

SIGNS OF THE TIMES

(Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper.)

VOL. 20, NO. 23.

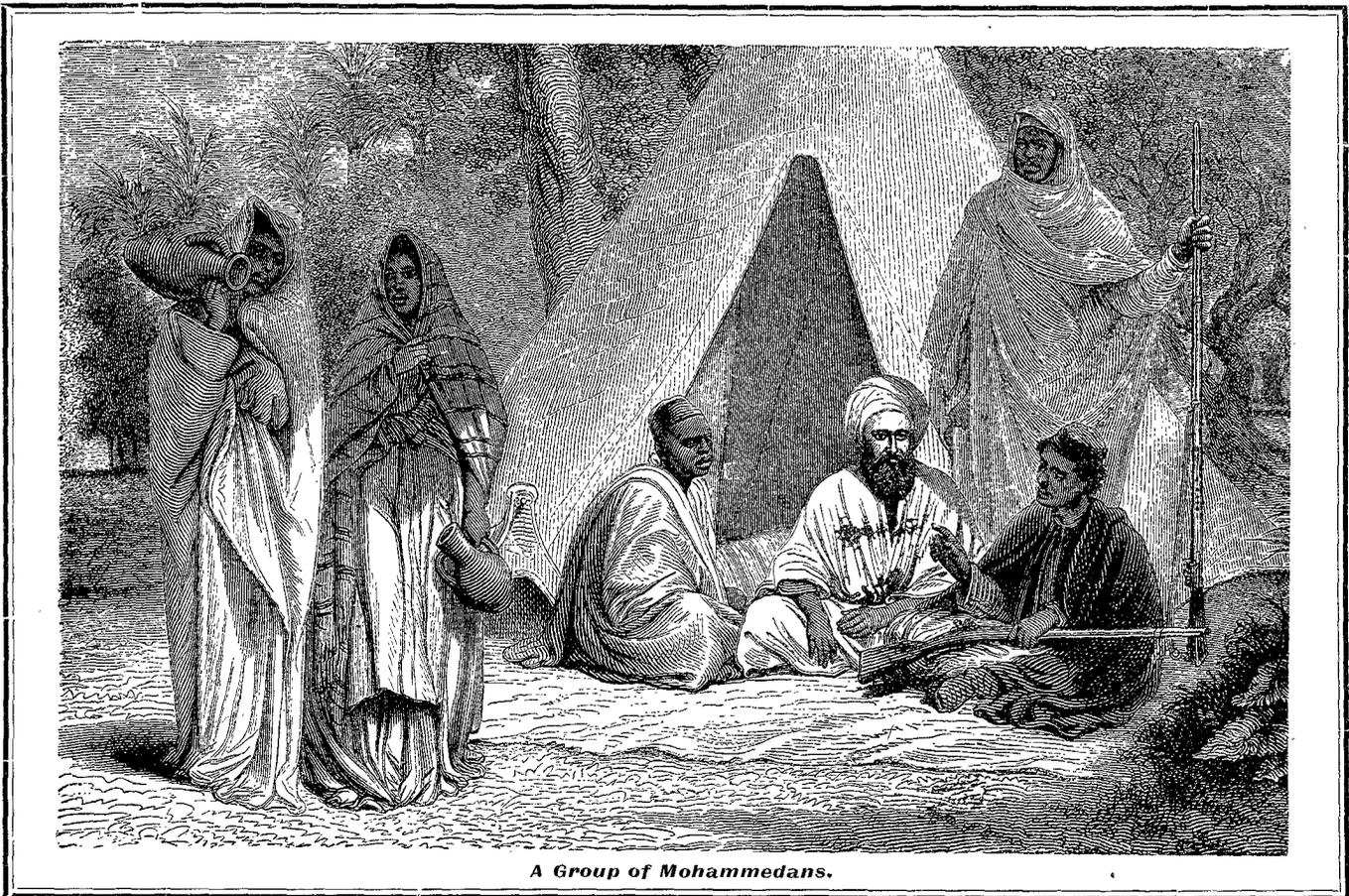
Melbourne, Victoria, June 5, 1905

ONE PENNY.

Epidemics.

Within the last two months three thousand persons have died in Germany from the peculiar disease, cerebro-spinal meningitis. During the same period thousands of deaths have been reported in New York. Little is as yet known concerning the cause of the disease, and although

populations by the introduction amongst the natives of the vices and consequent diseases of white men. The "great white plague" is always with us decimating our cities and villages. Cancer, in spite of the increase of knowledge in medicine and surgery, shows no diminution. To successfully contend against such powerful enemies of the race it behooves us to make the most strenuous ef-



A Group of Mohammedans.

it has become epidemic in various parts of the world, it is not known for certain that it is infectious. Humanity is having a hard battle to fight just now against the encroachments of fatal diseases. Millions are dying in India from bubonic plague; in Africa the disease known as sleeping sickness is carrying off thousands of natives; many of the Polynesian islands are being denuded of their

forts to keep the vital forces of the body at the highest possible standard, which can only be accomplished by strict attention to the laws of health. One prominent medical man is reported to have said that if it were not for what we put into our stomachs man might live for six centuries. Whether this be so or not, it is quite certain that were more attention paid to both the quality

and quantity of our food much suffering would be saved, and a prolonged life would be assured.

Concerning this important feature of life it is folly to remain in ignorance when so much information can be obtained for so little expenditure. The last issue of our contemporary, the "Australasian Good Health," contains a fund of knowledge on hygienic subjects, which well repays a careful reading. This journal, which is fully described on another page, should find a place in every home in Australasia.

Blind Pessimism.

"In speaking before the commission of the Victorian General Assembly of the Presbyterian Church, the Rev. D. Ross said that it was to be regretted that the influence of the churches went such a little way. They wanted the Bible in the schools, but could not get it; they wanted to stop Sunday trains, but could not. The newspapers flouted the Christian Church; the Government turned with contempt from it. They had to confess that they were a despised factor in the community. The Government which contemned them had not gone out, nor did the newspapers appear to have lost anything of their circulation."

