

Signs of the Times



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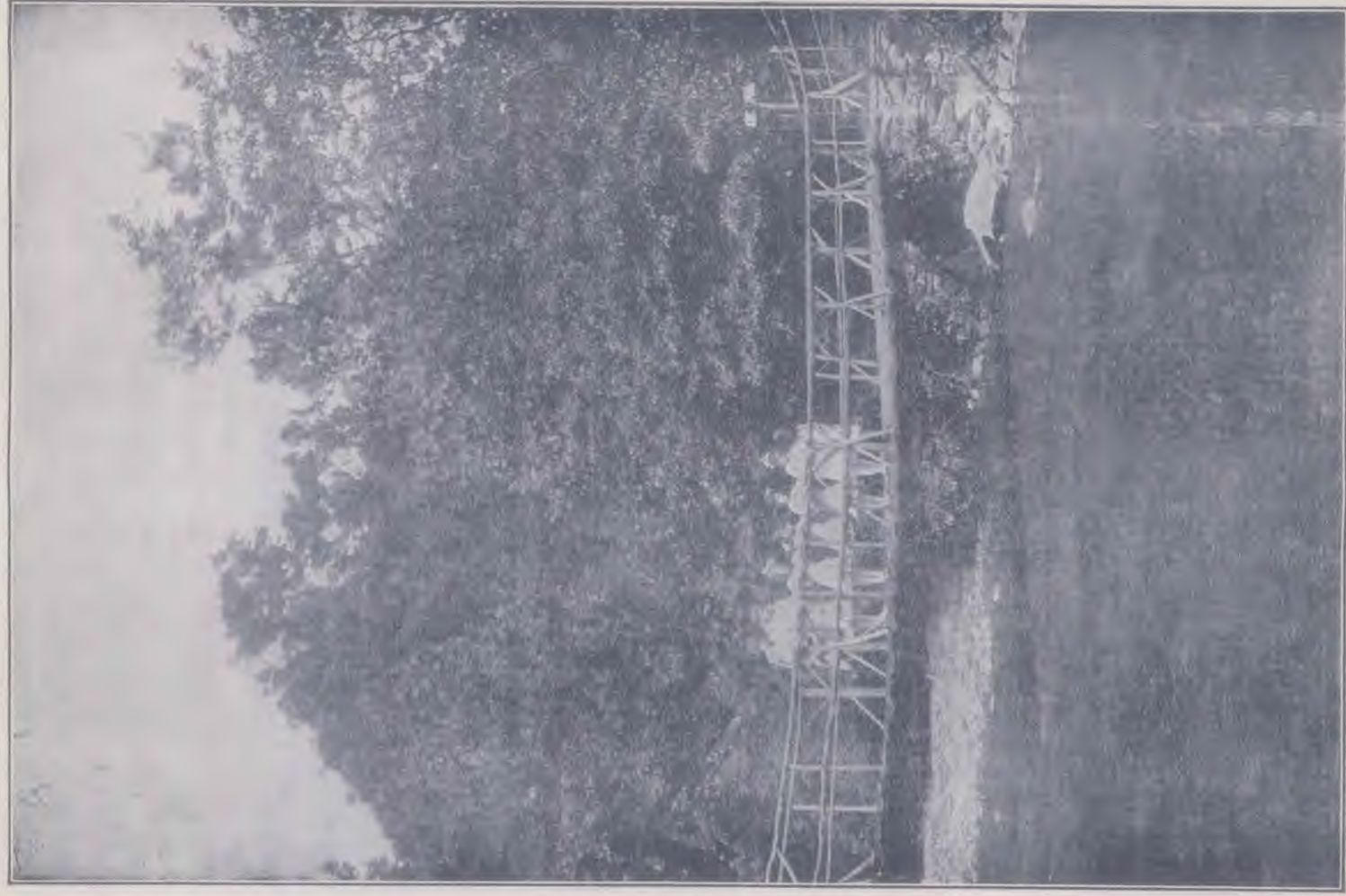
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WATCHING THE MINNOWS

GENERAL ARTICLES

Hearts Failing for Fear

Conditions on Sea and Land Are Portentous—Turbulence and Strife Cause Well Founded Anxiety

BY CALVIN P. BOLLMAN

IN giving an account of the several signs foretold by our Saviour, Luke supplies some details passed over by Matthew. For instance, after making mention of the phenomena in the sun and the moon and the stars, Luke adds, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear,

In the last 1,700 years before Christ, there were only 58 recorded earthquakes, or an average of one in 29 years. During the first 900 years of the Christian era, there were 198 recorded earthquakes, an average of one in about four years. During the next 600 years, there was an average of nearly one earthquake each year; while for the next 300



CITY HALL, SAN FRANCISCO, AFTER EARTHQUAKE AND FIRE

and for looking after those things which are coming on the earth." Luke 21: 25, 26.

More Frequent and Violent

We need only mention the well known and alarming increase, within the last hundred years, of tornadoes, tidal waves, volcanic eruptions, and earthquakes. These have increased not only in frequency, but in violence as well.

years—that is, from 1500 A. D. to 1800 A. D.—there are records of 2,804 earthquakes, or an average of over nine a year. And all these were recorded before the invention of the seismograph, so that they were all shocks of considerable severity, though not all were what are known as destructive earthquakes.

Who but God Could Have Known?

But according to the "scientific" theory fo

the earth, instead of increasing, earthquakes ought to be far less frequent than formerly. Who but our Lord could have known, in His day, that before the end there would be a marked and alarming increase of these little-understood disturbances?

Probably the most destructive single earthquake was that of Lisbon, in 1755, when 99,000 lives were destroyed in a few moments of time by the earthquake and by the tidal wave that followed it. Yet there have been quite a number since that time whose victims were numbered by thousands, and some even by tens of thousands.

In the earthquake and volcanic eruption of Mount Pelee, May 12, 1902, 30,000 lives were snuffed out in a moment of time by the explosion of gases which, issuing from the volcano, overspread the city of St. Pierre, enveloping in flame and instantly destroying every living thing, not only in the city, but for some distance beyond its confines.

Appear Where Before Unknown

With the increase of earthquakes, there has been a corresponding increase in the number and destructiveness of tidal waves. Among the most notable, because the most destructive, of these, was the one

that followed upon the heels of the Lisbon earthquake, and by which a large part of the destruction was wrought upon that occasion; and also the great tidal wave caused by the earthquake and volcano in the Strait of Sunda, August 26 and 27, 1883, when the island of Krakatau was blown to dust, and all low-lying islands for many miles in every direction were swept by a mighty wall of water many feet in height and of almost irresistible power.

It will be necessary merely to mention the great frequency of tornadoes, popularly called cyclones. Only a generation ago these were almost unknown in this country. Now, however, they are quite common, even in

sections regarded as wholly exempt from them a few years since.

Wars, Riots, and Pestilence

But perhaps the most significant sign of our times is the strife and commotion, not of the elements, but in society and among nations. Truly men's hearts are to-day "failing them for fear, and for looking after those things which are coming on the earth." Strikes and riots render life and property unsafe in many places; murders, robberies, and other crimes of violence are frightfully common; while a large part of the world is to-day engaged in the most destructive and widespread war ever known.

Not only is this war terrible because of



"Men's hearts failing for fear and for looking after those things which are coming upon the earth."

improved engines of destruction, but it is rendered more terrible than any war of past ages because it is fought not only upon land and sea, but under the sea and in the air. What is or can be more awful than the destruction of the lives of non-combatants by means of bombs dropped upon crowded cities from high in the air, or more terrifying than the secret attacks of submarine vessels of war, not only upon other war vessels, but upon merchant ships and even passenger-carrying craft?

And to crown it all, pestilence seems to be following in the wake of the destroying armies, so that with the opening of spring,

disease is almost sure to carry off more victims than even this the most dreadful war of all the ages.

Surely this part of our Lord's great prophecy is being fulfilled most strikingly before our very eyes.

In the Mount With God

The Mighty Power of Prayer—Strength, Success, and Victory in Communing with the Divine Father

By the late MRS E. G. WHITE

"COME up unto Me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in loving-kindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Divine Communion—Then Acts of Power

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Saviour, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angels' promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night of prayer preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

The Greatest Power for Man

We, too, must have times set apart for meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past ex-

perience cannot be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus to-day the very men who most need divine instruction, often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment, decisions may be made that fix one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

The reason why so many are left to themselves in places of temptation is that they do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. Not all your good purposes and good intentions will enable you to withstand evil. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant.

It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labour. Let the heart be continually uplifted in silent petition

for help, for light, for strength, for knowledge. Let every breath be a prayer.

A Shield from Every Stain

As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life—this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

It was through faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties; but the more difficult your position and the heavier your burdens, the more you need Jesus.

Privileges of Public Worship

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.

In ministering to the sick, more than in any merely secular business, success depends on the spirit of consecration and self-sacrifice with which the work is done. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. You should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as your position of trust is more responsible than that of others.

