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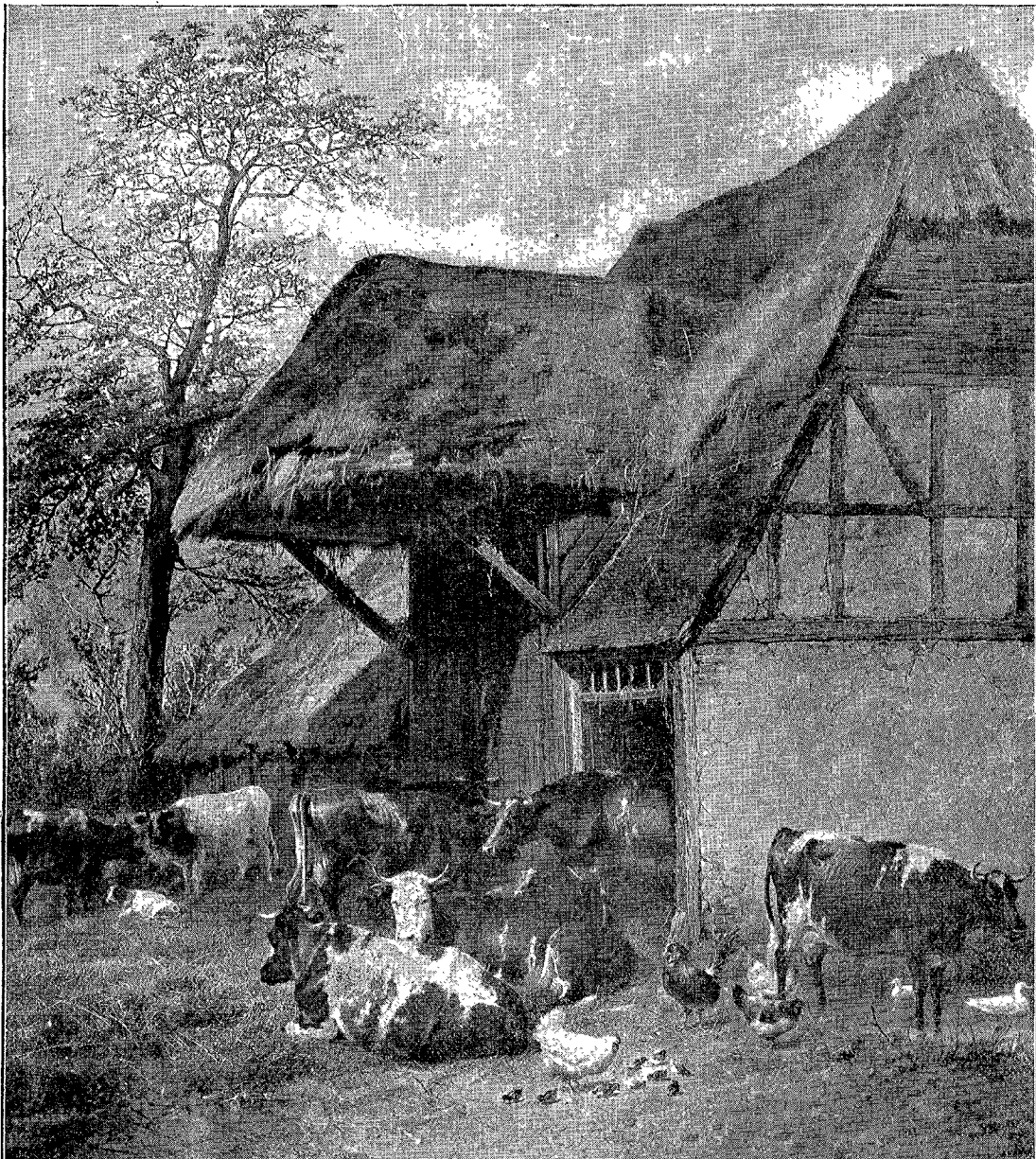
SIGNS OF THE TIMES

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ONE
PENNY



Milking Time.

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(From a painting by the late T. Sidney Cooper, (R.A.)



A. W. ANDERSON - - EDITOR.

AN ENTERING WEDGE.

Writing on the question of the Bible in the state schools, now being agitated in the sister State of South Australia, the Rev. John W. Owen makes some statements which are indicative of the trend of ecclesiastical opinion on this question in that state. He says:—

"Thomas Erskine, of Linlathen, was, and indeed is, an expert on matters of real religion. Moreover, he was a layman, and, therefore, did not come to these questions with supposed professional bias. Perhaps his opinion may carry some weight to the extraordinary so-called Christians who fancy that if they get scraps of Bible-reading, without note or comment, into the schools, the whole system of education in Australia is thereby rendered all it ought to be."

He then quotes from Erskine these pointed sentences as an argument in favour of Bible teaching, as against a mere reading of extracts from the Scriptures:—

"It is most important that, even when the people have the Bible in their hands there should be one near them to say to them, 'Understandest thou what thou readest?' I have known people long possessed of a Bible who never read it, partly because it is not pressed on them; and I have known many who have long read the Bible without ever apprehending, even in theory, its most elementary truths, because they were accustomed to hear a false interpretation of them weekly from the pulpit. . . . I think that Christians are too often popular in the world, just on account of the remaining un-Christianity that is in them."

After making some comparisons between the average intelligence of Australians and that to be found in the motherland, he says that mere Bible reading without note or comment is not religious education, and he refers to those who are agitating in South Australia for Scriptural reading in the state schools as "Bible scrapers," hinting that the popularity of their "miserable makeshift" is but an evidence of the remnants of worldliness which are yet remaining in these "Bible scrapers," as he is pleased to call them.

With parts of Mr. Owen's line of argument we can heartily

agree, for our experience leads us to the conclusion that little or no practical good will result from the attempt to impart religious instruction to children without note or comment. On this we will not dilate further here, but will refer the reader to the article, "What is Unsectarian Scripture Instruction?" to be found on page 9. Here in Victoria, the agitation is for the introduction of a set of Bible lessons which has been compiled by a Royal Commission, composed of representatives of all the large Protestant denominations. Very little in the way of note or comment has been inserted in these lessons, but having once secured the sanction of the people and the government to have these lessons taught by the government teachers in the state schools, it will be much easier then to demonstrate to the public that it is essential for the teachers to make comment, and impart dogmatic instruction.

It requires very little intuition to see that if the Scripture Instruction Election Campaign succeeds, but a very short time will be allowed to elapse before we shall have another agitation for the introduction of more definite religious teaching, which would bring in its train unending strife on points of dogma upon which, probably, no two sects are united.

Already some of the leaders in the agitation have stated in the public press their desire to go further than they first proposed. The Moderator of the Presbyterian Assembly in a pastoral letter invites the office-bearers, members and adherents of his church "to support the consistent policy" of the church "for the past twenty years," and "open the way for the teaching of the elements of religion and morality by the teachers to the children of our state schools."

It is, therefore, evident that the ultimate object of the Council of Churches, whatever their present position may be, is to secure the teaching of religion and morality by the state. The present agitation is, evidently, but an entering wedge, and, therefore, it is well to regard it as such, and vote accordingly.

THE REFERENDUM.

Mr. Bent's questions to be submitted to the electors by referendum on the religious instruction question are before the community. The questions don't please the Bible League. Nobody expected they would. What set of questions would please that body? The position simply furnishes further evidence—if further evidence were necessary—of the utter inutility of any State Parliament touching the question at all. Let the state mind its own business, pay its debts, get the country out of the quagmire into which it has fallen, facilitate trade, and do something it can do and ought to do. But tinkering at religion is not its business, and to persist in doing so is only to muddle matters worse. Religion can take care of itself. Should the time ever come when it cannot, then let it go under. A religion that cannot fight its own battles without state coddling is of no use to either God or man, and deserves to perish. The only settlement of the question, as we have said a hundred times, is the maintenance of a secular system by the state, leaving the churches to look after the religious. This is the position to which men are being driven at home.—*Murray Independent.*

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"A MARCH UPON PRINCIPLE,"

On the first of June the people of the State of Victoria will be called upon to vote on the referendum relative to the subject of Scripture education in the state schools. Upon the surface this movement may look plausible, and the object in view seem to be one worthy to be achieved, viz., the education of the children in the word of God. This, so far, is apparently good, but knowing as we do from the Scriptures that a world-wide amalgamation of church and state is to be consummated in these last days, in which the state, under the influence of the church, will become a mobile and mighty agent to enforce religious observances upon the people (Rev. 13:15-17), we can but view with a feeling of alarm the great undercurrent which is carrying events to their final issue. In all Protestant nations this influence is felt, and is chiefly caused by the continued, persistent, and powerful deputations of religious combines which wait upon governments to force the state more fully into the arena of religion.