Now, all this may be true, but what does it prove? Is not the indictment of the boomerang kind, which recoils on those who make it? Dr. Ross says the influence of the churches goes "such a little way." Who's to blame for that? Surely the churches themselves. He says: "They wanted the Bible in the schools but could not get it." How much do they want it? Sufficiently much to take it there? Then the door of every State school is open to them. "They wanted to stop Sunday trains, but could not." Which, the excursion trains or the church trains? If the latter, and the churches asked the Railway Department to knock off the Sunday church trains, it would doubtless do it; but until they do, they have no right to ask nor expect the Department to stop the excursion trains. Dr. Ross says the churches are a "despised factor" in the community. But why despised? Is it for the same reason that Christ was despised? Are they not too often despised because they are un-Christly, being proud and cold and selfish and sufficient? Things are doubtless as Dr. Ross depicts, but the blame is not with the press, the Government, nor the people, but with the churches themselves.—"Murray Independent."

A number of Chinese merchants have mutually resolved to boycott all American goods imported to China until the laws which exclude Chinese immigrants from the United States are annulled or modified.

The gross annual income of all the railways of the United States carrying 600,000,000 passengers, and handling more than 1,000,000,000 tons of freight, only equals the drink bill of the Union for one year and two weeks.

The twenty-three nearest relatives of the Czar receive each a salary of £100,000 from the State exchequer, and own about 5,000 square miles, on which are 325 palaces. No wonder they dread the institution of a more popular form of government.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JUNE 5, 1905.

The Revelation of Jesus Christ.—No. 21.

The Fifth Trumpet.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them; but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. 9: 1-11.

Under the sounding of the first four trumpets the western division of the Roman Empire passed into oblivion, and its place and territory were occupied by the various nations which still inhabit Western Europe. Under the fifth trumpet the scene changes, and the proud imperial government which ruled over the eastern division of the Roman world was called upon to face a foe differing from those which overthrew the western empire, in character, in religion, in methods of warfare, and many other features. This foe was described by the Revelator as smoke issuing out of the bottomless pit, like the smoke of a great furnace, out of which came locusts possessing scorpion-like power to torment men. "The shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months." Verses 7-10.

This is a graphic description of the hordes of warlike Mohammedans which poured out of Asia upon Constantinople, the centre of civilisation, and whose depredations and cruelty are brought to view in these words of Scripture, "Their torment was as the torment of a scorpion,

when he striketh a man." So awful were these attacks that the prophet said, "In those days shall men seek death." So accurately were the events of the fifth trumpet fulfilled by the Mohammedan conquests of Eastern Rome that there is a remarkable concurrence in the interpretation of this scripture by commentators. Albert Barnes, in his notes on this passage, remarks that "with surprising unanimity, commentators have agreed in regarding this as referring to the empire of the Saracens, or to the rise and progress of the religion and the empire set up by Mohammed."

The Rise of Mohammedanism.

It will be noticed that the first thing which attracted John's attention, as these tragic events passed before him in vision, was "a star fall from heaven unto the earth," and that when this star fell there was let loose upon the world "locusts," whose shape was like unto horses prepared unto battle. These "locusts," which were seen to come out of "smoke" which proceeded from the "bottomless pit," we have already seen were symbolic of the Mohammedans. Now the key of the bottomless pit, from whence the "smoke" and the "locusts" came, was in the possession of the "star" which fell unto the earth. It will be interesting to ascertain who was this star which held the key of the "bottomless pit," and what is meant by the expression "bottomless pit." It is reasonable to infer that this term has reference to the place where the Mohammedan power arose. The Greek word, which is here translated "bottomless pit," is *abussos*, which means "deep, bottomless, profound," and in the connection in which it is used in Rev. 9:1 signifies "a waste, desolate region." Arabia, the place from whence issued hordes of Saracens like locusts, is fittingly described when it is referred to as a "waste, desolate region." Says Gibbon:—

"Arabia is destitute of navigable rivers, which fertilise the soil, and convey its produce to the adjacent regions; the torrents that fall from the hills are imbibed by the thirsty earth; the rare and hardy plants, the tamarind or the acacia, that strike their roots into the clefts of the rocks, are nourished by the dews of the night; a scanty supply of rain is collected in cisterns and aqueducts; the wells and springs are the secret treasure of the desert; and the pilgrim of Mecca, after many a dry and sultry march, is disgusted by the taste of the waters, which have rolled over a bed of sulphur or salt. Such is the general and genuine picture of the climate of Arabia."—Gibbon," Chap. 50, par. 2.

Mohammedanism originated in "the bottomless pit," and as soon as the way was opened it spread its blighting influence over the eastern empire "as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Verse 2. How truly does this symbolic language set forth the nature of the delusive doctrines of the religion of Mahomet. Compared with Christianity, the light of the world, Mohammedanism is "a smoke out of the pit."

Let us now ascertain who was the restraining power which held "the key of the bottomless pit." At the sounding of the "fifth trumpet" John saw "a star fall from heaven unto the earth; and to him was given the key of the bottomless pit." Verse 1. Who was this star? Evidently it must be some one who had sufficient power to hold Mohammedanism in check.

Persia's Rise and Fall.

To the north and east of Arabia there was a mighty power which had gradually absorbed almost the whole of the Roman possessions in Asia and Africa, and which even drew from the emperor at Constantinople a large

annual tribute. This power was Persia. A brief outline of the development of this power may help us to a correct understanding of the scripture we are endeavouring to interpret. After the death of Alexander, 323 B.C., his vast territories were divided by his generals, and Persia fell to the lot of Seleucus Nicator. The dynasty founded by this Grecian general continued from 312 to 248 B.C., when it was succeeded by the Arsacidae, who founded the Parthian kingdom. For upwards of five centuries this dynasty survived, during which time it acquired great extent and power. About 226 A.D. the Arsacidaean dynasty was overthrown, and was succeeded by the Sassanian, and from this time forward the ancient name of Persia takes the place of Parthia in history. This dynasty lasted from 226 till 641, the greater portion of this period being characterised by wars with Rome. Under the brilliant reign of Khosru Nusherman, 531 to 579, the kingdom grew very powerful, and exerted its influence over a large portion of the world. In a war with Justinian (533), Khosru demanded as the price of peace an annual tribute of 40,000 pieces of gold. In 591 Khosru II., grandson of the last-mentioned monarch, and the most powerful of all the Persian rulers, came to the throne. By successful conquests he extended the boundaries of his empire from Chalcedon in Asia Minor southward to Ethiopia and Yemen. With these facts in mind a glance at the map of Asia will be sufficient to see how Khosru II. held the key of Arabia, for he possessed all the territory surrounding it.

