

NOTES AND COMMENTS

If one believed all one read, one would arrive at the conclusion that no small part of the community had set its heart on nothing so much as on outlasting the Psalmist's limit of three score years and ten. To prove that the Psalmist was altogether too modest in his claims there is no conceivable excess to which some people will not resort.

Since Sir George Birdwood attributed his successful pursuit of "sensibility" to a "certain playful deviltry of spirit, a ceaseless mirthiness, quite suffragetic," all sorts of octogenarians and centenarians have been writing letters to the London Times. One correspondent boasts that his grandfather sustained life for 101 years by reading all the leading and special articles of that paper. Other correspondents place their reliance on "un-fired food," eschew all flesh as they would the devil, sun themselves on the roofs in a state of nature, and otherwise court that inner harmony and balance of function which is supposed to spell longevity.

It is a common saying that nobody clings to life like those who are about to lose it, and nobody can blame them, for life is undeniably sweet. But there is also a saying that he who would save his life must first lose it, and to worry too much about life and health is to violate this precept. The rules of longevity are simple. They are summed up in three words—moderation, exercise, philosophy.

A Viennese physician has come to the conclusion that too much sleep causes disease more menacing to life than over-eating. Gall stones, gravel and allied diseases, he asserts, come from the deposit of substances that in waking hours are drained away from the organs in which they are deposited, unless the person who sleeps much eats little. He believes brain workers do not need as much sleep as those who work hard with their muscles and that nervous persons should not seek sleep that will not come without effort except through physical fatigue.

Are there any known laws about the relation of sleep to individual well-being? From the variety of views given to the world on this subject it would seem that there are not. Gladstone in his later years is said to have slept thirteen to fourteen hours a day; Edison sleeps about five. Women are commonly believed to need more sleep than men, but both men and women vary greatly in individual needs. The only safe rule is for each of us to find out how much is needed for health and vigor, physical and mental. Generalizations concerning sleep are misleading and sometimes dangerous.

SUN'S RAYS PIERCE WATER.

Smooth Surface Acts Like Glass of Hot-house.

Bathers are familiar with the fact that water which is comparatively still is apt to be warmer than the air. This is due, explains a writer in Harper's Weekly, to the heating action of the sun's rays, which are absorbed by the water, the dark heat rays being taken up near the surface, while the visible or light rays penetrate deeply.

Such places are always rich in animal life as compared with spots exposed to the waves and currents of the open sea, and sometimes extraordinarily so. A curious example is afforded by the "oyster pools," as they are called, of Norway, where oysters do not grow along the coast generally. In many of the fjords, however, there are little side basins, separated from the other fjords each by a sill which is covered only at high tide.

At the surface the water within such a basin is comparatively fresh, but from the depth of about a yard down to the bottom it is very salt and heavy. The summer sun heats the water to the depth of a few yards, but it cools rapidly during the chill nights.

At a distance of a fathom or so beneath the surface, however, the heavy and protected water yields little of its acquired heat. When this has gone on for some time the temperature at the depth of two or three fathoms or more may become abnormally high—sometimes exceeding 70 degrees Fahrenheit, while the surface will fall to less than 70 degrees. This is because the surface layer prevents the escape of deeper warmth into the air, thus serving the same purpose as the glass roof of a hot-house. In effect, that is what such a pool is.

In midsummer tropical conditions prevail, and oysters and other species found there which could not endure the outside conditions so far north. The pools get stocked originally with larvae of southward, between disregard of the divine order and individual and social distress.

As one of us—an emphasis upon the fact that man's likeness to the Divine nature consists in his power of discrimination and choice.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON, JANUARY 19.

Lesson III.—Man's first sin, Gen. 3. Golden text, John 8. 34.

Verse 1. The serpent was more subtle—Crafty. The peculiar habits and gait of the serpent suggested to primitive people something mysterious and supernatural. It was for this reason regarded as the embodiment of subtle wisdom in a bad sense. Our narrative does not specifically identify the serpent with Satan. This identification belongs to a later period, appearing first in the Apocryphal Book of Wisdom 2. 24. "Nevertheless through envy of the devil came death into the world; and they that do hold of his side do find it." Conversely the devil is in the New Testament, though perhaps figuratively, called "the old serpent" (Rev. 12. 9). "The old serpent, he that is called the Devil and Satan, deceiver of the whole world."

Said unto the woman—The serpent begins by addressing the woman, who had not herself actually heard the prohibition. This had been given to Adam alone (compare Gen. 2. 16). This prohibition the serpent therefore first distorts, "Yea hath God said Ye shall not eat of any tree (margin, all the trees) of the garden?" and then feigns surprise at the prohibition as thus distorted. Doubts and suspicions are sown in the heart of the woman, and she is ready a little later to hear without protest the bold denial of God's command by the tempter.

2. The woman said—She corrects the serpent in a way, showing that she is fully aware of the strictness of the prohibition.