Any tendency to an amalgamation of church and state should be viewed with suspicion, for the combination is unscriptural. The state school under its present regime is an institution of the state, to give to our youth a purely secular education. To this no one should object; but to open the doors of our state schools, in which are found teachers and scholars of a complexity of creeds and beliefs, to the influx of religious teaching, notwithstanding the proposed "conscience clause," is open to many objections. We have no objection to the distribution of the Bible. Let the state be inundated with the Scriptures; place the Bible in every home; let every state school child have one, but force it upon none.

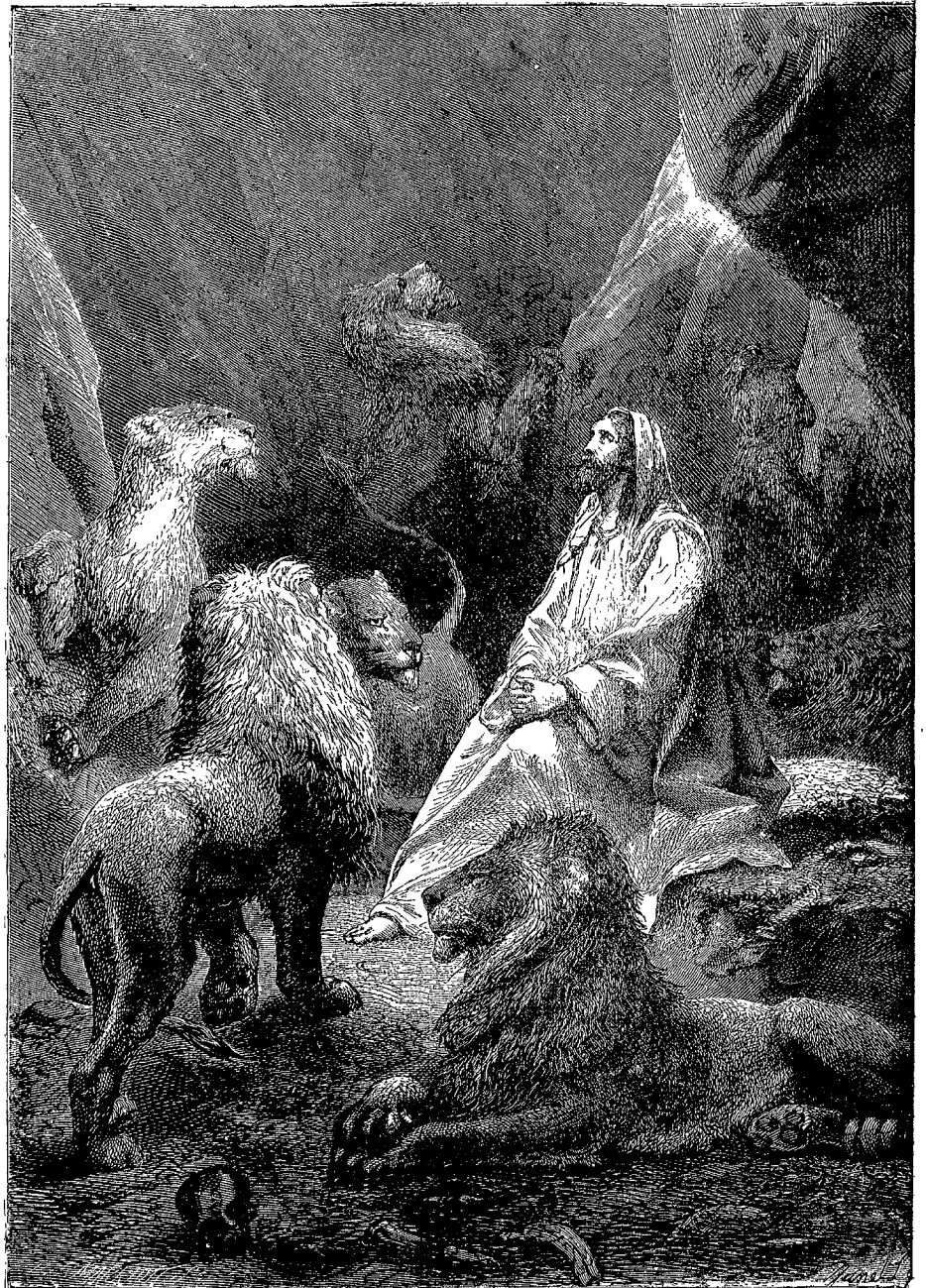
The world ought to be old enough now, and governments ought to be thoroughly enlightened from the history of the past, to know that the worst combination that the world has ever seen has been that of a union of church with state. It has been the cause of bloodshed,

war, and persecution; and it has filled the past with tyranny, priest-rule, and terror. Church and state murdered Christ, and only death to freedom lies embedded in its union. There is grave cause for anxiety in the fact that this generation, little though it believes it, will again see a last revival of that hydra-headed combination, a union of church and state, which will bring on its unprotected head the unmingled wrath of God. Rev. 14:9. All issues which tend to this termination should be avoided.

J. B.

HOW WOULD PROTESTANTS VOTE IF THEY WERE IN THE MINORITY?

Evidently the opinion which most people hold upon the question of the relation of the state to religion, depends entirely upon which side is in the majority—theirs, or the one which differs from them in religious opinion. If it is right for the state to teach religion, then it should be right under all circumstances. But God has not commissioned the state to teach religion, neither has He given permission to the church to



Daniel in the Den of Lions.

appoint the state to that holy calling. The command of the Master to the church is—

"Go YE therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

Notice the phraseology of this commission! The Saviour is addressing the church,—that little body of believers who had been gathered out from the nation, and to them He says, "Go ye, and teach all nations . . . to observe all things whatsoever I have commanded you." Not force, coerce, or compel all people by the strong arm of civil law, but go ye and teach, etc.

Further, by this great commission we see that baptism is to go hand in hand with teaching. The same persons who are authorised to teach are also authorised to baptise.

What would the zealous advocates of religious instruction by the state say, if the government proposed to administer the ordinance of baptism? Yet, if you grant the state the privilege of teaching religion, why not permit it to administer the ordinance which Christ has instituted, and which He has coupled with teaching.

It will be seen that even Christ's great commission to the church, His last will and testament, cannot be taught by the state without raising sectarian difficulties. On the question of baptism, a flood of argument would be at once let loose did the state propose to teach the meaning of even this simple and well-known text. Some denominations hold one theory on baptism, and some another; some differing on the mode and the time of administration, others in the meaning of the ordinance, all of which only adds further evidence to the well-attested fact that the state, consisting, as it does, of persons holding heterogeneous opinions on matters of religion, should never attempt to teach that for which it has no qualifications.

If Protestants vote in favour of the introduction of Protestant lessons into the schools of the state, which are maintained by taxes levied upon all classes of

the community without any reference whatsoever to their creed, the Roman Catholics will certainly have a strong lever placed in their hands with which to demand a share of the public money for the maintenance and support of their schools.

Would a Protestant minority submit to the introduction of Catholic lessons into the schools of the state?—Certainly they would not! Then why should a Protestant majority insist upon forcing the state to teach Protestant lessons.

When the Protestants were in the minority they did not think that way, but now they are in the majority they claim the power to do that against which they protested for centuries.

THE ROMAN CATHOLIC POSITION ON THE EDUCATIONAL QUESTION.

In some quarters a good deal has been said regarding the position which the Roman Catholic citizens of the State of Victoria have taken in regard to the present agitation for the introduction of religion into the state schools. Capital is being made out of their strong advocacy to vote in favour of the Education Acts remaining secular as at present, for the reason that they themselves do not believe in a secular education. Their organ, "The Tribune," says "they prefer secular schools to Protestant schools for much the same reason that the Bible men would prefer secular schools to Catholic schools." The logic of their position must be perceived by anybody who will look calmly and without prejudice at the issue before this community. The editor of the "Tribune" offers the following lucid explanation of the Catholic position:—

"In regard to the support and esteem which we do value—that of the just-minded members of the public—the Catholic may say to them: It is true that we object, under most circumstances, to purely secular education, as you know by the fact that we have made many and great sacrifices in the cause of the religious instruction of our children. We have built, equipped, and maintained, at our private cost, schools which accommodate more than 40,000 children, incidentally saving the state, during the past thirty years, from

three to four millions of pounds. All this time we have had to pay our proportion to the cost of state education, and this proportion has been so much profit to the Protestant majority. So far, also, we have foregone, in the interests of Catholic primary education, our University. Judge between us, who have spent millions (and will spend millions more) on religious education, and these boasters, who have spent but wild and ink in that cause."