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as an apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Khosru.'" "At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment."

The fall of Khosru is but another illustration of the rapidity with which a man can descend from the highest pinnacle of power to actual oblivion. Heraclius, the emperor of Eastern Rome, who was under the necessity of paying an enormous tribute to Khosru, determined to make a bold effort to rid himself of his burden. He gathered a large army, and succeeded in penetrating to the heart of Persia. In the battle of Nineveh the greater part of the Persian army was cut to pieces, but, although victorious, Heraclius was not strengthened by this effort. Mohammed is said to have observed with secret joy the Persians and the Romans exhausting their power by mutual destruction. Khosru lost all the territories he had gained by conquest, and his own son imprisoned and murdered him on February 28, 628. The "star fell from heaven unto the earth," and by his fall the Mohammedans were released from the "abussos," Arabia. The following year marks the commencement of the first war between the Roman Empire and the Mohammedans.

Mohammedan Policy Foreshadowed.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Verse 4. Mahomet died June 7, A.D. 632, and he was immediately succeeded by Abubeker, who entered vigorously upon the

work of spreading the pestilential influence of Mohammedanism. Assembling his army he addressed them as follows:—

"Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise. Avoid injustice and oppression, consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battle of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor burn their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedan or pay tribute."—"Decline and Fall of the Roman Empire," Chap. 51, par. 10.

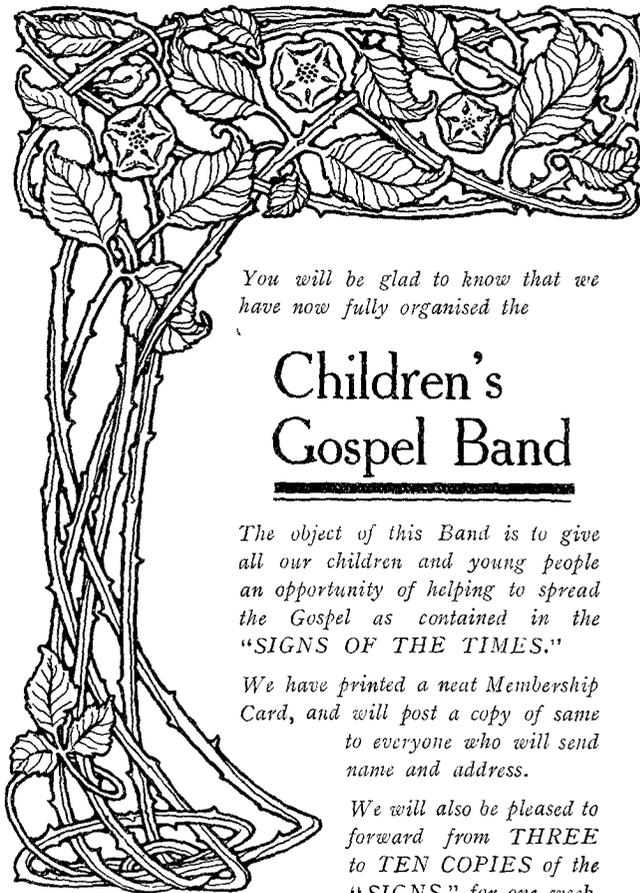
Concerning this remarkable address it has been well said: "In the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he (Abubeker) repeated the words which it was foretold in the Revelation of Jesus Christ he would say."

The Saracens rapidly pushed their conquests in every direction, destroying thousands of Christian churches, and erecting in their places Mohammedan mosques. Within one hundred years they extended their influence over the territory between India and the Atlantic Ocean, and the Arabian language became "the popular idiom in all the provinces to the westward of the Tigris." Although their power was exerted over such a wide extent of territory, they had no regularly organised central government. "Each tribe, under its own chief, was independent of all the others, and came and went as it pleased." For more than six centuries this condition of affairs continued to exist, but the scripture pointed out that this power would have a king. Verse 11. This was not fulfilled until near the close of the thirteenth century, when "Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

The subsequent history of the Ottoman empire, as outlined in the fifth and sixth trumpets, will (D.V) be dealt with in our next issue.

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets," and "expounded unto them in all the Scriptures the things concerning Himself." But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new, does not really possess the old. For him it loses its vital power, and becomes but a lifeless form.—Mrs. E. G. White.

Children!



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GENERAL ARTICLES

FROM OUR CONTRIBUTORS

"Surely He Hath Borne Our Griefs."

Christ's heart was wrung for me, if mine is sore ;
 And if my feet are weary,
 His have bled ;
 He had no place wherein to lay His head ;
 If I am burdened, He was burdened more,
 The cup I drink, He drank of long before,
 He felt the unuttered anguish which I dread ;
 He hungered who the hungry thousands fed,
 And thirsted who the world's refreshment bore.
 If grief be such a looking-glass as shows
 Christ's face and man's in some sort made alike,
 Then grief is pleasure with a subtle taste ;
 Wherefore should any fret or faint or haste ?
 Grief is not grievous to a soul that knows
 Christ comes—and listens for that hour to strike.
 —Christina Rossetti.

"With Power and Great Glory."

By Mrs. E. G. White.

Christ's second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, "King of kings and Lord of lords."

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and His feet. For three hours He hung on the cross, while His enemies said tauntingly, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity.

Christ's glory did not appear when He was upon this earth. He was then a man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the

mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.

Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unflinchingly, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand—the opening of endless day to the righteous, the settling down of eternal night to the wicked.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home.

Oneness, or Order in the Church.