The Life of Power and Action

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples,

that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received through communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

The Mighty Counsellor Beside You

When in trouble, many think they must appeal to some earthly friend, telling him their perplexities, and begging for help. Under trying circumstances, unbelief fills their hearts, and the way seems dark. And



CHRIST IN GETHSEMANE

all the time, there stands beside them the mighty Counsellor of the ages, inviting them to place their confidence in Him. Jesus, the great Burden-bearer, is saying, "Come unto Me, and I will give you rest." Shall we turn from Him to uncertain human beings, who are as dependent upon God as we ourselves are?

You may feel the deficiency of your character, and the smallness of your ability, in comparison with the greatness of the work. But if you had the greatest intellect ever given to man, it would not be sufficient for your work. "Without Me ye can do nothing," says our Lord and Saviour. The result of all we do rests in the hands of God. Whatever may betide, lay hold upon Him with steady, persevering confidence.

Power for the Faint-hearted

In your business, in companionship for leisure hours, and in alliance for life, let all

the associations you form be entered upon with earnest, humble prayer. You will thus show that you honour God, and God will honour you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love.

When we are humble and contrite, we stand where God can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us greater blessings. He will more than fulfil the expectations of those who trust fully in Him. The Lord Jesus knows just what His children need, how much divine power we will appropriate for the blessing of humanity; and He bestows upon us all that we will employ in blessing others and ennobling our own souls.

We must have less trust in what we ourselves can do, and more trust in what the Lord can do for and through us. You are not engaged in your own work; you are doing

the work of God. Surrender your will and way to him. Make not a single reserve, not a single compromise with self. Know what it is to be free in Christ.

The mere hearing of sermons Sabbath after Sabbath, the reading of the Bible through and through, or the explanation of it verse by verse, will not benefit us or those who hear us, unless we bring the truths of the Bible into our individual experience. The understanding, the will, the affections, must be yielded to the control of the word of God. Then, through the work of the Holy Spirit, the precepts of the Word will become the principles of the life.

How to Comprehend and Accomplish

As you ask the Lord to help you, honour your Saviour by believing that you do receive His blessing. All power, all wisdom, are at our command. We have only to ask.

Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted, as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.

Where Is God's Kingdom?

Christ Preached a Divine Kingdom—Does He Tell Where It Is to Be Located?

BY ALLEN MOON

"FROM that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." Matt. 4: 17. This was not a new doctrine, but it was one that could now be preached with new emphasis. The heavenly King had come to earth—the Lamb without blemish, the acceptable Sacrifice, man's Substitute.

Having accomplished His mission, He ascended up on high, to receive the kingdom that had been temporarily usurped by Satan (Micah 4: 9), and to continue the curtailing of the power, and limit the freedom, of the adversary, by casting him out of heaven, preparatory to his final destruction on earth.

The World is the Field

To repeat: Jesus preached, not a new truth, but an old one. It is said, "Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man

which sowed good seed in his field." Matt. 13: 24. This is recognized as the parable of the wheat and the tares; and in the interpretation of this parable, Jesus said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13: 38. From the beginning, the children of the kingdom have been in the world. In other words the Son of man, who sowed the good seed in His field, has in all ages had loyal subjects on earth, in whose hearts He reigned supreme. We read that "Enoch walked with God." Gen. 5: 24. He was a loyal subject of God's kingdom. Also of Noah it is said, "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6: 9. Of Israel it was said, in the inspired parable of Balaam: "He [God] hath not beheld iniquity in Jacob, neither hath He

seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23:21. And again: "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." Num. 24:7. This language was uttered concerning the true Israel of God. The true Israel is composed of men and women in the flesh. Thus the kingdom of heaven is a very literal thing, and not merely a spiritual kingdom.

Israel Forever

When Israel demanded a man to be set over them as king, Samuel said: "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your King." 1 Sam. 12: 12. The Lord regarded Israel as His nation, whether they had over them an earthly ruler or not. The psalmist was inspired to write, "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel His dominion." Ps. 114: 1, 2. This language is beautifully poetic, but at the same time expresses a great truth.

The prophet likewise utters the same truth in very forceful language, saying: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever." Jer. 31: 35, 36. Since these have not departed from before the Lord, and are established as perpetual ordinances, therefore the Lord has a nation still that He designates as Israel, in whose hearts He reigns as King. Testimony could be multiplied on this subject.

Kingdom Given To Others

But of the seed of Abraham Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43. This shows that the natural seed of Abraham was regarded by the Lord as His kingdom.

The earth is the Lord's by right of creation, but He gave it to man for a dwelling place. This possession went into the hands of the usurper, but was purchased by the Redeemer, to be restored to man; as it is

written: "And thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The dominion comes to the second Adam, and the kingdom to the church as an inheritance through Him. And "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: . . . and He shall set the sheep on His right hand but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

Kingdom Everlasting

The kingdom and the dominion prepared for the children of God, lost in the fall, redeemed by the Son of God, restored to the redeemed people of God—this is the story of redemption of the prophetic Word: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

With this agrees the language of the Son of God, in expounding the parable of the wheat and the tares. He said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; . . . the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38-43.

Sure Guide Concerning The Territory

The Saviour has given us, in this interpretation of the parable, a sure guide as to the territory of the kingdom. He said, "The field is the world." The good seed of the kingdom was sown in the world. The tares were sown in the same field. The tares will be gathered out of the kingdom, and burned. The good seed will still remain, and shine forth as the sun in the kingdom.

The children of the kingdom do not shine at all times in this present state, but that

will be changed in the Lord's own time. John the Baptist said of the Lord, "He will thoroughly purge His floor, and gather His wheat [the good seed] into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3: 12.

The Two Advents of Christ

The First Advent Compared with the Second Advent

By L. A. SMITH

AT the first advent of Christ as a babe in Bethlehem, the people of God should have been expecting Him and ready to receive Him as the promised Messiah. But it is a matter of history that they were not looking for Him when He came, and were not willing to receive Him as the Messiah even when divine evidence attending His character and mission was before their eyes. They not only rejected His claims and His teaching, but opposed Him to the extent of putting Him to death upon the cross.

The people who did this were, of all people on the earth, the most highly favoured of heaven. For centuries the Jews had been the chosen people of God, the recipients of special light from His throne, and the repositories of divine truth. To them had been given the revelations of inspired prophecy, foretelling the coming of the Lamb of God as a sacrifice for the sins of the world. The sacrificial system of offerings which had been connected with their worship since the days of Moses, continually proclaimed this truth. They had the light of their own and of all preceding ages regarding the purposes of God for man's salvation.

But they rejected all this light and hardened their hearts against it, and were found fighting against God. How are we to account for such a condition of sinful ignorance on their part?

And if the people of God were unwilling to accept Christ at His first advent, what are the probabilities with respect to the Christian churches in the time of Christ's second advent? Will they be waiting to welcome Him at His second coming? or will they imitate the example of the Jews?

When Jesus came as a babe in Bethlehem, He came to "save His people from their sins." Matt. 1: 21. But the Jews did not want to be saved from their own sins; they wanted to be saved from the sins of other people. They wanted a Saviour who would deliver them from the yoke of Rome and exalt them to a position of power and in-

fluence in the earth. To be saved from their own sins would mean an acknowledgment of wrong-doing on their part, and a humbling rather than an exalting of themselves. Pride ruled their conduct, and brought ruin in its wake.

The record states that there came "wise men from the East" seeking the infant Saviour, and inquiring concerning the place of His birth. When they arrived in Jerusalem, they supposed they would be able to get full information without difficulty. Had these wise men had greater light upon the subject of Christ's coming than had those living in the Jewish capital?—Not at all; probably they had not been so greatly favoured of God in this respect as had the learned men at Jerusalem. But they were wise because they believed the writings of the prophets and cherished the hope which the prophecies of a coming Messiah set before them. True wisdom does not consist of mere learning. The truly wise man knows how to use his knowledge, and how to distinguish between the value of temporal things and things that are eternal. The most learned man upon the earth would not be entitled to be called wise if he set aside the Word of God in favour of human traditions, or of science falsely so called.

The fact that the wise men from the East knew of the birth of the infant Saviour and came to worship Him, left the great men at Jerusalem without excuse for their ignorance.

Compared with the prophecies of the second advent of Christ, the prophecies of the first advent were few in number; and if the Jews were without excuse for their ignorance concerning that event, much more will the Christian world be without excuse for ignorance concerning the second advent. Even before Christ came as the babe of Bethlehem, more prophecies had been uttered by inspiration concerning His second coming than had been spoken of His first advent; while throughout the books of the New Testament prophecies of His second coming

everywhere abound. To neglect the study of these prophecies is to slight the Word of God and cast a reflection upon the wisdom of Him who gave them.

The prophecies of God's Word were given for our enlightenment, and certainly they can be understood. The most important lines of Bible prophecy reach to the second coming of Christ; and we have but to compare prophecy with history to ascertain the point at which we stand upon the stream of time, and the proximity of that great event. Those who have made a study of Bible prophecy in this way are unanimous in the conclusion that the second coming of Christ is now an event of the immediate future.

