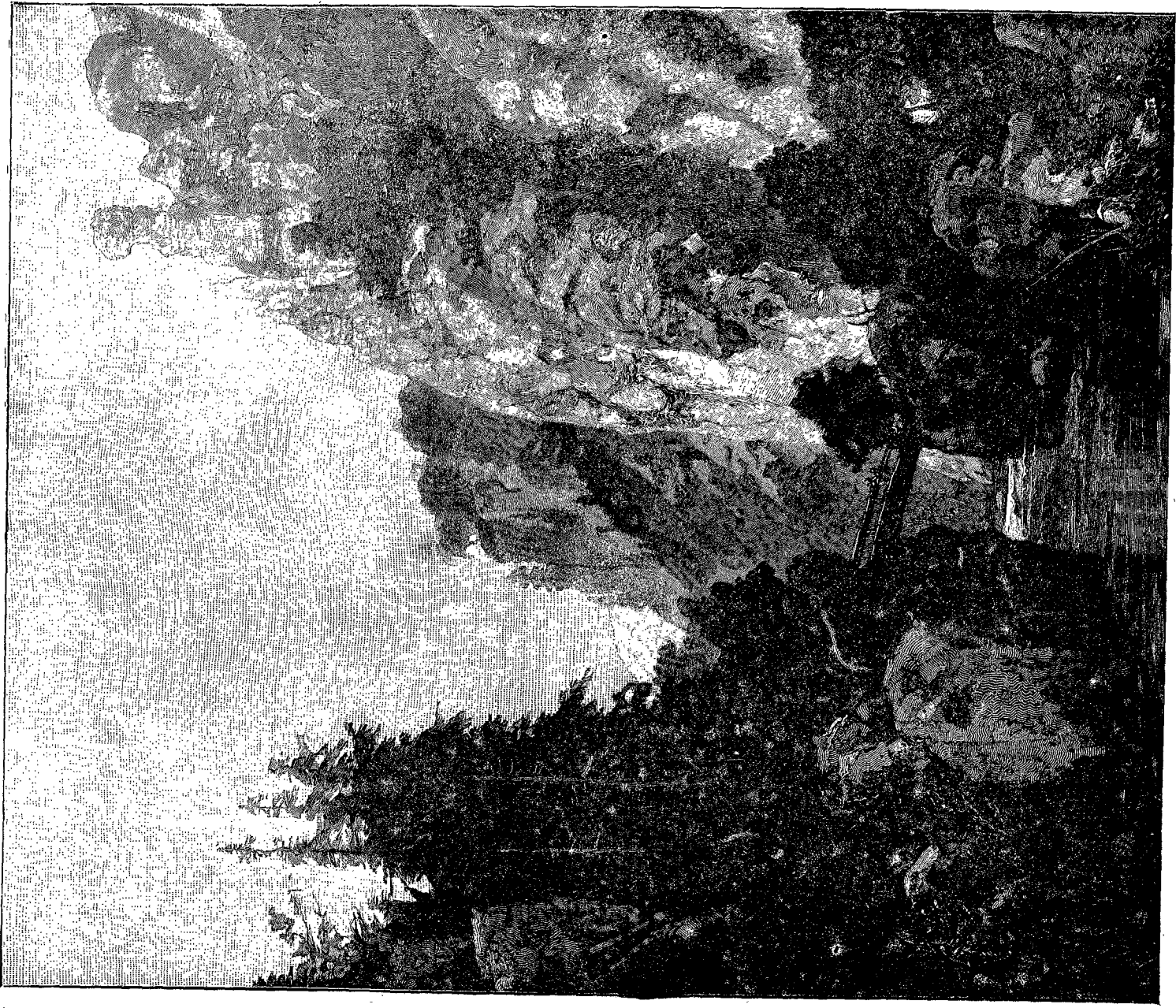


February 5, 1900.

THE BIBLE ECHO



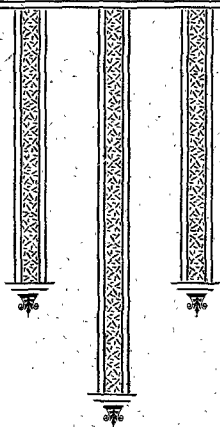
Avondale Health Retreat

COORANBONG, N.S.W.

(Near Morisset and Dora Creek.)

A WELL-EQUIPPED COUNTRY SANITARIUM and SUMMER RESORT

SPECIAL ADVANTAGES



A Christian Home

Pure Air and Healthful Surroundings

A Thorough System of Scientific Treatment—Hydropathy, Massage, Electricity, Swedish Movements, etc,—Administered by Competent Male and Female Manipulators.

A Carefully Selected Dietary—Products of the Sanitarium Health Food Company provided in addition to foods in general use.

Attendance of a Qualified Physician and Surgeon, Efficient Nursing

Excellent Facilities for Recreation—Riding, Driving, Boating, Fishing and Shooting.

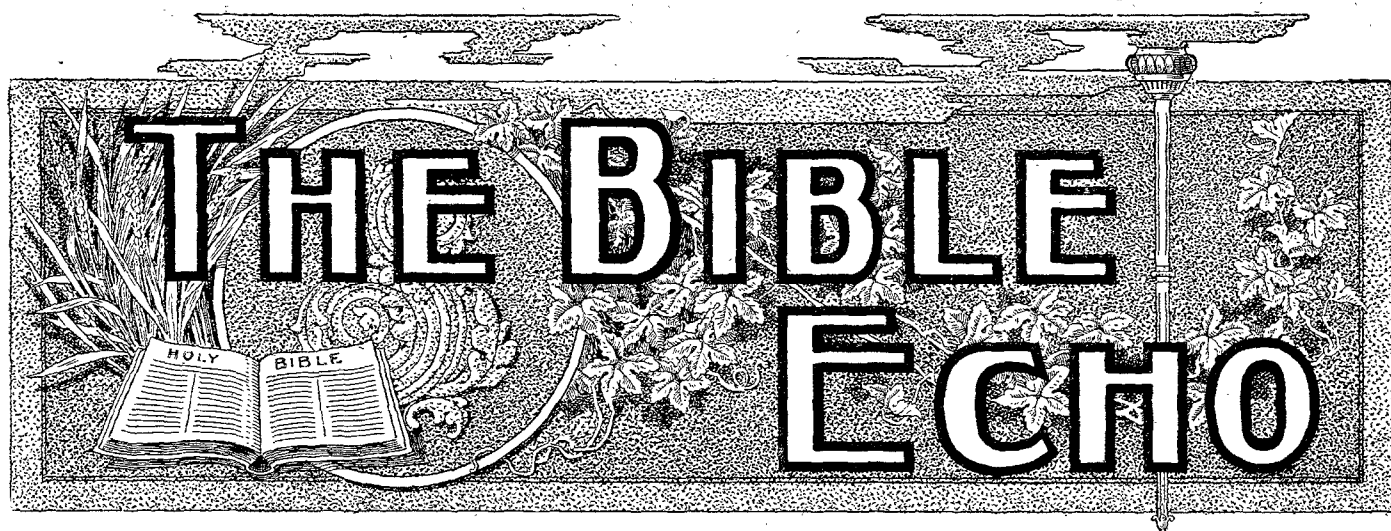
MODERATE TERMS

*Dyspepsia, Rheumatism, Paralysis, and all Non-Infectious Diseases
Scientifically Treated.*

FOR ADDITIONAL INFORMATION ADDRESS

THE MANAGER,

Avondale Health Retreat, Cooranbong, N.S.W.



VOL. 15, No. 6.

Melbourne, Victoria, February 5, 1900.

ONE PENNY.

THE TIRED MOTHER.

THEY were talking of the glory of the land
beyond the skies,
Of the light and of the gladness to be found
in paradise,
Of the flower's ever-blooming, of the never-
ceasing songs,
Of the wanderings through the golden streets,
of happy, white-robed throngs;
And, said father, leaning cozily back in his
easy chair
(Father always was a master-hand for comfort
everywhere):

"What a joyful thing 't would be to know that
when this life is o'er,
One would straightway hear a welcome from
the blessed, shining shore!"
And Isabel, the eldest girl, glanced upward
from the reed
She was painting on a water-jug, and mur-
mured: "Yes, indeed!"
And Marian, the next in age, a moment dropped
her book,
And, "Yes, indeed!" repeated, with a most
ecstatic look.

