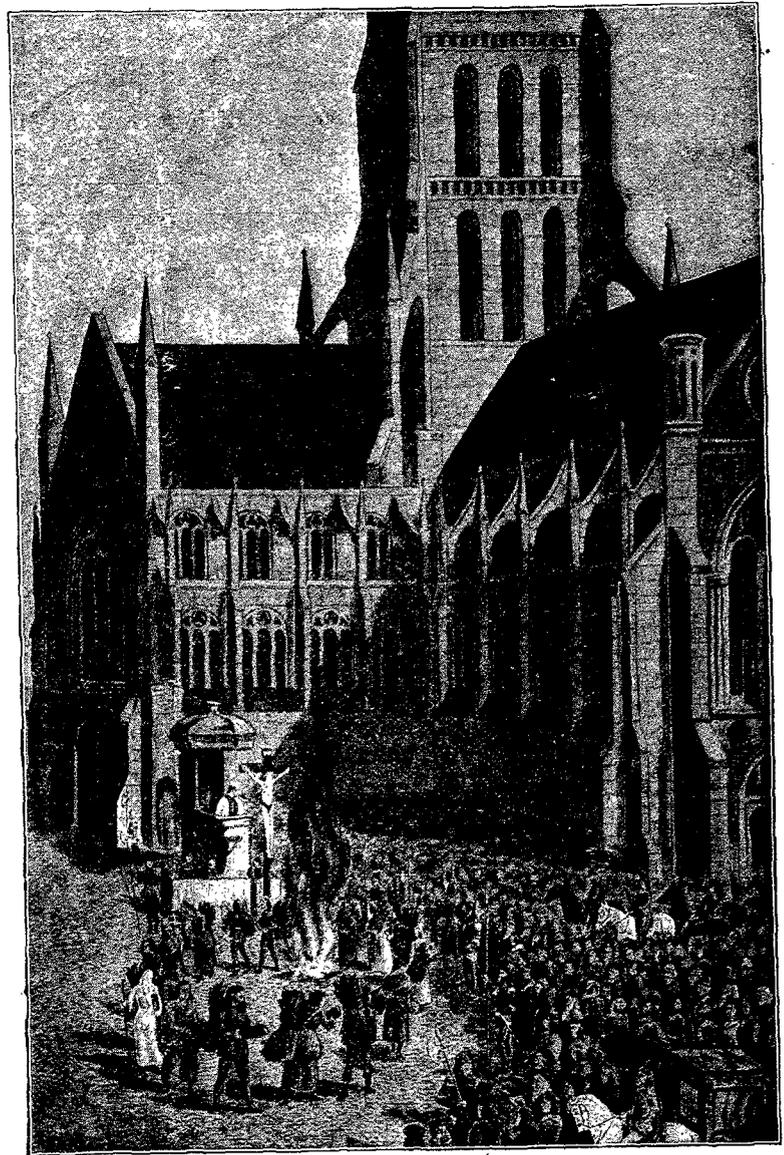
You will doubtless have read something in your local papers on the subject of Bible burning at Naililili. The place is only twenty miles from here, and that such an occurrence took place under the supervision of European Catholic sisters and by native girls is only too true. Although Father Rougiers denies the fact, it is nevertheless true. Twenty reputable adult spectators can be brought as witnesses who will state that the sisters and girls laughingly used contemptuous language concerning the Bibles and Wesleyan hymn books that were being used for kindling the fire at the coral lime kiln.

It appears the chief of the district, Matauitobua, had a disagreement with the native Methodist ministers, and the chief decided to show his animosity against the Mission and the Government by urging all his people to become Catholics. The books that were burned belonged to these people, for one of them which had been rescued from the flames by a bystander contained the local Methodist teacher's name as well as the name of the owner and the date it came into his possession.

Now that these unfortunate Fijians have been led into the

Roman Catholic Church, we presume they have been induced to believe that it is not at all necessary that they should possess

and character of the Papacy, that it is little wonder that the Roman Catholic Church should seek to keep the Bible from the people,



Burning Bibles at St. Paul's Cross, London. Present Location of Foreign Bible House.

the Bible in their own language. There is so much foretold in the Scriptures respecting the work

and this action on the part of the Papal authorities in Fiji is an indication that the policy of Rome

has not changed since the memorable Bible-burning scene took place at St. Paul's Cross, London, on Feb. 11, 1526. On that occasion a sermon was preached in the church by the Bishop of Rochester in the presence of Cardinal Wolsey, at whose instance the burning took place. At the close of the sermon baskets filled with Bibles taken from the houses of the people were brought out, and the heretics, each with a faggot tied on his back, were forced to march three times around a fire kindled for the purpose, and cast the books into the fire. History is stranger than fiction, for it is a fact that on the very spot where this burning took place, the depository of the Religious Tract Society now stands, and Bibles are now sent to almost every part of the world, and in almost every language from that great distributing house.

In a recent sermon at St. Patrick's Cathedral, Melbourne, Archbishop Carr claimed that the Catholic Church had preserved the Bible "from the breaking up of the Roman Empire until the invention of printing." But prior to the invention of that wonderful art, copies of the Scriptures were so costly that but very few persons could possess one. Almost the wages of a whole year were required to purchase an English New Testament, and so there was no necessity for the Roman power to oppose the circulation of the Scriptures amongst the common people for very evident reasons. With the introduction of printing, a new era set in, and it became possible to secure a copy of Tyndale's English New Testament for three shillings and sixpence. So strong did the Roman authorities oppose the work of Tyndale, that he was compelled to leave England to complete his translation, and in order to ship the Testaments into England he entrusted parcels of them to several merchants who hid them among their merchandise. Great caution had to be maintained, because of the animosity of Rome, by those who undertook the distribution of the sacred volume which has done so much for England. Nevertheless, within a short space of time English Testaments were distrib-

uted in all parts of England, and then the storm broke with great fury. The five merchants who brought the Testaments into England were tracked, apprehended, and condemned to do public penance at St. Paul's Cathedral. In 1526 an archiepiscopal mandate was issued against the Bible, or any book containing so much as one quotation from it. But all efforts to suppress the Scriptures were fruitless, and the public destruction of Bibles only awakened a greater interest in the word of God, and the clergy found that their endeavours to prevent the circulation of the Scriptures was a work beyond their strength. In burning Bibles the enemy of truth has always over-reached himself, forgetting that, while "the grass withereth, and the flower fadeth, the word of our God shall stand forever."

The spring in Europe is unusually backward and wintry. In England snowfalls are reported from all parts of the country.

It is estimated that the water supply gained by closing the gates of the great Nile dam in Assiout, Egypt, saved crops valued at £60,000 from destruction last year.

From recent cables from Russia it is inferred that the Czar has decided to grant freedom of religion to all professing non-orthodox creeds. This will mark the dawn of a brighter day in Russia.

Some uneasiness was recently felt at Ceylon on account of the presence of eight Russian war-ships. Ordinarily only two foreign war-ships are allowed to lie in the port of Colombo at the same time.

Emigration statistics show that during 1902 the number of Germans who left their country to settle oversea was 32,098. In Greece, the efflux to America has, during the present year, been extraordinary. Since December over 8,000 Greeks have entered the United States.

The love of John W. M'Guire, a New York corporation official, for ping pong has led to his incarceration in a lunatic asylum. His wife having informed a magistrate that her husband made her play ping pong for twenty two hours without ceasing, the necessary order was unhesitatingly granted.

Though the general strike in Holland instituted in support of the Government railway employees collapsed directly the Anti-Strike Act was passed, the labour trouble is not yet over. At Amsterdam 6,000 dock labourers, who went on strike in support of the railway employees, still refuse to resume work.

The dowager Empress has temporarily left Peking for Pao-ling-fu, the chief provincial city of Chi-li, because she considers it a humiliation to live in the Imperial city almost under the guns of the foreign legation fortifications. Her Majesty a few days ago reviewed at Pao-ling-fu a picked force of 7,000 superior troops of the Chinese army, with which was brigaded twenty field guns.

According to Reuter's Peking correspondent, the Russian legation there offers an explanation of the delay of Russia in evacuating Neu-chang, which has so strongly irritated the Japanese. Russia, it is declared, "retains her troops on Neu-chang, not because she desires to keep in practical possession the most important commercial port and centre in southern Manchuria, but because she is anxious to establish an International Sanitary Commission to prevent the introduction and spread of bubonic plague in Manchuria."