But the religious wise men of to-day, the spiritual leaders and teachers of the people, know nothing about the second advent from a Bible point of view. And when they are interrogated by those who have seen the predicted signs of His coming, in the earth and in the heavens, they only scoff at the matter, as did their religious prototypes of old at the signs of the first advent.

There is indeed in the religious world to-day a vague idea that the coming of Christ's kingdom is near; and the churches are willing to believe in the coming of Christ in a certain way. But as the Jews of old did not want a Saviour who would save them from their sins, preferring one who would deliver them from the Romans, so the religious leaders of to-day do not want a coming of Christ that will be attended by the distressing features connected with it in the Word of God. They do not want Christ's kingdom to come in a way that will bring the violent sweeping away of earthly kingdoms and the destruction of sinners, but greatly prefer that it shall come in some mild, pleasant way that will not jar anything. People to-day are willing enough to believe in the second coming of Christ, if only they can prescribe the way in which He shall appear and His kingdom be set up.

But concerning the real truth of the matter, the religious world to-day is grossly ignorant; and the reason is that, as in the time of the first advent, the Word of God has been set aside by human traditions. Human theories, born of the desires of the carnal heart, have taken the place of the plain statements of inspiration. One of these theories which is prominent to-day is that of a coming millennium of peace and safety, when wars will cease and prosperity and happiness spread

over all the earth. Many people find it much more pleasant to believe this doctrine than to believe in the approach of the day of God, when God will arise to judgment and visit divine wrath upon the transgressors of His law.

The Jews who rejected Christ, and even Christ's own disciples, looked for an earthly kingdom of Christ, which would be like the other kingdoms of earth, only greater and more glorious; and so filled were the minds of the disciples with this false idea that they were blind to the plain statements of Christ concerning His coming, betrayal, crucifixion, and death. Such an experience for their Master did not harmonise with their cherish-



SECOND COMING

ed conceptions of the earthly kingdom of glory in which they hoped to occupy high positions; hence they would not entertain the thought of it in their minds, and as a result they were wholly unprepared for the crisis which came in Gethsemane, and in place of standing by their Lord in the trying hour, they "forsook Him and fled." But they were not more blind than are the religious leaders of to-day who persist in looking for the kingdoms of this world to be merged into the kingdom of Christ, and believe that the world is to-day near to a glorious era when peace and prosperity will be universal, in the face of the multitude of Scripture texts which in language as plain as can be uttered state

that the setting up of Christ's kingdom will be preceded by the coming of the day of judgment and perdition of ungodly men.

The "day of God" is to come upon the world like a thief in the night. 1 Thess. 5: 2, 4; Matt. 24: 43, 44; 2 Peter 3: 10. The inhabitants of the world will not rejoice at that time, but will be troubled and dismayed. Isa. 2: 12-21; Matt. 24: 30; Rev. 6: 15-17. The world will not be ready to welcome Christ at His appearing, but will be in an attitude of rebellion against him. Rev. 19: 19, 20. The kingdoms of this world will not be merged into the kingdom of Christ, but will be utterly swept out of existence. Dan. 2: 35, 44, 45; Rev. 19: 19-21. The earth will be reduced to utter desolation by the pouring out of the seven last plagues. Rev. 16: 1-21.

While people are occupied with the cele-

bration of the first advent of Christ, it would be well if they would turn their minds to the great subject of His second advent, than which no matter can more vitally concern their interests. The passing days should be occupied by all in an earnest work of preparation for His appearing. Solemn are the admonitions which Christ Himself has given us on this point. We are to watch and pray, and be sure that we have on the robe of righteousness, the "wedding garment" which will pass the inspection of the King. The gospel of the kingdom is rapidly reaching the utmost bounds of the earth, and many other signs point to this generation as the one which will not pass until all things spoken by the prophets shall be fulfilled. Let us imitate the wise men from the East in knowledge and faith, rather than the wisely ignorant leaders and teachers in old Jerusalem.

Acquainted with Grief

THE LATE MRS. E. G. WHITE

THE sufferings of humanity ever touched the heart and called forth the sympathy and love of Christ. He exercised pity and compassion toward those who were afflicted in soul or body. His example in the matter of treating the suffering and afflicted should teach us how to have compassion and pity for the sufferings of His creatures.

Christ had suffered in the flesh. He had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset. He knew what it was to suffer keen pangs of hunger, and He has given special lessons in regard to feeding the hungry and caring for the needy poor, and has declared that in ministering to the needy we are ministering unto Himself in the person of His saints. He says, "I was an hungered and ye gave Me meat." He knew the discomfort and suffering of thirst, and He declared that a cup of cold water given in His name to any of His disciples should not lose its reward.

He was often weary, oppressed with poverty, and He experienced the taxation of acting His part to support the family of which He was a member. He suffered reproach, and experienced the bitter hostility of those who knew Him not. In His own home He was made to suffer the discomfort

and sorrow that results from envy and jealousy. His brethren thought that it was their privilege to exercise authority over Him, and presume to dictate to Him what should be His course. The misapprehension of His relatives was most painful to him, because His own heart was full of kindness and love, and He appreciated tender regard in the family relation. The statement is made in the Scriptures, "Neither did His brethren believe on Him."

Oh, if His brethren, the members of His own family, had been His friends, what a comfort they might have been to Him. The life of Christ was far superior to that of His home relations. They were not all converted, and they looked upon Christ as one in need of their advice and counsel. They judged Him from their human standpoint, and they thought that if He would only be advised by them, and speak only such things before the scribes and Pharisees as would not arouse their hostility, He would avoid all the disagreeable controversy that His words aroused. They charged Him with blame for many things that He said, and declared that He ought to have left them unsaid.

They could not fathom by their short human measuring line the divine mission which He came to fulfil, and therefore could

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Homer Russell Salisbury

It has pleased God to use human instrumentalities for the furtherance of His kingdom. From the hour when first He sent forth Noah, a preacher of righteousness, until the living present, He has called men from among the multitude, not alone to represent Him in their private lives, but to take places of responsibility in the leadership of His people. The memories of mankind love to dwell upon the unselfish service, the whole-hearted devotion, the unswerving loyalty, the loving, impartial friendships, of the man who in his leadership is devoted to God and truly loves his fellows. Implicitly men trust him, and even when God calls such a leader to his rest, the halls of memory echo with the footfall of those weary feet, and re-echo to the sound of a voice that is still. Hearts are moved at the recollection of that life and all that it has meant to them; lives are stirred to greater power in service for others because of the influence of the words and deeds of one whom God has used for the furtherance of His kingdom in the leadership of His people.

Such has been the influence of the life of one, Professor Homer Russell Salisbury, President of the India Union Mission of Seventh-day Adventists, who was removed from our midst by the hand of death when the *S. S. Persia* was sunk off the coast of Crete by a submarine on December 30th, 1915.

Professor Salisbury has for the past two years been the head of the Seventh-day Adventist Mission in India and Burma, but his entire life, since he entered manhood's estate, has been spent in the service of God. God has seen fit to place upon him increasing responsibilities with the passing years, and in the discharge of each he has been signally blessed.

Professor Salisbury was born May 27, 1870, at Battle Creek, Michigan, U.S.A. His mother having died when he was two years of age, he spent his years till he was seventeen with his grandmother at Boulder, Colorado, where in the public schools he received his early education. His college education was received at Battle Creek, and it was during his college days that he was converted and gave his life to His Lord. He remained in college till his twenty-second year, when he connected with the Review and Herald Publishing Association.

In December, 1893, he was called by the Mission Board to go to South Africa, where in Claremont

Union College he became preceptor and teacher. During these South African days he spent all of his spare time in reading ancient and modern history and in studying Hebrew. At the end of three years he asked to be released that he might pursue advanced study in London, and left South Africa, travelling by the East Coast, visiting points of interest on the journey, and spending some time in Egypt, where he visited the Pyramids and ancient monuments, gathering such information as would be helpful in teaching ancient history. Italy also was visited, with a short stay in Rome, afterward Paris, and later London, where he devoted all his energies for nine months to the study of Hebrew. He was called in the autumn of 1897 to teach ancient history and Hebrew in Battle Creek College, acting at the same time as preceptor, and remaining with the college till it was removed to Berrien Springs. It was here, in the year 1899, that the editor first came into touch with him and came to know the kindly character of the man and to see those natural endowments which have so marked him as a leader in subsequent years.

He was married on the first of February, 1899 to Miss Lenna Whitney, daughter of one of our pioneer ministers in Europe, and in all his subsequent labours and responsibilities, his companion has borne with him her full share of the burdens laid upon them. These have meant many months of separation at times, especially during recent years. But they have been gladly borne by both because of their great love for the cause of God and their desire for the advancement of His kingdom.