But mother, grey-haired mother, who had
come to sweep the room,
With a patient smile on her thin face, leaned
lightly on her broom,—
Poor mother! no one ever thought how much
she had to do,—
And said: "I hope it is not wrong not to agree
with you;
But seems to me that when I die, before I join
the blest,
I'd like just for a little while to lie in my grave
and rest."

—Selected.

DIVINE HEALING.

WE say again, and it cannot be said
too often, Disease has its causes.
And to think of getting rid of the
disease without diligently and con-
scientiously seeking out and putting
away the cause is a delusion and a
snare. And any means employed to
remove the disease without honestly
inquiring for, and seeking to remove,

the cause, only deepens the delusion,
and more securely fastens the snare.

Also we say again, and *this* can-
not be said too often, God does heal
disease. He does it even by a miracle.
But He does not do it, and He ought
not to be asked to do it, regardless of
principle. *He* ought not to be asked
to touch the disease when *we* refuse
to touch the cause.

A woman came once to ask for
prayers for healing, when the follow-
ing conversation occurred:—

"Will you please come with some
others of the brethren, and pray for
me that I may be healed?"

"What is the matter with you?"

"I have taken a severe cold, and it
has settled on my lungs, and they
pain me much."

"How long have you had the
cold?"

"About a week."

"Have you done anything for it?"

"No."

"What! nothing?"

"No."

"Then, my sister, prayer is not
what you need at all; but a good
hot bath rather. Please go at once
and put yourself through a thorough
course of treatment—hot bath all
over, a fomentation, a compress, or
even both, over your lungs. Do
that honestly, and *then* if necessary,
we can offer the prayers that you
have asked. Of course we can pray

that the Lord shall make this treat-
ment effective; but the treatment is
the thing needed now."

She went and did as directed, and
was not seen again for two or three
days. Then, when met, she was
asked,—

"How are your lungs now?"

"Oh! all right."

That was, and such as that *is*,
Christian healing—divine healing.
And if it be so that the cause of
disease is beyond human reach, then,
with proper Christian regard for
principle, the Lord can in faith
and full confidence be asked to make
"every whit whole," and to give
perfect soundness in the presence of
all. And that, too, is Christian heal-
ing—divine healing. Then, too, with
proper Christian regard for principle,
that person can remain well. Yet it is
the truth that there are thousands of
persons who will dose themselves
with drugs and patent medicines, or
put themselves under the power of
satanic influences to be "healed,"
rather than put themselves through a
hot bath, and take simple and sensible
treatment. Only about a month ago
a little baby was taken dangerously
ill. The doctor prescribed such simple
but effective treatment. And he was
met by the *mother's*, "Oh, can't you
give some *medicine* that will do it
quicker than that? *That* is so much

trouble!" That single incident tells the true story of multitudes.

How *can* such persons have God's saving health? How can they be kept from the snares of Satan, which are now laid everywhere to meet this sentiment with signs, and lying wonders, and deceiving miracles—all to "heal" *without* "so much trouble."

A. T. JONES.

A LITTLE MORE.

(At Thirty.)

FIVE hundred dollars I have saved—
A rather moderate store—
No matter: I shall be content
When I've a little more.

(At Forty.)

Well, I can count ten thousand now,—
That's better than before;
And I may well be satisfied
When I've a little more.

(At Fifty.)

Some fifty thousand—pretty well—
But I have earned it sore;
However, I shall not complain
When I've a little more.

(At Sixty.)

One hundred thousand—sick and old—
Ah! life is but a bore;
Yet I can be content to live
When I've a little more.

(At Seventy.)

He dies—and to his greedy heirs
He leaves a countless store;
His wealth has purchased him a tomb—
Just this, and nothing more.

—Selected.

THE SABBATH AND NATURE.

WHEN the earth was first created, it was in a chaotic, or confused, condition; but day by day, for six days, new creations were made, which gradually changed the earth into a place of beauty. As each new thing was created, God pronounced it good; but when the machinery of nature was completed, and in its perfection and harmony was carrying out the divine will, the Creator pronounced it "very good." He spent the seventh day in viewing the works of His hands, and He was so pleased with what His eyes beheld that He was refreshed. Ex. 31:17.

We can picture in our minds something of the joy of the Creator

as He beheld His wonderful works, when we think of the joy we experience when we have made some simple machine, such as a water-wheel, wind-mill, cart, or sled. As we make each piece, we call it good; but when all the parts have been made and put together, and it carries out our design, we pronounce it very good, and take delight in watching it. We call our friends, that they may enjoy it with us. Thus it was with the Creator, only in an infinitely greater degree; for He is infinitely greater than we are. When the angels beheld the wonderful creations of God, they sang together, and shouted for joy. Job 38:1-7.

After God had rested on the seventh day, He blessed and sanctified it, and called it the Sabbath. Read Gen. 2:1-3; Ex. 20:8-11. The Sabbath is the birthday of our world. It can no more be changed from one day to another than can our own birthdays.

For whom did the Lord make the Sabbath? Christ answered this question when He said that "the Sabbath was made for man." For what purpose does man need the Sabbath?—He needs it in order that he may, once each week, lay aside his own business and cares, and meditate more fully upon the power, wisdom, and love of God, as expressed in His works. The Sabbath was given to man that he might study nature, and thus become more fully acquainted with nature's God. Parents and their children should spend a portion of this holy day amid the scenes of nature, beholding the flowers, shrubs, and trees, and listening to the songs of the birds and the babbling of the brooks. All these proclaim the love of the great Creator, and will awaken in our hearts love for Him. How many of us are keeping the Sabbath in the right way? Let us study not only God's word, but also His works on the Sabbath.

M. E. CADY.

HE IS COMING.

JESUS is coming again, soon coming, almost here. How can we hold in, how spend a moment in trifling or play, how let our lives be spent in accumulating or hoarding, how seek only honour, aggrandizement, or place? Why should it not be the mainspring of our life, the motive power of our being?

His coming means so much! His return means reunion for the parted. I shall see my only son again. What would I not give for an hour with him! We shall meet and greet with no more separation. Christ's coming means immortality for our mortality, health for sickness, life for death, land for the landless, homes for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, hearing for the deaf, speech for the dumb. The young shall never grow aged, and the aged shall get young; there will be liberty for all captives.

He will bring beauty from ashes, and give the garments of praise for the spirit of heaviness. Peace, sweet peace, for the troubled; rest, sweet rest, for the weary; and joy, glad joy, for the saints of God. When He comes, huts will be exchanged for mansions, crowns will replace crosses, light will scatter all darkness, harmony will chase away discord, and truth dispel error. When He comes, we enter upon our everlasting inheritance; sin, sorrow, sickness, suffering of every kind, forever done away. No more night, nor tears, nor curse, nor death.

Blessed coming, may it be quickly. Let us hasten it all we can. Soon coming! Amen and amen. No more war, no more bloodshed, no more anxiety, perplexity, pain. When He comes, He will reward us, and we shall enter into rest. Receive and believe this most glorious truth; let the Holy Spirit teach you things to come.—*The King's Messenger.*



A SMALL SWEET WAY.

THERE'S never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter.

There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendour.

No robin but may thrill some heart,
His dawn-light gladness voicing;
God gives us all some small, sweet way,
To set the world rejoicing.

—Selected.

HELPING HAND MISSION, MELBOURNE.

SUPERINTENDENT'S REPORT.

IN giving the report for the quarter ending Dec. 31, 1899, we wish to state that we have endeavoured to do all the good possible, but our efforts are restricted by having to carry a heavy debt. Are there any of the Echo readers who will give as unto the Lord, that His work may go forward without this hindrance?

I cannot do better than to quote from a letter received from a sister in Queensland. She says: "Oh brother, you cannot tell with what joy I read in the Echo that they who give to the poor become co-workers with the Lord. I mean to do more in the future than in the past, for He has done so much for me." I may say that this sister has shown her sincerity by sending a pound note at short intervals with the promise of continuing it during this year, if spared to do so.

