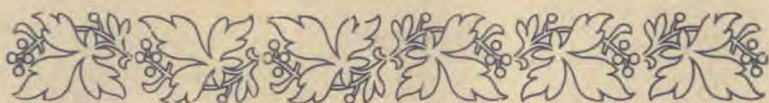


Signs of the Times



THE STONING OF STEPHEN.



MARCH, 1916.

The Test of Efficiency

If you would know how well the methods in vogue at the Sanitarium Treatment Rooms are appreciated, how effective they are, how much good they will do you—ask our patients.

We can give their addresses.

The Sanitarium Treatment Rooms,

GREY CASTLE (Late Kirkville), Mussoorie. 75, Park Street, Calcutta.

Sofaers Bldg., Rangoon, Burma.

THE SIMLA HYDRO, Belvedere (Late Abbeyfeale Lodge), Simla.

THE DAINTIEST FOOD FOR BREAKFAST

Granose Flakes

Take the dry, crisp wheat flakes as they come from the tin, and pour over them just enough fresh, cold milk and cream to nicely moisten them—then lay to—and enjoy yourself. There's nothing like it.

(If flakes are not crisp, freshen by placing for a few moments in an oven or hot box.)

Prices and all particulars from

Sanitarium Health Food Co.,

75, Park Street, Calcutta.

THE MOST APPETIZING—ALWAYS.

Signs of the Times

Formerly "Oriental Watchman."

Published monthly by the International Tract Society,
17, Abbott Road, Lucknow.

S. A. WELLMAN, - - EDITOR

J. S. JAMES, }
G. F. ENOCH, } - ASSOCIATES



Registered No. A.546

Manuscripts should be addressed to the Editor of the SIGNS OF THE TIMES. Make all money orders, etc., payable to the International Tract Society, 17, Abbott Road, Lucknow.

Date of Expiration: The Signs Wrappers bear date of the last issue due on your subscription. Unless renewed in advance, the paper stops with the expiration date.

Change of Address: When a change of address is desired, both the new and the old addresses must be given. One month should be allowed for the change to take effect.

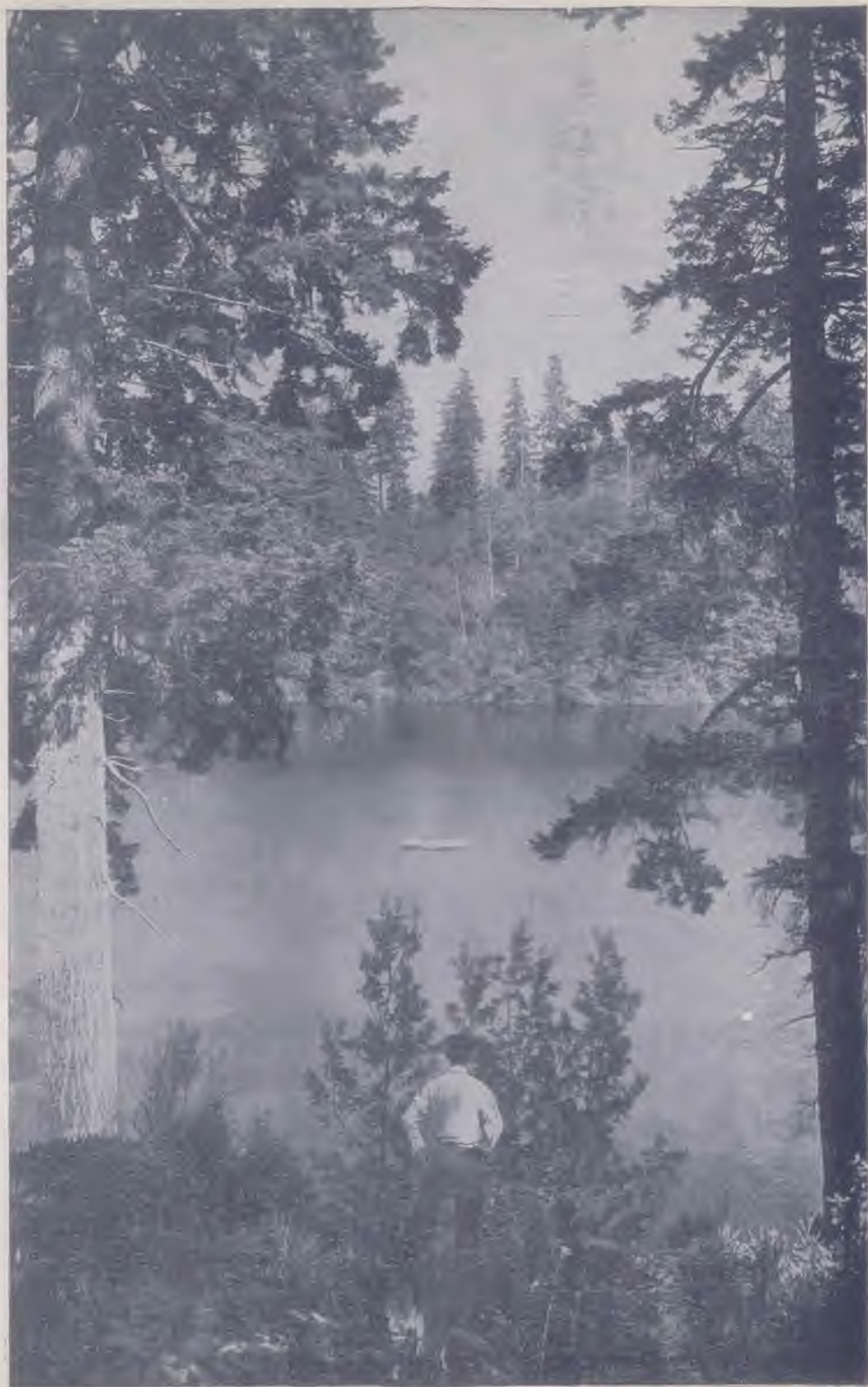
If you do not receive your paper promptly notify us, and we will take pleasure in rectifying the error if made by us.

Vol. 19

No. 3

Contents for March 1916.

	Page
FRONTISPIECE	
The Book of Nature	58
GENERAL ARTICLES	
A Definite Sign and the Climax ..	59
The Tragic History of Liberty ..	61
Science as Related to the Bible ..	63
The Climax of This Generation ..	66
Men Ought Always to Pray and Not to Faint	67
EDITORIAL	
Ye Are the Light of the World ..	68
Carry Us Not Up Hence ..	68
HEALTH AND TEMPERANCE	
Bone Formation and Tooth Decay ..	70
HOME AND YOUNG FOLK	
Little Lotus Flower	72
Obedying the Call	73
Sound Counsel	73
Helpful Penelope	74
THE OUTLOOK	
A Persecuted Nation	77
Power of Truth	77
The Cross Only will Stand ..	77
Diary of the War	77
NEWS NOTES	78
QUESTION CORNER	79
ITEMS OF PROGRESS	80



THE BOOK OF NATURE AND THE WRITTEN WORD
SHED LIGHT UPON EACH OTHER.

GENERAL ARTICLES

A Definite Sign and the Climax

A World-Wide Proclamation—The World Marvellously Prepared to Receive It—"And Then Shall the End Come"

BY CALVIN P. BOLLMAN

IN the first part of the wonderful twenty-fourth chapter of Matthew, our Lord gives a very brief outline of events down to the end of time and the dawning of eternity, reaching the climax in verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The question the master was answering was, "What shall be the sign of Thy coming, and of the end of the world?" The reply admirably fits the question.

The kingdom was the great thing in their minds. All down through the ages, from the fall of man, God's people had looked forward to the time when that which was lost in Adam should be restored in and to the seed of the woman; when should be fulfilled the promise, only dimly understood for centuries, until so beautifully voiced by inspiration: "And thou, O tower of the flock, the stronghold of the daughter of Zion; unto thee shall it come, even the first dominion." Micah 4: 8.

The Dominion That Was Lost

When man was created, dominion was given him over the earth and over all things therein. Under God, the supreme Ruler, Adam was king of one of the states of the universe. His dominion was lost in the fall; it is restored in Christ, the second Adam. This was the meaning of Gen. 3: 15. It was all bound up in the promise to Abraham, "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 15.

An everlasting inheritance means also everlasting life. The apostle tells us, in Rom. 4: 13, that the promise to Abraham embraced the whole world. Blessed promise! And to us the divine word comes, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

It was for this the children of Abraham had lived, hoped, prayed, laboured, and even died; and Jesus put its realization definitely before His followers as an incentive to earnest, faithful labour in doing the work He was soon to leave with them, the work of giving the gospel not to the Jews alone, but to all nations.

It Means More to Us

"This gospel of the kingdom" means more to us who live to-day, perhaps, than it meant to any past generation. To us it means, first of all, the gospel as it has always been preached. But now, conjoined with the gospel as the apostles preached it, is the announcement of the advent near; and to day we see the Christian world afire with the inspiration of the thought of the speedy accomplishment of this work.

After foretelling the signs that would in due time show His coming near, the Saviour, speaking from the standpoint of the future, when the signs He had given should be fulfilled, said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 34, 35.

