

The Oriental Watchman

Watchman, blow the trumpet; warn the people. Eze. 33:1, 2.

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

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{ No. 11.

THE BIBLE.

SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5:39.

When seas are dark and doubts prevail
On life's tempestuous ocean wide,
The Bible, like a friendly sail,
Brings tidings from the other side;
And storm-tossed voyagers in the night,
With failing strength and weary hand,
Find heart grows strong and eyes grow bright
With news from heaven's shining land,—

That land where countless morns shall rise
Wrapped in a glory all untold;
Where 'neath fair heaven's celestial skies
The saved shall walk the streets of gold;
Where life, with rarest, richest grace
Shall fill the years that never cease,
While Christ, the Lord, with shining face,
Proclaims a home of perfect peace.

Across the stormy sea of strife
That beats upon the shores of time,
There comes a prophecy of life,
Happy, eternal, and sublime,—
A promise of the "yet to be,"
To purchase which the Lord has died;
And we have immortality
Through Jesus Christ, the crucified.

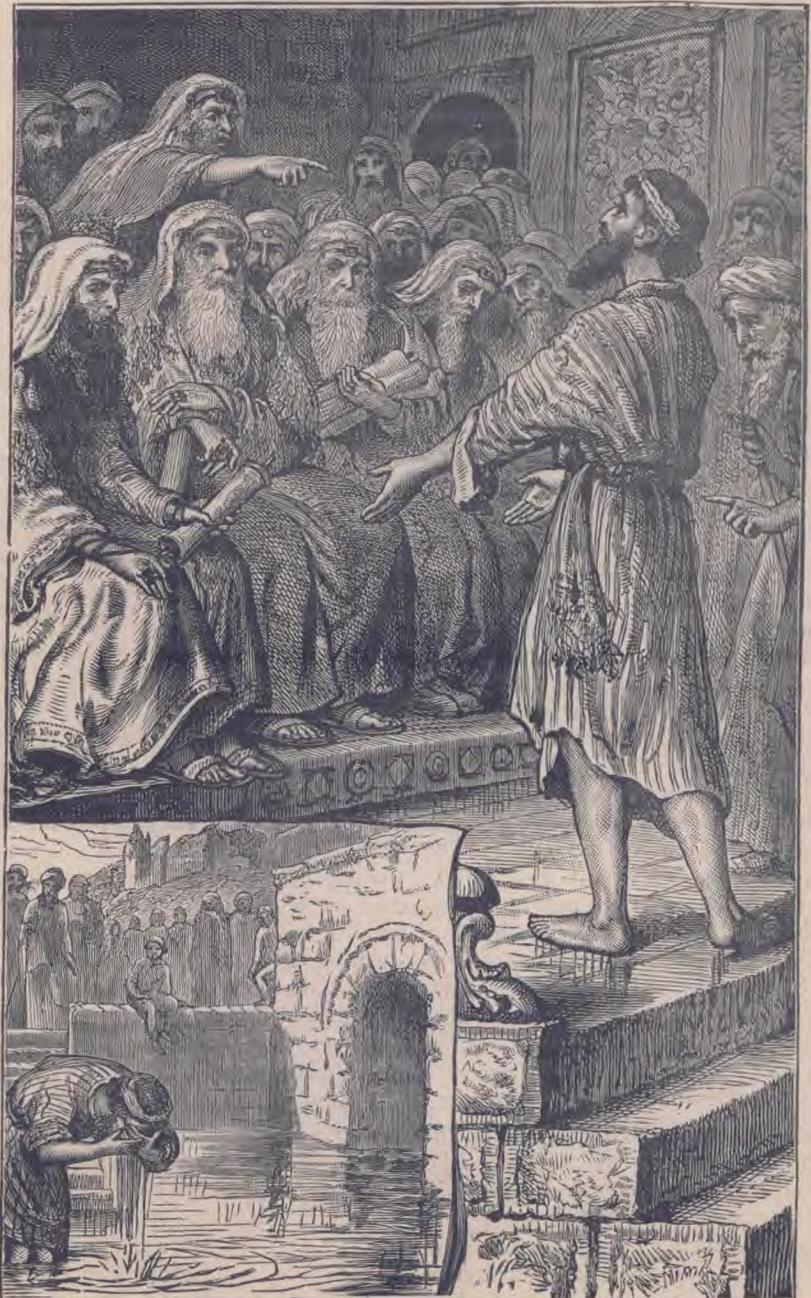
O wondrous life that hath no end,
That freely to the saints is given!
O Jesus, Saviour, Brother, Friend,
We thank thee for our home in heaven!
And through a glad eternity,
Where foot of sin has never trod,
Through endless life, so rich and free,
Shall praise go up through Christ to God.

L. D. SANTEE.

A FRIEND OF THE HELPLESS, REJECTED.

It was altogether like the Saviour to help those who could not help themselves. His great heart of sympathy and love was ever drawn toward those in untoward circumstances, suffering affliction and in want. He would not have been called Jesus had He not saved those unable to save themselves.

It was the desire He had to heal and help the helpless, that led Him to aid the blind beggar by the way-side. His disciples and



"I WASHED AND DO SEE."

the people who followed Him were ever being surprised at His generous and miraculous deeds of kindness. As they looked upon this beggar whom they thought a sinner above others, Christ anointed his eyes with clay, and said unto him, "Go, wash in the pool of Siloam." The man did as he was told and came seeing. Those eyes, never having seen the works of nature, or the light of the glorious sun, were opened and the gift of sight was his.

It was orthodox in those days, in the orient, to think poverty and disease a dispensation of judgment; and people looked narrowly upon those in great affliction, thinking them worse than other men. With this thought in mind they were unable to see why he who claimed to be the Christ, should release those afflicted by a judgment from God. Holding to such a belief set the theologians in that day against the miracles of Christ; and they denounced Him as Beelzebub, the prince of devils; thinking they were doing their duty in the cause of right. Had they faithfully studied the Scriptures, instead of the philosophy and traditions of men, they might have saved themselves from such a conclusion as this, and hailed Christ with open hearts as their Saviour.

The scribes and Pharisees failed through lack of Scriptural knowledge; and for this reason Christ said "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The Old Testament revealed how Christ should come, what he would do, and the very date of his anointing, but knowing nothing of this, in their ignorance they rejected him. Their experience is recorded for the benefit of this generation, lest by failing to search the Scriptures, men should be deceived and led from the teachings of the word of God.

The people in that day looked to their religious teachers, accepted their sayings, heaped about them traditions and commandments of men, and rejected the very means of salvation offered them. Here is where the professed church failed then, and where it is failing now. There is a greater desire, on the part of many, to know the teachings of men about the Bible than to know the Bible itself. To know what some minister or theological writer has to say seems to be of greater moment than a knowledge of the Scriptures. To hang eternal destiny on what man, or any company of men may say, is an awful presumption. There is but one safe guide. Let every man cut his patterns from the measurements of Holy Writ. Whoever takes another man's pattern of that pattern may be most awfully deceived himself, and pass on to others a still greater deception than the one committed to him.

We look back with sad reflection to the time when that Friend of the Helpless was rejected, and the scene becomes still more sad as we see the instigators of that rejection were self deceived. Having cut their theological coat from the measurements of tradition, they suspected their greatest benefactor to be their deadliest

enemy, and in the height of their self deception cried, Crucify Him. In all this is bound up a lesson for to-day—a lesson, which, if learned, will bring joy, peace, and eternal salvation, but, if unheeded, may lead to confidence in a theological mirage far out in the desert of false philosophy, away from the river of life.

J. L. S.

GOD'S POWER IN MAN.

THERE is no power in the universe except the power of God. This is plainly taught in the Scriptures, and is so self-evident as to need no argument.

"How then is man responsible for his actions?" is the question that some will ask. "Why isn't he as irresponsible as the beasts, or the plants of the field?" To many who ask this question, it seems unanswerable; but really it is a very shallow question, and shows wonderful lack of thought.

It is really sufficient answer to the question, to say that God did not make man to be a beast nor a vegetable. To say that God ought to save a man regardless of his actions, since all the power that is in him is the power of God, and man is not responsible for his acts, is inconsistent, in that it demands that God shall treat us as both vegetables and men. God does not save the beasts nor the vegetables of the field. He who wishes to disclaim all responsibility for his own acts, ought not to expect that God will do anything else with him than let him go to destruction, just as He does other things that are irresponsible.

But the plants of the field, and the beasts, although irresponsible, fulfil the object of their existence, without resisting the will of the Lord, while man does not do this; and therefore he cannot possibly be treated as an irresponsible being.

It is God's power in man, and yet every man has perfect freedom. God made man in His own image to be a companion for Himself; but a cowering slave could not be a companion for God. There must be no fear, no restraint, in perfect companionship.

Now it is utterly impossible for any man to exist apart from the power of God. No man can keep himself alive. So God mercifully exercises His own power in man's behalf, and whoever loves life will yield to that power. And since God's power is infinite, it follows that whoever yields to that power has unlimited freedom of action. Only the one who tries to resist the power,—he who rejects it,—finds himself fettered and limited.

God does not compel anybody to love Him. Rather, He does not try to do it, since love cannot be forced. So if a person does not wish to love the Lord he need not; but all those who hate Him, love death (Prov. 8: 36), for He is the life. Thus everybody has before him the choice of life or death, and can have whichever he chooses. Surely that is fair.

If man hates the life of God, if he refuses to yield to God's power, then he inevitably finds himself hampered and bound, because there is no power but of God, and he is shutting himself off from the source of supply. But if he yields to the power in its fullness, if he chooses life, then he is as free as God himself, for the power which works in him unrestrained is the power that fills and upholds the universe. He can do whatever he pleases, and all that he does will prosper. Nowhere in the universe will such a man feel any restraint to his effort, for nowhere will he come to the limit of the power that works in him.

E. J. WAGGONER.

ARE YOU SOWING TO THE FLESH?

What eternal law of moral conduct is continually demonstrated in nature?

"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. "To every seed his own body." 1 Cor. 15: 38.

2. *What will he reap who sows to the flesh?*

"He that soweth to the flesh shall of the flesh reap corruption." Gal. 6: 8.

3. *To what is the flesh contrary?*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." Gal. 5: 17. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

4. *What are the works of the flesh?*

"The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5: 19-21.

5. *What will be the result of such sowing?*

"They which do such things shall not inherit the kingdom of God." Gal. 5: 21. "He that soweth to the flesh shall of the flesh reap corruption." Gal. 6: 8. "To be carnally minded [fleshly minded] is death." Rom. 8: 6.

6. *In thus reaping, what does a man truly do?*

"They eat of the fruit of their own way" and are "filled with their own devices." Prov. 1: 31. "The backslider in heart shall be filled with his own ways." Prov. 14: 14. "He that soweth iniquity shall reap vanity [nothingness, death]." Prov. 22: 8. "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6: 19.