Another aged sister in Goulburn thought she would like to give the Lord a New Year's gift. She felt impressed to send it to the Helping Hand Mission, and then prayed that she might be able to do so. Soon after, a friend came in to see her, so she told of her intention, with the result that the friend gave her a shilling. She

then asked someone else, and obtained another; and afterwards made some crochet work, which she sold for three shillings. This aged sister has no money to give of her own, as her sole income is four shillings per week, and a sixpence of that she gives weekly to the Lord. In sending her donation she says: "I wish it were £5 I was sending instead of five shillings."

Are there not others who feel grateful to God for all His goodness to them? Could they not collect from their friends and neighbours for the Lord's work? Shall the work languish for lack of means?—Nay; rather let grateful hearts, like those mentioned above, respond to the call, that we may be able to go forward in the work of feeding the hungry and clothing the naked, and I am sure they will realise the truthfulness of the words, "It is more blessed to give than to receive." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

Now, if two hundred persons would give or collect sixpence per week for one year, the debt on the Mission would be wiped away, and we would have a surplus to work on. Could fifty be found who would undertake to collect £5, this work would be accomplished. Collecting cards can be obtained on application to the Superintendent.

Report of the work done for the quarter is as follows: Meals, 1d. courses, supplied, 24,896; Beds supplied, 3,341; treatments given, 70; garments given away, 114; employment found for 29; gospel meetings, 85, average attendance, 20; Bible studies, 40, average attendance, 6;

open-air meetings, 8; professed conversions, 5.

It is with pleasure that I wish to acknowledge, on behalf of the committee, the following donations:—

Janet Lady Clarke, £2 2s.; E. S. & A. Bank, Melbourne, £2 2s.; Mr. W. G. Stephens, £1.; J. R. A., 5s.; Sir F. T. Sargood, £2 2s.; Mrs. A. E. Norman, £1; Mr. Baker, £1; Mr. Cunliffe, 5s.; anonymous, from Sydney, £2; Excelsior Flour Mills, 100 lb. bag of flour.

We would be thankful if any could assist us by giving fruit, peas, beans, potatoes or groceries. We are also badly in want of unbleached calico nightshirts.

We have fitted up a small dining-room in which a good meal can be obtained for sixpence. Anyone visiting the city will do well to patronise it.

G. HUBBARD, Superintendent.

THE AVONDALE HEALTH RETREAT.

THE Avondale Health Retreat, at Cooranbong, New South Wales, was formally opened on Wednesday, Dec. 28, 1899. It is a fine building, is very tastefully finished off, and its location is a very beautiful one. The institution has been designed to fill the place of a country sanitarium and summer resort. It has already proved a great blessing to the inhabitants of the Cooranbong district. During the afternoon a large number of people visited the institution, and expressed themselves as delighted with everything they saw.

The Hon. J. L. Fegan, Minister for Mines and Agriculture, who presided, said that it gave him great pleasure to be present, and he felt that he was indeed among friends. He went on to say that, at the Avondale Retreat, far from the worry and confinement of city life, and under the loving attention of physicians and attendants who belong to a denomination which was remarkable for the kindness and Christian charity of its members, a patient had every chance to recover. He hoped that Mr. White (Chairman of the Board of Management) would soon have the satisfaction of knowing that the Retreat had earned a reputation for

itself throughout the colony. He concluded by wishing the Institution "God speed."

Dr. Caro, the Medical Superintendent of the well known Sanitarium at Summer Hill, Sydney, in the course of a very interesting address, stated that Nature, and *not* the physician, cured disease. The way to cure disease was, not to poison the patient with drugs, but to place the patient in such a position that the reparative tenderness of Nature could work to the greatest advantage. Rational measures, such as dieting, massage, Swedish movements, hydrotherapy and electricity greatly assisted Nature in her work of reparation. It was owing to the recognition and appreciation of this fact that the growth of sanitariums had been so marvellous all over the world. The system of universal drugging for the cure of disease was irrational in the extreme, and was falling into disuse among the leading members of the profession.

The proceedings, which were interspersed with musical items, passed off very pleasantly.

We are glad to say that the Retreat has been opened, and that it is already engaged in active service. The passing days reveal more clearly the work that it has to do.

During the few days that have passed since the opening of the Retreat, over thirteen urgent cases have called for attention. Several of these were critical, and demanded the skill of a thoughtful Christian physician.

A young man, with a deep axe cut on his arm, would probably have died from loss of blood while awaiting the arrival of a doctor from Newcastle, had not his friends secured aid from the Retreat.

An operation for the removal of a tumour was performed by Doctors Rand and Caro. The patient is doing well and is in excellent spirits.

We are indeed thankful for the way in which the Lord has assisted in the past, and we trust that His richest blessing may continue to shine upon this institution. It has been established for the relief of suffering humanity. Beautiful for situation it stands amid

the waving forest trees with smiling nature all around, and the smiling heavens above. H. E. MINCHIN, *for Board of Management.*

TREATMENT OF TYPHOID FEVER.

SINCE typhoid fever is clearly a preventable disease, the first and the wisest measure of treatment is prevention. The proper preventive measures to be employed are boiling of milk and drinking-water, thorough ventilation of the rooms of typhoid patients, complete destruction of the germs in the discharges of the patient by disinfectants, and burying at a safe distance from any well or other source of water supply.

In no other disorder is good nursing of so much importance. At the outset of the fever, the disease may be entirely aborted by the employment of some measure such as the Turkish bath to produce profuse perspiration. We have succeeded in checking the disease in several instances by applying sweating treatment two or three times before the germs have succeeded in poisoning the system to any great extent. The fever can be kept under control by giving a cool sponge bath every hour or two, if necessary. Twice daily, unless the patient be very weak, hot fomentations should be applied to the lower abdomen, on the right side, and one daily application of the fomentation cloth to the spine will be found most beneficial. If the bowels are constipated, they should be relieved by the cool enema every second or third day, according to the amount of food eaten. The use of brandy is not only unnecessary, but is positively harmful. In our experience, we have known of patients losing their lives from the use of stimulants prescribed for them.

Of still greater importance than treatment is the provision of a proper dietary. Meat broths should not be given, but grain gruels, made with fruit-juice and not milk, should be relied upon. The generally prescribed diet of milk exclusively is dangerous, for typhoid germs thrive on milk in the intestines of the sufferer, as well as in

the milkman's can. Moreover, patients fed on milk nearly always suffer from a foul tongue and a bad breath, due largely to the fact that the milk has not digested properly. On the other hand, typhoid cases who are provided with nothing but oatmeal or granola gruel, made up with diluted fruit-juice, rarely have more than a slight coat on the tongue. As convalescence begins, the diet can be gradually increased, but it is wise to be cautious. We are aware that the treatment and diet herein suggested differ, in many respects, from the usual regimen; but the experience of the writer and his colleagues, no case having yet been lost, warrants the recommendation. E. R. CARO, M.D.

EARLY EXPERIENCES IN ARGENTINE.

WE began our meetings in Argentine, at Diamante, where a number of our brethren came together to study the Scriptures. The inhabitants of Diamante are nearly all natives, and speak the Spanish tongue. After one week the tent was taken down, but the meetings were continued for some time in various neighbourhoods—resulting in the conversion of fourteen souls. In October 4, 1896, we commenced to pitch our tent for the general meeting which was to commence on the 7th. We were occasioned some little trouble on account of the prejudice against us and our work. A business man from the city (Entre Rios) came to us while we were preparing the grounds, and said that if we would come to him, he would help us avoid some difficulty into which we were liable to fall. A Protestant minister had gone to the chief of police and declared that we baptised our converts, sisters and all, naked and openly before all the people. He also asked Catholic priests and Jesuit monks to unite with him in his efforts to get the government to prohibit our meeting. We sent two responsible men to Diamante, and they signed papers guaranteeing that our services would be conducted in an orderly manner, and stating when they would begin. This was according to the

advice of the business man above mentioned.