3. Neither shall ye touch it—Even could have known of this prohibition only through Adam, who had possibly exaggerated the command to her, making it stricter than it really was. The command as given to Adam said nothing about not touching the fruit. A later Jewish legend explains that in correcting the serpent's misrepresentation the woman could not refrain from a slight exaggeration on her own account. Then the legend continues: "Hereupon the serpent touched her hand against the tree; she touched it, and, of course, nothing happened." "See," said he, "you have broken the command not to touch, and you have not died; now you can be sure that you can safely eat the fruit."

Lest ye die—The common explanation of Jehovah's word, "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2. 17) is, that this expression is intended to mean "become mortal"; perhaps in the sense of not being permitted after his transgression to eat of "the tree of life." The orthodox Jewish explanation given in the Talmud is that with God one day is as a thousand years, and that since Adam actually did die when he was only nine hundred and thirty years old, the threat was carried out consistently with its intended meaning.

5. Ye shall be as God, knowing good and evil—The temple holds out the hope of a great boon to be secured by disobedience. "The immeasurable reward, ardently though falaciously put forward, thus sets out of sight the remoter penalty." We note also the suggestion of jealousy or envy on the part of God contained in the tempter's words. "Jehovah God walking in the garden—Both the name and the anthropomorphism are characteristic of the primitive narrative, of which our lesson passage forms a part. In the imagery of the writer the garden is the home of Jehovah, and, like some wealthy landholder, he strolls in his garden to enjoy the cooling breeze of the evening hour. The man and woman in this imagery are Jehovah's servants, appointed to care for his garden.

9. The suggestion that Jehovah did not know where Adam was is in keeping with the general anthropomorphism of the narrative. In the deeper religious significance of Jehovah's question illustrates the voice of conscience which, after every sin, challenges the man who seeks to deceive himself and others concerning his wrongdoing.

10. I was afraid, because I was naked—The man tells only a half-truth in his continued attempt to hide his disobedience, the chief cause of his fear.

11. Who told thee?—The man's answer showed that he possessed new knowledge, such as could only have come to him from eating of the forbidden tree.

12. The woman whom thou gavest—The implication is that the man considers Jehovah himself to blame. Even so to-day, man still blames God and the existing order of things for his own shortcomings.

13-21. Like her husband, the woman seeks to evade responsibility for disobedience and shifts the blame. To each in turn the serpent, the woman, and the man, Jehovah metes out punishment commensurate with the degree of guilt. The woman finally shares with her husband the punishment inflicted upon him, and together with him is expelled from the garden. This is expelled from the garden.

14. Why Called Influenza.

It was thus entitled by the Italians in the seventeenth century because they attributed the disease to the influence of the stars. A very common belief is that influenza is a comparatively modern disease, dissociated from a general class by latter-day medical men, but this is far from being the case, for the illness has been mentioned by ancient writers as far back as the fourteenth century, there being records of its appearance in France in 1311 and 1403.

A Little Sermon.

"I don't profess to know much," remarked the cheerful idiot, "but I have discovered that anything you get for nothing is worth just what you paid for it."

Cherubim.—In the Old Testament the cherubim appear mostly as guardians of the throne of Jehovah. Thus two cherubim guarded the mercy-seat, Jehovah's invisible dwelling place on earth (Exod. 25. 18-22). There were figures of cherubim on the veils of the tabernacle and the walls of the temple (Exod. 26. 1; 1 Kings 6. 35). Other references to cherubim are 1 Sam. 4. 4; Ezek. 1. 9; 10. 1; Psa. 18. 10.

Queen Alexandra's Tact.

In the bright days of her reign at Buckingham Palace it came to the knowledge of Queen Alexandra that one of the housemaids, who had for some years been in the Royal Service, had suffered severely over an affair of the heart.

Queen Alexandra sent for the girl, and after learning all about the matter, consoled her and sent her off to Sandringham for a change.

Then her Majesty summoned the

Motherwell Town Council purpose to purchase the local gas works.

A new police station to cost \$4,250, to be erected at Clarkston.

Scottish ironworkers' wages have been increased by five per cent.

The Scottish miners at Glasgow have decided to contest six Scottish seats at the next election.

In Eyemouth the refreshment places must be closed all Sundays and at ten p.m. on other days.

Mary Beattie or Penman, the oldest female miner in Scotland, has died at Lechelly in her 92nd year.

Dundee and Aberdeen are to combine in urging the extension of lengths of underground telegraph cables.

Through a fire in Johnston's caravan at Coatbridge the other day, a six months' old child was frightfully burned.

By the death of James Anderson,

baker, Dunfermline, one of the oldest and best known residents has passed away.

Poor people in Crieff have been supplied with the annual gift of coal, provided by the late ex-president MacRory.

The new bridge at Portmarnacraig will not be ready for use until spring on account of delay in getting the ironwork forward.