On arrival of the French barque "Vincennes," from San Francisco, Captain Seloam reported a novel experience, the surroundings of which pointed to a submarine volcanic eruption of recent occurrence. Off Pylstarrdt Island a field of pumice stone was entered, the mass being of such density as to have a marked effect on the vessel's progress. The strange sight extended apparently only about six miles to the westward, but to the north and south the sea was covered as far as the eye could reach.

.... OUR
CORRESPONDENTS

THE MORAL WARFARE.

Our fathers to their graves have gone ;
Their strife is past,—their triumph won ;
But sterner trials wait the race
Which rises in their honoured place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven.
—Whittier.

PRINCIPLES TOO LITTLE
UNDERSTOOD.

BY W. A. COLCORD.

It is hard for men to learn that the same rights which they claim for themselves they are in duty bound to extend to others, however widely they may differ from them. But this is the golden rule of life—"Whatsoever ye would that men should do to you, do ye even so to them." This is the true panacea for all bigotry, intolerance, and oppression.

No one himself desires to be coerced by others as to what he shall believe and practise in matters of religion; and no one ought, therefore, to assume or claim the right to coerce another in this respect. The liberty which each desires for himself he should freely grant to others. Men may be quick to recognise and claim their own rights, while they utterly ignore and trample upon the rights of others. For each to demand his own rights is not the basis of true liberty. Each must recognise and respect the equal rights of others, before freedom is insured.

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear.
And, with heart and hand, to be
In earnest to make others free."

It is highly essential to understand correct principles. A principle is a fundamental truth; a comprehensive law or doctrine,

from which others are derived, or on which others are founded; a settled rule of action; a governing law of conduct.

We never need be afraid of following a true principle. From the very nature of the case it can not lead astray. The only danger lies in departing from it.

The principles of civil and religious liberty are such that they may profitably be considered and studied at all times. They are living principles, and are recognised or disregarded wherever people live and governments exist. The people of all nations either enjoy the blessings of freedom, or feel the oppressive hand of intolerance and persecution.

It is, no doubt, true that these principles are likely to be more generally discussed and more vigorously defended when they are ignored than when regarded; but it is none the less a fact that they may be kept fresh in the minds of the people while they are yet heeded. In advocating them we may take the aggressive as well as the defensive; and the former method is worthy of the higher commendation, in that it is the only sure way of securing the blessings accruing from them, and perpetuating these blessings to the race. It is because these principles are allowed to be forgotten, and false ideas to spring up and take their place, that they are disregarded. A field, in order to yield fruit, must be cultivated; only weeds and thorns thrive without cultivation. It has not yet ceased to be true that "eternal vigilance is the price of liberty."

Religious liberty is safe only while a knowledge of its principles is familiar to the people. It is to this fact that are due the laws of toleration and religious freedom in many of the modern governments of Europe, America, and elsewhere. Through the great struggles of the past for freedom, the people of these lands became familiar with the principles, and public sentiment demanded their recognition and expression in the laws of the land.

But the histories of these great struggles are but little read, and less talked about, by the masses of to-day. Few read the works which chronicle these great conflicts for civil and religious liberty. They are not in large

demand at the present time. These moral battles, upon the result of which so much depended, and which bequeathed to succeeding generations liberty of conscience and freedom of thought and expression, are not being fought over in the minds of the people to-day. The great underlying principles which actuated them, and carried them through to a glorious and successful issue, have largely faded from the memory of the present generation; and again the cloud of religious oppression, ever ready to overshadow and sweep away the dearest rights of man, hangs, with threatening aspect, over the world.

This being so, the question arises, shall we keep these principles alive, or shall we let them die? Shall our children be taught the blessings and the value of the rights and liberties so long enjoyed, or shall they grow up in ignorance of them? Shall the rising generation hear first the clear and logical voice of freedom and truth, or the ingenious sophistries which justify intolerance and persecution? It is often a great misfortune for one to hear the wrong side first; for first impressions are most lasting.

WHAT TO GOD?—WHAT TO
CÆSAR?

BY A. T. JONES.

Civil government is civil, and has nothing to do in the matter of legislation, with religious observances in any way. The basis of this is found in the words of Jesus Christ in Matt. 22 : 27. When the Pharisees asked whether it was lawful to give tribute to Cæsar or not, He replied: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

In this the Saviour certainly separated that which pertains to Cæsar from that which pertains to God. We are not to render to Cæsar that which pertains to God; we are not to render to God by Cæsar that which is God's. When Cæsar—civil government—exact of men that which is God's, he demands what does not belong to him; in so doing Cæsar usurps the place and the prerogative of God, and every man who regards

God, or his own rights before God, will disregard all such interference on the part of Cæsar.

This argument is confirmed by the apostle's commentary on Christ's words. In Rom. 13 : 1-9 is written :—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

It is easy to see that this scripture is but an exposition of Christ's words, "Render therefore unto Cæsar the things that are Cæsar's." In the Saviour's command there is plainly a recognition of the rightfulness of civil government, and that it has claims upon us which we are in duty bound to recognise, and that there are things which duty requires us to render to the civil government. This scripture in Romans 13 simply states the same thing in other words, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

The passage refers first to civil government, the higher powers—the powers that be. Next it speaks of rulers, as bearing the sword, and attending upon matters of tribute. Then it commands to render tribute to whom tribute is due, and says, "Owe no man anything; but to love one another; for he that loveth another hath fulfilled the law." Then he refers to the sixth, seventh, eighth, ninth, and tenth commandments, and says, "If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself."

There are other commandments of this same law to which Paul refers. There are the four commandments of the first table of the law which say, "Thou shalt have no other gods before Me;" "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy." Then there is the other commandment in which are briefly comprehended all these, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Paul knew full well these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself?"—Because he was writing concerning the principles set forth by the Saviour, which relate to our duties to civil government. He thus showed conclusively that the powers that be, though ordained of God, are so ordained simply in matters pertaining to the relation of man with his fellow-men, and to those things alone.

Further: as in this divine record of duties that men owe to the powers that be there is no reference whatever to the first table of the law it therefore follows that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God.

Therefore, it is true that the state can never of right legislate in regard to any man's religious faith, or in relation to anything in the first four commandments of the decalogue. But if in the exercise of his religious convictions under the first four commandments, a man invades the rights of his neighbour, as to life, family, property, or character, then the civil government says it is unlawful. Why?—Because it is irreligious or immoral?—Not at all; but because it is uncivil, and for that reason only. It never can be proper for the state to ask any question at to whether any man is religious or not. The sole question must ever be, Is the action civil or uncivil?

THE BIGOT'S CREED.

"Believe as I believe—no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink,
Look as I look, do always as I do;
And then, and only then, I'll fellowship with you.

"That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this: to be
Entirely and in all respects like me.
To deviate a jot, or to begin
To question, doubt, or hesitate, is sin.

"Let sink the drowning man, if he'll not swim
Upon the plank that I throw out to him;
Let starve the famishing, if he'll not eat
My kind and quality of bread and meat;
Let freeze the naked, too, if he'll not be
Supplied with garments such as made for me.

"'Twere better that the sick should die than
live,
Unless they take the medicine I give.
'Twere better that sinners perish than refuse
To be conformed to my particular views;
'Twere better that the world stood still than
move

In any other way than that which I approve."
—Selected.

MACHINE-MADE SERVICE.

BY R. HARE.

God has an infinite respect for the human will. To Him the mind of man is a sacred thing. He may destroy the rebellious, as He did Pharaoh of old, but force the will of man He cannot. This is not because God has not sufficient power to compel, but because He refuses to regard man as a machine.

When Christ walked the earth He went across the sea to Gadara, where He met the man from the tombs. The demon was cast out the madman was clothed and restored to his right mind. But because the people saw the swine driven into the sea, they besought Christ that He would depart out of their coasts. In deference to their will He departed.

So in all His dealings with man, God sacredly regards the human will. "Choose ye this day whom ye will serve," is the demand that sets forth Jehovah's attitude toward the sons of Adam.