7. *That we may be saved from such a fate, what faithful warning does God give us?*

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7

—Signs of the Times.



EXACTNESS OF PROPHECY.

No. 4.

Closing Work of Our Great High Priest.

THE work of the earthly priest on the last day of the year, the typical day of atonement, represented a work of final judgment for those who refused to afflict their souls and confess their sins on that day, were forever cut off from the people of God. So the work of investigative judgment in the Heavenly Sanctuary has been going on since our true High Priest passed from the holy to the most holy place, in 1844, at the end of the 2300 years. As the typical priest, on the day of atonement, sprinkled upon the mercy seat, the blood of the typical sacrifice, so Christ, the great antitype, stands as our Advocate before the mercy-seat in the "true tabernacle," and pleads the merits of his blood as the investigative judgment goes on.

It would seem natural to suppose that the investigation of the cases of those who have had their names entered in the book of life would commence with Abel, the first overcomer who laid down his life in the cause of truth; and as an investigation of his life record proved him to be an overcomer, there stood our Advocate to say:—"Father, my blood for Abel; let it be unto him according to the promise: He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3: 5. And so Abel's name is retained in the book of life. As this work continues, the names of some are found who do not prove to be overcomers at last; but who, like King Saul, tho a new heart has once been given them, and they have had their names recorded in the book of life, they have finally died in their sins, and their names have to be blotted out.

But after the names of all those who have died after having their names once recorded in the book of life, have been examined, then the names of the living come up. And how many of those now living upon the earth, realize that we are in the day of atonement; that it is court-week; that the judgment has already been in session for 58 years; that each one has

a case pending in the court of heaven? Who can tell what day your name or mine may be called up in the highest court in the universe, and in a few awfully solemn words the sentence be passed, that decides our fate for all eternity?

The Final Blotting out of Sin.

It seems that the last act of our Great High Priest, in the closing work of his priesthood, will be the blotting out of the sins of the overcomers. The blotting-out time is plainly indicated to be just before the second advent of Christ: Acts 3: 19-21:—"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

When that time comes, those whom the investigative judgment reveals as overcomers, will have their names retained in the book of life. Rev. 3: 5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." And herein is revealed the fact that those who fail to overcome will have their names blotted out of the book of life.

The blotting out of the sins of the overcomers was beautifully illustrated in the type, on the day of atonement, when the priest took some of the blood of the slain sacrifice, bore it into the most holy place, and sprinkled it upon the mercy seat, and then, in figure, bore away the sins of the people out of the sanctuary, and placed them upon the head of the scape-goat, and it was sent away into a land not inhabited.

Return of Chaos.

The antitype of the scape-goat, and of the land not inhabited will be understood when we remember what the binding of Satan is during the thousand years of Rev. 20: 1-8. At the beginning of this thousand years, the translated and the resurrected overcomers are caught up to meet the Lord in the air. I Thess. 4: 16; 17: then they are taken up to those mansions that Christ

is now preparing for them. John 14: 1-3: and there they reign with him a thousand years. Rev. 20: 4. But the rest of the dead, the wicked, live not again until the thousand years are finished; so that this earth, during that thousand years, will be "a land not inhabited;" for Jer. 4: 23 describes the earth as he saw it in vision, as it will be during that thousand years. He says: "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was *no man*, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Surely the earth will be "a land not inhabited" during the thousand years, while the overcomers are absent on a visit to heaven, and the rest of the dead, the wicked, remain dead in the earth. Satan, the antitypical scape-goat, who has been so active for six thousand years, leading men into sin, will have an opportunity to meditate and to feel the weight of his guilt; to bear the sins of the overcomers that have been laid upon his head, because he was the one who led them into sin.

He saw the earth clothed in its Eden beauty; now he sees it brought back to its chaotic state: he saw the first human pair happy in their innocence and purity; now he walks in the sad silent cemetery of the great majority of their offspring. Where now is that ambition that seized the dominion of the new-born earth, and thought to rule it with wisdom superior to that of its Creator; that thought to "exalt his throne above the stars of God," and "be like the most High?" Isa. 14: 11-17. Now he has time to reflect upon the magnitude of his mistakes and the results, as he sits enthroned in the vast cemetery of the ruined inhabitants of a ruined world.

When the Creator said "Light, be!" and "light was," the ambitious rebel was there, and was permitted to behold the glorious dawning, until its luminous unfolding rolled a flood of brightness o'er all the verdant plains of a world untouched by the blighting curse of sin; but now he blindly roams where silence reigns; and the very atmosphere is a pall of darkness wrapped about a world whose name is "Ichabod," for its "glory is departed." His eyes cannot pierce the dense veil of darkness to "the beautiful beyond," and behold the bright suns that are still shining on in their splendor with unfallen worlds revolving around them, from which he is forever excluded. Tho their light has faded from his view, the knowledge of them, that was once a delight to his soul, has not yet all faded from his memory, neither has he been able to banish from his memory his original fall, nor the subsequent history of his life of rebellion. And as he is now a gentleman of leisure, he has time for it all to pass many times in review before his mind; for his sins are

not to be blotted out until he is himself blotted from the universe.

When our Great High Priest has finally and forever blotted out the sins of the righteous, and rolled back upon the head of Satan, the share of the guilt that belongs to him, his work of priesthood is ended; and he lays aside his priestly robes; probation closes, and he puts on his kingly robes and his garments of vengeance. The work of pleading for sinners is then finished, and the decree goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly."

The Triumphant Conqueror Rides Forth.

And suddenly the slumbering world is startled by a scene that causes warriors to pale with fear, and every earthly monarch trembles on his throne. The meek and humble man of Nazareth, who "was despised and rejected of men, a man of sorrows and acquainted with grief," faithfully accomplished his mission of redeeming love while on the earth as prophet, and then ascended to "the right hand of the throne of the Majesty in the heavens, to make intercession for us;" and when he has finished his work as our High Priest in the heavenly sanctuary, he appears as the victorious leader of the armies of Heaven, in the wonderful scene that opens before us in Rev. 19: 11-19: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood; and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linnen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

"The kings of the earth and their armies" are then "gathered together to make war against him that sits on the white horse and against his army." But as they come up in full view of the martial array of the armies of heaven, their courage as suddenly withers as the green grass before the burning flame; and then "The

Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the 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? Rev. 6: 15-17.

At his coming, all the overcomers are caught up to meet him in the air (1 Thess. 4: 17), and are taken with him (John 14: 3) on

A Visit to Heaven for a Thousand years,

while a ruined world lies in view of the universe, to teach the loyal ones a lesson never to be forgotten during the ages of eternity: the lesson that no good, but only evil can result from sin. At the end of the thousand years (Rev. 20: 9), we find the saints encamped on the earth within the city that contains the mansions that have been prepared for them. Then comes the final chapter in which rebellion is allowed to have any part in the great object-lesson.

G. K. OWEN.

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SIMPLE AS CAN BE.

A THING that is plain cannot be explained, that is, it cannot be "made plain," since it is so already. Thus: "John goes to school" is a simple statement of fact, and it cannot be made any plainer. All attempts to "explain" the statement would simply be aggregations of words which would either have no meaning at all, or else would serve to bewilder the listener. The only possible result of any attempted explanation of such a simple proposition is to call the attention away from the fact stated.

The fourth commandment is composed of a series of just such simple statements of fact. After the commandment proper, "Remember the Sabbath day to keep it holy," we have these statements: (1) The seventh day is the Sabbath of the Lord thy God. (2) In six days the Lord made heaven and earth, &c. (3) He rested the seventh day. (4) Therefore He blessed the Sabbath day, and sanctified it.

These are as plain statements of fact as is the statement that "John goes to school," or that "the sun shines." They cannot be made any plainer. All that can properly be done with them is to believe them, since "the mouth of the Lord hath spoken it." Every so-called "explanation" of the commandment is either a direct contradiction of it or else such a mass of verbiage as serves to confuse the unfortunate person who is persuaded to put confidence in it. If anyone knows where the fourth commandment is stated in plainer terms than in Ex. 20: 8-11, we should be glad to have it shown to us.—*The London Present Truth.*

SUNRISE.

'Tis sunrise on the mountains,
'Tis sunrise on the sea.
A golden fire is gleaming
From every shrub and tree—
Mount Horeb's flame repeated,
A carnival of light,
A world baptized in beauty,
And bathed in splendour bright.

O morning fresh and dewy,
Ye fill my heart with song.
Blest type of dawn eternal
Beyond earth's midnight long,
When sin and death will vanish,
And life and joy abide,
Like stately rocks in grandeur,
Above the ebbing tide.

The darkness soon will waver—
E'en now it breaks away—
And yonder line of brightness
Proclaims the dawn of day,—
The day of days, the fairest
This earth will ever know,
When floods of heavenly sunlight
Shall rest on all below.

O morning, haste thy coming;
Our hearts cry out for thee!
Creation groans with anguish,
And struggles to be free.
We long to see with rapture
Earth's morning hymn of praise,—
The glad new song of glory
To Him who marks our ways.

ELIZA H. MORTON.

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THE LORD'S DAY.

THE Lord's day of the Holy Scripture must be the day which the Lord claims as his. In this the Word of God is very explicit. In Isa. 58: 13 the Lord calls "the Sabbath" "my holy day"; in Ex. 20: 10, it is expressly said, "The seventh day is the Sabbath of the Lord thy God." Matt. 28: 1 and Mark 16: 1, 2, clearly show that this seventh day is the seventh day of the week, the day just before "the first day of the week." And in Mark 2: 28, Jesus Christ declares, "The Son of man is Lord also of the Sabbath day." What day, then, according to these Scriptures, is the Lord's day? There can be but one true answer,—the seventh day of the week, the Sabbath of the Lord.

Why then call the first day of the week the Lord's day?—Because, we are told, the early fathers called it that. Well, shall we take a "father" of an apostate church two hundred years this side of Christ, followed by other such "fathers," as of more authority than Christ and His Word? Less than forty days after Jehovah spoke with His own voice from Sinai, some of the "fathers" in Israel, Aaron among them, made an image to the Egyptian sun-god Apis, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And the next day they held a feast to it, and called it "a feast to Jehovah." (See Ex. 32: 1-5.) If the "fathers" of less than two score days' apostasy were wrong in the face of God's testimony, may it not be that the "fathers" of an apostasy of a hundred and fifty years are also wrong, especially with God's Word to the contrary?

A. T. ROBINSON.

SOLOMON'S DOWNFALL AND ITS CAUSE.

IN the days of king Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins.

But the question was asked by many a devout worshipper, how came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a sceptre. These idols bore testimony that he who had been honoured and applauded as the wisest among kings became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled.

