

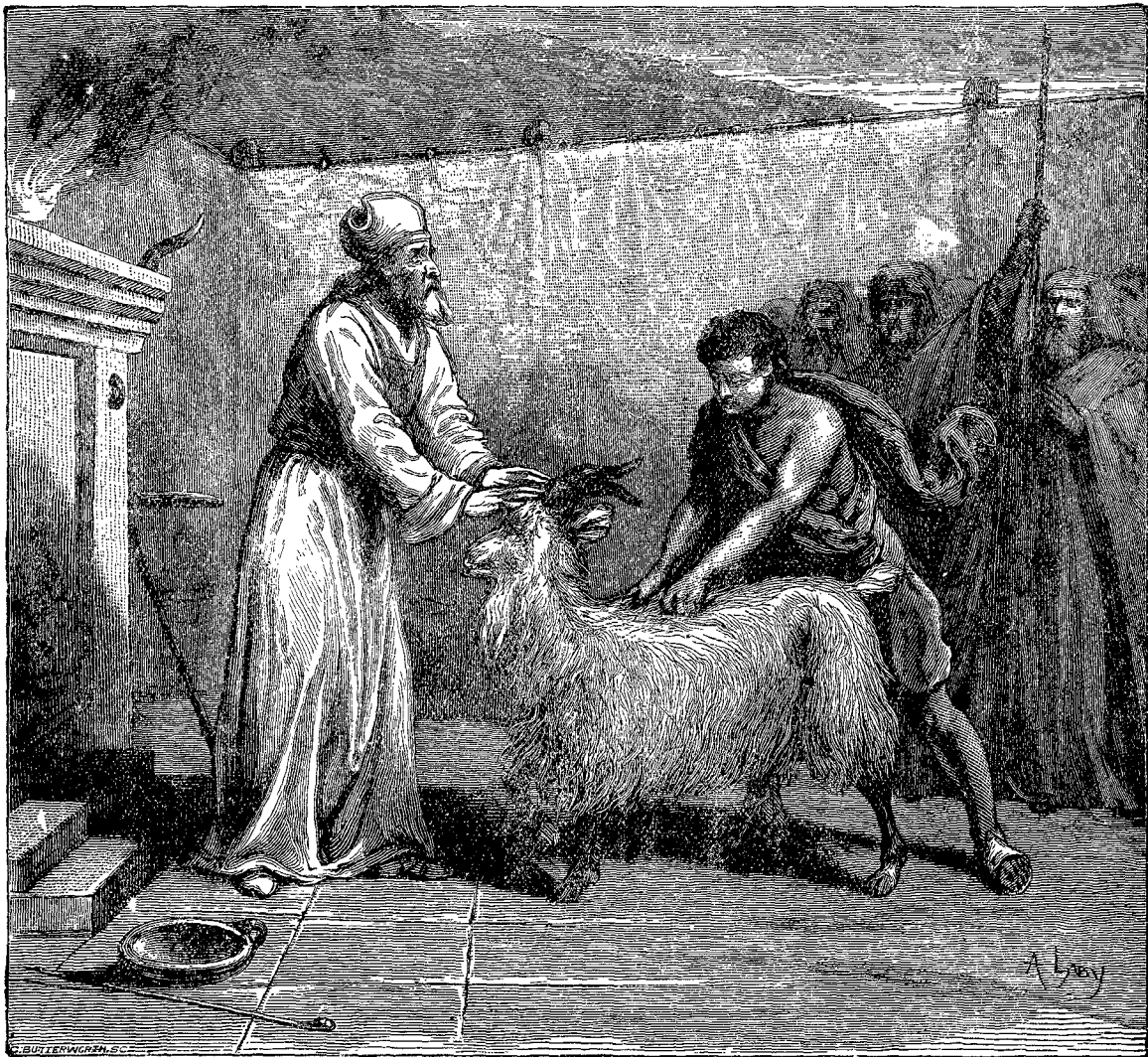
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ONE
PENNY



“As the moon reflects the light of the hidden sun, so the glory of God’s redemptive plan was reflected by the beautiful and expressive services which were ordained by angels, and delivered unto the Israelites by the hand of Moses.”—(See page 5)

The Outlook

PROTESTANTISM ADOPTING PAPAL PRINCIPLES.

A proposal was made in Sydney at a meeting of the United Protestant Societies of that city "to put down in Parliament a wide line marked "Protestantism," and causing all politicians to declare upon which side they are on. At the same meeting it was resolved to "resist by all lawful means any attempt to subvert the great principles of civil and religious liberty."

To call upon all public men to announce their religion would seem to any unbiassed person an infringement of the very principles of religious liberty concerning which these zealots profess so much anxiety. All men, irrespective of their creed, have, or should have, equal rights in a State whose laws are based upon the principles of civil and religious liberty. How, then, can the Protestant Societies reconcile their desire for a dividing line in Parliament, marked "Protestantism," with their resolution "to resist by all lawful means any attempt to subvert the great principles of civil and religious liberty"? Evidently the prevailing ideas of true liberty are very crude. Where true liberty exists a man's religion, or creed, will be no bar to any civil position in the State. The merest approach to a preferential recognition of any particular creed by the State is in itself a subversion of the principles of civil and religious liberty.

THE BRITISH EDUCATION BILL.

BY W. A. COLCORD.

Previous to 1870 elementary education in Great Britain was left practically to private enterprise and control. In 1808 the British School Society, a non-sectarian organisation, was formed, under which schools for the young were opened in various places. A few years later, spurred to action by the example and work of this society, and as a matter of self-defence, the Church of England organised what was known as the National Society to look after

the educational interests of the young within its sphere of influence. Previous to this the Established Church had quite ignored elementary education.