Unlike God, earthly powers must demand obedience in all things that relate to the service due to Cæsar. But the service required by the state is not spiritual. It stands between man and man, and requires only a recognition of those rights that

guard man's property, his home relations, his reputation, and his life. God has ordained earthly governments for the purpose of controlling man in his relation to other men. He has placed power in the hand of the king for the "punishment of evil doers, and for the praise of them that do well."

But no earthly Cæsar, or combination of Cæsars, can hold any power over the will of man in spiritual matters. Should earthly powers so far forget their mission as to legislate respecting the duty that man owes to God, then each individual must choose as to which master he will obey.

In the days of the apostles the authorities demanded that the disciples should speak no more in the name of Christ. But the divine Master had given them command to go and preach the gospel to every creature. When, therefore, they were beaten for disobedience to earthly powers, the only defence they made was, "We ought to obey God rather than men." Acts 5 : 29.

To become Godlike, man must will to do God's will. He is thus made a co-worker with God in all that God wills to do. As God wills man's salvation, that salvation becomes assured only when man becomes willing to do God's will. So the gospel of God persuades men, while the law of Cæsar compels.

It is with the mind that man must serve the God of heaven. He may serve earthly powers by simply doing as they dictate, but to serve God man must not only do, but he must be willing to do. He must also consent that the thing to be done is right, in fact, that it is the very best thing that can be done.

In other words, the service demanded by earthly powers does not require the consent of the mind, it may be done even against the will. But God's service requires the full consent of the mind. No automatic or compulsory obedience will do for Him.

When anyone consents to do God's will, and then gladly takes up that will, the whole man changes and becomes more Godlike. But no amount of compelling could do what the consent of the will enables God to do for the man who wills to do God's will.

This, then, is where the wickedness of any compulsory measure in religious matters comes in. When an earthly government undertakes to enforce any religious observance, the man who is forced to that obedience is but made more irreligious. Man may yield his will and so become a machine, but God will not recognise the service of any worshipping machine. "So then, with the mind I myself serve the law of God." Without the will, all service must be objectionable to God.

More than that, the man that can be compelled to serve God in one way, may be made to serve in another way. So if he should serve at the dictates of one power to-day, and then some other power rule to-morrow, he will also serve at the dictates of that power. The machine-made servant will continue to change his service according to the dictates of earthly powers.

It would be impossible to serve God in that way. Deity changes not, His law changes not, and for man to serve God, he must will at all times, and in the face of all opposition, to do God's will.

When the mind freely and gladly wills to do God's will, the soul finds perfect liberty in the service of God. But this liberty could never be known if man were simply a machine.

In these last days God is to have a people who will grow up into His service by the consent of the mind to His will, and not after the dictates of men. So we read of the seal of God being placed upon their foreheads. All other professing servants will be machine-made, but God cannot place the stamp of His approval upon any being who is controlled by the will of man.

PRINCIPLES OF UNIVERSAL LAW.

BY GEO. A. SNYDER.

We cannot conceive of a spot in the universe where intelligent creatures ought not to love God with all their hearts, and their neighbours as themselves. It needs no argument to show that these two great generic principles of universal law are of perpetual obligation throughout the immeasurable domain of the great

King. Wherever intelligent creatures exist, they must, in the very nature of things, be accountable, primarily to their Creator, and secondarily to one another.

These self-evident facts were briefly set forth in Christ's answer to the lawyer's question: "Master, which is the great commandment in the law?" Note the reply: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The first four precepts of the decalogue are all embraced in the first great commandment, and the last six in the second great commandment.

Now it is self-evident that if the two great principles of love to God and love to one another are perfect, and of universal obligation, then all of the commandments embraced in them must also be perfect. "On these two commandments hang all the law and the prophets." All Christians will agree that it would be wrong anywhere in the universe to have other gods before Jehovah, or to worship images, or to take the name of the Lord in vain. To do any of these things would be accepted as proof positive of a failure to carry out either the letter or the spirit of the great principle of supreme love to God. All will further agree that it would be wrong anywhere in the universe to dishonour parents, or to steal, or kill, or commit adultery, or bear false witness, or covet the property of another. To do any of these things would be to fail in carrying out either the letter or spirit of the great principle which requires us to love our neighbours as ourselves. By common consent all these commandments are of universal and perpetual obligation.

There are some people who have rather vague conceptions of the seventh commandment. They claim to believe that adultery is wrong, but they also claim that the marriage relation is not so narrow and definite as to bind husband and wife to a life companionship. Some claim that the marriage relation is broad enough

to admit polygamy. Others say that it will admit of only one companion at a time, but that it does not forbid frequent changes to suit the fancy or convenience of either of the contracting parties. These people have a great deal to say about liberty and freedom, but all true Christians know that such persons are either libertines or free-lovers. "O Liberty! what crimes have not been committed in thy name?"

The Creator set up the marriage institution in Eden before sin entered, and it has stood forth throughout the ages as the great bulwark of society. Anciently it was sadly violated; but when Christ came to the earth He reinstated it in its true relationship to the race. In the proper, definite regard for the marriage relation there is a divinely appointed test of our loyalty to the undying principle of the second great commandment, which says: "Thou shalt love thy neighbour as thyself." To abolish the marriage institution would be to strike a death-blow to all that is noble and pure in the relations of intelligent creatures to each other. A little careful thought will enable the reader to clearly see in this Edenic institution the great divine monument and memorial of the second great fundamental principle of universal law.

In this connection the question naturally arises as to whether the Creator did not also set up in Eden some great memorial institution to be a test of the loyalty of the race to the first great principle of universal law. The answer to this query is found in the fact that God did set up in Eden, before sin entered, just one other great institution, and that was the Sabbath. The conclusion seems to force itself upon us that the Sabbath institution bears the same relation to the first great commandment of love to God that the marriage institution does to the second great commandment of love to one another. Each of these great divine institutions stand forth as the sponsors for the two great eternal principles of the law of love which they respectively represent.

There are some people who claim that the Sabbath commandment is not so narrow as to confine us to the observance of the

definite seventh day of the week; but that all God requires is for us to keep one seventh of our time according to our own fancy or convenience. Such reasoning is about on a par with that of the man who claims the liberty to transfer his affections at will to any woman that happens to suit his fancy or convenience. There is no more real liberty in disregarding the definiteness of the Sabbath than there is in disregarding the definiteness of marriage.

It is the purpose of Satan, the great arch-anarchist, to throw a vagueness and indefiniteness around both these pillars of divine government; but it is the purpose of Christ to dispel the Satanic mist, and put in its place a halo of heavenly light. He came from glory to Gethsemane, and climbed the rocky steeps of Calvary, there to baptise in His own blood the eternal principles of universal law and liberty. The banner of the cross bears no such legend as Gospel without Law, or Law without Gospel; but all over its glorious folds is inscribed that fadeless motto: "The Commandments of God and the Faith of Jesus."

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime"

NON-SECTARIAN RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

BY W. A. COLCORD.

Many who contend that religion should be taught in the state schools, argue that the instruction for which they plead is non-sectarian. But there is no such thing as non-sectarian religious instruction. A religion so broad as to harmonise with the views of all, and conflict with none, would be a big humbug. Even Christianity, the broadest and best of all religions, in fact the only true religion, is not a vain and unmeaning generality. It is a definite and positive thing. It means something, or it means nothing. It consists of doctrines and ordinances the most positive and explicit, and enjoins duties the most obligatory and binding. But Christianity is sectarian as

compared with Buddhism, Confucianism, Mohammedanism, Judaism, and Infidelity. Protestantism is sectarian as compared with Catholicism and the Greek Church; and sectarianism among Protestantism is almost beyond enumeration.

The fact is, there are so many sects, holding such diverse and conflicting views, that it would be impossible to teach any phase of religion without teaching what some believe and what others disbelieve. One believes that sprinkling is baptism; another believes that immersion only is baptism. One believes that infants should be baptised; another that it is altogether wrong to baptise infants. Some believe that the future destiny of every person was fixed and predestinated from creation; others believe that the destiny of every person is placed in his own hands, and that he decides it by his own voluntary choice. Some accept only the Old Testament, others only the New, while still others accept both. Some believe in a living personal devil, called Satan; others reject the idea. Some teach that there is an awful burning place into which all the lost will be cast, and there burned to all eternity; others denounce this doctrine as diabolical, and teach that the wicked will be burned up and destroyed. Some teach that no one will be destroyed, that all will finally be saved; while others hold that only a portion of the race will be immortalised and receive eternal life. Even the great moral code, the ten commandments, has not escaped the sectarian dissecting knife. Some cut away the whole code; others only a part. Some have expunged the second commandment, and divided the tenth to make good the number ten. Some observe the seventh day of the week according to the fourth commandment, while others claim that the commandment has been changed, and that the first day should now be kept as the Sabbath.

