

# FAMINE-STRIKEN FINLAND.

## Rev. Dr. Talmage Makes an Earnest Plea for These Starving People.

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: *Romans 1: 14*, "I am debtor both to the Greeks and to the barbarians."

A national debt, it is popularly understood to be a financial obligation which a Government has pledged itself to pay. Sometimes this is contracted in the interest of a single subject. About thirty years ago the English Government assumed a debt of over \$25,000,000 to liberate a single man, Captain Cameron, who had been unjustly imprisoned by the king of Abyssinia in the rocky fortress of Magdala. It took six months for the news of the outrage to travel to England, but in less than seven days afterward a British army of 15,000 men, under General Napier, was on its way. It not only crossed the seas, but also marched a terrible journey of 400 miles under a tropical sun, until the troops reached Magdala and battered down the fortress and rescued their incarcerated countryman. A civilized country is usually ready to begin any undertaking, assume any financial responsibility, in order to protect its own from the tyrannical clutches of a foreign foe.

Sometimes an extra financial obligation is assumed by a government in times of peace as well as in times of war. A government can owe to foreign lands more than money. Such obligations as we have given are right as far as they go, but they are too circumscribed. When the Hebrew Paul wrote, "I am debtor both to the Greeks and to the barbarians," I do not believe he had any idea of a financial interpretation. Referring to Greece, he was alluding to the intellectual influence of the Athenian capital, which made itself felt throughout the world. That city swayed the scepter in the domain of intellectuality; it ruled the world of culture with the sculptor's chisel. The sweet, voiced village church bell of to-day is not entirely of American manufacture. It was cast in the hot fires of the Covenanters' persecutions; it was cast among the flames which wrapped their fiery tongues about the shriveling bodies of John Huss and Ridley and Latimer and Cranmer; it was cast among the burning logs heaped about the dying body of Savonarola when the Italian priest, Elijah-like, was about to go to heaven in a chariot of fire; it was cast centuries back among the Nerodian persecutions in the days of the apostolic martyrdoms.

### IN THE ASTRONOMICAL WORLD

We also find that every great advancement of the human race, spiritually or mentally, socially or economically, is in touch with other events, though they may be seen or unseen. The sweet, voiced village church bell of to-day is not entirely of American manufacture. It was cast in the hot fires of the Covenanters' persecutions; it was cast among the flames which wrapped their fiery tongues about the shriveling bodies of John Huss and Ridley and Latimer and Cranmer; it was cast among the burning logs heaped about the dying body of Savonarola when the Italian priest, Elijah-like, was about to go to heaven in a chariot of fire; it was cast centuries back among the Nerodian persecutions in the days of the apostolic martyrdoms.

Can we ever reach the day when we shall feel that our religious liberty is not a natural outgrowth of the Christian hero, and heroine who dared to defy "Bloody" Alva, the persecutor of the Netherlands, or Lord Claverhouse, the persecutor of old Scotland, or demonic Catherine, the Scottish female instigator of the St. Bartholomew massacre, or the bloody Mary of the English throne? When that grand old man, Hugh Latimer, then over eighty, stood among the burning logs that were cremating him, he turned to Bishop Ridley, his fellow martyr near by, and said, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out." Aye, they did; they did! They not only lighted a gospel torch for England, but a torch which would blaze in America centuries afterward.

### OUR ARTISTIC DEBTS.

America is indebted to foreign lands in a commercial and an artistic sense as well as in a moral and spiritual sense. Some political speakers love to boast that commercially we are independent of the world. They assert it would make very little difference to us whether or no foreign countries held any trade relations with us at all. But this is not true. You are a wealthy man. You invite me to your home some night to a banquet. I accept. As I sit waiting for the other guests to arrive I say: "Mr. So-and-so, this is a beautifully designed home. Where did your architect get the idea?" You answer: "The plans of this house are not his ideas. He merely worked them out in detail after I had described them. Some years ago, while I was in England, I came across a beautiful country home. I then said to myself that if I should ever have money enough I would build a house upon that plan. This home is the result of my resolve made at that time." Under my feet is a rug of exquisite workmanship. Where was it made? In the city of Damascus. It is an imported rug. When your wife comes in to greet me, she is dressed in a beautiful costume. It came from the silkworms of France. That diamond glittering upon your finger was dug out of the African mines. That beautiful porcelain vase upon

your mantelpiece has a foreign name stamped upon its base. This beautiful tablecloth which is spread in your dining room came from Belfast. Those grand pictures upon your walls were painted by artists who rose to be masters by studying in foreign schools and sitting at the feet of the old masters of Europe.

