

The Oriental Watchman

watchman, blow the trumpet, warn the people! Eze. 33. 2.

O earth! earth! earth! hear the word of the Lord. Jer. 22. 29.

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{ No. 2.

SAVED BY GRACE.

Some day the silver cord will break,
And I no more this song shall sing;
But O, the joy when I shall wake
Within the palace of the King!

And I shall see Him face to face,
And tell the story, "Saved by grace."
And I shall see Him face to face,
And tell the story, "Saved by grace."

Some day my earthly house will fall;
I cannot tell how soon 't will be,
But this I know, my "All in All"
Has now a place in Heaven for me.

Some day, when sinks the golden sun
Beneath the rosy tinted west,
My blessed Lord will say "Well done!"
And I shall enter into rest.

Some day, till then I'll watch and wait,
My lamp all trimmed and burning bright;
That when my Saviour opes the gate,
My soul to Him may take its flight.

—Selected.

"HE WILL COME."

To the waiting company that stood gazing up into heaven as Christ ascended, were the words spoken by the two angels that stood by, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." What a boon of consolation this promise has been to the followers of Christ from that time to the present. He has not only given us the promise that He would come, but He has told us the manner of His coming. "Shall so come in like manner as ye have seen Him go into heaven." He went up *in a cloud*, and He will return in the *same manner*. That cloud which received Him as He ascended was doubtless a cloud of angels, for "Behold He cometh with clouds" and in another place, "All the holy angels with Him."

No picture can portray, no pen can describe the glory of that event; the mind is not able to form any true conception of the appearance of our Lord when He shall come the second time to claim His own. Those who are waiting and watching for Him will exclaim as they see the "sign of the Son of Man in heaven"; "Lo this is our God; we have waited for Him, and He will save us:



THE ASCENSION.

this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

The words just quoted are but a prophecy given by Isaiah, pointing out the experience of His waiting ones. As they see Him,

they cry out with joy "this is the Lord." They will not be deceived, for they have become so familiar with Him while studying His word and the signs of His coming, that in an instant they know Him. Not only do they know Him, but more than that, "He will save us." Continually He is saving devout believers from their sins, and that work will reach its final completion when His saints are loosed from this world of sin, and are caught up together in the clouds ever to be with Him.

The Wicked.

While one class, who have been waiting and watching, will rejoice to see Him, another will have an entirely different experience. Instead of shouting for joy at His appearance, they will, according to the Revelator, cry out to the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and every free man, hid themselves in the dens and rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"

How different will be the experience of these two classes; while one is enraptured at the appearance of their Lord, the other with agonizing cries hide themselves in the dens and the caves of the mountains.

Why is This?

The answer is clear. No sin can stand before God, and only those will be able to endure His presence who have not "spot or wrinkle, or any such thing." "Our God is a consuming fire," and He will destroy the wicked by the brightness of His coming. Nothing sinful can endure the presence of a holy God. When the Lord met Moses in the mount, He placed Him in the cleft of the rock while He passed by, for no man could see His face and live; and at His coming the wicked will cry out with anguish; for His unveiled glory will be more than their sinful eyes can behold.

Coming Soon.

Not only is the long looked for Redeemer coming, but He is coming soon; sign after sign has been revealed showing that He is near even at the doors. No less than ten times is it stated in God's word that the sun should be darkened as one of the signs of his second coming. Already (more than one hundred years ago) this sign was fulfilled, and on the following night the moon did not give her light; which was also another sign. The exact date of this notable occurrence is May 19th, 1780. People were so startled by it that many thought that Christ was coming.

Testimony of Witnesses.

The Boston Gazette of May 22nd, 1780, speaking of the event says,—

"The printers acknowledge their incapacity of describing the event that appeared in that town on

Friday last. It grew darker and darker until one o'clock, when it became so dark, the inhabitants were obliged to quit their business, and they had to dine by candle. Such an event was never seen here by the oldest person living."

Josiah Litch in his *Prophetic Expositor* says,— "I refer to the dark day A.D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun; for the moon was nearly at the full; it was not owing to the thickness of the atmosphere; for the stars were seen. The darkness began about 9 A.M., and continued through the day. Such was the darkness that work was suspended in the field and the shop; beasts and fowls retired to their rest; and the houses were illuminated at dinner time" (noon).

Rev. Elam Potter in a sermon delivered May 28th, 1780, said,— "But especially I mention that wonderful darkness of May 19th instant.

Then, as in our text, the sun was darkened; such a darkness was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travellers stopped; schools broke up at 11 o'clock; people lighted candles at noon day; and fire shone as at night. Some people, I have been told, were in dismay, and wondered whether the judgment was not drawing on. The great part of the following night also, was singularly dark. The moon thought in full gave no light, as in our text."

Thus we see that two signs given by our Lord in Matthew 24 were fulfilled more than a century ago. "The sun shall be darkened, and the moon shall not give her light," and the next sign as given in the Scripture "The stars shall fall from heaven, met its fulfillment November 13th, 1833. We quote from Bishop Burnett's *Sacred Theory of the Earth*, p. 486, the following:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in number and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of the day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point of the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Prof. Olmstead of Yale College.

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This Generation.

These signs which are the precursors of His coming are past, and our Lord has said, "when ye see all these things know that it is near even at the doors." "This generation shall not pass till all these things be fulfilled." From this it is evident that we have reached the last generation, and with all assurance we may look forward to the coming of the Christ in our day.

Although the impression prevails that he who proclaims the soon coming of Christ puts himself on the rôle as an alarmist, yet Christ belongs to this very class for He says, "Surely I come quickly;" and no less than three times in the last chapter of the Bible are the words, "I come quickly;" and to reassure us of that fact, His closing words in the next to the last verse of the Revelation are "Surely I come quickly."

J. L. S.

MAN'S DOMINION.

THE greatest mystery in the world is the simplicity of the gospel of the kingdom of God. It is as high as heaven, and as deep as hell; yet it is so simple that a child may receive it: and unless we receive it as a little child, we can in no wise enter into it.

In the days of Christ the temple was the great thing to the disciples; it was the centre of God's work in the earth. Yet when Christ told them that it would soon be destroyed, and not one stone left upon another, they immediately associated that with the end of the world, and asked for a sign when it would be.

God never intended that his temple should be made out of dead things. "Ye [my people] are the temple of the Holy Ghost." After man refused to be the temple of the Lord, God had a temple built in the midst of his people, that he might dwell among them,—get as near them as possible. And even then it was the presence of God in the temple that made it sacred; there was no sacredness in the temple itself.

The kingdom of God is his righteousness,—his life,—and the kingdom of God within a man is God's righteousness there. It is this that made man king in the beginning, that gave him dominion over all the created things of God in the earth. When man fell, he lost this dominion, first of all, *over himself*, and then over everything else; and another came in, and took his place. And not until man has regained dominion, or control, over *himself*, will he ever gain the dominion that he lost.

It is this kingdom of God within a man that is the salt of the earth. When God's life is so utterly refused by man that there is not enough of it allowed to remain in the earth to uphold and control in the affairs of the earth, there is only one thing to happen, and that is for the end to come.

W. W. PRESCOTT,

NO CAUSE FOR REGRET.

THERE are some things which it is evident that the believer will neither regret when on his deathbed nor at the judgment. The following are among the number:—

That he gave his heart to God too early.
That he had too much of the mind of Jesus.

That he was too patient and long-suffering.

That he was too holy.
That he sacrificed too much for the salvation of souls and the extension of Christ's kingdom.

That he was too fearless and aggressive for God and holiness.

That he was too tender and forgiving.

That he loved God and man too much.

That he spent too much time in prayer.

This being true, happy are they who devote their lives fully to these things that will never be regretted, and less along lines that are doubtful.—*Ex.*



Bible Studies in Christian Life.

WHO SHALL REIGN?

"THE kingdom of God is within you." To see that this is a universal truth it is necessary only to read the connection, and know to whom these words were originally spoken. Here is the passage: "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17: 21, 22.

Those Pharisees were not believers in Christ. On the contrary, they were constantly spying upon Him, laying traps for Him, persecuting Him, and laying plans to kill Him. And yet to these and such as these the Lord says, "The kingdom of God is within you." And when this is true of such as those, it is evident that it is true of everybody in the world; and that it is a universal truth that the kingdom of God is in man. And if God is not recognised and allowed to reign in His kingdom that is within, it matters not to such persons when the outward kingdom and reign may come; they can have no part in it anyhow; it would mean only destruction and perdition to them.

Man was made to glorify God. "I have created him for My glory." Christ came into the world to make manifest the purpose of God in the creation and existence of man; and when He had finished His course upon the earth, He said to the Father, "I have glorified Thee on the earth." In order to glorify God on the earth, "He emptied Himself." And when He emptied Himself, and took the form of a servant, and was made in the likeness of men, God dwelt in Him, and worked in Him, and was manifest in Him so entirely that none but God was seen in all His life. And thus He glorified, He made manifest, God on the earth.