But Solomon did not go on from strength to strength in the pure and true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat.

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks could they preserve their high and distinct character. Why then did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after [step of political] alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phœnicia, Egypt, Edom, Moab, and Ammon, nations, which bowed at idolatrous shrines, practising licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity

and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offence, by all the truehearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

This case is left on record for all the religious world. Let those who know the word of the living God, beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. *We cannot with safety tamper with the leaven of false, dishonouring doctrines.* Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work.

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to hurt the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose.

MRS. E. G. WHITE.

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HOW BELIEVING GOD SAVES FROM SIN.

IF Eve had believed the word of God, she would never have sinned.

Yea, so long as Eve had believed the word of God, she never *could* have sinned.

All who will think must agree that this is true.

She had the word of God plainly expressed: "Of the tree of the knowledge of

good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Satan came with his new word, his arguments and persuasions: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be like God, knowing good and evil."

If, then, Eve had said: "No; God has said that I must not eat of that tree. He has said that in the day I eat of it I shall die. I believe God. I do not claim to know all about it, but *he* does know all about it. I will trust him. I will not eat of that tree,"—had she so done, she would never have sinned. And so long as she had so done, she *could* not have sinned.

Therefore it is everlastingly true that had Eve believed God, she never would have sinned; and so long as she had believed God, she never *could* have sinned. And Adam the same.

Now that thing is just as true to-day as it was that day; and it is as true of every man and woman to-day as it was of that woman that day.

The person to-day who believes God, will not sin; and so long as he believes God, he *cannot* sin. This principle is eternal, and is as good to-day as it was in the beginning. And Christ in human nature has demonstrated it.

But this calls for really believing God,—not a pretended believing, that apparently accepts one word of the Lord and rejects another; that professes to believe one statement of the word of God, and doubts the next one. That way of doing is not believing God at all.

This also calls for a readiness and diligence, a hungering and thirsting, to know the word of God, that will lead on and on to know all that the Lord has spoken. Of course if any person would rather sin than to search to know and believe the word of God, that he may not sin, there is no power in the universe that can keep him from sinning. But whoever abhors sin, whoever would rather die than to sin,—to him the word of God is precious; to him it is a pleasure, yes, a joy, to study to find all the Lord has spoken; with him there *is* a hungering and thirsting that will gladly receive the word of God, that he may not sin.

"Concerning the works of men by *the word of thy lips*, I have kept me from the paths of the destroyer."

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

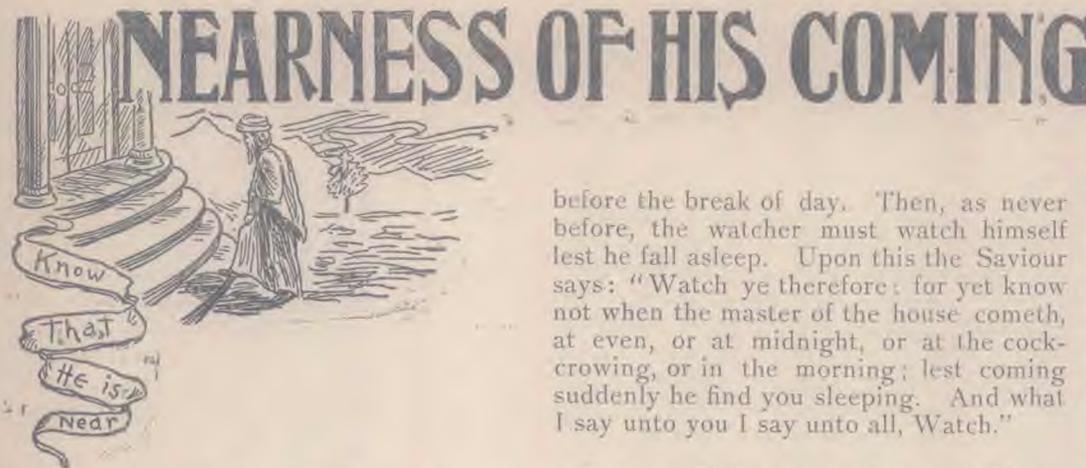
"Study to show thyself approved unto God."

"Let the word of Christ dwell in you richly."

"Thy word have I *hid in mine heart*, that I *might not sin* against thee."

And so shall you indeed be "kept by the power of God through faith unto salvation ready *now* "to be revealed," because it is the last time.

A. T. JONES.



THE MORNING COMETH.

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

When the apostle wrote these words, his mind was carried down to our time, and we are the ones addressed. In harmony with this stirring call, we have the oft-repeated admonitions of our Saviour to "watch." In fact, the entire Bible unites in giving voice to the most impressive warnings to the people of this generation to be prepared, to be vigilant, to seek righteousness, to shun evil, to resist apathy, to seek God. It is as though the special power of evil would be exerted in these days, and nothing short of an extraordinary work of grace would preserve God's people from deception and ruin.

These are the solemn facts in the case as we find them about us. There never was a time when it was so difficult to keep alive and active in God's cause as now. The inspired Bunyan wrote of the Enchanted Ground, where the drowsiness and lassitude of slumber came upon the Christian pilgrims with such overpowering force that one yielded to its power.

Bunyan says:—

"Then I saw in my dream that they went on till they came to a land whose air did tend to make one sleep, if he had not erst been to it. And here Hopeful grew quite dull, and fell nigh to sleep; for which cause he said to Christian, 'I do now grow so dull that I can scarce hold open my eyes; let us lie down here and take one nap.'

"'By no means,' said Christian, 'lest if we sleep we wake not more.'

"'Why, my friend; sleep is sweet to the man that toils; it may give us strength if we take a nap.'

"'Do you not know that one of the shepherds bid us take heed of the Enchanted Ground? He meant by that, that we should take care, and not go to sleep. "Let us not sleep, as do others; but let us watch and be sober."

"'I know I am in fault, and had not you been with me here, I had gone to sleep, and run the risk of death.'

Now this allegory is no fancy sketch. It is a divine warning clothed in common language, and there is not one living who knows anything about Christian experience that does not know that we have reached the Enchanted Ground. Those who have watched through a night realize that the power of drowsiness is exerted most just

before the break of day. Then, as never before, the watcher must watch himself lest he fall asleep. Upon this the Saviour says: "Watch ye therefore: for yet know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

But one of the strongest snares of drowsiness is for a person to be continually dwelling on his sleepiness. The one who lies dreamily half asleep, trying to shake off the chains of slumber, finds himself unable to cope with the charm of his captor. His only way to escape is to arouse, and throw off the spell. Then at once vigor and life spring up. New strength possesses his frame, and he catches the inspiration of the dawning day. So the apostle exclaims: "The day is at hand! Let us cast off the works of darkness! and let us put on the armor of light!"

Never was there such a thrilling moment as now. The prospect that greets the eye is most inspiring. The rising of the day-star is the fore-runner of the bright morning of eternal day. The prince of darkness presses in the shadows, he casts abroad the spirit of slumber and sloth; but the word of God calls, "Awake! Arise! the morning dawns!"

Now is the time to look up. As we see light in God's light, we shall behold the mountain-tops filled with shining hosts, harbingers of the glorious day. The prophecies are fast fulfilling, and all things are ready. The work of the Lord is steadily going onward, accomplishing its mission in spite of every effort to overthrow or withstand it. Those who have arisen to oppose the cause of truth have not prospered, nor has their opposition retarded the work in any perceptible degree. Every word of God is being verified. The mile-posts of prophecy are being passed, one by one. That which was a matter of prophecy a few years ago is fact now; and fifty years of experience has confirmed the correctness of our position beyond question. There is not the slightest occasion for distrusting God; he is able to prevail, and, "He that shall endure to the end, the same shall be saved." Our danger is that we shall allow indifference to steal away the few golden opportunities that remain. It is not too late to awake now; but, behold, the morning cometh.

G. C. TENNY.

HE who knows what it is to enjoy God will dread His loss; he who has seen His face will fear His back.—H. F. Lyte.

THE SABBATH BLESSING.

God designed that the Sabbath should be a blessing.

To this end He sanctified and blessed it. Ex. 20: 11.

It was to carry the knowledge of sanctification with it. Eze. 20: 12.

The Sabbath is a gift of God's love.

It is one of the ten precepts given in love. Deut. 33: 1-3.

A sign between God and His people. Ex. 31: 17.

A memorial of the Creator's work. Gen. 2: 3.

It was given for all time.

It still remains for the people of God. Heb. 4: 4, 9. (margin).

It has a special lesson for the last days. Rev. 14: 6, 7.

It will reach over into eternity. Isa. 66: 23.

It was given to all people.

The Sabbath was made for man. Mark 2: 27.

"Blessed is the man that doeth this, and the son of Adam that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2. (*Sharp's Translation*) Its blessing is wide as the gospel, *whosoever*. Isa. 56: 6.

Christ was God's gift to man.

He was sanctified. John 10: 36.

He was sent to bless. Acts 3: 26;

He was a sign. Luke 2: 34.

No other being but the sanctified one will do. Acts 4: 11, 12.

The Sabbath was God's gift to man.

It was sanctified. Gen. 2: 3.

It was given to bless. Isa. 5: 2.

It was a sign. Exod. 31: 17.

No other day but the sanctified one will do. Exod. 20: 9, 10.

God invites you to share His Sabbath blessing.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and called the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

This blessing leads back to lost Paradise. Rev. 22: 14.

R. HARE.

THE LIVING WORD.

"FOR the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4: 12, R. V. "The Word of God is *living* and *active*." It is not alive merely without action, but it acts. Indeed, it is impossible to have life without action of some kind attending it.

The place where that part of God's Word which we call the "Bible" is to *live* and

act is the mind and heart of the believer. We can plainly see the action of God's Word in nature. "God said, Let there be light;" and we are enjoying the light today that came in response to that word. "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind;" and all the vegetation that so beautifully covers this earth, furnishing food to both man and beast and bird, is simply growing in obedience to that word.

Now if you will receive the Word of God into your mind, that is, if you will study the Bible day by day, and as you study it acknowledge that it is true, you will find by experience that God's Word both *lives* and *acts*. It will not be to you mere words on paper, but it will manifest its life and action by doing in you just what it says it will.

But if you enjoy this blessed experience in the Word of God, you must continually say that every one of God's Words is true. You may not understand how they can be true. But that makes no difference. You cannot tell how grass grows, unless you are able to say that it is by the power of God, yet you see that it does grow. And so when you really and truly believe the Bible, you will see that it is "living and active," and will know that it puts life and power into the believer, just as well as you know that there are life and power in the blade of grass.

If you have never tasted the joys of believing the Word of God, come to the fountain and drink. "O, taste and see that the Lord is good!"

A. O. TAIT.

THE REMNANT CHURCH.

