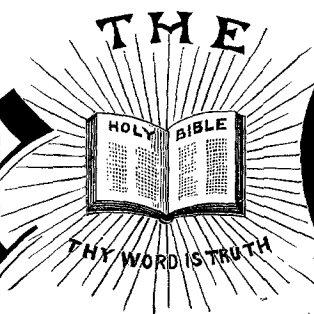


Bible Echo



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ONE PENNY.

The Bible Echo,

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“RENDER therefore unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.” Matt. 22: 21.

TO PROTECT liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion.

EVERY secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christians so nobly struggled.

THE government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together,” is the Creator’s invitation to the beings He has made. A mere forced submission would prevent all real development; it would make a man a mere automaton.

GOD never forces the will or conscience; but Satan will employ the most cruel measures to control the consciences of men, and to secure worship to himself. And this work of compulsion is always in favour of human creeds and laws, and in defiance to God’s holy law.

GOD does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain, because Abel’s works were righteous, and his own were sinful.

THE question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made His law for all the universe. He created man, He gives the bounteous provisions of nature, holds our breath and life in His hand. He is to be recognised, His law honoured, before all the great men and the highest earthly powers. MRS. E. G. WHITE.

THE CHURCH AND THE CIVIL GOVERNMENT.

THERE is at the present time an alarming tendency on the part of the church to make use of the civil power. Everywhere may be heard the clamour of professed Christians for the use of Cæsar’s sword. There was a time when the leaders of the church spurned the offer of state aid to accomplish their ends. They had faith in God and in the power of His word, but no faith in the power of civil governments to promote the interests of religion.

This was especially true of the apostles and of the Reformers of the sixteenth century. Said Luther:—

“We must leave results to God. It is not *we* that must work, but His word. And why so? you may ask. Because the hearts of men are not in my hand as clay in the hand of the potter. We have a right to speak, but none whatever to compel. Let us preach; the rest belongs to God. If I resort to force, what shall I gain?—Grimace, fair appearances, apeings, cramped uniformity, and hypocrisy. But there will be no hearty sincerity, no faith, no love. Where these are wanting, all is wanting; and I would not give a straw for such a victory.”

“I am ready to preach, argue, write, but I will not constrain any one; for faith is voluntary. Call to mind what I have already done. I stood up against pope, indulgences, and Papists; but without violence or tumult. I brought forward God’s word; I preached and wrote, and there I stopped. And whilst I laid me down and slept, or chatted with Amsdorff and Melancthon, the word I had preached brought down the power of the pope to the ground, so that never prince or emperor had dealt him such a blow. For my part I did next to nothing; the power of the word did the whole business. Had I appealed to force, Germany might have been deluged with blood. But what would have been the consequence?—Ruin and destruction of soul and body. Accordingly, I kept quiet, and let the word run through the length and breadth of the land.” “No secular sword can advance this cause. God must do all without the aid or co-operation of man. He who has most faith is the most availing defence.”

How vastly different the leaders of the churches talk and act to-day. Instead of looking to the great Head of the church to carry on His work with mighty power, their eyes are turned imploringly to the state. They appeal to the government for help. “We must have vigorous administration of law,” is the battle cry of the church to-day. This cry is heard in the annual meetings of the churches, and from the pulpits and the religious press. Various organisations are formed to take charge of special lines of work.

The masses are urged to co-operate with these organisations and to give force to their demands by signing petitions which are presented by influential deputations to ministers of the government and to legislative committees.

And what do these church leaders ask of the state?—Help. Help to do the church’s work—to promote the “Christian character of the people,” to establish the nation in “moral integrity and righteousness.” They ask that stringent laws shall be enacted and enforced to suppress vices and prevent “Sabbath” desecration. They ask that the state shall teach religion in the public schools.

We look upon this insatiable thirst of the church for the aid of the civil power as a dangerous symptom. It reveals a separation from Jesus Christ, the Head of the church. He, through the power of His Spirit and word, is the only one that can help the church in the work it should accomplish. The state is powerless in this matter. In attempting to promote the “Christian character of the people,” it is sure to produce an effect directly the opposite. To all who are on this dangerous line we wish to say, in the words of the great apostle, We “show unto you a more excellent way.”

A. G. D.

RELIGIO-POLITICAL ASSOCIATIONS.

Council of the Churches.

IN most of the colonies in Australasia there exists an organisation known as the Council of the Churches. This Council is composed of officially appointed representatives (ministers and laymen) from various Protestant churches. Each member of the Council represents the denomination with which he is connected. Usually the denominations appoint their representatives at the time of their annual meetings.

The representatives of the Council of the Churches elect their President, Secretary, and Treasurer, annually. The various working committees, such as the Legal Committee, the Public-speech Committee, the Lord’s-day Observance Committee, etc., are appointed from time to time as occasion may require. The Council in each colony works independently of the councils in other colonies.

The mission of the Council of the Churches—the work it has been organised to do—demands serious consideration,

The Council aims to deal with all questions which it considers are of public concern, and which affect the moral welfare of the people. Monthly meetings are held, at which various questions are introduced, discussed, agreed to, or referred to some committee, or, perchance, dismissed altogether.

The Council of the Churches does not confine its work exclusively to the church nor to religious questions. It takes into its reckoning various social and political questions. It reviews different political measures which are brought forward, and either approves or condemns them. It not only deals with measures proposed by others, but it formulates and presses upon the attention of legislators measures of its own. It is hardly necessary to state that the Council works through various channels for the success of the measures it approves, and by the same means it opposes whatever it condemns.

The Council of the Churches is emphatically a religio-political organisation. It deals with both religion and politics. It seeks, not so much by religious influences as by the power of civil law, to prevent men from doing that which it considers irreligious. It seeks to promote the "Christian character of the people" by the election to Parliament of professed Christian men, and the enactment and vigorous administration of law.

The influence of this organisation must necessarily be very great. Its decisions are supposed to be the voice of the churches it represents. Its recommendations are to be carried out by the churches, and it is intended that its vote, as a Council, shall indicate what will be the votes of all the members of the churches represented. This Council forms, directs, and encourages auxiliary organisations designed to accomplish its purposes.

The Council of the Churches speaks to the world through ministers of the churches which it represents, through the religious journals of those churches, and through the officers of auxiliary organisations. It sends influential deputations to the ministers of the government, and to legislative committees, and by the reports of the interviews, it speaks to thousands through the daily papers.