It has become one of the axioms of reform that God works with minorities.—*Austen Phelps*.

The latest statistics show that in the world's population of 1,544,000,000, there are to every 1,000 people 346 Christians, 7 Israelites, 114 Mohammedans, and 533 heathen.

The man without a purpose is like a ship without a rudder; a waif, a nothing, a no man. Have a purpose in life, if it is only to buy and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into your work as God has given you.—*Carlyle*.

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BEYOND.

BY R. HARE.

Beyond where the morning stars
Fade in the dawning light;
Beyond where suns decline,
And shadows haunt the night;
In the land where storms cannot fall,
In the home where joys never pall,
Where Christ is all and in all,
I shall meet my Saviour there.

Beyond where the moments of care
Measure all fleeting years;
Beyond where the grief and gloom
Fill life's bitter cup with tears;
Where the glad years eternally roll,
Where sweet peace abides in the soul,
Where no bells of sorrow e'er toll,
I shall meet my Saviour there.

Beyond where the love ties are riven,
Where fadeeth the blossom and bloom;
Beyond where the veiled faces lie,
Asleep in the cold, silent tomb;
In the home where tears never flow,
Where the sweet buds of Paradise blow,
And the ransomed heaven's glories shall
know,
I shall meet my Saviour there.

Then wait, tired heart, 'tis for thee,
The promise is whispered to-day,
It's coming again, coming soon,
To wipe sorrow's tears all away."
Oh, then in the land of delight,
Where falleth no shadow of night,
Where cometh no dimness of sight,
I shall be with my Saviour there.

GOD'S WORD TO BE SUPREME.

BY MRS. E. G. WHITE.



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

The principle we are to uphold at this time is the same that was maintained by the adherents of the gospel in the great reformation. When the princes assembled at the Diet of Spires in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty and prohibiting all further dissemination of the reformed doctrines. Would the princes of Germany accept the decree? Should the light of the gospel be shut out from the multitudes that were still in darkness? Mighty issues for the world were at stake. Those who had accepted the reformed faith, met together, and the unanimous decision was, "Let us reject the decree. In matters of conscience the majority has no power."

The banner of truth and religious liberty which these reformers held aloft, has in this last conflict been committed to us. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive God's word as supreme authority. We must accept its truths for ourselves. And we can appreciate these truths only as we search them out by personal study. Then, as we make God's word the guide of our lives, for us is answered the prayer of Christ, "Sanctify them through Thy truth; Thy word is truth." John 17:17. The acknowledgment of the truth in word and deed is our confession of faith. Only thus can others know that we believe the Bible.

Those reformers whose protest has given us the name Protestant felt that God had called them to give the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early reformers to theirs.

In the face of persecution and death, the truth for that time was spread far and near. The word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly, and those who received the light became in

their turn its messengers. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundred-fold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to all the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!

PRINCIPLE VERSUS POLICY.

BY W. A. COLCORD.

No one need fear ever being led astray by adhering to true principle. From the very nature of the case it can not lead astray. The only danger lies in departing from it.

Augustine furnishes us an example of a man who forsook principle and followed a blind and deceptive policy. Here are his own words in explaining why he did so. He says:—

"I was formerly of opinion that no one ought to be compelled to return to the bosom of the church, under the impression that we ought not to use any other arms than words; that our contest ought to be no other than argument; and that such only ought to be esteemed as a victory which is gained through the force of conviction; for otherwise those would become feigned Catholics who before were avowed heretics. But some of my companions have since pressed me closely, not with reasons, but with facts, which they quote to me in great numbers, whence I have been induced to adhere to their opinion. For they argue with me from the example of my own residence (Hippo), which, having formerly decided in favour of the heresy of Donatus, was afterwards restored to the Catholic unity by means of the decrees of the emperors."—*Catholic History of Intolerance*, p. 213.

But he would better have stuck to his former opinion, which was based on good reasons,—upon principle, the true principle that there should be no coercion, and no interference on the part of the state, in matters of religion,—and ignored the "facts" which infringed the principle. Had he done so his name would not have come down to us as the founder of that theory which, as Neander tells us, "contained the germ of that whole system of spiritual

despotism, intolerance, and persecution, which ended in the tribunals of the Inquisition." He closed his eyes to the fact that the utmost that severity can do is to make men hypocrites; it can never truly make them converts.

Speaking of Augustine, Neander says:—

"He did not give precedence to the question, What is right, over the question, What is expedient. But a theory which overlooks these distinctions, leaves room for any despotism which would make holy ends a pretext for the use of unholy means."—*Neander's Church History* vol. 2, pp. 249, 250.

We are told that when Napoleon was re-organising France, La Fayette tried to have him adopt the true principle regarding the separation of religion and the state, which was working so well in the new Republic across the Atlantic. But Napoleon counted only immediate expediency, and said, "La Fayette may be right in theory, but what is a theory?—a folly when it is wished to apply to a mass of men."

Here is another illustration of the want of sufficient respect for principle to put it into practice even when it is acknowledged to be right. La Fayette's advice was right. He stood for principle. Napoleon disregarded it, acted upon a blind and selfish policy, and came to an inglorious end.

Principles good or bad have their influence. Their teaching is not to be ignored. A young English lord in the presence of Carlyle was once ridiculing mere opinions and theories, whereupon Carlyle replied, "Young man, there was a Frenchman (Rosseau) who once wrote a book of theories. The young French nobility laughed at it; but it is a matter of history that their skins went to bind the second edition of that book."

It is important, therefore, that correct principles be not only understood, but strictly and faithfully adhered to. The teaching of right principles influences men and nations for good. The advocacy and inculcation of wrong principles can result only in evil and disaster.

"The mountain and the plain has each its place in Christian life,—the mountain for the clear vision ahead, the lowly road along the plain for the actual performance of the journey."

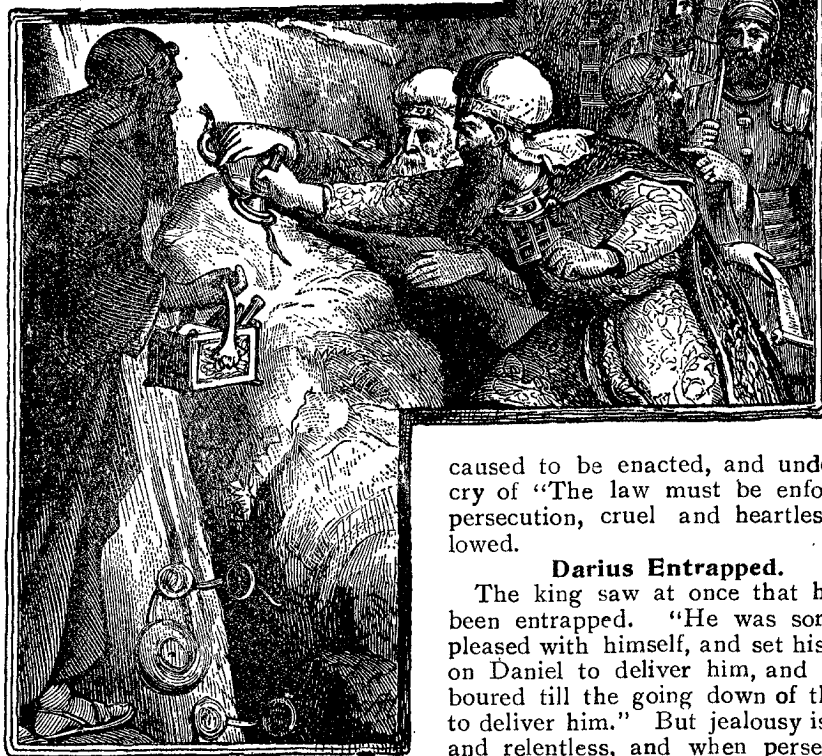
AN ANCIENT CONFLICT.

BY E. W. FARNSWORTH.

"Then those men assembled, and found Daniel praying and making supplication before his God." They expected to find him praying. That was what they assembled for, and Daniel was not afraid to have them find him doing so. When his regular time came he simply did as he had done before.

They immediately hurried away to the king. They reminded him of the decree that he had signed, and he acknowledged it all.

"Then answered they and said before the king, That Daniel which is of the children of the captivity of Judah regardeth not thee nor the decree that thou hast signed, but maketh his petition three times a day."



Sealing the Tomb and Setting a Watch.

