

RELIGIOUS READING.

PRACTICAL KNOWLEDGE.

When I was a lad trying to learn my multiplication table, the teacher gave us some examples to do which were intended to put the knowledge already acquired into practice and develop facility in using it. Each example seemed an insuperable task—a harder one I have not met with since. I would struggle over the first product, and after that struggle over the recurrence to memory or reference to the text-book—usually the latter—repeat the same process, and so on till after the slowest possible progress the final result was reached, and then that was as likely to be wrong as it was to be right; but after I had become perfectly familiar with the tables after I had wrought them into the very fibre of my brain and made them a part of my mental consciousness, multiplication became an easy, almost an involuntary thing, and the examples about did themselves. So it is hard to fulfill the commissions we carry, to be altruists and consecrate our lives to others to work the works of God in the earth, as long as we do it all mechanically or by rule; but let love, which is the soul of God, enter our hearts and become a part of them, and obeying God, blessing our fellow men, doing our life-work, translating our self-consciousness into character and conduct, will be the easiest tasks of our lives, the natural and necessary functions of our being, the sure, inevitable goal of all our attempts and attainments.—Rev. John Balcom Shaw, D. D.

AWAKE.

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take his nap. One dark, wet midnight I knocked at his door, calling, "Gate! Gate!"

"Coming," said the voice of the old man.

Then I knocked again, and once more the voice replied, "Coming."

This went on for some time, till at length I grew quite angry, and jumping off my horse, opened the door and demanded why he cried "Coming" for twenty minutes and never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes, "What d'ye want, sir?" Then awakening, "Bless yer, sir, and yer pardon; I was asleep; I get so used to hearing 'em knock that I answer 'coming' in my sleep, and takes no more notice about it."

So it is with too many hearers of the Gospel, who hear by habit, and answer God by habit, and at length die with their souls asleep. Awake, O sleeper, for God "hath appointed a day in which he will judge the world in righteousness by that man whom he hath appointed;" and then your idle answers will all be brought to light.—The Watchword.

TESTING.

This matter of testing reaches to the heart of our daily living and affects nearly everything with which we have to do. The food that we eat, the cloth in our garments, the wagons or cars in which we ride—all are in some way tested or proven before we make use of them. We can each cite a multitude of cases that come to our notice every day. And as we are given to passing judgment upon the material things about us, so we are being judged and proven by a higher power than ourselves. The great question is: Are we likely to stand the final great test of God's day of judgment when every secret work is to be passed upon? Christ is the standard by which our lives are to be tested. He is "the end of the law for righteousness to every one that believeth." If we have taken him as our personal Saviour, are trusting in him and keeping his commandments, we shall be able to pass the required examination, to stand the test. In him we find the way.—Selected.

PERFECT HARMONY.

One may imagine a musical instrument left in some old castle deserted during political revolutions, standing warped and cracked with heat and dampness—unstrung, untuned and voiceless. But at length the owner returns, and the tuner is summoned to put the instrument in order. He lifts the cover and the dust rolls back in clouds. "Ah!" he says, "it is a noble instrument, by the greatest of makers." He strikes a chord—a hideous discord, rather—which drives all hearers from the place. And now, as he begins to screw and turn, to bring up each key to its proper pitch, what wailings and screechings fill the room! People would say, "That a musical instrument?" But the tuner says, "Wait, all will be right in time." And when the long work is completed, and he sits down to draw forth from those strings some melody, or one of Beethoven's majestic harmonies, children and servants flock to listen in amazement and wonder. Thus it is with us in the world. Oh, be patient while God is tuning you! Now the wailing and the discord, by-and-by the full and perfect harmony.—Henry Ward Beecher.

SYMPTOMS.

Does your spirit faint? The Divine promises are a drooping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a giant rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean, and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart. Put but a

promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm-trees and wells of water.—Andrew Geikie.

TALK ABOUT IT.

He who is determined to become "rich toward God," and to that end is looking carefully after the various sources of spiritual revenue, will by no means neglect opportunities for religious conversation. He will feel that he cannot afford to lose the stimulus to his zeal and the enlargement of his religious knowledge that comes from comparing experiences with others. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." They that fear the Lord should certainly speak often one to another about the things lying nearest their hearts. If religion is steadily ignored as a topic of conversation among those who meet socially or privately day after day, how is it possible they should consider each other to be really in earnest after likeness to Jesus? There is pressing need of a change of habit in this regard among professing Christians.

DIVINE UNION.

Nothing is of more importance, if we would rapidly grow good, than the habit of making all the petty trials, annoyances, and griefs of every-day occurrence a means of uniting the will more fully with God's. This is the true mission of trials, and only as we use them to this high end are we using them aright. Alas! most people find it a very long and difficult lesson. Nevertheless it can assuredly be learned. The trifling disappointments and sorrows, the crossings of our will or inclination that come so constantly, may yield, each of them, but a trifling gain; but the total sum shall be glorious indeed. Every time we utter down deep within a hearty "amen" to any of these minute manifestations of God's will, the union between us and God is made a little closer.

We are exhorted to the sacrifice of our bodies unto God—the mouth to proclaim His word; the eyes to gaze on His works; the hands to do Him service; the feet to walk on His errands.—Goulburn.

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and His word by meditation.—Bengel

DRINKERS AND CHILDREN.