May Know When He Is Near

Everything foretold by our Saviour in this line of prophecy as signs, everything that could possibly serve as a timely warning, has been fulfilled. And to those who would be in a position to recognize these things as signs, our Saviour says: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, "He"] is near, even at the doors." Verses 32, 33.

The coming of the Lord cannot therefore

be a matter of indifference to this generation; for Jesus has said of the generation that will be in a position to learn "a parable of the fig tree," "This generation shall not pass, till all these things be fulfilled." Truly,

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

The writer recalls hearing years ago, as a small boy, a number of Presbyterian ministers discussing informally in his father's home the question of how long it would take to finish the work of giving the gospel to all the world. All who participated in the discussion were in their prime, but not one hoped to live to see the work accomplished. But during less than the last score of years, practically the whole Christian world has adopted as its slogan, "The gospel to all the world in this generation." Why this change?—Ah, we have reached the generation that is to see this work finished, the generation that shall not pass till all these things be fulfilled.

A Century of Changes

Think of the wonderful changes that have taken place in the world within the last century. A hundred years ago, a large part of the world was closed against the gospel. The interior of Africa was practically unknown. Japan, Korea, and China were for the most part sealed books. India was locked, bolted, and barred by caste. In Turkey, Mohammedanism barred the way. In Russia, the Greek Church seemed an impassible obstacle to the giving of the gospel to the millions in that land. In Italy, Spain, Portugal, Austria, and Belgium, Roman Catholicism sternly forbade the preaching of the gospel, as it did also

in South America and many of the islands of the sea. Even Mexico was unapproachable.

It Has Gone Everywhere

But a new day has dawned; and now there is scarcely a corner anywhere into which the light of gospel truth has not penetrated. Bible societies are printing and circulating the Bible by millions of copies every year. All who will, may buy at a price within their means; while to those who have nothing, the Bible, in whole or in part, is freely given. The meaning of it all is that God has set His hand to the work. The work of giving the gospel to all the world is soon to be finished, and then comes the end, "the end for which we sigh."

Think, too, how modern invention has made it easy to do this work, and to do it speedily. Rapid transit by means of steam and electricity has made even the most distant nations near neighbours, until to-day there is scarcely a nook or corner in all this world which is not in close touch with every other part—if by no other means, at least by wireless telegraph.

"Many Shall Run"

Less than seventy-five years ago, telegraphy was unknown. But more than five hundred years before Christ, an angel of God had said to the prophet Daniel, "Many shall run to and fro, and knowledge shall be increased"; and to-day we see that word fulfilled—literally, strikingly fulfilled. This is a most significant sign of our times, for it means that the work of giving this gospel of the kingdom to all the world is almost accomplished. "And then shall the end come." Reader, are you ready for the issue?





PROCLAIMING LIBERTY TO THE CAPTIVES

The Tragic History of Liberty

A Survey of the Mighty Struggle of Ages for the Soul's Birthright—What the World Owes the Carpenter of Nazareth

BY C. P. BOLLMAN

THE great, thoughtless, careless world little realizes how much it owes to the humble Carpenter of Nazareth. Few stop to think that whatever of liberty they enjoy to-day, whether in the civil or in the religious realm, is due to the life and teaching of the Nazarene.

There are men who profess to believe that revealed religion is responsible for much at least of the intolerance that has cursed the world in past ages; but this is a mistake. Intolerance and persecution exist, not because of revealed religion, but in spite of it. The real seat of all intolerance and persecution, and indeed of all evil, is in the unregenerate human heart.

Where outside of Christian lands does there exist, or where has there ever existed, as large a degree of individual liberty as where the gospel is preached and received?—Nowhere. Scan the history of the nation in ancient, medieval, and modern times, and nowhere will be found anything approaching the liberty enjoyed in those lands where the Bible is known and its Author revered. And this is directly due to the principles taught in the Scriptures—principles which, while made clearer in the New Testament than in the Old, nevertheless run like a golden thread through both Testaments—or we may say, from the substratum of both.

The Old and the New Testament alike teach the direct accountability of every man to God; and this principle once established, it necessarily follows that every man must be left free, in matters of religion, to obey the dictates of his own conscience. But this is something utterly unknown to all false religions. Paganism, by exalting rulers to the position and station of gods or demigods, degrades the common people to the position of beasts of burden, existing only for the service of their "superiors." And the only deliverance from this condition of vassalage possible to man is through a knowledge of the one true and living God, the Creator of heaven and earth, to whom all alike, rich and poor, free and bond, owe allegiance.

During the four thousand years of human history before the beginning of the Christian era, practically no progress had been made in the science of just and equitable administration of civil government. Outside the theocracy of Israel, the world had for forty centuries known only despotism. Except in Israel, the rulers were overlords, the people serfs, slaves, cattle, existing only for the service of their masters and owners.

Syria, Babylon, Egypt, Medo Persia, Grecia, Rome, was each in turn a despotism. In all the countries of the ancient world, slavery was the basis of society. Only in

Israel before the era of kings was liberty known; and with the crowning of Saul, Israel began indeed to be like all the nations.

The Lord forewarned Israel, through the prophet Samuel, of the evils that would come to them because of their king. Said the prophet:

"This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." 1 Sam. 8:11-18.

All this and more Israel experienced. Yet so much better were their rulers than were the overlords of other nations, that it was reported among their neighbours that the kings of Israel were "merciful kings." 1 Kings 20:31.

The Roman Empire, like those that had preceded it, was in its day a world-wide confederation of aristocracies for the perpetuation of human servitude. The sole purpose of her famed civil code was the easy and uninterrupted exploitation of the many for the benefit of the few. Her system of taxation was little better than brigandage. Her revenues were the spoils of conquest, exacted too often, even in her own provinces, at the point of the sword.

Long before Rome attained any great prominence as even a probable world power, while the city on the seven hills was as yet little more than one of the outposts of a rude Greek civilization, a prophet of God had given this striking and faithful description of what, twenty-three centuries later, Gibbon denominated "the iron monarchy of Rome":

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7:7.

And into this Roman world Christ came, proclaiming "liberty to the captives, and the opening of the prison to them that are bound." He had no army at His back. He had no authority to unlock dungeon doors and set prisoners free. But the principles He taught, did more for the world, in the course of only a few years, than all merely human liberators had done in all the centuries of the past.

Jesus Christ was not a political reformer; yet the principles He taught, wrought the mightiest political reformations. He was not a sociologist; yet the truths He proclaimed, wrought social revolution wherever they were received. As one writer has expressed it:

"Plato's dream of a perfect community ('republic') admitted human slavery; Jesus Christ taught the freedom, equality, and fraternity of all men. Sir Thomas More's 'Utopia' abolished marriage, and proposed to hold women in common; Jesus Christ elevated marriage into a sacrament, denied man's right to 'hold' women at all; proclaimed freedom and equality for her also, repudiating the universal idea that she was a chattel, and teaching that she is a soul endowed with the same rights, duties, and responsibilities as are inherent in the soul of man."

It is true that he who has chosen sin, feels restive under the restraints of the moral law; but every one should understand the meaning of the words of our Saviour, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

Jesus came not to condemn men, but to deliver them from the condemnation they were already in. He came not to increase the burdens of humanity, but to lighten them. He came not to enslave men, but to set them free. And this he did by proclaiming the fatherhood of God, and the brotherhood of man. The doctrine of the direct moral responsibility of every man to God is the mightiest leveller the world has ever seen or can see. And just to the extent that this truth is received, to just that extent is politi-

cal liberty claimed by the people and conceded by the rulers. For, as the Hon. Woodrow Wilson, now president of the United States, said at Denver, U. S. A., May 7, 1911, the Bible "reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible,

through his own conscience, to his Lord and Master. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life."

And this being true, the word to Abraham has been already fulfilled in a physical sense: "In thy seed shall all the nations of the earth be blessed." The greater spiritual blessing comes only to those who are willing to accept it.

Science as Related to the Bible

The Same Author of Them Both—Why Then, Should They Conflict?—
The Greatness and the Personality of God

BY THE LATE MRS. E. G. WHITE

SINCE the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written Word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works

morning were the first day." Gen. 1:5. And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time. In regard to the work of creation itself, the divine testimony is, "He spake, and it was; He commanded, and it stood fast." Ps. 33:9. With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word?

Erroneous Interpretation

Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the Mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of the creation age were assumed to have been vast, indefinite periods, covering thousands or even millions of years.

Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature. Of the first day employed in the work of creation is given the record: "The evening and the

Evidences From The Flood

It is true that remains found in the earth testify to the existence of men, animals, and plants much larger than any now known. These are regarded as proving the existence of vegetable and animal life prior to the time of the Mosaic record. But concerning these things Bible history furnishes ample explanation. Before the Flood, the development of vegetable and animal life was immeasurably superior to that which has since been known. At the Flood, the surface of the earth was broken up, marked changes took place; and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the Flood, and since changed to coal, form the extensive coal fields, and yield the supplies of oil, that minister to our comfort and convenience today. These things, as they are brought to

light, are so many witnesses mutely testifying to the truth of the word of God.

Akin to the theory concerning the evolution of the earth, is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

Shall We Discard Such A Treasure?

