

The Oriental Watchman

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

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

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CALVARY.

UNDER an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned His blessed head,
Blood-stained His every tread;
Cross-laden, on He sped,
For me.

Pierced are His hands and feet,
Three hours upon Him beat
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine;
Lord, make me wholly Thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do. O, lead
My soul, e'en though it bleed,
To Thee.

—The Pilot.



JESUS AT THE WELL OF SYCHAR.

As the world's Redeemer, Christ took upon Him our human nature. He humiliated Himself, veiling His divinity with humanity, that He might in His life upon earth share in the experiences of the poor, the oppressed and suffering of the human race. He was subject to the frailties of humanity, and as He journeyed from Judea to Galilee, He was weary with labour and travel.

Hungry and thirsty, He tarried to rest at Jacob's well, near the city of Sychar, while His disciples went to buy food in the city. He who had subjected Himself to humanity was the Master of heaven, the Creator of every good and perfect gift. In giving Himself to redeem our world, Christ gave Himself a living sacrifice. He emptied Himself of His high prerogatives, left

His mansions of glory, His throne and high command, and became poor, that we through His poverty might be made rich.

As Jesus sat by the well side, the cool, refreshing water, so near and yet so inaccessible to Him, only increased His thirst. He had neither rope nor bucket with which to draw, and He waited until some one should come to the well. He might have performed a miracle, and thus have obtained a draught from the well had He wished; but this was not God's plan. Nothing must be allowed to separate Him from the lot of humanity which He had voluntarily assumed.

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink." The woman answered, "How is it that Thou, being a Jew, askest drink

of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ was near to the woman of Samaria, but she knew Him not. She was thirsting for the truth, yet knew not that He, the Truth, was beside her, and was able to enlighten her. And to-day there are thirsting souls sitting close by the living fountain. But they are looking far away from the well that contains the refreshing water; and though told that the water is close by, they will not believe.

Jesus answered the woman, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep; from

whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Yes, Jesus could have answered, "The One who is speaking to you is the only begotten Son of God; I am greater than your father Jacob; for before Abraham was, I am." But He made answer, "Whosoever shall drink of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman was so astonished at His words that she rested her pitcher on the well, and forgetting the thirst of the stranger and His request to give Him to drink; forgetting her errand to the well, she was lost in her earnest desire to hear every word. "Sir," she said, "give me this water; that I thirst not, neither come hither to draw."

Jesus now abruptly changed the subject of conversation, and bade the woman call her husband. She frankly replied, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

As the past of her life was spread out before her, the listener trembled. Conviction of sin was awakened. She said, "Sir, I perceive that Thou art a prophet." And then in order to change the conversation to some other subject, she endeavoured to lead Christ into a controversy upon their religious differences. "Our fathers worshipped in this mountain," she said, "and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth. The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." But what was her astonishment when Jesus said, "I that speak unto thee am He."

The conviction of the Spirit of God had come to the heart of the Samaritan woman. She believed that the words of Christ were the truth. No teaching that she had hitherto heard had aroused her moral nature, and awakened her to a sense of her higher need.

Christ reads beneath the surface, and He revealed to the woman of Samaria her soul thirst, which the water from the well of Sychar could never satisfy. He Himself lost all sense of hunger and thirst and weariness. His thirst was satisfied in seeing her drink of the water of life. He was rejoicing in spirit that His words had

aroused her slumbering conscience, and quickened her spiritual perceptions.

Forgetting the errand that had brought her to the well, the woman left her water pot, and went into the city, saying to all whom she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

As yet Christ had not taken the refreshing draught that He desired, nor tasted the food that His disciples had brought. They saw that their Master was intently absorbed in meditation, His face beaming with divine light, and they scarcely dared to interrupt His communion with heaven. But they knew that He had been a long time without food, and placing some before Him, they prayed Him to refresh Himself. Turning lovingly to them, He said, "I have meat to eat that ye know not of."

The disciples, thinking that He was speaking of temporal food, inquired among themselves, "Hath any man brought Him ought to eat?" But Jesus explained, "My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your heads, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Christ's Desire.

CHRIST understands the needs of the world, and through Him alone can the Father supply them. He is thirsting to give the needy souls the water of life freely. Christ is thirsting for the recognition of those for whom He left the courts of heaven, His honour, His glory, His royal throne, His high command. He is thirsting for the love, the co-operation that must be given Him as their personal Saviour. He would have them come unto Him, taking hold of His grace by faith, partaking of Him, the Living Water.

The natural thirst of the woman of Samaria had led her to a thirst of soul for the water of life. Although she had made no request of Him to satisfy her spiritual wants, Christ offered her an abundant supply for her soul's great need. And through the words spoken to her, the water of life was to flow forth to many thirsting souls.

Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received His instruction then, as He is at the present time to those who ask of Him the refreshing draught. God has given His word to His chosen ones, and made known His way. Through His Son He has been supplying them with the dews and showers of His grace. But His blessings are often overlooked, and men take the glory to themselves.

The rain is not seen until it begins to fall, and it often comes wholly unexpectedly. So the Lord's precious gift of grace is often nearer than we think. If we will only have faith, and wait patiently for a little while, His help will come, and will

surprise us as He surprised the woman of Samaria. He shall come down like showers upon the fruitful earth.

The woman, in apparently withholding from Christ the water He asked of her, represents many who are withholding from Him the recognition, the sympathy and love that He is hungering and thirsting for in response to His great love for us. Christ has not withheld His grace and love from any member of the human family. For each He has an inexhaustible supply. And yet how little acknowledgment he receives, how little thanksgiving, how little fruit in good works. He is hungering for the sympathy and love of those whom He has purchased with His own blood. He is watching and waiting for that love which we cannot withhold from Him with any safety.

The world's Redeemer knows the necessities of every soul. When we are oppressed and languid, He knows it, and He it is that supplies the spiritual refreshment. Ask ye of Him; watch unto prayer, and it will come. Jesus is the bread of life, to be eaten every day; He is the water of life to the parched and fainting soul, and all may partake of His grace.

Earth's cisterns will often be emptied, its pools become dry; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply; for Christ is the inexhaustible well-spring of truth. He has been the fountain of living water, ever since the fall of Adam. He says, "If any man thirst, let him come unto Me and drink." And "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

MRS. E. G. WHITE.

A KIND VOICE.

ELIHU BURRITT, speaking of the power of kindness, says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."



THE SEVENTH OF DANIEL.

"DANIEL spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7: 2, 3.

The Scriptures never put us under the necessity of guessing at anything that God wishes us to understand; He wishes us to understand the book of Daniel (Matt 24: 15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says:—

"These great beasts, which are four, are four kings, which shall arise out of the earth."

And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues:—

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the case with the four kingdoms of Daniel 2. Therefore we know that the four kings of Daniel 7 must be identical with the four kings of Daniel 2. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea, but they are easily explained. The four beasts came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and tongues." Then the great sea of Daniel 7 must represent the people of the earth. See also Isa. 8: 7, where the people of Assyria are called "the waters of the river." If the sea means people, then

of course the stirring up of the sea by winds denotes the stirring up of the people,—strife. In harmony with this, we find in Jer. 25: 32, 33 that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. 7: 1—3 the winds—the fierce passions of men—are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to view the four universal empires,—Babylon Medo-Persia, Grecia, and Rome,—each arising as the result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle's



wings. Dan. 7: 4. In one place it is described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1: 6—8.

Daniel continues concerning this first beast:—

"I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan 7: 4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear thus: "I beheld till the wings

thereof were plucked, wherewith it was lifted up from the earth, and [it was] made stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Hab. 1: 6—8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another," (Dan. 5: 6), when in the midst of his blasphemous revel the handwriting appeared on the wall. "Conscience doth make cowards" of all wicked men, when they see the handwriting of God, whether on the wall or in His book.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." Dan 7: 5.



For the expression, "And it raised up itself on one side," the marginal reading would substitute, "it raised up one dominion." This would indicate what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was the kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire.

"And they said thus unto it, Arise, devour much flesh." Dan. 7: 5. By this we can see the propriety of having this second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7: 6.



The leopard is a very swift footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fitly represent the Grecian Empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin, "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions, under the head of "Alexander's Successors."

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the

feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7: 7, 8.



Since the four beasts represented the four universal empires of earth (Dan. 7: 17, 18.) it follows that the fourth beast represents the fourth kingdom, or Rome.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. Dan. 7: 19, 20. The answer to this request was given as follows:—

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7: 23, 24.

The fourth beast was the fourth kingdom,—Rome,—and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman Empire should be divided. This division is mentioned in Dan. 2: 41. It was effected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman Empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement in regard to this "little horn" which had "eyes like the eyes of man, and a mouth speaking great things" (Dan. 7: 8), that we risk nothing in saying at once that it represents the Papacy. Positive proof of the fact will appear as we proceed. The characteristics given in Dan. 7: 8, 20, 21, 25, are met in the Papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the Pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on in our studies.

E. J. WAGGONER.

THE LAW OF MARRIAGE.

AMONG the Jews, in the time of Christ, a man was permitted to put away his wife for the most trivial offences, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. "Every one," He said, "that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery."