In November, 1901, Professor Salisbury and his wife were called by the General Conference to open up school work in Great Britain, at London. And in January of 1902, the first school of the denomination in England was opened by them at Duncombe Hall North London, later being removed to Holloway Road and Manor Gardens, and eventually established in its own buildings at Watford, Hertfordshire. Professor and Mrs. Salisbury remained in England till 1907, when at the request of the General Conference he accepted the superintendency of the Levant Mission field, six months having been spent on Arabic in preparation for this work. But at the Council in Gland, Switzerland, where he had reported with the expectation of entering upon his new duties, the Council decided to change the policy of the Washington College, and make it more emphatically a missionary

school, choosing Professor Salisbury as the head of the institution.

Three years were spent as the head of the Washington Missionary Seminary before he became Educational Secretary of the denomination, in which capacity he was called upon to make extended visits in the interest of our Educational work in all parts of the world. It was from this position that he was called to the Presidency of the India Union Mission in 1913. During these years at Washington, first as head of the Seminary and later of the Educational Department, Professor Salisbury as a member of the General Conference Committee came into vital touch with the world-wide missionary work of the denomination and received a special fitting which eminently qualified him for the task to which he was called in this great mission field.

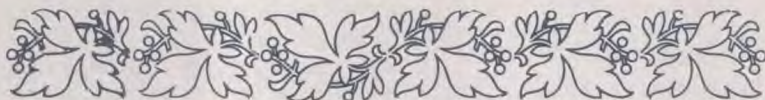
Previous to coming to India as President of the Mission in 1913, Professor Salisbury had spent five months with us as the representative of the General Conference, attending the bi-ennial meeting of the mission in 1912 at Calcutta. He came back to us after the General Conference of 1913, receiving a warm welcome from every heart in the working force. That kind regard of the early days has been intensified with the passing months as each and every worker and believer has learned to know him better and has felt the personal touch of his life on theirs.

The work of the mission has grown rapidly under his leadership. The plans laid have been remarkably successful, and the co-operation of all ranks has been enlisted in pressing forward every advance move.

In pursuit of further help to extend the work he loved so unselfishly, Professor Salisbury, at the request of the General Conference and in counsel with the local mission committee, left in September, 1915, to attend the fall council of the General Conference Committee at Loma Linda, California.

He left via Japan and China and was to have returned by the same route, but for reasons unknown changed to the Trans-Atlantic route and eventually booked by the *Persia*. In the divine Providence he was taken from us, we know not why, and we mourn as for a leader in Israel; a man of tried ability, a kind husband, an unfaltering friend; impartial, unbiased, ready to help the weak, to counsel, to reprove; and leaving behind him in the hearts of all, the remembrance of a tender healing touch such as is only known in the lives of God's chosen servants.

God's work goes on, but there is a gap in the ranks which will be filled only when we again, shoulder to shoulder, stand with our beloved brother before the One Eternal. For a time the ranks may close up that the host of God may advance toward the kingdom but there will be with us in the intervening years the constant remembrance of our days of labour together for Christ; the feeling that somehow, somehow, just ahead, in that day when Christ gathers His own, we will again stand in living touch with one another, to know and be known, never again to be separated or to know the deep sorrows, the bitter anguish of earthly partings. God hasten the day and make us each and all worthy of it.



Health and Temperance

The Curse of the Common Cold

DAVID PAULSON, M. D.

THE ordinary apparently innocent cold often proves to be in reality an uncommon curse. Nine out of every ten consumptives when asked how their disease began will promptly reply, "I caught a bad cold. It settled on my chest. I could not shake it off. Then I began to have fever in the evening, I lost flesh and had night sweats."

The bad cold and a touch of la grippe are near kin and they are often the advance guard of a long train of death-dealing maladies. Cold in the head may resurrect a fierce tonsillitis which will hatch out a group of poison-producing germs that may set up acute rheumatism in distant joints and even permanently cripple the heart.

The War Spirit Among the Microbes

The germs that produce serious colds and virulent tonsillitis, like the poor, are *always* with us. They are peacefully camping in greater or smaller numbers in the nose and throat, but, under ordinary circumstances, they are about as harmless as domestic pets.

Whence, then, comes their unusual activity and such intense and angry virulence? This, under ordinary circumstances, never happens, unless our physical vitality is lowered and our bodily defenses are battered down, and this presents the golden opportunity for the ordinary peaceful germs and then the war spirit takes possession of them and they begin to spread over everything in the most death-dealing fashion just as the Germans did to Belgium at the beginning of this awful war.

What Lowers Our Vitality?

Sometimes great grief and sorrow or some unusual anxiety and worry. More often loss of sleep, which is nature's sweet *restorer*, for we store up much of our vitality and build up most of our resistance when we are asleep. We dissipate energy when we are awake.

Some unusual exposure like going about all day with wet feet may be just sufficient to depress our vitality and resistance below the protection point and thus encourage anarchy to break out among the germs and then they begin to manufacture poisons that

produce the various disagreeable symptoms that constitute a cold.

Many stupidly follow fashion instead of sensibly promoting health and so fail to clothe their limbs properly during the winter months. Consequently the feet are habitually cold. That means contracted blood vessels in the lower extremities so that they contain only half as much blood as nature intended, and that means that twice as much blood is in the lungs, head and other internal organs and this condition invites the unwelcome activity of the ever-present microbe upon the slightest additional exposure.

The common custom of wearing an abundance of furs about the throat when perhaps the only protection to the feet is a thin layer of leather and much thinner layer of stocking, predisposes to colds for the simple reason that the furs can not be worn all the time and the least draft or exposure striking the relaxed skin on the back of the neck where some of the important nerve centres are located that control the circulation of the blood in the head, throat, and upper part of the lungs, makes the starting point of a serious cold, especially if we are weary or worn out by overwork or have been overheated and are perspiring.

The Dirty Air Habit

Those who are foolish enough to habitually live in poorly ventilated rooms become peculiarly sensitive to colds. Many who would seriously object to drinking a glass of water into which some one had allowed a few drops of perspiration to fall, have no conscientious scruple whatsoever in breathing hour after hour air loaded with sweat from the lungs of others.

Lieut. Peary, the North Pole explorer, spent months in the polar regions exposed to incredibly low temperatures; strange as it may seem, he didn't catch cold. But as soon as he returned to Washington and slept in poorly ventilated hotels, he speedily contracted a most serious cold. It is not always possible during the winter time to secure air

as fresh as would be desirable during the day time, but to breathe impure air at night is inexcusable. Open your bedroom window sufficiently to allow you an abundance of fresh, pure air. If the draft is uncomfortable, hang a sheet a foot or two from the window so as to break its force. Wrap up your head as if you were out driving and thoroughly enjoy one of God's greatest blessings. Don't forget that sleep and oxygen make a most ideal health combination.

Those who sometimes have to care for fever patients should not hesitate to throw the windows wide open, for there is no danger of such a patient catching cold as long as there is a rise of temperature. That is an important point that most people do not know and very often even the doctor forgets.

Inviting Colds at the Dinner Table

By far the most common cause for colds and a group of similar infections is the auto-intoxication produced by such dietetic indiscretions as over eating, partaking of juicy beefsteaks, the Christmas turkey, the holiday banquets, the midnight feasts, the rich pastry, and many other abominations that the devil especially inspires people to eat during the holiday season. The doctors' business is nearly always doubled or trebled during the holidays and the week immediately following it. Many of their wives prepare to buy furniture subject to payment after New Year's because they well know that the doctors will then be reaping harvest.

Avoid flesh, fish, and fowl, for when eaten in excess, the remnants decompose just as easily in the large intestine as they do in any other warm and moist place and these virulent poisons overwhelm the body and encourage the germs that produce colds to begin business.

When you know you have eaten too much and nature is likely to punish you by sending you a wicked, wretched cold, a good way to atone for your indiscretion is to *fast* a day or two on fruit. Eat it liberally three or four times a day. Its bulk will cleanse the alimentary canal and its fluid will help to starve the germs that naturally camp there, and its useful salts and vitamins will cleanse the already over-poisoned blood.

Stagnation Spells Disaster

John Wesley, the well known founder of Methodism, was a powerful evangelist who could proclaim on earth such a mighty message from heaven that it frequently held spellbound enormous outdoor audiences numbering from ten to twenty thousand. Yet

he had the shrewd, practical medical sense that he could also give his followers such commonsense instruction regarding the importance of auto-intoxication as the following:

"Costiveness can not long consist with health. Therefore, care should be taken to remove it at the beginning; and, when it is removed, to prevent its return by a soft, cool, open diet."

An effective way to accomplish this is to add more green garden truck or bulky vegetables to the diet, or to spread a tablespoonful or two of sterilized bran over some food eaten, or liquid paraffin an hour or so after each meal. This is not a laxative, and is not absorbed. It is purely a lubricant to the bowel contents.

Cold Prevents a Cold

Those who are especially susceptible to colds in the head may often harden themselves against it by sponging the face and neck, and the upper part of the chest with cold water just before retiring and then rubbing vigorously until a good reaction is produced. When it is possible to take a short cool sponge bath in a warm room in the morning or following a short hot bath, this is a capital manner of building up the body resistance.