OF the church waiting for Christ's second coming, we read in Revelation:—

"And the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Here, then, is the last church in her probationary state, two features being prominent in her work—the keeping of all the commandments of God, and having the spirit of prophecy.

That we are right in applying the "remnant" to the last phase of the church is apparent from the words found in Joel's prophecy. When speaking of the end, the prophet says:—

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 30—32.

So the "remnant" church, the church called out, and fitted for the Lord's coming, will be keeping all the commandments of God, and the gift, or spirit, of prophecy will be with them to "confirm" them to the end.

In the prophecy of Isaiah we have a testimony concerning this same people, and a statement respecting the opposition to their work. The prophet says:—

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever ["the latter day," margin, Heb.]; that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30: 8—11.

Here is presented what is to be found in the last days, a people teaching the law of God, and the gift of prophecy as connected with their work, which work is the exalting of the Holy One of Israel, and making plain his pathway of light and truth. Those opposing them desire an easier path, and "smooth things," consequently they reject the law of God and the teachings of his Holy Spirit through the gift of prophecy.

That it is this gift that is here spoken of, and not *teachers* in the ordinary sense, is evident from the word here used to designate them. They "say to the *seers*, See not." What is a "seer"? In the book of Samuel is given an account of Saul and his father's servants seeking for lost animals. In their journey they came to the town where Samuel the prophet lived, "and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the *seer* here? (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a Prophet was beforetime called a Seer.)" 1 Sam. 9: 11, 9. A "seer," then, was one who communicated knowledge from God to the people; for when they went to him, they went to inquire of God. In the light, then, of this testimony of Isaiah, *such* a prophetic gift is to be connected with the proclamation of the law of God in the latter days.

J. N. LOUGHBOROUGH.

WORK IN GOD.

HOW many men keep their hearts green and fresh, clear up to the time when they shuffle off this mortal coil! who go through life, beset by its care, toil and trouble, and yet grow younger all the time! Only those who have discovered the great secret of replenishing their higher natures with the life that cometh down from above. No man ever comes so near to accepting and being guided by sheer folly as he does who, reaching the years of discretion and reason, fails to set to work to cultivate his spiritual nature. No man ever did or will set to work to do that thing without finding God. No matter where he lives or what his station, if he sets out with a teachable spirit, with a persistency that knows no hesitation, to cultivate according to the laws, the economy, and the fundamental organization thereof, his spiritual nature, he will find God.

God, beloved ones, is everywhere present, beholding the evil and the good.

And so attached is he to good, and so does he hold evil in disesteem, that any human being living on earth may wake up in him a great throb of love by resolutely cherishing the good. The least spark of goodness in a man, honestly entertained by himself, is a thousand times more lovingly entertained by God. He will not allow any human soul to perish for want of assistance. When that soul says, in its extremity, however desperate, "Save me. O God, save me, for the waters cover my soul;" that cry for help will find its way to the ear of God where he sitteth in the glory of his nature and down from him to that soul will come spiritual blessings.

So there is no necessity on any one for going through life unhelped; for being a poor, selfish creature; for taking up the meanest elements in his nature and cultivating them. Men go to hell because they want to, not because there is any need for it. They go to damnation because they choose to, not because they are forced to go. They take all the consequences of sin, because they love darkness rather than light.—*Selected*.

—o—

A FOREST HYMN.

THE groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
Which, from the stilly twilight of the place,
And from the gray old trunks that high in heaven
Mingle their mossy boughs, and from the sound
Of the invisible breath that swayed at once
All their green tops, stole over him, and bowed
His spirit with the thought of boundless power
And inaccessible majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowded, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of this aged wood,
Offer, one hymn,—thrice happy if it find
Acceptance in his ear.

Be it ours to meditate,

In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

—William Cullen Bryant.

"MOTHER," a little child once said,
"how old must I be before I can be a
Christian?" And the wise mother answered,
"How old will you have to be, darling,
before you love me?" "Why, Mother, I
always loved you, I do now, and I always
shall," and she kissed her mother. "Well,
you can be a Christian now, without waiting
to be older, if you love Christ as you love
me."

"GOD can use the very weakest saint to
do the greatest work that has ever been
done by man."

HEALTH HINTS

"THE CURSE, CAUSELESS, SHALL NOT COME."

(Continued.)

INSTEAD of considering in detail the various errors of popular cookery, it will suffice for the purpose of this article to study briefly the principle that underlies the proper preparation of the starches, which constitute nearly four-fifths of the ordinary dietary. To assist in grasping the subject, let us imagine an ordinary stepladder with five steps. Put on the first step a glass of common flour. This represents ordinary raw starch, which is entirely unsuitable for digestion, and needs, as all readily recognize, some further preparation. Place on the next step a dish containing kettle-cooked starch, such as the well-known oatmeal mush. If you rub some of it between your hands, they will stick together like two sheets of fly paper; and when you pull them apart, the noise that is produced may be heard a hundred feet. Such substance is good material for the paper hanger, but has no business to be placed inside the human stomach. Job raised the question, "Who can bring a clean thing out of an unclean?" And the inspired answer is, "Not one." It certainly requires a great stretch of the imagination to suppose the digestive process can in some way transform this paste into healthy blood. Why should we eat it in this form when a proper preparation, which will be described later, can change it into something that is wholesome and good?

Take down a half loaf of bread from the pantry shelf. It appears attractive on the outside, but its interior is virtually a "whited sepulcher." Pick out a bit of that middle portion and roll it between your fingers for a moment, and you have a dough ball, which, when tossed against the floor, will surprise you by bounding back half a dozen feet.

No human record can ever satisfactorily compute the number of boys that have been driven to the saloon because of such improperly prepared food materials souring in their stomachs, producing an irritated and stuffy feeling in the head, which they imagine nothing but liquor can effectually clear up. Who can estimate how many are to-day in the graveyards because of a persistent attempt to subsist largely on paste and dough, which, because of their indigestibility, really pave the way for many serious and obstinate diseases. The piece of doughy bread should be placed on the same step of the ladder as mush, for it belongs there, being chemically the same form of starch.

On the next step of the ladder, place a piece of bread that has been so thoroughly baked that when an attempt is made to roll

it up and make dough balls of it, it simply produces crumbs. This form of starch is known as erythrodextrine, while paste and dough are known as amylo-dextrin. But there is something that is far superior even to this bread that will crumb, and that is a slice of bread which has been placed in the oven at a slow heat until it is *thoroughly* re-baked. This does not mean to burn it on the outside, and then allow it to remain wet and doughy in the middle, but it should be nicely browned all the way through. What is more tasty and palatable than such a piece of nice, crisp toast? Even if it has to be soaked in cream, fruit juice, or soup for the benefit of those whose teeth are defective, it does not return to dough. It has passed beyond that stage, and is now chemically known as achroödextrine. Wafers, crackers, etc., should all be subjected to the same process. Ordinary rice may be put in the oven until it is slightly brown; if it is then soaked overnight in water, it can be as readily cooked as before, but it is now food that can be readily digested, even in an invalid's stomach.

Potatoes, instead of being placed on the table kettle-cooked, soggy, and unpalatable, as they ordinarily are, should be thoroughly baked, or if this is not desirable, after being cooked, they may be mashed and spread out on a bread tin, or made into balls, and baked until a nice brown crust forms; and thus, instead of souring and fermenting in the stomach, as is often the case, almost setting up a distillery within, they are converted into an ideal food. Those who wish to eat mush made from oatmeal or any other grain, should make the same quite thick, cook it a short time, and then sprinkle bread crumbs over the bottom of a bread tin, spread the mush out in a layer about an inch thick, and put it into the oven, and let it bake until a brown crust forms on the top and on the bottom. In this way the objectionable mush is transformed into an acceptable article of diet.

There are prepared grains and cereals upon the market, such as granose and granola, which embody this same idea almost to perfection. This browning of the starches changes them into what is known as "dextrinized foods." They all belong on the third step of the ladder.

On the next step of the ladder may be placed a dish of luscious fruit, which represents a line of food in which nature has, independently of artificial heat, transformed for us the starch even beyond the stage of dextrine. A green apple contains a large amount of raw starch of much the same nature as that found in a potato, but under the beneficent influence of the sun it is so thoroughly "cooked," as the Mexicans term it, that the starch is changed not only into dextrine, as in the case of the toasted foods, but into sugar, thus making fruit a diet, *par excellence*, for fever patients and others who do not have power to digest even dextrinized starch. The delicious fruit, which comes to us almost perfect from the hand of nature, should not be spoiled by pouring over it a combination of cream and

sugar. If either is to be used, let it be used separately, as milk and sugar is an ideal combination for the encouragement of fermentation in the stomach.

Upon the top round of the ladder may be placed a dish of honey, as it represents the last stage in the digestive process of starch. Just as the sugar passes through the intestinal walls into the blood, it is transformed into that form of sugar known as levulose, or, practically speaking, honey. Honey is a valuable food, although while the bees are gathering the same, it is likely to be more or less contaminated with dust, germs, etc.,

It is amazing that in this age of progress so little attention is given to the study of practical dietetics. Thousands of girls are graduated from our higher institutions of learning perfectly conversant with a number of more or less useless ancient and modern arts, but unable to prepare a wholesome meal. With such a situation, it is not surprising that fresh recruits are daily being added to that already vast number of dyspeptics, and that thousands of our boys are tempted to resort to the saloons to drive away, even temporarily, the dreadful "all gone" feeling which invariably results from trying to subsist upon an improperly prepared dietary.

DAVID PAULSON.

HOW CONTAGION IS SPREAD.

IN these days we have most of us learned the lesson that contagion—that is to say the "catching" quality of a disease—is in every case a matter of a specific microbe or germ. By specific is meant that each disease has its own microbe, and one cannot catch the disease except by receiving in one way or another that particular germ.

These germs have their own manners and customs, means of travel and prescribed length of life, and it is by the study of these details that we learn how to avoid the transmission of contagious illnesses. We know, for instance, that to get typhoid fever, or cholera, the microbe has to be taken into the system in the form of impure food or water, and so every year more and more precautions are taken to have the water-supplies of our big cities free from contamination, and stricter attention is given to the purity of our food. An outbreak of typhoid fever is no longer considered, in the old sense, a "visitation of Providence," but is recognized as a shame and a reflection on local conditions, wherever it occurs.

Consumption and whooping-cough, we know, are passed from one person to another by means of the expectorations, and it is to be hoped that in the near future we shall put this knowledge to better use than we do at present, and protect ourselves by much more stringent rules. General expectation is a public offense and menace, and should be made a penal matter. The danger with expectorated matter is that it dries and is then scattered by the wind so that one and all must take

the risks. This outrage should be so handled by all in authority that in the near future the present condition of our cars and streets will seem like an evil nightmare.