When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, "Moses suffered you to put away your wives; but from the beginning it was not so." He referred them to the blessed days of Eden, when God pronounced all things "very good." Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then as the Creator joined the hands of the holy pair in wedlock, saying, "A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one," He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good, was the law of highest blessing and development for man.

Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people, the redeemed ones whom He has purchased at the cost of Calvary. "Fear not," He says; "Thy Maker is thine husband; the

Lord of hosts is His name; and thy Redeemer, the Holy One of Israel." "Turn, O backsliding children, saith the Lord; for I am married unto you." In the "Song of Songs" we hear the voice of the Bride saying, "my Beloved is mine, and I am His." And He who is to her "the chiefest among ten thousand," speaks to His chosen one, "Thou art all fair, my love; there is no spot in thee."

In later times, Paul, the apostle, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the Saviour of the mystical body. Therefore, he says:—

"As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives."

The grace of Christ, and this alone, can make this institution what God designed it should be,—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace, and love, may represent the family of heaven.

Now, as in Christ's day, the condition of society presents a sad comment upon Heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which His Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells, will be so filled, so satisfied with His love, that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. Through the revelation of His grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,—the golden bonds of a love that will bear the test of trial.

MRS. E. G. WHITE.

IN WHICH WILL YOU TRUST?

The Inspired Word, or the Arguments of Men?

ONE man takes a position that he seems to fear to risk on the plain words of the Bible, without comments; and so he sends in some pages of arguments to be weighed in the balances against the plain words of inspiration. The special effort of his argument seems to be against some plain Bible statements that clearly show the SABBATH of CREATION, the SABBATH of SINAI, and the SABBATH of CALVARY to be identical.

Those who accept the inspired word, are not left to build upon arguments, but can find plain Bible answers to their most direct questions. Let us test this matter; leaving a blank column at the right to be filled out by those who think they can find Bible references that will give negative answers to the same questions.

Is the Sabbath of Calvary the Sabbath of Sinai? "and rested the Sabbath day according to the commandment." Luke 23: 56.

Is the Sabbath of Sinai the Sabbath of creation? "For in six days the Lord made heaven and earth the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11.

"And God blessed the seventh day and sanctified it: because that in it He had rested from all his work which God created and made." Gen. 2: 3.

Is the seventh day, or the first day, the Sabbath? "But the seventh day is the Sabbath of the Lord thy God." Gen. 20: 10.

Did God rest a seventh day, or the seventh day? and rested the seventh day." Ex. 20: 11.

Did He bless a Sabbath day, or the Sabbath day? "The Lord blessed the Sabbath day." Ex. 20: 11.

Did He sanctify a seventh day, or the seventh day? "God blessed the seventh day and sanctified it." Gen. 2: 3.

Does the Bible leave us to build our faith upon an inference? When a man makes the thread-bare statement: "The inference is," does he not, in that very statement, admit that the Bible does not affirm what he infers? Otherwise what need of any inference?

If any man can entertain the extravagant thought that in some day, or night, all the inhabitants of the earth have fallen asleep at the same time, and lost the day of the week, will he stretch his extravagance so such farther as to assume that he who "never slumbers nor sleeps," has also lost his reckoning? Or did He tell the truth when He said, in Exodus 16: 23, "To-morrow is the rest of the holy Sabbath?"

Does He speak the truth when He identifies the Sabbath of creation with the Sabbath of Sinai and the Sabbath of Calvary?

G. K. OWEN.

"And it shall be said in that day, *Lo, THIS is our God: we have waited for Him,* and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation." Isa. 25: 9.

POWER OF KIND WORDS.

THERE is infinite power in kind words and tender tones. God's most mighty means of winning the lost is through the still, small voice. His voice is always loving, for He is love. How tenderly yet powerfully He speaks to us through nature, of purity, trust, and obedience!

"What ice-bound barriers have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!"

Love alone can save from sin. But how easy to forget that "the wrath of man worketh not the righteousness of God!" The reproof given with flashing eyes and sneering, taunting words is never effectual except for evil. "Grievous words stir up anger, but the tongue of the wise is health to the bones." How often men take up these weapons of Satan and shoot them straight into the hearts of even the ones they love! Often Satan himself looks out of people's eyes when they correct faults in others.

"Angels of God will flee from the home where there is strife and angry words." O, that men realized more the power kind words have to soothe, cheer, and inspire!

"The ill-timed truth we might have kept,
Who knows how sharp it pierced and stung?
The word we had not sense to say,
Who knows how grandly it had rung?"

Men and women faint under heavy burdens and go down to defeat, whom one honest, kind word might have saved. True, we urge them, scold, threaten and point out the disaster which awaits wrong action, but our words are powerless because they lack the inspiration of love. Why should we lock up in our hearts these powerful ministers of strength and inspiration?

"What silence we keep year after year,
With those who are near to us and dear,
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech."

Why should we wait until icy death has sealed the year and chilled the responsive heart before we speak out freely praise and tender thoughts? On many a tombstone there are loving words which the silent sleeper beneath was once hungry to hear; but which slow and selfish hearts withheld. Often we pay our debt of love and gratitude too late.

O, then, let us learn to speak more of these gentle words! "Life and death are in the power of the tongue," so let us use it to its fullest capacity for good.

Speak out sweet, encouraging words to the starving hearts about you. Let them crowd out the harsh, censorious ones.

Pray the good Master that your lips may be touched with a coal from the altar of love—"that in your tongue may be the law of kindness."

PAULINE E. FIFE.



THE BEAUTIFUL CITY OF GOD.

Oh, sweet are the stories revealed in His Word,
Of the city that eye hath not seen,
Of the wonderful tree, with its health-giving leaves,
And the river that rolleth between,
And how often we've sighed for its evergreen shores,
Its roses of Sharon, its non-fading flowers,
To drink from life's waters, and rest in the bowers
Of this beautiful city of God,
Glad tidings! glad tidings! the day-star so bright
Have the watchmen already discerned,
While each hour brings us nearer His chariot cloud,
And the mansions for which we have yearned,
Lo, He cometh! He cometh! repeat the glad tale!
Till it echoes o'er hilltop, and mountain, and vale,
Sweeping over all lands like the breath of the gale,
Lo, He cometh! He cometh to reign!

SUSAN M. CHAFFEE.

THE LAW AND THE GOSPEL.

HERE we discover two mountains standing opposite each other. They are old Sinai of Arabia and Calvary of Judea. A deep valley lies between them, and Jerusalem is in the distance. On Sinai stands Moses with the two tables of stone in front of him. The old mount is shrouded in clouds, which hurtle with thunders and lightnings, pealing and striking with their bolts upon Calvary. On Calvary stands Christ in front of the cross, holding the everlasting gospel in his hands, shedding the softer and more genial light of evangelical truth across the valley between, and illuminating the tables of the law in Moses's hands. Sinai and Calvary, Moses and Christ, the law and the gospel,—these are the counterparts and complements of each other; and while the former typifies and foreshadows the latter, the latter fulfills and explains the former.

From different standpoints of observation they interpret and blend with each other, and neither the gospel nor the law could be fully understood without the other. Especially is it true that the spiritual import of the law would never have been comprehended without the illumination of the gospel. "Thou shalt not commit adultery," says Moses; but Christ teaches that to lust in the heart is to be guilty of the act before God. So of murder, theft, lying, covetousness, and every other sin incorporated under the law of God. Hence, while a man by culture and refinement may be *externally* innocent of every transgression, whether by word or deed, he may be a thousand times guilty of every transgression *at heart*; and if he is guilty of one only, he is guilty of all. So explains and develops the law under

the light of gospel interpretation, and so it is interpreted that unselfish love to man and supreme love to God can alone keep, or fulfil, the law upon our part.

Saul of Tarsus, Cornelius, the rich young ruler, were all "perfect," as touching the external observance of the law; and yet the gospel discovered to Paul that he was the "chief of sinners;" to Cornelius, that he must be "saved" by the blood of Jesus as the meanest sinner in the world; and to the rich young ruler, that he had never had the faintest conception of the law's *spiritual* significance, the end of which is salvation by grace through faith in the Lord Jesus Christ.

The law is not able to save, and Moses was not a saviour. The law, or Moses, is simply our schoolmaster to bring us to the Saviour, Christ; but we could never understand our schoolmaster, except in the light of Christ and the gospel. All the law can do to help us is to bring the knowledge and consciousness of sin, and secure conviction and repentance toward God; but the law could not do this, except under the spiritual lamp of Christ. In the absence of gospel light the law ceases to be a schoolmaster, and becomes a tyrant over the blind and dead sinner, driven to an endless bondage of precepts and ceremonies, trying to save himself by self-righteousness, and wearing a galling yoke, which gives him no rest nor peace of body, mind, or heart.

It is only when we enter the schoolmaster's office that we learn of Christ and *exchange yokes*, to find the gospel burden light and easy, restful and peaceful, to the enlightened and regenerated spirit. Without the gospel of Christ, whether in type or antitype, the Holy Spirit could never have brought us to learn the spiritual nature and import of the law upon a single human heart dead in sin. The word of Christ is the only pen, the blood of Christ the only ink, by which the Spirit can legibly write God's law of life upon the fleshly tables of the heart, and thus kill it to sin and make it alive unto God under his divine penmanship.