The Sanitarium for May has this almost astounding paragraph (astounding it certainly would be if we had not become familiar with the facts of this nature) under the heading of "Drinkers and Children":

"A distinguished specialist in children's diseases (quoth the American Practitioner and News) has carefully noted the difference between twelve families of drinkers and twelve families of temperate ones during a period of twelve years, with the result that he found that the twelve drinking families produced in those years fifty-seven children, while the temperate ones were accountable for sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. The latter deaths were from weakness, while the former were attributable to weakness, convulsive attacks, or oedema of the brain and membranes. To this cheerful record is added five who were idiots; five so stunted in growth as to be really dwarfs; five, when older, became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten, therefore, of this fifty-seven only showed during life normal disposition and development of body and mind. On the part of the temperate, as before stated, five died in the first weeks of weakness, while four in later years of childhood had curable nervous diseases. Two only showed inherited nervous defects. Thus fifty were normal, in every way sound in body and mind."

INTEMPERANCE AND CRIME.

In the annual report of the State Board of Pardons of Ohio attention is called to the fact the Board has in most cases deemed it prudent to include in the recommendation for pardon a condition requiring abstinence from the use of intoxicating liquor. This is done in the belief that it will lessen the liability of the pardoned prisoner to again commit crime. "It is a conspicuous fact," says the report, "that in nearly every case of crime against the person, the offender was either under the influence of liquor or became involved in an affair by reason of being in a place where intoxicating liquor was sold."

RUM'S RAVAGES IN AFRICA.

Bishop Tugwell, of Western Africa, has sounded a cry of alarm concerning the ravages of rum among the natives of Western Equatorial Africa. He says that gin and rum are being poured into that country in alarming quantities, and in some places where there is a rich trade in native products, European manufactures are hardly to be seen. They have been driven out by the traffic in strong drink. Its effects upon the people are disastrous in the last degree; in some cases it is actually destroying the excellent work of missions. He points out that the result must be the utter destruction, unless the traffic is checked, of the African races and of European commerce as well.

THE STATEMENT WAS INCORRECT.

A prominent English physician started to investigate the statement which he heard at a temperance meeting, and did not believe, that 60,000 persons annually die in the United Kingdom from the use of alcoholic drink. He now says that the statement is incorrect; the number is nearer 120,000.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

"Powder Play" in Morocco.

A dozen or so horses are drawn up into line at one end of the plain, the riders, by means of bit and stirrup, working their animals into a ferment of excitement. Then, at a given signal, the long-barreled guns are waved in the air, and the troop sets forward at little more than a walk, which increases as they proceed, waving their guns and saluting the while, until it becomes a furious gallop.

Suddenly the weapons are brought to the shoulder, held with both hands, the elbows raised to the level of their shoulders, and the next moment the little troop of horsemen is lost to sight, enveloped in the clouds of white smoke which the flint-lock guns and inferior native powder produce, only to issue again in their showy trappings, reining in the horses with all the strength of their iron wrists, until the poor beasts, often with bleeding mouths, are brought to a standstill.

The lab-el-barond, as the natives call it, admits of but little variation when performed in numbers; but this is not always the case, and at times one man alone will go through the maneuvers, introducing some new system of his own—lying back in the saddle and firing behind him, for instance, or under his horse's belly.

Mistress—Jane, you had a man in the kitchen last night. Maid—Yes'm. I'd have brought him into the sitting room and introduced you, but he was so busy talking to me I forgot all about it.—Boston Transcript.

Unpleasant Japanese Custom.

In the early history of Japan it was decidedly a dubious honor to be closely related to any person of note, for one of the laws at that time decreed that when a person of rank or importance died all the immediate relatives must be buried alive, in a perpendicular position, around the personage's grave. Their heads were left above the earth, and thus they remained until welcome death came to free them.

If you are guilty of the offense of which you are accused, deny it with particular vigor.



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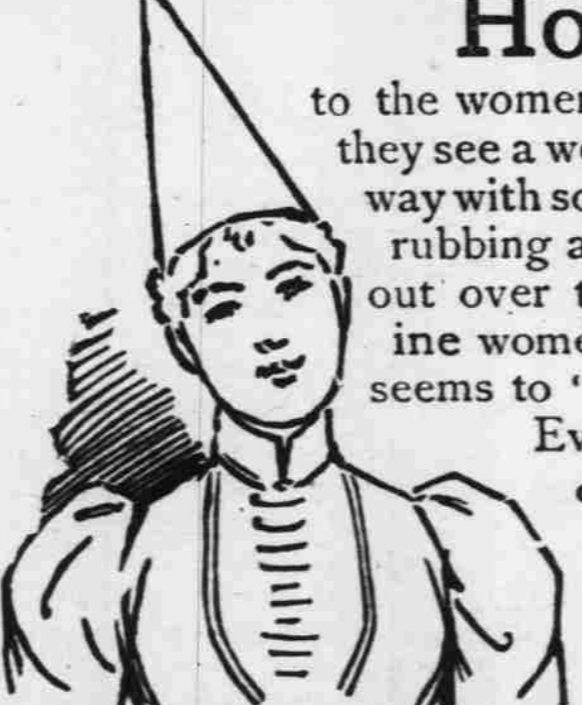
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to the women who wash with Pearline, when they see a woman washing in the old-fashioned way with soap—rubbing the clothes to pieces, rubbing away her strength, wearing herself out over the washboard! To these Pearlinae women, fresh from easy washing, she seems to "wear a fool's cap unawares."

Everything's in favor of Pearlinae—easier work, quicker work, better work, safety, economy. There's not one thing against it. What's the use of washing in the hardest way, when it costs more money? 480



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