SOME TEXT BOOKS EXAMINED.

In the "Third Reader," of a series of national readers gotten up by the Irish National Board of Education, and revised and adapted for use in the state schools of Australia, Tasmania, and New Zealand, occurs a lesson

on "The Law." In this it is stated that the ten commandments are "the moral law." The lesson goes on to say:—

"The moral law was given to teach, not only the Israelites, but all mankind, the duties which they owe to God and one another." "The moral law continues to be of universal and everlasting obligation." "The brevity, simplicity, and comprehensiveness of the commands of the moral law fit them, in a

Scriptures, and the past teachings of Christianity in general, still there are, at the present time, some, even whole religious denominations, which teach quite to the contrary; who deny that the ten commandments are the moral law, and of "universal and everlasting obligation." Thus the "Victorian Baptist," for May, 1894, says:—

while many are keeping the first instead. They cannot harmonise the perpetuity of the law with their practice, and so, instead of changing their practice, they do away with the law. And it would no doubt quite puzzle a state-school teacher, if, while teaching this lesson on the ten commandments, some urchin who chanced to know the commandments should ask the teacher to explain why, if these commandments continue to be "of universal and everlasting obligation," and a code "which all are bound to obey," so many Christians do not observe the day enjoined in them. But the fact we wish to impress is that no series of lessons on religion could be gotten up which would be agreed to by all, even among professing Christians.

Again, these readers teach that people go to heaven as soon as they die; thus:—

"Here, while on this cold shore I wear out my lonely hours,
My child in the heavens is spreading my bed
with flowers."—*Second Reader*, p. 170.

While this might be indorsed without question by many, yet there are parents who hold this idea to be quite contrary to the teachings of the Scriptures, and would not, therefore, care to have such instruction given to their children. They believe that the faithful are to receive their reward, not at death, but at the resurrection of the just, when Christ comes the second time, as stated in the following scriptures: "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3: 4. "Behold I come quickly; and My reward is with Me, to give every man according as his works shall be." Rev. 22: 12. "But we know that when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. They believe death to be a sleep; that "the dead know not anything" (Eccl. 9: 5); that when a man dies, "in that very day his thoughts perish." Ps. 146: 3, 4.

And so, again, it is demonstrated that no series of religious lessons could be gotten up that would be in harmony with the religious beliefs of all. It would not be possible for such a book to be written or compiled. Even the

THE PRESENT CRISIS.

Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, with whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels, to enshield her from all wrong.

Backward look across the ages, and the beacon-moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers, from whose feet earth's chaff
must fly;
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes,—they were souls that stood alone
While the men they agonised for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *Credo* which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven
upturned.

—James Russell Lowell.

peculiar manner, for being a code which all are bound to obey. . . . They are so comprehensive as to include every duty which every human being owes, in every condition and relation of life."—*Third Reader* of "The Irish National School Readers," pp. 291, 292.

Now, while some firmly believe this, and can heartily endorse every word of it, and while it is certainly in harmony with the

"When He [Christ] was upon the cross, at that moment the law was fulfilled, and no longer bound anyone; once obeyed thoroughly, it was done with. This law, being weak and unprofitable, and able to make nothing perfect, was annulled."

The reason this position is taken is because the ten commandments require the observance of the seventh day as the Sabbath,

Bible itself would not obviate the difficulty; for, while it is the word of God, and should be received as such, and while we would not, therefore, for the world, lay a straw in anyone's way from reading it, or from obtaining a true knowledge of it, many who profess to believe it refuse to accept some of its plainest utterances. They would not themselves receive instruction from it on doctrines which they did not care to believe. It is not the Scriptures such wish taught in the schools, but their own particular views of religion, which frequently are quite out of harmony with the Scriptures.

Therefore, we say it is neither practicable nor within the province of the state to attempt to give religious instruction in its schools.

CHRISTIAN PATRIOTISM.

BY A. T. JONES.

In the second year of his reign alone, to King Nebuchadnezzar there was shown in a dream a great image, whose head was of gold, his breast and arms of silver, his sides of brass, his legs of iron, and his feet and toes part of iron and part of clay. By the word of the Lord through Daniel this was explained to Nebuchadnezzar as signifying the course of empire from that time until the end of the world.

This dream was given to Nebuchadnezzar because that, while upon his bed, thoughts had come into his mind as to "what should come to pass hereafter." From what came to pass afterward, it is evident that his thoughts upon that question were to the effect that the mighty kingdom of Babylon, which he ruled—the head of gold—would in its greatness and glory continue on and on indefinitely. To correct this view, and to show him the truth, was the purpose of the dream.

The instruction in the dream, through the divine interpretation, was that the golden glory of his kingdom would continue but a little while, and then another would arise, inferior to his, and another, and another, and then there would be division, with all these descending in a regular scale of inferiority; and then, at last, "the God of heaven" would "set

up a kingdom," and this alone would be the kingdom that should stand forever, and not be given to other people.

But Nebuchadnezzar would not accept this view of the subject. Accordingly, he formulated his own idea in a great image, about a hundred feet tall, all of gold from head to feet. This image he set up in the plain of Dura, in the province of Babylon, to be worshipped, and called all his princes, governors, sheriffs, captains, rulers of the provinces, and people generally, to worship it.

This was a positive setting up of his own idea against that of God. This was to declare to all people that his golden kingdom was to endure forever; that there was to be no such thing as another kingdom arising separate from his and inferior to it, and after that others, descending so low as iron mixed with miry clay. No! there should be only his golden kingdom of Babylon, and it should never be broken nor interrupted; but should stand forever.

In a number of points this was an open challenge to the Lord. It was the assertion that Nebuchadnezzar's idea of the kingdoms of men should be accepted as the true and divine idea, as against that of God's, which had been given. It was the assertion that the embodiment of this opposing idea should be worshipped as God. As the idea and the embodiment of it was altogether Nebuchadnezzar's, this was simply the putting of Nebuchadnezzar himself in the place of God, as the ruler in the kingdom of men, the head of all religion, and the director of all worship.

A great day was set for the dedication of Nebuchadnezzar's idea, and the inauguration of the universal worship of it. A great multitude was assembled of many peoples, nations, and languages of his wide realm. When all were assembled, a herald proclaimed:

To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

In the great assembly were three young Jews—Shadrach, Meshach, and Abed-nego. And when

all the others fell down and worshipped, these stood bolt upright, paying no attention to the law that had just then been proclaimed, nor to the image. They were at once reported and accused to the king. Then the king "in his rage and fury" commanded them to be brought before him. It was done. He asked them if it was true and of purpose that they had not worshipped. He then repeated his decree and the dreadful penalty. But they answered:—

O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hands, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

The furnace was heated seven times hotter than usual, and they were bound and cast into it. But suddenly the king rose up in astonishment from his throne, and cried to his counsellors,—

Did not we cast *three* men bound into the midst of the fire? They answered and said unto the king, True, O king." But he exclaimed, "Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then the king called them forth, and said in the presence of all:—

Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

God had commanded all nations to serve King Nebuchadnezzar, and that whatsoever nation would not serve him, that nation the Lord would punish. Yet here He wrought a wondrous miracle to deliver the men who had openly and directly refused to obey a plain and direct command of the king. How could this consistently be?—Easily enough. This command, this law, of the king was wrong. He was demanding a service which he had no right to require. In making him king of the nations, the Lord had not made him king in the religion of the nations. In making him the head of all the nations, God had not made him the head of religion.

But being an idolater, and having grown up amid idolatrous systems, Nebuchadnezzar did not know this. With idolaters, religion always has been, and still

is, a part of the government. In heathen systems, religion and the governments are always united; while in the true system, the genuine Christian system, they are always separate.