The word of God, both in the Old and the New Testament, is a dead letter to the dead sinner; but when, through a belief in the gospel and the handwriting of the Holy Spirit, we are cleansed from sin and quickened to life in Christ, then we can comprehend the law in the light of the gospel. We catch its spiritual import and purpose of revelation to us, and the Old Testament kindles bright and luminous as a star, lit up by the splendors of the Sun of righteousness. We see the face of Moses and the summit of the old mount shine again with ineffable and unapproachable splendor for the moment, and then we behold them soften down into the milder and sweeter radiance of Christ, who was "touched," and of Calvary, which can be "touched," by the lost and ruined sinner.

The true believer of the Old Testament comprehended, spiritually, though not so fully as we, the import of the law. Abel and Enoch, Noah and Abraham, Moses and David, all saw Christ and his day afar off,

by prophecy and by the typical blood of "the Lamb slain from the foundation of the world." The gospel, says Paul, was preached to Abraham, and so to all the rest who truly believed. Through Moses, by whom came the law, they beheld Christ, by whom came grace and truth, the life and the light of the world. And the saved of all dispensations believed on his name, were cleansed by his blood, and were quickened by his Spirit, by the *same immutable law of pardon and life*, before and since Christ, before and since the day of Pentecost. To the saved the law was always, as now, the schoolmaster that leads to Christ; and the gospel, whether pre-figured or consummated, was always, as now, the refulgent and reflective glory that lit up the tables in Moses's hand with their only true and divine interpretation.

Keeping the symbolism of our picture in mind, how striking are the lessons we learn as we behold, from various standpoints, the law as lit up, or illuminated, by the gospel!

Take the moral law. This is the law of life as Jesus taught the rich young ruler, *if a man keep it*. But to this end a man would have to be born pure and holy, perfect; and then he would have to keep the law personally, perfectly, and perpetually, from the cradle to the grave, in order to live by it. In fact, such a man could not die, and such a man *has never lived*. The very idea of death presupposes sin; for by sin death came into the world, and hence all have sinned, and were born in sin—"by nature the children of wrath," as Paul taught the Ephesians. However correct his external observance of the law, however trained and kept by the most legal culture, a man cannot obey the spirit of the law.

"Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and yet in essence, not one single human being born of Adam ever obeyed one single precept written in the law, much less continued in it, to do it; and yet this curse is pronounced upon the dead sinner, incapable of keeping, in spirit, one jot or tittle of God's least commandment. *Hence the necessity of Christ*, who perfectly kept the law for us; who died to redeem us from its penalty; who became our Prophet, Priest, and King instead of Moses, Aaron, and David; who became the second, in place of the first, Adam; and who, having substituted grace instead of law, became for us "wisdom, righteousness, sanctification, and redemption," by the satisfaction of law. How gloriously the gospel lights up this fact when once you can make a sinner see that he cannot work out his salvation under the law; and when he can be made to cast himself upon Christ, his substitute for the law!"

(To be concluded.)

GEO. A. LOFTON.

WHEN we oppose what God loves, we reject Christ.

ST. JOHN THE AGED.

[THE following anonymous poem was found about thirteen years ago in a magazine published at Philadelphia. Its beauty of language, fervour of feeling, and exalted religious sentiment claim for it a wider circulation.]

"I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Master, oft,
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets,
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays his hand upon me—yea, his hand,
Not his rod—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word He spoke,
Grow more distinct as others fade away;
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then He came and called me; then I gazed
For the first time on that sweet face. Those eyes
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own;
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had
Through harvest fields, and desolate, dreary wastes;
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord! now I am weak,
And old, and feeble. Let me rest on thee!
So put thine arm around me closer still!
How strong thou art! The daylight draws apace;
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James, the Master waits, and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me to my church once more,
There let me tell them of a Saviour's love;
For by the sweetness of my Master's voice
Just now, I think he must be very near—
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
"My little children! God so loved the world
He gave his son; so love ye one another;
Love God and men. Amen." Now bear me back;
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call the flock my name? The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window.

Like that which broke upon my soul at even,
When in the dreary Isle of Patmos, Gabriel came,
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates;
I know the way! I trod it once before.
And hark! it is the song the ransomed sung,
Of glory to the lamb! How loud it sounds!
And that unwritten one! Methinks, my soul
Can join it now. But who are these who crowd
The shining way? Say! joy! 'tis the eleven!
With Peter first; how eagerly he looks!
How bright the smiles are beaming on James' face!
I am the last. Once more we are complete,
To gather round the Paschal feast.

My place
Is next my Master—Oh my Lord! my Lord!
How bright thou art, and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide."

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THE VALUE OF KNOWLEDGE.

A NEW YORK manufacturer paid a bill without a murmur the other day, simply on account of the way it was worded. His engineer found that the hot-water pump would not work, and sent for a machinist. The latter bothered with it a half a day, and said it must come apart. This meant a stoppage of the factory for a long time. It was suggested that a neighbouring engineer be sent for, as he was a sort of genius in the matter of machinery. He came, and closely studying the pump, he took a hammer and gave three sharp raps over the valve. "I reckon she'll go now," he quietly said; and putting on steam, "she" did go!

"The next day," says the manufacturer, "I received a bill from him for twenty-five dollars and fifty cents (£5 2s.). The price amazed me, but, when I examined the items, I drew a cheque at once. The bill read this way:—

"Messrs. Blank & Co., Dr. to John Smith. For fixing pump, fifty cents (2s.); for knowing how, twenty-five dollars (£5)."

"Had he charged me twenty-five dollars and fifty cents for fixing the pump, I should have considered it exorbitant. But fifty cents was reasonable, and I recognized the value of knowledge—so I paid, and said nothing!" *Selected.*

Think what heights of knowledge we all might have attained to even in our short lives, and with our meagre advantages, if we had never learned anything but the truth. We might not have been able to make much of a display, but we would have had something of solid value. One bag full of wheat is worth more than a thousand bags full of air. That which made Jesus of Nazareth superior to all the men of His day was the fact that He held himself rigidly to the truth. Thank God that even though we have turned every one to his own way, and have filled ourselves with winds of teaching, it is never too late to learn the truth. If we come to Jesus in humility, He will transform us by the renewing of our minds, even giving us His own perfect mind.

E. J. WAGGONER.

STORIES FOR CHILDREN.

NOTHING is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I cannot vouch for children, who, from the earliest dawn of intelligence, are compelled to swallow large draughts of "Mother Goose."

But if the story of Samuel, for instance, is read to a child—and do not judge me visionary if I say this may be done before three years, just as it stands recorded in 1 Sam. 3,—watch his eyes, as he is evidently picturing to himself the child Samuel, his "little coat,"—the reading should begin with verses 18 and 19 of the previous chapter,—the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running, when he hears himself called—you may be sure he sees all these far more plainly than we whose minds are lumbered with so many other things.

A little quiet talk afterwards about the story, adding no embellishments, but often referring to the open book, and repeating from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child.

I have known a child of but three years to become so familiar with the last chapter of the Gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out; and he was by no means a precocious child. He would call for it again and again through the day, and never tire of it.

A little preparation is needed on the part of the mother in selecting passages, and connecting them if not continuous. For instance, take the last chapter of Luke, commencing with the thirteenth verse, and read without any omissions till you come to the last two verses; omit them, but substitute in their place Acts 1, 9, last clause, reading on through verse twelve.

No attempt at simplification will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will soon find that the Bible is the Book of books to your child, and its words "sweeter also than honey and the honey-comb."

And what better can you desire for him? Searching "the Scriptures" for this purpose, you will find more sweet morsels for your little ones than you at first imagine. In your daily reading note such passages that you may never be at a loss. Note the story of Peter, in Acts 12, 1—19; Moses, in Ex. 2, 2—10; David, in 1 Sam. 17; the "holy child Jesus," Luke 2, 40—52, etc.

ANNA L. COLCORD.

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Parents, if you have never failed to keep your word to your children, it will be just so much easier for them to believe that their heavenly Father will not break His Word. Remember that you have a responsibility in the matter, as well as they. And may He help both you and them.

HELEN A. STEINHAEUER.

HEALTH HINTS

FOOD COMBINATIONS.

THE question of the proper combination of foods and food stuffs is one of interest both to the one who prepares the food and to the individual consumer. This subject may be discussed under two heads, as follows: Kinds of food to combine, and amounts of food stuffs to combine.

Kinds of Food to Combine.—In discussing this topic, we purposely leave out of the question all animal products, as not belonging to the natural diet of man, and confine ourselves to the plant creation. The edible portions of all plants may, it is believed, be divided into three distinct classes; namely, fruits, grains, and vegetables.

Under the term "fruit" are included the edible ripe fleshy portions containing the seeds, such as apples, bananas, plums, berries, grapes, melons, squash, and tomatoes. Fruits, as a rule, contain varying quantities of grape sugar and organic acids. Accordingly as the amount of sugar and acid varies in the different fruits, they are classed as sweet or sour fruits.