This is God's purpose in the creation and existence of man; and this is that which will be manifest in all intelligences in the universe when the grand work of redemption shall have been completed. For when the end comes; when Christ shall have delivered up the kingdom to God, even the Father; when God shall have put

all things under Christ's feet, and so shall have subdued all things unto the Son, "then shall the Son also Himself be subject unto Him that put all things under Him, *that God may be all in all.*" Then all that will be in anyone, or that will be manifest in anyone, will be God. And thus God being all in each one, He will be all in all of them. This was God's purpose concerning man when He created him. The purpose was that God, and God alone, should be manifest in the man. The purpose was that God should dwell in him and walk in him, that God alone should reign in him and rule over him. This was the condition of the man when God put him upon the earth and in the garden. Thus God established His temple, His throne, and His kingdom, in man. And thus it is that to all mankind it is true that "the kingdom of God is within you."

Yet the Lord made man free. God cannot have any compulsory or necessitous service. And to be happy, even with God, man must be free. His service, even to God, to be happy service must be from choice, willingly and freely made. "If ye be willing and obedient, ye shall eat the good of the land." Whosoever will, let him come. And in the nature of things, freedom of choice to serve the Lord, carries with it freedom of choice not to do so. When God established His kingdom in man to reign there, He would reign there, He could reign there, only upon the man's choice. And the Lord put the man in the garden, and arranged everything there for the exercise of his freedom of choice. He put the tree of knowledge of good and evil in the midst of the garden, and with *no boundary about it.* Access to this tree was left as open as to any others, except in the word of the Lord, "Thou shalt not eat of it." And whether he would eat of it or not was for the man to choose.

And the man did choose the wrong way. And he did this by choosing to follow the will and the way of another than God. And in so choosing, he did choose that another than God should have a place in him. And thus he allowed a usurper to enter this kingdom of God, and occupy the throne there, and demand worship in this temple that was in him. Yet the kingdom

is of right the Lord's, even though the usurper has occupied it. The throne is the Lord's, even though the usurper sits upon it. Solomon sat on the throne of the Lord and it was still the throne of the Lord, though Solomon afterward sat upon it in iniquity. The temple is of right the Lord's, even though a false god be there, and a false worship be conducted there. It is "in the temple of God" that the great usurper sits "as God," "showing himself that he is God." Thus it is that the kingdom is God's, even though the usurper be ruling in it; and the throne is the Lord's, even though the usurper be occupying it. And thus it is true that to every man that cometh into the world the word is spoken, "The kingdom of God is within you."

Then the further question comes to every man that cometh into the world, Who shall reign in this kingdom? Will you have the usurper to reign there? or will you allow the rightful King to reign there? Will you have the usurper to reign there only to your ruin? or will you have the rightful King reign there only to salvation? Shall the usurper occupy the throne only in iniquity? or shall the rightful Lord occupy it only in righteousness? Shall the usurper rule only to shame? or will you have the One "whose right it is" to rule there only to glory, both present and eternal? This is the consideration that presents itself to the constant thought and the ever present choice of all mankind. And therefore the living and ever present word is, "Choose ye this day whom ye will serve." "To-day if ye will hear His voice, harden not your hearts." "To-day, "while it is called To-day," "if ye will hear His voice, harden not your hearts." "Now is the accepted time; . . . now is the day of salvation."

"The kingdom of God is within you." Who shall reign in this kingdom in you? Who shall reign there "now," "to-day," "while it is called To-day"? Choose ye, choose ye, "choose ye this day" who. All that the rightful King asks of you, that He may take His own place in His own kingdom, and reign there, is that by an active, intelligent choice, you shall now choose Him to reign. For, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." "My Father will love him, and we will come unto him, and make our abode with him." "I will dwell in them and walk in them, and they shall be My people, and I will be their God." "I will put My laws into their mind, and write them in their hearts." "I will be thy King." Then in its full, true, and rightful sense, will the kingdom of God be in you; for there is the kingdom, and there will then be the King, the throne, and the laws of the kingdom.

"The kingdom of God is within you." Choose ye this day who shall sit and rule in that kingdom. Choose that the rightful King shall have His own place in His own kingdom. He cannot reign there without your choice. Upon your choice He will reign; He will reign the King that He is, with the power that is His—with power "by His Spirit in the inner man;

that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." Then God will be manifest in you, and you will glorify God on the earth.

This was the purpose of God when He created man at the first; and this is His purpose in creating him again in Christ Jesus. Choose ye this day that this purpose shall be met in you. And not to choose is to choose. *Not* to choose that God shall reign, *is* to choose that He shall *not* reign. And to choose that God shall not reign, is to choose that Satan—the usurper—shall reign. Not to choose that God shall be glorified in you, is to choose that He shall not be glorified in you. And to choose that God shall not be glorified in you, is to choose that Satan shall be glorified in you. And for God to be glorified in you, self must be emptied, that God may be all. Self must be emptied in all, that God may be all in all.

A. T. JONES.

AND THE REFORMATION IS NOT ENDED YET.

THE late Mr. C. H. Spurgeon once graphically described the process by which the early church was paganized. He said:—

"The greatest curse, perhaps, that ever visited the world came upon it in this way. Certain vain-glorious preachers desired to convert the world at a stroke, and to make converts without the work of the Spirit. They saw the people worshipping their gods, and they thought that, if they could call these by the names of saints and martyrs, the people would not mind the change, and so they would be converted. The idea was to Christianize heathenism.

"They virtually said to idolaters, 'Now, good people, you may keep on with your worship, and yet you can be Christians at the same time. This image of the Queen of Heaven at your door need not be moved. Light the lamp still; only call the image 'our Lady' and 'the Blessed Virgin.' Here is another image; don't pull it down, but change its name from Jupiter to Peter.' Thus with a mere change of names they perpetuated idolatry; they set up their altars in the groves, and upon every high hill, and the people were converted without knowing it—converted to a baser heathenism than their own. They wanted priests, and lo! there they were robed like those who served at the altars of Jove. The people saw the same altars and sniffed the same incense, kept the same holy days and observed the same carnivals as aforetime, and called everything by Christian names.

"Hence came what is now called the Roman Catholic religion, which is simply fearing God and serving other gods. Every village has its own peculiar saint, and often its own particular black or white image of the Virgin, with miracles and wonders to sanctify the shrine. This evil wrought so universally that Christianity seemed in danger of extinction from the prevalence of idolatry, and it would have utterly

expired had it not been of God, and had He not therefore once more put forth His hand and raised up reformers, who cried out: 'There is but one God, and one Mediator between God and man.' Brave voices called the church back to her allegiance and to the purity of her faith. As for any of you who are trying to link good and evil, truth and falsehood together, beware of the monstrous birth which will come of such an alliance: it will bring on you a curse from the Most High."

THE MARVELS AND POSSIBILITIES OF LIQUID AIR.

THEORETICALLY it has been accepted as a scientific possibility that there is not a solid on earth but what, if sufficiently heated, could be transformed into a gas; likewise that there is not a gaseous substance that could not, if subjected to sufficient cold, be changed into a liquid or a solid. Notwithstanding this, it has always seemed like a wide stretch of the imagination to think that we should ever see air running like water or frozen like snow; yet this has been accomplished, and will no doubt soon excite no more wonder than to see steam changed into water.

It was my privilege recently to attend, in the Auditorium in Chicago, a lecture and series of demonstrations on this subject by Professor Tripler, whose name has become famous in connection with this achievement. After thirty years of careful experimenting, he has discovered practical methods of producing the intense cold—*three hundred and twelve degrees below zero*—to which it is necessary to subject air before it will liquefy. He has not only succeeded in doing this as an interesting laboratory experiment, but has invented the necessary apparatus with which to carry on this work on a large scale. This discovery will no doubt rank with electricity as one of the marvels that God has allowed man to bring to light in the closing years of earth's history. After watching these remarkable experiments, the words of the psalmist had a new meaning for me: "He casteth forth His ice like morsels: who can stand before His cold?"

Professor Tripler brought with him in a metal can, from his New York laboratory, ten gallons of liquid air. The can was really made of five cans, set one inside another, with the spaces between lined with felt. This prevented the cold winter air (compared with the intense cold of liquefied air, this air was really hot) from warming the liquid, and causing it to turn back into a gas.

He began his experiments by taking a tumbler of liquid air dropping into it a few rubber balls, and allowing them to remain a few moments. When they were taken out, and dropped on the floor, they broke into a thousand fragments. He next dipped some roses in the liquid. When they were taken out, they appeared as beautiful as ever, but a mere touch shivered them into ashes. The flowers did not have time to turn black before freezing; and if they could have been preserved in that condi-

tion, it would have been impossible to tell, by sight alone, that they were frozen.

Four or five grapes were then dropped into the fluid. In less than thirty seconds, Professor Tripler moved the dish about, and we could hear the grapes rattle as if they had been pebbles. When he took them out a few minutes later, and dropped them on the floor, they broke as easily as the most brittle glass.

These articles, being so cold, will freeze the hands of the person handling them, unless the greatest care is exercised. In performing one experiment, Professor Tripler made a slight mistake, and allowed the frozen articles to remain in contact with his hand a moment too long; as a result his fingers were frozen.

In one of the experiments a piece of beefsteak about the size of a man's hand was put in the liquid, causing it to boil; this was an instance in which, instead of the water boiling the beefsteak, the beefsteak boiled the water. As soon as the steak became as cold as the air, it was frozen to a crisp.