And this was the lesson which God there taught to Nebuchadnezzar. In a way in which it was

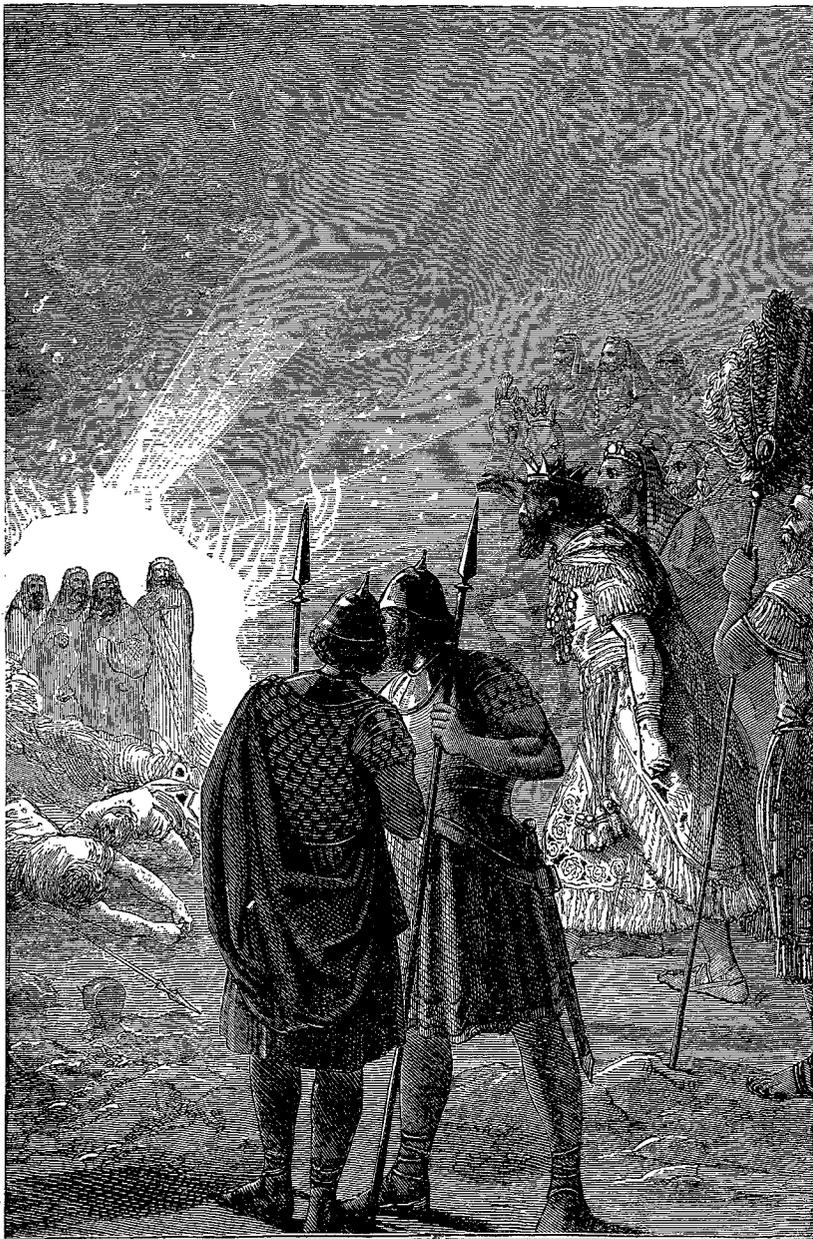
dence, this same Lord showed to King Nebuchadnezzar that He had given him no power nor jurisdiction whatever in their souls' service.

The Lord thus showed to King Nebuchadnezzar that, while in all things between nation and nation, or man and man, all people, na-

him to all kings, rulers, and people forever, that in all matters of religion and worship, in the presence of the rights of conscience of the individual, the word of the king must change; the decree of the ruler is naught.

And this was written for our admonition upon whom the ends of the world are come. This is important instruction and present truth to-day. For throughout the whole English-speaking world to-day King Nebuchadnezzar's example of arrogance is being followed—and that even by those who profess to know God and to be guided by the Bible. Nebuchadnezzar's offence was in setting up his own idea, and forming it into a decree, and then enforcing it as the law. And throughout these nations to-day there are people who profess to know God and to be guided by the Bible, who have set up their own or some other one's altogether human idea of the Sabbath against God's idea of the Sabbath—Sunday against the Sabbath of the Lord—and have secured the framing of it into a decree, and are having it enforced as the law. But it is all wrong, just as Nebuchadnezzar's assumption was wrong. And every one who will be faithful to God must say, We will not serve thy gods, nor worship the image of the Sabbath which thou hast set up. And in the presence of the rights of conscience of the individual to-day, the word of the ruler must change; such laws are simply naught.

Nebuchadnezzar learned his lesson. And this truth was spread to all the nations and languages in that day; and it must be spread to all in this day. Will all who to-day are following his wrong course, learn this lesson and correct their ways, as did he?



“Lo, I see four men loose, . . . and the form of the fourth is like the Son of God.”

impossible not to understand, the Lord showed to that king that he had nothing whatever to do with the religion, nor with the directing of the worship, of the people. The Lord had brought all nations into subjection to King Nebuchadnezzar as to their bodily service; but now, by an unmistakable evi-

tions, and languages had been given to him to serve him, and he had been made ruler over them all, yet in things between men and God, the king was plainly and forcibly given to understand that he had nothing whatever to do. The God of heaven there taught to that king, and through

“The concerns of religion are of the greatest importance. They have to do with eternal consequences. Religious feelings are therefore the strongest of all feelings, and religious rights the dearest of all rights. He, therefore, who treats religion lightly acts most inconsistently; and he who wantonly wounds religious feelings or tramples upon religious rights, most grievously outrages the highest attributes of man.”

GOVERNMENT SUPPORT OF STATE SCHOOLS IN ONTARIO.

A deputation of clergymen and others representing the Anglican Church recently waited on the Minister of Education for Ontario in Toronto, and "asked that the voluntary schools be recognised as a part of the provincial educational system." This was, of course, a request for government support of the Anglican church schools. We are glad to note that "Mr. Harcourt gave a decidedly negative answer, saying that to give away to one [denomination or church] would mean recognition for all denominational schools and the break-up of the present system." Of course the religious people who advance such propositions as this are always innocent of any intention of having all denominations and churches favoured in like manner, unless, indeed, they see that it must be that way in order for them to get what they want. What they want is simply "recognition" for themselves and nobody else. This is illustrated in the matter of legislation for the "protection" and enforcement of a weekly "rest day." The religious people who demand this think only of their rest day—the day on which they believe people should rest. They utterly ignore the fact that there are people who differ with them on this point, and that if the state lets down the bars by undertaking to "protect" the rest day believed in by one portion of the people, never mind how large a portion it may be, it cannot consistently do otherwise than to undertake also to "protect" in like manner any other rest day or rest days that may be believed in by any other portion or portions of the people. But not even the most enthusiastic and pronounced advocate of legislative "protection" for a weekly "rest and worship day" will admit for a moment that the state has any duty whatever to "protect" any rest day other than that believed in by himself. But if the state has a duty to "protect" the rest day believed in by one portion of the people, it has the same duty to "protect" the rest day or rest days believed in by any other portion or portions of the people; and if it has

no duty to "protect" all, it has no duty to "protect" any. The principle of equality before the law applies here as well as elsewhere, and the same rule which forbids the state to give financial aid to one body of religious people that it does not give to all bodies, should also forbid and prevent it from giving "protection" to the rest day believed in by one portion of the people that it does not also give to the rest day or rest days believed in by any other portion or portions of the people.

—*Sentinel of Christian Liberty.*

AN ABSURD PROPOSITION.

BY L. A. SMITH.

One of the principal arguments put forward in support of Sunday laws is that they are necessary in order that the workingman may be free to rest on Sunday. In other words, they are necessary in order that the workingman may have more liberty.

It is said that the "right of rest for one requires a law of rest for all;" and by this it is meant that the right of one person to rest on Sunday demands a law compelling rest on the part of all. In this way men are to be made "free" to enjoy the right to rest!

This is not the freedom that workingmen or any other class of men need. It is not real freedom at all. Rights are to be secured to people, not thrust forcibly upon them. A right is of no value to an individual when separated from personal freedom in the matter of its exercise. To attempt to force an individual to exercise a right which he does not choose to exercise is to make the right a curse to him instead of a blessing.