The term "grain" may include all ripe seeds, such as wheat, corn, rice, nuts of all kinds, beans, peas, and any edible seeds. Grains contain varying amounts of albumin, starch, and fat. Those like wheat, containing a large amount of starch (60 to 70 per cent.) and of albumin (10 to 15 per cent.), are very poor in fats (1 to 4 per cent.), while nuts, some of which contain little or no starch, are very rich in fat (40 to 60 per cent.), and are also quite rich in albumin (20 to 25 per cent.). The legumes (beans, etc.) are richest in albumin (20 to 30 per cent.), and have less starch than wheat, but about the same amount of fat. Most grains contain about 15 per cent. of water, but some nuts contain only 5 per cent. The solid or nutritive portion of grains is therefore from 85 to 95 per cent., while in fruits we find the reverse, 10 to 15 per cent. nutritive, and 85 to 90 per cent. water.

All the remaining portions of the plant are classed as vegetables, including edible leaves, stems, roots, tubers, and unripe fruits and grains. This class of foods varies very greatly in nutritive value. As a rule, however, there is very little nutritive matter, the principal composition being water and woody fibre. The amount of water varies from 75 to 95 per cent. Some plants contain in their stems or roots a considerable amount of cane sugar, while others contain quite large amounts of starch, as found in the potato and the artichoke.

A person with a vigorous digestion may for a long time seem to digest any combination of these different foods without apparent trouble, especially if he is working at hard physical labor; but the person who

has from some cause an impaired digestion, or who is living a sedentary life, cannot with safety be careless about the combinations of these foods. We believe the following rule to be a good one for everybody to follow: "If you wish to enjoy the best of health, do not eat fruit and vegetables at the same meal. Eat fruit and grains at one meal, and vegetables and grains at the next." We have seen this simple rule carried out with good results in cases where there had been much trouble with digestion.

Three reasons for this rule may be given: First, when fruits, grains, and vegetables are all eaten at the same meal, there is very likely to be too large a variety. Too great variety hinders the digestive juices in their work. Second, the large amount of woody fibre in most vegetables has the tendency to hold the sugar of the fruit for a longer time than it would otherwise be held, and thus it is allowed to remain in the stomach until it ferments. Sour stomach is often produced in this way, and if it is continued, many other evils may follow. Third, but not least in importance, is the temptation to overeat when one combines all kinds of foods. One thing after another is eaten because it tastes good, and we think we must have a little of each dish, and before we are aware of it we have eaten too much. This causes a stretching of the walls of the stomach, which, if the practice of overeating is continued, becomes after a while almost incurable, and causes much suffering. The fact that both fruits and vegetables are composed so largely of water, and that such large amounts must be eaten in order to get enough nourishment, makes it almost necessary to overeat where they are combined, and especially if the vegetables are partaken of very freely. A person may even overeat where only fruit is taken, or a large amount of fruit with well-baked grains, but as the fruit is so quickly absorbed no bad results will follow.

Large quantities of vegetables are a doubtful diet, and it seems much better to restrict one's bill of fare to a great extent simply to fruits and well-baked grains. By the term "grains" we do not by any means wish it to be understood to mean mush or porridge, but dry baked bread or unleavened bread, which is so thoroughly baked or rebaked that it is browned thru. Light bread may be sliced and baked in the oven, thus making home-made zwieback.

Amounts of Food Stuffs to Combine.—There are many who are slowly but surely starving themselves and their families by not using a sufficient amount of certain important food stuffs. By food stuffs is meant those food elements which go to make up all foods,—albumin, sugar, starch, fat, salts, and water. By numerous experiments it has been decided that a proper diet should contain about 15 per cent. of albumin, 75 per cent. of carbo-hydrates (sugar and starch), and 10 per cent. of fat, salts, and cellulose (woody fibre) not counting water. In order to have this proportion of the food stuffs in our daily bill of fare, we must do

a little planning. One cannot have the proper amounts and live on fine white-flour bread and potatoes. There would be a lack of albumin and fat. One would either have to eat too much starch for the good of the digestive organs, thus overeating, or eat too little albumin, and thus slowly starve for the lack of that material which goes to build up the muscles and nerves. The brain does not have proper food, and the whole system suffers, and that in a land where there is enough and to spare, all because the individual is not getting enough of some one food stuff. He may be paying a good price for his board, but all his food is prepared from material in which there is something lacking.

By a little calculation one may combine nuts and legumes with grains and fruits or with vegetables so that there will be enough of each kind of food stuff; and while these few simple principles are being carried into effect, one will often have a better relish for his food, and if proper exercise in the open air is combined with the proper food combinations, Heaven is pledged to help him to the best health possible under the circumstances. A perfect combination would be good food well cooked and properly eaten, exercise in the open air and sunshine, with a clear conscience all the time. What better can you ask?

W. A. GEORGE, M. D.

THE CARE OF THE EYES.

ON arising in the morning, the eyes should be bathed gently in cold water—twenty "passes" are said to be decidedly strengthening. While using them closely, they should be rested at intervals of an hour or two, for the strain of constant reading or sewing is like that of extending the arms at a certain height immovable. Imagine the taxing of the eyes, which cannot complain save after years of irreparable neglect. When dust settles in the eyes, warm water will soothe them of any inflammation; rose-water is extremely refreshing, but it should be bought in small quantities, as it keeps but a short time. Five cents' worth will give a daily bath for several weeks. Tea leaves and alum-water were the eye tonics which our grandfathers used; but in these modern days of absolutely hygienic and antiseptic simplicity, water, especially in a distilled form, is considered powerful enough.—*Harper's Bazar.*

BREVITIES ON HEALTH.

The most successful time to cure a disease is before it begins.

Where Herod slew hundreds of children, a much-advertised soothing syrup has slain thousands.

Don't give indigestible foods to a sick person just because your neighbours wish you to do so. A proper diet is the most important thing in securing good recovery.

We have departed from the natural simplicity of our forefathers, and are therefore compelled to leave behind us the natural strength of constitution which they possessed.

Fiery spices create a thirst that water cannot quench; thus the kitchen becomes a vestibule to the bar, and the cook goes in partnership with the undertaker.

Resorting to the use of stimulants to secure strength is like placing a mortgage on one's property. It provides ready cash for the present, but sooner or later the mortgage must be foreclosed.

If a dog wants to bark, you can keep him quiet by holding his jaws shut, but the bark is still in him. So when you give a man morphine, he may not know that he is in pain, but the pain is still there.

The man who is cultivating wrong physical habits is by that very process sending out invitation cards for disease to call upon him, and it certainly would be remarkable if some disease did not accept his invitation.

Just as watermelons often grow as large in poor soil as in good, so a man may, while living on a totally unsuitable diet, develop an apparently good physique; but as in the case of the watermelon, there will be an inferior flavor about his moral and spiritual nature.

A deep-seated error is the idea that because the ox is strong, man may in some way get strength by eating him; but if an ox should follow the practice of eating other oxen, he would soon lose his magnificent strength. The same rule holds good for man.

There is a school that many a child enters at infancy, and from which he is not graduated until death, and that is the school of bad habits. He acquires them early, and adheres to them until late. The diploma that he gets in this school is ill health and chronic invalidism.

The faith which appropriates physical righteousness instead of being an opiate, leading man to indifference concerning his physical habits, acts as a stimulant and tonic, and prompts him to the highest and most complete obedience to physical law.

Would you not be very much surprised to find a boy going to bed at night ignorant and waking up in the morning a college professor? It is likewise inconsistent to entertain the notion that there is some way by which humanity can secure health without sowing for it.

Coop up a child in a poorly ventilated room allow him to sleep in the same bed with a tobacco-using father, so that he is compelled to inhale the poisonous nicotine as it is eliminated by the skin, and more than likely there will be a funeral in that family.

When a man has fever he has lost his power to digest food, yet he really needs nourishment more than a well man. Therefore, we must feed him on foods so nearly digested that they can be assimilated without any special digestive work. In fruits the sunlight has digested the starch by changing it into sugar so that it can be absorbed without any special effort on the part of the body. That is undoubtedly the reason why the instinct of the fever patient leads him to beg for fruit.

Thousands of people are sowing for the thorns and thistles of ill health. Because they do not have a bountiful harvest of disease the next day, they foolishly imagine that transgression does not hurt them. Men go on using liquor, tobacco and fiery condiments which blister the inside of their stomachs even more successfully than if they were put on the outside. They bury the carcasses of dead animals in their stomachs instead of in the graveyard. Others overeat, and neglect the necessary ventilation in their rooms, and even speculate on how soon automobiles will become cheap enough to enable them to dodge the blessing of taking exercise, and then, because they do not become physical wrecks at once as a result of all these vicious habits, it is hard to impress them with the fact that they are doing themselves any harm.

DAVID PAULSON, M. D.

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THE BENEFICIAL EFFECTS OF FRUIT EATING.

As an every-day article of diet, fruit has a special usefulness, which cannot be overestimated. It is particularly valuable for its beneficial effects upon the blood. Fruits are said to be antiscorbutic in their action; that is, they maintain the quality of the blood at its proper standard, and prevent its becoming impure. Like vegetables, they increase the alkalinity of the blood, while at the same time they diminish the acidity of the secretions of the body. As we might expect, therefore, fruits are of signal service in gouty disorders, and in those conditions where there is an excess of uric acid in the system.