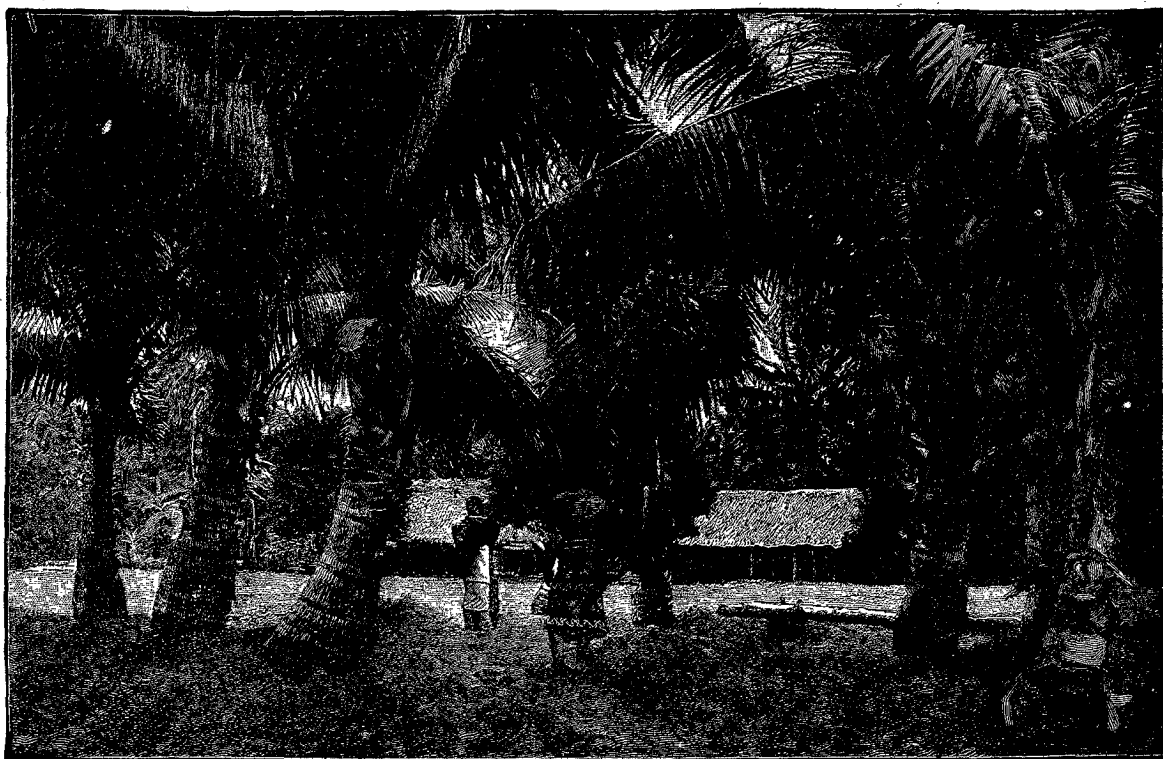
But the Protestant minister had stolen a march upon us, for the chief of police, under his influence, had issued a decree prohibiting our worship in the tent, and sent it to the commissario of our district. After the meeting had been in progress one day, this decree was presented to us. A day or two later he gave us permission to conduct services in that one place, but forbade us the right to baptise.

When Sabbath came, six persons presented themselves for baptism. As we went to the water, the commissario, accompanied by two soldiers, tried to prohibit the baptism. There were about thirty waggon-loads of people present, and others on horseback, and some on foot. The waggon containing Brethren Vuilleumier and Town and myself was the last to pass through the gate, and the commissario and his two soldiers, with drawn swords, rode

separated as warm friends, thankful to God that He had shielded us. The meeting as a whole was a success. All the brethren were encouraged, and several decided to devote their lives to the canvassing work, and a brother who was there baptised, is now the elder of one of our churches. We all knew that God had shielded us, and to Him we offered praise and thanksgiving.

At another time I was summoned to the sick-bed of the wife of a man who had been a bitter enemy to the truth, and had once determined to kill me.

The man kindly refused to do so, and told the preacher that he had invited me, and asked that the services proceed—the guests would be looked after without his aid. Through this incident the truth gained more favour than a sermon could have given it. The mourner was converted to the Lord, and because of the roughness of his former life, the truth has gained some influence through his conversion. God gave a signal victory to His cause. He glorified His own name through the very means used to oppose the



Palm Grove of the South Pacific Islands.

The husband and wife both called for our brethren and me to visit them. We answered their call, and God blessed us so that the wife was converted to Him before her death. Out of respect to their former minister, he was invited to preach the funeral sermon. It had been the desire of the sister, and was the request of her husband, that I attend the funeral services. When the minister learned that I was present, he grew very angry, and demanded that I leave. Some of his members tried to quiet him, but he would not listen to them. Amidst the confusion he called upon the husband of the dead, who was heart-broken because of his loss, to drive me away.

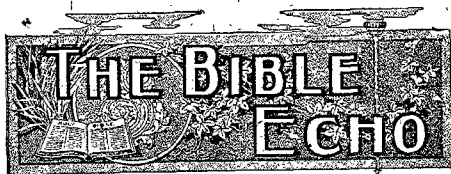
truth. My heart yearns for more trust in Him, seeing He does not leave Himself without witness.

F. H. WESTPHAL.

MANY of the islands in the South Pacific are remarkable for the fertility of their soil and the clear freshness of their climate. Luxuriant groves of palm and cocoanut trees, like those seen in the picture on this page, yield a bountiful supply of fruits, add charm to the scene with their beauty, and afford refreshing shade in the warmer days. It may truly be said respecting many of these islands that—

"Every prospect pleases,
And only man is vile."

into the gate to stop us. We halted, and were told that if we baptised, we would be taken to the chief of police in Diamante. We replied that we would go, and then we all went to the place of baptism, where the sacred rite was performed. Being immediately summoned before the chief of police, we were asked many questions. We answered that we would obey him in civil matters, but that we must honour God rather than man in questions of religion and conscience. He said that was right, and excused himself for having molested us, stating that if we desired to hold such meetings again, he would protect us, if we would let him know of our intention. We thus



ROBERT HARE - - - - - EDITOR.

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SOUL AND SPIRIT.

Life-Studies.—No. 5.

WORDS, as they appear in printed characters, are a combination of sound-forms used to represent thought or convey mental ideas. A misunderstanding, or false impression, concerning the meaning of words may readily convey false ideas to the mind, and thus lead us to arrive at illogical or false conclusions.

Take an example: In a village in the northern part of New Zealand, the natives are accustomed to apply the words "go-a-shore" to a large iron or cast-iron pot. The reason given for this strange use of language is found in the story that their forefathers were once on board of a ship. With their native curiosity they inquired about the name and use of everything. Finally, when the captain's patience was worn out, they asked the name and use of a large cast-iron pot. Unable to endure their annoyance any longer, the captain called, "Go-a-shore." The natives took this to be the name of the pot, and that form of vessel carries that name among them till this day, though there is absolutely nothing in the word that could suggest the idea of a pot.

Often in religious matters words do not convey to the mind their correct ideas, because a theological interpretation has clothed them with a false light. In other words, the mental pictures presented by certain words have been received by means

of education rather than from the words themselves. In this way we may examine the Book of God, and with a false definition of words in our mind, may interpret it wrongly, and thus fail to understand God's way.

Christ said, "The words that I speak unto you, they are spirit and they are life." But to be life and spirit they must be accepted as from God, and be read in the light of God.

With this thought in mind, let us examine the words "soul and spirit." To many minds these words present ideas of an indestructible, deathless object—something unseen, and yet immortal. It will be seen, however, that these ideas have been borrowed from theological definitions rather than from anything in the words themselves.

The Hebrew word "*nephesh*," representing our word "*soul*," is frequently used in the Old Testament. In fact, it is found 745 times; but instead of being applied, as many would suppose, to some definite immortal part, it is translated in forty-three different ways; or, in other words, applied to forty-three different things.