When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories disagree with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, "God created man in His own image, in the image of God created He him"? Gen. 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings—"which was the son of Adam, which was the son of God"? Luke 3:38.

The Bible and Science when Rightly Understood

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

As regards this earth, Scripture declares the work of creation to have been completed, "The works were finished from the foundation of the world." Heb. 4:3. But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence,

God's Personality

The mighty power that works through all nature and sustains all things, is not, as

some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son, Jesus, the outshining of the Father's glory, "and the express image of His person" (Heb. 1:3), was on earth found in fashion as a man. As a personal Saviour, He came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Dan. 7:13.

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." Col. 1:16, 17, A. R. V., margin. The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us.

His Greatness Is Incomprehensible

The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Ps. 11:4), yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.

"Who is like unto the Lord our God, who dwelleth on high,
Who humbleth Himself to behold the things that are in heaven, and in the earth!"

Ps. 113: 5, 6.

"Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there.
If I make my bed in the grave, behold,
Thou art there.

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall Thy hand lead me,
And Thy right hand shall hold me"

Ps. 139. 7-10.

"Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways. . . .
Thou hast beset me behind and before,

And laid Thy hand upon me.
Such knowledge is too wonderful for me;
It is high, I cannot attain unto it."

Verses 2-6, A. R. V.

Need The Warm Handclasp

It was the Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was He who in the material world provided that every desire implanted should be met. It was He who created the human soul, with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied. No intangible principle, no impersonal essence or mere abstraction, can satisfy the needs and longings of human beings in this life of struggle with sin and sorrow and pain. It is not enough to believe in law and force, in things that have no pity and never hear the cry for help. We need to know of an almighty arm that will hold us up, of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness. And even so God has in His word revealed Himself.

He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with

Newton, "I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."

Infinite Power Seen There

The deepest students of science are constrained to recognize in nature the working of infinite power. But to man's unaided reason nature's teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. "Through faith we understand." Heb. 11:3. "In the beginning God." Gen. 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness."

"The invisible things of Him since the creation of the world are . . . perceived through things that are made, even His everlasting power and divinity." Rom. 1:20, A. R. V. But their testimony can be understood only through the aid of the divine Teacher. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

Only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him.



NATURE'S FRAMING FOR AN ENGLISH CATHEDRAL

The Climax of This Generation

Message to Post Generation—What Is the Word to the People To-Day?

By B. M. HEALD

IT is worthy of notice that God's special messages of warning sent to the human family in the past have invariably accomplished their mission in the same generation in which they were given.

Whenever "the eyes of the Lord" "run to and fro through the whole earth" in the form of a world-wide work, the men that see the foundation of such a work see the finishing of it. Zech. 4: 9, 10.

Special Messages in Particular Generations

Noah's day was characterized by great wickedness. God's Spirit mightily strove with those people. It was designed that the generation should be fully warned by the preaching of Noah. That generation was to see the Flood. That generation was to see the saving of the righteous and the destruction of the wicked.

Abraham's generation was ominous. "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous," therefore that generation was to be warned. Abraham was to see the separation of the righteous and the burning of the wicked; for when God destroyed the cities of the plain, He remembered Abraham. Gen. 19: 29.

Again, the Exodus movement was accomplished in the same generation in which it was started. "So Moses finished the work." Ex. 40: 33.

The building of Solomon's temple was a great work. Jehovah said of it, "Mine eyes and Mine heart shall be there perpetually." But the significant feature of this great achievement was that "Solomon built the house, and finished it." 1 Kings 6: 14.

John's message fulfilled its mission, and he beheld the Lamb of God.

When the scribes and the Pharisees sought for a sign from Jesus, He answered them by saying, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." That special generation had a definite message, and a definite sign.

God's one-generation messages or movements characterized all the history from Noah's time to the cross.

The Present Generation

Having found it to be God's plan of action in the past, always to warn the inhabitants of the earth of an impending doom or crisis, may we not expect this plan to be carried out in our day?

As it was true that "there hath not failed one word of all His good promise, which He promised by the hand of Moses" (1 Kings 8: 56), need we fear lest any of His good promises concerning this generation fail? God is the same yesterday, to day, and forever; and as He has dealt with men in the past, so will He deal with us to day. What more could He have done for these generations of the past? What more could He do for the present generation?

Startling Signs

Thousands of men and women concede to-day that never before since creation were there such significant and ominous times; never such a religious awakening, and world-wide concern about what the next great event will be.

It is true that the struggle between capital and labour, the spiritual decline in the church, increase of knowledge, signs in the heavens, war and war preparation, immorality, crime, and bloodshed, have characterized this generation from its birth.

World Warned

After enumerating a long list of signs to precede His second coming, that would characterize this generation, Jesus said, "This generation shall not pass, till all these things be fulfilled." Matt. 24: 34.

The greatest changes in the history of human events have taken place in the present generation.

This generation shall see "the mystery of God" finished in the earth. Rev. 10: 7. Christ, in speaking of "the mystery of God," or "the gospel of the kingdom," said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." One of the greatest evidences we have, that this will be fulfilled in this generation, is the fact that as never before has the gospel of the kingdom

gone forth "to every nation, and kindred, and tongue, and people." Rev. 14: 6, 7.

God is dealing with this generation as He has dealt with all special generations of the past.

Are we Right With God?

If you hear the Holy Spirit pleading with you, harden not your heart, as others have

done. God is doing a quick work in the earth.

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. His Spirit will not always strive with men. Why not surrender now, and be found among the blood-washed throng, saved in this generation?

"Men Ought Always to Pray and Not to Faint"

BY MRS. H. W. COTTRELL

THESE words were spoken by Jesus, the divine Son of God, and written by Luke, the inspired evangelist and physician. Jesus Christ taught the importance of prayer, both by example and by precept.

First by example. "And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray." Luke 11: 1. Doubtless the "one" who made this request was the speaker for the twelve disciples, who were almost constantly with Jesus; for when He responded, He taught "them" the beautiful prayer "Our Father," which has come down through the ages as the model from which the human family, from the lisping child to the gray-haired sire, have taken their first lessons in prayer.

Examples of Prayer

The man of prayer left an example of "all night" prayers and "a great while before day" prayers, which were offered in the secrecy of the mountain, the wilderness, or other solitary places, the sound of which was not for mortal ears. He prayed in the hearing of the people for those who believed on Him through His words, and also for those who should believe on Him through their words, to the end of time. He prayed for the sorely tempted and tried, as in the case of Peter. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22: 31, 32. He prayed in Gethsemane in the hour of death, when His heart was breaking with the weight of our sins; and He prayed alone, because those who professed to love Him most were sleeping, although He had twice entreated them to watch with

Him. One of our Saviour's last audible prayers was for His betrayers and murderers, as He was fastened to the cross.

It is said of Him who taught His children to pray, that "His ears are open unto their prayers." 1 Peter 3: 12. And He not only hears them, but "the prayer of the upright is His delight." Prov. 15: 8. So interested is the Lord in the prayers of His children that an angel, who said to Zacharias, "I am Gabriel, that stand in the presence of God," was sent from that exalted position to answer the prayers of different individuals.

The Lord has honoured a number of His followers by having prayers that were offered by them recorded in His holy word. Not only the prayers of prophets, priests, kings, and ambassadors are in the list, but the one-sentence prayer of the poor, despised publican has a place among them. These, with the many wonderful accounts of answers to prayer, are among the "whatsoever things were written aforetime," which "were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

"And Not to Faint"

Of Him who spoke these words, the prophet says, "He shall not fail nor be discouraged"; and again, He "fainteth not, neither is weary." Isa. 42: 4; 40: 28. Though the Son of God left the courts of heaven, clothed His divinity with humanity, and came to this earth to suffer, "the just for the unjust," and "to give His life a ransom for many," He knew no defeat. Each step of the way was victory-crowned, till He triumphed over death and the grave, and in the words of inspiration, "was caught up unto God, and to His throne." Rev. 12: 5.

EDITORIAL

Ye Are the Light of the World

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14. Light reveals those things which have been previously hidden; makes plain things concealed. "Ye are the light of the world," stated of the Christian, embodies the thought that the Christian has in him that which, made manifest through his connection with the Source of all light, will throw upon the sin cursed world a radiance which reveals the Christ and brings abiding peace and joy into the hearts and lives of men. Because of it men are led to glorify the Father of light whose dwelling place is above.

"As the sun goes forth on its errand of love, dispelling the shades of night, and awakening the world to life, so the followers of Christ are to go forth on their mission of diffusing the light of heaven upon those who are in the darkness of error and sin."

The light which shines in and through the Christian emanates from Christ. His light, His power can alone illuminate the darkness of this world. Yet it has pleased God that those who are His followers should be used as channels through whom that light, reflected, should flow out to others.

If in us is that light of life, the life of Christ, we are as the Saviour said, "A city that is set on a hill." Such a city will be seen in the distance, its walls reflecting the rays of the morning sun, its lights shining out through the gloom of the deepening night. The wayfaring traveller is never in doubt as to his destination. The goal of his endeavour is ever in full view. "It cannot be hid."