Fruits furnish nutriment to all the different tissues of the body. They convey water to the system, thus relieving thirst. They introduce various salts, or organic acids, which improve the quality of the blood, and beneficially influence the secretions. They are simply invaluable for their laxative and aperient action; and they stimulate the appetite, improve digestion, and give variety to the diet.

For people who are disposed to rheumatism or gout, cooked fruit forms a particularly suitable food. And what is even more important, it gives to growing children a form of nourishment that should be daily employed. A part from its dietetic advantages, stewed fruit is very palatable, and forms an agreeable accompaniment to rice and other foods — *Philip E. Muskett, M. D.*

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SAVED UNTO OBEDIENCE.

EVERYTHING that the Lord has ever done for mankind since the sin of Adam, has been done solely to bringing man back into harmony with his law.

“Let us pray not alone for daily food, but for daily thoughts. What one thinks that, sooner or later, he is. Pray, therefore, that the thoughts that come to you in your unguarded moments may be Heaven-sent: so shall they guard the citadel of the soul.”

How To Defy The Law of Heredity.

THOUSANDS are continually resorting to the Courts to secure what they consider their just and legitimate inheritance, and frequently, after a long and bitter struggle, they fail to obtain it.

There is another kind of inheritance too which it is not so difficult to secure, a clear title, and strangely enough, no one seems to be anxious to take it away from the true heirs, and that is the legacy of a well-marked tendency to such diseases as epilepsy, consumption, Bright's disease, neurasthenia, and other maladies in the same category.

Nature gives this inheritance in installments, and the heir secures the first payment when he places an application for the same by a violation of some law of nature. Dr. G. M. Hammond, the noted New York nerve specialist, has observed as a result of an extensive experience with hundreds of epileptics, that there had existed invariably, except when it was due to some injury to the head, indications of the same from earliest childhood in the way of spasms during teething, or convulsions on such slight provocations as an attack of mild fever. Their nervous systems were “loaded with epilepsy” from birth, and all that was necessary later in life, in order to pull the trigger so that they would go off into a true fit, was merely, in some instances, a family reunion where “mother's cooking” was demonstrated at its best,— or, from a hygienic standpoint, at its worst,— and the following night the unfortunate mortal would have his first epileptic attack. Next time it required less irritation to provoke a seizure, and very soon they came so readily that he could not tell what brought them on. Who can tell what might have been the brilliant future in store for such a man if he had cultivated health instead of Christmas dinners?

Here is the poor, hollow-chested, thin-faced clerk. He has the misfortune, according to Dr. Holmes, of being an omnibus in which all his consumptive ancestors are riding. What can he do? Why just shake off their ghosts, and as the plants can grow upward in spite of the law of gravitation, so let him defy the laws of heredity by so thoroughly obeying the laws of health that no one shall have further occasion to say of him, “His fathers ate sour grapes, and his teeth are set on edge.”

It is safe to say that if humanity labored one-half as hard to rise above the consequences of a miserable and bankrupt physical inheritance as they do to secure their financial legacies, they would not only be equally successful, but in many cases far more so.

DAVID PAULSON, M. D.

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Earthly Pride.

How baseless is the mightiest earthly pride.
The diamond is but charcoal purified.
The costliest pearl that decks a monarch's breast,
Is but a silvered grain of sand at best.

ELLA WHEELER WILCOX.



MOTHER'S GROWING OLD.

"MOTHER'S hair is turning white;
More she feels the cold,
And her step is not so light;
Mother's growing old,
Growing old! each silvered hair
That we have helped to make
Tells of sacrifices made
For her children's sake,
"Mother tires quickly now,
Less her dear hands hold;
Lines are deep'ning on her brow,
Mother's growing old,
Growing old! Those lines of care
That, alas, we've laid
Tell of heartaches and of prayers
For her children made,
"Mother reads her Bible through
Glasses rimmed with gold;
Ah, 'tis plain and sad to view
Mother growing old,
Growing old that she might give
Us a mother's love,
Helping us so we may live
In the home above,
"Mother's form is spare and bent,
Illness we behold;
For us life and health are spent,
Making her grow old,
Growing old lest careless feet
In unknown paths might roam;
Growing old to give each day
Us a home, sweet home."

Yes; mother is growing old. Had you noticed it, or are you so much engaged in your pleasures, studies, or work that you have hardly had time to look in mother's face to note the change the finger of time is tracing there?

Not only is mother growing old, but father as well is feeling the weight of passing years. His locks, too, are whitening, and his form is bending low. O dear boys and girls, do not neglect the dear old father and mother. Yes; I know you are busy; the days are not long enough in which to do all you want to do; but if you are away from home, do not neglect to write often to the parents who are growing old in the home where you were born. If you are still at home, do not neglect the father and mother who have done so much for you. They may be old-fashioned in dress and speech, but never be ashamed to present them to your young friends. Be considerate of their feelings.

This is an age of rush and hurry. The dear old folks cannot keep up in the race of life; so dear young people do not crowd or hurry their trembling steps. Remember they are going down the sunset side of life. So lend a hand to guide them safely along.

Never think it a hardship to deny yourself of some coveted pleasure for the sake of "the old folks." Each year that passes over their heads lessens their hold upon this life. Soon their places will be vacant. Soon father and mother will be sleeping in death. Now, while you have them with you, do all you can to make them happy. Then when you are called to bend over their cold forms, you will not have to grieve over neglect. It will lighten the sad blow in your hour of bereavement to know you did all you could to make their last days pleasant.

MARIETTA CARPENTER.

HIRAM GOLF'S RELIGION.

NOW, you are a minister of the Gospel by the grace of God. Ain't that so?"

"I hope it is true, Hiram."

"You don't hope, parson, you know, or you'll have to begin all over again. Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit in the hereafter as you will for being a faithful pastor. All work is noble and honourable, and it'll take a good deal of argument to show me that all work isn't about equally important. You'll carry up to the Judgment-seat a fair sample of the sermons you have preached, and I'll carry up a fair sample of the shoes I've been makin'. Your sermons will settle your future, and my shoes will settle mine. We shall fall or rise accordin' as the sample represents good or bad work. You don't's pose, do you, that the Lord's a-going to look at your sermon and say, 'John Jessig, take your seat 'way up there in front,' then look at my shoes and say, 'Hiram, you're mighty lucky to get in here at all; go and take a seat 'way down at the end there!' Oh, no, parson. That's the difference between the Lord and us folks. If your sermon is good, and my shoes are good, He'll say, 'John and Hiram, you've used your talent about equally well. Go up there and sit in the front bench side by side, and join in the general Hallelujah.'"

"Then you don't think there'll be any discrimination as to the class of work done?" suggested John.

"Only the discrimination between good work and bad work, not between brain work and hand work. I don't believe there'll be an aristocracy in heaven; not a bit of it. Goodness is goodness, parson, whether you find it in the mill-owner or a spindle-tender. The Spirit of the Lord is just as much with me as I sit here peggin' away on Widow Brown's number fives, that are split at the sides, as it is with you when you are trying to write somethin' that'll convert sinners and cheer the godly next Sabbath mornin'. Everythin' depends on the way we do our work; and as for that, it's just as necessary for the people to have good shoes as good preachers. They can't get along without either. Men may look down on a house-painter or a carpenter, but I reckon the angels don't do that sort of thing."

"That is all very interesting, Hiram, possibly a little startling and novel, but quite worthy of consideration."

"Just look at that, parson," and Hiram took from a pile on the floor the battered shoe of a child; "that belongs to William Runkel's youngest, a little fellow of six, and not over hardy. That boy's body ought to be kept healthy, oughtn't it? Well, I'm goin' to do my part. If he should catch cold some muddy day, and get the pneumonia, his father, who only gets £1 a week, would have a heavy doctor's bill to pay, and even then he might lose the child. That would almost break his heart, I do believe. Now, then, I propose to mend those shoes as though my salvation depended upon it. I can't afford, as a child of God, with a hope of heaven, to put poor work into that job. Too much depends on it. Yes, parson," and Hiram looked at the shoe with something like tenderness, "too much depends on it. I would'nt like to meet that boy up yonder, and have him tell me he died because I wasn't a faithful shoemaker. I could'nt stand that nohow. Do you think a vocation is a humble one, when it deals with the health and lives of our fellow-creatures? I reckon not."

John Jessig regarded Hiram with mingled surprise and admiration. He was discovering some secrets, was getting a view of real life, and was looking at it from the standpoint of a working man.

On his way home he had a good deal to think about. "All honest work is important, and all work should be honest. Every man should be consecrated to his business, no matter what it is. The carpenter should ply his plane with his heart as well with his hands. The blacksmith should drive nails into the horses' hoofs with his prayers as well as with his hammer, and do it, not for pay only, but for God. We are all, every one of us, priests of the Temple. Some wear robes, and some are in shirt sleeves; some work with pen and ink, and others with forges and scythes, and tailors' needles; but we are all priests, just the same. Toil is honourable in itself, and ennobling in influence."—*Good Tidings.*

UNDER THE WORKMAN'S HANDS.