If, after taking a cool sponge bath or cold mitten friction, the finger nails are blue, there is a cold, creepy, chilly sensation up and down the spine, and full feeling in the head, that means the treatment did harm instead of good as a good reaction was not secured. Next time the cold application should be shorter and less vigorous. Standing in a foot tub containing a few inches of very hot water while taking the cold treatment will help promote a good reaction.

How to Cure a Cold in a Day

A cold can generally be cured in a day if the right treatment is given the first day. Unfortunately the man who has caught a cold does not consider himself sick, but treats it as a sort of joke, and instead of taking prompt measures to cure himself, he generally resolves to "stick it out" or "wear it out," and thus give it every opportunity to invite in other serious disorders that altogether too often wear him out; and it must not be forgotten that every new attack of cold lowers the vitality of the system and especially the parts that are affected, and thus predisposes to a fresh attack.

When a cold is neglected at its beginning, then it is likely to last until the body has

made sufficient antitoxins to neutralize the poisons which the germs are producing, and this may require one, two or three weeks, and sometimes even longer.

Strangely enough, John Wesley, although he lived 150 years ago, in his little book of health that he wrote for the instruction of the early Methodists, grasped the modern scientific conception of colds. He said:

"Obstructed perspiration (vulgarly called 'catching cold') is one great source of disease. Whenever there appears the least sign of this, let it be removed by *gentle sweats*."

Unfortunately many of Wesley's followers to-day, and many more who are not, when they find themselves suffering from internal congestion, instead of taking some sensible treatment that would assist nature they resort to doses of quinine or some other dope which only makes the patient more *comfortable* by smothering the symptoms while they actually compel the body, that was already struggling against one poison, to now stagger under two.

The "Sure Cure" drug remedy in nine cases out of ten is a delusion and a snare containing either alcohol, morphin, cocain or some other poisonous substance which really depresses the vitality and instead of assisting nature actually hinders the patient's recovery.

What to Do First

The earliest sign of a cold is often a dull feeling in the head and a dryness in the nose and throat. That is the time to get busy. Take a hot-foot bath before going to bed. If there is a tight feeling in the chest, apply hot fomentations. Pour two or three drops of a mixture of equal parts of oil of Menthol, oil of Thymol, and oil of Eucalyptol, which can be purchased in any chemist shop, into a pitcherful of boiling hot water. Make a funnel out of a newspaper and then inhale this medicated steam for 10 or 15 minutes. This stimulates the mucous membrane to renewed activity and you have the sweet satisfaction of knowing that you are cooperating with nature in a substantial manner. If the throat is painfully inflamed, swabbing it with a ten per cent solution of argyrol will generally give prompt relief because it discourages the microbes without injuring the tissues. It also has the added advantage of being a good remedy to drop into the eyes when they are painfully inflamed, a condition which often accompanies a bad cold in the head.

If the necessary conveniences are at hand,

take a good thorough enema, swallow two or three tablespoonfuls of liquid paraffin to discourage the auto intoxication, pour out another dose into a glass and then snuff a liberal quantity up into one nostril till it is felt in the throat, then do the same for the other. That spreads a film of oil all over the mucous membrane in the nose and also hinders the activity of the germs. They do not operate very enthusiastically in mineral oil. Drink two or three glasses of hot water or hot lemonade, or fruit juice, or eat half a dozen oranges, to promote the elimination of poison by the kidneys.

Don't forget to ask the Lord to add His blessing to what you have tried to do. Then go to bed and sleep the sleep of the just. Ten chances to one, you will have a good night's sleep and wake up in the morning to discover that your cold now only exists in memory and then you will wonder why you should ever have been stupid enough not to have done these simple things in previous attacks instead of crippling around for two or three weeks fifty per cent below par struggling to shake off a bad cold.

A Dangerous Sneeze

Finally, beware of the man who is suffering from an acute cold and goes about coughing and sneezing. He is handing out colonies of furious microbes on the right hand and on the left. They are as different from the ordinary harmless germs we carry about in health as the mad dog is different from a domestic pup. Don't get in front of such a man. Let him have the right of way. Don't let him cough in your face. Avoid having him sneeze all over you unless you know that you are as germ proof as the rock of Gibraltar is bomb proof. For remember you may have vitality enough to subdue your own germs, and yet you may not be able to cope with the virulent type that he is prepared to lend you.

The Will to Be Well

In conclusion, do not forget that a determined will is a powerful vitalizer to the nervous system and the entire body. Unquestionably the main reason why some men are well to-day is because they *refuse* to be sick. Furthermore do not forget that the Bible declares that a *cheerful heart* is a good medicine. (Prov. 17: 22. R. V.) And it is a good remedy to combine with the others even for colds, and then last of all, learn from experience if you have never yet done so, that "They that wait upon the Lord shall *renew* their strength." Is. 40:31.

Home and Young Folk

DOES YOUR CHILD LIE?

A NEIGHBOUR of mine left her children of seven and nine alone in the house while she did the marketing. When she returned, and began to prepare dinner, she found that the petrol stove refused to light. She thought the matter over for several minutes, and then, turning to the interested children, she quietly asked, "How much water did you put in?"

"Oh, about two dipperfuls!" they answered readily.

If she had demanded, "What have you children done to this stove?" they would have answered as ready, "Nothing."

Children should get in the habit of truth telling while young, we all agree. It is infinitely better to let a few childish misdemeanors go unnoticed, and get the truth about them. The children will outgrow mischievous naughtiness, but the habit of lying will cling like a burr to wool.

Somebody had gouged out the eyes of Dorothy's doll. Mother strongly suspected Jan, but he said firmly, too firmly, "No, sir! I wouldn't do such a thing." The matter was dropped, but later in the day mother slipped to the floor by Jan's side and whispered, "Jan, how did you do it?"

"Why," said he, "I just took my thumb like this an' *scrooged* 'em out, easy!" Though it is true he had denied the deed in the first place, yet since he told the truth finally, and apparently of his own accord, it really tended to develop frankness; whereas, if he had been urged to tell the truth, to say right out that he was guilty, he would in all probability never have admitted it, and the imprint of the lie would be registered on his soul. We may sometimes ignore a spur-of-the-moment denial. Don't press a point for your own satisfaction; give the child a chance to reconsider, for he is only learning to live, remember. Then bring things about so that he can tell you the truth easily and naturally.

I remember well one of my childhood's lies. I had found a rupee in mother's work-basket. It looked attractive to me, and I calmly took it. Then suddenly the money

was missed. Had I taken it? I was asked. No, no, no, I had never seen it. I did not take it. I did not take it.

I do not know why they were sure I was guilty, but I can still hear my father say: "An untruthful child. What have I done or left undone to deserve this? She must tell us the truth. It is not the loss of the money but that my daughter, my little daughter, should take what did not belong to her, and then lie about it." My heart melted within me at this, and I could have confessed all if I had been given time and had been handled with tact; but, instead, I was whipped—first for telling the lie and then for taking the money. Then I could not tell, even though I had wanted to—my lips seemed glued together. To lie and steal had been bad enough, but to acknowledge it openly, and let them be sure of the depths of my wickedness, was beyond me. I slipped the money back one day, but I never told the truth about it.

A father whose half-grown son is wayward and the cause of much sorrow, said, in speaking of his early training: "When he was six, he told me a lie. I tried to teach him how dreadful a thing that was. I said to him: 'I can see the word *liar* written across your forehead. You are branded with your sin. It will take a long, long time before you can wear it away. If you tell another lie, the brand will sink deeper until you may never lose it. Every one will know you are a liar.'" Although the father was speaking figuratively, the boy took it literally, and it must have struck him as being something of a "whopper" itself, after he grew a few years older. To-day, although the lad is truthful, he and his father are far apart in spirit. That one lie was magnified into such a crime that the proportions of life were lost. Truthfulness may be achieved by saner methods. One should never call a child a liar, or bluntly accuse him of lying. The danger is that by doing so he be made one. Children are greatly influenced, as who is not, by what people think they are. Most of us live up, or down, to our reputations. . . .

Truth telling is one of the most essential lessons that the child has to learn. We see parents in every walk of life trying to inculcate a love for the truth, no matter how much they may differ in other things. We recognize that in every one of us it is a fundamental part of character. If a man's word cannot be trusted, he is as nothing. If he is a liar, he becomes an outcast among men; he can hold no responsible position, command no respect. So the child must learn early how much depends on his telling the truth, and not only because lying is bad, as he can see for himself, but because truth telling is so beautiful, and we esteem so highly the person who is to be trusted in every word and deed.—*American Motherhood for September.*

A CURE FOR LAZINESS

"THERE is beginning to be a real home in our house," remarked Mrs. Bowen one day. "Harold is the only one of the children who rebels about helping. To-day he positively refused to go to Mr. Showers for a bottle of cream. He is downright lazy."

"He reminds me of Laurence when he first came to stay with us," I said. "He was just an overgrown baby. He did not like to work, and he simply would not work. One morning at prayers we read, 'If any would not work, neither should he eat.' Laurence did not seem anxious to have that verse discussed. After breakfast, I asked him to go to grandpa's and get an extra quart of milk. His excuses were numerous—it was too hot; he was busy; it was of no use for him to go, for he was not strong enough to bring home the quart of milk; couldn't Paul go? etc. I told him that as Paul had been doing extra work, it would not be fair to ask him to do this errand. 'But,' I added, it does not matter. I can get along, but I thought a custard for dinner would be nice."