Both societies combined, however, though receiving annual grants from the Government for building school-houses, training teachers, and maintaining their schools, failed to meet the educational requirements of the country. After a time it became evident that the care of elementary education ought not to be left wholly to voluntary agencies. Accordingly, in 1870, a liberal Government, with Mr. Gladstone at its head, passed the Forster Act, which provided for the existence of school boards to open, superintend, and maintain schools, public and non-sectarian in character, in communities where the voluntary system failed to meet the educational needs.

But the passing of this Act did not do away with the voluntary schools. The Church of England was unwilling to turn over its schools to the new school boards. Upon condition the grants from the national Treasury were continued, and it were left in control of its schools, it agreed to undertake to raise, by private subscriptions, the difference between the Government grants and the total cost of maintaining its church schools. This arrangement was agreed to.

As a result of the Act of 1870, therefore, there have been for the past thirty years and more, two sets of schools in England, Voluntary Schools and Board Schools; one sectarian, the other non-sectarian; one private, the other public; one controlled by the Church, the other by the State, through local boards.

But the Church of England failed to keep its promise as to subscriptions, and on the whole has been hostile both to the school boards and to the school board system. While unwilling to give up the management of its schools to the educational system provided by the State, and although assisted financially as it has been by the Government, it has for nearly a score of years continually complained of the burden of its schools. And its complaints and appeals for more help have not been without avail. In 1897 a law was passed, giving to denom-

inational schools an annual grant from the Imperial Exchequer of six shillings per child in the city schools, and three shillings and sixpence per child in the country schools. Thus a considerable proportion of the cost of maintaining the voluntary or denominational schools has of late been assumed and borne by the Government.

But this increase in the Government grant did not long satisfy the Church. It was hardly in possession of it before it began a new and persistent agitation of the question, the direct outcome of which is the Education Bill, which has caused so much agitation, and which was passed by Parliament at the request of the Anglican Church, especially, it is understood, of the High Church wing of that body. The grants were inadequate to the needs of the situation. The Church end of the load was still too heavy for it to carry. Notwithstanding the assistance already provided by the Government, many of the denominational schools would have to be abandoned unless the expense of maintaining them could be laid upon the ratepayers.

The latest claim of the Church, therefore, as exhibited in this Bill, is that the entire cost of maintaining its schools shall be a public charge; and that in return for providing school-houses and keeping them in repair, it shall be left in control of its schools, and continue to appoint their teaching staffs as heretofore.

All these claims are conceded in the present Education Act. Church schools are now supported by Government grants, and taxes levied by the municipal councils upon ratepayers of all classes. The Government provides part of the funds, but the main cost of the schools is assessed to the ratepayers. The principle upon which the Act is based is that the Church should educate the children, and the nation foot the bill.

The Act is so framed that the managers representing the Church shall always be in a majority on the municipal committees controlling these church schools, the County or Town Council which provides the most of the funds having power to elect only one-third of the members of such committees.

These committees are empowered to elect teachers on theologi-

cal grounds, provided they are not disqualified by an utter lack of teachers in the hands of the educational attainments, thus leaving the appointment of the Church, as already stated. This is one of the chief grounds of the opposition to the Bill; for while the salaries of the teachers in these schools come entirely out of public funds, there is no effective control over their appointment by any body representing the taxpayers; and yet, as in the past, none but communicating members of the Church of England can be appointed to the staffs of the church schools. This arrangement puts not only large sums of money, but a large number of Government-paid, and, therefore, civil servants under the control of the Church, and exclude Nonconformists from the teaching staffs of nearly two-thirds of the public elementary schools of the country.

The enactment of this Education Act has been the means of introducing sectarian controversies into municipal politics, and stirring up religious animosities. Speaking of the working of this Act at the time it was first introduced, the New York "Sun" said:—

"The payers of 'rates,' or taxes for local purposes, since the passage of the Forster Education Act in 1870, have had to contribute to the maintenance of the so-called board schools, which give a purely secular education, will, henceforth, have to contribute also to the support of denominational schools—Anglican, Wesleyan, Catholic, or Nonconformist,—which latter schools have, hitherto, had to depend on voluntary subscriptions, supplemented by small annual grants from the Imperial Exchequer. Although the innovation is vehemently opposed by the Nonconformists and by most members of the Liberal Party, the Government can undoubtedly carry it out if it be resolved to do so, since the normal Union majority of about 140 is strengthened by the Irish Catholics, who, notwithstanding their friendly relations with the Liberals, approve the principle of the bill. . . . It is equally certain that such a law will be a hard one to enforce, for many leading Nonconformists are advocating a no-rate campaign; that is to say, they urge their co-religionists to go to jail by the hundreds and the thousands rather than pay rates for the support of schools in which theological views, disapproved of by them, are taught. If this plan be carried out, there is likely to be such a popular convulsion in England as has not been witnessed since the Chartists' disturbances."

The anticipations of the writer of this article have been verified

by the experiences of thousands of our fellow subjects in Great Britain, and their sufferings should be a warning to Australians to keep the State in its realm of civil matters, and the Church to its realm of religious things.

Undoubtedly there is need of a radical reform; and a far greater activity throughout the world in the matter of education, and especially in religious education, but it augurs no good, but rather a returning to the evils and undesirable conditions of medieval times, when the Church asks the State to foot her educational bills. It may be seriously questioned whether the education carried on under such a system will in the end be a blessing or a curse to the world. The whole movement is evidently a backward step.

THE EXPENSE OF INDUSTRIAL PEACE.

A correspondent of the Melbourne "Age," writing from New Zealand, on Industrial Arbitration as he found it in that land where experimental politics are carried further, perhaps, than in any other country, has penned the following striking sentences:—

"Like many other people in Australia and elsewhere, I had supposed before taking up my residence here that arbitration, by putting an end to industrial war, had created ideal social conditions. Study of the subject on the spot soon caused doubts to arise, and now it is a question with me whether industrial war is not healthier and less costly than industrial peace attended with commercial brigandage."