HERE is a stone in a quarry. Men come along and rudely blast and tear it from its place. Then it is carried away, and other men come and cut, and chip, and chisel it rudely. The stone might say: "Why am I treated thus? How hard it is to undergo such rough and heartless treatment." But by and by there comes out from the rough stone a beautiful angel figure, which all must admire and love. Then we begin to understand what the chipping and chiselling and hard treatment all meant. So with us: "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." *Selected.*

PUTTING HEART INTO IT.

THE customer was a prudent matron from the country, careful in her shopping.

"It is a very pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop-girls behind the counter bowed indifferently and turned away. The other said eagerly: "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement, and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl.

A year afterwards she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

A prominent business man once said: "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me. One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six, all the clerks, with but one exception, laid down their pens, tho in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"Pettit," said one, "has waited to finish his paper, as usual."

"Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."—*Exchange*.

HOW YOU TAKE THEM.

WHAT people call "worries" are very common. Often they come from mere trifles, but they are not the less "worries" for that. Little things sometimes vex and trouble us more than great things

"I am so worried with the children," says one who is the mother of a large family, "that I cannot get a quiet moment."

"Something happened to worry me this morning, and I have felt upset all day," says another.

"One thing or another is always coming to worry me," complains a third, taking a more general view, and setting himself down as more tried with worries than other people.

But, after all, worries depend very much on how we take them. What puts one

person out for a whole day will hardly disturb another for a moment; and a lot in life that seems to one full of trouble and vexation, is found by another peaceful and happy.

"Ah! I know that very well" cries Mrs. Sharp, "but I can't take things so quietly. There is Mrs. Meek, now, next door; come what may nothing ever seems to put her out; but I'm not one of that sort"

Well, Mrs. Sharp is not that just what I said? Worries depend very much on the way we take them. You agree with me you see. Mrs. Meek takes them one way, and you take them another. And you grant they do not trouble her so much as they do you. Is not her way the best?

"Yes, but I can't take things as she does. I'm not one of those quiet folk; and when worries come, I *must* be worried."

Stop! not so fast. I am not so sure there is any *must* about it. Do you *strive* against being worried? When things turn out amiss, or the children are troublesome, or anyone says something that vexes you, do you try not to be vexed, or worried, or put out? For that is what Mrs. Meek does.

Again, do you *watch* against worries? You know they are likely to come; do you prepare your mind for them that you may meet them aright, and get the better of them? I am much mistaken if your neighbour, Mrs. Meek, does not do this too.

Once more, do you *pray*? I know your neighbour does that.

Depend upon it, Mrs. Sharp, it is chiefly trying and watching and praying that makes your neighbour so much less worried by things than you are. Perhaps she may be of a quieter disposition by nature; but she never would have been able to meet the troubles of life as she does without God's help, and that she gets by prayer. She strives, she watches, she prays, and God helps her. That is Mrs. Meek's way. Yet she is only a poor woman like you. And what *she* does, *you* can do.—*Selected*.

LITTLE THINGS.

YOUNG people are apt to be impatient, forgetting "trifles make up the sum of life," just as in building single bricks laid one at a time one upon two others, combine to make the towering and solid wall. Here is a little story which illustrates the importance of little things.

A young man, having exhausted his patrimony in obtaining a professional education, settled in a town already filled with successful lawyers to practice law. One day one of these old lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists.

Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighbourhood. One day, in a walk with a friend, he came across a cross-road settlement with a few houses. Among them was a snug little shoe-shop kept by an old man.

Interested in the old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop.

"Just so," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds." "Little things well done!"—*Selected*.

GUARD THE CHILDREN.

WOULD that the mothers of this generation might feel the sacredness of their mission, not trying to vie with their wealthy neighbours in appearance, but seeking to honour God by the faithful performance of duty. If right principles in regard to temperance were implanted in the youth who are to form and mould society, there would be little necessity for temperance crusades. Firmness of character, moral control, would prevail, and in the strength of Jesus the temptations of these last days would be resisted.

It is a most difficult matter to unlearn the habits which have been indulged through life. The demon of intemperance is of giant strength, and is not easily conquered. But let parents begin the crusade against it in their own families, in the principles they teach their children from their very infancy, and then they may hope for success. It will pay you, mothers, to use the precious hours which are given you by God in forming the character of your children.

MRS. E. G. WHITE.

MAKING CLOTH WATERPROOF.

A HOUSEHOLD journal prints the following directions for making a waterproof cloth:—

"To make ordinary cloth waterproof, put half a pound of sugar of lead in a pail of rain water with half a pound of alum; stir at intervals until the water becomes clear, and then pour it off into another pail. Put the cloth or garments into it, and let them stand twenty-four hours. Then hang the cloth up to dry without wringing. Garments treated thus can be worn in the wildest storm of wind and rain without the wearer getting even damp. The rain will hang in globules upon the cloth, and cloth that is waterproof is better and more healthful than rubber goods."



THE SLEEPY LAND EXPRESS.

The first train leaves at 6 P.M.
 For the land where the poppy blows ;
 And mother dear is the engineer,
 And the passenger laughs and crows.
 The palace car is the mother's arms,
 The whistle a low, sweet strain ;
 The passenger winks, and nods, and blinks,
 And goes to sleep in the train !
 At 8 P.M. the next train starts
 For the sleepy land afar ;
 The summons clear falls on the ear,
 " All aboard the sleeping-car ! "
 But what is the fare to sleepy land ?
 I hope it is not too dear ;
 The fare is this, a hug and a kiss,
 And it's paid to the engineer !
 So I ask of Him who children took
 On His knee in kindness great,
 " Take charge, I pray, of the trains each day
 That leave at 6 and 8.
 " Keep watch of the passengers," thus I pray,
 " For to me they are very dear ;
 And special ward, O gracious Lord,
 O'er the gentle engineer."

—Edgar Wade Abbott.

THE BROKEN LOOKING GLASS.

FREDDIE HALL was a very good boy generally, especially when left at home by himself. Many times his mother had left him alone several hours at a time, and always found on returning that he had not done anything that she had told him not to do.

At last Freddie became rather proud because he was thought such a good boy. He began to think that he did not need the Lord's help to be good. So he neglected to pray as he had before, thought he did not need it, and could resist temptation alone.

But the time came when he was strongly tempted, for Satan is sure of little boys when they think they can do right without the help of Jesus. At such times he sends them strong temptations.

Freddie's mother went away one afternoon, and, as usual, cautioned him not to meddle with anything he knew she would not want him to touch. She had not been gone very long when Freddie noticed a spot on his face, and wished to look at it in the glass. So he climbed upon the dressing table and sat there quite a while. But that did not fully satisfy him. He thought of his mother's little glass in the drawer, and wanted very much to take it. She had many times told him never to handle it, for fear it might slip from his hands and be broken. It had been given her by a friend, and was very dear to her.

When the first impulse came, Freddie thought he would not take it ; but instead of putting it out of his mind at once, he allowed himself to think more and more about it.

The more he thought, the more he wanted the little glass, till, at last, it was in his hands. Thinking mamma would never find it out, it did not seem such a bad thing after all to disobey her.

When done using the glass Freddie started to put it away ; but lo ! the door swung back against it, and knocked it from his hand, dashing it to pieces.

Poor Freddie stood looking in amazement at the fragments for some time. How he did wish he had not touched it ! Now what should he do ? The good Spirit whispered, " Tell mamma all about it." But he had listened to Satan till the first sin had been committed, and it was easier now to sin again. Satan whispered, " Put it in the drawer, and say nothing." So Freddie obeyed Satan, hoping that his mamma might think it had been caused by the drawer having been carelessly closed. The pieces were carefully picked up and placed in the drawer, and he went about his play feeling quite well satisfied.

Several days passed before the broken glass was discovered, and then when Freddie was asked about it, he told a lie, saying that he knew nothing about it. Thus Satan was leading him, step by step. He had not at first thought how great his sin was ; but now he had told a lie, and it seemed that he could never be happy again. He was not such a good boy after all as he had thought he was.

It seemed to him that every one knew of his guilt, and he was too sad to eat. So when tea was ready that evening, he excused himself. But as he left the table, he imagined that his mother did not look at him with the same loving eyes as she had before. So he put his arms round her neck and said :—

" I know you think I broke that looking-glass, mamma."

His mamma was quite surprised at this, for his story had been believed by all. So she said :—

" Well, we will talk about it by and by, but I did believe you, my boy."

A loving kiss on his forehead made him feel still worse, for he felt that he did not deserve it, and that when she knew what he had done she would not love him any more.

With these thoughts he was led to tell another lie when his mamma came to talk with him. She now felt positive of his guilt, though he would not own it. At last she said to him :—

" Freddie, if we were to meet Jesus just now, and I were to ask Him about the glass, what would He tell me, my little boy ? "

The idea of meeting Jesus nearly broke Freddie's heart, for he knew there would be no smile for him, and he burst into tears, saying :—

" Mamma, He would say that I broke it, and had told a lot of lies about it.