### HOW WE MAY BEST REPAY.

How, then, is America to cancel the national debt in a moral and spiritual sense which she owes to the modern Greeks and to the barbarians? "Well," answers some one, "I suppose the best way to repay the debt we owe to foreign lands is to make our goods better and cheaper than they can make them and then go forward and capture their markets for our home industries." Ah, my brother, I am not here to fritter away my time answering these selfish propositions prompted by mere commercialism; I am here to-day to tell you now, in the language and the spirit of the apostle Paul, we are to cancel the national debt we owe to foreign lands; I am here to-day to tell you how best we can pay the debt as individuals as well as a nation. We can repay our national debt first by conveying to foreign lands the sweet message of the Calvary cross. If the religion of Jesus Christ is the beneficent thing that we profess to believe in, are we justified in keeping the knowledge of it to ourselves? Are we not bound as debtors to the whole world to repay our obligations by making it known far and wide?

The medical profession sets us an example in the performance of this duty. No sooner does a physician discover a means of alleviating physical suffering than he places it at the disposal of his professional brethren the world over. When Edward Jenner demonstrated the marvelous immunity of a human being who was vaccinated with cowpox, did he keep his discovery from the world? Did he refuse to advocate it lest he might be persecuted by such medical authorities as Dr. Ingenhousz and Dr. Pearson? Oh, no! As an intelligent man he deplored the awful destruction made by this terrible scourge of smallpox. He knew that whole countries had been almost depopulated by the pest. Mexico was not conquered so much by Cortes as it was made helpless by the invasion of this kind of horrible plague called smallpox. When the pilgrim fathers landed upon the Massachusetts shores, they found that the Indian tribe which that part of the country had been entirely obliterated, with the exception of one man, by the fatal ravages of smallpox. So, in the face of prison and persecution, Jenner proclaimed the gospel of vaccination. Though he might, and to a great extent did, destroy his private practice, he kept crying to suffering humanity: "Here is a remedy for this dreadful and malignant disease. Take it and live! Take it and live!"

When James Y. Simpson perfected his investigations in chloroform, did he keep them to himself? Did he patent them and say, "You come to me or suffer and die?" No. He freely gave the anesthetic to the world. And to-day thousands upon thousands of men and women who have been compelled to lie upon an operating table have risen up to call him blessed. Is the German physician, Robert Koch, working in his laboratory for personal gain? Oh, no. He is trying, purely on philanthropic grounds, to cure consumption, which causes at least one-fourth of the total annual mortality among the human race. If he ever perfects a germicide for the tuberculosis bacilli, he will at once tell all he knows. He is struggling and working and analyzing purely to save a dying race.

### PREACH THE GOSPEL.

What a lesson do these illustrious benefactors of the human race teach us! How they study and investigate and labor to alleviate suffering and increase the longevity of mankind! And when any of them discovers a remedy for disease or a means of removing deformity how eagerly he makes the discovery known that all the world may share in the benefit! In our hands we have a revelation of infinitely greater value. Their discoveries can at the best prolong life only a few years, while the gospel of Jesus Christ is the gospel of eternal life and the remedy for the universal malady of sin. Yet there are among us men calling themselves Christians who make no effort to publish the knowledge of that remedy. They say: "If the Chinese are not willing to receive our gospel missionaries, then let those missionaries stay at home. Let the Chinese hordes grovel and die! Let the human streams of heathen life become choked with moral vermin! It is their own lookout, not ours!" I tell you to-day that Christian America's foreign obligations can never be canceled until Jesus Christ is preached to all people. Where we have no one missionary in the dark continents we should send a thousand; where we have one gospel messenger now for a hundred thousand people we should have so great a number that every foreign town and village, as well as every city, should be persuaded to receive the open Bible and to study the word of God. Christian America will not be free from responsibility until the gospel of the Lord Jesus is preached unto all peoples. If those peoples receive it not, then they, not we, must bear the responsibility.