Thus it will be seen that the Council of the Churches is a powerful factor in our land. It is now moulding public sentiment, and we believe that it will yet bring about a state of things vastly different from what it now contemplates. Of the character of the work it is doing, we speak in another column.

Christian Electors' Association.

There has recently been formed in New South Wales an organisation called the Christian Electors' Association. The name indicates the object of the Association. It is designed to direct the religious voters of the colony in the elections.

This Association was brought into existence, it appears, chiefly by the Council of the Churches. What the Council wishes to accomplish is set forth in a manifesto addressed to the Christian electors of New South Wales. This letter was approved by the Council at a meeting held November 21, and has since appeared in the various papers of the colony.

As this letter is authoritative, and states the reasons which led to the formation of the Christian Electors' Association, we will transcribe the larger portion of it for the benefit of the reader. It runs thus:—

"THE COUNCIL OF THE CHURCHES.

"To the Electors of New South Wales:—

"Fellow Citizens: At this important crisis the Council of the Churches ventures to address you. . . . The Council of the Churches comes before you with a single plea. This is, that in choosing your representatives you will not only consider capacity, but also give special weight to the claims of character. . . .

"In regard to these matters there is a deep conviction in the minds of many that legislation should be brought into harmony with the best sentiments of the people. There is urgent need that new laws should be enacted, and existing laws vigorously enforced. But neither the one nor the other can be expected unless men are elected to Parliament who have a sincere desire for the moral elevation of the nation. Men of bad or indifferent character will have no such desire; and neither effective legislation nor effective administration can be expected if they are entrusted with power to guide the national destinies."

"For these reasons, therefore, the Council of the Churches very earnestly appeals to the electors to give special weight to character as well as capacity in choosing representatives for Parliament."

These expressions are full of meaning, and just what the meaning is may be seen from the following report of a meeting of the Christian Electors' Association:—

"A public meeting of the Christian Electors' Association was held in the Wesleyan school-room, Botany Street, last night (Feb. 19). The chairman said:—

"The great object of the meeting was to see that Christian men should be elected to the House of Parliament. . . . They could not expect men of anti-Christian principles to further the Christian character of the people. They needed a great change, and the time was coming when they could avail themselves of the opportunity to elect men who could control the public affairs of the country in the right spirit."

"The Rev. G. Preston moved: 'That this meeting calls the attention of Christian electors and the public generally, to the importance of electing men of Christian character as representatives to Parliament.' If they had been neglectful of their duty in the past, let them take the matter in their hands now, and see if they could not remedy the existing state of things. . . . If they desired peace and prosperity and the peace of God to rest on this nation, they must send the best men to represent them in Parliament."

"The Rev. F. Dewsbury moved: 'That this meeting pledges itself to use every endeavour to fulfil this purpose.' They began to feel that they wanted Christian civilisation in this country; they wanted moral integrity and righteousness in their representatives. They were determined to try and rally the Christian vote and Christian sympathy, so as to place the balance of power in the hands of the right-thinking and Chris-

tian people of the land."—*Sydney Morning Herald*, Feb. 20, 1894.

Be it known, then, that the great object of the Christian Electors' Association is to place the *balance of civil power in the hands of the professed Christian people of the land*. When that is accomplished, then the existing religious laws will be vigorously administered, and new laws will be enacted. Then the church will be clothed with civil power, and, true to her past record, she will not bear the sword in vain.

The Lord's-Day Observance Society.

For a number of years this Society has been at work in these colonies to bring about a more religious observance of the first day of the week, which it calls the Lord's day. The sort of observance this Society desires is that on Sunday the public libraries and all places of amusement shall be closed; that no trains or excursion steamers shall be allowed to run; that all kinds of secular labour shall be abandoned; and that all classes, religious and irreligious, shall duly respect the Christian's day of rest and worship.

The members of this Society have worked in every way, and with much zeal, to accomplish their ends. They have appealed to the public from the pulpits of the churches, and through the religious and secular papers. They have sent petitions to the government for a more rigid enforcement of Sunday laws, and have now and then made examples of "Sabbath" desecrators by causing them to be brought before the courts and fined.

For some years the Lord's-day Observance Society had the field pretty much to itself, and battled with the question almost alone; but now the Council of the Churches has come to its assistance, and more headway is being made. In their annual meetings the various religious denominations discuss the evils of Sunday desecration, and pass resolutions suggesting drastic measures which they hope will effect a reformation.

Now we do not object in the least to any one observing Sunday as religiously as he may see fit, but we do object most seriously to the enactment and enforcement of Sunday laws. They are religious, and no feature of religion should be enforced by law. We would direct the reader's attention to the article, in another column, on the origin, nature, and object of Sunday laws.

National Scripture Education League.

The League's mission to the world is to see that the state school is made a medium for religious instruction. Its members argue that "education is training for life," that no instruction is complete that does not teach the "art of right living," and that this brings in "the necessity of morals, and Scripture instruction as the basis of morals." "If we want the children to be moral," say they, "the surest and easiest way is to teach them to be Christians." And for this

reason they demand that the state shall teach Christianity in its public schools.

This demand from certain zealous religionists has occasioned much unpleasant discussion and ill-feeling among the citizens of different countries. The measure is opposed by many on the ground that the state is a secular institution, and that it has never been commissioned by the great Head of the church to propagate religion. They claim that the state cannot teach religion as it should be taught, and that any attempt to do so must result in harm rather than a benefit. The home and the church, they argue, are the proper places for imparting religious instruction. In this way all may receive what they need without invading the rights of any, or burdening the state with a work which it is not ordained to do.

But the members of the National Scripture Education League see no force in these objections to their measures. They charge those who oppose them with criminal indifference, to say the least, to the highest interests of humanity. And so they continue to work with untiring energy for the change or repeal of the Education Acts of those colonies which exclude religious instruction from the public schools. They endeavour to defeat every candidate for Parliament who refuses to pledge himself to work for their educational measures.

Of the merits of this vexed question we do not here speak. These will be presented in another article in this number, also in future numbers. A. G. D.

THE CHURCH IN POLITICS.

THE circular letter sent out last November by the Council of the Churches of New South Wales, said:—

"The functions of the Council are, it will be perceived, neither ecclesiastical nor political in the limited sense of the terms, but ethical."