"Oh, say, mamma," said Laurence, "if you are going to make a custard, I guess I can go; but truly I cannot bring home a quart of milk!"

"Very well," I replied, "get a pint, then. Only remember I should like a quart."

"When he returned, he said, 'Grandpa gave me a pint of milk, mamma, and I spilled a little when I came across the brook. Oh, but my arms do ache!'"

"Fortunately, I had milk left from breakfast to make a small custard, but at dinner

time there was no custard for Laurence or me. When he asked me if I had forgotten his, I told him no, but I did not have milk enough to make a custard large enough for us all, so he and I would have to go without.

"Poor Laurence! His eyes filled with tears, but he winked them back. The next day he came to me, saying, 'Mamma, I'm real strong to-day. Don't you want me to get you some milk?'"

"I could use more if I had it," I answered, "but it tires you so I do not wish to ask you to get any."

"But I am not tired," he said. "I want to go, and I wish you would not tell me how much to get."

"All right," I replied, but it takes you so long to go I fear you will not return in time for me to use it this morning."

"You'll see!" was his answer. And before I realized that he had had time to go and return, he was standing at the door with two quarts.

"There, mamma," he said, proudly, "never spilled a drop! What are you looking at me like that for, mamma?"

"To see where that lazy boy is who went for milk yesterday. I cannot seem to find him," I said.

"You never will," he replied; he was drowned in the brook. Any time you want any help, you call on me."

"That was the beginning of the awakening of Laurence to the fact that he had a work to do in the house."

"Well," said Mrs. Bowen as she rose to go, "if I should do that, the neighbours would say I starved Harold."

"You may expect some criticism," I replied, "but if we 'die daily,' remarks of that kind will not hurt."

MARTHA E. WARNER

HELPFUL PENELOPE

MRS. CRANSTON stood at the station, watching for the coming of the train which was bringing her daughter home. She had come early purposely, not knowing how many hours can be crowded into anxious waiting minutes. And yet, uneasy as she felt, she did not for a moment regret her overpromptitude.

"Fancy having her come, and no one to meet her!" she said to herself.

She consulted her watch and the station master again and again.

"Train's late, Mrs. Cranston," he said: "no cause to be alarmed. They're oftener late than on time."

He said it glibly and carelessly, as if he—she—any one—did not know that overdue trains betoken wreck and disaster.

She had worked herself into a nervous state before a distant whistle was heard. The station master nodded to her in kindly comprehension. "There she comes!" he said.

And presently the long train, with its precious freight, whizzed into view and stopped. Mrs. Cranston, her hands clasped together, peered into coach after coach with her nearsighted eyes, missing the face she sought. And all of a sudden her fruitless search was stopped by a tall girl, who set down her hand bag and gathered the seeking woman into her capacious arms. Mrs. Cranston laughed and cried and kissed her daughter all at once, then held her off, and searched her face with love-wise eyes.

"Why, Penelope," she said, "you've—you've grown up!"

"Yes, little mother," laughed Penelope, "I'm a 'woman growed'; I must be five or six inches taller than you."

"I didn't mean the height, dear. You aren't much taller. It's something or other in your face that wasn't there when you went away."

Penelope, reaching one hand for the hand bag, stopped to look at her mother, with sober, earnest eyes.

"I know what you mean, mother. I'm glad it's there. I know you'll understand. This last year at college has done me worlds of good. I—O, I could hardly wait to come home and begin all I want to do! All the year I've thought and planned. There's so much work ready for me right here at home. Those poor girls in the factory—many of them pass our house twice a day. How white and tired they used to look, even in the morning! And I scarcely thought of it till this last year. And then I began to puzzle how I could help them—and others."

She bent again to pick up the hand bag half ashamed of the tears in her eyes. Her mother patted the arm next to her with a soothing gesture.

"I know, I know, dear," she said. "But this is nothing new for you. You were always like that. You were a mite of a thing when you ran out with the watch father had given me, and presented it to a tramp who had asked you the time. I had a time to get it back, I tell you. I gave the tramp four or five dollars for it, and you one for your generosity, if I remember rightly."

"What a little wretch I was!" said Penelope as they walked along. "Giving away other people's things is a very poor form of generosity. I'll promise not to practice that kind of charity again."

Their walk up the street was rather of the nature of a triumphal procession. Old friends, old neighbours, and girl friends met and stopped them again and again. Several of the girls walked on with them, proposing gay plans to the returned wanderer. Before Penelope knew it, she was engaged for days ahead. But at last she thought. Her face flushed a little as she spoke.

"Girls," she began, "I—didn't think. I'm so glad to see all of you that I keep forgetting what I want to do. I want to help people, to brighten lives that don't have much brightness, to do some work in this topsyturvy old world. Now, don't think this is a goody-goody lecture,—I'm not a bit good,—but I've thought of this all last year. I want to get into the heart of things, and work. And I can't begin too soon."

"Why, Penelope Cranston!" said Amelia Barr.

"Do you think you're the only one who'd like to do something in the world? We'd all love to. And, if we work together, I think we'd accomplish a whole lot more than trying singly."

The other girls nodded approval of their spokesman's speech. Penelope, her eyes shining, answered at once:—

"I'm foolish not to have thought of that before. It's the only way—all pull together. We'll begin immediately. Couldn't you get the rest of the girls, and come up to night about eight o'clock? Then we can talk things over, and get into line."

Mrs. Cranston beamed on their smiling faces as she cordially seconded the invitation. She put away the evening she had planned, with only half a sigh, and that quickly smothered.

(Concluded in March Issue)

Nature and Science

NOTES

A NEW cotton picker has been perfected which will pick, it is claimed, not less than ninety per cent of the cotton.

SHOULD a Chinese son or daughter be guilty of using abusive language to parents or paternal grandparents, and should the parents make complaint to a magistrate that they themselves heard such language, the delinquent is liable to death by strangulation.

ACCORDING to an exchange, the Canadian authorities have for years endeavored to introduce the American quail, or bobwhite, into British Columbia. Their efforts have not been successful; but last year a few pairs migrated there of their own accord from Washington, apparently liked it, and now bid fair to multiply rapidly.

BEAUTY depends more upon the movement of the face than upon the form of the features when at rest. Thus a countenance habitually under the influence of amiable feelings acquires a beauty of the highest order, from the frequency with which such feelings are the originating causes of the movement or expressions which stamp their character upon it.—Mrs. S. C. Hull.

THE ravages of rust cause constant loss to railways and other concerns using large quantities of iron. According to *Tit-Bits*, one large railway system loses more than eighteen tons of metal daily from this cause. Thus far the only way discovered to prevent this loss is to keep the iron surface constantly painted. This is an expensive process, as may be seen from the fact that it costs Rs. 15,000 a year to keep one large railway bridge protected in this way.

BALSA wood is said to be the lightest wood known, being only half as heavy as cork. It is a native of Porto Rico, where it is known as *goano*. Coated with paraffin, it is taking the place of cork in life preservers. It is also useful as an insulator against both heat and cold. "Fireless cookers made of it are found to require no additional insulation, and a piece of ice placed in a box made of *goano* withstood the heat of an intensely hot day for five or six hours recently."

THE first commercial pulp mill in the world for making paper pulp and paper from cotton stalks is now building at Greenwood, in Mississippi. The fibre of the cotton plant supplies excellent cellulose for durable papers. The particular fibre in question is a thin-walled tube that collapses in peculiar twisted manner in the beating process, interlaces better than other fibres in the felting process, and holds its grip tenaciously. It is strong, flexible, durable, and light, and has double the tensile strength of the stock ordinarily used to make wrapping paper.

It is said that Serbia has a larger centenarian population than any other country, one man in every 2,260 living to be one hundred years old. Ireland comes next, with one centenarian to every 8,130 of her population. Spain has one centenarian to each 43,000 of her inhabitants; Norway, one to 96,000; and England, Scotland, and Wales, one to about 177,000. In France the percentage is still lower, being one to 181,000; Sweden has one to 250,000; Germany, one to 702,000; and Denmark less than one to 1,000,000. "Switzerland, with all its reputed healthfulness, seems not to possess a single centenarian."

IN England there has appeared a new telephone device which renders possible the summoning of a subscriber back to the telephone after he has been asked to "hold the wire" while the party at the other end is looking up some desired information. The device is in reality a loud-speaking horn. If the subscriber called does not wish to hold the receiver to his ear, he can place it over the horn and go about his duties. The calling party's voice is so amplified that it may be heard throughout a room.

MR. FORD, THE AUTOMOBILE MANUFACTURER, AND HIS BIRDS AND BIRD MANSIONS

WHEN a man with as many diversified interests as those which daily confront Henry Ford, the much-written-about automobile builder, can take time from his many activities to give his personal attention to the better protection of song and insectivorous birds, it is time for most of us to give thought to this great economic problem.