Scarlet fever and diphtheria are caught by any emanations from the body, especially the saliva. The poison can cling for months and years to clothes and toys and books, and these things should always be destroyed if they have come in contact with the sick, and sick-rooms should be fumigated and made scientifically clean before they are again occupied.

Notwithstanding all our precautions there will always be disease germs, but the most virulent germ can do no harm unless it finds its proper soil, and there is no armor to compare with the resistant power of perfect health.—*Youth's Companion*.

—o—

THE GIRL WITH A BAD COMPLEXION.

THERE is really no excuse for the girl who goes around with her skin making open confession that she is a rebel against the laws of health.

There are many forms of skin disease, of course, that are beyond the control of those suffering from them. Some of these are exceedingly obscure as to their origin and obstinately resistant to treatment, and all such cases should be under the care of competent dermatologists. We have only reference in this article to those muddy, pimply, uncared-for skins too often shown by girls who should be in the very bloom of youth and freshness, but who, through ignorance, and far too often through uncleanliness or laziness or greediness, start and maintain, sometimes through years, a condition of skin that would disgrace an Eskimo.

There is one great prescription, and one only, for a clear, bright complexion, and that is—first, last and always—bodily cleanliness, both external and internal.

Now, cleanliness of the skin is by no means attained by mere surface rubbing and scrubbing, although a certain amount of this is necessary, and many a proud, fastidious and otherwise dainty young woman needs to be told to wash her face properly.

But she needs to be told more than this. The organs of this wonderful body of ours are curiously loyal to each other. If one organ is unable to perform all the work which is put upon it, for instance, the others faithfully turn in and labor to do its share as well as their own. This is a beneficent provision for the tiding over of temporary difficulties, but it was never intended in the scheme of things to become a permanent arrangement. When it has lasted long enough, the organ or organs doing extra work begin to show signs of distress. Nature is just, as well as kind, and always takes toll.

When the skin is put to it to perform

part of the work that should be done by the liver, the kidneys or other organs, it must soon throw out its signals of distress, in the form of sallowness, roughness and pimples.

A young woman ashamed of her complexion should try the effect of drinking more water and eating less sweets, giving her digestive organs a bath and a rest. Let her then treat the face to an occasional thoro washing in soft water, using one of the good, mild soaps of which there are now so many offered. Let her also breathe plenty of fresh air, and then watch the speedy improvement that will come.

On the other hand, errors of diet, neglected bowels, insufficient bathing and an unventilated bedroom would dim the complexion of a dryad in a week.—*Selected*.

RECIPES.

Simple Rice Pudding.—To make the pudding take one-half cupful of rice, nine cupfuls of sweet milk, and two heaping tablespoonfuls of granulated sugar; place all in an earthenware baking dish, and bake for two hours in a slow oven. One-half cupful of the best seedless raisins may be added, if liked; but the pudding made by the above directions is good enough for anybody.

A Refreshing Beverage.—Put in a bowl the juice of three lemons, two oranges, sliced and seeded, one grated pineapple and one cupful of sugar. Let stand for one hour to extract the juice, then press and strain. Add to the juice two quarts of iced water and two slices of pineapple shredded, and it will be ready to serve.

Sugar-corn Soup.—Turn a tin of sugar-corn into a dish, and thoroughly mash with a potato-masher until each kernel is broken, then rub through a colander to remove the skins. Add sufficient rich milk to make the soup of the desired consistency, about one-half pint for each pint of sugar-corn will be needed. Season with salt, reheat and serve. If preferred, a larger quantity of milk and some cream may be used, and the soup, when reheated, thickened with cornflour or flour.

* * *

Cream Toast.—A nice cream toast can be quickly prepared by taking a dozen or more crisp slices of bread and dipping each into hot milk or hot water and packing them closely together to moisten them through. Then take a sufficient quantity of cream or new milk to cover the whole nicely; boil, thicken with a little flour or corn-flour, flavour with a little salt, and pour over the mass of toast, or dish over separate slices laid in saucers as preferred.

Rice Custard.—Add one-half cup of cold cooked rice to one pint of hot milk. Mix two tablespoonfuls of sugar with the yolks of two eggs, then add the hot mixture. Cook, stirring constantly till creamy. Pour into a bowl, and when slightly cool, add two beaten whites, and one-half teaspoonful of vanilla.

Egg Cream For The Invalid.—Beat the white of an egg to a stiff froth, add a tablespoonful of white sugar then beat again, next add the yolk of the egg, beat thoroughly, and lastly one tablespoonful of water, and two tablespoonfuls of unsweetened grape, raspberry, or blackberry juice.

Bread Pudding.—Soak for two hours about one pound of breadcrumbs in milk, enough to cover the bread; then beat the yolks of two eggs, add sugar to sweeten, the grated rind and juice of a lemon, two tablespoonfuls of desiccated cocoanut; bake in moderate oven till nicely browned.

Egg Lemonade.—Beat the white of an egg to a stiff froth, then mix with it the juice of a small lemon, and one tablespoonful of sugar. Add a half pint of cold water. Or, beat together with an egg-beater a tablespoonful of lemon juice, a teaspoonful of sugar, the white of an egg and a cup of cold water, until thoroughly mingled, then serve at once.—*Mrs. Kellogg*.

Tomato Cream Sauce.—Thicken a quart of thick rich milk to the consistency of thick cream, with flour blended with cold milk or water. Add one cup of hot, strained, stewed tomato, and salt. Beat well together before serving.—*G. H.*

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THE TOMATO.

In a short time tomatoes in many parts of India will be found in abundance. They are delicious served in their natural state, and combined with other foods form an almost endless variety of wholesome and palatable dishes for the table, such as soups, roasts, stews, sauces, salads, and flavourings. The following are a few recipes which are suggestive of what may be done with the tomato.

Tomato Soup.—Strain one quart of stewed tomatoes. While boiling thicken with two table spoons of flour rubbed smooth in a little water. Heat to boiling one pint of milk when ready to serve add milk to the tomatoes, salt to taste, and serve. Do not allow the milk and tomatoes to cook together.

Baked Tomatoes.—Select large smooth tomatoes. Remove seeds and pulp after removing a slice from one end of each. Make a dressing of stale bread crumbs a few chopped walnuts, a little onion, salt and sage, the pulp of the tomatoes and fill the shells of the tomatoes. Place in a buttered pudding dish and bake until tender.

Stewed Tomatoes.—Stew a quart of sliced tomatoes for one hour. When ready to serve, add one cup of bread crumbs, a little salt and sugar. Add then cream or butter. Serve at once.

Baked Tomatoes and Macaroni.—Break macaroni into two inch lengths to the amount of two cups full. Cook by dropping into boiling water. When tender add one quart of tomatoes thickened with a little white flour. Pour all into a pudding dish, season with cream salt and bake thirty minutes. Serve hot.

Tomato and Dahl Roast.—Cook equal portions of dahl and tomatoes together. Strain, flavor with onion or any flavoring herbs. Add salt. Line a pudding dish with well toasted bread crumbs. Pour over these the hot tomato and dahl. Add cream, and then another layer of toasted bread crumbs, and cover with tomato and dahl. Add thin cream. Bake for one hour and serve hot.

Tomato Sauce.—Thicken one pint of boiling strained tomatoes with three table spoons of browned flour. Add salt a little sugar and cream. Serve with baked or mashed potatoes, or with walnut or dahl roast.

Tomato Salad.—Slice well ripened tomatoes and cooked chopped beets together. Salt and serve with lemon juice.

MRS. BESSIE L. SHAW.

—o—

A WELL-KNOWN young man of Detroit was compelled to undergo a severe surgical operation for a deep wound on his left hand. The physicians administered the chloroform and were about to operate, when they discovered that the patient had ceased to breathe. Restoratives were at once applied but to no purpose. He died of paralysis of the heart and the centres of respiration. In reporting the sad event the surgeon said: "His constitution was not a strong one, as it had been weakened from several causes. He was an inveterate smoker and had what is known as a tobacco heart."



COMPANY MANNERS.

"WELL," said Bessie, very emphatically, "I think Russel Morton is the best boy there is, anyhow."

"Why so, pet?" I asked, settling myself in the midst of the busy group gathered around in the firelight.

"I can tell," interrupted Wilfred, "Bessie likes Russ because he is so polite."

"I don't care, you may laugh," said frank little Bess; "that is the reason—at least one of them. He's nice; he doesn't stamp and hoot in the house—and he never says, 'Halloo Bess,' or laughs when I fall on the ice."

"Bessie wants company manners all the time," said Wilfred. And Bell added; "we should all act grown up, if she had her fastidiousness suited."

Bell, be it said in passing, is very fond of long words, and has asked for a dictionary for her next birthday present.

Dauntless Bessie made haste to retort. "Well, if growing up would make some folks more agreeable, it's a pity we can't hurry about it."

"Wilfred, what are company manners?" I interposed from the depths of my easy chair.

"Why—why—they're—it's *behaving*, you know, when folks are here, or we go visiting."

"Company manners are good manners," said Horace.

"Oh yes," I answered, meditating on it. "I see; manners that are *too* good—for mamma—but just right for Mrs. Jones."

"That's it," carried Bess.

"But let us talk it over a bit. Seriously, why should you be more polite to Mrs. Jones than to mamma? You don't love her better?"

"Oh! no indeed," chorused the voices.

"Well, then, I don't see why Mrs. Jones should have all that's agreeable; why the hats should come off and the tones soften, and 'please,' and 'thank you,' and 'excuse me,' should abound in her house, and not in mamma's."

"Oh! that's very different."

"And mamma knows we mean all right. Besides, you are not fair, cousin; we were talking about boys and girls—not grown up people."

Thus my little audience assailed me, and I was forced to a change of base.

"Well, about boys and girls, then. Cannot a boy be just as happy, if, like our friend Russel, he is gentle to the little girls, doesn't throw his little brother down, and respects the rights of his cousins and intimate friends? It seems to me that politeness is just as suitable to the play-ground as the parlor."

"Oh, of course; if you'd have a fellow give up all fun," said Wilfred.

"My dear boy," said I, "that isn't what I want. Run, and jump, and shout as much as you please; skate, and slide, and snow-ball; but do it with politeness to other boys and girls, and I'll agree you shall find just as much fun in it. You sometimes say I pet Burke Holland more than any of my child-friends. Can I help it? For though he is lively and sometimes frolicsome, his manners are always good. You never see him with his hair uncombed, or his hat on in the house. He never pushes ahead of you to get first out of the room. If you are going out, he holds open the door; if weary, it is Burke who brings a glass of water, places a chair, hands a fan, springs to pick up your

handkerchief—and all this without being told to do so, or interfering with his own gayety in the least.