God never intended that those who drink deep at the fountain of life should merely act as accumulators, failing in their lives because they refused to pass on the energy, the lighting power, which they had received from the dynamo of heaven. Their life, their light, given from the treasure house of God, is but the means bestowed for the energizing of others, to bring light into the darkness, to turn mourning into joy, heaviness into the oil of gladness. Not merely accumulators, "Ye are the light of the world."

"Christ's followers are to be more than a light in the midst of men. They are lights of the world. . . . As Christ was the channel for the revelation of the Father, so we are to be the channels for the revelation of Christ. . . . God's blessings are bestowed through human instrumentality. Christ himself came to the world as the Son of Man. . . . Every individual disciple of the Master is heaven's appointed channel for the revelation of God to men."

We are not to make our light shine. Christ's words are, "let it shine." It is not merely a matter of our effort. It is impossible for a disciple in whom Christ dwells to fail to shine, impossible for him to conceal the light of His presence. If we let Him come into our hearts, He will shine forth from them. If in our lives His light is not revealed, it is because we have shut Him, the source of light, out of our lives.

Nor is the light that was in the city set on a hill to be measured by limited space. It was to give its light to all the world. The Lord who said to his disciples, "Let your light so shine before men," said to those same disciples, "Go ye into all the world." That city of the figure, that people referred to as the "Light of the world," are to make their influence felt, to let their light shine into the uttermost parts of this dark earth. Only so can they be true to their mission. Only so can ye "glorify your Father which is in heaven." Wherefore, "Let your light so shine."

CARRY US NOT UP HENCE

ISRAEL had sinned. The prophet of God, one whom He had chosen to lead His children from captivity to the land of promise, had spent days in the mount with God, while Israel were gathered at the foot of Sinai to await his return. Day after day had dragged slowly by, till impatient, discouraged because of the long wait, they began to feel that their leader would not return, and so went to Aaron, saying, "Up! make us gods, which shall go before us." And Aaron, either

through fear of the people or weakness, made a golden calf for them to worship, and they bowed down themselves unto it. Thus Israel sinned and God's anger was heavy against them.

Moses, on descending from the mountain, heard the voice of their merry-making, and learned of the great evil of their doings; his own indignation and anger waxing hot against them; yet he turned to God in that hour of disappointment and anguish to plead, "Forgive their sin; and if not, blot me, I pray thee, out of Thy book which Thou hast written." But God told Moses that though he would accompany him on his journey to the promised land, He would visit upon Israel their iniquity in departing from Him. But this was not enough to satisfy the prophet, so again he sought God in the tabernacle of the congregation which he had caused to be pitched without the camp because of Israel's transgression, while all Israel gathered each one at his tent door and looked after him.

God came again to His servant and talked with him from the pillar of cloud. Again Moses pled for Israel, beseeching God to remember them as His people, and God promised, "My presence shall go with thee, and I will give thee rest." And Moses said, "If Thy presence go not up with me, carry us not up hence. For wherein shall it be known that I and Thy people have found grace in Thy sight? *Is it not in that Thou goest with us?* so shall we be separated, I and Thy people, from all of the people that are upon the face of the earth?" Herein lies the secret of the power of Israel in all of their days of victory and glory. Herein lies the explanation of every down-fall, every defeat, every period of depression in their history. Victory lay with them, their country was blessed with peace and prosperity, when they kept near to God and separate from the sins of the surrounding nations. Defeat and depression were their portion when they went

after other gods and forgot the God of Israel.

The lesson is for all time. God has called upon those who would be His representatives in the world to "come out from among them (the ungodly) and be ye separate." The very fact of union with Him makes it imperative that the soul should lose delight in the things of this world and find its joy in the kingdom of Christ and of God.

It is strange but true that mere profession or even entire outward conformity to the things of God, as the world judges, does not bring about this separation from the world, does not encompass that unity with the Infinite. It is heart service, whole, entire, wanting in nothing, which puts men into full communion with their Maker. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." It takes this whole service of man to separate him from the world, and unite him with God. "Wherefore come out from among them and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18.

We are nearing the land of promise to which all the faithful looked forward. The journey is nearly complete, soon the Lord of Glory will come to gather unto the heavenly Canaan those who in this wilderness of sin have triumphed over the temptations of the devil, those who have separated themselves from the world, and have been made children indeed of the heavenly Father. In these days of perplexity, trial, conflict, and strife, the prayer of every heart, the cry of each individual soul should be the echo of that pleading voice of the days of old, "If Thy presence go not with me, carry us not up hence." Our only safety in the attempt to follow the heavenly road in these last days is to know the abiding presence of our Lord, to have full and unfettered fellowship with the God of Israel.



Health and Temperance

Bone Formation and Tooth Decay

Influence of Excessive Meat Diet—The Foods That Build Up the Bones

BY D. H. KRESS, M.D.

DR. CHALMERS WATSON, before the British Medical Association a few years ago, called attention to the influence of an excessive meat diet on bone formation.

Experiments on Rats

Observation made on the skeletons of over a hundred meat-fed rats, aged from one day to three months—the parents also having been fed on meat—revealed the following pathological changes in the bony structures:

"The bones were unduly soft, and excessively vascular, many of the subjects showing marked curving of the bones, with curvature of the spine; and in about fifteen per cent of the series there were small, whitish nodules in the bony parts of the ribs. Microscopically there was imperfect bone formation. The naked-eye appearances of the skeleton were in many instances similar to those present in aggravated cases of rickets in human subjects."

He also demonstrated the occurrence of similar changes in the bones of an infant aged sixteen months suffering from an obscure disease. The child's mother was tuberculous, and had partaken, for a prolonged period prior to and during gestation, of an excessive meat diet, for the cure of tuberculosis.

Dental Decay is General

The excessive use of meat in Australia affords partial explanation of the increasing prevalence there of dental decay. It is true, the full effects of such a diet would not be seen in the adult meat eater, whose teeth were probably formed on similar and more natural foods in infancy; but in the unfortunate offspring, these bony changes would be more pronounced.

In England and the United States, tooth decay prevails to an alarming extent among school children. Probably eighty-five per cent of them have defective teeth. Tooth

decay, I have found, is common in every country where meat and white bread are the staple articles of diet. In countries where meat is seldom used, and grains, fruits, and vegetables are the staple articles of food, tooth decay is comparatively rare. In Australia, among the nurses and patients at the Sydney Sanitarium, numbering seventy-three in all, I found only two who possessed all their teeth in a well preserved state; and these—members of the nurses' class—had been lifelong vegetarians.

Flesh Foods and Bone Formation

There can be no doubt in the mind of any one who makes a careful study of this subject, that the prevalent use of flesh foods is both directly and indirectly responsible for a large per centage of dental decay in all civilized lands. Little particles of meat lodge between the teeth, and encourage the growth of germs. The same kind of germs that cause decay of flesh, we know also cause decay of the teeth. The sound teeth of our ancestors may be attributed to the fact that their habits and food were of such a nature as to build up healthy bone structure.

The Japanese and the Chinese, who live largely upon grains and fruits, give us a remarkable example of constitutional preservation of sound teeth. The absurdity of the theory that flesh food is necessary to supply the system with bone-making material is shown by Thoreau, in referring to the farmer who says, "You cannot live on vegetable food only, for it furnishes nothing to make bone with," walking, all the while the talks, behind the oxen, which, with vegetable-made bones, jerk him and his lumbering plow along in spite of every obstruction."

Seldom do we see or hear of swollen cheeks, or the formation of abscesses due to decay of teeth, among the animals that are left free to select and eat the foods furnished by the vegetable kingdom. This is conclu-

sive proof that all the elements needed are stored up in these foods.

The prevalence of dental decay is not wholly due to flesh lodging between the teeth, forming culture beds for bone-destroying germs, but chiefly to the fact that the flesh foods themselves are deficient in bone-forming elements. A little thought will convince the most skeptical of this.

After the vegetarian animal has eaten the food containing both muscle-forming and bone-forming elements, this food is digested and absorbed, the bone-forming elements stored up as bone while the muscle-forming elements are stored up as muscle. Beef-steak, therefore, being composed of muscle, contains only the muscle-forming elements. The bone-forming elements are absent.

It is the *quality* of the dental structure that is at fault. Teeth decay for the same reason that fruits decay. When fruit decays on the tree, we recognize that the tree is poorly nourished, or that some needed element is lacking in the soil. The intelligent gardener begins to dig around the tree, and adds to the soil the elements it needs to nourish the tree properly. This is the only way to improve the fruit.

Deficiency of Bone-Forming Elements

Dental decay exists because the bone-forming elements are deficient in the food that is eaten. To remedy this evil, we should proceed just as intelligently as does the gardener. We must change the nature of our food, and supply the elements that are lacking. Until this is done, dental decay will continue, in spite of the multiplication of dentists, and vigorous use of toothbrushes, pastes, and powders. Monkeys use no tooth pastes or brushes, yet they possess remarkably fine teeth. It would be well for civilized man to study the dietetic habits of this creature that so closely resembles man.

Dr. Winters says: "One of the most unfortunate consequences of an early and liberal meat diet is the loss of relish it creates for the physiological foods of childhood,—milk, cereals, and vegetables. Meat, by its stimulating effect, produces a habit as surely as does alcohol, tea, or coffee, and a distaste for less satisfying foods. The foods which the meat-eating child eschews contain in large proportions certain mineral constituents which are essential to bodily nutrition and health, and without which the processes of flesh growth and development are stunted."