By D. H. Kress, M.D.

Anciently, when God selected men to certain positions of responsibility, or men were sent out by Him as missionaries, or to do important work, He recognised His church, and operated through it. To the church He said: "Separate Me Barnabas and Saul to the work whereunto I have called them, and when they [the representative men] had fasted and prayed, and had laid their hands on them, they sent them away."

When Cornelius, "a devout man, one that feared God with all his house, which gave much alms, and prayed to God alway," prayed for guidance, the Lord sent His angel, and directed him to his church (Peter being a representative), saying: "He shall tell thee what thou oughtest to do." The same angel that directed him to Peter could have told him all Peter was able to tell; but God desires His people to be a unit, and to recognise their dependence one upon the other, so that not one of the members will say to any other, or the whole, "I have no need of thee;" or, "I will go ahead and do my best separate from the body." Such a member is out of joint, no matter how conscientious or sincere he may be, and can do but little real good until restored to the body.

Saul also was sincere, for he "lived in all good conscience before God and man." Yet he breathed out threatenings and slaughter against the disciples of the

Lord. Because he was sincere, God appeared to him, and arrested him in his work, saying: "Saul, Saul, why persecutest Thou Me?" He did not know he was persecuting God. He thought he was fighting the Lord's battles. The Lord said: "It is hard for thee to kick against the pricks." Then he said: "Lord, what wilt Thou have me to do?" The Lord could have told him just what to do, but there was something more important to do first. This member before it could become a working member, must be first put in joint, or brought into unity with the body. God does not send out independent missionaries, when He has an organised body to send them. Saul was directed to the men he despised to ascertain his duty. The Lord said: "Arise, and go into the city, and it shall be told thee what thou must do." God is a God of order, not of confusion. In Him all things hold together. God never designs a member to move independent of the body.

It was not until Saul came to the church acknowledged by God at that time as His church, that the scales fell from his eyes, and duty's path was made plain to him. From that time he became a co-worker with the men he before despised and persecuted. This narrative contains a valuable lesson for all. There are many independent ones in these days who may have said, "Lord, what wouldst Thou have me to do," but are unwilling to go to the church to learn what God would have them do. They take matters into their own hands, then because they have a hard time of it they think the difficulty exists in the other members, or the body. This is not the case, however. As long as the member is out of joint with the body pain will be experienced when attempting to use it. The only remedy is to place it in joint. Then there will exist no friction, and we shall know by experience that God's ways of conducting His work are ways of pleasantness. It is the way of the transgressor that is hard. Less dependence in one's infallibility will lead to a recognition and appreciation of God's plan, and will lead to harmony of action, and fulfil the prayer of the Saviour, "That they may be one."

Do We Believe It?

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

Praise the Lord for so many that do. It is for their encouragement we purpose by grace to look again at some of the examples of "effectual fervent prayer" left on record, that our faith may be strengthened and our hope consistent with our profession.

Let us attentively consider the words. "The effectual"—successful in producing the desired effect. "Fervent prayer"—heated, ardent, zealous. Just what the Laodicean church lacked, and we all lack the fire of love until the Lord applies the remedy, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. 3:14-20.

Then in our affliction the effectual fervent prayer is called forth, and we realise it was good for us to be afflicted, and tell what the Lord hath done for us, and our faith and hope is enlarged concerning the "All things possible with God."

"The effectual fervent prayer of a righteous man." We may well pause a moment and consider Him who is

our righteousness, not by works of righteousness which we have done. Rom. 8:1-11. But, said Jesus, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Line upon line, precept upon precept; here a little, and there a little; step by step the Lord will guide into all truth such as seek Him with all their heart, yea, more, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 5:6), "hearkening to the voice of His word."

"The effectual fervent prayer of a righteous man availeth much." Have we not felt at times inwardly rebuked because we have not prayed for others and the cause of God throughout the world as we should? Was not this the reason, the fire of love was low? Thus great loss was sustained to one's own spiritual interest in that portion and privilege allotted here and eternal reward hereafter.

Blotted Out as a Cloud.

I have seen in the morning sky a thick cloud barring the gates of the sunrise. It seemed like a wall, and dark and strong as the solid hills. But, lo, the sun arose and smote upon it, and the dark masses were touched on the edge to silvery brightness, and they broke asunder in woolly flakes, as the sun's rays fell on them, till they faded and vanished from sight in the deep blue sky.

The thick cloud was no more. I beheld only the sun in his summer might, and the glory of his morning splendour. And never amid all the clouds that drift across the sky, can that cloud appear again. It has vanished for ever and for ever, and no eye can again behold it.

Though darkest clouds may obscure the sun, we shall see him again. Though the stars fade at the dawn, we shall see them again when the evening comes. And the comet, which shines for a few nights in our sky and then departs into far-off space, will return when many a year has come and gone, and men will say it is the same comet that was seen before.

But that cloud never, while the light shines on this world, will come again. Never will man or angel be able to say it is the same cloud that once was seen before. No; its particles are scattered. They descend in the dews; they fall in the rains; they flow in the streams; they dash in the waves; they freeze in the icebergs. They are scattered to all the winds of heaven, and never more as that same cloud can they appear again.

Think how completely it has been blotted out, at once and for ever.

And thus it is that God blots out sin, as completely and as fully.

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." It is God who does this, and He alone. You cannot blot out the smallest cloud in all the sky; no more can you blot out the smallest sin in your life. But God can blot out all your sin, and He does it as freely as the sun disperses the cloud in the sky.—"Friendly Greeting Leaflets."

"That international peace, which is the fruit of moral forces, is dearer than that which is predicated upon mere might."

Who Were the Giants?

By P. G. Stanley.

"And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:33.

Here we have the opposite extremes in society. Giants stand for all that is strong, effective, and heroic. There were but two of these. Grasshoppers stand for that which is small, insignificant, and helpless. There were ten of these. The estimation we put upon ourselves is the standard by which others will judge us. We never rise above our own estimation in the measurement of others. These ten felt themselves to be little, and others thought as they did.