As employers have been forced to pay increased wages, the prices of all kinds of commodities have also increased, and landlords have availed themselves of the enhanced values of commodities by raising rents, so that Mr. Tregear, the secretary of the Labour Department, admits in an official report that "the increase in the cost of living has nullified the benefits of industrial arbitration." When the facts of the case are carefully examined it will, however, be found that the working man in New Zealand is actually worse off now than when he got his first award, for according to Mr. Coglan, the New South Wales

Government Statistician, while wages in New Zealand have advanced 8½ per cent., prices of food-stuffs, house rents, and other necessary things have advanced as follows: Meat, 100 per cent.; house rent, 30 to 50 per cent.; and other things, 10 to 15 per cent. A remedy for these results, which were not foreseen, and, therefore, were unprovided for, is now being sought by many prominent New Zealanders; but apparently the only way out which has yet been proposed, is the adoption of the socialistic principle of State industries.

It remains to be seen whether New Zealand is prepared to make any further experiments of a radical nature.

A Passive Resister, in Hitchin, England, has been sent to gaol for a month. The amount he was in default was 4s. 6d.

M. Combes, Premier of France, has broached his proposal in the Chamber of Deputies to sever the connection between Church and State. The principle was agreed to by 325 votes to 237.

One of the daily papers puts together some interesting statistics as to the Cup races. There were over 80,000 spectators at Flemington. Of these a large majority made no pretense of seeing the race, and of those who tried to catch a glimpse of the squadron of galloping horses very few succeeded in doing so. An Australian girl, describing how splendidly she enjoyed Cup day, said, "I had three rides on the merry-go-round, backed two winners, drank four bottles of ginger ale, and fainted twice." Scores of ladies in the intense heat and crowd did actually faint on Tuesday afternoon. This journal estimates that "at least 300,000 bets were registered at Flemington during the afternoon." All the Cups run during the last forty-three years have occupied an aggregate time of less than three hours. "Millions of money," reflects the "Age," "and issues affecting the happiness and well-being of millions of people have depended on the events of this brief space of time." Now that "millions of money" and "issues affecting the happiness and well-being of millions of people" should be deliberately hung on the galloping hoofs of a set of horses, is surely an impeachment of the sanity of the community in which such a state of things exists.—*Southern Cross*.

... OUR ... CORRESPONDENTS

OUR SOURCE OF STRENGTH.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!

We kneel, how weak! We rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee!"

—Selected.

REPENTANCE.

BY MRS. E. G. WHITE.

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how are we to come to Christ? Many are asking the same question as did the multitude on the day of Pentecost, when, convicted of sin, they cried out, "What shall we do?" The first word of Peter's answer was, "Repent." At another time, shortly after, he said, "Repent . . . and be converted, that your sins may be blotted out." Acts 2 : 38 ; 3 : 19.

Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrong-doing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him for ever. Balaam, terrified by the angel standing in

his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil.

Judas Iscariot, after betraying his Lord, exclaimed, "I have sinned in that I have betrayed the innocent blood." The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror; but there was no deep, heart-breaking grief in his soul that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Pharaoh, when suffering under the judgments of God, acknowledged his sin, in order to escape further punishment, but returned to his defiance of Heaven as soon as the plagues were stayed. These all lamented the results of sin, but did not sorrow for the sin itself.

But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and earth. The "Light which lighteth every man that cometh into the world" (John 1 : 9) illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with Heaven.

The prayer of David after his fall illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness,—to be restored to harmony and communion with God.

This was the language of his soul:—

"Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity,
And in whose spirit there is no guile."
"Have mercy upon me, O God, according to Thy loving-kindness;
According unto the multitude of Thy tender mercies blot out my transgressions.
For I acknowledge my transgressions; and my sin is ever before me.
Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
Create in me a clean heart, O God; And renew a right spirit within me.
Cast me not away from Thy presence; And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation;
And uphold me with Thy free Spirit.
Deliver me from blood-guiltiness, O God, Thou God of my salvation;
And my tongue shall sing aloud of Thy righteousness." Ps. 32 : 1, 2 ; 51 : 1-14.

A repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men.

THE TABERNACLE SERVICES.

BY G. E. TRASDALE.

When the Lord commanded the children of Israel to build Him a sanctuary that He might dwell among them, He also connected with it an elaborate ritual which was to be practised continually as a part of the worship they were to render to Him who condescended to reveal His presence in their midst.

Israel's sojourn in the land of Egypt, and their daily contact with the contaminating influences of the religious system of that idolatrous nation, together with a deleterious change from their simple habits of living, had so benumbed their sensibilities and impaired their perceptive faculties, that the simple system of sacrifices practised by their patriarchal fathers was no longer adequate to convey to their minds the nature of sin and its consequences, and the means of deliverance from both. It was necessary that the plan of salvation as revealed by types and shadows, should be written more plainly. No one ceremony could now convey to degenerate human minds the mani-

fold works of Christ for the ruined race.

Aaron and his sons were chosen by the Lord to minister in the priests' office for all the tribes of Israel. The tribe of Levi was appointed to wait upon them in the service of the tabernacle. Several different kinds of offerings were ordained, the chief of which were sin-offerings, trespass-offerings, and meat, drink, and peace-offerings. Cattle, goats, sheep, and pigeons were the animals sacrificed. Detailed instructions were given regarding the offerings to be made. The priest who sinned was to offer a young bullock without blemish. A national sin also was atoned for by the same offering. A ruler brought "a kid of the goats, a male without blemish," and the common people, "a kid of the goats, a female without blemish." The sinner brought his sacrifice to the foot of the altar of burnt-offerings, situated in the court. There, placing his hands upon its head, he confessed his sins. With his own hands he shed the victim's blood, thus making a striking confession that he was worthy of death. The work now passed to the priest, who took the blood into the tabernacle and sprinkled it before the second vail, as near to the law which the sinner had broken as he was permitted to go. The blood of all the offerings was not similarly disposed of; but in every case the priest had a ceremony to perform, by which the sin was, in a figure, transferred to the sanctuary, and the sinner made free.