"These mineral constituents," he goes on to say, "cannot be introduced into the system in an assimilable form except in organic combination with an albuminous molecule; and in such combination they are found in sufficient proportion to meet the child's needs *only* in certain vegetables, fruits, and cereals."

Hard Water and Teeth

Dr. C. Rose, of Munich, in his examination of 7,364 pupils at the Freiburg schools, discovered that the best teeth and the least tooth decay were to be found in the districts that contained hard water, and in which the soil was rich in lime. In places where lime poverty existed in the soil, there were nearly twice as many bad teeth among the children.

Dr. Neisler also states that in certain districts where quantities of ground lime were strewn over feeding places where the soil was poor in lime, the deer that fed upon the grass of such fields possessed finer horns than those which fed in fields that were not so treated.

The Vegetable Kingdom Supplies It

The vegetable kingdom serves a useful purpose. It is capable of dissolving and appropriating these earthy salts, and organizing and vitalizing them, thus preparing them for man's use. In districts where soil and water are poor in lime, the grains, the fruits, and the vegetables are necessarily poor in organized salts, or bone-forming elements; and naturally one would expect dental decay to be more common in such districts—not, however, because of the absence of these salts in soil or water, but because of their consequent absence in food.

Defects in Modern Milling

Dental decay is due to the absence of salts in the foods. It does not matter whether these salts are naturally deficient in the food, owing to a lack of earthy salts in the soil upon which the food is grown, or to the fact that they have been afterwards removed by our modern process of milling or cooking.

Dr. Bunge says, "It is remarkable that wherever we find a race of men retaining primitive milling customs, or living on uncorrupted grain food, we find their teeth strong and free from decay." Baron Liebig

(Concluded on Page 80)

Home and Young Folk

LITTLE LOTUS FLOWER

SPAT! Phil looked up as the great white blossom fell at his feet, just in time to be struck in the face by another. "Hello, little white boy; don't you want to come into my garden?" called a sweet, childish voice in English. The prettiest Chinese girl he had ever seen was smiling down at him from the other side of the wall.

Now in China, nice little girls, especially mandarins' little girls, are not really expected to throw flowers at little American boys, or invite them into their fathers' gardens. But this mandarin was very advanced in her ways, and little Lotus Flower was brought up more like an American girl than a Chinese princess, so Phil was not doing anything very foolish when he picked up both blossoms and said, "Yes, Princess, I should."

"Then climb over the wall. Don't mind those flowers. They are dirty. I will give you more."

The wall was not very high, and Phil easily scrambled over into the garden. The princess clapped her hands.

"You are the first white boy I have ever been so close to, and I think you are very nice. I am Lotus Flower, as I guess you know, and my father is a mandarin. He could have your head cut off if he wanted to, but he won't. He is nice and does just as I say. I am ten years old. Now, what is your name? and how old are you?"

Phil laughed. "My name is Philip Sidney Ward, but everybody calls me Phil; and I am eleven."

"Then I shall call you Phil, too. And who is your father, Phil?"

"Well, he mends people's heads instead of cutting them off. They call him a medical missionary."

The little princess frowned. "I don't like missionaries, Phil, and I am not sure that I shall let you stay in my garden. But perhaps I will. You seem to be nice. Here comes my father; I will ask him."

The tall, dignified mandarin had come out of the pavilion to see with whom his little girl was talking.

"Father, this is Phil. He is a nice boy, but his father is a missionary. Shall I let him stay in my garden?"

The mandarin smiled and then looked grave.

"If you are sure he is a nice boy, I think he may stay. But the missionaries are better in their own land. China does not need them. Why do they come here, little boy?"

He seemed to have taken a strong liking to Phil, although he always opposed the work of Phil's father and other missionaries, and did all he could to prevent their extending it. His opposition, which was rather surprising, as he was known to be progressive in many ways, was a great handicap to the work. One day Phil came into the garden, and Lotus Flower was not there. Instead, the old mandarin was sitting all alone by the door of his pavilion, and there were marks of tears on his face.

"Lotus Flower cannot play with you today, Phil," he said. "She is very sick, and the doctors all say she must die."

"O mandarin," cried Phil, "won't you let me bring my father to see her? Perhaps he can cure her."

The mandarin hesitated. "I have always told my people to have nothing to do with the missionaries or the white doctors. But I love my little girl, and our doctors say that they can do no more. Yes, Phil, he may come, and oh, bring him quick!"

How Phil rushed to the missionary compound! Dr. Ward was at home, and lost no time in hastening to the bedside of the little patient.

"Appendicitis!" he exclaimed at once. "We must operate right off!"

He expected a storm of opposition, but the mandarin only bowed.

"Our doctors have given up, and the case is in your hands. Do what seems best to you."

Little Lotus Flower did not die, and three weeks later she was strong enough to play a little while in the garden. Then one day her father's state palanquin appeared at the compound.

"I have brought my little girl to see your little boy," the mandarin explained. "And

while they are playing, you and I will talk about your work. You know more about medicine than our doctors do; perhaps you know more about other things than we do. I am willing to learn."

"Now our work will prosper," said Dr. Ward, after the mandarin had gone. "And Phil, I think the credit belongs to you and little Lotus Flower."—*Mary Davis.*

OBEYING THE CALL

"It all happened many years ago," began grandma, while her soft blue eyes took on a dreamy look. "We were very young then, your grandpa and I, and lived in a log cabin in the woods. Four little children had come to gladden our home—"

"Was papa one of them, grandma?" asked Beth.

"Yes, dear, the youngest. We did not belong to any church at the time, though we read our Bible, and tried to persuade ourselves that we were sure of heaven. About this time there came to our neighbourhood a young minister and his wife, who gave out word that they would hold a series of meetings in the school-house about a mile from our house, through the woods. This man began to preach that Jesus was soon coming again to the earth, and that those who would be ready to meet him must keep the true Sabbath, the seventh day.

"My husband went to several of these meetings and one evening when he came home, he said, very earnestly, 'These people are preaching truths that cut me to the very heart.' Then he asked me if I would go with him the next evening. Instantly my heart seemed filled with such hatred as I had never felt before, and I answered with bitter words. But when the time came, I went with my husband, not because I wished to hear the preacher, but because I had determined to fill my mouth with arguments against him.

"The sermon that night was a revelation. Oh, how plain the Sabbath truth shone from God's Book! I wondered that all my life I had been so blind. Before the close of that sermon, I fully decided with God's help that I had broken my last Sabbath."

"But how did you settle it with grandfather?" asked John.

For a moment grandma did not reply. "Well," she finally said, "to tell you the truth, I was sorely ashamed, and did not

have the courage to speak of my newly formed resolution."

"But what did grandpa say to you?" asked Mattie.

"Not a single word, Mattie, not a single word. You see, he was afraid of arousing my wrath: so the journey home was made in silence, he from fear and I from shame, neither daring to venture a word to express to the other the true state of our feelings.

"At last Friday evening came. All day long, that Friday had been to me indeed a preparation day. My baking and mending were done, and everything was in readiness for the holy Sabbath, as far as I could make it so. I also noticed that your grandfather had finished his work earlier than usual, and I wondered why. At last I took the baby in my arms, and sat down in the one rocking chair that our backwoods cabin could boast.

"Soon my husband also sat down, and quietly began reading his Bible. I stared at him a moment in silence, and he at me. Finally he spoke:—

"Wife, what are you doing?"

"What are you doing, my husband?" I echoed."

"O grandma, what did he say?" asked Elsie.

"Say? Why of course our secret was out at last, and we could only clasp each other's hands in the gathering twilight, and weep tears of gratitude and thanksgiving to God; and thus we began keeping our first Sabbath—on Christmas Eve."—*Abridged from "Those Bible Readings," pages 82-89.*

SOUND COUNSEL

DR. SYLVANUS STALL, author of a popular series of books concerning sex hygiene, died at Atlantic City, New Jersey, on November 6. Dr. Stall, as minister, editor, and author, ever sought to uplift his fellow men by directing their feet into the Christian pathway.

He studied theology at the Pennsylvania College at Gettysburg. Six of the theological students acted as pallbearers at the obsequies. The interment was at Gettysburg. The following pertinent message from Dr. Stall to all theological students was read at the funeral service:—

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified, and complete acceptance of

the Scriptures, from cover to cover, as the inspired and infallible word of God. If you cannot accept it as such, let me say to you, You will have no message, and you ought never to enter the ministry. Preach Jesus Christ and him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live and labour for God and humanity."

HELPFUL PENELOPE

Continued from February No.

"We must let the girls have a good time," she said after they had left. "I can make all kinds of sandwiches, and I've four different cakes. I made ice cream, too, for a treat for you. But there isn't enough, I'll make more."

"You oughtn't to have gone to all that fuss just for me, mother," said Penelope. "But won't it come in handy? I like to give the girls a regular 'spread.'"