Mr. Ford has a farm of four thousand acres that is situated at Dearborn, Michigan, U.S.A., about ten miles from Detroit. The Rouge River flows through it, and Mr. Ford has had it dammed to make a wider series of drinking places for the birds. He has placed about five hundred bird houses in this bird haven, and he finds no trouble in keeping his houses occupied.

He has many houses and feeding stations arranged, and the thick undergrowth, and the big roots from fallen trees, are all good shelter but especially fine is an arrangement of rails and cornstalks. Fence rails some distance apart, are laid on the ground, then a layer crosswise, and so on until a series of five or six rows is made. Around and on top of these rails are placed cornstalks until the rails are entirely covered. A better shelter can hardly be made. The birds work in through the stalks and there is always plenty of dry and warm spaces between the rails. Hundreds of birds can see these throughout the winter. In the spring the shelters are burned, and new ones

(Concluded on page 55)

The OUTLOOK

OTHERS HOPING FOR CHRIST'S COMING

WHILE the doctrine of the Second Advent of Christ has ever been associated with the name and teachings of this people, we are happy to note the evidences that others too are thinking soberly on the subject and realizing that present world conditions are an evidence of the speedy return of our Blessed Lord. The *Western Recorder*, (American Baptist) thus voices its convictions:—

"When our Master ascended to heaven, he left the promise that he would come again. Through the long, weary years, his elect have waited his coming. Many have fallen asleep, watching for the coming of their King.

"We know not when he shall come, but it seems to us that the day is not far distant when he will come to claim his own. The hour of his advent is not known to man, yea, not even the angels in heaven; yet many signs and prophecies point to his speedy coming. Famine, wars and rumours, and unspeakable apostasy would seem to indicate that the time is near at hand.

"Mankind has never known such a war as the one now raging. With few exceptions, the great nations have entered the carnival of murder; and annihilation and extermination are the order of the day. At no time in human history could it be said with so much truth that there are 'wars and rumors of wars.'

"While it is true that wealth has accumulated, it is equally true that gaunt famine stalks abroad in the world. And while the rich have grown richer, in many places the poor have grown poorer. The cry of hunger, the wildest cry of this world, is heard in the distance, till hushed in the silent grave. With the fearful destruction of the world's resources, it is likely the world will be forced to face the most fearful famine in its history.

"It will hardly be denied, even by the most hopeful, that there is a sad falling away from the faith. Satan seems working as never before, and if possible, would deceive the very elect. Antichrist is having his day, and his subjects are magnifying their opportunity; but his day must die away with the coming of our King.

"Whether he shall come at noon or at night, he will come with the suddenness of a thief in the night. As in the days of Noah, the world will be blinded by materialism, eating and drinking, and marrying and giving in marriage.

"His coming will be in splendour and power and overwhelming glory. We shall behold him coming in the clouds, and with him, all the retinue of the skies. Once he entered the world as a little babe, with the weakness of the flesh; but now as the Lord of lords and King of kings. Once his ears heard the cruel cry, 'Crucify him! Crucify him!' but then shall the whole

earth hear the far-resounding shout, 'Crown him! Crown him Lord of all!'

"Knowing that he will come, but not knowing the hour of his coming, it behooves us to watch, for 'in such an hour as ye think not the Son of man cometh.' Like friends and loved ones, looking far out over the sea for the long-expected ship, shall we be found watching and waiting?

"When next we gather at his table, to partake of the emblems of his shed blood and broken body, let us hear his solemn words, 'Ye do show the Lords's death till he come.' May it be to us a solemn pledge and blessed reminder that he will come again.

Nor should we fail to comfort one another with the doctrine of his coming. The night has been dark, but the day shall dawn, and the shadows shall forever fly away. In patience, let us possess our souls, hoping that the day of deliverance draweth nigh. No longer need we ask, 'Where are the signs of his coming?' for they are many, and may be easily seen by the eyes of faith."

A REMARKABLE FEAT

THIS is an age of wonderful accomplishments. One of the greatest engineering feats ever performed in war time was completed in September:—

When Russia faced the prospect of again being closed to the world through the freezing of the harbour at Archangel, it was quickly decided to build a line to Ekaterina, an open port within the arctic circle, which, because of a twist in the Gulf Stream, is ice-free the year round. The American engineers called to the work confronted the problem of building a standard-gauge, double-track railway for six hundred miles across a terrain composed chiefly of swamps. Owing to the short summer, the time of the work was brief, and progress had to be made at the rate of one hundred miles of new track per month, and the contract demanded completion by the first of October.

But the American engineers began their battle with characteristic energy, and excavating and grading machinery was exported from the United States. An order for scores of heavy locomotives was also filled in this country, being delivered at Vladivostok.

According to report, the Russian wilderness has given way before the on-slaught of the engineers, and the road was completed three weeks before the time set. Thus a new record has been established in speed and obstacles overcome.

Let us remember that every railroad built and every development in the line of ease of intercommunication is intended by God to serve as a means of spreading more rapidly the knowledge of Christ's coming kingdom.—*Exchange*.

THE "NEW GOSPEL" CHARACTERIZED AS A FAILURE

THE new theology has been publicly renounced by Pastor Haecker of Berlin, who had been a strong advocate of it. We reproduce one paragraph of his renunciation as quoted in the *Word and Way* of November 4:—

Why have I not tried "the new gospel" longer—the gospel without the incarnate God, without the death sacrifice of God's love, without the resurrection of the Lord? Because I sought life and full satisfaction, and did not find this in modern theology. As a pastor, I was called not only to weddings, but to deathbeds and funerals. There I could offer no fine words on the value of the life which was vanishing, or the virtues of the dead, concerning which I was not convinced. No, at such times I needed to say that One had cried aloud over this world of graves, "Because I live, ye shall live also." The modern man must be loved, but not with false concessions; loved as God has ever loved—with Cross love. He must be loved with the old gospel, which is the truth. Therefore, we must abandon halfway compromises. We must bring the message, not of the great men who are dead, but of the Son of God who lives.

A SCORE IN NOAH'S FAVOUR

A RECENT editorial in the *Los Angeles Daily Times* makes some very interesting statements in regard to Noah and his ark. Speaking of the critics that have been seeking to make it appear that the story of the Flood was only a legend, the *Times* says:

Unbelievers were not lacking to declare that the old ark was a tub, and the whole story ridiculous; but when the real critics went to work to dismantle the legendary vessel rib by rib, they encountered a miracle."

Mr. George W. Dickie, a Scotchman by birth, and a graduate of the University of Edinburgh, was employed by the Union Iron Works of San Francisco in making the plans for the battleship Oregon, of the United States navy, which, at the time of its projection, ranked with the largest battleships built. The *Times* editor says:

"At the time when the plans for the Oregon were under discussion, Mr. Dickie's attention was called to an article ridiculing the idea that Noah and his sons could have built a vessel in the Euphrates Valley that would be seaworthy. He took the book of Genesis, and proceeded to reduce the Biblical cubits to feet and inches, in order to determine what the general design of the ark was like. To his surprise, he discovered that each of the nine dimensions given in the Bible for the construction of the ark corresponded, with but one minor difference, exactly to those proposed for the Oregon. The only difference was that the Oregon was just one seventh smaller in each dimension than the ark. Struck by this remarkable coincidence, he took the question up the next day with the United States Navy Department, with the result that the plans finally adopted were a duplicate of those for the ark, except that the dimensions were still one seventh less. The remarkable speed maintained by the Oregon on its trip

around the Horn to join Sampson's fleet is now a chapter of history. The proportionate dimensions of the Oregon have been maintained in building larger vessels by our navy.

The *Times* then comments in this strain:

"Theologians are now in position to demand of the iconoclasts how those dimensions, embodying the greatest carrying power with the least resistance, were obtained. How petty appear some of Ingersoll's alleged 'Mistakes of Moses' before this divine example! It will not aid the iconoclast to allege that the dimensions were supplied several thousand years after the death of Moses. Those now used in the English Bible are the same which appeared in the St. James version, which was translated into English in the seventeenth century. At that time, sea-going vessels were built with dimensions as unlike those of the ark as the ark itself differed from the 'tub' of the early iconoclasts.

"One of the surprising facts of history is that it took two thousand years for the science of marine engineering to develop the highest type of sea-going craft, when the secrets of the true dimensions for the greatest carrying power, combined with the least resistance to the action of the waves, rested all that time within the pages of the book of Genesis."

Following the foregoing remarks, it was very fitting for the editor of the *Times* to utter the exclamation, "O ye of little faith!"

The devil is very busy in getting a certain class of scientists to make light of large portions of the Scriptures. The scientific ridicule in this age, when science has been made a god, has even led ministers in the sacred desk to rise up to say that many portions of the Bible are pure myth and legend. The story of Noah and the ark and the Flood have been quite generally admitted into this catalogue of legends and myths. Yet there are conditions all over the world to-day that cannot be successfully explained on any other hypothesis except that of the universal Flood.