The following are a few of the ways in which it is translated:—Soul, 475 times; life and lives, 120 times; person, 30 times; creature, 9 times; mind, 15 times; body, or dead body, 11 times; heart, 15; desire, 2; pleasure, 3; himself, 8; man, 4; beast, 2; and yourselves, 6 times; besides a number of other ways.

In the first chapter of Genesis, this word is used four times; but each time it is applied to animal life. First, in verse 20, to fishes and fowl (see margin); second (21), to whales; third (24), to animals; and (30) to all forms of living things, which are described in the margin as having a "*living soul*."

The Hebrew word "*ruahh*," representing our word "*spirit*," is found in the Old Testament 442

times. Like the other word, it is translated in a variety of ways, and applied to sixteen different things. It is rendered spirit 232 times; wind, 97; breath, 28; smell, 8; mind, 6; and blast, 4 times.

Now notice: These two words are found 1200 times in the Old Testament, and if the idea of indestructibility or immortality is in the word, it would surely be expressed in some one instance of the 1200 times used. But the Scripture is strangely silent on that point. In the first twelve chapters of Genesis, the Hebrew word "*nephesh*" is found fourteen times, but it is only once applied exclusively to man. Thirteen times it is applied to animals and animal life.

Turning now to the New Testament, we find the word soul frequently brought to view. The Greek word which it represents is "*Psyche*," and this word is found 105 times. Like the other words referred to, however, it is translated in a variety of ways: Soul, 58 times; life, 40; mind, 3; heart, twice; us, once; and you, once.

The Greek word translated spirit is "*pnuma*," and this we find 385 times in the New Testament. It is translated in four different ways: Spirit, 288 times; ghost, 92; wind, once; and life once.

Here, then, we have these two words appearing about 1,700 times in the Scriptures. This is quite a catalogue, and must surely include every definition that the words will bear. How often do we find them said to be immortal, or associated with immortality?—Not once! How often do we find them represented as supplying man with indestructibility or a deathless existence?—Not once!

On the other hand, we do read that "every living soul that was in the sea died." Rev. 16:3. "He spared not their soul from death, but gave their life over to the pestilence." Ps. 78:50. "But if the priest buy any soul with his money, he shall eat of it, and he that is born in his

house: they shall eat of his meat." Lev. 22:11. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10.

It will make a great difference whether we work from God's idea of these words, or the idea that human theology has placed in them. God has told us clearly that "the soul that sinneth, it shall die." Eze. 18:4. Human pride has whispered, and continues to whisper, "The soul cannot die," and in this theory there has been laid the foundation for Spiritualism, prayers for the dead, saint worship, purgatory, and all the spirit-delusions of heathenism and theosophy.

In his boastful pride man steps past the life offered by God in Christ Jesus, deeming that he already possesses that which links him with eternity. To many this theory will prove a fatal delusion, from which they will waken, but too late.

The gift of eternal life does not reside in either soul or spirit. It is too precious to trust to man in any way. "Your life is hid with Christ in God." Col. 3:3.

OBJECT OF TRIAL.

WE do not always comprehend or rightly measure the trials that seem to cast their discord into the music of life. We grieve over life's want of harmony, but have we thought that there is often a Divine hand, unseen indeed, that can weave its minor strains into the sweetest music?

The apostle James writes thus of temptations from God's standpoint: "Brethren, count it all joy when ye fall into divers temptations." James 1:2-4. Here you will notice that the trial is something outside the man—something into which he can fall; and it is to be regarded as beneficial, because it develops patience, and patience works out perfection.

Now, God is perfect, and He wants us to be like Himself. Paul

writes of tribulation working patience. Rom. 5:2-5. This word tribulation is taken from the Latin *tribulum*, and means a thrashing instrument by which the grain is separated from the chaff. God uses trial with the same object. So it is trial, patience, and perfection.

Further on James speaks of another kind of trial—trials of a different character, that come in a different way, and have a different object. "Let no man say when he is tempted, I am tempted of God: . . . Every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13-16.

This temptation comes from within the man. The other was outside. There are three steps in this also, but they are steps that lead to ruin—lust, sin, and death. Satan controls all the temptations that come from within the man. Evil thoughts and desires proceed from within, and these defile the man. Matt. 15:18-19.

The temptation that comes from within is often the result of wrong habits or wrong plans of education. Christ said, "The prince of this world cometh, but hath nothing in Me." There was no answering chord in His soul that could vibrate to the temptation of the enemy. By adherence to duty, and devotion to the word of God, Christ destroyed those desires that lead us astray, and Satan could find no ground for operation in Him.

The man who is not accustomed to the use of alcohol can pass by the public house without any trouble, but to the man who has educated his nature to love liquor, the dram-shop is a magnet that seldom fails to draw him to ruin.

By the temptations that God sends, He desires to convince us of the evil within, so that we may be willing to let Him remove it, and form in us right habits and principles of life. It is needful for the sculptor to remove all the rough corners and unsightly portions before

he can place on the model the impress of beauty. So it is necessary for God to remove from us all the rough and meaner features of character, that the beauty of the Divine may be revealed. Trial is often the chisel which God uses in His great work.

In Gen. 22:1, we read that God did *tempt* Abraham. Here the Hebrew word is *nasah*, and means, as it is translated in the Revised Version, to prove. The same word is used in Deut. 8:2, where we read that God led Israel in the wilderness for forty years to *prove* them. This was the testing process, and God designed that the difficulties encountered should be a means of increasing their trust and confidence in Him. Instead of looking at them in this light, Israel murmured, complained, had their own way, and died in the wilderness. Their graves were known as the graves of lust. Their evil desires were not of God, for they brought forth sin, and sin brought forth death.

Let us not misunderstand this great question. God tries, or tempts, men only with the object of developing character that He can accept and approve; Satan tempts with the object of soliciting to sin that man might be brought down in darkness.

Christ taught His disciples to pray, "Lead us not into temptation, but deliver us from evil." Now, when evil gets into our characters, the only way that God can get it out is by leading us through some trial that will reveal that evil; but if God can save us from the evil, He will not lead us into the temptation to get the evil out.

We have nothing to fear from the temptation that God sends. It is only the temptations that come from within that can destroy. We may not be able to understand the mystery of God's dealing with us, but we can trust the hand that rules.

A traveller ascended the tower of St. Nicholas in Europe to see and

hear the celebrated chiming of the bells. On reaching the top of the tower, he found a man sitting before a rude key-board, and with heavy gloved fingers striking the wooden keys. Nothing was to be heard in the room but the striking of the keys and the pulling of rusty wires that led to the bells above. The man that played the music never heard the sound of the sweet harmony that floated far away. So it may be in life. The busy routine of duty and misunderstood trials that meet us may shut out the sweet chimes overhead, but sometime their music will be heard. After the fiery trial has done its work, the shroud of mystery will be folded up forever. Fear not to trust the God that rules above.

"Sometime when all life's lessons have been learned,

And sun and stars forever more have set,
The things that our weak judgments here have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us, out of life's dark night,
As stars shine most in deepest tints of blue,
And we will see how all God's ways were right,

And how what seemed reproof was love most true."

THE Divine and human methods of gaining riches differ widely. God would have man become rich by giving away—"There is that which scattereth and yet increaseth." Man's idea is to gain all he can, and keep all he gains. The gold and silver all belongs to the Lord to begin with, but, as a rule, men and women fear to trust Him with their account lest He should forget to supply their need. The man who rightly estimates God's claim does not work for his living. He works for God, and God supplies his bread, not by way of remuneration for the work done, but that the man of God may continue to work. The true servant of God does not get his wages in this world.



THE DAYS OF NOAH AGAIN.

CONCERNING the days of Noah it is written, "The earth was filled with violence." And concerning the last days it is written, "As it was in the days of Noah, so shall it be also in the days of the Son of man."

The gigantic record of crime that is now weaving itself into history must surely convince the thoughtful mind that we have already reached the anti-typical days of Noah, and through them we are approaching the days of the Son of man.

Sin had reached its climax, and filled its cup of iniquity when the deluge came, just as it will have done when Christ comes the second time.