The Cranston house sat far back, toward the end of its half acre of ground. It was an old fashioned house with its low-spreading roof and columned verandah, twined and retwined with honeysuckle and roses. Penelope thrilled with the beauty of it as they drew near. She gave her mother's arm an ecstatic little squeeze.

"Isn't it dear," she said, "the old home? I've often pictured to myself just how it looked. But the garden is more beautiful than ever, and how the vines have grown? And there's father! O, it all seems too nice to be true!"

She ran all the way to the house, though burdened with the hand bag, and in a moment she was in her father's arms. The eyes of neither were quite clear when he released her.

"My little girl!" he said, holding her off and searching her face as her mother had done. "I'm afraid I'll have to alter that soon, and say, 'My big girl.'"

"But, big or little, always your girl, father," said Penelope softly.

Inside, the place was gay with welcome. Thousands of California poppies had been strung on cords, and reached from corner to corner; the pictures were festooned with them; they made the dim old living room alive with incarnate sunshine. Penelope praised it all unstintedly.

"How did you ever get so many, mother?" she asked.

"I got the little Benson boys to help me pick them," answered her mother. It took

us about half a day. I strung them myself. We must have gathered thousands."

"All to waste on one young lady," interposed her father teasingly. "Think of the people robbed of their beauty sight to give it all to you!"

"Why, yes," said Penelope, "I never thought of that. I'm afraid they'll miss them, mother."

For the first time a shadow fell over the mother's face. She looked distressed.

"I suppose I shouldn't have pulled so many," she said, "but I did want the place to look pretty. We pulled them with short stems and no buds."

"They'll bloom again," laughed Mr. Cranston. "By to-morrow or next day your vandalism will be hidden by a cloak of gold. Don't bother over it, Ruth."

But the little shadow lay on her face till they caught the sound of hurrying feet.

"Here come the boys," she said.

"The boys!" echoed Penelope. "And I haven't even asked about them!"

But she was genuinely glad to see her brothers, and they to see her. There was much to tell and much to ask. At last Mr. Cranston made himself heard above the babel of youthful voices.

"You may monopolize your sister now, boys; but after dinner she's mine."

Penelope looked up. "O father," she said, "I'm so sorry; but I can't to-night. A lot of the girls are coming up at eight. I asked mother to have dinner early."

Mr. Cranston started to speak, but did not. Something of the shadow that had rested on his wife's face fell across his own. But Penelope, deep in a discussion with the boys, did not notice.

Promptly at eight the girls arrived, a round dozen of them. Penelope led them into the library.

"Father and mother are in the living room by the fire," she said. "We can talk better in here. Now, girls," she began, as soon as all were seated, "all of you know what we are to talk about to-night. I'll tell you what I think, and then you must all tell me whether it's good or not. I've brooded over it a long time; so whether it's feasible or not, I hardly know. I think in a neighbourhood like ours, where there are few really poor people, the few there are should be our especial charge. Now, those girls in the factory pass our home morning and evening. They look dead tired and out of heart, poor things! They walk

miles and miles to get to and from work. I don't doubt their wages are small. Couldn't we do something for them, girls—get up little entertainments, teach them to like music and books? Bring a little something besides work into their leaden coloured lives?"

Penelope's voice was earnest and persuasive. There was instant response from the others. For an hour the girlish voices rose and fell. Then a tap came at the door, and Mrs. Cranston's pleasant face looked in.

"Come into the dining room, girls," she said, "and have a cup of chocolate."

But there was more than a cup of chocolate. The festive table held so many dainties that the girls protested.

"O Mrs. Cranston," they said, "everything's perfectly lovely; but you shouldn't have taken all this trouble for us. No one makes sandwiches like you, but I've an idea they take a lot of time."

"No more than I had to spare," she answered. "No, girls, I won't sit down. Nora isn't well to-night, and I told her I'd see to things."

"Why, she was in fine spirits when I came home," said Penelope.

"Yes," said her mother, "it was just after dinner she complained of feeling ill. She was in great pain. I made her lie down."

"And you washed all those dishes," said Penelope. "What a shame!"

"Indeed, I didn't mind," answered her mother.

Nora's aches and pains developed into a case of inflammatory rheumatism, and Mrs. Cranston waited on her, and attended to her work. Mr. Cranston objected strenuously and futilely, as a man must in household affairs.

"You'll tire yourself right out, Ruth," he pleaded. "Let me get a girl."

"No," objected his wife, "I wouldn't for the world. Poor old Nora would feel dreadfully if she thought she was putting us to any more expense. It worried her when I told her you were going to pay the doctor."

Mr. Cranston knitted his brows. He knew Nora's fierce independence; knew that she supported her mother and crippled sister, and had little to spare for herself. But—

"Let Penelope help," he said at last. "It'll do her good, and I'm sure she wouldn't mind."

Mrs. Cranston shook her head.

"I just couldn't," she answered, when

she's so interested in helping those factory girls. It's so sweet of her—the dear, warm-hearted child! She has a gift for helping others, just as some people have for writing or music. I wouldn't interfere with it for worlds, Reuben. Its probably intended."

Mr. Cranston said no more. But that night he slipped into the kitchen and took the tea towel from his wife's hand.

"Seems a pretty big pile," he said. "I never can see where all the dirty dishes come from. There don't seem many when a table's set."

"Well, some of these are left-overs," confessed his wife. "Work isn't very plentiful at the factory, and four of the girls had an afternoon off. So Jennie Armstrong took them for a ride in her machine, and Penelope brought them here for luncheon. They seem such nice girls, and Penelope says they are happier already. It pleases me more than I can say. But I'm sorry about the dishes. I thought I'd surely get them washed, but Nora had a bad afternoon—there was a troublesome dinner—O, half a dozen things prevented it!"

Mr. Cranston shut his lips tightly, and said no word. When the dishes were finished, he picked his wife up, carried her into the living room, and established her in the easiest chair.

"No more work to-night," he said.

When Penelope came in, rosy from her brisk walk, the sight was a pleasant one. Her mother lay back in the chair; and her father bent toward her, talking softly not to disturb the two boys, studying at the low round table.

"Hello, sis!" called Bob, the elder boy. "Give me a hand on my algebra, will you? I can't make head or tail of it to-night."

Penelope bent and caressed his dark head.

"I would in a minute, dear, if I had time. But I'm simply obliged to practice to-night. We're all to meet at the Armstrongs' to-morrow night, and they want me to play. I shouldn't want to play anything without trying it first."

"Well, if you are going to practice, how can we study?"

"Take your books into the library, like good boys. I can't very well move the piano. And to-morrow—no, the next night—I'll help you all you want."

"That'll be too late," muttered Bob as they left the room.

Penelope tried the new music several times, and then drifted into hymns and old songs that her father and mother loved.

"I can't think when I've enjoyed an evening so," whispered her mother, as she kissed her good night. "It rested me."

The weeks of Nora's illness, and of the mother's wearisome work, dragged on; and the bettering of the condition of the factory girls flew on apace. They were pathetically grateful for the good times that had come into their lives. The other girls, led by Penelope, persevered in the good work as they had never done before. And they felt better for it. They took turns entertaining the factory girls, playing for them, reading to them and with them.

Mrs. Cranston drew a sigh of relief when Penelope's turn was over. The extra work had taxed her strength sorely. Nora bid fair to be up and about before Penelope's turn would come again.

"And then everything will be all right," said the mother to herself. "Dear old Nora!"

But even while she smiled at the thought of it, Penelope came hastily in.

"Mother," she began, "can you fix up any kind of luncheon for nine of us? We were to meet at the Levinson's but their cook has left, and Mrs. Levinson is ill. Mary just rang up and told me. I told her to hold the line while I asked."

"Why, yes, dear, certainly," answered her mother.

Penelope was back in a moment or so.

"Mother," she said, "there's no one like you. You get up the nicest luncheons and in the shortest time. I was so glad not to disappoint the girls to-day, though I was really ashamed to bring any one so soon again. We're going away down the road in Jennie's car to gather a big load of ferns and wild flowers to take to that little Morasky girl. She has been ill, and she loves flowers. And we're all to go to Barr's for dinner; so I won't bother you again to-day."

The luncheon was on time, and was a decided success. And presently the great car whizzed away with the merry crowd. Mrs. Cranston looked after it wistfully.

"Out in the woods," she said to herself. "I wish I were going, too."

It was late when Penelope came home.

Mr. Cranston met her in the hall, and drew her into the library.

"Father," she began, "we had such a good evening! We went to the home of that little Morasky girl. She has been very ill. Her mother is a nice little woman. We're going——"

"My dear," her father interrupted her, "I've something to tell you, and I scarcely know how. Be my brave girl, Penelope. Your mother was taken ill to-day. I came home and found her. She had fainted while she was washing dishes. The doctor could hardly bring her to. And she went from one faint to another. There's a trained nurse with her now. We were frightened. But she's a little better now."

He sank into a chair, and covered his face with his hands. The strain of the day had told on him. He looked suddenly bent and old.

Penelope lived her life—a thousand lives over—as she knelt outside the door guarded by the obdurate nurse, who had taken her place,—no, not her place; taken a vacant one. Penelope acknowledged that. She was quite honest with herself, as people are in the great events of life.

But at last the sight of her stricken face moved to pity the heart that beat so calmly beneath the uniform of blue.