Every person has the right to rest on the first day of the week, but not every person wishes to exercise that right in practice. Many prefer to exercise some other right that is just as great and fundamental. A large number believe that another day is the proper day for the weekly rest, and that such rest on the first day is wholly improper. A still larger class believe in spending the day in any manner that may suit their tastes, whether it be working, or

resting, or seeking amusement and pleasure.

To enforce Sunday rest upon these classes is not to secure them in a right, but is to prevent them from exercising rights. It is an invasion, not an establishment, of their rightful liberty.

And what is true of these classes is true of all classes, for the rights of all are the same. The right to rest on Sunday is included in and necessarily rests upon the general right to do upon any day anything that is not an invasion of the liberty and rights of others. To prevent a person from working on Sunday, or from spending the day in other ways that are just as consistent with the rights of others as is the use of the day for rest, is to deny his fundamental right to use the day as he chooses, and is therefore to deny him the choice, and therefore the right, of resting on Sunday. When a person is compelled to rest he no longer has the right to rest.

And so, whether they are conscious of the fact or not, enforced Sunday rest is just as much of an invasion of the rights of those who rest on Sunday as it is of the rights of the classes we have mentioned, who prefer to exercise their right to the use of the day in other ways that are just as legitimate and just as consistent with equal rights and liberty for all as is resting.

Thus the assertion that "the right of rest for one requires a law of rest for all," is self-contradictory, since it is equivalent not only to saying that "the right of rest for one" denies the right of rest for another, but that "the right of rest for one" denies the right of rest for all. Such a proposition is, of course, an utter absurdity. And yet, as we have stated, this proposition is one of the principal arguments that is put forward to-day in behalf of Sunday legislation.

"The ecclesiastical and the civil powers should not be confounded. Each occupies a distinct realm."

Religion can be directed only by reason and conviction, not by force or violence.—*James Madison.*

A CRISIS AWAITING THE WORLD.

The church and state outlook to-day constitutes one of the great signs of the times. There is visible everywhere a tendency of the two to join hands. If what we already see may be taken as an indication of what is coming, we are standing within the shadow of an approaching eclipse of the bright sun of civil and religious freedom. And that event, in the very nature of things, world-wide as it will be, will mark the close of the present epoch of time, which has been characterised by a separation of church and state, and the world-wide proclamation of liberty as an inalienable right of every individual.

The great wave of religious freedom and reform which swept over Europe, and brought forth the institutions of modern liberty, separated church and state. But it stopped short of completing the work so well begun, and of making a clean sweep of the old order of things. It did not renounce the right to enforce the practice of Sunday observance by law. This essential element of church and state union was still preserved. The badge of the church and state system was still worn, though unconsciously, by those who repudiated the system itself.

And now these laws are beginning to be called into use. Within recent times the agitation for the enforcement of Sunday observance by law has arisen and spread to all parts of the civilised world. In all lands we hear of appeals for Sunday legislation. Everywhere the demand is being made for stricter Sunday laws; everywhere it is urged that the Sunday institution must be enforced by law.

In contrast with all this, another movement is in progress in the world, also aiming at a reform in the matter of Sabbath observance. While one movement depends for its success upon the enforcement of laws by which all shall be compelled to observe a day, the other depends wholly upon the spiritual power of divine truth and the word of God. Both are making progress; but in principle one is in direct contradiction to the other.

With a vast preponderance of numbers, worldly influence, and wealth on its side, the movement for a stricter observance of Sunday claims that legislation and prosecution are necessary; while that for the observance of the Bible Sabbath asserts that human legislation in religion, instead of being a help is a positive and formidable hindrance, and proceeds independently without it. It holds that true Sabbath reform depends upon an enlightened conscience rather than upon state legislation; that religion cannot be forced; that God is a Spirit, and that those who worship Him must worship Him in spirit and in truth; that faith is a voluntary act, and that "whatsoever is not of faith is sin;" that the truth itself forced on men otherwise than by its own inward power, becomes falsehood. It asks what right men have to command that which God has never commanded. For its authority it appeals to the law of the great Creator:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20: 8-11.

Thus reads God's Sabbath law, which He has never repealed. Against this law stands every Sunday law in the world. Both challenge our attention; both demand our obedience. Which shall we obey? This is the great question for each one to settle to-day. The question involved is not merely a choice between rival days, but of whom we shall obey. Back of each day stands a law, and back of each law stands a power. Behind the Sunday stands the Sunday law, and behind the Sunday law stand the Papacy and the likeness of the Papacy, or apostate Protestantism, united to, and entrenched behind the civil power. Behind the Sabbath of the Lord stands the law of God, and behind the law of God stands God. Whom shall we obey? This is the great and all-important question to-day. The closing message of the gospel comes to us with clear and de-

cidenced advice and warning, to aid us in settling this matter rightly. To every nation, kindred, tongue, and people it says:—

Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Rev. 14: 6-10.

Between the law of God and the laws of men comes the last great controversy between truth and error. Already we are rapidly entering upon the closing scenes of this momentous conflict. Already men are ranging themselves under the banner of their choice, and deciding whom they will obey.

The people of God will recognise human government as an ordinance of divine appointment, and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognised as above all human legislation. "Thus saith the Lord" is not to be set aside for "Thus saith the church," or "Thus saith the state."

But in all ages there have been those who, with the apostles and prophets, have had the courage to say, "We ought to obey God rather than men." Such a class will not be wanting in the closing conflict. But now, as in former ages, their numbers will be comparatively few. The great majority will be arrayed on the side of error. Truth will seem well-nigh certain of defeat, but it will only seem so. Success is with God. Without Him is certain failure. There may be seeming triumph without Him; there may be seeming defeat with Him; but they are only seeming. The crucifixion was not a failure; the sealing of the sepulchre was not a triumph. The real loss is that which loses in the end; the real victory that which triumphs in the final outcome.—*Condensed from "Rights of Man."*

AUSTRALASIAN

 And THE BIBLE ECHO.

E. W. FARNSWORTH - - EDITOR.

THE MAJORITY.

Does our religious belief harmonise with that of the majority? Do we feel at ease and satisfied because we are on the side of the majority? If so, we have cause for alarm. In Noah's time the majority were lost outside of the ark. When Abraham lived the majority of men were idolaters. When Israel journeyed to the land of promise the majority died in the wilderness. Elijah complained that the majority worshipped Baal. Christ was rejected and crucified by the majority. At the time of every great reformation the majority have opposed it. In our own day the majority are heathen.

On the contrary, the world's greatest reformers have always been the minority. The Master said, "Fear not, little flock." "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

To obey God may separate us from the majority in this world; but he who has God on his side has an overwhelming majority.

THE CHURCH AND ITS WORK.

BY W. A. COLCORD.

The church exists for the purpose of saving men from sin. With the affairs of state it can of right have nothing directly to do. While upholding law and order, and, as a natural and inevitable result of its legitimate work, strengthening the moral foundations of society, its direct and specific business is to teach the principles of the kingdom of God, and prepare men for the world to come.

Its means of warfare are prayer, persuasion, and the preach-

ing of the word of God. No carnal weapon has been vouchsafed to it in its work. It is not to attempt to uproot the tares, but is to let both the wheat and the tares grow together till the harvest, which is the end of the world. "Vengeance is Mine," says the Lord; "I will repay." Rom. 12 : 19.

While to civil government has been committed the sword for the punishment of evildoers, to the church has been given only "the sword of the Spirit, which is the word of God." But this in the hands of the church, when skilfully employed, is a most telling and powerful instrument; "for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "The weapons of our warfare," says Paul, "are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Heb. 4 : 12 ; 2 Cor. 10 : 4, 5.

The church has, therefore, been well and sufficiently equipped for its work. Its members are exhorted to take to themselves and to put on "the whole armour of God,"—the girdle of "truth," the breastplate of "righteousness," the sandals of "peace," above all the shield of "faith," also the helmet of "salvation," and lastly, the sword of the Spirit, "the word of God." Eph. 6 : 10-17. These constitute the "whole armour of God" for the Christian, and so for the church.