But we knew as soon as we read the letter that this was not so; that its functions were both ecclesiastical and political, and very largely political. It assumed to say who ought to be returned to Parliament, and to tell the electors how they ought to vote, and this is politics straight.

The *Australian Christian World*, of Feb. 22, 1894, more than confirms this fact, when, in referring to the hearing given by Sir George Dibbs to a deputation from this same Council of the Churches, it says:—

"A more miserable, pitiful, shuffling reception of an influential deputation could scarcely be imagined; yet it is only natural, from the simple fact that the church is not recognised as a factor in politics. . . . The churches of the land have taken no part in the political life of the country. The church, as a church, has no vote nor influence in Parliament."

According to this, those who have placed themselves at the head of an organisation representing "the six largest Protestant denominations of the colony,"

want the church, "as a church," to have a vote and influence in Parliament. But is this true Protestantism? Let D'Aubigne, the author of the "History of the Great Reformation," answer:—

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation by the power of an endless life.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world was the great fact which signalled the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformation had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace."—*History of the Reformation, Book XIV.*

The gospel of the Reformers had nothing to do with politics. What kind of gospel and what kind of Protestantism can this be which is seeking to control politics and have a vote in Parliament? We leave it to the reader if it is not of the Romish kind. These things are too plain now to be misunderstood. W. A. C.

THE COUNCIL OF THE CHURCHES AND THE PREMIER.

A DEPUTATION from the Council of the Churches of New South Wales waited on the Premier of that colony, Sir George Dibbs, Feb. 16, 1894, to protest against Sunday entertainments at places of amusements. Rev. John Walker, in the absence of the Primate, introduced the deputation. We take the following from the printed report of the hearing, as it appeared in the *Sydney Daily Telegraph* of February 17, 1894, to show the nature of the rather lively and interesting conversation that took place on that occasion:—

Sir George Dibbs: What is this Council of the Churches?

Mr. Walker: It is representatives of the six largest Protestant denominations of the colony,—the Anglicans, the Presbyterians, the Wesleyans, the Congregationalists, the Baptists, and the Primitive Methodists. It was desired that the Premier should enforce the law in regard to Sunday entertainments. Sometime ago a letter was sent to the Inspector-General of Police, pointing out that in defiance of the Supreme Court's interpretation of the law, a charge was being made for admission to the Alhambra and the Tivoli.

Sir George Dibbs: Do you know that for a fact?

Mr. Walker: Yes.

Sir George Dibbs: Then you'd better put the law in force. I'll help you.

Mr. Walker explained that they took the matter to the Supreme Court on a test case some time ago. The Supreme Court declared that it was illegal to make a charge for admission to these Sunday entertainments.

Sir George Dibbs: Have you been there?

Mr. Walker: No; but they had proved that the circumstances were as stated.

Sir George Dibbs: You say that you took a case to the Supreme Court?

Mr. Walker: Yes; at one time these places made simply an open charge, and advertised prices. Then a case was started for the Supreme Court. The Supreme Court decided that the practice was illegal. These places, however, continued to make a charge for admission to their entertainments. The deputation understood that the Alhambra had closed, but the Tivoli and the aquariums were open.

Sir George Dibbs: Where is the Tivoli?

Mr. Walker: I do not know.

Several members of the deputation: In Castlereagh Street.

Sir George Dibbs: Which of you was there last?

A member of the deputation explained that they got others to go there.

Sir George Dibbs: Oh!

The deputationists: We had reports from those who had been there.

Sir George Dibbs: You have never been there yourselves?

Mr. Walker: We have other duties to look after.

Sir George Dibbs: So have I, but I have a little amusement sometimes, as well.

Mr. Walker: These entertainments are of a secular character.

Sir George Dibbs: What do you call secular?

Mr. Walker: They are by no means sacred in any form. They are comic.

Sir George Dibbs: Have you been able to draw the line between secular and sacred music? I have made several attempts, and failed.

Mr. Walker: It is not so much the music we object to as the words. We say that the entertainments are not for the good of the people. They are breaking the laws. You are refused admission unless you pay.

Sir George Dibbs: The paying seems to be the crux of the business.

Mr. Walker: Well, in charging for admission they are distinctly breaking the law. It has been found that if these charges are not made, the entertainments die a natural death.

Sir George Dibbs: You all take up a collection yourselves. You send the hat around, every one of you. If you had to depend on a collection, you would have to close, too.

Mr. Walker complained that it was a desecration of the British Sunday.

Sir George Dibbs: What is the British Sunday? I have heard of British beer, but not of British Sunday.

Mr. Walker: I think you know what it is.

Sir George Dibbs: I don't know what it is. Do you go to the two tables of stone for it?

Mr. Walker: Yes.

Sir George Dibbs: Then you are out of court. After other discussion,—

Sir George Dibbs: You clergymen, you know, are too exacting; and because you are too exacting, the people are obliged to resort to these tricks [advertising free and charging admissions].

Mr. Walker: Do you think there is any great curtailment of the liberties of the people of New South Wales?

Sir George Dibbs: You must recollect that you can't make people good or religious by Act of Parliament.

Rev. Dill-Macky said that they were afraid of a

Continental Sabbath. By and by they would want the law a little more stringent.

Sir George Dibbs said that it was his duty to administer the law as it was, and these people must observe the law, or he should refuse to give them license.

The deputation thanked the Premier.

Sir George Dibbs: At the same time, I tell you this, that, pious Christians as we all are, when we start to straight-lace the Sabbath too much, we do more harm than good.

For comments see succeeding articles.

THEY GOT OTHERS TO GO.

A Reporter's Opinion.

A REPORTER to the Sydney *Daily Telegraph*, of Feb. 19, 1894, signing himself "Outis," thus expressed himself in regard to the meeting of the deputation which recently waited on Sir George Dibbs, praying against Sunday entertainments:—

"The deputation that waited upon the Premier to clamour for the application of a George-the-Fourth law against Sunday concerts showed want of courage in more ways than one. To begin with, if they won't face the devil without the myrmidons of the law to go before and knock him on the head for them, they are but poor soldiers. Why not grapple with the Sunday concert fairly, and in a way that gives a chance of a victory worth the winning, which can only be won by making the attractions of church-going superior to those of the music-hall. Getting the policeman to go in and run the people out of the Sunday concert room is no victory for religion; it is only a victory for the policeman, who may be an atheist. If he run them all into church, which there happens to be no obsolete law empowering him to do, it would, as far as religion is concerned, make no difference. But it was when bluntly questioned about the nature of the Sunday entertainments complained of that the deputation showed to the worst advantage. One gentleman had a lot to say about the goings on at the Tivoli, but when asked where it was, professed not to know. A man so innocent as that hardly knows enough to dictate the policy of a city like Sydney. The others admitted to a vague impression that the place was in Castlereagh Street. When asked to mention the last time any of them had been there, however, they unanimously denied having ever been near it. They sent others, they said. If they were afraid to risk their own well-fortified souls at a Sunday concert, where was the religion of running some weaker brother into the danger?"