"You may come in a minute, Miss Cranston," she said, "if you'll promise to be very quiet. Everything depends on that. You mustn't speak more than half a dozen words."

Half a dozen words! Penelope wondered how she could tell the thoughts and resolves that thronged her mind in six little words,—how say that she would no more practice charity at another's expense; that what she did for others should no longer hurt those she held most dear; that her hands should be honestly free when she reached out to help; that she would still work for others, but in her own time; how make her mother understand that her days of servitude were over, that she should be cherished, loved?

Hot tears blinded her as she tiptoed through the dim room after the nurse. Six words. Words of endearment, of self reproach, of promise, rushed to her lips as she saw her mother's face. But her new self only said quietly, as she bent to kiss her, "I understand everything better now, mother."—*Ida Alexander in Christian Endeavour World.*

The OUTLOOK

A PERSECUTED NATION

Among all the cruelties of the war none can compare in horror with the new massacres in Armenia. The full story cannot yet be told. Here, at least, is one illustration of these persecuted folk and their assailants. Near the ancient city of Antioch, where Christians were first called by the name of Christ and from where St. Paul set out on his first missionary journey into Europe, lies a little inland from the Mediterranean, a broad, rugged mountain, now known as Mousa Dagh—which means Mount Moses—between Antioch and the sea. On the slopes of this mountain stood six Armenian villages, inhabited by nearly 5,000 people. Last July the Turkish governor of Antioch suddenly ordered these villagers to prepare for banishment within seven days. They knew that banishment meant to be driven away in to the wilderness, there to be plundered, outraged, starved, and slain. So these Armenians fled for refuge to the heights of Mousa Dagh, taking with them their sheep and goats and whatever weapons they could muster. They fortified the crags of the mountain, and there for nearly six weeks actually held at bay the soldiers and armed mob of Antioch. The mountain falls away steeply to the sea; at length, French warships appeared and answered the signals of the Armenians, who with some difficulty were all taken on board. From that rocky coast they embarked on rafts, improvised to pass through the heavy surf. In the end, more than 1,000 men and 3,000 women and children were conveyed to Port Said, which they reached safely on September 14th.

POWER OF TRUTH

PRESIDENT WOODROW WILSON some time ago delivered an address on John Wesley. On the secret of his remarkable influence the President said: "His method was as simple as the object he had in view. He wanted to get at men, and he went directly to them, not so much like a priest as like a fellow-man, standing in a like need with themselves. And the cause of his success? Genius, no doubt, and the gifts of a leader of men, but also something less singular, though perhaps not less individual—a clear conviction of revealed truth and of its power to save. Neither men nor society can be saved by opinions; nothing has power to prevail but the conviction which commands, not the mind merely, but the will and the whole spirit as well. It is this, and this only, that makes one spirit the master of others, and no man need fear to use his conviction in any age. It will not fail of its power. Its magic has no sorcery of words, no trick of personal magnetism. It concentrates personality as if into a single element of sheer force and transforms conduct into life."

THE CROSS ONLY WILL STAND

DR. ORCHARD sees the possibility of the whole of Christendom being drawn into the vortex of the world war, and civilization going under. The "Christian World" quotes him as follows: "It was under exactly such conditions, Christ declared, that He would return to the earth. They had every right to believe that when humanity was declared bankrupt, the divine resources would be brought nearer, and that this day of judgment was the dawn of a new age. Germany had simply carried to its ruthless conclusion what had been colouring the genuine executive mind of the nations. The executive mind of Europe was definitely non-Christian. The nations had said they could get on without God, they had taken the cross out of Christianity, taken Christ out of the Godhead. Let them take it, if they pleased, that Germany represented antichrist. But how were we going to meet antichrist? By imitating it, going half-way towards it? We must turn to Jesus Christ. Who alone stood among the ruins of idols, and whose cross alone remained above the wreck of time."

DIARY OF THE WAR

Dec. 30.—British Government decide to apply compulsion to the enlistment of unstarred unmarried men between the ages of 18 and 40.

Dec. 30.—P. & O. mail boat, *Persia*, London to Bombay, torpedoed in Mediterranean. Three hundred and seventy lives lost.

Dec. 31.—Austrian note to U. S. A. *re Ancona* admits the principle that private vessels should not be destroyed until crew and passengers have been placed in safety.

Jan. 1, 1916.—British cruiser *Natal* sunk in harbour by internal explosion. Three hundred lives lost.

Jan. 4.—Publication of Lord Derby's report on the result of his recruiting operations.

Jan. 5.—Mr. Asquith introduces the Military Service Bill for compulsory attestation of unmarried men and childless widowers between the ages of 18 and 40.

Jan. 7.—First reading of Military Service Bill carried by 403 to 105.

Jan. 8.—German Note to United States undertakes that German submarines will not attack non-combatant vessels without warning.

H. M. battleship *King Edward VII* sunk by a mine. No loss of life.

Jan. 9.—Evacuation of Gallipoli completed. Turks defeated at Sheikh Saad on the Tigris.

Jan. 13.—Corfu temporarily occupied by the Allies.

Second reading of Military Service Bill carried by 431 votes to 39.

Jan. 18.—Dedeagatch again bombarded by Allies.

Jan. 20.—Mr. Tennant states German casualties to end of 1915 as follow:—Killed,

588,986; Died 24,080; Wounded, 1,566,549; Missing, 356,153.

Jan. 27.—Parliament prorogued.

Jan. 29.—Zeppelin raids on Paris. Killed, 24; wounded, 28.

United States Government address a Note to the belligerent Powers proposing a compromise with regard to the treatment of merchant vessels by German submarines.

Jan. 31.—Raid by a fleet of six or seven Zeppelins on the English eastern, north eastern and midland counties. Killed, 54; wounded, 67.

Feb. 1.—Telegrams from Newport News announce the arrival at that port of the British steamer *Appam*, previously supposed to have been torpedoed. It appeared that while on a voyage from West Africa to Liverpool the *Appam* was captured near Madeira by a German armed vessel, and despatched with a prize crew to America. The vessel which captured the *Appam* had sunk seven other British merchantmen, placing their crews in the *Appam*.

Turkish heir-apparent assassinated by Young Turk party.

Feb. 2.—French armoured cruiser *Admiral Charner* torpedoed in Adriatic.

Feb. 3.—Zeppelin L19 founders in North Sea, presumably as a result of injuries received in English raid.

Feb. 6.—A British cruiser and a French destroyer in action with enemy destroyers in the Adriatic.

Feb. 8.—King Albert rejects German peace proposals.

Feb. 9.—Russians force the passage of the Dulester, north of Czernowitz.

Feb. 11.—Germany and Austria in a memorandum to neutrals announce their intention to treat as warships all merchantmen carrying guns after March 1st.

Feb. 14.—H. M. cruiser *Arctura* wrecked after striking a mine off the East Coast.

Feb. 15.—Opening of Parliament. Erzerum captured by the Russians.

Lord Kitchener announces that the conduct of the Mesopotamian operations has been taken over by the Imperial Government.

Feb. 17.—America accepts Germany's apology for the *Lusitania* massacre.

Eight states in the United States "go dry," that is, they become territory under prohibition laws, with the first of January of this year.

ARABIA has a tract of unexplored territory almost five times the size of Great Britain. Nearly a quarter of Australia has not been visited by civilized man.

More than twenty-five thousand women are now working on the French railways as porters, cleaners, guards, and agents. And they are said to do their work more thoroughly than the men whose places they have taken.

With a view to the defense of the Panama it is recommended to the United States Government by its Army Engineers that the government acquire several more miles of territory at either entrance to provide for the increased range of modern artillery.

As a result of the way the American merchantmarine has been increased during the first year by 389 vessels totalling 467,741 tons, the total tonnage of the American marine is now said to be above any two other nations of Europe outside of England.

His Excellency, the Viceroy, laid the foundation stone of the Hindu University at Benares in the early part of February. A notable gathering were present on the occasion, including many of the ruling Indian princes and the governors and lieutenant-governors of British India.

The new route into Russia through the port of Alexandrovsk, which is open all the year around and makes possible the reaching of Russia with supplies in spite of the war or the conditions of the weather, was opened by a steamer, sailing from Tromsø, Norway to Alexandrovsk on December 28, 1915.

One effect of the war on commercial products is the manufacture of chemicals and dyes by nations which have hitherto considered it not worth their while owing to the low prices at which Germany sold the goods. Some time since it was announced that Edison had found a cheaper method of producing certain indispensable chemicals, and we are now told that the Southern Electro-Chemical Co., has succeeded in producing nitric acid from the air in such quantities and at a rate that makes it commercially profitable.

Germany has at last awakened to the fact that her campaign of incendiarism, whether through Government sanction or merely through its sufferance in neutral countries, and especially America, is doing her more injury than good, and as a result has sent a message to the American press disavowing all connection of the German Government with the plots, and stating that whoever is guilty of such conduct is an enemy of the German cause, and a source of embarrassment to the German Government. It is an eleventh hour repentance or a late awakening, difficult to tell which, but undoubtedly a truth very little understood by the German element, guilty of the course taken in America.