Let it be noted that in this enumeration no carnal weapon is mentioned. The temporal sword, or the power of the state, is not once referred to. This, therefore, is not included in the Christian's legitimate weapons of warfare. Whenever the church, therefore, appeals to the power of the state for help to carry on its work, it asks for something outside the armour provided for it by God, and virtually either says this armour is insufficient for its work, or confesses that it does not have

it on. Let this point be carefully noted.

The church is the pillar and ground of the truth. Its work is to beseech men to be reconciled to God. Those composing it are to let their light so shine before men, that they may see their good works, and glorify their Father in heaven. Their work is to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ. They are to show forth the praises of Him who has called them out of darkness into His marvellous light. They are to reflect over a world stricken in sin, the bright beams of the Sun of Righteousness, and show the power of redeeming love to transform the mind and save the soul. Being "a spectacle unto the world, and to angels, and to men," the duty of the church is to "arise and shine." 1 Cor. 4 : 9 ; Isa. 60 : 1.

This, in brief, is the church, its origin, its object, and its work.

CAUSE OF PERSECUTION.

BY MRS. E. G. WHITE.

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists, and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavours to rule the conscience, and to secure homage to himself. To accomplish this he works through both religious and secular authorities, moving them to the en-

forcement of human laws in defiance of the law of God.

The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." Why is it, then, that persecution seems in a great degree to slumber?—The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.

"Theology is a matter for the individual, and not for the State."

"The rights of one man cannot be protected by taking away the rights of another."

"Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the state can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon anyone because of religious belief."

"A rest-day law, to be reasonable and just, should secure all in the freedom to have a day of rest, and should compel none to take a day of rest. Those who wish to rest should have the liberty to do so, and those who do not wish to rest should have the equal liberty not to rest. No one should be denied the liberty to do what he wishes to do in the matter, but each should be protected in the liberty, and only in that liberty, to do what he chooses to do in the matter."

CHILDREN'S ...CORNER...

TO MY PARENTS.

My father and mother I know,
I cannot your kindness repay;
But I hope that as older I grow,
I shall learn your commands to obey.

You loved me before I could tell
Who it was that so tenderly smiled;
But now that I know it so well,
I should be a dutiful child.

I am sorry that ever I should
Be naughty, and give you a pain;
I hope I shall learn to be good,
And so never grieve you again.

But, lest, after all, I should dare
To act an undutiful part,
Whenever I'm saying my prayer,
I'll ask for a teachable heart.

—Selected

A THOUGHTLESS ACTION.

BY MADGE YOUNG.

Esme and her Aunt May had been out shopping together, and were returning home. As they walked they noticed a boy walking on in front who appeared to be busy eating some fruit that he was carrying in a paper bag. By and by he threw something on the pavement, which proved to be a banana skin.

"What a pity it is that that boy is so thoughtless," remarked Aunt May.

"Why, auntie, what did he do?" asked Esme, looking at Aunt May in surprise.

"Did you not see him throw this fruit skin on the footpath?" said her aunt as she stopped to remove it from the path.

"Yes, I did," answered Esme; "but why did you say he is thoughtless, auntie?"

"Because, dear, when he throws fruit peels down on the street, he is making it very unsafe for people to walk upon. If anyone should have happened to step upon that banana skin they would have been apt to fall, and, perhaps, have injured themselves severely. That is the reason I always make a point of removing anything of the kind from the pathway."

"Oh, I see. I did not think of that," said Esme, soberly.

"Do you know the reason why your friend, Miss Woodford, is a cripple, and cannot go out unless someone wheels her out in her invalid's chair?" Aunt May inquired.

"Dear, patient Miss Woodford!" exclaimed Esme. "I remember she once told me that it was caused by a fall she had when a girl."

"Yes, that is so. She was a bright, happy, healthy girl once; but the fall, which has caused her years of suffering, and marred a promising young life, was caused by a thoughtless action of someone who threw a piece of orange peel on the street. It is sad to think of the amount of suffering and misery caused by those who, if they would only stop to think, could have avoided it," said Aunt May.

Esme's brown eyes filled with tears. "Oh, poor Miss Woodford: to think that she has to suffer because of somebody's carelessness," she said sadly. "And I am afraid, auntie, that I have been guilty of thoughtlessness too. I never realised that it meant so much danger to others, and I do hope no one has been injured through my thoughtlessness. But I am very glad that you have told me, for I will never do it again; and I will tell others about the danger too."

"I am very glad to hear you say that, Esme," said her aunt, "and I wish that everybody, both grown-up people and children, would make that resolve also. There are many people who are suffering to-day as cripples just because of the thoughtlessness of others. And if those thoughtless ones would only reflect on the probable consequences that attend their careless actions I am sure they would seek to remedy it without delay, and thus save a lifetime of misery to others. It seems a little thing to do, but it is worth while putting it into practice."

"The daisy and the lily
Obey Him all they can;
The robin and the skylark
Fulfil His perfect plan;
And I, to whom are given
A heart, and mind, and will,
Must try to serve Him better,
And all His laws fulfil."

—Selected.

HOME AND HEALTH

THE GUIDING HAND.

The way is long, my child, but it shall be
Not one step longer than is best for thee;
And thou shalt know at last when thou shalt
stand

Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate,
My child.

The cross is heavy, child, yet there was One
Who bore a heavier for thee; My Son,
My Well-beloved, For Him bear thine, and
stand

With Him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child.

—*Lay Sermons.*

ALL FOR CHRIST.

"Now girls, I have got news for you!" The speaker was a showy girl, dressed in the height of fashion. She was just entering a room where sat several young ladies, her cousins, pursuing various household employments.

"What is it, Ada?" cried one and another.

"You'll never believe it; Lizzy Ashbrook has professed religion!" was the half-serious, half-laughing reply.

"Lizzy Ashbrook!" The girls repeated the name more or less in surprise.

"Lizzy Ashbrook," said the elder cousin, Julia, seriously: "why, she was forever making sport of the subject."

"And such a fashionable girl; why, she would hardly look at a girl who was meanly dressed," remarked another.

"Her father an infidel, too; what will he say?"

"I heard that he turned her out of the house," said Ada.

There was a long silence.

"Well," it was abruptly spoken by the youngest of the family, "we shall see now if there is that reality in religion that Christians talk about. I don't believe there is one single person in any branch of her family who is religious. She will have unusual trials to undergo; I wouldn't be in her place."

"Trials! pshaw! there's no

such thing as persecutions in these days; it would be a rare thing to see a martyr!" This was lightly spoken by Ada, who had been Lizzy's nearest friend, and who felt unusual bitterness springing up in her heart against the young girl, who she knew could no longer enjoy her companionship as of yore.

Martyrs are not rare, even in these days! aye, and martyrs to religious persecution, as we shall see.

The cousins made an early call on Lizzy, who received them with her accustomed grace, and a sweeter smile than usual, and there was a purer expression in her beautiful face, yet she appeared like one wearied a little with some struggle in which she was the sufferer. Although she did not speak directly of the new vows she had taken upon her, the new peace she had found, her visitors could see distinctly and clearly the wondrous change in dress, in manner, and even in countenance.

Lizzy was engaged in marriage to a thorough man of the world. George Phillips loved his wine, his parties, his race-course, the theatre, the convivial free-and-easy club. The Sabbath was his day of pleasure, and many a time had Lizzy graced his elegant equipage, radiant in beauty on the holy day, as they swept along. He bore a dashing exterior, was intellectual, a wit, courted, caressed, admired everywhere.

His brow darkened as he heard the news. What? the girl of his choice, the woman he would place at the head of his brilliant household, become a canting Christian! Nonsense, he didn't believe it; he would see for himself. He didn't furnish his parlours for prayer-meetings; he wanted no long-faced ministers, elders, or sisters to visit his wife, not he. It was a ridiculous hoax; it must have originated in the club-room. What! the daughter of Henry Ashbrook, the freest of free thinkers? "Ha! a capital joke—a very clever joke—nothing more!"

He called upon her not long after the visit before mentioned. His cold eye scanned her from head to foot—but how sweetly! how gently she met him! Surely the voice that was melting music before was heavenly in its tones now. All the winning grace was

there, all the high-bred ease—the merry smile dimpled her cheek—but there was a something, a subtle something, that thrilled him from head to foot with apprehension, because it was unlike her usual self. What could it be?