"WHAT IS THE BRITISH SUNDAY?"

AN editorial in the Sydney *Australian Star* of Feb. 22, 1894, under the above caption, has this to say of the "British Sunday:"—

"This riddle was asked by the Premier a few days ago when a deputation of clergymen exhibited themselves before him, and we propose to answer it more fully and fairly than it was answered on that occasion. The real British Sunday, or 'Sabbath,' as its admirers prefer to mis-call it, means the galleries and museums closed; the churches open for one day in the week, but not filled; the public houses

also open, but fairly crowded; every game and healthy exercise forbidden; all music silenced in the public gardens. And therefore, in the large towns, for the majority of people the only alternatives are the church or the tavern; both, perhaps, monotonous, and one almost certain to be dull. The British 'Sabbath,' then, is a day of gloom and idleness, to say nothing of hypocrisy.

"What's in a name?" says Shakespeare; and, with all deference to him, everything is in it sometimes; especially in this question between Sunday and 'the Sabbath.' The Sabbath, as we should all know, is the seventh day of the Jews, our present Saturday, the day of rest ordained for God and man. To that day, and to that day alone, the commandments, the law of Moses, the prophets, and even the evangelists refer, when the 'Sabbath' is mentioned in the Bible, as it is in innumerable places and in the most solemn manner.

"There is no divine command which is more precise, more frequently expressed, or more binding, than the observance of the seventh day, of the Jewish Sabbath; there is none, in consequence, which all clergymen so flagrantly and persistently ignore, and they do so with a perfectly sublime contempt. What is the explanation? Their only answer to the charge is that the observance of the Sabbath—of the seventh day, with all its burdens—was transferred to Sunday. The burden of proof lies with the asserters; and we would ask our reverend teachers—the Protestant clergy of the stricter sort—when, how, or by whose authority this tremendous and startling change was made; and where, in the Bible, there is any mention of it, or any promulgation of the new law which effected this fundamental revolution. . . . The only Christians who can meet this argument logically are those who believe not only in the written word, but who supplement it by tradition; that is, by the infallible and living voice of an equal and interpreting authority. These, and these alone, can ignore the Sabbath with a safe conscience; and, more than this, they can tell us from history and tradition how the new day of rest, of worship, and of relaxation has been understood from the beginning.

"There is no evidence whatever in the Bible that the obligations of the old Sabbath were transferred to the new Sunday; and the evidence from history is all the other way. The early Christians, probably, observed the Jewish Sabbath for several ages, and kept Sunday too.

"A divine law we will obey as far as our frailty admits; but a human tyranny, especially one imposed by an interested class, we shall resist. We only resist at present by demanding the authority on which Puritan and straight-laced divines claim to transfer the obligations of the Sabbath, as well as its name, to another day; and to impose those obligations on

a Christian people. We know they are wrong about the name; and we now challenge them about the obligations."

COURAGE TO SPEAK.

I HONOUR the man who is ready to sink
Half his present repute for the freedom to think.
And when he has thought, be his cause strong or weak,
Will risk t'other half for the freedom to speak,
Caring not for what vengeance the mob has in store,
Let that mob be the upper ten thousand or lower.

—James Russell Lowell.

RELIGION AND THE STATE SCHOOLS.

THIS question is being agitated in various colonies of Australasia. In several districts of Victoria the National Scripture Education League is bringing a pressure to bear upon candidates for Parliament, to induce them to let the public know beforehand their attitude toward this proposition. By direction of the Commissioners of the Boroondara branch of this League, the rector of the Anglican church at Camberwell wrote a letter of inquiry to the candidate for that district, Mr. Madden, in which he says:—

"I take the liberty of asking you, as one of the candidates for our suffrages at the approaching election, what your attitude is towards the League's proposal. . . . May I further point out to you that your answer to my question must not only affect our attitude towards you at the election which is now imminent, but must also guide our action during the few months that intervene between now and the general election. It would be a great satisfaction to me and to many others if we could be sure that you agree with us in this matter."

To this Mr. Madden replied as follows:

"In answer to your last letter of yesterday's date, I beg to inform you that my views on the Education Act have been many times expressed publicly in my constituency.

"They are that the integrity of the act now existing should be absolutely maintained. In my opinion any attempt to introduce the teaching of religion as the function of the state, however limited or adapted, cannot fail to arouse doubt and suspicion in the minds of many as to the impartial secularism of the state's teaching. . . .

"I refrained from replying to your previous letter because I considered it to be intended to bias my well-known views, partly by threat and partly by seduction, and it was my desire to be influenced by neither."

When it was found that the ruse adopted failed to work the desired effect, another long letter was forwarded by the rector to the Legislative candidate, in which he was roundly scored for his lack of appreciation of the rector's solicitude in his behalf. The letter closed with the following significant words:—

"Very many of your constituents, in spite of the unfortunate tone of your letter, will deeply regret that the member, whom for other reasons they would gladly see constantly representing them in Parliament, has expressed views so opposite to their hopes."

In other words, we may read this to mean that, because this candidate cannot be coerced to lend his vote in Parliament to a scheme by which religion may be taught and paid for by the state, his churchly constituents propose, if possible, to have some one returned who is pledged to support their measures. And it is fast

coming to this: That church leaders will make every possible effort to secure legislation to further their aims, regardless of the wishes of others; and if a candidate cannot be prevailed upon to carry out their plans, they will unite to return one who will.

When the church leaders in any country unite to secure control of the secular arm to carry out their religious work, a combination has been formed which must result disastrously to both the church and the state. It was thus that the Roman church gained the power to dictate laws for all Christendom, even to the control of conscience.

What objection, it may be asked, can there be to having religion taught in the public schools? Is it not desirable that children should be taught religion?—Most assuredly. But who are the proper teachers of religion? Is it the province of the state to teach religion?