These men had no appeal to make to justice, to right, or to principle. They endeavoured to appeal to the king's pride and prejudice. "That Daniel which is of the captivity of Judah regardeth not thee; O king, nor the decree." As much as to say, That Jew, that slave, which you have set up, instead of showing gratitude for what you have done for him, now defies both you and your law. The only argument they pretended to have was one which they had taken good care to provide themselves with, and they had secured that through fraud and hypocrisy. It was "the law, THE LAW, THE LAW, that must be enforced. It altereth

not. If the law is not enforced it will cause men to become lawless; we must enforce the law." This is the argument used even till this day. But they had no business to have such a law, and the only object they had in getting the law was to have something by which they could persecute, and so it is still. Persecution has never been anything else but the enforcement of religious laws. From the first martyr to the last they have all suffered and died because they violated some law which bigotry, intolerance, or jealousy

caused to be enacted, and under the cry of "The law must be enforced," persecution, cruel and heartless, followed.

Darius Entrapped.

The king saw at once that he had been entrapped. "He was sore displeased with himself, and set his heart on Daniel to deliver him, and he laboured till the going down of the sun to deliver him." But jealousy is cruel and relentless, and when persecution once gets the scent of blood it never gives up till the victim is sacrificed. Daniel was cast into the den of lions. The king had done the best he could in sincerity to deliver him; but when he saw it was of no avail he encouraged the prophet by saying, "Thy God whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel."

God permitted them to do their worst that the victory might be the greater and more convincing. When puny man puts himself in array against his Maker, God permits him to do his

worst. When Satan had murdered Christ and had Him fast in the tomb, the human murderers sent to Pilate asking him to make the sepulchre sure. Pilate returned answer: "Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27:65, 66. In other words, Do your worst, make it as strong as you can. Nevertheless the wrath of man shall praise Him; the victory will be the greater.

The king spent the night in prayer and solitude. In the early morning he went to the den of lions.

"And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Back from the den below comes the voice, not in tones of reproach or anger:—

"O king, live forever. My God hath sent His angel, and shut the lions' mouths, that they have not hurt me."

He afterward reminded the king that his deliverance was a proof of his innocence, and also that he had done him no hurt.

Daniel's Integrity Vindicated.

The king was exceedingly glad. Daniel was taken out, no manner of hurt was found upon him, "because he believed in his God." Faith called the angel of God from heaven, and in his presence those hungry lions lost their ferocity and had no desire to kill. A miracle had been wrought. Daniel had been justified. Why, then, were his persecutors cast into the den? It has been conjectured that they attributed the preservation of Daniel to the fact that the lions chanced at that time not to be hungry. Then said the king, They will no more attack you than him, so we will test the matter by putting you in. The lions were hungry enough when they could get hold of the guilty; and these men were torn in pieces ere they reached the bottom of the den. Thus was truth and right vindicated, and a great principle established.

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

A Great Principle Established.

Thus closes the record of that eventful time. There was a great truth that God desired to be established in the world then, and it never should be forgotten. It is as important now as then. God had given all nations into the hand of Nebuchadnezzar, but He had to teach that king that he was not king in an absolute and unlimited sense. There was a realm in which he did not rule, and that realm was that of religion or of conscience. No earthly monarch or state can of right intrude upon this sacred ground, and to impress and perpetuate this upon all, God vindicated Shadrach, Meshach, and Abednego in their defiant opposition to the king and the whole power of Babylon.

When Babylon went down and Media and Persia took its place, a new class of rulers came upon the stage of action, a new king with new presidents, princes, counsellors, and captains. All these must be taught, and through them all the world, that there is a King above all earthly kings, and that He rules in the kingdoms of men. That He is the supreme and only ruler in the realm of conscience and religion, and that king, president, or parliament has no right to interfere or inquire anything of their subjects in this matter. To impress this great fact God vindicated Daniel in his non-compliance with the law of Persia, and delivered him from the lions.

But why was this lesson repeated? God had a purpose in it. It may be illustrated by another incident. Pharaoh, King of Egypt, dreamed two dreams. He saw seven fat kine come up by the river, followed by seven lean kine, and the lean kine swallowed up the fat kine. He dreamed again, and seven fat ears were followed by seven lean ones, and devoured by them. Joseph told the king "the dream of Pharaoh is one," "and for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God." Gen. 41:1-32.

So in the case before us the lesson was first given to the whole world by God through Nebuchadnezzar, and then repeated through Darius. The lesson although repeated is one. Kings reign, governments exist by God's appointment. We should render them homage and obedience in all things for which they are ordained; but their rule is not absolute or unlimited. We must render to Cæsar the things that are Cæsar's; but all things are not Cæsar's. The consciences of men are not his. A man's religious instincts and duties are not his. A man is just as free in that realm as if Cæsar had never lived, or civil government never existed.

The things then that we should render to Cæsar or government are civil things, and Cæsar or government should ask no more. And the reason that this great lesson was repeated twice to those kings and to all the world, is because the thing is established by God. And let all the world say Amen and amen forever and forever.

THE SPIRIT OF CONFEDERACY.

BY J. M. JOHANSON.

Wherever we look at the present time in commercial, industrial, and even in religious circles, the spirit of confederacy is making itself felt. This is by no means confined to the extension of the sound principle of co-operation or union of action in a common purpose that in its outworking is of equal benefit to all. More often one strong mind may be seen dominating and using many individuals for the purposes of that one mind, without regard for individual rights or obligations, ruthlessly over-riding, coercing, and ruining whatever or whosoever may stand in the way of the ultimate object of that controlling mind.

The truth of this is demonstrated before us daily in the trusts and unions of the commercial and industrial world. But of all the confederacies that threaten the most sacred rights of the individual, none is so dangerous or pernicious in its outworking as that which comes in the garb of religion, professedly working in the interests of the common cause of Christianity, but in reality actuated by the desire to exercise, through legislative enactments, a controlling power over their fellow-men. Though probably unconscious of it, these religious confederacies are nevertheless working upon the same principle, and inspired by the same mind that made the Papacy what it was through the dark ages: a relentless, cruel, and persecuting power.

The governments of the world were, for centuries, mere tools in the hands of the Papacy, being used by that power to compel and control the consciences of men, or, failing this, to visit with punishment of torture and death those who unflinchingly claimed the privilege of exercising their God-

given rights of liberty of conscience.

And, sad to say, those dark pages of the history of the Papacy have been in a manner re-written by so-called Protestants wherever their power over civil government has been strong enough to secure its co-operation in maintaining what they have deemed essential to the interests of their cause. The Pilgrim Fathers left home and country to secure for themselves in the new world the liberty of conscience denied them by a government controlled by an established church, and yet they, in turn, when the power of civil government fell into their hands, became the persecutors of the Quakers and Baptists, inflicting upon those who differed with them in matters of conscience, the same indignities and hardships that had caused them to become colonists in the new world.

Wherever a union of civil government with religion is formed, there must result oppression and persecution to those, who, in matters of conscience, differ with the powers that be.

However innocent and desirable the immediate object of the leaders of the Scripture Instruction Election Campaign may appear, the principle underlying their plan for attaining their object is unchristian, subversive of equitable government, and a menace to religious liberty. Their aim is to use the legislature of this state to compel those of their fellow-citizens who, on principle, differ with them in what is purely a matter of conscience, to submit to what they consider to be to the best interest of the cause of Christianity and the state.

Thus the referendum will not merely decide whether certain selections from the Scriptures shall be taught in our state schools, but it will decide whether the government of Victoria shall become a tool in the hands of a professedly Protestant combination of churches, which, by seeking the aid of the arm of civil power to support their tottering cause, acknowledge their lack of spiritual power; while at the same time they are violating principles, for the upholding of which the pioneers in every denomination

represented in that council have laboured and suffered. Adopting a principle of coercion, they have separated themselves from the principle of Protestantism, which not only claims liberty for itself, but proclaims liberty for every man.

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

A Baptist's Opinion.

Those interested in the question of the proposed introduction of religious instruction into the state schools will doubtless find it profitable to read and carefully study the following paragraphs, which appeared some time ago in the "New Zealand Baptist."

"The position and attitude of non-conformists in England when Forster introduced his education bill in 1870 are being repeated by us to-day, for the question of 'religious instruction in schools' finds us confused, divided, and blind to the great issues at stake. Unless we promptly close our ranks and present a solid front to the clericalism and intolerance involved in the present agitation, the probability is that in a few years we shall find ourselves in the weak position non-conformists occupy in the present crisis in England. The question concerns us as Baptists more than any other denomination, for we have ever been foremost in the fight for liberty of conscience and toleration in matters of religion. Now, I think I shall be able to prove that the proposed innovation—the teaching of religion by agents of the state—violates some of our most sacred principles, sapping the foundations of some of the fundamental truths which lie at the basis of the non-conformist position.

"There are two main principles accepted universally by Baptist churches, viz.:

"1. Liberty of conscience.