At length, lightly, laughingly, he referred to the report he had heard. For one moment the frame trembled, the lips refused to speak—but this passed, and something like a flush crossed her face—it lighted the eyes anew, it touched the cheek with rich crimson, as she replied—"George, please don't treat it as a jest, for truly, thank God! I have become a Christian! I have only just begun to live! If you knew—"

The proud man sprang to his feet, almost throwing her hands from him in his impatient movement; and not daring to trust his voice, for an oath was uppermost, he walked swiftly back and forward for a moment. Then he came and stood before her. His forehead was purpled with the veins that passion swelled, his face white, and his voice unsteady as he exclaimed:—

"Do you mean to say that you will really cast your lot among these people, that you will give up all—all?"

"I will give up all for Christ;" the words were very soft and low, and not spoken without reflection.

For one moment he locked his lips together till they looked like steel in their rigidity; then he said, in a full, passionate voice:—

"Lizzy—Miss Ashbrook, if these are your sentiments, these your intentions, we must go different ways."

This was very cruel; it was a terrible test, for the young girl had, as it were, placed her soul in his keeping. Before a higher and purer love was born in her heart, he had made up her human love—an absolute idolatry—and the thought of ever losing him, now caused her cheek to grow ashen, and her eyes dim.

As he saw this, his manner changed to entreaty.

He placed before her the position he would give her; lured her by every argument that might appeal to the womanly heart. And he knew how to win by entreaty, by the subtlest casuistry. His was a masterly eloquence. He could adapt his voice, his language,

his very looks, with the most adroit cunning, to the subject and object of his discussion. More than once, the gentle spirit of the young Christian felt as if giving away—that only help direct from the Fountain of Life could sustain her with firmness to resist to the end of the interview.

At last it was a final "All this will I give you if you will fall down and worship me." It came to this—"Christ or me." There could be no compromise, it was "Christ or me." And standing there clothed with a mantle of a new and heavenly faith, with its light shining in her heart and playing over her pale features, she said, with the firmness of martyrs of old:—

"Christ!"

Though his soul was filled with rage, so that he could have gnashed his teeth, the slight figure standing there with an earnest upward glance—the brow that seemed to have grown white—the attitude so self-possessed, yet so modest, so quiet and yet so eloquent, filled him with a strange, admiring awe. But the hostility toward religion was so strong in his heart, that it bore down all his tenderness, almost crushed his love, and he parted from her, for the first time, coldly, and like a stranger.

The engagement was broken off; but who can tell the struggles it cost.

This was but the first trial; there came another yet, while the blow lay heavy on her heart.

Her father had ever been very loving towards her. He was proud of her; she was the brightest gem of his splendid home. She was beautiful, and gratified his vanity; she was intellectual, and he heard praise lavished upon her mind with a miser's greedy ear, for she was his—part of himself; she belonged to him.

He called her into his study, and required a minute account of the whole matter. He had heard rumours, he said, had seen a surprising and not an agreeable change in her; she had grown mopish, quiet; what was the cause? It was a great trial, with that stern, unbelieving face, full of hard lines, opposite, to stand and testify for Christ. But He who has promised was with her, and she told

the story calmly, resolutely, kindly.

"And you intend to be baptised?"

"Yes, sir,"—a gleam of hope entering her heart; she did not expect his approval, but she could not think he might refuse to sanction this important step.

"You know your Aunt Eunice has long wanted you to become an inmate of her home."

"Yes, sir," the gentle voice faltered.

"Well, you can go now. Unless you can give up this absurd idea, and trample it under your feet, I do not wish you to remain with me. Be as you were before, and you shall want for no luxury, no affection; follow this miserable notion, and henceforth I am only your father in name."

And still, though her heart was broken, she said, as she had before:—

"Christ."

She did forsake all for Him, but her step became slow, her form wasted, her eye hollow, and her cheek sunken. The struggle had been too much for a frame unable to cope with any overwhelming sorrow. Swiftly she went down into the valley, but it was not dark to her. Too late the man who had so sorely tempted her, knelt at her bedside and implored her forgiveness. Too late? No, not too late for his own salvation, for in that hour his eyes were open to the sinfulness of his life, and by her dying pillow, he promised solemnly to give his heart to God. Her father, too, proud infidel that he was, looked on his wasted child, triumphing over death, with wonder and awe. Such a dying scene it is the privilege of but few to witness. She had given up all, absolutely all for Christ, and in the last hour, like Stephen, she saw heaven open. Her face was angelic, her language rapture, her chamber the gate of heaven. And so she said, with a smile inexpressibly sweet—"Sing."

And they sang, "Rock of Ages, cleft for me!"

At its close they heard one word—the last. It was:—

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The series of articles by Dr. Mary Wood-Allen on "The Adolescent" will be continued next week.

Some of our departments are disarranged on account of making room for the special matter which appears in this issue. We expect to resume the usual order next week.

Religious legislation is wrong for many reasons. It is useless for two; first, because those who are already religious do not need it, and secondly, because however much the irreligious need religion, religious laws cannot make them religious.

The article in this paper by Pastor G. A. Snyder, entitled "Principles of Universal Law," will be followed by two others on "Principles of Sacrificial Law," and "Principles of Civil Law." These will be of more than ordinary interest, and those who are not regular subscribers should send for them. A better plan still would be to send a yearly subscription.

The "Independent" truly says:—"Just as long as Protestants insist, against all their principles of separation of church and state, that there shall be religious exercises in the public schools, they have no argument against the Catholics. The reading of the Bible, or prayer, in the state schools is a relic of a state church; and the fear of dropping it lest religion should suffer, is the survival of the cowardice which used to make the church think it would perish if it lost the support of the state."

SUNDAY CLOSING.

Notices frequently appear in the newspapers in reference to the closing of hotels on Sunday, and of violations of the law by those who are licensed to sell spirituous liquors. We very much fear that the only effectual way to keep the hotels closed on Sunday is to close them on Monday, Tuesday, Wednesday, and every other day. A poisonous reptile which is allowed to bite six days in the week will need considerable watching to keep him quiet on the seventh day. While the hotels furnish drink six days of the week, men will love it, and it will be hard to choke them off on the seventh. It might be called merciful to muzzle a mad dog one day each week, but it would be far wiser to cut off that dog's tail just behind his ears.

the secretary of the treasury, Baron von Thielmann, at £7,500,000. While this is not so large as that of France it is enough to cause perplexity in finding ways and means to balance the budget.

"It is noticeable that neither in France nor in Germany is there any support for the old-fashioned idea of getting rid of deficits by reducing expenditures. The rivalry of armaments alone forbids any such retrenchment, and it is only a question of how long the people will be able and willing to stand the strain of an armed truce that is almost as wasteful as war itself."

THE STATE.

The state has nothing to do with the relations of the soul to its Creator. If it would, it could not lead man to love God with all his soul, mind, and strength. It does not deal with man's spiritual nature; and it is not competent to decide questions of theosophy or theology. It does not aim primarily to purify and elevate personal character; and its appeals are not made to the consciences and affections of men. Its methods are not persuasive, but deterrent. It does not seek to persuade men or to excite their love; it relies on force; its legal sanctions are the fine, the prison, the whipping-post, and the gallows. It punishes crimes, not sins. It promises no rewards beyond the grave, and does not remit penalties on repentance of the criminal. It concerns this world only.—*Functions of the Church and State.*

SHALL WE HAVE SUNDAY LAWS?

The justice and necessity of Sunday laws are candidly discussed in a new tract called "Sunday Legislation," written by G. A. Snyder. This tract contains eight pages and is sold at 1/4d. each, and 1/8 per 100; postage extra. Order from publishers of this paper.

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Short Business Notices will be published in this column at a minimum of 2/6 per inch per issue, payable in advance.

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ALL EUROPE RUNNING INTO DEBT.

In other countries as well as in Australia the financial problem presses its perplexities to the fore, and governments are facing bankruptcy. Says "Thrice-a-Week World":—

"An ominous feature in world politics is the large deficit of revenue now confronting nearly all European countries.

"In France the financial situation is the worst for many years. Reckoning the deficit for the year 1901 with that estimated for the current year, M. Leroy-Beaulieu says the Government will be confronted with a total deficit of £14,000,000.

"In Germany the deficit for 1902 is £2,950,000, and that of 1903 is estimated by