Lord Macaulay has well said:—

"Many respectable people seem to think that when they have once proved the moral and religious training of the people to be a most important object, it follows, of course, that it is an object which the government ought to pursue. They forget that we have to consider, not merely the goodness of the end, but also the fitness of the means."—*Essay on Southey's Colloquies.*

What is the state?—The state is civil, and therefore its proper jurisdiction must necessarily be confined to civil matters only. It pertains solely to this world; and consequently cannot consistently instruct men in their duties to God and relations to the future world. The commission of Christ to preach the gospel was not to the state, but to His disciples (Matt. 28: 18-20), whom He chose "out of the world," because they were not of it. John 15: 19.

Then, again, the teaching of religion by the state involves the use of public moneys for that purpose. By what authority does the state take the taxes paid by a Roman Catholic with which to teach a religion opposed to his? Would not that be forcing a person to contribute toward the overthrow of his own religious faith? Has not the Catholic as much right to demand the upbuilding of his faith by funds from the public treasury, as has the Protestant? One may reply that both religions could not be taught at the same time, and since the Catholics are in the minority, they ought to gracefully submit to the decision of the majority. But suppose the Catholics were in the majority, and should undertake to teach their religion in the state school, and pay for the same out of the public funds, would not every Protestant think this wrong, and make it the object of his most hearty protest? But if it be an injustice for Catholics thus to use public funds when in the majority, then is it not just as much of an offense for Protestants to do the same, even though they may be able to wield a controlling vote? It would indeed be well for those who contemplate such

measures first to study the Bible a little themselves on the important subject of mutual obligations, as taught by the Saviour: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12. This lesson well learned, Bible believers will move somewhat cautiously in the matter of making religion a part of the state school curriculum.

President Grant spoke wisely when he said:—

"Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contributions. Keep the state and church forever separate."

J. O. C.

THE DAYS DEMAND.

A TIME like this demands

Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honour; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog,

In public duty and in private thinking.

For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land, and waiting Justice sleeps.

—Dr. J. G. Holland.

SUNDAY LAWS.

Their Origin, Development, Nature, and Object.

THE present movement for the enforcement of Sunday observance naturally suggests an inquiry into the history, nature, and object of Sunday laws. It is being urged that the present Sunday laws should be more vigorously enforced, and new measures be enacted. We ask, Why so? What is the need of Sunday laws at all? Whom are they for, the religious or the irreligious? Law, in civil government, means *compulsion*. Are Sunday laws to compel those who believe in keeping Sunday to keep the day, or to compel those who do not believe in keeping Sunday to keep it?

Sunday-keeping is a religious institution. Sunday laws must therefore be religious laws, and the enforcement of them upon those who do not believe in keeping the day, religious persecution. This is the logic of the case.

ORIGIN AND DEVELOPMENT.

A brief examination of the origin and development of Sunday laws may better aid in determining their nature and object.

During the early centuries of the Christian era, Christianity spread rapidly over the Roman empire. By the beginning of the fourth century, the persecution of Christians had largely ceased. Christianity had become popular, and, according to church historians, greatly corrupted. Sunday was the day which for ages had

been dedicated by the heathen to their chief god, the sun. Through what was at first doubtless only an innocent custom, it had by this time also come to be regarded by Christians, especially in Western Rome, as a religious day. Constantine, who was then emperor, issued, in the year 321 A. D., the following decree:—

"Let all the judges and the towns-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely, and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted of Heaven."—*Schaff's Church History*, vol. 11, chap. 3, p. 105.

This, according to Chamber's Cyclo-pedia (Article "Sabbath"), is "the first law, ecclesiastical or civil, by which the sabbatical observance of that day is known to have been enjoined." It was, indeed, quite a "civil" affair, allowing husbandry to be carried on "freely and at full liberty." While it was doubtless amply sufficient to satisfy all the requirements of the heathen worshippers of the sun, it did not, however, meet all the demands of the Christian leaders of those times. It allowed too much labour. Its exemption was too liberal. A church council was called not long after, known as the Council of Laodicea, held in 364. The twenty-ninth canon passed at this council reads as follows:—

"Christians shall not Judaize, and be idle on Saturday, but shall work on that day. But the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, let them be shut out from Christ."—*Hefele's History of the Councils*, vol. 1, p. 316.

Whatever effect this may have had in suppressing the observance of Saturday, the seventh day, which up to this time had been sacredly regarded by many of the most pious Christians, it did not prevent all from labouring on Sunday, or from attending games and amusements, in preference to church service on that day. Further legislation was thought to be necessary. Says Neander:—

"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and in general civil transactions of every kind on Sunday were strictly forbidden."—*Neander's History of the Christian Church* (Edition 1852) vol. 2, p. 300.

But the services of the sanctuary could not successfully compete with the attractions of the circus and theatre. It was thought by the church officers that a civil law might more effectually regulate this matter also. Consequently, at a church convention held at Carthage in 401, the bishops passed a resolution to send up a petition to the emperor, praying—

"That the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week."—*Idem*.

The reason given in support of the petition was,—

"The people congregate more to the circus than to the church, and it is not fitting that Christians should gather at the spectacles, since

the exercises there are contrary to the precepts of God; and if they were not open, the Christians would attend more to things divine."—*Idem*.

The bishops wanted a "civil" law to favour church attendance. The desired law was secured in 425 A. D., upon which Neander thus remarks:—

"In the year 425, the exhibitions of spectacles on Sunday, and upon the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church received help from the state for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help."—*Idem*, p. 301.

The laws thus far asked for, were not to compel people to attend church, but to close on Sunday every place but the churches at which they could attend. But the law system for the support and protection of religious institutions in the interests of the church having been adopted, it was natural that it should be carried to its logical ends. A little later, Justinian made a "civil" proclamation, giving all men in the Roman empire three months to embrace Christianity, or lose all office, property, or right of inheritance. (Bower's "History of the Popes," vol. 2, p. 334.) But even this did not have the effect of getting everybody to attend church. It was left for Charlemagne, in the year 800, to make a "civil" Sunday law, compelling all to attend church. Here is a copy of his law:—

"We do ordain, as it is required in the law of God, that no man shall do any servile work on the Lord's day; namely, that they employ not themselves in works of husbandry, making hay, fencing or hedging, grubbing and felling trees, digging in the mines, building houses, planting orchards; and that they go not a-hunting in the fields, or plead in courts of justice; that women weave not or dress cloth, do no needle-work or card wool, or beat hemp, or wash linen openly, or shear sheep; but that they all come to church to magnify the Lord their God, for those good things, which, on this day, He bestowed on them."—*Crafts's Sabbath for Man*, p. 556.