The next experiment I shall never forget. The Professor took a tin can, and tried as hard as he could to crush it, but without success. He then filled it with liquid air, allowing it to remain for about half a minute; then he poured the air out, and gave the can a tap with his hand, when it broke into hundreds of pieces.

In reading of the destruction of the world, I have sometimes wondered how this earth could be burned up so quickly; but after seeing these experiments, I shall never for a moment allow the question a place in my thoughts. As before stated, there are no solid substances on this earth that could not, if heated sufficiently, be changed to gas; and no gas but which, if cooled enough, would become a solid.

The explosive power of liquid air is great; and before the Lord comes, it may figure largely in the munitions of armies. When it expands suddenly under the heat, it does so with the setting free of terrific force.

In ordinary climates the temperature is never sufficiently low to freeze mercury; but when surrounded by liquid air, mercury becomes so hard that nails can be driven with it. In one experiment Professor Tripler filled a mould with mercury, put two screw-eyes into the ends, and poured liquid air around it. In a few minutes the mercury was frozen so solid that when the mould was removed, a man weighing two hundred pounds could sustain his entire weight from the screws. The operation cooled alcohol down to two hundred degrees below zero; when it began to thaw, it could be pulled like soft taffee.

The medical possibilities of liquid air are also great. Professor Tripler told of a case of cancer just below the eye, so near that an operation was considered dangerous. He filled a tiny kettle with liquid air; and as the atmosphere began to warm it, a small stream of the air was sprayed over the flesh around the cancer, thus complete-

ly freezing, not only the surrounding flesh, but also the supposed cancer organisms. When this frozen flesh sloughed off, the spot healed over rapidly, not leaving even a scar. The same experiment was tried with cancer of the nose with equal success. To me there is a wonderful lesson in all this; for while humanity is apparently doing everything it can to ruin itself, God is continually allowing man to search out and discover remedies that will co-operate with nature in the cure of disease.

Liquid air boils without fire. Professor Tripler filled a glass with the air, and made it boil by simply placing his hand against it. I look upon this as one more illustration of what God can do. When I see how He can store up in a few drops of liquid air such wonderful power, I can understand how He can put power into me; just as when I see how beautifully God clothes the field, I can understand how, when He said, "Consider the lilies of the field, how they grow," He expects me to grow like them, and develop a beautiful character.

DAVID PAULSON, M.D.

OBEDIENCE THE FRUIT OF UNION WITH CHRIST.

LIFT Him up, the Man of Calvary. Lift Him up and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We

have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth.

God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be



When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to

inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the

requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." Provision for our perfection is found in union with Christ. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my

glory, which thou hast given me: for thou lovedst me before the foundation of the world."

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

MRS. E. G. WHITE.



IMAGINATION AGAINST KNOWLEDGE.

THUS saith the Lord, "Let not the wise man glory in his wisdom." Why not?—Because "the Lord knoweth the thoughts of the wise that they are vain." The result of men's boasting of their own wisdom, and trusting to it, is set forth in Rom. 1: 21-23: "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things." The verb from which the noun rendered "imagination" is derived, is the one that is translated "to reason," so that the word, as suggested in the margin of 2 Cor. 10: 5, might well be rendered "reasonings," instead of "imagination." That is to say, The so-called reasonings of men who leave God out of the account, are only vain imaginations. How true this is may be clearly seen from a few short extracts from one of the latest and really most scientific works on the subject of botany. It is a work which confines itself largely to statements of actually observed facts, without venturing much in the way of theory, and therein it is truly scientific. What we quote is from the introduction.

Ever Seeking, Never Finding.

"Even though the ultimate sources of vital phenomena remain unrevealed, the desire to represent all processes as effects, and to demonstrate the causes of such effects—a desire which is at the very root of modern research—finds at least partial gratification in tracing a phenomenon back to its approximate cause. In the mere act of linking ascertained facts together, and in the creation of ideas involving interdependence among the phenomena observed, there lies an irresistible charm which is a continual stimulus to fresh investigation. Even though we be sure that we shall never be able to fathom the truth completely, we shall still go on seeking to approach it. The more imaginative an investigator, the more keenly is he goaded to discovery by this craving for an explanation of things, and for a solution of the mute riddle which is presented to us by the forms of plants. It is impossible to overrate the value and efficiency of the transcendent gift of imagination when applied to questions of Natural History."

The Bible student will on reading this at once involuntarily think of men who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3: 7), which was the case with those described in Rom. 1: 21-23; but we will pass on to note the author's own statement as to the real value of this "transcendent gift of imagination."

Conjecture upon Conjecture.

After mentioning certain objects of research, he says:—

"In all these and similar investigations imagination plays a predominant part. Experiment itself is really a result of the exercise of that faculty. Every experiment is a question addressed to nature. But each interrogation must be preceded by a conjecture as to the probable state of the case; and the object of the experiment is to decide which of the preliminary hypotheses is the right one, or at least which of them approaches nearest to the true solution."

The History or Theories.

"Every one of our theories has its history. In the first place a few puzzling facts are observed, and gradually others come to be associated with them. A general survey of the phenomena in question suggests the existence of a definite uniformity underlying them; and attempts are made to grasp the nature of such uniformity and to define it in words. Whilst the question thus raised is in suspense, botanists strive with more or less success to answer it, until a master mind appears. He collates the observed facts, gathers from them the law of their harmony, generalizes it, and announces the solution of the enigma. But observations continue to multiply; scientific instruments become more delicate, and some of the newly-observed facts will not adapt themselves to the scheme of the earlier generalization. At first they are held to be exceptions to the rule. By degrees, however, these exceptions accumulate; the law has lost its universality and must undergo expansion, or else it has become quite obsolete, and must be replaced by another. So it has been in all past times, and so it will be in the future. Only a narrow mind is capable of claiming infallibility and permanence for the ideas which the present age lays down as laws of nature."

Master or Tinker.

To be always travelling towards a place and never getting there is highly unsatisfactory; but to have no hope of ever getting there is most discouraging. From the foregoing it would seem that many great thinkers are at the best only tinkers. An architect who built houses that would fall down almost as soon as he had finished them, would hardly be called a master builder; so a mind that frames a law that is not even expected to be permanent cannot be called a master mind. There is only one master mind in the universe, and that is the mind of God. Imagining is not thinking. So-called ideas which are the product of imagination, are not ideas at all; they are only shadows. Only God can create ideas. When men are willing to acknowledge this, then they will think to some purpose, for their thoughts will be God's thoughts. "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." Ps. 33: 11.

Truth not Uncertainty.

Jesus said, "If ye continue in My word, then are ye My disciples indeed; and ye

shall know the truth, and the truth shall make you free." He Himself is the truth, because He is the fulness of the God of truth. It is possible for men to *know* the truth. The Holy Spirit is given in order that we may *know* the things that are freely given us of God. Is it not a most humiliating confession, to be obliged to say that the work of even a "master mind" in science must necessarily in a few years, or even months, be thrown aside, that no one can be sure that any theory he advances is the truth? Can there be any more humiliating confession than the acknowledgment that one has no hope of reaching the object which he is seeking? and to be obliged to say that the foundation which he has laid for his followers to build upon is not a foundation, but only a weak floating raft that will soon go to pieces? Is not that in reality a confession that one knows nothing? How much better, then, to make that confession to God, and at the same time to confess Him, and to accept His thought, that we may be sure of our ground. He has laid in Zion a tried stone, a sure foundation, and whoever believes shall not be confounded.

When each experiment is preceded by conjecture, then it is evident that one has only conjecture by which to test his work. True it is stated that "the object of the experiment is to decide which of the preliminary hypotheses is the right one, or at least which of them approaches nearest to the true solution;" but when one starts out without knowing where he is going, how can he possibly tell when he gets there? To make a lot of preliminary guesses (for an hypothesis is only a guess), and then to guess which of the guesses is the correct one, is labour spent to no profit. One can never arrive at any definite conclusion that way, and that is what is admitted.

Truth a Matter of Primary Revelation.

But the truth may be known, and the lesson to be learned from this study is that we must know the truth to begin with. Truth is revealed by God in His Word. No man can by searching find out God, and He alone is the truth. God must reveal Himself to us, and then we know the truth; and this He has done even to babes. The truth is most wonderfully simple. A little child can grasp it, because it has only to be believed to be known. When one knows the truth, then study may be carried on to eternity, and with positive certainty at every step.

For we are to grow in the knowledge of the truth. We are not to be studying all our lives to find out what the truth is, but we are to begin with the truth, and to spend all time and eternity as well in exploring it. The knowledge of the truth must precede all observation of phenomena or gathering of facts, if our work is to be to any real profit. Then every fact that is observed can at once be referred to its proper place in the building of God's truth.

Imagination is Idolatry.