Giants are determined not by size, but by spirit. We are told by scholars that the word translated "giant" means fallen one. These sons of Anak were large physically, but very small in the spirit of heroism. They retained their physical size, but lost the spirit of bravery and the element of manhood. Saul was a physical giant, but in bravery a mere grasshopper compared with the youthful David. Zaccheus was small of stature, but was brave enough to stand the jeers of the crowd while he ran before and climbed into a sycamore tree that he might see Jesus. A mechanic is not known by the size and number of his tools, but by the use he makes of them. A distinguished artist was once asked how he mixed his paints, and he replied: "I mix them with my brains, sir." It is the spirit, and not flesh, that makes the real giant.

Each of these spies saw a reflection of himself in reverse order. The ten were grasshoppers in mind and saw grasshoppers that appeared like giants. The two were giants in spirit, and saw giants that appeared to them like grasshoppers. Saul's army saw nothing but that big, stalking Goliath as he defied the armies of the living God. David saw nothing but the living God, whom Goliath had defied. Caleb and Joshua, the real giants, said, Let us go up. Let us risk our all for the cause we represent.

The characters that have been worthy of remembrance have been those that risked life and property for the cause for which they stood. They did not ask about consequences, but inquired about duty. They never said, What will be the result? but, What is right? Cowardice says, Is it safe? Expediency, Is it politic? Vanity, Is it popular? Selfishness, Will it pay? Conscience, Is it right? John the Baptist, the hero of the wilderness, said, Is it right for Herod to have his brother Philip's wife? When it was settled in his mind that it was not, then he said to the king, "It is unlawful for thee to have her;" and when John was beheaded, a giant fell worthy of the name.

Men with unfavourable surroundings have become great giants in the moral, political, and commercial world, while men who have started as giants have become the merest grasshoppers, and died without mourning or remembrance. Who can tell the strength of Samson? Great bunches of muscles and sinews of steel stood out like cords on his arms. But he laid his head in the lap of Delilah, and was shorn of his strength. He became a veritable grasshopper in the clutches of his

foes. Joseph went into Egypt in chains, destitute of strength and without influence, but, by living a life of purity and association with his God, he became a giant that the whole world feared and honoured.

Sabbath in the New Testament.

By M. C. Wilcox.

One of the arguments against the Sabbath of Jehovah is that it is not commanded in the New Testament. But what has that to do with it. Neither is it there abrogated. A law is in force till it is repealed in the same public manner as it was enacted. There is no prohibition of image-worship in the New Testament; and where is the third commandment enjoined? That argument which would prove that the Sabbath was abrogated would prove that every one of the ten commandments are no longer binding.

The New Testament is not a book of laws. Jesus gave many injunctions, but they were the mere developing of principles found in the decalogue, the magnifying of the law, a work which the prophet declared Christ would do. Isa. 42:21. The New Testament everywhere endorses the decalogue, everywhere appeals to it as authority, honours it, and shows its far-reaching breadth and depth. The New Testament is but a record of the unfolding of the gospel of God. It shows the verity of the reality to which prophecy, type, and symbol pointed. It marks the cessation of all ceremonies which pointed forward to Christ's sacrifice, resurrection, and priesthood, showing that they have all been met in the Lamb of God, the Light and Life of the world, our great High Priest. It also marks the beginning of those rites and ceremonies which point backward to the death of our Lord and forward to His coming. The change in passing from the Old Testament to the New is the mere change of rites and ceremonies which mark the progress of God's plan in the gospel of Christ.

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World-Wide Field

Korean Sketches. -- Korean Houses.

By F. W. Field.

The average Korean dwelling is among the humblest on earth. Only among savage and barbarous peoples are the houses so poor as in this "land of the morning calm." Let me describe the construction of such a dwelling. A framework of small timbers is first erected, then the walls are completed by filling in between the upright timbers with mud, or with stones laid in mud. These walls are made smooth by being plastered with mud inside and outside. A thatch of millet straw, reeds, or like material completes the roof. Inside, the spaces between the rafters are plastered with mud, and this answers for ceiling. The windows, and sometimes the doors, are of lattice-work, covered with white paper to admit the light, and are usually located in the front of the house only. There is no other provision made for ventilation.

The floors deserve a detailed description, for thereby the heating of the house is understood. In all the rooms except the kitchen, parallel walls of stones and mud about a foot high, are built upon the ground. The spaces between these walls are then bridged over with flat stones, and the whole levelled up with a layer of mud. Thus these spaces under the floors are like so many flues, and are connected with the earthen stove or fireplace in the kitchen. The hot air and smoke traverse these flues, and finally reach the chimney, which is usually placed near one corner of the house. Often the chimney is only a foot or two high, and the smoke blackens the wall of the house; sometimes it is six or eight feet high, topped out with a roll of cane matting, its mud sides thatched with straw to keep the rain from dissolving them.

This arrangement for heating seems to be quite effective, but is said to be very expensive. The common fuel is the small branches of pine and other trees, dried with the leaves on, and is gathered from the scrubby trees which grow upon the otherwise barren hills and mountains. These pines look as if the people had got the start of them; for they are kept cut back almost to the ground, to furnish fuel.

The cottage in which I am sitting as I write this sketch, is in a little country village in western Korea. It is about fourteen feet wide and thirty feet long. The kitchen is at one end, and occupies about one-third of the whole length. The remainder is divided into two equal rooms by only a partial partition. The main timbers of the frame are crooked and unhewn. The rafters are poles about as thick as a man's arm. The walls are scarcely six feet high next to the eaves, and I can easily reach the ridge-pole with my fingers while standing erect. The earthen floors are covered with cane and reed mats, upon which the inmates sit.

The newcomer is liable to conclude that the simplicity of Korean houses is due to the poverty of the people;

and, doubtless, there is some truth in this. But those who are well informed affirm that even people of means dare not show their wealth by erecting decent dwellings; for to do so would be to expose themselves to the extortion of dishonest government officials. Government positions are sought for the express purpose of enriching the officials at the expense of the people. It is largely this corrupt condition of the government that makes Korea such an easy prey to her grasping neighbours.