This, in brief, is the history of Sunday laws, and this their natural development and logical outcome. They are religious; and consequently, to compel people to act religiously, attend church, and support places of religious worship, are but their natural requirements when fully developed. This is their real design, no matter under what pretext they may at first be urged.

THE PRESENT MOVEMENT.

Those who are acquainted with the present extensive movement in the various professedly Protestant and Christian governments of the world to secure Sunday legislation and the enforcement of existing Sunday laws, will readily see the marked similarity in the methods adopted and the arguments now used, to those employed in the early centuries for the same purpose;—petitions, complaints against Sunday theatres, shows, and amusements, lack of church attendance, and all by, or at the instigation of, "the bishops." Thus

it has been with the movement in America.

The same is true of the Sunday movement in the Australian colonies, as may be seen from the following statements:—

"The direct effect of the running of the trains to Fern Tree Gully and other places must be to take people away from the churches."—*Mr. Dafty, before the Premier of Victoria, praying for Lord's-day Observance Soc. against running of Sunday trains. Melbourne Herald*, Jan. 4, 1894.

"These trains are being run for the purpose of taking people away from church. They are purely for the people's pleasuring."—*Dr. Robinson, Idem*.

"A deputation, appointed by the Council of the Churches, waited on the [N. S. W.] Premier [Sir George Dibbs] yesterday with regard to the Sunday entertainments at places of amusements. It was desired that the Premier should enforce the law in regard to Sunday entertainments."—*Sydney Daily Telegraph*, Feb. 17, 1894.

"Is it not too true that the sanctuary of worship is neglected by a large number of young men? Not only God's word, but the means of grace are despised, while excursion trains and steamboats are thronged on the Lord's day. We must warn both young and old against the sin of Sabbath desecration, and use our influence to have laws passed that will purge the body politic from all festering evils."—*Presbyterian Monthly (Melbourne)*, Feb. 1, 1894.

UNITING OF CHURCH AND STATE.

Every one acquainted with history knows that church and state were united under Constantine. Wharey (Presbyterian), in his "Church History," p. 55, says: "Under Constantine the Great, the church first became connected with the state." And the making of a Sunday law was one of the first and most important steps by which this was done. This is admitted by the American Sabbath Union, the ecclesiastical organisation in the United States formed for the purpose of "protecting the Christian Sabbath as a day of rest and worship" by law. In their "Pearl of Day Leaflets," No. 3, page 12, speaking of the reason Constantine made his Sunday edict, they say:—

"He was inclined—whether from policy or conviction is not material to our argument—to favour Christianity, and to make it the prominent religion of his empire; and one step toward this, was to recognise the day which he found was universally observed by the Christians, as the day of rest for his people."

The establishment of Christianity as the religion of the empire was but the uniting of church and state; and, as above admitted, the making of a Sunday law was *one step toward this*. Through Sunday laws, as Neander rightly observes, "the church received help from the state for the furtherance of her ends." Through them she gained control over the state, and became a persecuting power; for in them was contained the germ of that whole system of spiritual despotism and intolerance which ended in the tribunals of the Inquisition. The course begun by Sunday legislation ended in the establishment of the Papacy, the suppression of the Bible and the Bible Sabbath, and the setting of the gospel sun in the long dark night of over a thousand years, the Dark Ages.

The same thing is being repeated at the present time. The church is intermeddling in political affairs, and seeking to control legislation. But this time it is the professed Protestant church. And as before, the clamorous demand for the enactment of more and stricter Sunday laws, seen and heard everywhere, is the characteristic sign and ominous prelude to another great uniting of church and state. This will make an image, or likeness, to the Papacy, and swing everything back into the arms of the Papacy. Like causes produce like effects. The enactment of a Sunday law in the fourth century united church and state, which resulted in all the horrors and persecutions of the Dark Ages. The same kind of legislation now will do the same thing, and again raise the cry of "heresy." Against such measures, every loyal citizen, and every lover of civil and religious liberty, should raise his voice in protestation and warning.

W. A. C.

"CHRISTIAN" LEGISLATORS.

THE object which the Christian Electors' Association has in view is to see that Christian men shall be elected to the House of Parliament. Their object in sending "Christian men" to Parliament is to "place the balance of power in the hands of the right-thinking and Christian people of the land." And the reason they assign for placing the balance of power in the hands of Christian legislators is that those legislators may "further the Christian character of the people."

All this is an attempt to make men righteous by law, a thing that can never be done. Righteousness can be obtained in no other way than by faith in Jesus Christ. The most rigid enforcement of the ten commandments could not make men righteous. It could not change the heart; it could only trammel for a limited time the outward actions.

But this scheme of the Christian Electors' Association is no new thing. It has been tried many times before, and has always proved, as it always will, a dismal failure. That is the very essence of Catholicism. That was what the Puritans aimed at when they determined "that no person shall be employed [in the management of the government] but such as the House shall be satisfied of his real godliness." When this test was applied to candidates for Parliament, it was discovered that there was no lack of "pious" men ready to do all and even more than the most zealous could ask. But then the difficulty arose as to how to test the men who came forward for the positions. Of this Macaulay says:—

"To know whether a man was really godly was impossible. But it was easy to know whether he had a plain dress, lank hair, no starch in his linen, no gay furniture in his house; whether he talked through his nose and showed the whites of his eyes; whether he named his children Assurance, Tribulation, Maher-shalal-hash-baz; whether he avoided Spring Garden when in town

and abstained from hunting and hawking when in the country—whether he expounded hard scriptures to his troop of dragoons—and talked in a committee of ways and means about seeking the Lord. These were tests which could easily be applied. The misfortune was that they were tests which proved nothing. Such as they were, they were employed by the dominant party. And the consequence was, that a crowd of imposters, in every walk of life, began to mimic and to caricature what were then regarded as the outward signs of sanctity."