Cleansing the Sanctuary.

Once a year, on the tenth day of the seventh month, the regular order of ceremonies was changed. On that day an expiation was made for the sins which had been accumulating in the sanctuary. It was a day of great solemnity, the crowning day of the yearly service. Two goats were selected, one for the Lord and the other for the scapegoat. The Lord's goat was slain, and its blood was taken within the second vail, into the most holy place, and there sprinkled upon the mercy-seat which was upon the ark that contained the law of God. There the priest made an atonement for all the congregation of the children of Israel. Also he made an atone-

ment for the holy place, and the tabernacle, and the altar, to cleanse them from the uncleanness of the children of Israel. Having made an end of "reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat (scapegoat, or Azazel), and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all the iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Lev. 16: 20-22. Thus were the sins of the penitent ones in Israel finally disposed of.

In connection with the cleansing of the sanctuary a work of investigation and judgment also took place. Every person who had not taken advantage of the opportunity to have his sins forgiven, and borne away by the scapegoat, was no longer regarded as belonging to the people of God. He bore his own sins, and, with the scapegoat, was cast out. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

As the moon reflects the light of the hidden sun, so the glory of God's redemptive plan was reflected by the beautiful and expressive services which were ordained by angels, and delivered unto the Israelites by the hand of Moses.

GETTING INTO TUNE.

Each human life is a whole orchestra in itself. But it is not always in tune, and before it can begin to make sweet music its many chords must all be brought into accord. This is the work of spiritual culture. It is achieved only by the submission of the whole life to God. This is the work which divine grace sets itself to do in us. If we would have this result achieved we must sweetly and earnestly yield ourselves to God that He may bring us into tune with His own Spirit and teach us to make heavenly music in this world.

HOLY MAGNETISM.

Essential to navigation is the compass. The needle, touched by the lodestone, ever points northward. Whatever may be the direction of the ship, however its course may be changed—from north to south, from east to west—still the needle ever turns to its pole. A sudden gust, a mighty wave, may turn the ship from its course, but no stormy blast can alter the direction of that needle, which in the night as well as in the day, in the tempest as well as in the calm, still points to its true home, and shows the pilot how to steer. So let our hearts be a compass needle, touched with divine love, and ever pointing to its source. There is no guidance like that of love. Quicker than calculation, surer than theory, steady amidst tempest, permanent in change, love points homeward amidst the darkness and the storm. Wild winds may whirl us round and round, but the heart still trembles towards its home. Strong currents may for a time divert us from our course, but a true heart within ever tells of that divergence and gives us no peace until we return. Oh, for a heart true to God! Oh, to have our compass preserved from counteracting and deflecting influences! Let us beware of carrying with us what would overpower this holy magnetism. Let us cast out of the ship the treasure we value most if it turns aside that needle. Nothing can be really a treasure which leads the heart away from God. O Thou source of love, touch our hearts anew from day to day; magnetise them with Thyself, and make them true to Thee; help us to steer our ship by the constancy of love—love imparted and sustained by Thyself.—*Newman Hall*.

Tears are the showers that fertilise the world.—*Fean Ingelow*.

Providence has a thousand keys to open a thousand doors for the deliverance of His own! — *Rutherford*.

The world will pay to be amused or debased. It will crucify one that will save it, and enrich one that will live to please it.—*Spectator*.

LAST DAY REFORMS.—No. 4

BY R. HARE.

The True Israel of God.

From the last generation of men, the weakest morally, spiritually, and physically of all generations. God will gather 144,000. These will constitute the "true Israel of God," and they will obtain complete deliverance from Egypt and from sin. Not one false idea, not one imperfection of character, not one fetter of appetite will remain. God will manifest His power in cleansing them from "all filthiness of both flesh and spirit," and also in delivering them from all forms of physical and spiritual bondage. They are to be "redeemed from among men," and in them God must perfect His work of reform, for they stand "without fault before the throne."

The righteous dead will be raised in perfection, but the righteous living must develop perfection of character while they live, and thus be prepared for translation when Christ comes, and this mortal puts on immortality.

Truly of this people it is written: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And their obedience constitutes them the "true Israel of God." It is upon this remnant church that Satan makes war, because they "keep the commandments of God." Rev. 12:17.

God has called Christendom, but it will not hear. The multitudes will not respond to the Divine invitation, so God makes a personal appeal:

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. It is not a question of what this man or that man will do, nor is it a question of what this church or that church will do. Each individual must answer the question for himself, "What will I do?" By your decision Jehovah Himself must stand.

Reader, do you think God's plan too severe? Remember, if the Promised Land is worth anything, it is worth all!

Do you fear to stand alone? Remember that God's people have always stood alone. Even Christ had to stand alone; but few dared to follow Him.

Do you fear the opposition of men? Then hear God's admonition: "Who art thou, that thou shouldest be afraid of a man that shall die, . . . and forgettest the Lord Thy Maker, that hath stretched forth the heavens, . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? Isa. 51:12,13.

This is the time when God can honour true heroism. Soon the opportunity of standing for Him will be past forever. Even now the "eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

Even now the angels wait your decision. Which master will you serve? Will you strive for the things of time or for the things of eternity? Will you be one of God's "Last-day Reformers?"

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AUSTRALASIAN
SIGNS OF THE TIMES
 And THE BIBLE ECHO.

A. W. ANDERSON - - EDITOR.

GOD'S LAST MESSAGE.—No. 1.

That a correct understanding of the import of the third angel's message of Rev. 14 may be gained, it is evident that an intelligent grasp should be obtained of the meaning of the terms which are used by the angel. John saw the third angel following the first and second, 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." Rev. 14 : 9, 10.