Imagination is not a gift of God. It is

the perversion of God's gift. It is the result of refusing to let God Himself direct the faculties which He has given us, and trying to direct them ourselves. One has no right to imagine anything. Imagination is but an *ignis fatuus* that leads men into a bog. The first chapter of Romans tells what it does for men. They had the knowledge of God, that is, of the truth, for God had showed it unto them. But they did not like to retain God in their knowledge. They did not like to admit that they were not wise in themselves. So they proceeded to find out the truth by their own "reason." But God is the only source of reason, and "reasoning" without Him is only vain imagination. They saw wisdom and power displayed in the things that are made, and which are growing. But they would not acknowledge that it was God's power and wisdom that were manifested there, for in that case they would have been obliged to acknowledge that it was only by His power and wisdom that they themselves lived and acted and thought. This they would not do, for they professed themselves to be wise; they put themselves in the place of God. Then there was nothing left for them, but to say that the things that were made were God, thus changing the truth of God into a lie. Instead of seeing God in everything, they imagined that everything was God, because they rejected the truth to begin with. The truth is that God's power and Divinity are to be seen working in everything that is made; the lie is to say that the power and wisdom originate in the things that are made, whether it be men or the grass of the field. When men substituted their own imaginations for pure reason, it naturally followed that they gave those imaginations visible form, and so image worship was the result. Imagination is simply the forming of an image in one's own mind. The image that is formed is only the imagination of the heart made visible. To make images is idolatry, whether they be formed by the hands, or only retained in the heart.

The work of the Gospel is to cast down imaginations. "Every high thing that exalteth itself against the knowledge of God," must be overthrown, and every thought must be brought into captivity to the obedience of Christ. Imagination has no place in God's work. He deals in facts, not in fancies. The Gospel is a fact. There is no speculation about it. We have only to believe what is real,—that which has been done and finished.

Jesus Christ The Source of Wisdom.

Jesus Christ is the wisdom of God, and He is of God made unto us wisdom as well as righteousness. God's Word is the only source of wisdom; "for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Now since imagination is the deadly foe of the truth and of wisdom, it is evident that in dealing with the Scriptures, above all things, every trace of imagination should

be rigidly excluded. Nothing of self must be allowed any place. We must hold ourselves as nothing, not bringing to the study of the Word any preconceived ideas, or rather, what men are pleased to call ideas. We must be silent before the Lord, believing that every Word of God is absolute truth, and allowing Him to fill us. Then there will be no mistakes. Then there will be no danger that we shall fall into error. All who do this will see the truth, and will be "perfectly joined together in the same mind and in the same judgment." Only in this course is their safety. In thus humbly submitting to be taught of God, not presuming to originate a single thought for ourselves, there are possibilities of almost infinite wisdom for the poorest and humblest souls. They who acknowledge God as the One who is all in all, have access to "all the treasures of wisdom and knowledge."

"Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. 3: 18.

E. J. WAGGONER.

Bible Reading.

PAST, PRESENT, AND FUTURE.

DOMINION.

Why was earth formed? Isa. 45: 18.
For what inhabitants? Gen. 1: 26.
Could they forfeit it? Gen. 2: 17.
Did they? Gen. 3: 6.

LOST.

Who overcame man? Gen. 3: 4.
Then what his condition? 2 Pet. 2: 19.

USURPER.

Who to be cast out? Matt. 12: 28, 29.
How did he usurp? Rev. 12: 9.
Will usurpation end? Eze. 21: 25.

RESTORER.

Who holds the right? Eze. 21: 26.
To what extent? Heb. 2: 10.
How obtain the right? Jno. 1: 3.

CONFLICT.

What conflict will be? Gen. 3: 15.
What result? 1 Jno. 3: 8.

RESTORATION.

Will dominion be restored? Micah. 4: 8.
With primitive glory? Num. 14: 21.
And loyalty? Isa. 11: 9.

HEIRS.

Who will be heirs? Gen. 13: 14, 15.
How much land? Rom. 4: 13.
Who are the seed? Gal. 3: 39.
What their character? Matt. 5: 5.
Did Abraham inherit it? Acts 7: 5.
Will other prom. delay? Matt. 13: 30, 39.
Receive kingdom when? Matt. 25: 31, 34.

LOCATION.

Where will kingdom be? Dan. 7: 27.
Fill what territory? Dan. 2: 35.
The stone means what? Dan. 2: 44.

VISIT.

Will heirs visit Heaven? Jno. 14: 1-3.
How long? Rev. 20: 4.
Then return to earth? Rev. 20: 7-9.
And reign how long? Dan. 7: 18.

G. K. O.

HEALTH HINTS

THE HEALING OF DISEASE.

THERE are to-day presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc.

There are thousands of persons to-day who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is, How can I get rid of this, and in the quickest way? There are thousands of persons who are diseased,—persons who have brought disease upon themselves, and who are keeping disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to, anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go. Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God Himself can break. Then why not have God to deliver them at the first?—Simply because the way of the Lord is not the thing of supreme importance with them.

And when you do go to God to be healed of disease, do not ask nor expect Him to take away the disease while you continue the cause of that disease. Bear in mind for ever that disease does not come without cause. Diseases have their causes: every one of them has its causes. Seek for the cause, and conscientiously correct that, and God will invariably co-operate with you.

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set Himself against Himself, and work contrary to His own eternal laws and established principles: and all for your sake. For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to find out the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, not for the Lord's sake, but for his own sake.

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of his disease, and it should be found after all that the cause is beyond all human effort to

remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith, ask the Lord to heal him.

And in your searching, remember that sin is the first of all causes of disease; for if there had never been any sin, there never could have been any disease. Accordingly in the Bible, forgiveness of sin is connected with the healing of disease. "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases." "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "That ye may know that the Son of man hath power upon earth to forgive sins (He saith unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disease utterly miss the mark if they do not take into consideration *the getting rid of sin*; and the getting rid of sin as *the principal thing*.

For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land, "The inhabitant shall not say, I am sick;" and why?—Because "the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

Again: as sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the ten commandments,—the putting away of sin as the chief of all things in putting away the causes of disease, inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease. Accordingly all efforts made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered as a means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God.

A. T. JONES.

HEART FAILING FROM OVER-EATING.

THE heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labours in the earliest infancy, and goes on until the last moment of life,—without intermission. At every beat it propels two ounces of blood through its structure. At seventy-five pulsations a minute, nine pounds of blood are sucked in and pumped out; every hour, 540 pounds; every day, 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds. Now

the heart has for a neighbour an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between; and when the stomach fills with gas, it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas; but when it is filled with undigested food, fermentation takes place, and gas is formed, and the interference depends upon the amount of gas in the stomach.

To overcome this obstruction, the heart has to exert itself in proportion to the interference; more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache. These symptoms are relieved when the gas is expelled from the stomach. Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a large quantity of blood is sent to the brain, some vessel ruptures, and a blood clot on the brain is the result; and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended; but fermentation goes on, and gas is generated as before stated.

A man is found dead in bed, and the physician pronounces it the result of heart failure. Now the man was out late may be; partook of a large dinner of roast beef, turkey, chicken, lobster, oysters, mince pie, plum-pudding, ice-cream, cake, an orange, nuts and raisins, coffee, etc.; went home at midnight, and died of heart failure before morning. The heart failed from overwork, just as a horse might do. Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure; but what has his diet been during the sickness? At present it is very fashionable to begin at once with what might well be called the stuffing process—iced milk, which is so cool and grateful to the patient, from three pints to one gallon during the day and night. How unwise! Moral: If you don't want to have your heart fail, don't abuse it, don't overload it.—*The Journal of Hygiene*.

DIET FOR CHILDREN.

NO solid food or table-feeding of any kind should be given to a child until it has the larger share of its first, or milk teeth. Even then it must not be supposed that because a child has acquired its teeth, it may partake of all kinds of food with impunity.

It is quite customary for mothers to permit their little ones to sit at the family table and be treated to bits of everything upon the bill of fare, apparently looking upon them as miniature grown-up people, with digestive ability equal to persons of mature growth, but simply lacking in stomach capacity to dispose of as much as older members of the family.

The digestive apparatus of a child differs so greatly from that of an adult in its anatomical structure and in the character and amount of the digestive fluids, that it is by no means proper to allow a child to eat all kinds of wholesome foods which a healthy adult stomach can consume with impunity, to say nothing of the rich, highly-seasoned viands, sweetmeats, and epicurean dishes which seldom fail to form some part of the bill of fare.

It is true that many children are endowed with so much constitutional vigour that they do live and seemingly thrive, notwithstanding dietetic errors; but the integrity of the digestive organs is liable to be so greatly impaired by the continued ill-treatment that sooner or later in life disease results.

Till the age of three years, sterilized milk, whole-wheat bread in its various forms, such of the grains as contain a large share of gluten, prepared in a variety of palatable ways, milk and fruit toasts, and the easily digested fruits, both raw and cooked, form the best dietary. Strained vegetable soups may be occasionally added for variety.

For from three to six years the same simple regimen, with easily digested and simply prepared vegetables, macaroni, and legumes prepared without skins, will be all-sufficient. If desserts are desirable, let them be simple in character and easily digestible. Tea, coffee, fried foods of all kinds, salted meats, preserves, rich puddings, cake, and pastries should be wholly discarded from the children's bill of fare.

It is especially important that a dietary for children should contain an abundance of nitrogenous material. It is needed not only for repairs, but must be on deposit for the purpose of growth, since it is the bone and muscle-forming element of food. Milk, whole-wheat bread, oatmeal, barley, and preparations of wheat, contain this element in abundance, and should for this reason be given great prominence in the children's dietary.—*Mrs. Kellogg's "Science in the Kitchen."*

THEY HURT THE NERVES.