This is the sure result of making Christian character a test in selecting candidates for Parliament. But this is not all, nor is it the most alarming feature in the case, as the following from the same writer will show:—

"But under this show, sensuality, ambition, avarice, and hatred retain unimpaired power; and the seeming convert has only added to the vices of a man of the world all the still darker vices which are engendered by the constant practice of dissimulation. The truth cannot be long concealed. The public discovers that the grave persons, who are proposed to it as patterns, are more utterly destitute of moral principle and of moral sensibility than avowed libertines. It sees that these Pharisees are farther removed from real goodness than publicans and harlots. And, as usual, it rushes to the extreme opposite to that which it quits. It considers a high religious profession as a sure mark of meanness and depravity. On the very first day on which the restraint of fear is taken away, and on which men can venture to say what they feel, a frightful peal of blasphemy and ribaldry proclaims that the short-sighted policy which aimed at making a nation of saints has made a nation of scoffers."

Have we any reason to suppose that the work which the founders and supporters of the Christian Electors' Association have taken in hand will result differently from the above? We think not.

A. G. D.

THE LOGIC OF RELIGIOUS LEGISLATION.

IF the principle be admitted that the state has the right to legislate in regard to religion, and to enforce religious observances, then no blame can ever be attached to the Roman empire for putting the Christians to death. Nor can it be admitted that such dealings with the Christians was persecution.

The enforcement of right laws can never be persecution, however severely the law may deal with the offender. To hang a murderer is not persecution. To hunt him down, even with blood-hounds, to bring him to justice, is not persecution. We repeat, therefore, that the enforcement of right laws never can be persecution.

If, therefore, religion or religious observances be a proper subject of legislation by civil government, then there never has been and there never can be any such thing as religious persecution. Because civil governments are ruled by majorities, the religion of the majority must of necessity be the adopted religion; and if civil legislation in civil things be right, the majority may legislate in regard to their own religion. Such laws made in such a case must be right laws, and the enforcement of them therefore can never be persecution.

A. T. JONES.

The Sabbath-School.

LESSON ON THE BOOK OF LUKE.

Lesson 2.—Sabbath, April 14, 1894.

GABRIEL FORETELLS THE BIRTH OF JESUS.

LUKE I : 24-45.

THIS lesson may be summarised briefly as follows: After mentioning the conception of John the Baptist, the evangelist tells of the angel Gabriel's visit, six months later, to Mary, to announce that she should be the mother of Jesus. Afterward, Mary visited her cousin Elizabeth, and received her salutation.

The forty-five verses included in this and the preceding lesson may thus be summarised: Introduction; the birth of John the Baptist foretold; the birth of Jesus foretold; Mary's visit to Elizabeth.

1. In what city did Mary dwell? and what was her descent?
2. What angel was sent to visit her?
3. What was his salutation?
4. How did this salutation affect Mary?
5. With what words did the angel reassure her?
6. Whom did he say that she would bring forth?
7. What did he say that he should be called and should receive?
8. What was said as to the duration of the kingdom?
9. What reply was made to Mary's question how this should be done?
10. What statements were made to strengthen her faith?
11. How did Mary receive this announcement?
12. After the angel departed, what did she do?
13. With what words did Elizabeth greet Mary?
14. What did Elizabeth say would be the result of Mary's ready belief?

News Summary.

Mr. Huddart's new steamers for the Canadian-English service are to have a capacity of 10,500 tons each.

The Portuguese Admiral with whom the Brazilian insurgent commander took refuge, has refused to give him up.

An anarchist who was concerned in the dynamite outrage at Barcelona, Spain, has died in prison, it is believed of poison administered by his colleagues to prevent incriminatory revelations.

Twelve persons have been killed, and thirty injured, by a dynamite explosion in the port of Santander, Spain. The accident occurred while the explosive was being removed from the hulk of a vessel wrecked last November.

It has been decided by a leading oculist that Mr. Gladstone is suffering from cataract in both eyes. He has therefore retired from public life. In bidding his constituents farewell, he warns "democracy against grasping at power."

Riots have occurred at Buda-Pesth, the Hungarian capital, in consequence of the refusal of the managers to close the theatres, and of the Government to hoist black flags on the public buildings, in honour of the aged Hungarian patriot Kossuth, who died on the 21st ult., at the age of ninety-one.

Speaking of the commercial treaty which has recently been concluded between Germany and Russia, Count von Caprivi, the German Imperial Chancellor, says that the Emperor William determined upon the treaty, because he believes that the coming century will demand the coalition of the nations of Europe to meet internal and anarchical events which the nations would be unable to withstand singly. This is a telling testimony to the danger from the disaffected societies with which Europe swarms.

Publishers' Department

AGENTS.

ORDERS may be addressed to any agent in the following list:—

Adelaide.—John Higgins, Young Street, Parkside, Adelaide.

Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

London.—International Tract Society, 59 Paternoster Row, London, E.C.

New Zealand.—Tract Society, Banks Terrace, Wellington.

Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.

Tasmania.—J. G. Shannan, 170 Murray St., Hobart.

United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

PUBLIC SERVICES.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills ...	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St. ...	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae St. ...	9:30 a.m.	11 a.m.
North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—Foresters' Hall, next to Baptist Church, Chapel St.	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church St. ...	10 a.m.	11:45 a.m.
Camperdown		

SUNDAY: THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH.

BY DR. E. J. WAGGONER.

This new pamphlet shows how the Christian Church first began to observe Sunday as a day of rest.

It contains chapters on the Antiquity, Universality, and Nature of Sun Worship—The Conflict between the Worship of Jehovah and the Worship of the Sun—The Philosophical Handling of the Bible—and The Celebrated Law of Constantine. 107 pages. Post free. 9d.

DUE PROCESS OF LAW, AND THE DIVINE RIGHT OF DISSENT.

BY ALONZO T. JONES.

This interesting pamphlet has been issued in the interests of

RELIGIOUS LIBERTY.

It shows clearly that—

Religious Legislation Tends to Persecution.

The following are some of the headings:—

- CHRISTIANITY AND THE COMMON LAW.
- PERSECUTION JUDICIALLY JUSTIFIED.
- THE INDIVIDUAL RIGHT OF RELIGIOUS BELIEF.

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Civil Government and the Decalogue	8	½d.

Any of the above for sale at Echo Publishing Co., 14 and 16 Best St., North Fitzroy.

The Bible Echo.

Melbourne, Victoria, April 2, 1894.

CONTENTS OF THIS NUMBER.