Sensible men and women can safely anchor their faith to the grand old book of God. It gives them hope, comfort, and good cheer in the midst of the darkest and most trying hours of life. We can well afford to allow shallow-minded men to laugh at us for believing the story of divine inspiration. The prophecy, the precept, and the history of the book of God can be relied upon; and relying upon it, we may know that the joys of the eternal world will soon be ours. And how foolish it is to be turned away from such hope by the carpings of men who would set up their finite wisdom against the knowledge and the utterances of the most high God!—"Signs," *American*.

ALCOHOL IN THE WAR

THE *Journal of the American Medical Association* says:

"The time has passed when alcoholic liquors are to be regarded as inseparable from warfare and essential for military activities. Efficiency is now the prime consideration. . . . The overwhelming preponderance of scientific evidence is in favour of the proposition that the use of

alcohol, in any amounts, large or small, tends to impair muscular co-ordination, to dull the special senses, to retard muscular and nervous reactions and mental processes, and to reduce efficiency in any work requiring rapid and accurate mental or physical effort. . . . The physiologic effects of alcohol on military efficiency would probably not be so clearly apparent in the army as in the navy. The modern battleship, cruiser, and submarine have become marvels of mechanical complexity and delicacy. . . . There is abundant testimony on the part of naval experts to show that alcohol diminishes the accuracy of the gun-pointer on the battleship, and so reduces the number of probable hits. . . . The present war will reverse the opinions of the civilized world on a good many questions, and it is possible that the indispensability of alcohol in the army may be one of them."

An unprejudiced authority like the *Journal of the American Medical Association* should overwhelmingly submerge the opinions of some of the trumped-up interested "scientists" that the liquor dealer employs for a stipulated sum to write opinions on the value of alcohol.

PALESTINE IN WAR TIME

PREPARATIONS are now being made in the Holy Land for another Turkish expedition against Egypt. Outside Jerusalem, extending in all directions are streets of tents flying the Turkish ensign. In the city all the monasteries and hospitals have been transformed into barracks. The advent of aviators, military motor cars, huge guns, munition wagons, and other war material causes great wonder among the inhabitants. In the Golgotha district and on the Mount of Olives the step of marching and training troops resounds, and columns are often seen on the road to Bethlehem. The streets of Nazareth are full of troops, and thousands are quartered there. Looking from the hills of Nazareth one can see engines dragging enormous quantities of war material along the new railway through the plains of Jezreel and Megiddo. This railway enables one to go from Jerusalem to Lydda, Shechem, Samaria, Nazareth, Gennesaret Lake, and Damascus, right through Palestine and Syria to the Amanus mountains. On the coast near Akka, Tyre, and Sidon, trenches have been dug and batteries prepared in readiness for an attack from the sea. Cleanliness and order have been enforced everywhere, and the sanitary conditions in Jerusalem have been considerably improved. Owing to the blockade by the Allies, the economic situation is very depressed. There is a sore lack of thread, wool, rubber, leather, rice, coffee, and other articles. Matches are about to disappear, and already recourse has been made to the flint. The banks are almost unable to pay out anything even on drafts from European banks.

"THE unlettered," says Dr. Orchard, "are the only people who have ever really understood Christianity. The theologians have been more ready to surround Christ and His cross by theories than to walk in His way and take up the cross for themselves." To these theologians,

Dr. Orchard addresses the exhortation; "The poor know that we do not believe in Christ because we do not walk in His way; and as to sharing His cross, that is the last thing we ever do. You wise men wake up, or else you will be found out, and they will burn your books and hold your wisdom in contempt."

MR. FORD, THE AUTOMOBILE MANUFACTURER, AND HIS BIRDS AND BIRD MANSIONS

(Concluded from page 52)

are built in the fall. These cornstalk shelters are from ten to thirty feet long.

It is a great sight to see the motor cars leaving Detroit for the Ford farm, loaded with food for the birds, and to follow them to the places where this food is placed so his little feathered friends can banquet on grain, seeds, suet, doughnuts, and hot cakes, and to hear their little twitters of delight and songs of thankful praise for these favours.

Their menu reads like this: Rolled oats, cracked wheat or cracked corn, hemp, millet, or sunflower seeds. Hard bread is hung on the trees; doughnuts are put where they can be easily found to finish up a short-order lunch. Suet is provided in big quantities, and in wire cages so it cannot be carried away in large pieces. The grains are placed on the trays in the feeding stations, in boxes, thrown under the cornstalk shelters, and, for shy birds, scattered on the ground under the feeding houses. The feeding is done daily, and the birds visit the stations in flocks, and eat up the supply clean.

A daily report shows the feeding stations were visited by 100 myrtle warblers, 110 song sparrows, 150 juncos, 41 white-throated and white-crowned sparrows, 98 tree sparrows, 204 goldfinches; also by many white-breasted nuthatches, downy woodpeckers, robins, and larks. Many other varieties are expected to stay there this coming winter.

Thousands of wild berry plants have been set out for the birds, and, for the ducks and shore birds, wild rice has been planted in the swamps. Many of these, like the mergansers, stay all winter.

Water is provided in winter. Mr. Ford has built a box with an electric heater, which keeps the water tepid. No bird suffers from thirst on the Ford farm.

The fifteen or more feeding stations are all securely built. The stays are at the top, so that the birds can eat in comfort. The rain and snow cannot reach the food.

The Ford farm is not a show place. There is not a caged bird on the farm. The farm is for the birds, and every effort is made to make it an ideal breeding place for them.

The birds have become very tame, and some are absolutely fearless. The wrens and woodpeckers build right up to Mr. Ford's bungalow, and in a strip of ground thirty by two hundred feet, near the bungalow, there were found twenty-three nests of fifteen varieties of birds.

All the native birds of Michigan are on the farm, and many others. Prairie chickens, quails, and pheasants are there and rapidly multiplying.—Selected.

Signs of the Times

Formerly "Oriental Watchman."

OWING to the constantly increasing cost of paper it has become necessary for us to reduce the number of pages in the SIGNS OF THE TIMES from thirty-two to twenty-four. Yet with a readjustment of the style of setting it will not curtail to any appreciable extent the amount of reading matter that we have been offering to the public. Henceforth the matter will be set solid both in the larger and smaller sizes of type.

Our editorial department this month contains a brief sketch and appreciation of the life of Professor Homer Russell Salisbury, President of the India Union Mission of Seventh-day Adventists, and chairman of the International Tract Society, the publishers of this magazine. During the editor's illness something over a year ago, Professor Salisbury took over the entire responsibility for the paper, although himself already heavily burdened with other duties. He has thus come directly into touch with our readers, in addition to giving much time and thought to the work of which this magazine is a part.

JONAH AND THE WHALE

In response to a letter of inquiry sent by the editor of a well-known religious journal in America to Professor Macloskie, formerly of Princeton University, concerning a former statement made by the Professor with reference to the whale which swallowed Jonah, the following reply has been received:—

"We know that the baby whale draws milk from its mother's breast, and that it is not able to stand submersion for more than half the period characteristic of the mother; for that reason I have believed it probable that it can endure a partial incarceration in the mother's chest, which contains both air and steam, such as are periodically spouted out.

"What I would term the whale's stomach is the section behind the diaphragm, extending with its bowels to the root of the whale's tail. I have seen figures of this, usually densely filled with food, as small animals (often larger than man or dolphin), and marine plants, and gelatinous animalcules, etc. So far as I can recollect they were not healthy, active animals in this part. But I concluded that they were able to find their way in by the mouth and pharynx whilst they were living; and I am confident that if Jonah had found his way in by that route (by which we know that porpoises exceeding him in magnitude frequently enter the whale), then he could afterward, living or dead, make his way out along the same attitude.

"A great many people would like me to reply 'no,' as if they believed that a whale can swallow nothing bigger than a cat. But I have recently seen evidence of a whale having in its stomach more than a dozen animals, all larger than human. And all that is required for the Jonah case is a single case for all past time (not a

system in which whales have a habit of chasing Jonahs)."

ACQUAINTED WITH GRIEF

(Concluded from Page 43)

coarse, unappreciative words revealed the fact that they had no conception of the fine texture of His character and did not discern that the divine blended with the human. They often saw Him full of grief, but instead of comforting Him, their spirit and words only grieved His heart. His sensitive nature was tortured, His motives misunderstood, His work uncomprehended. So pained was Christ by the atmosphere of misapprehension in His own home, that He felt relieved when He could be in a place where it did not exist, and where His spirit could rest.

His brethren often brought forward the philosophy of the Pharisees, which was hoary with age and threadbare, and presumed to think that they could teach Him who understood all truth and comprehended all mysteries. He was the Author of truth, and His soul was wearied and distressed. He found relief in being alone, and in communing with His Heavenly Father. His brethren thought their wisdom was far superior to that of Jesus, and did not apprehend that He was the fountain of all wisdom and knowledge. They freely condemned that which they could not understand, and their reproaches probed Him to the quick. They avowed faith in God, and thought that they were vindicating God, when God was with them in flesh, and they knew Him not. These things made His path a thorny one to travel.

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