"2. The non-interference of the state in matters of religion.

"In the course of the article we shall see how the proposal affects these principles.

"The question at issue is not the merit of any proposed text-book, but the acceptance or rejection of broad, generally accepted principles. The question is not 'Will it benefit us?' but 'Is it right?'

"I shall state my case by a series of propositions, to which no Baptist can rightly object.

1. "The State has no right to interfere in matters of religion.

"It is because we recognise this principle that we oppose the establishment of any sect or church by the state. We demand that religion shall be free and unfettered by any connection with a secular state. It was because of this principle that Baptists in England preferred to go to prison rather than to pay rates in aid of the established church. Whatever may have been obscure to our Baptist 'fathers,' this principle has never been lost. They realised, and we real-

ise, that religion is a spiritual thing, and, therefore, beyond the reach of any secular power; so when the state stoops to patronise, or strives to coerce, we reply, 'Hands off. This is God's affair, for religion is free, voluntary, and sacred.' Why, our very position as non-conformists is a protest against state interference.

"Are we not agreed so far? Well, do you not see that the teaching of religion by the state in the 'day schools' is a direct interference in religious matters? By so doing, the state presumes to enter into a region forbidden by the spirit of religion and by our own belief. Logically, if we allow the state to-day to further the interests of religion, we have no right to complain if the state to-morrow does its utmost to hinder the interests of religion. Once admit the state's right of interference, and we give ourselves away, placing ourselves at the mercy of the state.

2. "We have no right to give religious instruction by enforced taxation.

"In the spiritual realm there must be no coercion, all must be done of free choice, willingly, gladly. This is one of our reasons against a church establishment by act of Parliament. No church dreams of taxing its members for the advancement of religion by act of Parliament. We recognise that whatever we do or give is not a matter of law but of conscience. Now, our schools are maintained by enforced taxation; all having to contribute alike, irrespective of their belief, whether Christian, atheist, Oriental, etc.; so, consistent with our principle, we maintain that you have no right to apply this money to religious instruction, which you must do if you allow religion to be taught in the schools. Further, is it not clear if we allow religion to enter the schools that we give this principle away; for if the state is to establish the school for religious purposes, why not establish the church for the same end? If we allow it to establish the one, we have no reason to object if it establishes the other. If a religion cannot be maintained without the secular arm, then it is unworthy of maintenance, and the sooner it dies an ignominious death, the better.

3. "Religious instructions can only be given by competent teachers.

"Competency here implies conversion; so religious teaching can only be given by the religious. For the irreligious to undertake this work would be sacrilege and unholy presumption. We recognise this principle in all our churches. We would not dream of letting a non-Christian occupy one of our pulpits; and yet, by this agitation, we purpose handing over to our school teachers (about 60 or 70 per cent. of whom are not Christians) the religious instruction of our young. Could inconsistency go further? I deny the right of any section—large or small—of the community to make a 'conscience' clause. It is an unwarranted and invidious interference with the teacher's religious belief. No state has the right to ask me what I believe. My belief is too sacred to be at the mercy of the state.

4. "We have no right to compel anyone to receive religious instruction.

"What applies to the teachers applies with equal force to the scholars. Why should an invidious distinction be made between child

and child in state schools maintained by every section of the community?

5. "Uniformity of religious instruction in the schools."

"A little consideration will soon make the fairness and honesty of this proposition evident.

"The state is made up of many bodies,—religious and non-religious,—some of which are widely divergent in belief and practice. There are Protestants (including Unitarians), Roman Catholics, Theosophists, the Chinamen, with their Buddhism or Confucianism, etc., etc. All these bodies contribute equally to our state schools. Then what right have we to use this money to enforce the religious belief of a particular body? Where is the fairness and justice of the proposal? The comparative worth of the religious belief does not enter into the question at all.

"Could a Buddhist honestly subscribe to any religious text-book we might frame? This dishonest compromise of outward uniformity has broken down in England, and the attitude of the Roman Catholics proves that it will break down here. So keenly sensitive are the Catholics to the impossibility of any compromise, that, rather than be a party to it, they maintain their own schools out of their own pockets. And every other non-conforming body has equal ground for protest. The only other possible supposition is, that the creed of each religious sect be taught in turn; but the absurdity of this prevents serious consideration.

6. "Is it just to compel non-Christians to pay for the extension of our religious belief, just because we happen to be in the majority?"

"Do you not see that we are forcing them into an immoral position—to support what they do not believe? Is it a right use of the freedom and tolerance so many of our fathers purchased with their life's blood? We lay great stress upon our liberty of conscience, but have not they equal right to equal liberty? Whether their belief be right or wrong in no way affects the issue. Neither is it a question of majority or minority, but of justice and freedom. If ninety-nine per cent. vote in favour of religious instruction in state schools, its enforcement is quite as immoral as if but one per cent. were in favour of it. Once you admit the right of the majority to rule in religious matters, whatever religion happens to be in the ascendant will have the right to enforce its tenets on the community by state aid.

"After all, it is the old heresy, that you can make a nation religious by act of Parliament. It has been tried down the centuries in various forms, but always with the same result—ignominious failure.

"Now, consider these six propositions which are based on some of our most sacred principles, and you will see what your duty is in the present crisis—to maintain in all its integrity and purity the heritage of freedom handed down to us by the fidelity and sacrifice of our fathers.

"If those who so persistently inform us that the colony is doomed unless a system of religious instruction be introduced into our schools would utilise a little of the energy now wasted in declamation in making the most of the present facilities for religious instruction, they might be able to postpone the day of doom."

TRUTH IN A NUTSHELL.

BY A. T. JONES.

The church and the state occupy two distinctly different realms. The realm of the church is the realm of morals; the realm of the state is the realm of civics. The realm of the church is the inner life of man, and the world to come: the realm of the state is the outward life of man, and the world that is.

The state rightly constituted, and abiding within its own realm, never can interfere with the affairs of the church; and as a matter of fact, no state ever has interfered with the affairs of the church, except when it went outside of its proper realm, and assumed to itself the garb of religion. The church, abiding in its own realm, can never interfere in any way with the interests of the state; and, as a matter of fact, the church has never done so, except where she left her own realm, ascended the throne of civil power, and presumed to wield the sword of the state.

The state, within its own realm, and for itself, has a right to establish a system of education which in the nature of things must be only of this world. The church, in her own realm, must maintain Christian education.

The state, in establishing and conducting such system of education as may seem to it best, can not ask that the church shall abandon Christianity. The church, in her own realm, in maintaining Christian education, can not ask that the state shall abandon such system of education as it may have adopted; and must not antagonise the state in its chosen system of education, any more than in any other affair or act of the state within its own realm.

Since the generality of persons act from impulse much more than from principle, men are neither so good nor so bad as we are apt to think them.—*Guesses at Truth.*

To our mind it is impossible for a teacher to teach religion without being biassed in the church teaching to which he or she has been brought up.—*Broadford Courier.*

WHAT IS UNSECTARIAN INSTRUCTION?

BY C. P. BOLLMAN.

"Shall religion be taught in the public schools?" is a question that is receiving a considerable share of attention just now. The press, the pulpit, and the people generally, are more or less occupied with this important query; and while the general sentiment is clearly against what is known as "sectarianism," it is urged by many that the state ought to give "unsectarian instruction in the fundamental truths of Christianity." But even if this proposition were granted, the problem would be very far from a satisfactory solution; these questions would still remain as troublers,—What is unsectarian instruction? and what are the fundamental principles of Christianity?

It has been urged by some, and the idea has been accepted by many with little or no thought, that the moral law as contained in the ten commandments, and the principles of morality as laid down in the sermon on the mount, embody all that is really essential, and should be taught in the public schools. This, we are assured by those who advocate it, would be strictly unsectarian. But let us see if indeed the ten commandments and the sermon on the mount could be taught without giving sectarian instruction.

To be unsectarian, even in the restricted sense of being common to all Christians, any portion of the Scriptures would have to convey to all claiming to be Christians the same meaning; that is, all Christians must understand such portions of Scripture alike. The question naturally arises, Is this true of the ten commandments and the sermon on the mount? Take, for example, the fourth commandment—"Remember the Sabbath day to keep it holy." As between Protestants and Catholics, even this rendering of this commandment is sectarian, and the numbering of it is sectarian. In the Douay Bible it reads, "Remember thou keep holy the Sabbath day;" and in the Catholic catechisms it is not

the fourth commandment, but the third.