"This attention isn't only given to me as the guest, or to Mrs. Jones when he visits her, but to mamma, aunt Jenny, and little sister, just as carefully; at home, in school, or at play, there is always just so much guard against rudeness. His courtesy is not merely for state occasions, but a well fitting garment worn constantly. His manliness is genuine loving kindness. In fact, that is exactly what real politeness is; carefulness for others, and watchfulness over ourselves, lest our angles, shall interfere with their comfort."

It is impossible for boys and girls to realize, until they have grown too old to easily adopt new ones, how important it is to guard against contracting careless and awkward habits of speech and manners. Some very unwisely think it is not necessary to be so very particular about these things except when company is present. But this is a grave mistake, for coarseness will betray itself in spite of the most watchful sentinelship.

It is impossible to indulge in one form of speech, or have one set of manners at home, and another abroad, because in moments of confusion or bashfulness, such as every young person feels sometimes who is sensitive and modest, the habitual mode of expression will discover itself.

It is not, however, merely because refinement of speech and grace of manners are pleasing to the sense, that our young friends are recommended to cultivate and practice them, but because outward refinement of manners reacts on the character and makes it more sweet and gentle and lovable, and these are qualities that attract and draw about the possessor a host of kind friends. Then again they increase self-respect.

The very consciousness that one prepossesses and pleases people, makes most persons feel more respect for themselves, just as the knowledge of being well dressed makes them feel more respectable. You can see by this simple example, how every effort persons make toward perfecting themselves brings some pleasant reward.—*Selected.*

THE MERCHANT'S WIFE.

MR. ROSE, a merchant, now residing in Philadelphia, who formerly lived in rather an extravagant style, was in the habit, every Monday morning, of giving his wife a certain sum of money for table and other household expenses of the week.

He never mentioned his business to his wife, and she, deeming him sufficiently capable of attending to his own affairs, never inquired into them. About fifteen years after their marriage, through some slight mismanagement and the rascality of his confidential clerk, Mr. Rose suddenly broke, and his fall was mentioned sympathizingly on Change, and—like all such matters—there sympathy ended.

The merchant kept the affair secret, and the first intimation his lady had of it was by a paragraph in a paper. Shortly after dinner was over, on the day of the discovery of the startling facts, Mrs. Rose desired her husband to remain in the parlour a few moments, as she had something to say to him. She then left the room and hurried upstairs and shortly afterwards returned with a splendidly bound Bible in her hand. Handing it to her husband, she said:—

"George, the day following our marriage you gave me this precious book, as a token of your love, and as a rich fountain to look to in the day of trouble. Its pages have been precious to me, and, as your brow looks sad to-day, I now return it to you, that you may glean from it some consolation in the hour of gloom."

She then left the room.

The merchant opened the book carelessly, and a bank bill fell out of it. He picked it up and glanced at its face.—It was a \$10 bill. He opened it at the first page and continued to find an X between every two leaves till he arrived at the commencement of the Book of Revelation. He was saved—could again commence business, and that, too, with a capital of \$9,000 (£1,800.)

He rang the bell. A servant appeared.

"Request your mistress to come to me immediately," said the merchant.

The lady obeyed, entering the room with something between a tear and a smile.

"Kate! Kate! where did you procure all this money?"

"'Tis the weekly savings of our household expenses for the last fifteen years," was the modest reply. Every week I put ten out of twenty dollars which you gave me into our Bible bank, that when a day of trouble came upon us, we should have something to save us from the wolf."

"But why put it in the Bible, Kate?"

"Because it is a good bank, and one which will not suddenly break," replied the lady. "It is a consolation in weal or woe, the friend to which we can always come and find comfort in distress; and it was a fancy of mine to place my savings in this Book of richer treasures, and to present it to you, that in looking for spiritual consolation, you might also find the means for your temporal relief.—*Selected.*

THINGS THAT GO WRONG.

THE young man was having a hard struggle to make his way through college, and now he sat talking over his discouragements with his friend, the professor.

"It is not the hard work that discourages me," he said, "but the fact that when we have done our best, and used all the foresight and skill and wisdom we have, some hitch in the machinery may throw the whole thing out of shape. I never worked harder in my life than I did last vacation, but I came back poorer than ever, and I have to live from hand to mouth this year."

"But still you are living," replied the professor, "and learning as well; and there are more serious things in life than to be compelled to pray, 'Give us this day our daily bread.' So far you are overcoming the hitch."

"I cannot wholly overcome it," said the young man.

"Well, so much the better," replied the professor. "I have been waiting to say a word about your hitch in the machinery. Let me tell you a story."

"Not many years ago the common screws which carpenters used were made with blunt points, and had to be started into the wood with a gimlet. It was a serious disadvantage, but no machine had been found that would point a screw and cut the thread upon it.

"One day a workman in a Rhode Island factory had trouble with the machine at which he was working. He attempted to adjust it, but without entire success, for when he started the machine again the first screw caught and was jerked out of place, and turned down to a point with a thread cut all the way. The workman stopped the machine and picked up the screw, and behold! it was pointed like a gimlet.

"A careless workman would have glanced at it and thrown it aside as defective, and hammered away at the machine to compel it to make blunt screws again; but this man had sense enough to see that here was the very thing that they had been seeking for years, and by patient study he found out precisely how to construct a machine that would constantly impart that twist to the screw and finish it to a threaded point.

"He took his idea to his employers, and they encouraged him to work out the plan, and provided money to construct a machine and get it patented. The workman is an old man now, and has lived in a fine house for many years, with plenty of money in the bank. It was no mere lucky accident that accomplished this result; it was the ability to appreciate the blessing of a thing that went wrong.

"I am less anxious that our college shall furnish an annual output of young fellows for whom things have been, and must be, made easy than to impart to each of them what God in His goodness gives to some of you—that extra twist and jerk which is to enable you to bore your own way through life.—*Selected.*

THE UGLY COAL-TAR.

SPEAKING of the uses now found for waste-products, as they were once called, Prof. Blakie says:—

One of the most striking examples of the wonderful economy of nature is furnished by the uses to which that ugliest and most repulsive of all substances—coal-tar—is now found to be capable of being put. Coal-tar is the solid residuum of coal when burnt in retorts in the manufacture of gas, and not many years ago was a thing so wholly abominable that it had to be carted by night to the sea and committed by stealth to that good-natured receiver-general. But now, in the hands of the chemist, its products are all but endless. Benzine, that so usefully removes stains from dresses; creosote, that mitigates the tortures of toothache, and preserves beams from rotting when sunk in water; naphtha, asphalt, ammonia, carbolic acid, and other substances without number, for which the chemist can hardly find names, all come from this repulsive coal-tar. More than that, the magnificent colours which give such brilliant hues to the linen coverings of our modern books, and to many articles of clothing and domestic use, are derived from the same source. Little could the first person who took a block of coal into his hands have fancied what countless varieties of desirable things God had packed for him in that ungainly substance; little could he have conceived the endless store of comforts, conveniences and luxuries which were enclosed in its swarthy bosom. But now, not only does coal, when rightly handled, diffuse a comfortable warmth in winter, and produce a light that reconciles us for a time to the absence of the sun, but it produces also hues of such power and beauty as almost to rival the effects of the sun's chemical rays. And, really, what is the source of the beautiful colours? The sun, of course, through past centuries, was pouring its warmth and colour upon, the growing vegetation. The tree or plant received all the colours of light into itself, and was then buried in the earth, doubtless in the days of the flood, when the foundations of the earth were overturned and the old world buried from sight. Now the chemists are but extracting the sunlight.

W. A. SPICER.

MEDICAL INSTINCT IN ANIMALS.

Animals get rid of their parasites by using dust, mud, clay, &c. Those suffering from fever restrict their diet, keep quiet, seek dark, airy places, drink water, and sometimes plunge into it. When a dog has lost its appetite, it eats that species of grass known as dog's grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always keeps, as far as possible, in the sun. The warrior ants have regularly-organized ambulances. Latrellie cut the antennae of an ant, and other ants came and covered the wounded part with a transparent fluid secreted in their mouths.

When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth. A dog, on being stung on the muzzle by a viper, was observed to plunge its head, repeatedly for several days, into running water. This animal eventually recovered.

Animals suffering from traumatic fever treat themselves by the continued application of cold water, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts, we are, he thinks, forced to admit that hygiene and therapeutics, as practised by animals, may, in the interest of physiology, be studied with advantage.

Many physicians have been keen observers of animals, their diseases, and the methods adopted by them, in their instinct, to cure themselves, and have availed themselves of the knowledge so brought under their observation in their practice.—*Selected.*

POVERTY is not dishonourable in itself, but only when it is the effect of idleness, intemperance, prodigality, and folly.

WORDS TO PARENTS

OUR CHILDREN.

In their early years, children may be useful in God's work. They are the younger members of His family, and He will give them His grace and His Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children, He has blessings for them, and He loves to see them obedient to their parents. He desires them to be His little missionaries, denying their own inclinations and desires for selfish pleasure to do service for Him; and this service is just as acceptable to God as is the service of grown-up children.

The Lord Jesus received the mothers who brought their children to Him for His blessing. He appreciated their earnest desire that in their early childhood their children should be brought to Him, that He might put His hands upon them and give them His blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given His own precious life, in order that they may come to Him and receive His blessing.

Children should pray for grace to resist the temptations which will come to them,—temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, He will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear.

Parents, help your children to do the will of God by teaching them to be faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to centre their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their effort to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful.

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character-building, children form right habits, it will be much easier for them to be taught by God and to be obedient to His requirements.

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle.

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all-sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training.

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives

will be of such a character as to give to the world an object-lesson of what families who love God and keep His commandments may be. Christ will be glorified. His peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by Him as the most precious offering He can receive.

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christ-like character of their children. They are doing God the highest service by presenting to the world well-ordered, well-disciplined families, who not only fear the Lord, but honour and glorify Him by their influence upon other families; and they will receive their reward.

MRS. E. G. WHITE.

CULTIVATING THE SENSE OF TRUTH IN CHILDREN.

A PROMISE to a child should be held sacred. The thoughtlessness and carelessness of many parents who, as the mood takes them, threaten a child with punishment or offer it a reward or a present, and then easily forget the whole matter is to blame for much untruthfulness in children. How are they to attach importance to the spoken word, if those who stand to them as representatives of the highest earthly authority, lightly break their pledges? If papa, going to the office in the morning, assures little Maysie, clinging to his hand, that he will bring her a box of bonbons or a new doll when he returns at evening, or mamma, on her way to the matinee, promises that a coveted volume of tales shall be purchased that day for good little Bob, who is to stay pleasantly in the nursery during her absence, papa and mamma are in honour bound not to disappoint the little ones. No more than he would omit to pay a note due in the bank, no more than she would neglect a social obligation, should father and mother ignore the fact that at home a certain little person, with small experience of this disappointing world and great faith in his parents, is waiting in anticipation. An absolute promise should, as a rule, be absolutely fulfilled in all its conditions, and as a rule, it is not right to break a promise because, after making it, a child has been naughty. Let the naughtiness be punished in some other way.