The deeds of violence and crime that mar our present history are not confined to any nation or country. In fact, all nations are the same on this point. It is the natural working out of the human heart, and must always result in the same thing. Inspiration tells us that the heart of man is "desperately wicked," and when that heart rejects the influence of the Holy Spirit, it will always express that "desperate wickedness," irrespective of either education, or race, or colour.

God's Spirit was rejected in the days of Noah. He said that it would "not always strive with man." It is being rejected to-day, and, as a result, wickedness and crime are rapidly increasing.

The following account of a scene enacted last April is not given to feed morbid curiosity, but to illustrate the wickedness and lawless

actions of which the human mind is capable, not in the darkness of heathen lands, but under the smile of modern civilisation:—

NEWMAN, Ga., April 23 (*Special*).—Sam Hose, the Negro murderer of Alfred Cranford and the assailant of Cranford's wife, was burned at the stake, one mile and a quarter from this place, this afternoon at 2.30 o'clock. Fully 2,000 people surrounded the small sapling to which he was fastened, and watched the flames eat away his flesh, saw his body mutilated by knives, and witnessed the contortions of his body in his extreme agony.

Preparations for the execution were not necessarily elaborate, and it required only a few minutes to arrange to make Sam Hose pay the penalty of his crime. To the sapling Sam Hose was tied, and he watched the cool, determined men who went about arranging to burn him.

First he was made to remove his clothing, and when the flames began to eat into his body he was almost nude. Before the fire was lighted his left ear was severed from his body. Then his right ear was cut away. During this proceeding he uttered not a groan. Other portions of his body were mutilated by the knives of those who gathered about him; but he was not wounded to such an extent that he was not fully conscious, and could feel the excruciating pain. Oil was poured over the wood that was placed about him, and this was ignited.

He writhed in agony, and his sufferings can be imagined when it is said that several blood vessels burst during the contortions of his body. When he fell from the stake he was kicked back and the flames renewed. Then it was that the flames consumed his body, and in a few minutes only a few bones and a small part of the body was all that was left of Sam Hose.

One of the most sickening sights of the day was the eagerness with which the people grabbed after souvenirs, and they almost fought over the ashes of the dead criminal. Large pieces of his flesh were carried away, and persons were seen walking through the streets carrying bones in their hands.

When all the larger bones, together with the flesh, had been carried away by the early-comers, others scraped in the ashes, and for a great length of time a crowd was about the place scraping in the ashes. Not even the stake to which the Negro was tied when burned was left, but it was promptly chopped down and carried away as the largest souvenir of the burning.

This report is taken from the *Atlanta Constitution*. It contained

many sickening details that we have had to omit. The police report states that this burning was not carried out by the irresponsible rabble. A special train was engaged, criers were sent out with the notice, "Special train to Newman! All aboard for the burning." When the first special moved away crowded, another was secured to accommodate late comers and those who had been at church. (It was on Sunday.)

Men may talk about the refinement of civilisation, but it would seem that it is but a few degrees removed from heathenism after all. Unrestricted by Divine power, the will of man will exercise itself in violence now just as it did in the days of Noah. Then the violence pointed to the antediluvian crisis, now it points to the world's crisis.

WHERE WILL IT END?

No right object can ever be truly accomplished by false methods. Men may suppose that the end sanctifies the means, but wrong cannot be sanctified. God can only sanctify that which is good and holy, and nothing else can be used in His service.

One great danger with wrong-doing is that it will lead to greater wrong-doing, either by the flattery of apparent success or the idea that a little larger planning would have accomplished the desired result.

When the church stepped out from God's plan of self-denial in her endeavour to carry on her work more effectually, she placed a weapon in the hand of the enemy by which she has been wounded nigh unto death.

The following letter, copied by the *Christian Work*, of November 16, from the *New York Sun*, presents a criticism on church methods of raising money that is but sadly too true. It seems strange that the church should permit herself to be dragged into schemes of buffoonery

both ridiculous and insane, with the ostensible object of providing means to carry on the work of the God of all wisdom.

When the destroying angel passes by, he will mark only those who sigh and cry because of the abominations committed. Eze. 9: 4-6. Then the work of destruction begins at the sanctuary.

This is the letter referred to. It appeared under the heading, "Is the Church a Variety Show?"—

If the church is losing her power over the masses, is she not responsible when we consider the following illustrations of buffoonery which must certainly detract from the respect and reverence due her?

Second Congregational.—Ladies' Society, foreign missionary department, 2.30 P.M., 7.30 P.M., Pancake Social; oration on "Pancakes," quartette about "Pancakes." Syrups and Pancakes:

Park Baptist.—Mid-week Prayer Meeting, Thursday evening. Friday evening, A Hard Times Social. "All pussons must ware close suitable for the occashun." Fried chicken, baking powder biscuit and sherbet, for 15 cents.

First Presbyterian.—Tuesday, 6 to 9 P.M.; the caterers who have been at — the past week will serve supper. Muffins, ham, pickles, coffee, 10 cents. Friday evening, Junior Christian Endeavour will give a concert.—Ice cream and fun for all. Don't forget chicken pie supper. Good programme, good company, tea served in true native style, all for the small sum of 15 cents.

Congregational Church.—The young ladies will give a soap-bubble social Wednesday evening. Cake of soap, pleasant entertainment, songs, recitations, in exchange for a silver dime. Prize awaits the one who blows the largest soap bubble. Poverty Social: Kum to the poverty soshul to-night at the Congregashunal Chapel. Admishun only 10 cents. There won't be no poverty about the supper. Yu will be fined if yu ware good close or jewelry. Prises for gent and lady what dresses most suitable fur the ocashun. Kum and have a good time.

Go to the First Baptist Church to-night to hear John DeWitt Miller tell about "Uses of Ugliness." You'll kick yourself twice around the Capitol if you miss that side-splitting lecture to-night! Chicken pie supper to-night at First Baptist Church.

Presbyterian Church.—The taking comic cantata, "Cox and Box," will be given at the — Street Presbyterian Church. If you hear "Cox and Box" next week, take out an accident policy on your buttons. It's Funny. — St. Church. The last chance to laugh at "Cox and Box" for 10 cents. If you never ate persimmons or saw a possum, you can do both at — Street Church to-morrow

night. Beautiful booths, delicious supper, and heaps of fun! Don't forget.

One pastor says: "If my choir want to sing 'The Ohio Girl' or a love song, they can do it. All I want is beautiful music. I don't believe in singing 'Lo! from the tomb a doleful sound' all the while, or any of the while."

Will not these churches be like the virgins who found they had no oil when the bridegroom came?

NEW and improved weapons are continually being introduced to assist in the supposed better defence of self, and the more rapid destruction of others. One of the latest is thus described by a recent press-notice:—

"A new revolver, which is claimed to be a distinct improvement upon all the old types, is about to be introduced into the American army. The defects discovered in the present weapon during the Spanish war have been overcome, with the result that the new weapon is, as regards mechanism, range and accuracy of aim, the most efficient extant.

The barrel no longer "breaks," and the pressure of the thumb on a spring in the frame causes the chamber of the revolver to fall over to the left, and the striking of the ejector with the left hand secures that all the shells in the chambers are thrown out at the same time.

On account of this action the weapon is to be officially known as "the hand ejector." Its weight is 30 oz.; the barrel is 6½ inches long, and it has a range of one mile and a half, while it carries the regulation 38 calibre cartridge. Orders are said to have been given for its manufacture to several hundreds of thousands."

THE great Krupp gun works in Germany is doing a tremendous business now. The works employ 30,000 men, yet the orders they have in hand will keep them going for over a year. The iron mills and furnaces in the United States have orders booked for six months ahead. The demands made by the nations in their preparations for war account for much of this activity.

THREE months ago Russia asked for naval credit to the amount of £13,125,000 for 1900, to enable her to build a new navy. Germany plans to double her present naval strength in the next fifteen years. France is going to spend £10,000,000 on new warships within the next two years, and £10,000,000 on her coastal defences. All this while England holds her "last shilling and her last man" ready to carry her present war through to a victorious issue. Are you expecting peace?



Conducted by G. C. TENNEY.

FATHER'S VOICE.