The amount of money Macduff town council have now on hand, received as their share of the rent of Duff House, is \$2,725.

Nearly \$300 worth of whiskey ran waste on account of a collision between a cable car and a lorry in Leith Walk, Edinburgh.

The condition of the stained glass windows in Glasgow Cathedral is causing great concern. The color is scaling off in many cases.

Many villagers in Braeside have again received from Mr. James Williamson, of Westgatewood, a cart of coal as a winter's gift.

Peter Hutchison, plumber, Newhaven, was killed by falling from the roof of a tenement at Main Street, a distance of about sixty feet.

The new product, which it is claimed will help to solve the question of the increasing cost of living, is a fruit tree called the Avocado.

It is still going up in price, but this fact need not worry housewives much longer, for a new food product has been discovered by some agricultural experts, says Pearson's Weekly.

This new product, which it is claimed will help to solve the question of the increasing cost of living, is a fruit tree called the Avocado.

The fruit of the tree is pear-shaped, but the queer part about it is that it is composed of the substances which are to be found in meat.

It contains about 20 per cent. of fat and many other ingredients of great food value, and it is said that a good-sized "meat" pear is quite sufficient to make a meal for the average man.

Some experts have grown quite enthusiastic about it; it is far superior to the banana, they say, and in fact, "the most valuable fruit known."

The natives of Mexico live almost entirely on the Avocado, and it is hoped that with a sufficient supply of the tree, the world could do away with meat entirely.

If this does happen how vegetarians will welcome it!

The reason why the fruit is so little known at present is because it is grown nowhere on a large scale, while few trees there are grown round the huts of the natives, where they flourish with little care, and afford easy meals for the independent owners.

To KEEP THE DEVIL OUT.

Curious Scheme of English Person to Make People Good.

Some of the more out-of-the-way parts of Cornwall, England, can offer many singular sights to the visitors. None of these is more curious, however, than that which is to be seen in the small village of Veyran, in the southern part of the county.

Another first-class fiddler is the cricket. His tune is loud and shrill. One tune by night, one by day, is his rule. He has even been known to change his note when the clouds darkened the sun for a while in the day. Some insects make little drums when they want to make music.

The seventeen-year locust has two tiny drums fastened to his abdomen. They are fixed firm and tight, and to each one is attached a strong muscle which the insect can tighten or relax at will. It makes a sound something like beating on a tin pan and will drown out every other musical note of the summer day.

Another queer player is the death-watch beetle. He burrows into old wood, and makes a tap-tap as he pushes along.

The longicorn beetle produces a rattling sound by the friction of his scaly neck. Many others of our faerie folk, according to a writer in the *Wide World*, make musical arrangements that make us think of fiddles. In fact the violins of our faerie-neck friends have musical attractions which make us think of fiddles.

In spite of all his endeavors to make his parishioners good it seems that the village folk did not improve very rapidly, and he decided that something must be done to right matters.

Accordingly, after much cogitation, the famous round houses were built.

With these in position, protected by their crosses, it was urged that the Evil One would not dare to enter the village and therefore all would be well in Veyran.

Whether the good vicar's hopes were realized it is unfortunately impossible to say, but the houses stand to-day as a singular instance of an attempt to baffle the powers of darkness.

An Anatomical Fact.

Doctor (to small boy, aged 4):

"Put your tongue out, please."

The juvenile protruded the tip of his tongue.

"No, no; put it right out."

"I can't, doctor," was the distressed reply, "it's fastened on to me."

To Aid China Agriculturalists.

The republic of China has established a department of agriculture and forestry on modern lines, and this institution has begun publishing an agricultural journal (all in Chinese), which appears three times a month. It is understood that a national meteorological service will be established as a branch of this department, and that it will be under the direction of Dr. Hing Kwai Fung, who was educated at Cornell University, and who for the past year has been attached to the Bureau of plant industry in Washington as an agricultural expert.

Dr. Fung has started for China by way of Europe, where he will make a round of visits to meteorological observatories.

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FROM BONNIE SCOTLAND

NOTES OF INTEREST FROM HER BANKS AND BRAES.

What is Going on in the Highlands and Lowlands of Auld Scotia.

HAVE BUSINESS VALUE.

Health and Happiness Both Are Emphatic Assets.

A well man is worth more than a sick man, from a purely business point of view. A contented, happy woman will do more and better work than one who is discontented and unhappy. Sickness is a material liability, health a real commercial asset. These are facts realized by life insurance companies, which have found that they can increase their dividends faster by cutting down the death-rate than by increasing sales or by reducing expenses.

Employers of large numbers of human machines are realizing the surprising fact, that as a cold business proposition, it pays, not in sentiment, but in dollars, to take good care of their employees. Business men are learning that well-fed, well-dressed men and women, working in well-lighted, well-ventilated quarters and on schedules arranged in accordance with the seasons, are more efficient.

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