This refers especially to little children, who cannot understand what reason there may be for the process familiarly known to their elders as changing one's mind. A baby has nothing to do with anything beyond simple "yes" and plain "no." His parent is to him a superior existence, taken for granted, like the sun or moon. In his little world nobody else stands so high. It is a puzzle far beyond the little child to comprehend why mamma may change her mind, and thus get out of keeping a promise to go somewhere or do something of great importance to the child, whose world is so small, yet all the world it has; while the child possesses no such privilege. This does not apply to boys and girls over ten, who, if well brought up and fairly intelligent, are old enough to understand that "circumstances alter cases," and that at times, and because of certain conditions, mamma may be obliged to change her plans,—to stay at home when she had intended to go out, or the reverse. A reasonable child—and children who are treated as though they were reasonable beings usually behave with reason—will not insist that the programme arranged for a fair day shall be carried out in a blizzard, nor that poor mamma, ill and in bed, shall do what she had planned to do, provided she were well. Broadly stated, however, the conclusion is that those who would have truth-telling children must themselves tell their children the truth.—*Margaret E. Sangster, in Harper's Young People.*



NAN'S OBJECT LESSON.

NAN was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child.

"Oh, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal, and had begun to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing silk and buttons.

The child was asked to go to the shop for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was underdone; the pudding sauce too tart. Papa exchanged glances with mamma.

"This must be stopped," he said, but Nan did not understand what they meant.

That evening the little girl went up to papa full of enthusiasm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma.

In a day or two there was to be a ride into the country, a lunch with a friend, and a return by moonlight. Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your toe," added mamma.

"And the warm weather which you are afraid of," continued papa.

"My toe is better," pleaded Nan.

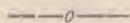
"But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are trying to show you yourself as in a mirror? Papa found fault with your drawing that you might see how very unpleasant it is to be criticised. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive and the visit; but you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be sunny and satisfied with what came to her instead of sour and complaining.—*Examiner.*



A GOLDEN LILY.

"If I have been able to accomplish anything in my life," said a woman famous as one of the most kindly and lovable among leaders of the best American society, "it is due to the word spoken to me by my old teacher in the right season when I was a child." A newspaper prints the story of the teacher's lesson, as told by the pupil:

I was the only homely, awkward one in a class of exceptionally beautiful girls, and being dull at my books, became the derision of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily bitter and morose. One day the French teacher, a grayhaired old woman with keen eyes and a bright smile, found me crying.

"*Qu'as-tu, ma fille?*"—"What is the matter, my child?"—she asked.

"O madame, I am so ugly!" I sobbed out.

She soothed me, but did not contradict me. Presently she took me into her room, and said, "I have a present for you," and handed me a scaly, coarse lump covered with earth.

"It is round and brown as you. Ugly, did you say? Very well, we will call it by your name, then. It is you. Now you shall plant it and water it, and give it sun for a week or two."

I planted it and watched it carefully.

Green leaves came out first, and at length a golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah!" she said, significantly. "Who would believe so much beauty and fragrance were shut up in that ugly thing? But it took heart and grew into the sunlight!"

DUTY BEFORE PLEASURE.

THE weather was delightful, and the children wanted to go out and pick berries. There were plenty ripe.

"Let's get our lessons first," said Mattie; "'Duty before pleasure,' is mamma's rule. Then we shall have nothing to worry us, and we'll have a better time."

"Oh, no, do let's go now; we can study this afternoon," coaxed Sadie.

"But we shall feel hot and tired then, and not a bit like studying; let's get our lessons done now, while we feel bright."

"Yes, we'd better," chimed in little Lotie. "Mattie knows the good way."

And so she did. Mattie was the eldest, and always tried to do right and to lead her little sisters in the right way.

"She's a dear child; she helps me so much with the others," her mother often said.

Sadie was easily persuaded. They took their books and slates and went out under the great pear-tree in the garden. There they studied and ciphered away till their lessons for Monday were all learned. Then they went out into the woods and had a nice time. They brought home a good basket of blackberries, and they felt very happy.

"Mother's rule is a good rule, I am sure," said Sadie, as she was eating her bread and milk for supper. "I am glad I haven't got my lessons to learn now, I'm so tired."—*Selected.*

WISE SACRIFICE.

"WHAT do you intend to be when you are a man?" asked an eminent surgeon of a boy in whom he was interested.

"I want to be a surgeon like you, sir," was the quick reply.

The surgeon took the boy's hand, and spread it out beside his own. "You enjoy playing baseball?" he said.

"Oh, yes!" cried the boy, "I enjoy it better than anything else. I play it almost all the time when I am out of school."

"I thought so," said the surgeon. "Look at your hands. See how thick the fingers are getting. They feel hard and stiff, too. Before you know it, they will be twisted and out of shape. A surgeon needs the most flexible hand in the world, as sensitive and delicate of touch as a woman's. If you keep on playing ball in the extravagant fashion you are doing now, until you are twenty-one, your hands will be spoiled for a surgeon's work. Now I am going to put to you a hard question: Would you be willing to give up baseball for the sake of being a better surgeon than you otherwise could be?"

The boy's face grew very sober for a minute. Then he looked up and cried eagerly: "Yes, sir, I would! I would give up anything for the sake of my best."

The famous surgeon laid his hand approvingly on the boy's shoulder. "You will do," he said with a smile. "Yours is the spirit that makes success sure."

Willingness to sacrifice the lower to the higher good is one of the surest tests of character. It is something we are all called upon to do. Every life is full of

cross-currents of opportunity. Nine times out of ten, the question is not: "Are both of these opportunities good?" but, "Which is the better opportunity?" Each is almost sure to conflict with some other, and we are absolutely obliged to make a choice.

Wise and happy is the boy or girl who, while the opportunities of life are fresh and abundant, has the strength and courage to seize those which are best, and let those go which conflict with the best. Happiest and wisest of all is the young person who seizes the grandest of all opportunities,—the opportunity of life-long Christian consecration and service,—at whatever cost of pleasure, or indulgence, or freedom from responsibility.

We must all sacrifice something. If we choose inferior things, we have to give up what is better. This kind of sacrifice may cost us less in the beginning, but it will cost us infinitely more in the end. How much wiser to choose at the outset what we know to be the best, and then, having paid once for all the trivial temporal cost, enjoy the ever-increasing reward throughout eternity.—*Young People's Weekly.*

"AFTER MANY DAYS."

KIND words and good deeds are never lost. If they were, think how much God is losing every day, for all the time He is doing good to wicked people as well as to the righteous. They are seeds sown that will spring up and bear a harvest.

When Adam Clarke, the great Bible commentator, was in school, he was called a very stupid boy, and had to sit on the dunce block half the time. One day a man visited the school, and when the master pointed out Adam as the black sheep of the class, this stranger put his hand on the lad's head, and in a kind way said, "He will make a man yet." From that moment a new life took hold of the boy, and he became a wonderful Bible scholar and preacher.

I remember when I was in school, there was a boy who was struggling along with his studies, but he was getting further and further behind, and one day after a failure, the teacher told him it was no use—he must leave the class, as he was a disgrace to it. He put his face in his hands and wept bitterly, so mortified and discouraged was he. Just then a student in another seat reached over and whispered in his ear, "Be brave—don't give up." That gave him new courage, and from that day to this whenever he had a hard task, and felt like giving up, those words have sounded in his ear,—“Be brave—don't give up”—and this, he says, gives him courage to persevere in every undertaking.

Once when I was out in the mountains of Colorado, I remember there came along the street of a town a forlorn-looking man and woman, utter strangers. A man looking out of his window, and realizing the situation, went to the door, spoke to them,

invited them in, and learned that the woman was very ill, with consumption, and they had come there as the last resort, hoping to secure relief. The man kept them in his home till the woman was better, and then they went away. Nothing more was heard of them for twenty years, when the one who had befriended them was two thousand miles from there, and in very great need of assistance. Just in his extremity, who should come across him and offer to lend a helping hand, but the very man and woman he had befriended so long before. "Why did you do it?" was his question. "Oh, it was just to pay you back for your kindness to us when we were strangers in a strange land, sick and afflicted."

Many years ago, the captain of a ship sailing on the South Pacific Ocean, came in sight of an island, which he visited and found it to be uninhabited. Before he left it, however, he planted some seeds of the bread-fruit. His sailors remonstrated with him, saying that it was no use, for no one lived there, and if the trees ever grew up, the fruit would all be wasted. "Never mind," he said, "it doesn't cost anything to do this, and it may prove a blessing to some one some time."

Years passed by, and he again sailed the same seas. One day a storm arose, his vessel was wrecked, and he and his sailors took to their lifeboat, and for days they were on the open sea. Their sufferings were terrible. One after another of the men died from hunger and thirst.

At last they came in sight of land, and when they reached it, what was the captain's great surprise to find that it was the very island on which he had planted the trees, and there they were loaded with good fruit, but for which he and his men would have all starved, as this was the only edible thing that grew on the island. Then all thanked God that He had put it in the heart of the captain to plant those trees, for they were indeed bread cast upon the waters that returned after many days.

UNCLE WILL.

A WARNING.

BOYS, never smoke cigarettes. Never let them come near your mouth. I heard of a boy once, who, when he was a little fellow, and just as soon as he could read, began to read wicked papers and pictures, and to smoke cigarettes. Now he is in prison! He was a clever boy, and had a sharp mind, but, instead of thinking about good things, and about doing good, he let the wicked advice of those books influence his thoughts, and it finally led him to prison.

Boys, cigarettes cloud the mind, weaken the heart, and weaken the nerves. If you want to be men with fine minds and strong hearts, never smoke cigarettes. If you want something to take up your spare time, get a good book and study it, or take a pencil and learn to draw, and thus try to make yourselves useful men.

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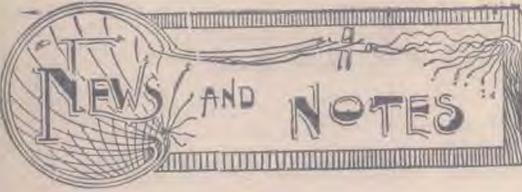


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Mindanao, in the Philippines, has been shaken by earthquakes 400 times since Aug. 21.

England's conquest of South Africa is now said to have cost 21,942 lives.

The terrible drought continues in Queensland and New South Wales.

Turkish waters have been lately troubled by a visit from the Russian Black Sea fleet.