BOYS, do you desire to have always good, strong nerves? Then do not use cigarettes. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and, in fact, they have kept many a man from securing a good position on a certain railroad in the west. Read what Mr. George Baumhoff, Superintendent of the Lindell Railway, of St. Louis, says about their use: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motor-man needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good con-

dition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—*Selected.*

LIFE THOUGHTS.

1. Fix deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

2. Life power subsists on air, water, and food only; all else is hurtful.

3. Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, thoroughly ventilate your sleeping apartment.

4. Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on grains, vegetables, fruits, and nuts. Never ask your stomach to chew your food,—employ the teeth. Adorn your tables, not only with viands, but with flowers, and smiles, and kindly words.

5. Shun stimulants and drugs as you do the pestilence. Instead of tea and coffee, drink hot water. In illness let the same magic fluid be your medicine.

6. Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by an abundance of water, the bowels by correct eating, and the blood must be pure.

7. Make cleanliness your motto, guard against filth in both house and grounds.

8. Deformity is not awkwardness only, but danger. A well-developed chest gives freedom to breathing and digestion, and helps to cure many diseases.

9. Spend part of each day in muscular work, part in study, and part in good deeds to men and worship of your God.

10. You are a triune thing,—mental, moral, and physical. A sound mind and pure morals depend much upon bodily health. Therefore make health a part of your study and of your religion.—*Frederic M. Heath.*

USES OF THE TOMATO.

THE tomato has a two-fold nature; it is what may be called a "fruity vegetable." "It is botanically a fruit; commercially, a vegetable." The amount of nutrition is small, being only seven per cent. (rather more than cabbage, however). In South America, the country in which the tomato is native, it is used quite sparingly, mostly as a seasoning, much as we use onion in soups, etc. The effect of its acid juice is to cool the system, but it is very unpalatable to many persons. We often hear it said, "I had to learn to like tomatoes"

Stewed and strained, the tomato forms the base of many excellent soups. The addition of some cooked rice or even of uncooked rice, if it is allowed to boil until tender, makes what we call "rice and tomato soup." "Tomato and vermicelli

soup" is made by the addition of a few spoonfuls of broken vermicelli dropped into the hot strained tomato, and cooked twenty minutes.

* *

Tomato Pudding.—Select some tomatoes which are not fully ripe, but are somewhat reddened, and put a layer of slices in the bottom of a pudding-dish. Sprinkle on sugar to please the taste, and a little salt if desired. Now put in a layer of slices of stale bread, some more tomatoes, sugar, etc., until the dish is well filled. Unless a large quantity of tomato be used, a little water should be poured over the whole, to insure the bread's being saturated with juice. Cover the dish and let it remain in the oven long enough to insure thorough cooking of the tomato.

* *

Scalloped Tomatoes.—Take a pint of stewed tomatoes which have been rubbed through a colander, thicken with one and one-fourth cups of lightly picked bread-crumbs; add salt if desired, and a cup of sweet cream; mix well, and bake twenty minutes. Or fill a pudding-dish with alternate layers of peeled and sliced tomatoes and bread-crumbs, letting the top-most layer be of tomatoes. Cover and bake in a moderate oven an hour or longer, according to depth. Uncover and brown for ten or fifteen minutes."

Experience has taught me that a partial toasting of the crumbs is an improvement.—*Mrs. D. A. Fitch.*

BEST WAY TO STOP CHOKING.

WHEN children get choked in eating or at play, the customary manner of relieving them is to slap them sharply on the back. This often sets the obstruction free, so that it can be swallowed. A medical authority says that a much better plan is to raise the left hand of the child as high as possible, and the relief comes much more rapidly.—*Signs of the Times.*

Not Duck.—An Englishman was in China, said Mr. Max Müller, and ignorant of the language. Anxious to know the composition of a delicious dish he was eating, thinking he recognized the flavour, he queried, in the universal tongue, "Quack, quack?" Fancy his dismay on being promptly answered, "Bow-wow!"

* *

To keep lemons, either thread them on a string at a little distance apart, or hang them in nets in a dry place; or they can be kept a long time in water, changing it often.

* *

STALE bread may be made quite fresh by soaking it in a little water or milk, and re-baking it slightly.

* *

For Coughs.—Strained honey with one-fourth its amount of lemon juice added, taken in doses of a teaspoonful every hour, is a splendid remedy for a cold, cough, or any throat trouble. Taken in hot milk, it is said to be an invaluable aid in pulmonary troubles.



THY WORK.

Why sigh for fame fair maid?
Look round thee and behold
The little duties to be done
The lambs outside the fold.

Look close beside thee. See
Thy mother toiling still
From morn till night for those
Who now her place should fill.

Her eyes are getting dim,
Her hair is very white.
Thy mother will not always stay,
Some day she'll take her flight.

And O! what mem'ries then will rise,
Of work you might have done,
That mother always used to do
Before her race was run.

The father, who for years
Has toiled from day to day
For you, is getting old
And worn, and bent, and grey.

You have not been to him
What a loving daughter should;
You have not helped him in his work
In the many ways you could.

And soon, yes soon he'll go;
For the night is coming fast
When no man works, but drops
His weary, weary task.

You've brothers, sisters too
Who need your loving care,
Oh maid, fair maid begin
Of work to do thy share.

Let dreams and fancies fade.
The master's work for thee
Is in thy humble home;
Not far across the sea.

There are heathen at your door,
Lost souls that you may save,
Benighted heathen even worse
Than those across the wave.

Up, up, right now to work,
For time is flying fast.
Begin at once dear maid,
To-day may be your last.

To-day do all you can,
Dream not of future fame,
Tis better far to work for Christ
And have a humble name.

AMY INGLE,
Cape Town, South Africa.

THE HAPPY CALAMITY.

"I HAVE lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer be sent to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sad; we will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," said several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work, and make you a rich man again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new things bought, and I will sell my great doll."

The heart of the husband and father, which had sunk like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was a song of praise.

They left their stately home. The servants were dismissed. Pictures and plate, rich carpets and furniture, were sold; and she who had been mistress of the mansion shed no tears. "Pay every debt," said she; "and let no one suffer through us, and we shall be happy."

He rented a small cottage and a piece of ground a few miles from the city. With the aid of his sons, he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training. The eldest one assisted in the household, and also instructed the younger children; besides they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city. They cultivated flowers, and sent them to market in the cart that conveyed the vegetables; they plaited straw, they painted maps, they executed plain needle work. Everyone was at her post, busy and cheerful. The little cottage was like a bee-hive.

"I never enjoyed such health before," said the father. "And I never was so happy before," said the mother.

"We never knew how many things we could do when we lived in the great house, and we love each other a great deal better here. You call us your little bees."

"Yes," said the father, "and you make just such honey as my heart likes to feed on."

Economy as well as industry was strictly observed; nothing was wasted; nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the

second took her place as instructress in the family.

"We are now thriving and prosperous," said the merchant; "shall we return to the city?"

"Oh, no," was the unanimous reply. "Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and we did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich, and did not work. So, father, please not be rich any more."—*Mrs. Sigourney.*

THIS IS HOW THEY RISE.

A YOUNG woman recently found employment in a china shop. She immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valuable employé in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colours and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favourite with the employers and customers.

The young woman who, to earn an honourable living, went into a lady's kitchen, and instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and more than that, she knew something of the food-value of different dishes.

Of course this sounds like an old-fashioned Sunday-school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—*Womankind.*

ALIENATIONS IN THE HOME.

IN the wreck of many a home there lingers still the memory of months or years of very tender wedded life. The fatal estrangement that rent the home asunder began in a little difference which a wise patient word might have composed. But the word was not spoken—an unwise, impatient word was spoken instead—and the trivial breach remained unclosed, and grew wider till two hearts that had been knit together as one were torn for ever

apart. Rarely are estrangements the work of one day, or caused by one offence; they are growths.

"It is the little rift within the lute
That by and by will make the music mute,
And, ever widening, slowly silence all—
The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That, rotting inward, slowly moulders all."

It is against the beginnings of alienations, therefore, that sacred watch must be kept. Has a hasty word been spoken? Instantly recall it and ask for forgiveness. Is there a misunderstanding? No matter whose fault it may be, do not allow it to remain one hour. Is the home-life losing a little of its warmth? Ask not for the cause nor where the blame lies, but hasten to get back the old fervour at any cost. Never allow the second word to be spoken in a quarrel. Let not the sun go down upon an angry thought or feeling between two hearts that have been united as one. Pride must have no place in wedded life. There must never be any standing upon dignity, nor nice calculation as to whose place it is to make the apology or to yield first to the other. True love seeks not its own; it delights in being foremost in forgiving and yielding. There is no lesson that husbands and wives need more to learn than instantly to seek forgiveness of each other whenever they are conscious of having in any way caused pain or committed a wrong. The pride that will never say, "I did wrong, forgive me," is not ready for wedded life.