YEARS an' years ago, when I
 Was jest a little lad,
 An' after school hours used to work
 Around the farm with dad,
 When even-tide was come,
 Then I got kinder anxious-like
 About the journey home;
 But dad, he used to lead the way,
 An' once in awhile turn 'round an' say,
 So cheerin' like, so tender, "Come—
 Come on, my son, you're nearly home!"
 That allers used to help me some,
 An' so I followed father home.

I'm old an' gray an' feeble now,
 And tremble at the knee,
 But life seems jest the same to-day
 As then it seemed to me.
 For I am still so wearied out,
 When eventide is come,
 An' still get kinder anxious-like
 About the journey home;
 But still my Father leads the way,
 An' once an' awhile I hear Him say,
 So cheerin' like, so tender, "Come—
 Come on, my son, you're nearly home!"
 An' same as then, that helps me some;
 And so I'm followin' Father home.

—*Christian Work.*

GOOD HEALTH FOR THE FAMILY.**WHAT TO EAT.**

IN the beginning God purposed that all animals should subsist upon the products of the earth. Man was to eat fruits, nuts, grains; while all beasts and birds were to eat the herbs and grasses. See Gen. 1:29, 30. But with the entrance of sin, the mutual love, confidence, and sympathy existing between all classes of the animal kingdom was largely displaced by suspicion, fear, and enmity. At the time of the flood, "the earth was filled with violence." Animals preyed one upon another, men were blood-thirsty, and wholly depraved under the effect of the fall. The appetite for flesh foods had been created; and, as in the case of the giving of bills of divorcement, for their hardness of heart the Lord permitted the eating of certain classes of ruminating animals.

One effect of this practice became very prominent in the rapid shortening

of human life. The lives of the ten patriarchs, representing as many generations of the antediluvian world, lived to an average of at least nine hundred and twenty-five years. But after the flood, when meat-eating became general, the average of human life dropped quickly to one hundred and seventy-five, and then to three score and ten years.

It is not our purpose to follow out in detail the various forcible arguments that might be urged as reasons why we should not eat flesh. It is not what we should *not* eat that we desire to ascertain so much as what we *should* eat. But there are two reasons very potent, and at this time very pertinent, to which, in passing, we will allude. One is the humane consideration that life is a gift from God, and, therefore, we have no right to deprive any creature of that God-given blessing simply to gratify our appetites, while there is an abundance of other equally good, or better, food at our hands. There is a conscientious satisfaction in being able to rise from a meal with the reflection that no creature has had to give up its innocent and precious life to furnish the food. The sight of ghastly bloody carcasses hung up in the dust of our streets for human food, would not speak well to a casual visitor from some other sphere.

Again, the diseases now so prevalent in cattle, and which are continually becoming more and more extensive and deadly, should certainly "give us pause" in our flesh-eating career. Health officials, physicians, and philanthropists generally, are raising the warning cry. They usually call for more stringent inspection of stock, for more drastic measures of prevention; but we call for a reform upon the matter of diet along the lines indicated by our Creator in the beginning. How

much better to avoid all risk in the matter by foregoing the use of animal flesh as food.

"Oh, what would we eat?" "Would you starve us to death?"—Not at all, gentle reader. God made no mistake when He made His arrangement and called it good. Good it was, and good it is. Let us read on and see, next week.

THE WIFE.

THE writer hereof is a man and a husband, and very naturally he thinks he knows something of what a wife ought to be. No one can criticise a woman's work more closely than a man. No one is so sensible of the shortcomings of wives in general as the observant husband. But, strange to say, our mind does not run in the channel that human nature has grooved out. None of us, either wife or husband, need criticism or censure nearly so much as we need sympathy and encouragement. And nothing in this world encourages an overworked woman more than to have a kindly appreciation shown of her work and self-denial. In fact, it will not be hard to find husbands who have a weakness there.

The Bible says, "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity." It is, indeed, a blessed thing not to be blamed, even if we have not done as we should. Oh, what a grand privilege it is to be able to escape the condemnation that pertains to our mistakes. But if God, the infinite and perfect One, delights in mercy, why should not we, His erring creatures, willingly extend to each other the hand of condoning sympathy? Nowhere in this sin-cursed earth is this kind of love more essential than between husband and wife.

The place of the wife in the family is clearly assigned her by her Creator. She is to be to her husband a help meet for him. Not a help-meet, remember, there is no such a thing as that. His is the leading place at the head of the household; it is for the wife to fill up the wanting qualities that are required to complete the human

unit. What a shame that she should often have so large a place to fill when she was only intended to be a supplement.

But while the wife may have been assigned to a place that is in some sense subsidiary to that of the husband, there was in that no sacrifice of dignity or loss of individuality. There attaches to the office of wifehood and motherhood the most responsible considerations, the most delicate workmanship, the most lasting impressions, and the most sacred memories. While in normal conditions it does not devolve upon her to direct or control the family affairs, her influence in the home is generally the most cogent factor of the home life.

To the wife and mother should be accorded all that consideration which her manifold duties and responsibilities demand. If she be weak in physical power and endurance, that should be supplemented by willing hands, ready to help in every possible way to lighten the burdens of her place. Nothing that we meet with is a greater reproach on our boasted civilisation than the degraded position in which some wives are held by their husbands, and some mothers by their children. In savage lands it is a usual thing to see the woman bearing great burdens, while the men walk carelessly along at perfect ease, carrying a gun or simply smoking a pipe. That is rank heathenism. But how much better are some of our nominally Christian homes?

One of the most convincing evidences we have of the genuineness of Christianity is the respect to which it has raised womankind. At the same time the birth-mark of heathenism is the degradation of women. How is it in our home? Are we heathen or Christian? On many farms the worth of a woman seems to be her ability to care for the dairy and cook for the men. Many a woman who has given herself away for the sake of having a home, and, perchance, some one to love her and care for her, finds herself the slave of a vicious man, or the servant of a thoughtless and heartless man, and the drudge of a houseful of ungrateful and wayward children. Heathenism in a

country like ours is much more culpable than in the depths of dark continents.

Of course, a wife should always be pleasant, and always do just what she is expected to do whether she has any facilities or not. The wood-pile may be exhausted, the flour barrel empty, the sugar gone, the water run dry; all the same the full tale of brick must be forthcoming. Dinner must be there, and it must be up to standard. Some men take it upon themselves to dictate to the wife in matters of religious duties. She is not permitted to enjoy any such privileges that will interfere with the ideas of her liege lord. He will burn her Bible, or her books and papers. He will forbid her going to the services of her choice. He seeks to prevent her carrying out her religious convictions. If she wants to serve God she must ask her husband.

Such a state of things calls for the most severe condemnation, and it will surely receive it when the cases of all come up before God. The wife cannot stand for the husband in the judgment, nor can the husband answer for his wife. Each, therefore, should enjoy all the liberty of conscience with which the Creator has endowed them.

But happily this state of things does not exist in all homes. There are homes where the husband strives to stand to his house in the same attitude in which Christ stands to the church of His choice. "Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Eph. 5:33.

DUTY TO CHILDREN.

EVEN after they are of age, children are required to respect their parents, and to look after their comfort. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honour their father and their mother. In these last days children are so noted for their disobedience and disrespect that God

has especially noticed it, and it constitutes a sign that the end is near. It shows that Satan has almost complete control of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged; it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and his household after him."

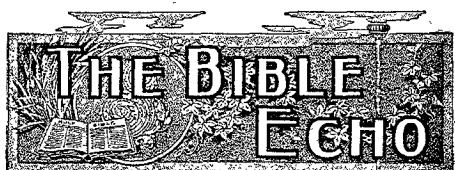
Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents, and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshippers of the true God, should not intermarry with an idolatrous people, lest their families be led away from God. Even after children were married, they were under the most solemn obligation to their parents. Their judgment was not then considered sufficient without the counsel of the parents, and they were required to respect and obey their wishes unless these should conflict with the requirements of God.

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength.

Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have no power of endurance. The parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, or economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners

and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And while the children are but children still, while they need to be disciplined, they are allowed to go out in company and mingle with the society of the young, and one has a corrupting influence over another.

MRS. E. G. WHITE.