Another violent eruption of Mont Pelee occurred Aug. 30th., by which it is estimated that 2,000 lives were lost.

Alaska still sustains its reputation for great mineral wealth. Vast deposits of silver, and mountains of tin are reported.

The next monster steamer of the White Star line, (already ordered,) is to be 720 feet in length, (20 feet longer than the Cedric.)

Extensive forest fires have been raging in Oregon and Washington. Forests and towns were consumed, and it is reported that over fifty lives were lost.

A man in the State of Virginia, was recently arrested for neglecting to put kerosene in his rain-barrels, as required by the anti-mosquito law.

Nine years of drought have prevailed in southern Utah, New Mexico, and Arizona, where the Navajo Indians are reported to be at the point of starvation.

The "Tonopah Gold Mines," in Nevada, U.S.A., with over two miles of gold-bearing ledges, are now said to be the richest in the world, a new discovery having been lately made there.

The fastest steamer afloat, (the yacht "Arrow,") covered one mile in an hour on September 6th. It is only 130 feet long, but has a boiler capacity of 4,500 horse-power.

Cholera rages all along the pacific coast of Asia from Japan to the southern Philippine Islands. There have been in the Philippines alone 25,664 cases, and 18,040 deaths.

Copperas Mountain, in Ohio, is sending forth dense smoke and sulphurous gasses from fissures in its sides and slate which covers one side of the mountain, has become red hot.

A white lady missionary was recently killed on the island of New Britain, by the members of a certain tribe. A German expedition avenged her death by killing every member of their tribe, which numbered 130.

The Siberian convicts are on a strike, refusing to take any nourishment until they can have better treatment. Their prison cells are damp and dark. The sick and dead remain uncared for to contaminate the living.

The largest tree in the world has lately been discovered in California, in a high altitude in the Sierra Nevada Mountains. Six feet from the ground, the trunk measures one hundred and fifty-four feet eight inches in circumference. (Diameter over fifty-one feet.)

A lady in Wisconsin was wearing a hat that a hunter mistook for a bird. The mistake proved fatal to the lady. If ladies and hunters had more regard for the lives of our innocent songsters, not so many innocent voices would be hushed to gratify pride.

The steamship "Mariposa" has been experimenting with oil as fuel for her engines. In a recent trip across the Pacific from Tahiti to San Francisco, nothing but oil was used, the boilers having been adapted for its use. The officers report that the experiment was a complete success.

It is reported that 300 native converts to Christianity have been massacred in the province of Szechuen, China, by a new Boxer organization known as the "Lantern" society, who have declared their intention to exterminate all foreigners and native Christians.

"The largest steamship in the world, is now the Cedric of the White Star Line, launched at Belfast, Aug. 21. This new leviathan is 700 feet long, 75 feet wide, and 49 feet deep. Her carrying capacity is 18,400 tons, and she has accommodations for 3,000 passengers."

The largest harvester in the world, used on a ranch in central California, is run by a 60-horse power traction engine, cuts a swath thirty-six feet wide, and can cut and thresh 100 acres of grain a day. The entire machine is sixty-six feet long and about 33 feet wide, and weighs over 100 tons.

A great landslide, in Triflis, Russia, destroyed about 20 villages and 700 lives. A valley 12 miles long, was completely filled up, in some places to the depth of 1,000 feet. "A fierce hurricane raged at the time, and the bodies of people and animals were hurled to a great height and dashed against the rocks."

INDIA'S Christian Prince, Kanwar Harman Singh is soon to arrive from England. He has been a representative of the Punjab at the King Emperor's Coronation. He is to be tendered a warm reception by the Indian Christian Association at Bombay on his arrival.

"The commander of a United States war ship has declared to the insurgents, that he will allow no interference with the business or rights of foreigners at the ports of Hayti. He has declared the blockade of those ports by the insurgents insufficient, and therefore void. For this action, the German Emperor has sent the thanks of his nation to the State department of the U. S. A.

THE agitation in England on the Educational Bill has been very warm. People, *en masse* are not willing to make sectarian schools a tax on rate payers. The cry against Romanism has been heard among Nonconformists. Lord Halifax acknowledges his earnest desire to see the Church of England united with the Church of Rome. Though there is fierce opposition to the recognition of the Pope still there is a mighty influence tending toward that very thing. Time only will reveal the outcome.

—o—
EVIL FRUIT.

OH, how fruitful is one falsehood! That one first lie told by Satan, "Ye shall not surely die, . . . ye shall be as God," has been prolific of a foul brood. Demon-worship, hero-worship, transmigration of souls, adoration and invocation of saints, purgatory, Spiritualism, and eternal torment, all may be traced back to that Edenic falsehood. Let men who hold to these things but give up Satan's falsehood and all these stupendous, foundationless fabrics would fall.—*Signs of the Times.*

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Longsuffering, or Suffering Long.—Is an attribute very much to be desired and very rarely possessed. Few are willing to suffer, and still fewer, to suffer long. In the life that Christ lived for us, we see this characteristic fully revealed. He suffered the sacrifice of heaven, and the annihilation of self, to enrich humanity. Several instances are recorded of his suffering long while in the flesh. To gain the mastery over appetite, he endured a fast of forty days. His three and one-half years of untiring ministry, meeting the scoffs and scorn of scribes and sacrilegious priests, together with his final rejection and cruel death upon the cross, reveal the longsuffering of our Lord.

Many are Willing to Suffer for Self.—Not a few will suffer hardship, and even affliction, to obtain personal advantage, and go to great lengths, bearing pain even to torture, to accomplish selfish ends, but all such is not longsuffering; it has not the element of love in it and is worthless. Like all other fruits of the spirit, longsuffering grows not on natural, but on spiritual branches. The natural, carnal heart will not suffer long for Christ's sake, because it is enmity against God. It was for this reason that Paul, who endured so much for the cause of Christ, said to the Colossians: "Put on longsuffering."

Put on Longsuffering.—This heavenly attribute, if not possessed, may be obtained, if we will only put it on. If every one would do this, what a different world this would be! How many homes, blighted by hasty words and actions, would be cheerful and happy, if the motto, "Put on longsuffering," were really put (not upon the walls, but) upon the inmates of the house. How many more missionaries would be mingling among the heathen, if all professing the name of Christ were willing to suffer, and suffer long, to draw men to Christ; and how much more would be accomplished by missionaries in the field if all possessed a spirit to endure hardship as good soldiers, and bear long with peculiarities of temperament, and inherited tendencies of those they came to help. Seeing therefore the inconceivable good to be accomplished both for ourselves and others, let us put on this heavenly gift and keep it on.

"Is the fourth Commandment still in force?"

—Is the title of a small tract being freely circulated? We are in full sympathy with the author's endeavour to defend the Ten Commandments, and his persistency in urging their binding claim, but we do not see the reasonableness of his attempt to change the fourth Commandment after giving such positive proof that all ten are still in force. To change one word in the law of God is to alter the whole. Christ said: "Till heaven and earth pass one jot (smallest letter in the Greek alphabet) or tittle (a small mark at the top of a letter) shall in no wise pass from the law till all be fulfilled." Heaven and earth have not passed away and neither has the law. Men may not recognize it, but still it stands unrepealed. Not only is no part to be changed, but it is still more emphatically stated that "one jot or one tittle shall in no wise pass from the law," either in the words which express it, or in the thoughts which underlie the verbal expression. It is just the same law it always has been, and is to be kept in just the same manner originally intended. Christ kept it, and kept it perfectly. He observed the fourth Commandment, and rested on the seventh day, and has left to Christians the example that they should do as he has done.

As we mingle among the multitudes of men and women in the crowded thoroughfares, and look into the darkened eyes and sad faces of those bound by the fetters of fatalistic philosophy, devoid of inspiration, faith and hope, we ask: "What can one do among so many?" Deut. 32: 30 replies: "How should one chase a thousand, and two put ten thousand to flight." It is not so much how many missionaries are out among the multitudes, as the amount of evangelistic energy they have. We must not forget the words of Miss Guinness,—"I am but one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; what I ought to do by the grace of God, I will."

The evangelization of India is by no means an impossibility. See what one man, Paul, by the grace of God did in Asia Minor. What ought 1700 missionaries in India to do with the same power at their command? Should we not look for the fire which has been burning for a century, soon to burst into flame and sweep thru this vast empire? May we not confidently look forward to the time when every kindred tongue and people, not only in India, but thruout the world shall have heard the glad tidings of salvation, and a people be made ready to welcome their Lord, when He shall come as King of Kings and Lord of Lords?

This generation must carry the Gospel to the heathen of this generation if they are ever to hear it. The next generation or that of the past cannot do it.—*John R. Mott.*

THE GENIUS OF TODAY.

In all ages there have been individuals possessing energies of a score of other men. In olden times these energies were turned into channels of war and violence; and blood flowed like water. In later centuries these powers found vent in the line of art; and painters, poets and sculptors flourished. In our time these same restless spirits have thrown their genius into invention, and grasped the hammer and anvil to meet the practical needs of an industrial age.

Among the greatest inventions are those for transportation. Where the pioneer of 2 century ago plodded his way with ox carts, the pent-up energies of to-day are turned loose in building railroads and running rapid trains. The passenger boats of our forefathers have been dismantled; great steamships ply in their places, so that now men can travel to and fro by land and sea as never before. Daniel's prophecy of 2500 years ago is being fulfilled: "Shut up the words and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased."

A WONDERFUL SUBSTANCE.

ONE of the most interesting discoveries of these later days is the finding of that wonderful metal, *radium*. The total mass thus far gathered, the September *Cosmopolitan* tells us, is only about one-thirtieth of an ounce, and it cost to collect it \$10,000; the cost of producing an ounce, it is estimated, would exceed \$300,000. It possesses the power of sending forth, at the velocity of over 60,000 miles a second, a constant stream of luminous particles, and that without any diminution of substance. We are told that "Science, with all the resources of its entrance upon the twentieth century, is at a loss to understand either the derivation or preservation of this energy. . . . The question arises, What renews this immense reservoir of power which is being eternally thrown out, yet with the store never dissipated?" It is said that the wonderful properties it possesses would make the gathering of it by the government cheap enough at \$300,000 an ounce. That already gathered came from pitchblende, or uraninite. Glass brought into contact with it is permanently colored brown or of a violet tint. Oxygen is by it changed into ozone. Its brilliancy is such that a small portion would send forth a light so intense that the eyes and even the person would have to be protected from its power; and this power, they declare, has been with it from the beginning of creation. Surely it would seem that such things, as well as a multitude of the more common things of life, would lead men to see that God is back of all this. For aught we know, the suns of the universe may be supplied with radium. We read in Eze. 28: 16 of the apostate angel: "Thou hast walked up and down in the midst of the stones of fire."

SIGNS OF THE TIMES.