But that is not the only, nor, indeed, the most serious difficulty. All do not understand the fourth commandment alike. Some take it just as it reads: "The seventh day is the Sabbath;" others that it now enjoins the keeping of the first day of the week, while others think that it is now of no binding force whatever. Now suppose that it is read in a school in which "non-sectarian religious instruction" is to be given. A pupil reads:—

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

He then asks: What is the Sabbath day? or, What is really required by this commandment? or, Is this commandment now binding upon us just as it was upon those to whom it was given at Sinai? Must the teacher answer, "I am not permitted to tell you?" Well has another remarked, "If anything in the world is calculated to bring both the teacher and the Bible into ridicule, we think that such teaching as this would surely accomplish that result."

Turning to the sermon on the mount, we are confronted by difficulties no less serious. Even professed Christians differ widely as to whether this sermon is a divine or only a human utterance.

Says one writer, "Christians of some denominations interpret the sermon on the mount as authorising the absolute dissolution, by divorce, of the vail bonds of matrimony from certain causes, so as to allow one of the divorced parties to marry again during the life of the other; while other Christians maintain that all such second marriages during the lives of both the divorced parties are, morally speaking, invalid and wrong."

Again, suppose the Bible is used in the school, and some little boy reads, Mark 16 : 16, and asks, "What is baptism?" Shall the teacher undertake to instruct him upon that subject? or, if the

little fellow reads from Eze. 18 : 20, the words: "The soul that sinneth, it shall die," and asks the teacher to harmonise it with the doctrine of the immortality of the soul, shall the teacher undertake to instruct him in the various doctrines of future rewards and punishment? or suppose the pupil should read 1 John 5 : 7, 8, and ask some question on the doctrine of the trinity; shall the teacher undertake to instruct him in regard to that? and if so, what particular doctrine shall he teach the child? Such questions, instead of being avoided by the use of the Bible in the public schools, are only multiplied, and nobody will pretend to say that it is the duty of public school teachers to undertake to answer them.

These examples might be multiplied almost indefinitely, but it is quite unnecessary; the fact is that there is no such thing as "unsectarian teaching of religion" possible. Even the most elementary truths of the Christian religion cannot be taught without teaching things which are sectarian as between different bodies of professed Christians, to say nothing of the beliefs of those who are not Christians, but whose rights are just as sacred, and to be just as jealously guarded by the state, as are the rights of Christians.

The state is composed of all people of all religions and of no religion. The public schools are supported by a tax levied upon all property alike, and it is but just that it should be expended in a manner approved by all, or that, at least, men should not be compelled to indirectly contribute to the support and propagation of religious tenets which they do not believe, by being taxed for the support of schools in which religion is taught.

OLD-FASHIONED PHILOSOPHY.

Scorn not the homely virtues. We are prone To search through all the world for something new; And yet sometimes old-fashioned things are best—

Old-fashioned work, old-fashioned rectitude,
Old-fashioned honour and old-fashioned prayer,
Old-fashioned patience that can bide its time,
Old-fashioned firesides sacred from the world,
Old-fashioned satisfaction with enough,
Old-fashioned candour and simplicity,
Old-fashioned folks that practise what they preach.

—J. A. Edgerton.

In the Present Crisis



it is part of wisdom to appreciate the fact that.....

Eternal Vigilance is the..... Price of Liberty

and to examine candidly the attitude of the churches and civil government on the question of

RELIGIOUS INSTRUCTION IN OUR STATE SCHOOLS

THE

RIGHTS OF MAN

BY W. A. COLCORD.

Presents the Protestant principles, that if universally believed and practised, will ensure liberty of conscience to every man, strengthen the Church in its work, and promote the best interests of civil government.

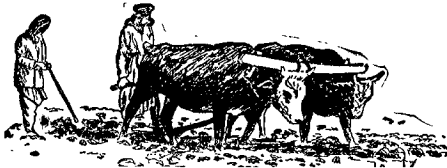
The *Murray Independent* says:—

This little brochure on the relation of religion to the State by W. A. Colcord is well worth perusal at the present juncture. It treats the question from several standpoints, and is particularly trenchant in its treatment of "religion and the State schools." A course of reading, such as "The Rights of Man" furnishes, would be very salutary to a few ministerial students of the question just now.

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WORLD-WIDE FIELD.

HONG KONG, CHINA.

Brother E. H. Wilbur sends the following interesting news of the progress of work in China:—

"It has now been more than a year since Mrs. Wilbur and I arrived in China. We were located in Canton for a few months, but moved back to Hong Kong last March. We have been studying the Cantonese language daily with a teacher, and also canvassing for our English publications as we have had opportunity. The Lord has blessed us with good health, and we have enjoyed the work here very much.

"Hong Kong is an important shipping centre. In point of tonnage, it is said to be the second city in the world, Liverpool being the first. Steamers are constantly coming from and going to America, Europe, Africa, Australia, and India. There are about thirteen thousand English-speaking people here, more than two hundred thousand Chinese, and several thousand Portuguese and East Indians. Brother LaRue stood as a faithful sentinel here for about fifteen years, but, as you probably know, he died last April. I am constantly meeting people who have been influenced more or less by his work. I believe that there ought to be a minister of experience located here who could give his entire attention to the English work. We who are here have not been able to do this. Pastor Anderson moved to Canton last spring, and we have all been studying the language preparatory to carrying the message to the Chinese. Thus far, we have been almost silent witnesses, but, thank the Lord, the time is near at hand when we hope to speak with no uncertain sound. By the time this reaches you, Pastor Anderson will, the Lord willing, have begun a series of meetings in Canton, speaking to the people in their own language. A suitable building has also been secured in Canton for a girls' school, which will be opened about April 1 by Miss Ida Thompson.

"For months war has been expected, and now it has broken out between Japan and Russia. We do not know how many nations will be involved in the conflict, or what will be the outcome; but we do know what will be

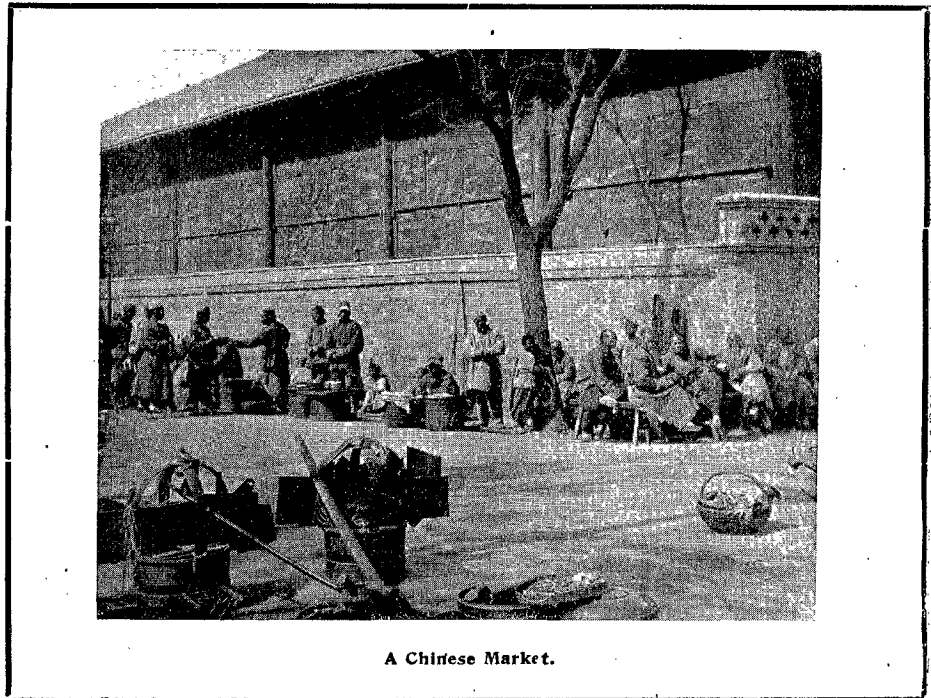
the outcome of the warfare in which we are engaged, and while 'the powers of darkness are working with intense energy from beneath' every Seventh-day Adventist should be doing all in his power to save men. There are honest souls in every land, and the Lord is asking us: 'Will ye hunt the souls of My people, and will ye save the souls alive that come unto you?' Eze. 13: 18. May God help us to do so."

Feb. 12, 1904.

FROM BRAHMANISM TO CHRISTIANITY.