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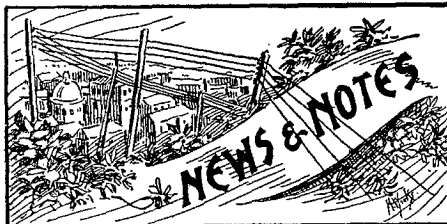
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The gooth anniversary of Christianity in Iceland will be celebrated this year.

The Japanese are sending Buddhist missionaries into China. It is said that their work is more political than religious.

A large gun is under construction at New York harbour that will throw a projectile 2000 pounds in weight a distance of twenty-one miles.

The British War Office recently ordered 950,000 pounds of tinned beef from Chicago. The order was to be filled in ten days. A special steamer carried it to South Africa.

A huge wine-barrel has been built for the Paris Exhibition of 1900. It is so large that 150 workmen were entertained at dinner in it. The cask is to cost £6,000.

Seventeen Finnish families recently landed at Brisbane, Queensland. They are a part of the exiles who have left Finland because of Russia's intolerance. They intend settling in Australia.

According to a liquor law passed by the Transvaal Government in 1897, only eighty-eight licenses were allowed in Johannesburg, but this number increased till there were 438 licenses granted in that town alone. This has resulted in the ruin of a large portion of the native population.

A new revolver has recently been made in America. It is soon to be introduced into the U. S. Army. Its weight is thirty ozs.; the barrel is 6½ inches long; it has a range of one mile and a half, and carries cartridges of the regulation 38 calibre. Thousands of this new weapon are already ordered.

Personal.

Pastor A. G. Daniells is now on a short visit to New Zealand. Many old friends will be glad to see him again.

Bro. C. P. Michaels has returned from Tasmania, and is now working in the interests of the Prahran church, Victoria.

All items for the Home Department of the Echo should be directed to Pastor G. C. Tenney, 123 Queen Street, Brisbane, Queensland.

Pastor A. T. Robinson and his wife left Melbourne some weeks ago to take up work at the Avondale Bible School, which opened with the first of this month.

A letter recently received from Pastor W. Knight, of South Australia, states that they are now engaged in evangelistic work with the tent in one of the suburbs of Adelaide.

The office of the Victorian Tract Society and the Victorian Conference has been moved from Prahran to Oxford Chambers 473-481 Bourke Street, Melbourne. All communications to be sent to this address



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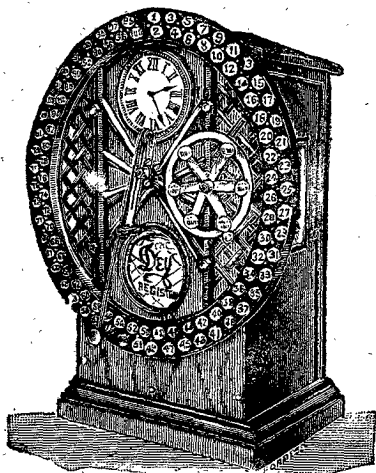
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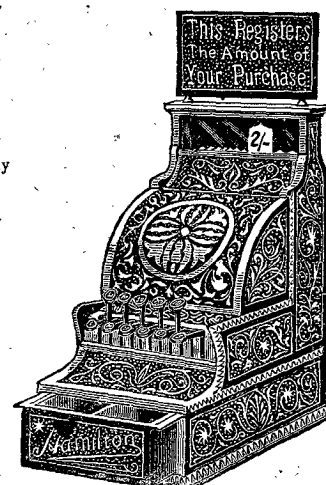
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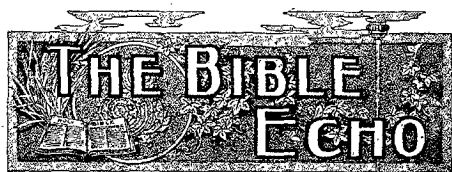
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Melbourne, Victoria, February 5, 1900.

1. We send out no papers that have not been ordered: if persons receive the BIBLE ECHO without having ordered it, it is sent them by some friend, and they will not be called upon to pay.

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed.

3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.

4. We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

SICKNESS, either mental or physical, interferes with the free exercise of spiritual power. God wants His people to have soundness in every part.

THE gospel is able to reconstruct society by reconstructing the characters of the individuals that compose it. Anything that falls short of making the man better cannot help society.

OUR readers will be interested in the report of the Avondale Health Retreat that appears in this paper. On our second page will be found a statement calling attention to the object and work of this worthy institution.

"A LADY once asked a physician where she could get an appetite. 'Out in the fresh air,' he replied; 'go right out and get one. Nature has thousands of appetites to give away. All that she asks is that you come after them yourself.'"

THE beautiful picture presented on our first page this week gives a view of the scenery found in the Hartz Mountains. This is a range of mountains in the north west of Germany, where "some of Nature's wildest moods are seen." If Nature, shadowed by the curse, is so beautiful, what will it be when there is "no more curse"?

Tired of Life. The *British Medical Journal* says the number of suicides in Europe is estimated at 50,000 annually. Great as this number is, it is increasing every year. The

struggle for existence is said to be one of the most potent causes of suicide, and Dr. Müller holds that alcohol is the most frequent immediate determinant of the act.

The Struggle for Dominion. England's war with the Boers, and America's war with the Filipinos, are both much more serious affairs than was at first expected. Millions of money and thousands of lives are being sacrificed over the projects that these two great nations have in hand. The end is not yet, and whenever it may be, the day of reckoning will be a sad one.

A Great Loss. The *Union Signal* states that "the annual report of the Labour Department in Great Britain on strikes and lock-outs gives the following official statistics: In 1898 two hundred and thirty thousand men lost 10,000,000 working days, and attained the object for which they fought in a bare twenty-one per cent. of the conflicts. In the last five years over 60,000,000 working days have thus been lost, representing a sacrifice of some £18,000,000." The labour strike is the application of human power, and that seldom, if ever, puts a wrong right.

Sunday Hair Dressing. Several London hairdressers were recently prosecuted under the Act of Charles II. for carrying on their business on Sunday. Under the law the magistrate had no option but to convict, yet he showed his estimate of the law by imposing a fine of one penny in each case without costs. Now, if a man wants to get his hair cut, or his chin shaved on Sunday, and his neighbour feels inclined to do it, why should anyone interfere, either by law or otherwise, and say it must not be done. Getting shaved on Sunday cannot do the man any physical wrong, and if there is any moral wrong in the case, it lies in the desire that precedes the action and not in the shaving. In the thought or the wish before any action is seen, God reads the wrong. But God has not spoken concerning Sunday observance, consequently the thought or fact of working on that day is not contrary to His will.

A Strange People. There is in Burmah, India, a people known by the name, *Thoo-bah-yah-zahs*, meaning "Governor of the Dead." The mother of this people was the daughter of a king. Her mother is said to have died before the child was born. For this reason the above name was given to the little one, and she was sent forth to live among the tombs. The father pronounced a curse upon her should she or any of her descendants enter the city, or engage in work. A young prince of another section finally married this woman, and her title was given to their descendants. Since then all of these people have lived near, or in, the burial grounds. They beg for their daily food, rob the dead of their grave dresses for clothing, and use the coffins and bamboo structures on which the dead are borne to the graves for building their houses. The only work they do is to dig graves, bury the dead, build funeral pyres, and attend to the fires. Nothing in the way of Christian help has ever been done for this strange people.

Wanting a Piece. At the opening of the German Reichstag on Dec. 11, 1899, Prince Hohenlohe announced that the government had decided to introduce a bill that would double the number of their battle-ships within the next sixteen years. In supporting the proposal Count von Bulow said that "Germany could not stand aside while the other nations divided the world among them. Without a strong navy Germany could not become a world power, but with 60,000,000 people in the centre of Europe, in the coming century the German nation would be either the hammer or the anvil." There is a story told of a half-witted boy who was found outside of an American city gazing intently at a deep fissure in the ground. When asked his reason for looking in that way, he replied, "The world is goin' to bust, and I want to jump for the biggest half." This is about how the nations stand to-day. But the question of the world's ownership will be settled in a different way to what they expect.