But this very poverty and oppression of the people render many of them all the more ready to receive the good news of salvation, and to prepare for the life to come, where they will exchange their rude dwellings for "a house not made with hands, eternal in the heavens."

Chili and Peru.

A recent letter from our missionary in Peru, Mr. H. F. Ketting, written in Chili, speaks of the progress his work is making among the Catholics:—

"I am now down on the frontier of Chili, in the south, holding quarterly meetings and visiting scattered ones. It is about fifteen months since I was in this part, and they felt as though they had been quite left alone. They are, nevertheless, firm. I baptised five new ones, all converted Catholics. In fact, out of fifty-seven that I have baptised in Chili and Peru, about eighty-five per cent. were Catholics converted by the message. A very small proportion were converted from Protestant churches. There are fifteen or twenty more asking for baptism. Notwithstanding our lack of workers in the past year, the Lord has blessed our work."

Shadi's Prayer.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night when he was six years old, she said to him: "Now pray a little prayer of your own."

And Shadi's prayer was this: "Make me what you were like when you were six years old."—"Child's Gem."

It is announced that every African tribe from the mouth of the Kongo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language.

While the Russian war-ships were passing through the Suez Canal, B. F. B. S. colporteurs were allowed on board, and during one day and one night sold to the sailors seven hundred copies of the Scriptures.

The latest news from Turkey brings us word that the brethren who were imprisoned some months ago for preaching the gospel are still confined, awaiting the pleasure of the authorities. Missionaries of other denominations, who know the character of Turkish officials, believe that nothing but the power of money will give these five brethren freedom. When Peter was cast into prison by Herod, "prayer was made without ceasing of the church unto God for him," and God delivered him. Should we not remember these brethren before the throne of grace, that in God's good time they may be released?

HOME AND HEALTH

My Will, My Way!

By R. Hare.

I heard the Saviour calling, "Come, and work to-day
The fields are white for harvest-time,
Who'll bear the ripened sheaves away?"
I answered, "Here am I, send me, O Lord,
A willing herald of Thy word."
He whispered,—“Wait, and pray.”

I longed for quietness, sweet quietness, and rest—
He pointed to the crowded mart,
Where hurrying throngs together pressed;
Then whispered low, "Sad hearts are passing here,
That wait some words of holy cheer;
Fear not, My will is best."

I sought obscurity, with inward hope to hide,
From strife of tongues. He pointed far
To where an angry, restless tide
All clamorous rolled. Then whispered, "Do not shrink,
The cup of bitterness I give to drink
Will save from selfish pride."

I loved the restfulness of shaded wood and dew,—
He pointed heath-ward, where the sand
Cast mocking mirage on the view;
And shadeless regions, waterless and drear,
With parching fields and leaves all sear,
A gloomy prospect threw.

Then to Gethsemane He gently led the way,
Though Calvary waited just beyond,
And on the cold sod knelt to pray.
I saw that kneeling form of love divine,
Then learned to say, "Thy will, not mine,"—
"Thy will, O Lord, Thy way."

Do You Want Oiling?

An old Quaker was once visited by a garrulous neighbour who complained that he had the worst servants in the world, and everybody seemed to conspire to make him miserable.

"My dear friend," said the Quaker, "let me advise you to oil yourself a little."

"What do you mean?" said the irritated old gentleman.

"Well," said the Quaker, "I had a door in my house some time ago that was always creaking, and I found that everybody avoided it; and, although it was the nearest way to most of the rooms, yet they went round some other way. So I just got some oil, and after a few applications it opened and shut without a creak or a jar, and now everybody just goes to that door, and uses the old passage. Just oil yourself a little with the oil of kindness. Occasionally praise your servants for something they do well. Encourage your children more than you scold them, and you will be surprised to find that a little sunshine will wear out a lot of fog, and a little honey is better than a great deal of vinegar. Be courteous."—Selected.

Blessings that Compensate.

This pathetic little story of a blind girl is told by Ian Maclaren:—

"If I dinna see"—and she spoke as if this were a matter of doubt, and she was making a concession for argument's sake—there's naeboddy in the glen can hear like me. There's no footsteps of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me,—the roses and the carnations and the bonny moss-rose,—and I judge that the oat-cake and the milk taste the richer because I dinna see them. No, na, ye're no to think that I've been ill-treated by my God, for if He didn't give me ae thing He gave me mony things instead.

"And, mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith might ha' failed. I've lost nothing; my life has been all getting."—Selected.

A Famous Russian.

The vegetarian principles of the greatest of the Russians, Count Leo Tolstoy, are well known. Another eminent Russian, the well-known sculptor, Prince Troubetskoi, who recently visited Paris, is even more stringent in the matter of diet, and considers meat-eaters as little better than cannibals. He tabooes every kind of animal food, including eggs and milk, and lives on salads, fruits, and bread. At his home in St. Petersburg he keeps a number of animals, including a bear, two wolves, and nine dogs, none of which are flesh eaters.

If all Russians, like Tolstoy and Troubetskoi, subsisted upon a natural diet, it is possible that some recent history would read differently. It is quite clear to all thinking people that the Japanese are superior in endurance, as well as alertness and tactics, to their antagonists. We shall hear no more of the antiquated argument that meat-eating is necessary to develop fighting quality in a nation. The Japanese, it must be admitted, are on record as the greatest warriors of all time.—Selected.

"A young man entered a business house the other day, and meeting the proprietor, said: 'The old man told me this morning that he thought I could get a position in your store.' Looking him square in the face, the business man said, 'If I had a thousand positions that I wanted filled, I wouldn't give one of them to a young man who speaks of his father as the old man.'"

Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves and also for others is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labour and adversity, and to do their whole duty before God and to man. Surely, she who can thus train her sons and daughters, is thrice fortunate among women.—President Roosevelt.



Then!

"When every little hand
Shall sow the gospel seed,
And every little heart
Shall pray for those in need,
When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom as the rose."



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

Chapter XXIII.



TOM had been planning for days to give us a real Christmas surprise.