The only way to insure a memory without a pang when the separating hand has done its work is to make each hour of wedded life as it comes, tender and true as two loving hearts can make it. What every home needs is Christ, and His blessed Spirit to rule and govern. Surely too much is involved, too great responsibility, too many and too precious interests, to venture upon wedded life without Christ.—*Home Making.*

PAY AS YOU GO.

IN all wise commerce payment, large or small, should be over the counter. If you can't pay for a thing—don't buy it. If you can't get paid for it—don't sell it. So will you have calm days and drowsy nights, all the good business you have now, and none of the bad.—*Ruskin.*

Oh, that people generally would take and act on the above advice! What wranglings, what heartburnings, what misconceptions and misrepresentations, what lawyers' letters and litigations, what family jars and reproaches, and what innumerable miseries would be avoided! No tongue can tell, no pen describe the change for the better that would take place in homes, between man and man, and in trading transactions, and in society generally, if such advice were followed.—*Echo.*

SELFISHNESS is that detestable vice which no one will forgive in others, and no one is without in himself.

MOTHERS COUNSEL.

SNUBBING AS DISCIPLINARY.

DISCIPLINE is by many of us limited to penalty, but it has a wider meaning—it implies training, and it is training which moulds men. Fathers and mothers often snub their boys, roughly refuse their requests, or make fun of their performances, under the impression that they are thus disciplining them to endure life and its trials. This is a great mistake. A boy at fifteen is sensitive to ridicule, and dreads a snub. Its reaction is seen in his own brusqueness, and in his manner to younger companions. I heard a lady the other day call attention in a crowded room, to a boy's unbecoming neck-tie. "It is hideous," she said, "and makes you look like an Indian." When remonstrated with, she said, "Oh! Dave needs to be snubbed. It does him good."

I am sure it never does any one good, least of all a growing boy, to be treated uncivilly and rudely. And the effect is equally disagreeable on the one who snubs, making him or her unbearably arrogant and arbitrary.

HOUSEHOLD RULES.

THE following rules were formulated by a lady for the guidance of her own personal conduct, but they are good for general use:—

1. We may be sure that our will is likely to be crossed to-day, so prepare for it.
2. Everybody in this house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to anyone to rejoice at it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their wants.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything.
11. In all little pleasures which may occur to put self last.
12. To try the soft answer which "turneth away wrath."
13. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"
14. In conversation not to exalt ourselves but to bring others forward.
15. To be very gentle with the younger ones and treat them with respect, remembering that we were once young.
16. Never to judge another, but to attribute a good motive when we can.
17. To compare our manifold blessings with the trifling annoyances of the day.

If anything farther is needed, it may be found in this one sentence of our Saviour, "All things whatsoever ye would that men should do to you, do ye even so to them," Matt. 7, 12. This covers the whole ground, without giving details.—*Present Truth.*

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those about her that it is almost boundless. It is to her that friends come, in seasons of sickness and sorrow, for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child.

A few words let fall from her lips in the ear of the sorrowful sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cosy sitting room, and sees the blaze of the fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm of Gilead to his wounded spirit. We are all wearied with combating the realities of life. The rough school-boy flies in a rage from the taunts of his companions, to find solace in a mother's smile. The little one, full of grief with its own large trouble finds a haven of rest on its mother's breast. And so one may go on with instances of the influence a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared to hers.—*Australian Christian World.*

An old-fashioned custom, now too often obsolete in home life, was that of talking over a sermon in the household, and requiring from the children the text and the heads of the discourse. This insured attentive listening on the part of the younger people, and, besides its spiritual effect, was a valuable mental discipline.

Our Sabbaths should deepen our spiritual life, and lead us to greater purity in the day by day routine. As we gather in God's house, there should go from heart to heart an impulse to more entire consecration; a fervor and kindling from the Holy Ghost should fan our embers, and increase our devotion, and cause our love to burn more brightly.

"Come Holy Spirit, heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

"A Sabbath well spent, brings a week of content." We are preparing for the beautiful home above, where they go no more out forever.

"Where congregations ne'er break up
And Sabbaths never end."

MARGARET E. SANGSTER.

LET six people who have been present at a scene describe it, and though all may be truthful, impressions will differ, so that there will be some discrepancies in statement. In speaking about friends or foes, we should set a watch upon our lips, and, if we can narrate facts, not mere impressions.

HAIR brushes may be washed and kept good for years, without loss of stiffness, by putting a small handful of soda into a pint of boiling water. When the soda is melted put in the brush and stir it about till clean. Rinse it in cold water, and dry in the sun or by a fire; the sooner it dries the harder the bristles will be.

SALT as a tooth-powder is better than almost any other dentifrice. It keeps the teeth white, the gums hard and rosy, and breath fresh.

WHEN buying sheets, always select a material which is a few inches wider than you require to actually cover the beds. The reason for this is, that when a sheet wears out in the middle, it should be cut down the centre, the selvages seamed together and the sides hemmed. The sheet after this process is complete, will wear nearly as long as a new one.

"SPEAK gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell."



NOT MIGHTY DEEDS

Not mighty deeds make up the sum
Of happiness below;
But little acts of kindness,
Which any child may show.

An early flower, unasked, bestowed;
A light and cautious tread;
A voice to gentlest whisper hushed,
To spare the aching head:

Yes, deeds like these, though little things,
Yet purest love disclose,
As fragrant perfume on the air
Reveals the hidden rose.

—Selected.

CICERO'S CALL TO BE A MISSIONARY.

STORY OF A VIRGINIAN NEGRO CABIN.

"PAPA, this is Cicero Jefferson." Colonel Dent had visited the village school that afternoon to please his little daughter, and he now turned as she gently pulled his sleeve.

"Ah, so this is Cicero?" and he took the small black hand, and looked kindly into the shining black face.

"Cicero Lincoln Jefferson!" exclaimed the boy with a radiant smile.

"I enjoyed your recitation," said the colonel. "You are wise to learn what great men think of your race. Perhaps some time you may go to Africa, to teach or preach."

"I don't know. Mammy hopes I'll be good for somethin' when I grow up."

"Do you know about Moffatt and Livingstone and Stanley and Bishop Taylor?" asked Colonel Dent.

Cicero shook his head.

"You ought to know about them, Fay, don't let me forget to send him some books."

"No papa," replied the little daughter.

And it was Fay who had to remind him of the promise, and finally to carry the big package in her own small arms to Aunt Ilsy's tiny house under the hill.

But she was a dear little missionary worker, and quite sure that Cicero's ignorance about Africa was rather disgraceful.

"You'll be s'prised to find how strange African people are," she said, balancing one dainty foot on the threshold, as she rubbed her tired arm; "but you'll be interested."

And he was. It was now summer holidays, and Cicero spent his spare time over the books, missionary magazines, pamphlets, and one large illustrated book which made for him a perpetual feast. Sometimes he laughed, and sometimes his tears fell upon the open page.

"What do ail you, Cic'ro?" asked Aunt Ilsy, as they sat on the doorstep late one summer afternoon.

"Don't know, mammy," replied Cicero, wiping his eyes. "Seems like I want to do something. If I was a big fighter like Napoleon, I'd go out there and take care o' things. I'd stop the rum ships, an' I'd build meetin'-houses an' houses to live in. See, mammy, how'd you like to live the way they do?"

She was fond of pictures, and looked eagerly over his shoulder.

"Oh, now, Cic'ro! does black folks in Africa live in dose beehives?" and she pointed to one of the kraals, as they are called, where a chief lives with his family and followers,—small huts, looking like bowls turned upside down, or old-fashioned beehives, and forming a ring with a space in the centre.

"Where's the chimneys?" asked Aunt Ilsy scornfully.

"They don't have any," replied Cicero.

"Where's the winders?"

"Don't have any."

"Where's their do'steps?"

"No doorsteps either," said Cicero. "They stoop low and crawl in."

"No do'steps? Where do they sit to look at the sunsets, and thank the good Lord for His most exc'lent glory?"

Real pity was in her tone as she lifted her face toward the beautiful sky.

"Oh mammy, they don't have any Lord! That's the trouble. They can't go to meet-in'; they can't hear the big organ play nor the bells ring. The children don't go to school like I do."

"For pity's sake!" exclaimed Aunt Ilsy.

"An' they're afraid of the awful witch doctors that live in the bush. Sometimes the witch doctor makes 'em take poison if anybody complains, an' they die just for nothing. They wear charm things round their necks—bones, an', teeth, an' bark,—an' think they'll save 'em. Hear this, mammy!"

Then Cicero read how the king of one of their tribes died, and when he was buried, ten of his slave wives were buried with him.

"While they was alive, Cic'ro?" his mother inquired, in tones of horror.

"Just as much alive as you be this minute," replied the boy. "An' mammy, here's the picture of some slaves that's been stolen from their homes. See that long line? See the chains? See that woman with a baby in her arms, and two more right behind?" Aunt Ilsy groaned.

Cicero's voice sank to a whisper as he continued, "If they get awful tired, an' fall behind, the driver whips them till they stagger along. Sometimes when the babies can't walk, they leave 'em behind—to die on the ground."

"Pore things! I wish I could do some thin' fer 'em," sighed Aunt Ilsy.

"I most wish the cunnel hadn't sent the books," said Cicero huskily, "'cause now I'll have to go out there soon's I grow up."