It will thus be seen the warning is uttered against the worship of the beast and his image, and the reception of his mark. Let us, therefore, inquire first, What is the beast? second, What is his image? third, What is his mark? So clearly has God defined these terms in His own word that, no one need be in any doubt whatsoever concerning their meaning.

What is the Beast?

Let the word of God answer :—

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of

the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13 : 1-10.

That we may make no mistake in identifying the power referred to by the term "beast," about a score of prominent features are here enumerated. Can we find a power which fulfils all these requirements? If we can, surely no one will hesitate to accept such overwhelming testimony on the point of identity.

The "beast" was seen by John to "rise up out of the sea." In symbolic prophecy the sea denotes "peoples, multitudes, nations, and tongues." Rev. 17 : 15. Therefore this power must have its origin in a thickly populated territory. It also had seven heads and ten horns, and upon his horns ten crowns. The Roman Empire passed through a succession of seven different forms of government as follows : 1. Kingly; 2. Consular; 3. Decemvirate; 4. Dictatorial; 5. Triumvirate; 6. Imperial; and 7. Papal. The ten horns upon which were ten crowns symbolise the ten kingdoms into which the Roman Empire was subdivided. See Dan. 7 : 24. This power possessed other peculiar features; it was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. In the 7th chapter of the book of Daniel these three animals are used to symbolise Grecia, Medo-Persia, and Babylon, respectively. The power which absorbed the domains of these ancient monarchies partook of the traits of its predecessors. That power was Rome. From whence did Rome get his power?—From the dragon (verse 2), which is the devil. Rev. 12 : 9.

One of the forms of governments, or heads, received a wound, which was afterwards healed. This refers to the last head, the papal form of government, which received a deadly wound in the year 1798, when Pope Pius VI. was taken prisoner, and died in captivity, an exile from his home and country. The power of this "beast" caused all the world to wonder. Certainly the Papacy fulfils this characteristic.

Now notice some further striking features which are set forth in these verses of Scripture :—

1. He spake great things and blasphemies.
2. He made war with the saints.
3. Power given to him over all kindreds, and tongues, and nations.
4. His work continued for a period of forty-two months.

We have considered a number of features from which it may be clearly inferred that papal Rome is the power which John refers to as "the beast;" but these last four remove the matter of identification beyond the region of speculation into one of certainty. What other power has spoken such great things as the Papacy, which has set himself not only above earthly kings, but has exalted himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God?" 2 Thess. 2 : 4.

But has the Papacy actually gone to such lengths, one may ask? The three following quotations should be sufficient answer.

Pope Martin V. wrote in the dispatches with which he furnished his ambassador to Constantinople :—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world."—*Giustmann's Rome as It Is*, p. 181.

A canon of Pope Gregory VII., says :—

"All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman Church never erred, and never can err."—*Baronius's Annals*, 1076; *Ludebrand*, *Epist.* 55.

Another writer said :—

"The pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but one consistency."—*Austriensis Sup.*, etc.

Assuredly these are great and blasphemous words.

Again, What power made war upon the saints to the extent the Papacy did? During the supremacy of that persecuting power the soil of Europe was bathed with the blood of more than fifty millions of martyrs, but this dreadful work of slaughter could never have been possible had he not

possessed power over all kindreds and tongues and nations.

Forty and two months in symbolic prophecy, calculated upon the established principle of a day for a year (Eze. 4 : 6), represents twelve hundred and sixty years. That was the time which was allotted to the Papacy for its work. This period commenced in A. D. 538, when the papal power ascended the throne of the ancient Cæsars, and continued until the Pope was taken prisoner by the French in 1798.

All the specifications of the prophecy being met by the Papacy, we may be satisfied that the worship of the beast, against which the third angel's message utters such a severe denunciation, is neither more nor less than the yielding of obedience to the principles of that apostate power.

We shall endeavour to define the meaning of the "image" and the "mark" in future issues.

INTERDICTS.

A question of toleration has arisen in Germany. The Bishop of Metz has lately placed an interdict on a Roman Catholic churchyard, declaring it desecrated. Why?—Because a Protestant had been buried there. According to cabled reports this action of his subject has aroused the anger of the Kaiser, with the result that the Emperor cited the Bishop before him, and severely rebuked him, declaring also, "That he would not permit an inch of Protestant Germany to be cursed."

According to the ideas of this Roman bishop this German graveyard was desecrated by the interment of a Protestant in it. Rome, in this incident, has done no more than adhere to the principles upon which she is founded, and through which she has manifested her character to the world. We do not see why this bishop should not be allowed to curse his cemetery; let him use all his vocabulary upon it, for it will do the cemetery no particular harm, neither will it hurt the Protestant who is buried there. The only possible effect his interdict might have would be to work upon the superstitious fears of his own community, and encourage them to choose another burying-place for their dead. Rome has a perfect right to bury her dead in

her own way, but it is, nevertheless, a mystery how this particular Protestant got into this peculiar position, unconscious as he is of the results (for he is not in purgatory), and he has evidently paid for no masses for his soul; he may also have done no penance during his lifetime; but his interment, unfortunate as it is, has caused an interdict to be placed upon a whole German graveyard, jeopardised the futures of those interred there, caused a panic in the minds of those who hoped to be placed quietly to rest under the shades of its linden and cypress, raised the anger of an emperor, and brought a bishop into conflict with his sovereign. No great harm is, however, done in the present instance, as it is only a graveyard that is under interdict; and David says the dead know not anything. Ps. 145 : 17. This statement of David's would comprehend the Roman Catholic dead as well as any other dead, and as purgatory is an institution of the imagination, "Requiescat in pace" might be a suitable epitaph for those who lie asleep in the graveyard at Metz.