In the middle of the room was a young gum tree set in a tub of soil, and all manner of pretty things were hanging from its branches.

It was a real good Christmas tree, and no mistake.

"Hurrah for Christmas!" shouted Tom, as he laughed at my look of surprise.

"Now, then, Uncle Ben," said he, "*pick the fruit.*"

Well, my little friends, it is surprising what a lot of good "fruit" there was on Tom's tree.

"Here's a neat little parcel for Mary," said I, "and here's one for Uncle Robert."

"And here's a big package of flower seeds for Mary, too," cried Tom.

"Here's one for Tom," said my brother Robert, handing down a square parcel.

"No, uncle, it can't be for me, that I'm sure," said Tom, confidently.

Tom thought that he had kept the preparation of his tree quite a secret; but my brother Robert found out what he and Mary were up to, and thought he also would like to put some "fruit" on the tree.

That was how Tom and Mary were not forgotten.

"Oh, uncle," cried Tom, "hurrah! Just what I wanted," and Tom held up a pretty volume entitled, "In the Old Digging Days."

"That's from you, Uncle Robert, I *know*," he said. "I'll keep it as long as I live, to remind me of the jolly stories you have told me about the old diggers."

While Tom was looking at his book, I slipped a parcel out of my pocket, and said:—

"Here's something else for Master Tom."

"Oh, Uncle Ben," he said, "what *have* you been doing with my tree?"

We all laughed at the boy's puzzled face as he opened his second parcel.

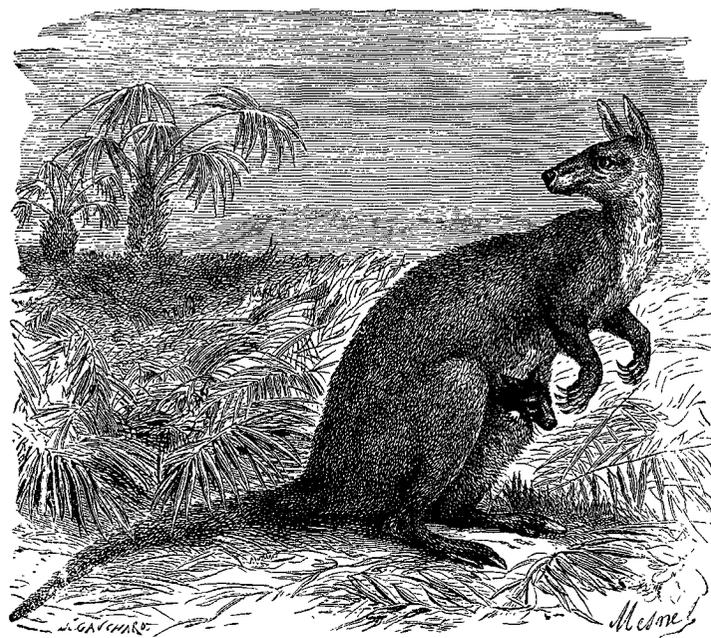
This was a pretty little book called "True Gold" that I had bought for the boy when I was in town last.

As I saw the tears in his eyes and his happy face as he read a little note I had written on the front page I knew that the book would be read and treasured.

"Thank you, Uncle Ben," he said, "I'll keep *t* is as long as I live, too, and will try not to forget all your good talks about the "true gold."

"Why, Mary, my girl," said Robert, opening his parcel, "this is the cosiest pair of slippers I ever had in my life. You must have made these when I was asleep."

"Here's something for Uncle Ben," shouted Tom, com-



"A Real Australian Native."

ing round to my side of the tree, and pointing up to a peculiar-looking parcel.

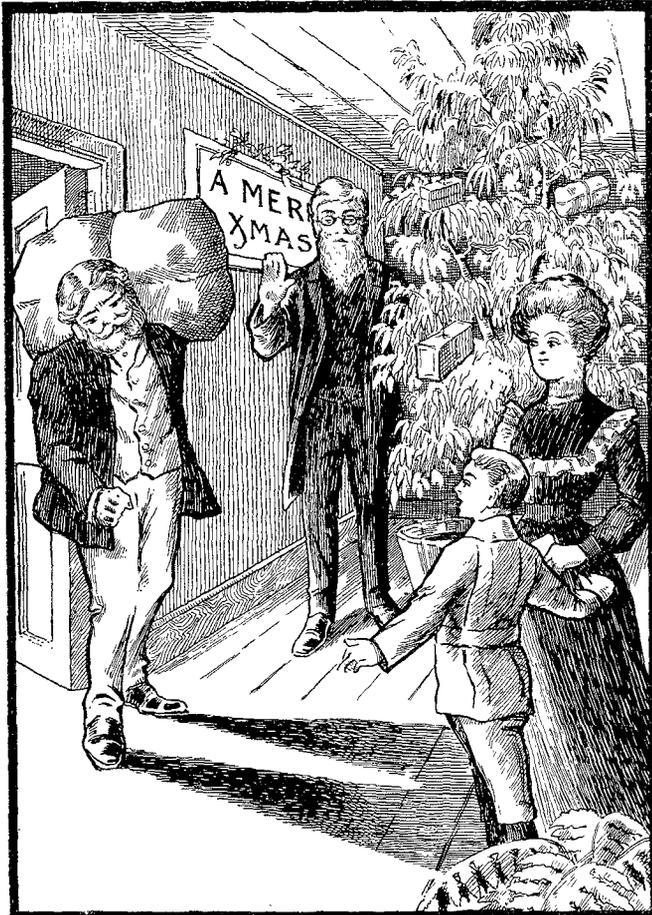
"And here's something else for Uncle Ben," laughed Mary, handing me a little flat parcel.

"And here is something else for Uncle Ben," said Robert, who had gone out of the room a moment before, and now came in with a big bundle in his arms.

And what do you suppose it was, boys and girls?

Why he had bought me a great, warm 'possum rug, one of the nicest I ever saw. It was a beauty, I can tell you.

"That will make you think of Australia, Ben," said



"Here's Something else for Uncle Ben"

he. "There's nothing like a 'possum rug to warm your heart."