Some years ago a Brahmanist named Gangadharam lived in North India, where there is a

His doubts increased, and were followed by deep sadness and reflections on the grace and sufferings of Jesus Christ, the meritorious guru (priest). Being much disturbed in mind he resolved on purchasing the ramrod of a gun. Sharpening the point at one end, he waited for nightfall, went silently into the temple and sat down immediately behind Jaganath; and, though filled with fear and in a bath of perspiration, thrust the sharp end of the rod into the image, with a view to test the power of Jaganath. Seeing that nothing evil resulted from his bold act, he ran round the idol, striking and stabbing it repeatedly until he was perfectly



A Chinese Market.

sacred place which takes its name from the temple of the idol of Jaganath. This man, having implicit belief in Jaganath as a god, worshipped his image continually. He one day bought a little book treating on Christianity, and read it. His anger rose when he found it stated that all idolatry was sinful and unserviceable, and that Jaganath was not a god. His anger, however, by degrees gave way to doubts by reason of the arguments given in the book. He read it again, and prayed that God would show him what was right.

convinced it was nothing but a block.

He issued forth from the temple, accepting Christ as his Saviour, publicly avowed his faith in Him, and subsequently became a preacher of the Lord Jesus Christ, bringing large numbers of his countrymen to the feet of Christ.

Books and tracts are the means, in the hands of the Holy Spirit, of working revolutions in heathendom.—*India Watchman.*

No one who can not master himself is worthy to rule.—*Goethe.*



CHILDREN'S ... CORNER ...

THE BOYS THAT ARE WANTED.

The boys that are wanted are good boys,
That are noble in mind and heart,
Who would scorn to oppress the weak ones,
But who bravely take their part.
The boys who are wanted are true boys,
Who have taken Christ for their Lord,
Who have given their lives to His service,
And who strive to obey His word.

The boys that are wanted are pure boys,
Whose goings are kept by the Lord;
Who at home, at school, and in playtime,
Shed their influence abroad,
An influence gentle, but mighty,
That all those around them can tell.
They are noble, and pure, and Christ-like,
And copy their Master well.

—Dora Sharman.

WHY WE CALL THE CAT PUSS.



Did you ever think why we call the cat puss? A great many years ago, the people of Egypt, who have many idols, worshipped the cat. They thought the cat was like the moon, because she was more active at night, and because her eyes change, just as the moon changes, which is sometimes full, and sometimes only a bright little crescent, or half moon, as we say. Did you ever notice your pussy's eyes, to see how they change? So these people made an idol with a cat's head, and named it Pasht, the same name they give to the moon; for the word means the face of the moon. That word has been changed to pas or puss, the name which almost every one gives to the cat. Puss and pussy-cat are pet names for kitty everywhere. Who ever thought of it as given to her thousands of years ago, and then people bowed down and prayed to her?—*Harper's Young People.*

EASY STEPS FOR LITTLE FEET.

Two little bunny brothers were out for their early morning run in the dew and sunshine. They live and learn in the School of the Woods. Did you not know that little animals had to go to school? They have many lessons to learn, and their mothers are their teachers. Those poor little animals who have lost their mothers have no one to teach them. They are soon caught and killed by some larger animal or bird, because they have not learned the way to escape.

The chief lesson for baby bunnies to learn, as well as for little children, is to obey their mothers—to do as they are told. Baby bunny knows nothing. His wise



A Story without Words.

We invite our young readers under 14 years of age to write a short story not exceeding 250 words on the subject here illustrated, and send it to the Editor of the "Signs." The most meritorious of those received will be published in future issues.—EDITOR.

mamma knows all that a bunny needs to know. So if he does just what she tells him, he will be safe. But the naughty and disobedient little bunny will be sure to get into trouble.

Baby bunny learns to lie quite still when a snake or hawk is near. Then most likely he will not be seen. He learns how to dodge the old fox and the dogs which chase him, and to lead them into the prickly thorn bushes that scratch them and shelter him.

He learns how to send telegraph messages to the other bunnies with his hind feet. One thump means "keep still." Two slow thumps mean "come." Two

fast thumps mean "danger." And three fast thumps mean "run." These are a few of the lessons that a baby bunny learns in the School of the Woods. —*Dr. Seton-Thompson.*

JESUS IN THE HOME.

A little girl went on an errand to an elegant house. The lady was proud of her home, and showed Jennie the carpets, pictures, ornaments and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does He ever come here?"

"Why, no," answered the lady. "Don't you ever ask Him?" asked Jennie. "We have only two rooms, but Jesus comes and makes us happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought we ought to thank God for His goodness, and ask Him to come and live with us."

They became Christians, and Jesus came to live with them, and made them happy.—*The Lily.*

LOST AND KEPT.

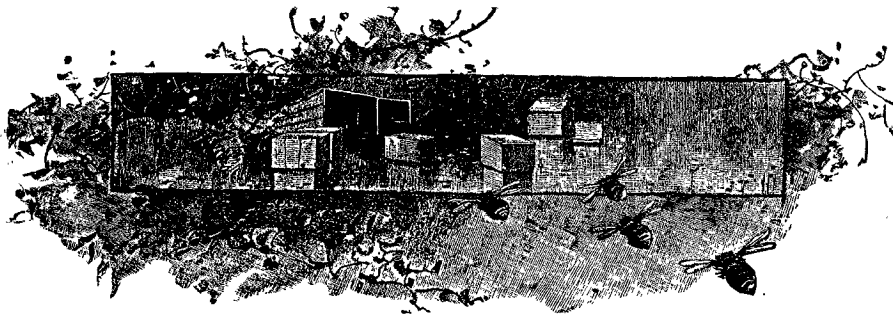
He lost the game; no matter for that—
He kept his temper, and swung his hat
To cheer the winners. A better way—
Than to lose his temper and win the day.
—*Selected.*

THE KING'S GRANDSON.

The simple manner in which the Prince and Princess of Wales train their children is evident from the following story, vouched for by the "Junior Christian Endeavour World": A children's outfitter had called at York House with a suit of Prince Edward's to be tried on, and as he was waiting in the passage near the Royal children's apartments, the door suddenly opened, and Prince Edward came running out, crying, "Oh, do come in, come in at once. Nobody is here."

She replied, "I think, your Royal Highness, that I had better wait, as it may not be convenient for me to go into the nursery now."

"Yes, you can," said the child. "There's nobody here that matters; only grandpapa."



HOME AND HEALTH

THE REAL LIFE.

BY W. R. CARSWELL.

Gal. 2 : 20.

The life we live is not our own,
Self never more can please us ;
We cast down self from off the throne,
And give that throne to Jesus.
We give to Him the mind and will,
And He from bondage frees us,
And while we love and trust Him still,
The One who reigns is Jesus.

Col. 1 : 27.

Wouldest thou this wondrous secret
learn,
It means full consecration,
From every sin repentant turn,
And ask His full salvation.
He will come in and keep from sin,
If thou be young or hoary,
And thus a new life will begin,
'Tis Christ "the hope of glory."

2 Cor. 4 : 10, 11.

That Christ may daily in us live
We lay self on the altar;
To Him our best affections give,
Nor from His guidance falter.
Thus walking daily in the light,
With Him who ever sees us,
That life is pleasing in His sight;
In mortal flesh—'tis Jesus.

JAPANESE WRESTLERS.

BY J. H. KELLOGG, M.D.



TWO-HUNDRED pound policeman undertook to arrest a little Jap in New York the other day, but according to report, found himself floundering upon the sidewalk three or four times within less than the number of minutes. It took him some time to recover from his surprise.

The Japanese have for ages been rice-eaters. A meat diet was practically unknown in Japan before the advent of missionaries and the commercial representa-

tives of civilisation who followed them. Even at the present time the eating of flesh is almost wholly confined to cities, and but a very small proportion of the population eat meat to any extent. The Japanese are remarkably agile, enduring, and stronger in proportion to size, than almost any other people. The Japanese wrestlers are almost gigantic in size. They are a race by themselves. Their great size may be attributed to the influence of heredity, as they have through inter-marriage developed a distinct caste.

Some years ago an American surgeon who was well acquainted with the Japanese, having served the Japanese government as Minister of Agriculture for several years, stated to the writer that he had often met these Japanese wrestlers on the streets of Tokio and other Japanese cities, and that they could be recognised as far as they could be seen. He was especially interested in the fact that these men have subsisted for ages upon a non-flesh dietary, and have developed their enormous size and strength without the use of flesh foods.

The writer in a recent number of the "London Chronicle" who attributes the great size and strength of the Japanese wrestlers to meat eating, has apparently not taken the pains to investigate this question. It is not necessary that a man should eat strong animals in order that he himself should be strong. The strength of the ox and the elephant are derived not from flesh eating but from original food stuffs. All energy is derived from the sun. Products of the vegetable world, which have captured and stored up sunlight, are the only source of energy to animals. Vegetables

store energy; animals spend it. The man is a mechanism for using energy. There is always in every animal body a certain amount of energy stored which has never been utilised; hence, it is possible to make use of flesh as food, but such food is necessarily inferior, as the original energy contained in the food from which the flesh is formed has been in part dissipated and that which remains is contaminated with poisons.