Interdicts in the past, when Rome was in the ascendancy, have been uncomfortable things. When John was King of England, in 1208 A. D., Innocent III., a famous and enterprising pontiff, placed his interdict upon England. John refused to nominate the papal choice to the See of Canterbury, and the pontiff used his power by placing England under censure. Cemeteries were locked, the dead were refused burial, the churches of the land were closed, the clergy preached against the king, the bodies of the dead were cast into the channels and placed in the fields, trade was paralysed, and for four long years a pall of gloom rested over superstitious England. John still held out, and affairs were reaching a crisis when the Pope ordered the French king to make war on England on behalf of the Papacy. Amid the clamour of his country and the pressure from France the king gave way, the result being that John became a vassal of the Pope; his crown was handed over to Rome, and he only received it back again from the hand of the papal legate under the consideration that the English nation and their king owned the

supremacy of Rome. This action of the king made England more or less subservient to the Papacy for upwards of three hundred years. Thus we see what a papal interdict meant in the twelfth century. In the reign of Richard II., the second Act of Præmunire was passed by the English Parliament A. D. 1393, a former Act countermanded the payment of annates, or yearly taxes to Rome; and this Act required the confiscation of estates and imprisonment of any person who brought a papal bull to England. This Act was a dead letter until the reign of Henry VIII., who cast off all allegiance to the Pope, destroyed the monasteries, put these sleeping Acts into force, and with the aid of his minister, Cromwell, compelled the clergy to recognise him as the head of the church. The Papacy lost sway in England, the Scriptures were circulated, and the England of the sixteenth century cared little for the interdicts of Rome. Though the exchange was much for the better, it was still a combination of Church and State, a dangerous union at any time. The Stuarts had strong tendencies towards Rome. James II. lost his kingdom and crown, his last stand being made at the Boyne, in Ireland, when William of Orange, a Protestant prince, brought in the ascendancy of the line which at present holds the British throne. But strange as all this may seem in review of the battles that have been fought for freedom, Rome is yet a mighty piece of living machinery, and has a weighty word yet in the politics of the nations. She is by no means dead; and the word of God says she will yet say, "I sit a queen, and am no widow." Rev. 18 : 7. —J.B.

All the evidences of Christianity may be traced to this great principles,—that every effect must have an adequate cause. We claim for our religion a divine original, because no adequate cause for it can be found in the powers or passions of human nature, or in the circumstances under which it appeared; because it can only be accounted for by the interposition of that being to whom its first preachers universally ascribed it, and with whose nature it perfectly agrees.—Selected.

World-Wide Field

QUEENSLAND ANNUAL CONFERENCE.

The fourth annual session of the Queensland Conference was held in connection with our camp-meeting at this place, Oct. 13-23.

Pastors Irwin, Gates, and Dr. Kress were present, and rendered valuable assistance during the whole meeting. Our people were greatly blessed, and confirmed in the stability of the pillars of our faith, which shone out like beautiful gems in new settings, as these servants of God presented the truth for this time.

We feel sure that all were greatly blessed and strengthened after this season of refreshing as they returned to their homes to take up the stern duties of life. Sister E. M. Graham, Union Conference Secretary and auditor, was present, and presented us with many encouraging facts relative to the donations made to the mission fields, etc.

We feel encouraged at the success of this our first camp-meeting, and feel assured that better and more prosperous times are in store for us in this needy field.

An interest was developed during the camp-meeting which still continues, and our tent still stands, while Brethren A. Smart and C. V. Bell continue to present present truth to the people. Several have acknowledged the truth, and will obey; others are in the "valley of decision."

Pastor Quinn having been called back to America by the serious condition of his father, who cannot live more than a few months, we are unable at present to place another tent in the field. However, we intend to do so on his return.

The following officers were elected for the ensuing year: Conference President, S. W. Nellis; Vice-President, R. D. Quinn; Secretary, J. H. Mills; Treasurer, Queensland Tract Society; Secretary Tract Society, J. H. Mills; Educational Secretary, Miss L. Tuxen; Canvassing Agent, H. J. Cooper; State Sabbath School

Secretary, Miss L. Tuxen; Executive Committee, S. W. Nellis, R. D. Quinn, A. Smart, J. H. Mills, H. J. Cooper; Ministerial Credentials, S. W. Nellis, R. D. Quinn; Ministerial Licentiates, A. Smart, C. V. Bell; Missionary Licence, H. J. Cooper, Miss L. Tuxen, Miss C. Prebble.—S. W. Nellis, *President Queensland Conference.*

CHRISTCHURCH SANITARIUM.

Our work is onward here, and we are receiving patients from different parts of both the North and South Islands. At present workmen are busily engaged in altering and remodelling the Sanitarium bath-rooms. We are putting in new shower-baths and sprays, and expect to have added facilities for the application of electricity. We shall be nicely equipped by the end of the month, and ready to care for more patients than at present. Our working staff is small, but we enjoy much of Heaven's blessing. Christchurch and suburbs are beginning to look their best as the spring advances. The Sanitarium is located in about the nicest and healthiest suburb, and in full view of the snow-capped Southern Alps. This is an ideal spot in which to recuperate.—E. Thorpe.

CHRISTIANS NOT AS GOOD AS THEIR BOOK.

It was a fine autumn day (says a correspondent of the "Christian") when, quitting the hustle and excitement of Paris during the Exhibition, I was travelling almost alone in a first-class carriage. A young man entered hastily. He was fashionably dressed in Parisian costume, but his complexion and features showed that he was not a European. As I was thinking he did not look like a Chinese, he politely leaned forward to assist me in opening the window as the air felt close. He spoke a few words in very good French, and we were soon conversing freely.

"I am a Japanese," he said, "and have come over with a party of men to study European languages and customs. We spent last winter in London, and now I am on my way to Geneva; then we go on to Italy, and intend learning the language."

"How did you like England?" I asked.

"Oh! very much indeed! England is a grand country; so rich, so prosperous," and he continued in very good English to tell me his impressions.

"Tell me," I said, "did you, while in England, see the Bible, the 'Christian's book'?"