The confession brought relief, and after a long talk over his great sin, the two knelt at the bedside, and asked God's forgiveness. Freddie concluded, after all, that it

was harder to sin than to do right, and his pride had left him. He saw now that of himself he could not do right, and that he needed Jesus every day and hour. He saw, too, how dangerous it is to listen at all to Satan ; for when we yield once we are more likely to do so again.

A small piece of the glass is kept in Freddie's box, and on the back of it is written with a pin these words : " Yield not to temptation ; " " Watch and pray."

Freddie is now a watchful, prayerful, truthful boy. He is happy in knowing that Jesus can save us from our sins.—*Little Friend.*

THE BEST USE.

" My mother gave me a Bible for a gift last Christmas," said a little girl complacently, " and Aunt Lou gave Cousin Harry one at the same time. Just look at them now, and see the difference."

Harry's was a little worn. Its gilt edges were tarnished, and the newness was gone from the cover, but it looked as if it had been read very often. Here and there I saw pencil marks near favourite verses, and in one or two places it seemed as if tears might have fallen. Little Harry Gordon had become a Christian lately, and his Bible had evidently been very precious to him.

After I had finished my look at Harry's Bible, Minnie said proudly, " Now see mine ! " She unfolded the tissue paper from it, and there it was, just as fresh and fair and uninjured as when it came out of the shop.

" I've never had it out of the drawer but once," said Miss Minnie, " and that was to show to somebody."

" Minnie," said I, " if your father were away from home, and should send you a letter telling you just what he wanted you to do and be, would it be good treatment never to break the seal, and to lay it away in a drawer unread ? Would it not be better to read it carefully and try to obey his advice ? "

" Yes," said Minnie, blushing and hanging her head, as she began to see my meaning.

" This is God's letter to you, my love. Like the man who folded away his talent in a napkin, you have folded away your precious Bible. Hereafter, my child, use it as God wants you to. ' Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.' "—*S. S. Times.*

THE STOLEN STARLING.

THE starling is a pretty little bird, and it is often, when tamed, taught to whistle tunes, and even to speak a few words. This story is told of how one starling used its gift of speech :—

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes.

When he returned, the bird was gone.

"Where is my bird?" he asked.

Charlie replied that he did not know anything about it.

"But, Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?"

Charlie declared that he knew nothing about it; that the cage door was open, and he guessed the bird had flown out.

The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and just as plain as it could, "Here I am!"

Ah, what a fix that boy was in! He had stolen the bird, had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt.

It was a testimony that all the world would believe. The boy had nothing to say.

The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence.

As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny or explain away.

—Selected.

—o—

BABY'S ELDER SISTER.

AN American paper tells the story of the faithfulness of an elder sister who, thinly clad and hungry, looked after the little ones, waiting for the mother to come home from work. "One day there was a fire in the crowded tenements.

Great columns of smoke arose from the upper windows of an apartment-house, and when the engines arrived, a portion of the hallway was in flames. By this time most of the tenants were in the street. In one of the groups of families gathered there, a girl of nine suddenly clapped her hands to her head, and cried out:—

"O mother! where's the baby?"

The mother had not thought of the child, as she had not been accustomed to care for it. She supposed that, as usual, the baby's older sister had it in charge, and instead of blaming herself for neglect, she blamed the little mother with hysterical severity.

"I thought you had him, mother," said the little girl, patiently, "but I can get him."

Before any one thought of stopping her, she darted past the firemen, and through the smoke coming from the door, into the burning building. Up two flights of stairs she staggered, groped for a familiar room,

and there she found the baby. Thoughtless as usual for herself, she rolled him in thick blankets, and began the terrible descent to the street. By this time a fireman was sent to look for her, but was driven back by the smoke and flames. In intense excitement the crowd waited. The seconds seemed hours. When the little mother and her baby had been almost given up as lost a figure shot through the smoke—through the crumbling door—and, coming to the outer air, stood still. Strong arms hurried to support her, but she said simply: "Take the baby."

Although her hair was singed, and her face burning red with heat, she seemed to be miraculously preserved. There she stood and stared. Then a loud wail burst from her parched lips.

"Oh my! O mother! mother! what is the matter with me? I cannot see."

The fire had smitten the little heroine blind for life.

The same situation might call forth a similar brave deed of love in many a home. It should be remembered, however, that the noble act is no more of commendation than was the patient fidelity that went before it in the everyday service of the little heroine."

—o—

A LESSON FROM THE NIGHT-INGALE.

OF all the warbling birds that wing the air, the nightingale may justly be called the greatest songster. And as we listen, enraptured by her charming voice, how naturally we conclude that as she excels in vocal power, so she must surpass all other members of the feathered race in beauty; but, on the contrary, we are disappointed; finding her a bird of mean appearance, possessing nothing attractive either in form or plumage, and yet she is gifted by nature with a voice that fills us with ecstasy. From this we may learn the wholesome truth that plainness of person does not exclude beauty of the soul, but may be allied to the most estimable qualities. We are too often fascinated by a beautiful countenance, and well proportioned limbs; and bestow our approbation on what pleases our sight and senses; but are ever ready to disregard those who labor under bodily infirmities, and are not gifted by nature with beauty or grace. Let us learn to judge with greater equity; for it is not elegance of form, a beautiful countenance, nor advantages of fortune and rank, that ennoble a man and render him worthy of esteem: it is the superior perfection of his soul and the tender feelings of his heart which alone can exalt him and raise one man above another in the true and noble scale of humanity.

C. MURRAY.

—

"We can seldom discuss the faults of others without thereby convicting ourselves."

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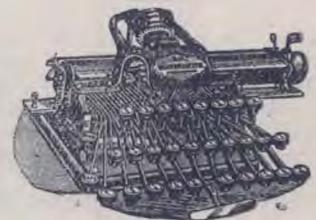
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The Venezuelan insurgents are again alive. Guatana has been captured, and Barcelona and Cennana are threatened.

A MAMMOTH was found some time ago by Dr. Hertz in eastern Siberia, imbedded in the ice. Grass was found in its mouth and food in its stomach. The body has now been dissected, and has been transported some 3,000 miles to Irkusk Russia.

The foreign trade of Japan during the last year makes a better showing, both in imports and exports, than for any previous year; exceeding as they have over $7\frac{1}{2}$ lacks of rupees. The imports are in excess of the exports by about 5 lacks.

The Crescent is making itself felt in London, as is made manifest by the keenness of, an East-end baker. Finding that hot cross buns were objected to by the Mohammedan customers, he made up a portion of his stock with crescent in place of the cross, when they were promptly disposed of.

A scheme for the organized investigation of cancer has been adopted by the Royal College of Physicians. A fund of £100,000 is to be raised for the purpose of promoting investigation into all matters connected with or bearing upon the causes, prevention, and treatment of cancer and malignant disease.

The sprinkling of the streets with oil in Mandalay is according to the *Statesman*, quite successful in allaying the dust. The oil is said to have the effect of binding the soil and dust together far more effectively than water does, and lasts much longer. Its effects last several days without renewal.

The vulcan match factory in Tidaholm Sweden, is probably the largest in the world. It employs over 1,200 men, and manufactures daily 900,000 boxes. The output yearly requires 600,000 cubic feet of wood, 250,000 pounds of paper and 40,000 pounds of rye flour for pasting the boxes. There are in the factory 300 pieces of machinery of Swedish invention.

"It is proposed to construct an electric railway between Glasgow and Edinburgh on the monoline principle. The promoters contemplate a very high rate of speed. It is estimated that the distance between the two cities will be covered in twenty-five minutes, giving a speed of 117 miles per hour. There are to be no intermediate stations, and the trains will carry not more than 100 passengers."

Colonel Grimm and 59 other officers of the Russian Government have been arrested for making known the plans of Russia in the eventuality of war with Germany. The Colonel has been condemned to death. It is said that during the last ten years, he has revealed to Germany every plan of Russia against her, and has been receiving ample compensation for the same from Germany. When arrested there was found in his possession a list of Russian generals marked down as "open to bribery." The sentence passed upon him is one of lingering death. He is to be immured for life in an underground dungeon.

It has been proved by careful investigation that the primary cause of leprosy in South Africa is the use, as food, of badly cured salt-fish. The "Present Truth" gives a summary of the conclusions of Mr Jonathan Hutchinson, F. R. S., who went to South Africa to study the cause of the local diffusion of leprosy:—

"The primary cause of the disease is the use, as food, of badly-cured salt fish. Such fish is prepared at Cape Town and various places on the South and West coasts, and is sent inland in large quantities for consumption by the agricultural population, and at the industrial centres. Whilst believing that this has been by far the chief agent in its diffusions, Mr. Hutchinson thinks that he has obtained conclusive evidence that the malady may, in exceptional circumstances, be communicated from person to person. He does not believe that it is either infectious or contagious, but that it may be communicated by eating food contaminated by a leper's hands.

Mr. Hutchinson suggests, as a preventive of the disease, legislative control of the fish-curing establishments. That would undoubtedly help; but a far better preventive is personal control of one's diet to the extent of wholly abstaining from either salt or fresh fish. This report suggests a most important lesson in dietetics, which we shall before long give in our health department.

The large amount of salt-fish used in India is doubtless one cause of leprosy in this country.