The Church and the Civil Government	97
Religio-political Associations	97
The Church in Politics	99
The Council of the Churches and the Premier	99
They Got Others to Go	100
"What is the British Sunday?"	100
Courage to Speak (poetry)	100
Religion and the State Schools	100
The Day's Demand (poetry)	101
Sunday Laws	101
"Christian" Legislators	102
The Logic of Religious Legislation	103
Lesson on the Book of Luke	103
News Summary	103
Publishers' Department	103
Editorial Notes	104

We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

WE believe that our friends who are interested in the circulation of the BIBLE ECHO, and the dissemination of the principles to which this number is especially devoted, will be pleased to know that we have received orders for some 4,000 extra copies of this issue. We bespeak a careful reading of each article, and when you have done so, please hand a copy to your neighbour.

MRS. E. G. WHITE, accompanied by her assistants, left this city Monday, the 26th, for Sydney. She has taken a pleasant residence in one of the suburbs of that city, where she expects to spend the winter months. During the time she hopes to do much toward the completion of her new book, "The Life of Christ."

ELDER G. B. STARR, who has been connected with the Australasian Bible School in this city since its organisation, has gone to Sydney to make that his home for a time. Brother Starr severed his connection with the school to engage in important work both in New South Wales and Queensland.

THE summer term of the Australasian Bible School closed Friday, March 23. All in attendance seemed to feel that the time had been profitably spent. After a vacation of about two weeks, the winter term is to open, the date set for opening being Wednesday, April 4. Another teacher from America is expected by the next boat.

A NUMBER of our New Zealand friends who have been attending the summer term of the school, have returned to their homes. Brother A. Simpson goes from Sydney to Wellington direct. Mrs. M. H. Tuxford, Secretary of the New Zealand Tract Society, will visit Auckland and other churches on her way to Wellington. It has been a pleasure to have these friends with us during the summer. We bid them God-speed in their field of labour.

WE are pleased to have Bro. and Sister Wesley Hare of Kaeo, New Zealand, with us in this city for a time. They are on a visit to Bro. M. Hare, who is attending the Australasian Bible School.

BROTHER A. SEMMENS and wife, who have been in America for a few years taking a course of instruction in medical missionary work, have returned to their friends in this city. They have recently been connected with Dr. Kellogg's medical mission in the city of Chicago, and come to us well recommended by the Doctor. There is at the present time a large and needy field in the colonies open to these workers.

FOR COMPULSORY CHURCH ATTENDANCE.

FROM the first we have known and maintained that all Sunday laws are religious laws; that they have for one of their prime objects compulsory church attendance, and all the talk about the "civil Sabbath" and "rest for the labouring man" has only been one of the disguises used to cover up this fact. A deputation from the Victorian Lord's-day Observance Society which waited on the Premier of Victoria, Jan. 4, 1894, to protest against the running of Sunday excursion trains, revealed their object quite plainly. Statements made by two members of this deputation will serve to illustrate this:—

Mr. Dafty: "The direct effect of the running of the trains to Fern Tree Gully and other places must be to take people away from the churches."

Mr. Patterson, the Premier: "The movement has been described as a new departure. It is not a new departure. Sunday trains have been running for a long time, and for the ostensible purpose of taking people to church."

Dr. Robinson: "But these trains are being run for the purpose of taking people away from church. They are purely for the people's pleasuring."—*Melbourne Herald*, Jan. 4, 1894.

THE following item, which appeared in the *Melbourne Evening Standard*, of Jan. 5, 1894, still further shows the growing tendency and the more open efforts to compel the people to attend church services:—

"The members of one of the Homestead Associations formed some weeks ago would go a step further than the Lord's-day Observance Society desired the Premier to proceed yesterday. The latter desired that Sunday trains to Fern Tree Gully and Healesville should be discontinued in order that people would not be tempted away from divine worship; but the Homestead Association decided that the Minister should compel an irreligious member to go to church, or in the alternative, to expel him from the settlement. Mr. McIntyre repeats what the Premier said, that the government represents all classes, those who do not go to church, and those who do, and while he would like all settlers to be model Christians, he can discover nothing in the statutes empowering him to penalise the delinquent for the sins of omission alleged against him. His Ministerial duties were confined to mundane affairs."

CHRISTIANITY AND POLITICS.

"RECURRENT reports show that the Christian Electors' Association, formed some months ago, is continuing its operations. The feeling that dictated the formation of this Association is worthy of respect, but it is far from clear that the tendency of its work will be for the public good, for the elevation of the standard of politics, or for the promotion of the cause of religion."—*The Sydney Mail*, Feb. 24, 1894.

SAYS the *Age* of March 5, 1894:—

"Tolerance of the views of others, however, is still practised less widely than one could desire. The man who wishes to spend the Sunday in the fresh air is not necessarily such a criminal as the Sabbatarian would

have us believe; nor will he be goaded into attending divine worship by being absolutely debarred from all rational relaxation and enjoyment on the first day of the week."

TRUE LIBERTY.

JESUS CHRIST came into the world to set men free, and to plant in their souls the genuine principle of liberty,—liberty actuated by love,—liberty too honourable to allow itself to be used as an occasion to the flesh or a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed. This is the freedom which Christ gave to man; for whom the Son makes free is free indeed.

In giving to men this freedom, such an infinite gift could have no other result than that which Christ intended; namely, to bind them in everlasting, unquestioning, unswerving allegiance to Him as the Royal Benefactor of the race. He thus reveals Himself to men as the highest good, and brings them to Himself as the manifestation of that highest good, and to obedience to His will as the perfection of conduct.

A. T. JONES.

THE Rev. H. Hensley Henson, vicar of Barking, writing to yesterday's *Times* on the religious instruction question, says that Sunday-schools cannot do the work of day schools because, among other reasons, "the time is insufficient, and the children who most need religious instruction do not, and apart from compulsion will not, attend Sunday-schools." Mr. Henson thus confesses that in his opinion the church is incapable of doing the work for which it exists, namely, the teaching of religion, unless the help of the secular arm is given in order to compel people to receive the church's instruction. The founder of the religion which Mr. Henson professes did not require the aid of the governor of Judea to induce children or any one else to listen to His teaching.—*London Daily Chronicle*, Feb. 7.

SIR GEORGE DIBBS rightly observed when he said, "You must recollect that you can't make people good or religious by Act of Parliament." We would that all professed Christians were knowing to this fact, and would act upon it.

THE BIBLE ECHO,

An 8 page Religious and Family Journal,

PUBLISHED EVERY WEEK.

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