"Oh, yes, I did see it, and the book is very good; but the Christians don't believe it."

The answer impressed me most painfully, and I asked: "Why do you say Christians don't believe the Bible?"

"Because the book is very good indeed, but the Christians are as bad as we are; almost worse!"

"Your words make me think of what the Bible says of such people as you have met, who are only Christians in name, not in reality. See here," taking my Testament and showing him Rom. 2:23, 24.

He read the verses most attentively, and looked serious. "I am a Buddhist," he said, "but the Bible seems to me to be a very good book."

"And you were shocked at the conduct of people who professed Christianity?"

"Yes, I was."

Moses' life consisted of 120 years, divided into three forties. In the first forty years he was learning to be somebody. In the second forty years he was learning to be nobody. In the third forty years he was proving what God could do with a man who had learned these two lessons.—Moody.

France rejected the Reformation when it came to her, bringing the light of a pure gospel. Many evils have come upon her as the result of that rejection. The alliance with Rome has not profited France, and now she is severing her connection with the Papacy. Every Christian will desire that this new move may open the way in France for a fresh presentation of the gospel. God's Providence is opening many lands that have been long closed to His word, in order that the gospel of the kingdom may go to every nation and kindred and tongue and people before His work is cut short in righteousness.

CHILDREN'S ...CORNER...

HELEN'S VERSE

BY G. P. D.

God made the pretty flowers,
And all the buds, you know,
And everything they have to do
Is just to grow and grow.

I'm God's little blossom,
And I lift my face up so
Through all the rain and sunshine,
And grow, and grow, and grow.

BOY WANTED.

When I was fourteen years old it became necessary for me to go out into the world and earn my share of the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a shop window, "Boy wanted."

I pulled down my hair, brushed the front of my jacket and walked in.

"Do you want a boy?" I asked of the clerk.

"Back office," he said.

I walked back to the little den with a high partition around it, and pushing open the door, which I noticed was slightly ajar, cap in hand, I stepped in.

It was a chilly day in November, and before I spoke to the proprietor, who was bending over a desk, I turned to close the door. It squeaked horribly as I pushed it to, and then I found it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"Where did you learn to close doors?" said the man at the desk. I turned round quickly.

"At home, sir."

"Well, what do you want?"

"I came to see about the boy wanted," I answered.

"Oh!" said the man with a grunt. He seemed rather gruff, but somehow his crisp speech didn't discourage me. "Sit down," he added, "I'm busy."

I looked at the door. "If you don't mind," said I, "and if a little noise won't disturb you, I'll fix that door while I'm waiting."

"Eh?" he said quickly, "All right. Go ahead."

I had been using a short file that morning and it was still in my pocket. In a few moments I had filed down the brass socket so that the latch fitted nicely. I closed the door two or three times to see that it was all right. When I put my file back in my pocket and turned round, the man at the desk was staring at me.

"Any parents?" he asked.

"Mother," I answered.

"Have her come in here with you at two o'clock," he said, and turned back to his writing.

At twenty-five I was a partner in the house; at thirty-five I had a half interest; and I have always attributed the foundation of my good fortune to the only recommendation I then had in my possession—the file.—*Selected.*

THE MULBERRY TREE.

All fruit is best when just picked from the tree, the mulberry especially, when fully ripe, as it is more juicy than any other fruit, and makes a delicious refreshing drink. In France and other places the mulberry tree is extensively grown for its leaves, for the feeding of silk worms. And already in Victoria many are planting mulberry trees for the same purpose, in expectation that the silk from the silk worms will yield a good profit, while developing a new branch of industry.

Perhaps few realise the work of the silk worm, beyond the fact that it is a silk spinner. There are some for religious motives who will not wear any article made of silk because spun by the worm.

Again, most lovers of dress and fashion are never so happy as when clothed in the silk of the worm. Herein is a lesson for all to think about. The clothing we so admire and covet is given to us by the worms we so despise. Worms, vegetables, and beasts clothe our naked bodies; understanding this, where is room for pride of dress?

The mulberry tree will always remind Bible readers of the Lord's answer to David when he inquired if he should go out to the Philistines. The Lord said, "Go not up after them; turn away from them, and come upon them over against the mulberry trees.

And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle; for God is gone forth before thee to smite the host of the Philistines. David therefore did as the Lord commanded him; and they smote the host of the Philistines." Chron. 14: 13-17.

KEEP A CLEAN MOUTH.

A distinguished author says, "I resolved, when a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation for every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot imagine a decent girl using words she would not utter before her father or teacher or most esteemed friend.

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarises and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh." —*Selected.*

A little girl once asked her mother the question: "Mother, what part of heaven do people go to who are good but not agreeable?"

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as the latter.

Upon entering a dwelling, a gentleman will invariably remove his hat; and at an outdoor religious service, no better sign of reverence can be shown than the simple act of baring the head.

HOME AND HEALTH

The highest duties all are found
Lying on the lowest ground;
In hidden and unnoticed ways,
In household work on common days;
Whate'er is done for God alone
Thy God acceptable will own.

—Morrell.

HOW SHOULD CHRISTIAN WOMEN DRESS?—No. 2.

BY D. H. KRESS, M.D.

They should dress sensibly, healthfully, and neatly. They should study the word of God and the human body instead of the fashion plates. There should be no tight bands, and the clothing should be suspended from the shoulders, the skirts buttoned to waists. There should be no extravagance in dress. The character should attract, and not the oddities or extravagance of dress.