Aunt Ilsy instantly sat erect. "Cic'ro Lincoln Jefferson," said she, "stop that talk. Has I any chile but you?"

"No, mammy."

"Hasn't I washed and i'oned and scrubbed to keep you neat?"

"Yes, mammy," Cicero assented.

"Hasn't I been waiting fer you to be wuth somethin' fer me? Don't I need the only boy I has? Is you goin' to be a stiff-neck, ongrateful chile, leavin' yo' mammy to go to the ends of the earth?"

Aunt Ilsy's voice rose higher and higher, and shook with mingled grief and anger.

She rose from the step and disappeared, but Cicero remained until the last line of sunset red disappeared.

It may have been midnight when Aunt Ilsy suddenly awoke. Cicero was calling, "Mammy, what you want?" from his small chamber.

Aunt Ilsy was at the foot of the stairs in a moment.

"I never called, honey; what you mean?"

"Why, yes, you said, 'Cicero Lincoln Jefferson, I want you,'" persisted the boy.

Aunt Ilsy's heart beat very fast. She seemed to see something brighter than the moonlight.

"You'se had a call, Cic'ro, just like Samuel. If you hears the voice again, you say, 'Speak Lord, Thy servant's hearin'."

"Yes, mammy," said Cicero, as he crept back to bed.

Aunt Ilsy could say no more. She knelt beside her bed.

"Have pity on Thy poor, unworthy chil'," she prayed. "If Thou wants my dear Cic'ro, Thou shalt have him. Dese poor African children of Thine is under Thy gaze, and Thou seest them with no do'step, no meetin's, no songs of Zion. Tell'em my boy's comin'!"

Great sobs shook her frame, and tears rolled down her cheeks, but she fully believed God had called Cicero, and who was she to withhold her one treasure?

Lighting her small lamp, she took the old Bible from the shelf, wrapped a shawl around her shoulders, and brushing away her tears, turned to one of the few stories she had learned to read.

"Yes," she murmured, tracing with her finger, "Hannah's boy—her only boy, slep' in the temple. This ain't no temple, but there's room for God's dear voice. When He spoke in the night-time, Samuel said, 'Here am I.'"

"O Father, give me an' Cic'ro the 'here am I' spirit. And Eli perceived that the Lord had called the child. I knew in a minute who called Cic'ro without perceivin'. 'Speak, Lord, for Thy servant heareth.' Yes, I got that jus' right. Can't answer God no other way. What if my pore ole heart do ache? My Father, He sees the

bigger heartaches of His los' ones in Africa. He says, 'Aunt Ilsy, freely thou has' received, freely give.' Praise His name."

The cry of joyful triumph aroused Cicero again.

"It's all right, honey," she responded to his call, "keep yo' listenin' ear open to the Lord, Mammy hasn't nothin' more to say."

The first person to hear of the voice in the night was little Fay, who came the next morning on an errand for her mother.

"Cic'ro says may be it was a dream," explained Aunt Ilsy, "But it wasn't. God knew my pore, selfish heart, and so He had to speak like He did in the temple when He woke up Samuel."

Fay's blue eyes grew large, and she bowed her head gravely. It was a sweet mystery, and she had no doubt that the dear Lord had spoken.

"I'm glad of it," she said. "Now he'll make a missionary."

Perhaps Fay's report to her father and her very deep interest in saving her pennies to help Cicero, led the Colonel to look after the boy. At least it is his money that is educating him. As for Aunt Ilsy, she can hardly wait until Cicero Lincoln Jefferson is ready to preach Christ in Africa—*Mrs. O. W. Scott, in Illustrated Africa.*

GOOD ENOUGH.

"You have planed this board well, have you, Frank?" asked the carpenter of an apprentice.

"Oh, it will do," replied the boy. "It doesn't need to be too well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as neatly and smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect, it is not good enough for me."

"You haven't made things look very orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was well enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant, sharply; and then added in a kinder tone, "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corner or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life because

the habit of inaccuracy has become a part of their characters.

The old adage; "What is worth doing at all is worth doing well," is as true now as when it was first spoken, and it will always be true.—*Selected.*

A SAD LITTLE STORY.

I DO not tell you this little story to make you sad, but that I may touch your young hearts, and fill them with more love toward the children of heathen lands, whose lives are, for the most part, so cheerless and wretched.

I have called it a sad story because it was sad, very sad, at first; but it has a happy ending. I know that will make you glad.

In Africa one day a missionary came into a village just in time to see a little negro boy put upon a block and offered for sale. He was a miserable-looking little creature, not more than three years of age, and was without clothes of any kind. The cruel father was whipping him to make him stand straight. The child was deaf and dumb, and for this reason he was being sold, because his parents thought that he could not be of any good to them.

No one would bid for the child, and he was about to be put to death when the missionary came up, and asked the father how much he wanted. He said six pounds of salt. The missionary readily gave it, and took the child away. He sent the boy to one of the mission schools, and he is there to-day, a bright and promising pupil, learning of the dear Jesus, whose name brings happiness to childhood wherever it is known.—*The Little worker.*

HELP ONE ANOTHER.

A WOMAN was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her arms were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you, very much," she said. "You are very polite to do so much for a stranger."

"Oh, it's no trouble, ma'am," he said, with a smile, "I like to help people."

Both went their ways with a happy feeling in their hearts; for such little deeds of kindness are like sweet smelling roses blossoming along the path of life.

We all have our opportunities day by day, and shall one day be asked how we have improved them.—*Selected.*

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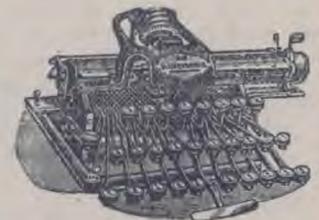
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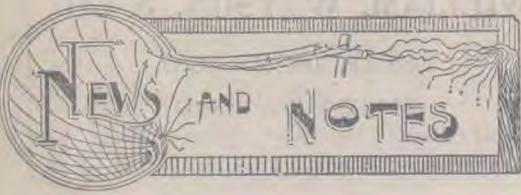
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THE Nicaragua Canal Commission has made its report in favour of the Nicaragua route. By this route the distance from sea to sea is 186.66 miles, and the estimated cost of the canal is placed at £37,972,812. The cost of the Panama route, including the price of at which the Panama Canal Company hold their property is £50,674,976, while the Panama route is only 49.09 miles long. No doubt, however, the Panama Canal Company will sell their property at a much lower figure when it comes to the settlement.

A cable is to be laid from San Francisco to the Philippines. The contract for the first section from San Francisco to Honolulu has been given to an English company. This company expect to have this section of the cable working by September of this year. The cost will be nearly £1,500,000.

The premier of France proposes to know the reason for the decrease in population of that country, and has appoint a commission to make investigations. The baby forms are said to be one of the causes of decrease. It is claimed that 80 per cent. of the children committed to these institutions die at an early age.

Nothing has been heard of the Antarctic Expedition under Captain Svedrup, which left Norway, June 24, 1898, in Fram Nausen's vessel. Anxiety is felt regarding the safety of the expedition.

The contract for the building of 20 steel bridges along the line of the Uganda Railroad in East Africa has been given to the American Bridge Company of New York. The tender of the American firm was not the lowest, but it guaranteed the completion of the work in much less time than any English or continental firms.

There are said to be about 4,000 Jewish families in Calcutta. If this statement is true, and we have no reason to doubt it, there are in the neighbourhood of 15,000 Jews in the city.

The casualties on the English side, during the two years war in South Africa up to December 1st, 1901 according to War Office returns, are 18,798 lives. This includes those who have been killed and those who have died from wounds and disease.

What will eventually be the limit of individual wealth? Half a century back "ten thousand a year" was considered to be a vast fortune. Then "fifty thousand a year" was the phrase commonly used to describe the income of fabulously rich men and women. Later we took to speaking of "millionaires." In quite recent times the "multi-millionaire" with twenty millions had reached the limit of private wealth; then forty millions; now the limit has risen to a hundred millions, and already the word "billionaire" has come into use in the United States. Will the multi-billionaire ever replace the multi-millionaire?—*Graphic.*

THE new century begins with 249 missionary societies at work for the heathen, 15,460 Protestant missionaries, 1,317,684 native Christians, 355 hospitals, treating 2,579,651 patients annually; 148 printing establishments, issuing yearly 364,904,399 pages; and 20,407 schools, with 1,049,378 pupils enrolled in them.

ASTRIKING ILLUSTRATION OF THE VALUE of X-rays has been supplied by the Post Office at Buenos Ayres in the shape of detective work. The Government officials not being empowered legally to open registered letters, jewellers found that smuggling in registered letters from Europe was a very safe plan. The authorities having resolved to investigate the evil without violating the laws, the X-rays were applied to registered letters, and promptly

ly revealed watches, chains, rings, and other valuables in astonishing quantity. Such evidence was sufficient for a Court order to open the packages, and more than 20,000 dols. worth of property was confiscated in a single week.—*Bombay Guardian.*

The latest monthly report of the London Society for the prevention of cruelty to children shows that out of 3195 complaints received, 2,700 cases of neglect, starvation, or general ill-treatment were discovered. Of these 2,700 neglected, or ill-treated children, 2,212 were found to have been insured for a total sum of £10,584. In 27 cases of insurance the child died.