THE BEST ARGUMENT.

Dr. Barnardo relates that he was once standing at his front door on a bitter day in winter, when a little ragged chap came up to him and asked for an order of admission into the home.

To test the boy he pretended to be rather rough with him.

"How do I know," he said, "if what you tell me is true. Have you any friends to speak for you?"

"Friends!" the little fellow shouted, "No, I ain't got no friends; but if these 'ere rags,"—and he waved his arms about as he spoke—"won't speak for me, nothing else will."

So, your very needs are the strongest appeal to the Saviour. And if you come to Him with all your heart, just because you need Him, you shall have His sympathy and love.—Selected.

"When we take up another's burden, God takes up ours."

Everybody Wants Good Health.

"An ounce of prevention is worth a pound of cure."

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GRAPES.

As an article of food no fruit is equal to grapes, and they can be eaten with absolute freedom by all persons. When converted into raisins, they have a food value second to none among the dried fruits. The percentage of sugar is so great that as an article of diet they should find a place on every table. One is not obliged to swallow the seeds unless he so desires.

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PATIENCE WITH THE FAULTS OF OTHERS.**A Golden Rule Meditation**

Let me not require perfection in my brother till I am somewhat near it myself. O what a hypocrite I am to be enraged at faults in others that I cherish in myself; to call them sins in others and in myself peculiarities! I frown upon their frowns as if my face were smiling. I am harsh with their harshness, exaggerate their exaggerations, and insincerely reprimand their falsehoods.

I will no longer judge my brother; I will begin to judge myself. Shall I close my eyes to his grievous errors? Yes, until I can open them upon my own sins. While the beam is in me, I will not play surgeon for their notes.

Then, too, what love have I for men when a single fault in them can check its course? How shallow is it when the wind of criticism can make it muddy! How sluggish it must be when even their indifference can turn it from its course!

Let me love others as I would have them love me. I am wrong to-day, but to-morrow I repent and forget it, and expect my dear ones to forget it and love just the same. So let me love them with a love that seeks excuse for their evil rather than an increase of condemnation; with a love that is eager to forget rather than tenacious to remember; with a love that goes more

than half-way to meet repentance; that goes all the way, and pleads for it.

O I fear that every bitter judgment of my brother's faults, that all impatient anger at my brother when he sinned, has become stern condemnation of myself in heaven. For I that knew so well how another should live, why did I not live better myself? I, that was so strict to mark iniquity in others, why was I so lax with my own grievous sins? Ah, forgive me, Thou who didst wear the crown of thorns, and help me to forgive men when they only throw a bramble in my way. Be gracious to me, Thou who didst love them as they nailed Thee to the cross, and teach me to be patient when men but brush my garments rudely. Amen. — *Anon.*

CONSOLATION.

And your heart, too, is sad, my friend;
Does love to your life no glamour lend?
Go, sow your sympathy far and wide,
And then, in the glad some harvest tide,
The seeds of pain will be grains of gold,
And each tear that glistens, cold, so cold,

In your secret heart will shine a gem
On the future's starry diadem.

Peace, troubled soul! 'Tis not in vain
This bitter sorrow, this weary pain;
Each thorn of trouble, each weed of care,

Time's touch will turn to a flowret fair.
God seeth the heart; He knoweth best.
Some day thou shalt know perfect rest.

— *Sacramento Bee.*

"Some people never seek the salvation of the perishing, unless they are pressed into service; like wheelbarrows, they move out into 'the highways and hedges' only when they are pushed forward."

"Moses was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the sceptre of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, 'choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' " — *"Patriarchs and Prophets."*

"If you cannot do a kind deed, speak a kind word; if you cannot speak a kind word, think a kind thought."

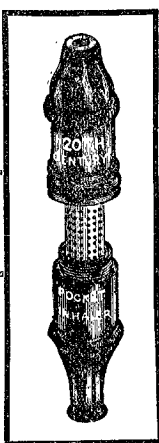
After baking a cake, stand the tin, directly you take it from the oven, on a cloth which has been wrung out of hot water. Leave a few minutes, and then turn out. The cake will come out without any trouble.

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THE TWO VOICES.

It is related that when Guttenburg, the first printer, was working in his cell in the monastery of St. Aborsgot, he heard two voices address him. The one bade him desist; told him the power his invention would put in the hands of bad men to propagate their wickedness; told him men would profane the art he had created, and how posterity would have cause to curse the man who gave it to the world. So impressed was Guttenburg with what he heard that he took a hammer, and broke to pieces the types he had so laboriously put together. His work of destruction was only stayed by another voice, sweet and musical, that fell on his ear, telling him to "go on, and to rejoice in his work, that all good might be made the cause of evil, but that God would bless the right in the end."

"Printing," said Luther, "is the latest and greatest gift by which God enables us to advance the things of the gospel. It is the last bright flame manifesting itself just previous to the extinction of the world. Thanks be to God, it came before the last day came."

Satan is doing his utmost to use the printing-press for evil. A torrent of vile literature, infidelity, fiction, and folly rolls from the press every day. And how little Christians are doing to resist and neutralise the evil literature, and diffuse and propagate that which is good. What an easy way printing affords to do good. If your heart is stirred, enlightened, and refreshed by a book, a tract or a paper, why not buy a dozen or a hundred copies of the same, and send what has blessed and profited you, to bless and profit others? Satan is busy; why stand ye idle all the day?—*H. L. Hastings.*

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Our readers will find the article "Religious Instruction in State Schools," on page 8, full of interesting points. We commend to the consideration of our Baptist friends the propositions therein set forth by one of their number, who evidently had made a careful study of the question of the relationship of the state to religion.

After reading the short article by H. L. Hastings on page 15, begin at once to act upon his excellent advice. If there is anything in the "Australasian Signs of the Times" which you think would help others into the light, order some extra copies to be mailed to them. We can post them to any address in Australia for 1d. each, or to New Zealand and Pacific Islands for 1½d. each, or to countries outside of Australasia for 2d. each.

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STATE SCHOOL BIBLE LESSONS.

The printed report of the Royal Commission appointed to select Scripture lessons for use in the state schools, contains this interesting paragraph.

"We have carefully striven to provide lessons of an absolutely unsectarian character, and as simple as is compatible with an elementary knowledge of religious truth; no attempt has been made to introduce any theological system, and controversial doctrine has been carefully avoided. It is confidently hoped, therefore, that these lessons will find general acceptance."

Without taking any account of the apparent impossibility of these lessons finding general acceptance by the Roman Catholics, it is quite safe to say they will certainly not find general acceptance even among Protestants.

Granting that the Royal Commission did carefully strive to "provide lessons of an absolutely unsectarian character," a mere cursory examination of these Scripture lessons

believe this themselves; if they do, then they should give up preaching about the unending punishment of the wicked, and adopt Universalism. If all men have immortal souls, and there is a destined happy place for each of them to which they will soar "when life's brief day is done," then it is certain that there is no place for the resurrection, the judgment or the punishment of the wicked, all of which doctrines are held and taught as cardinal points of truth by the churches represented on the Royal Commission.

Think of it! When Peter spake those memorable words under the inspiration of the Holy Spirit on the day of Pentecost, David had been asleep in the grave for over 1000 years. Twenty-eight generations had gone to their rest, and yet the apostle declares David had not ascended into the heavens. How would a state school teacher explain the palpable contradiction which the hymn gives to the scripture, if asked by a pupil to do so?

This is by no means an isolated instance of the "controversial doctrines" to be found in these selected lessons, and, did space permit, numerous other theological difficulties could be enumerated, simply proving the axiomatic truth that you cannot impart religious instruction without introducing sectarian dogma. The difficulty is not, however, with the Scriptures, but with the legions of unscriptural ideas which theologians have imbibed from Greek and pagan philosophers, and with which, unfortunately, so much of our modern Christianity is tinctured.

Something to Think About

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is all that is necessary to reveal the fact that their introduction into the public schools would open the way for endless controversies.

For instance, if a class of children as a part of their religious exercises had sung, say No. 44 of the selected hymns which contains the following lines:—


"And thither soars the soul
When life's brief day is done,
There is the destined happy goal
For each immortal one."

and then immediately afterwards are asked to read the lesson found on page 76 on Acts 2: 14-36, how would a teacher reconcile the theology of the hymn with verse 34 of the lesson?

"For David is not ascended into the heavens."

Now, the hymn under question teaches distinctly that "when life's brief day is done," the soul soars to a place of happy bliss, which, no doubt, agrees with the theological ideas of the gentlemen who framed these lessons. But not a scintilla of evidence can be found in the Scriptures to prove that there is a destined happy place for everybody. The members of the Royal Commission do not

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