"A woman's attraction should not depend on such external things as the arrangement of her hair, the jewellery she wears, or the style of her dress, but upon her inner life, the imperishable beauty of a quiet and gentle spirit; for this is very precious in God's sight. That was how those holy women of old, who placed their hopes in God, made themselves attractive." 1 Peter 3:2, 3.—*Twentieth Century New Testament.*

It is related of a great artist, that in drawing a picture of Christ seated at a table with His disciples, he put his whole being into his work, making every effort to produce a face just as expressive of Christ's character as possible. After the work was complete, he viewed it with satisfaction. Upon the table in front of the figure of Christ were some golden drinking vessels. Some ladies, in passing by, looked at the grand picture; one of them exclaimed, "See the beautiful glasses." The artist, it is said, took his brush and drew it over the glasses, saying, "I will have nothing on the picture that will detract from the loveliness of that face." The aim of every woman should be to reveal Christ's life. Any other attraction, or anything worn that detracts from that face, should be laid aside.

The attraction of Christian women should be that inward

adorning of a meek and quiet spirit. There is, however, little use in urging anyone not to wear this or that. As long as the love of these things exists in the heart, the laying of them off would only be like cutting the foliage off a tree. The work must begin within; when the heart is converted, changes will be cheerfully made, and everything out of harmony with good sense and God's word will drop off.

One of the leading sins of Sodom, the wicked city of the plain, was pride. This sin was in part responsible for the iniquity that prevailed there. "This was the sin of thy sister Sodom, pride, abundance of idleness, and fulness of bread was in her, and in her daughters." The same conditions exist in our modern cities, and the same causes are responsible for them.

"THE HOLY CITY."

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:—

"Last night as I lay sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge

paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. At length one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:—

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest! hosanna forevermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—

Youth's Companion.

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More trouble between England and Turkey.

America will expend £20,000,000 during the coming year on her navy, providing for double the number of her present officers, and men.

Over seven hundred and thirty thousand persons are now receiving indoor and outdoor relief in England and Wales, which is an increase of 34,340 over the number recorded at the same time last year.

Another American city has been visited by a disastrous fire. Two of the most important blocks in the city of Winnipeg, Man., were destroyed. The fire was remarkable for the marvellous rapidity with which it spread.

BIBLE IN SCHOOLS IN NEW ZEALAND.

A body calling itself the Council of the Churches, which has just been formed in Wellington, passed a resolution affirming (1) that the people have the right to determine what shall be taught in the State schools; (2) that it is in the best interests of the community that Scripture lessons should form part of the curriculum in the primary schools, subject to a conscience clause for teachers and scholars; and (3) that the question of the introduction of such lessons should be submitted to popular referendum. The organisation has, of course, a perfect right to hold and express its opinions; but it might have shown a little more modesty in its pretensions and title. A "Council of the Churches" that has no representative of

several important denominations, including two large branches of the Christian Church, has no right to claim to represent the majority in the community, or to give itself a designation implying that it stands for all the churches. The whole of the propositions postulated by the Council are radically unsound. The community at large has not the right, and has more sense than to claim it, of determining what shall be taught in the public schools. It is for the Education Department and its expert advisers to settle the subjects on the syllabus. It would be the acme of absurdity to place in the hands of the people the power to decide such a matter. It would be just as reasonable to let the public determine the policy of the Health Department, or any other branch of Government requiring the exercise of special knowledge and ability.

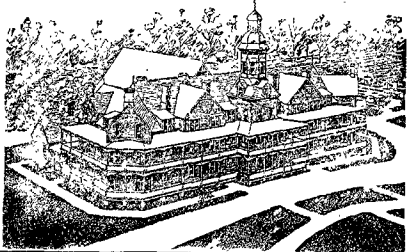
The second statement of the resolution is a mere expression of opinion; but we hold that it is perfectly immaterial to the issue whether that is, or is not, the opinion of the majority in the community. It would be absurd for the people to fix the syllabus of secular instruction, but it would be an absolute outrage for it to determine the kind of religious instruction that should be imparted at the public expense. It must be patent to everyone that it is impossible to devise a text-book or series of lessons on religious subjects that would not be of a sectarian character, and it is equally clear that any attempt to impose a State religion would be a reversion to the methods of the Dark Ages. The demand for a reference of the question to the people we have repeatedly shown to be one that cannot for a moment be entertained. Great is the power of the democracy, but it has its limits immutably fixed. A people who have resisted successfully the endeavours of the kingly and priestly castes to impose a particular religion upon them will resist to the utmost any attempt to assert the will of the majority in matters of faith and conscience. The tyranny of the democracy in such a case is no more to be tolerated than the caprice of an individual tyrant. The religious emancipation won by centuries of strife and martyrdom is not to be surrendered at the bidding of a majority of voters, no matter how large it may be. We are perfectly satisfied that the majority of people in this country would never seek to impose any particular form of religion upon the whole community. The Council of the evangelical churches does not even represent the views of the adherents of these bodies, for leading members of evangelical communions are taking a prominent part in opposition to the Bible-in-schools movement. But we take our stand on the irrefutable principle that it would be entirely wrong to submit the question of religious teaching to a popular referendum, and we are confident that at next general election the public voice will declare against such a proposal.

The Rev. Mr. Gibson Smith, who moved the resolution under notice, made some surprising statements in his speech. He asserted, for instance, that "if there was to be an expression given by the majority of the people of the State that God's word was to be taught in the

public schools, that majority was entitled to rule, just as the Roman Catholics would be if they had a majority in the State." Such a proposition coming from any Protestant is simply astounding; coming from a Presbyterian, whose forefathers bled and suffered in resisting Episcopalianism, it is doubly so. It means, if it means anything, that Mr. Smith would be content, if he lived in a Roman Catholic, a Mahomedan, or a pagan community, to have his children compulsorily taught the prevailing form of religion. The idea is so utterly repugnant to all ideas of religious freedom that it calls for no argument to refute it. As for the proposed "conscience clause," it would prove an utter delusion, as Mr. Gill forcibly showed, and would restore forms of persecution as obnoxious in their way as were the rack, the thumb-screw, and the stake. The so-called Council of the Churches is fighting against the spirit of the age, and its efforts to roll back the wheels of the car of progress must end in failure.—*New Zealand Times.*

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