Well, my little friends, I was surprised to be sure. Two of my parcels had Australian curios that I wanted very much, and the little flat packet contained pencil

sketches that Tom had made of "Uncle Ben's gold mine," and of a real Australian native.

This pleased me very much indeed, for I could see that the boy had put a lot of time and trouble into the little drawing, and really it was very well done.

"Why, Tom," said I, "you surprise me. I didn't know you were such a good artist. You're getting along fine."

"Mary has been giving me lessons, Uncle Ben," he answered, "isn't she a jolly girl!"

Well, my little friends, you can see, I am sure, that we had a very merry Christmas indeed. In fact, I think I never spent a happier day.

"Why, here's something else for Tom!" said Mary, handing him a letter which was hanging on one of the branches.

"Read it out, my boy," said Robert, "perhaps it's from Santa Claus."

Tom opened his letter and read, his face getting rosier and happier as he went along. This is what it said:—

"Dear Tom,—

"You are invited to be present at a New Year's party, to be held at the farm of Mr. Robert Brown on New Year's Day, at which the Sabbath-school boys will be present. Tea on the table at 8 o'clock in the old barn.

"Yours very sincerely,

"Frank Hope."

Well, my little friends, it would have done you good to have seen Tom's delight.

"My word, my boy," said I, "it seems as if you are going to start out with a 'happy new year' as well as having a merry Christmas."

UNCLE BEN.

Uncle Ben's Letter Box.

This week we have a note from a little friend in St. Lawrence, Queensland:—

Dear Uncle Ben,—I write these few lines to tell you that I am very fond of reading the Children's Department in the "Signs." Mother has taken the "Signs" for years and could not do without it. There is no Sabbath School here, so mother is our teacher. We learn the lesson in our "Little Friend." Mother reads "Uncle Ben's Gold Mine" and teaches us the Bible. I got "Uncle Ben's Cobblestones" and I like it very much. Mother gave me a Bible, and I am reading it at night and on the Sabbath. I hope to find the "true gold." I am thirteen years old, and hope to meet Uncle Ben on the earth made new. I remain your loving friend,

ETHEL AMY SCHNEIDER.

And you will find it, Ethel, I am sure; for the good old Book says "Those that seek Me early shall find Me." Jesus is the "true gold," and if we look with pure hearts, we will find Him everywhere. You must have a good mother, to be sure. I hope you are a helpful, sunny little girl all the day long.

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The Roosevelt Irrigation Dam to be constructed in Salt River Valley, Arizona, is to be one of the largest dams in the world. It will cost £220,000. In addition to overflowing about 350,000 acres of land, it will supply water-power for hundreds of places throughout the Territory.

We have received from the Review and Herald Publishing Association, Washington, D.C., a copy of the Year Book of the Seventh-day Adventist denomination for 1905. By all who desire authentic information concerning the rise and progress of this denomination this book will be found invaluable, a short historical summary of the growth of this people and development of the various phases of this work being a most interesting feature. The question so frequently raised, "What do Seventh-day Adventists teach?" is answered by the publication of twenty-eight fundamental principles, which summarise the leading tenets of the third angel's message. The Year Book also contains a directory of all the Conferences and institutions throughout the world, and a large amount of statistical information. It contains nearly 200 pages, and is published at 1/- per copy.

Power of a New Sun Motor.

A Portuguese inventor and scientist has constructed a sun motor, by which he has found that there is no substance, not even asbestos, that will not fuse in his wonderful furnace, into which the concentrated rays are thrown by the aid of over six thousand mirrors. Manganese, also, which is the hardest known substance to melt, runs almost like water, when this heat is applied to it. Iron, instead of melting and running in a liquid state, as it does in a blast furnace, shrivels and becomes like pasteboard burned in the fire.

The inventor believes he has demonstrated that the rays from the sun are electrical, and that the new motor has opened a

window in nature's workhouse which has been closed up to this time. In chemistry especially the machine has possibilities calculated to lead to important results, while in the field of astronomy much will be attained. By means of special appliances the power from the sun may be applied to the soil in such a way as to increase the fertility.

The inventor is confident that he will be able to displace steam with his motor in countries like those of South America, the Sahara Desert, California, and certain parts of Texas, where the sun shines nearly all the time.

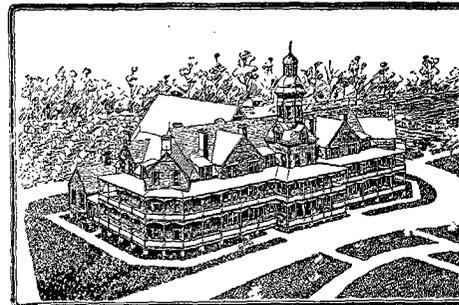
The rays are caught in a great, shield-shaped contrivance of mirrors. This is so regulated by a delicate clock-work mechanism that it always faces the sun. Directly in front of the reflector is the sun furnace, or retort, lined with fire-brick, which gathers the concentrated rays with intense heat. Even the fire-bricks are unable to withstand the terrific power for any great length of time. The temperature of the furnace is higher than any ever recorded by man.—"Young People's Weekly."

Obituary

CLEAL.—Died at Leederville, West Australia, May 1, 1905, of heart failure, Sister Priscella Cleal. She was born in Somersetshire, Eng., in 1833, making her 72 years old at the time of her death. Sister Cleal at the early age of nine years gave her heart to the Lord, and when the truth was preached eighteen years ago in New Zealand by Pastor Daniells, she was one of the first to accept it. Since that time she has laboured earnestly to spread a knowledge of the same to the world. She spent three years in the canvassing work in New Zealand, three years in Victoria, and seven years in West Australia. Sister Cleal loved the truth with all her heart, and always loved to speak of her hope and peace she found in Jesus. We laid her to rest with the bright hope that when Jesus calls His saints from mother earth, she will rise to meet Him in the air. "Blessed are the dead, which die in the Lord from henceforth, that they may rest from their labours, and their works do follow them."

L. V. Finster.

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Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14, 16 and 18 Best St., Nth Fitzroy, and registered as a newspaper in Victoria.