NEWS NOTES

It seems that peace is once more to come to troubled Mexico, an agreement having been reached between Generals Carranza and Villa by which General Villa resigns all his commands and retires into voluntary exile across the United States border, his army being given a general amnesty and incorporated into the Constitutional army. The territory which he has controlled for some time in the past is relinquished and becomes a part of the Constitutional area. It is hoped that by this arrangement peace may soon come and Mexico be restored to its former position as the strongest and richest of the Central American republics.

QUESTION CORNER

5. Where is the "paradise" spoken of in the text, "Verily, I say unto you to-day, Thou shalt be with me in paradise?" Inquirer.

According to Revelation 2:7, it is where the tree of life is located, and this according to the 22nd chapter of the same book, the first and second verses, is near to the throne of God, hence we would conclude that paradise is in heaven above. But the tree of life is also to be in the new earth, to descend with the Holy city, New Jerusalem, to the earth when it becomes the capital of the kingdom of Christ and of the righteous.

6. Is the "cloud of witnesses" referred to in Hebrews 12:1 a cloud of angels or the departed souls of men? Inquirer.

"It is claimed that the great cloud of witnesses by which we are surrounded, are the immortal, disembodied spirits of the patriarchs, looking down upon us as we run the heavenly race. From a superficial reading of the English version, an unscholarly person might possibly gather such an idea. But it is open to two insuperable objections: 1. The word "encompassed" is "*perikeimenon*," and means "lying around," involving the idea of an incumbent posture. The whole expression is, "*Hemeis echontas perikeimenon hemin* (we have lying about us)" so great a cloud of witnesses, etc. This would well refer to the ancient worthies as lying in their graves, but not to the position they are supposed to hold in heaven. 2. The word "witness" is *marturon* from *martus* which does not mean a looker on, one who beholds another, but one who bears witness, or testifies, to anything. It is the word from which comes our English word "martyr,"—one who has borne witness by death to the strength of his faith. Paul simply speaks of the ancient worthies, not as disembodied spirits, but as those who have "borne witness" to the faithfulness of God; and having these "lying all about us"—having the full account of them given in the word of God (Paul had we just mentioned many of them in Hebrews 11), should run with patience the race set before us." U. Smith, in *Here and Hereafter*.

We believe that the above quotation gives the true meaning of the verse in question, and that it is in full accord with the teachings of the rest of the Scriptures with regard to the spirits of men, and the ministration of angels.

6. What spirits and what prison are referred to in 1 Peter 3:19? Inquirer.

The scripture referred to reads, "By which he went and preached unto the spirits in prison." Let us question what the text says:

To whom does the "He" of the text refer?—Christ. Verse 18.

To what does the "which" of the text refer?—The Spirit: "Christ, . . . made alive by the Spirit." Verse 18.

Who are the spirits?—The souls, shut up in the prison house of sin, with no power to save themselves. For this very purpose Christ came.

Compare with Galatians 3:22; Isa. 61:1. What put them in prison?—Sin, "that aforetime were disobedient." 1 Peter 2:20.

When did Christ preach to them?—"When the long-suffering of God waited in the days of Noah, while the ark was a preparing. Verse 20.

Through whom did he preach by His Spirit?—"Noah," "a preacher of righteousness." 2 Peter 2:5; Heb. 11:7.

CARNEGIE AND PEACE

MR. CARNEGIE is reported as saying, "The world grows better, and we are soon to see blessed peace restored, and a world court established." Thus do the great men prophesy peace; but the Bible declares that when they say it, sudden destruction comes. 1 Thess. 5:3. "Peace, peace; when there is no peace." Jer. 6:14. Whatever we may think about peace or war, the Bible plainly shows that the world is not growing better. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. And again, "In the last days perilous times shall come." Verse 1. Also Christ said, "And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. The words of Christ are the words of authority, and they oppose the prophecies of Mr. Carnegie.

ELECTRIC POCKET LAMPS.



Storm and rain Proof!

Absolutely dangerless!!

No smell!!! No blackness!!!

No matches or oil necessary!!!

Just press a button to get a dazzling flood of light.

Price Rs. 2/-, 2-8, 3/-, 3-8, 4/-, 5/-, and 6/-.

Postage. As. 6. extra.

Spare battery. As. 12.

We stock Torches, Hand lamps, Cycle lamps, call bells, bulbs, batteries, wires and every thing electric.

T. G. SHAH'S ELECTRIC STORES.
(S. T.) AHMEDABAD

Signs of the Times

Formerly "Oriental Watchman."

ITEMS OF PROGRESS

The organization of which this magazine stands as a representative in India, added to its membership during the year 1914, eleven thousand two hundred and eighty-seven members, or 9.85 per cent, the total membership at the close of that year being 125,844. The total tithes and offerings for the year were Rs. 96,57,765, or an average per member of Rs. 76-12 0. When it is understood that the larger share of this amount comes from those who are not heavily endowed with this world's goods, the sacrifice is better appreciated.

Literature is now printed by the denomination in over ninety languages; and each year sees new tongues in which the message of Christ's appearing is preached.

In war-stricken Europe four thousand new believers are known to have been added to the faith during this year of terrible strife and heart-breaking anguish. And much of the territory of this division has been unable to report owing to the conditions which obtain.

Two new division conferences were organized by the denomination at its Fall Council in Loma Linda, California, U.S.A. The Asiatic Division, embracing all the territory south of Siberia and East of Persia, and as far East as the day line in the mid Pacific, includes within its boundaries the previously organized union conference of Australia, and the Union Missions of China, India, Japan, and the East Indies. The headquarters of the division will be at Shanghai, China, for the present. Pastor R. C. Porter was chosen president, and Pastor J. E. Fulton, formerly president of the Australian Union acts as vice-president and secretary. The second division organized embraces the Union conferences of South America and the Union Mission to the Inca nations on the West Coast of that continent. Pastor O. Montgomery was chosen as its first president.

Thus at this time the denominational work is organized into four great divisions, the North American, the European, the Asiatic, and the South American, each organized with a view to making its work more effective in bringing about the fulfilment of the Lord's commission to His disciples, and hastening the day of the Master's return.

But the greatest progress tabulated lies not in statistics, or in organizations perfected, but in the growth in grace of hearts devoted to the cause of Christ in making known His soon coming. As their number increases and their zeal and devotion are made manifest, our hearts rejoice, for it betokens the nearing of "the day" when we shall meet our Lord.

EMPEROR FRANCIS JOSEPH, of Austria, is said to be unable now to sign his name, owing to age and paralysis. He is in his eighty-sixth year, and has reigned sixty-seven years.

BONE FORMATION AND TOOTH DECAY

(Concluded from Page 71)

estimates that "whole meal bread contains two hundred per cent more phosphates than white bread." America is supposed to have clever dentists. To the question why this is so, Dr. Lauder Brunton aptly replied, "Because she has the best flour mill makers." It seems, the better the mills, and the whiter and finer the flour, the poorer the bread, and, naturally, the worse the teeth, and the better the dentists.

May Grind Our Own

It is not necessary to depend upon our modern mills for this partially devitalized flour. Each family may purchase a hand mill at a small cost, and grind their own flour, make their own cracked wheat for porridges, etc. Those who adopt this plan will be surprised to find a sweetness in the preparations and breads, that is not present in breads made of flour obtained from the grocer. A double purpose is served—not only do we obtain the needed salts, but the satisfaction imparted to the palate encourages longer retention of foods in the mouth, a more copious flow of saliva, and more thorough mastication. The maltose formed by the action of saliva upon the starch aids in dissolving the organized salts present in the breads. In the absence of maltose these salts, even if present, are imperfectly utilized. This is in part responsible for rickets, and other bone deformities, so prevalent in pap-fed children. The free use of porridges and other pastry foods produces lime starvation, and favors tooth decay, the same as does the pap.

Not only does thorough mastication encourage a freer circulation of nutrients to the gums and the teeth, but the maltose formed enables the system to utilize the bone forming elements the foods contain.

Unquestionably the two important factors in teeth preservation are the presence of bone-forming elements in the food, and thorough mastication.

IN Japan, Buddhism, we are told, is divided into 13 denominations and 57 sects. There are about 72,000 temples; over 53,000 priests; and counting nuns and religious workers of all kinds, with the priests, the number is 180,000.

THE WORLD'S CRISIS



GRINDLAY & CO.,

Established IN LONDON, 1828—Established IN INDIA, 1855

BOMBAY, CALCUTTA, AND SIMLA.

Head Office: 54, Parliament Street,

London, S. W.

BANKING business of every description transacted.

PASSAGES booked to all ports.

BAGGAGE shipped, cleared and forwarded, or stored.

HOMeward PASSAGES

Arranged, and the Best Available Berths Secured.

(Accredited Agents to the P. & O. and Other Lines)

Missionaries, Family Parties, Railway Employees

Booked with Existing Concessions.

NO COMMISSION CHARGED.

Passage Handbook and List of Sailings Supplied Free on Request. Passengers Met and Assisted.

IMPORT AND EXPORT

Of Baggage and Cargo, and Agency Business
of All Kinds Undertaken.

Insurance; Fire, Marine, Life, Burglary, Effected with
the best offices.

Grindlay and Co.