German doctors are petitioning the government Reichstag, asking that the burning of bodies dying of contagious diseases be made obligatory. Three thousand physicians have signed the petition. It is urged that cremation is a much safer plan of destroying disease than interring such bodies in a cemetery.

THINGS HANDY TO KNOW.

THE following is a capital list of questions that you can put to your brothers and sisters—after having answered them yourself.

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. A farmer's boy should discover for himself what timber will bear the most weight, what is the most elastic, what will last longest in the water, what out of the water, what is the best time to cut down trees for firewood. How many kinds of oaks grow in your region? and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there a difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns? and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be wider at the top, or drawn in? The boys see many horses. Did they ever see a white colt? Do they know how old the twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays her eggs in the nests of other birds. Can the boys tell what bird it is? Do they know that a hop-vine always winds with the course of the sun, but a bean-vine always winds the other way? Do they know that when a horse crops grass he eats back towards him, but a cow eats outward from her? Why?—*Selected.*

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PAYABLE IN ADVANCE.

He is a Christian, who is one inwardly; and Christianity is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Think twice e'er you say "I am a Christian." Not being a Hindu, Mohammedan or Parsee, does not make you a Christian. No one can be a Christian except Christ abides in him. Here lies the difference,—Mohammedanism is an outward belief, while Christianity is an inward experience. Whosoever has this regeneration of heart, be what he may, is a Christian, and he who has it not, profess what he may, is still a pagan.

Christianity has been rated even beneath paganism, and the servant who tells his employer that he is a Christian is trusted less than he who says, "I am a Hindu." There is something vitally lacking. The religion of Jesus Christ would not be thus misjudged, if all who profess it were noble, honest and just. However it is refreshing to know that real Christianity is making itself felt in the Orient, and that there are followers of Christ who are followers indeed, and whose lives are being transformed by the grace of Christ. A Japanese silk weaving factory in Japan gives an encouraging report. This factory is run by Christian Japanese on Christian principles. In a weaving establishment there is always a waste of more or less raw silk, but since coming under Christian influences the waste in this factory has noticeably decreased, and the employees have become more faithful and careful. Instead of secretly disposing of waste silk found about the place, the employees have at the request of the manager carefully gathered it all, and brought it to the office day by day. At the end of the year it was found that enough waste silk had been collected to equal in value, when woven into cloth, two thousand five hundred yen, nearly three thousand eight hundred rupees. Such is the fruit of Christ in the flesh, which is the secret of Christianity.

We quite agree with the *Indian witness* that Missionaries above all people should be peaceable. Christ said to Missionaries then, and it applies now:—"Peace I leave with you, my peace I give unto you." Those who are granted peace ought surely to be peaceable, and "follow after the things which make for peace."

Fortunately we are not left to conjecture what are the conditions which bring the comfort of peace. "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter" (which is "my peace.") The word commandments is plural and embraces all. To break one is to break all. "Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all." May we not reasonably conclude that if all Missionaries would have peace all the time, they must keep all the commandments all the time?

"The days of youth are 'sowing days,'—and sowing days are always followed by a harvest. Remember in choosing your seed that the sower not only reaps what he sows, but more than he sows."

CHANGED INDEED.

A PARAGRAPH taken from "The Age," of January 16, reveals a change of attitude that must appeal to many thoughtful minds:—

One of the striking features of the coronation, says the *Whitehall Review*, will be the number of Catholic peers who will make their appearance on the occasion as compared with those who were present at the crowning of Queen Victoria. The Duke of Norfolk's family have, of course, always been Catholics, so have the Howards of Glossop and the Howards de Walden, as well as the Cliffords, and the Herries, and all of these distinguished families were probably represented at the coronation of the late queen, and when they took up their positions they may have received a rather doubtful reception, inasmuch as Catholics were then accepted with more reserve than cordiality. All this is now changed, and his Majesty will welcome a host of Catholics on the great occasion, for religious bigotry is now mercifully a thing unknown among people of culture.

This is indeed a "striking feature," and the question must in all fairness be asked, How has this change of front toward Rome been accomplished? Has Rome changed? Has her contempt for kingly authority been cast aside? Has the will of the Vatican ceased to be her court of appeal? Is the authority of the pope recognized as subordinate to that of kings and rulers? Have her anathemas against thrones and crowns been recalled, or has her antagonism to the Protestant faith lessened in any degree?—No! In none of these respects has Rome changed. Her policy is still, "Obey the Vatican first, and then, if convenient, obey the king."

But there has been a change, and therefore it must be Protestantism that has changed.

In Revelation the prophet speaks of all the world wondering after the power that once received a deadly wound. Rev. 13: 3, 4. Next we see the world worshipping this power, and last of all the kings of the earth give it their power without reserve or question. Rev. 17: 12—18.

This prophetic change of attitude toward Rome among the nations, has already begun. The world has wondered at the vitality displayed by that power; it is now preparing to worship, and soon the time will come when for a short space the hand of Rome will again control national destinies. But that time will be short. Thank God for this.—*Australian Bible Echo*.

AMONG the canards that are floated by the advocates of open beer saloons is, that in Germany they do no harm; that the workmen are all sober, industrious, and happy. The *Evening Post* punctures this misrepresentation in a recent editorial:—

So serious has the drawback of beer-drinking workmen in Germany become, and so thoroughly is it recognized, that a movement has been started to exclude the drink from the factory premises. It has been not uncommon for a man to consume ten pints a day in his shop, while the average is put at not much below a gallon per day, excess being especially marked among moulders. Several experiments have already been made in educating workmen to dispense with the morning and afternoon recesses for beer, and one firm making electrical apparatus in Berlin has found an increase of ten per cent. in product per man since the change was made. There is no arguing against such facts as these.

A Munich employer of many skilled workmen, in speaking of the difficulty of competing with foreign concerns, laid stress on the cheapness of Munich beer as one of his greatest handicaps. Said he: "if we were on equal terms in every other respect the fact that my men's brains and bodies are sodden with beer day and night would put me behind in the race."

Even in North Germany complaints are frequently made by employers of the "sodden condition" of workmen on Monday from beer-guzzling on Sunday.—*Christian Advocate*.

DR. DOWIE.

THE last February number of *Public Opinion* has an article entitled, "The Undoing of Dowie." The ground of its thought is the decision of Judge Murray F. Tuley, of the Circuit Court of Cook County, Illinois, to compel a settlement of a claim of \$200,000 made by Stevenson against Dowie. As the result a receiver was appointed, but afterward removed, as the claim was settled out of court. The Chicago Chronicle thinks that the decision of a Judge so highly and universally respected ought to carry great weight, and put a check to Dowie's success. It says: "The people of Chicago and the northwest, among whom Dr. Dowie has made an astonishing impression, have the deliberate judgment of a great and universally respected magistrate that, so far as his business methods are concerned, Dr. Dowie is a pretender and a fraud, exerting an influence as an agent of the Almighty which is to be challenged, if, for no other reason, by the fact that his methods are destructive of the rights of others, and assuming to conduct his affairs and those of his dupes in contempt of human law and human ideas of honesty and justice. When business matters are removed from the sphere of law, and are made to depend upon the divine or religious pretenses of a single individual, the motives of that person must be judged by the results. In the case of Dr. Dowie it has been seen that all of his supernatural claims contributed to one end—his own enrichment. Money and property passing out of the possession of his disciples came inevitably into that of himself. On examination the genuineness of his greed became as evident as the genuineness of the renunciation of his victims." But this will not check Mr. Dowie's success. There are many afflicted souls who desire physical healing above all things else. Many others are looking for "signs" as did those of old who rejected Jesus. These classes will be deceived by Mr. Dowie's pretensions and seeming success, with but a superficial examination at best of the authority of his claims in the light of the Word. His threefold claim that he is Elijah, the Prophet like unto Moses, and the Messenger of the Covenant (the last two of which refer to Jesus Christ) ought to be sufficient to convince all Christians that Dr. Dowie's pretensions are baseless. He is deceiving and being deceived.—*Signs of the Times*.

RELIGIOUS WAR.

How can a war be religious, when war and religion are so incompatible and inconsistent? Lord Curzon uttered a truth when he said to the frontier chiefs and tribesmen; "All I can say is, that as soon as it becomes a question of war all religion, in my eyes, has gone out of it." The motive power in religion is love, while that of war is force. Love flees when force comes. The two cannot dwell together. Christ made it clear when He said,— "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And to Peter He said,— "Put up again thy sword into his place: for all they that take the sword shall perish by the sword." The end of those who take the sword to accomplish their own end, even if it be under the pretence of religion, is to perish with the sword. "He that killeth with the sword must be killed by the sword."

From an exchange we clip the following statements regarding the liberty or rather lack of liberty of the press in Japan.

"There is practically no such thing as freedom of the Press, in Japan and whenever a newspaper contains anything which is objectionable to the government it is promptly suppressed, and the editor is sent to prison. As a matter of fact, the real editor is never imprisoned, for every paper has what is known as a 'dummy editor,' whose business it is to go to gaol whenever the paper is suppressed for offending the powers that be.

In fact, to act scapegoat is the dummy's sole duty, and most of his time may be spent in prison. While he is undergoing punishment, the real editor continues to publish the paper, but under another name, as happily as before."