A remarkable series of severe earthquake shocks has been experienced at Erzerum, a Town in Turkish Armenia, 166 miles north-east of Diarbekir, and 6,114 feet above the level of the Black Sea. No fewer than 50 distinct shocks were felt, and many buildings were destroyed, while 22 persons were killed. At Ritcha, to the south-west of Deeben, on the Caspian Sea, 20 shocks took place, and damage was done to the extent of £100,000.

"I WANT TO BE THE LORD'S."

YOU do not want to be the Lord's unless you are the Lord's, for the Lord wants you to be His so much that He gave Himself for you; and the only thing that ever kept you from Him was your unwillingness. "I want to serve the Lord." You do not want to serve Him unless you are serving Him. "To whom ye yield yourselves servants to obey, His servants ye are." Rom. 6: 16. The enemy is simply deceiving you. Satan has deceived multitudes of souls, and is still deceiving, making them satisfied with the want to live the Christian life instead of the Christian life. People have thought, if we can only want and keep wanting, and let the Lord and the people know that we want everything that is good, want the Lord to dwell with us, and want to serve Him, what more could be asked than that?

There is a good deal more we could ask for. I am hungry; I want something to eat. What more could you ask? Food is better than that. Eating is a good deal more satisfactory than wanting to eat. To want to eat is dissatisfaction. When a man is hungry and wants to eat, there is nothing in the world that will satisfy him but something to eat. The man who is always *wanting* to serve the Lord, will be "found wanting" at last.

The Lord says there is no want to them that fear Him, for He supplies the want.

E. J. WAGGONER.

The works of G. K. Owen contain much that is useful, original, and interesting.—
M. R. AVERILL.

Princl. Virginia High School, Nevada.

I have carefully reviewed "Perils and Possibilities", and can heartily recommend it. The chapter on "Human Life," and especially the one on "Memory," are of great value to the student, and all who would cultivate memory and build up the intellect.

N. E. WILSON,

Professor in Nevada State University. See Advertisement on the opposite page.

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The man who knows not God, knows nothing worth knowing, for "God is all in all, and he who knows Him not by revelation in his own life, has no knowledge worth mentioning. He may be filled with man's wisdom, but that is foolishness and worse than no knowledge. "Wisdom is the principal thing" says the wiseman. There is nothing else that can be compared to it, "Length of days is in her right hand; and in her left hand riches and honor." She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

True wisdom, which is but the knowledge of God, is the source of all real peace and happiness." All her paths are peace, and happy is every one that retaineth her. What more could any one want than always to have peace and ever to be happy. To have these is the common desire of man, and to get it means only to know God. The essential thing for salvation is to know Christ, not merely to know of him, but to really and actually know him. "This is life eternal that they might know thee." To have this experience implies the revelation of Jesus Christ in the life; and as his life is revealed in man, he learns to know him. The infidel and agnostic can never as such, know Christ, because they shut up the very avenue by which a knowledge of God may come. They refuse to allow Christ to reveal himself in them, and thus they never get to know him. Of what value then are their views of the character of God? Of no value whatever, for not knowing the attributes of his character, they can form no true idea of them. By all who do know Christ, the universal testimony is that he is a God of infinite love, and the more his life is revealed in them the more fully they come to know "what is the breadth and length and depth and height; and to know the love of God." And yet their knowledge of him is never complete for the words following those just quoted "which passeth knowledge" show clearly that the revelation of Christ in the life is to be continually going on while life is given here on earth, and when mortality shall put on immortality, the eternal ages will be filled up with the unending revelations of our God, and we shall know as we are known.

A TRAINING COURSE.

For missionary workers commenced at our Meeting Hall 39/1, Free School St., Jan. 21st, designed to continue about two weeks. Workers from different parts of India, several recently from America, and one from Burma, are taking a part in the work which starts out with a lively interest.

MALARIAL CONFERENCE.

When we consider the fact that more deaths are caused by malaria than by plague, small-pox, and cholera put together, we can see something of the importance of the Malarial Conference recently held at Nagpur; and every one who is interested in the physical welfare of the people of India should be thankful for every move made by medical men and the Government toward removing the causes of this disease. Some very practical suggestions for prevention of malaria were given at the Conference in a paper by Captain G. T. Birdwood, I. M. S., Civil Surgeon N.-W. P. As pointed out by Captain Birdwood the varying conditions existing in different places make it impossible to lay down hard and fast rules in every locality. The conditions in a dry place being different from those in a wet, damp, place, correspondingly different precautionary measures against this disease must be taken, yet as shown there are several conditions predisposing to malaria that exist everywhere, among which we quote the following:—

(1) A very frequent position is the corner of a European compound. Such ponds are usually caused by the coolies of the landlord, who come to repair the stables or the servants' houses, and, for this purpose, excavate earth. Full of and stocked with anopheles larvæ, they are a dangerous source of fever to the European inmates of the houses, and also to the native servants and syces who live close by.

(2) Other obvious anopheles ponds are frequently met with near native regimental lines. The houses of the sepoys are generally *kutchas*, and the earth for the annual repairs is taken from a pond in the immediate vicinity of the lines. I feel convinced that, if such ponds were filled in, cases of fever in their neighbourhood would be much fewer. To turn to municipalities, there are several causes of obvious anopheles ponds.

(3) The commonest I suppose is, that the landlord or householder repair his house and enclosure wall by digging earth from any available open space of ground close by.

(4) Other offenders in this respect are brick and tile makers. In order to get earth for their bricks, large ponds are dug within municipal limits near inhabited areas. There is one municipality in the N.-W. P., notorious for its high fever death-rate, and this I attributed chiefly to the presence of numerous old brick-fields where ponds abound.

(5) Anopheles ponds too are often dug by men who contract to repair the roads. In order to bank up the metalled surface, earth is dug from a ditch at the roadside. This procedure does not matter when it is done out in the district, away from towns and villages, but when numerous ditches are made along the roadside within cantonment and municipal limits, numerous anopheles pools are formed, which become a danger to the community.

(6) In two municipalities I have found the railway authorities to be the authors of a large set of anopheles pools. When new railway lines are being carried through a town, earth on each side of the line is excavated for embankments, and the numerous ponds thus formed.

WHAT GOVERNMENT MIGHT DO.

I think, however, that Government might help us much in this matter, in dealing more effectually with these ponds and preventing their formation in the future, and under this heading I beg to suggest the following:—

(1) Firstly, cantonment authorities might be asked to send a special health-officer round every cantonment to make a list of these ponds with a view of having them filled in.

(2) Secondly, bye-laws to prohibit the digging or excavating of earth or ponds within cantonment or municipal limits, would protect these communities in the future.

(3) Brick and tile making might be classified as dangerous trades, and not permitted within municipal limits.

(4) Road repairers might be prohibited from digging ditches at the side of roads near inhabited sites.

IMPORTANCE OF PUGGA SURFACE DRAINS.

After the removal of obvious anopheles ponds, I think the Health-officer and Civil Surgeon cannot too strongly insist upon the importance of *pucca* surface drains throughout his municipality. In my opinion it is the keystone of the whole question of the reduction of malaria in municipalities. Even garden irrigation, if in *pucca* masonry channels, can be carried on close to the house without any danger. In municipalities and cantonments *kutchas* surface drains and stagnant ditches at roadsides are the most frequent breeding places of anopheles mosquitoes. If the roadsides are badly drained, and if these drains are carelessly cleaned without consideration of gradients, and if the Public Works are allowed to dig ditches at the side of the roads, you will have innumerable centres for the spread of fever. The large increase of fever in the rains is chiefly due to accumulation of water in *kutchas* surface drains. If, however, you have roads lined with good *pucca* masonry surface drains, water is generally quickly carried off, but if any should remain, the mosquito seldom develops there.

In addition to bad roadside drains I should like to detail a few other places where surface drainage is often very bad in municipalities, and where a great outlay would not be necessary to remedy it. For instance, round the mouths of wells, how frequently is the drainage very bad. Fresh waste water daily is added, and accumulates in a ditch or morass near the well, and there forms excellent anopheles breeding places. Again, round hydrants. Municipalities introduce water-works and put up hydrants in every quarter of the town, but make no provision whatever for taking off the waste water, so that round every hydrant good anopheles pools are found, and several hundred centres for the spread of malaria are established throughout the town. In fact, in more than one town the fever death-rate has considerably risen since the introduction of a pure piped water-supply, and this has been attributed to the pools of fresh cool waste water which accumulate round every hydrant. Lastly, I think it cannot be too strongly insisted on, that no municipality should institute water-works without at the same time submitting plans and estimates for efficient surface drainage from hydrants. Without such provision, no scheme should be passed. If sanitary engineers and health-officers, who give the sanction of their opinion to these schemes, will strongly insist on this, much ill-health will in the future be avoided.

It was also suggested that different municipalities have a Malarial Map made showing the infected parts, which would be a very good thing if made by officers who have a special knowledge of malaria.

The greatest thing with which to contend is the lethargy of the people and an indifference on their part to cooperate with the Government in carrying out regulations for suppression of malaria.