The nations of the world have also other claims upon us as a Christian people that must not be ignored. If we have the spirit of Christ, we shall not be unmindful of their material wants. He who "had compassion on the multitude because they had nothing to eat" would never have closed his ears to the cry of a famine stricken nation. If we would be like him, we, too, should feed the hungry and succor the homeless, the widow and the orphan. How better can we make known the grandeur and beauty of the Christian faith than by proving to other nations its beneficent influence? As the hand of Christian America is stretched out across the seas, bearing bread for the starving, they see Christ living again in us and bless his dear name. Having accepted from us the bread that perishes, they will listen as we tell them of the Bread that came down from heaven, of which if a man eat he shall live forever. Were the welcoming doors of heathen India ever more widely opened for the gospel message than when the shiploads of American breadstuffs were floated across the Atlantic, through the Mediterranean, down the Red sea and over the Indian ocean until they were safely landed in the harbor of Bombay during the awful Indian famines of 1897 and 1900? I have seen it estimated that hundreds of thousands of starving and dying natives were physically saved through American generosity during those two years. But no one save the recording angel of heaven will ever be able to keep track of the multitudes of immortal souls who will ultimately be brought to the feet of Christ through the contributions and the prayers of those who tried to some extent to allay the horrors of that awful famine plague.

### THE CRY OF FINLAND.

Though the religious and daily newspapers have been for weeks filled with the accounts of Finland's sufferings, the horrors and agonies which those simple people of the north are going through will probably never be fully told. Starving Finland is stretching her arms across the Atlantic. Dare we, can we, refuse to heed the cry? Dare we, shall we, stop our ears to this gospel call? Remember that solemn question of the apostle, "He that hath this world's goods and seeth his brother have need and shutteth his eyes, shall have his part with him, and dwelleth the love of God in him?" As you love your children, think of those children that are starving; as you love your wife, think of those wives and mothers and sisters who are now tottering upon the brink of the grave because they have nothing to eat! May God lead you to see your duty in reference to this call which comes from across the seas! Then, to some extent at least, we may be able to cancel a part of the national debt which Christian America owes to the modern "Greeks and to the bar-

### BURIED ALIVE.

Personal Testimony of Such Cases in England.

Mr. James R. Williamson, Montagu road, Lower Edmonton, London, writes to an English paper: It will be of interest to some of your readers to learn that Mr. William Tebb presided at the sixth annual meeting of the London Association for the Prevention of Premature Burial. Dr. Hooker read the report. Dr. J. Brindley James said he was always impressing upon his medical colleagues the necessity for subjecting a body to a number of tests before death was certified. The best proof was putrefaction where death had not occurred. Bodies should be temporarily removed to "waiting mortuaries," as was done in Germany. A lady in the meeting declared that, on hearing news of the loss of her property, she went into violent hysterics for two hours, and then was thought to be dead. After being left for twenty-four hours, she was taken out of bed, rolled on the floor, and needles and pins stuck into her. Next morning one of the servants, on looking at her body on the bed, thought it had moved. The doctor was sent for again, but he certified that she was undoubtedly dead, and so the coffin was ordered. Three hours afterwards her daughter said: "I don't think mother is dead," and applied some brandy to the cold lips. "Then I came to," said the lady, and added: "That was five years ago. I have my death certificate at home. Although I could not move, I could hear everything. I heard the men take my measurement for the coffin." Another lady at the meeting testified that she knew a girl at Kensington who "came to" after being pronounced dead, and who remembers hearing the doctor say: "Ah, poor thing! now she is out of her suffering!" she trembles to think of how many such cases remain undiscovered, and the unspeakable horror of returning to consciousness boxed up in a coffin, six feet underground, to suffer a martyrdom of mental and physical agony without the faintest hope of rescue or escape. The object of the above association is to put an end to such terrible and preventable possibilities.

Japan is a land with domestic animals. It is this which strikes the stranger so early in looking upon Japanese villages. There are no cows, but the but few horses, and these are supported mainly for the use of foreigners. The freight carts in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, there are no sheep, wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet—there are no goats, or mules, or donkeys. Wild animals there are, however, and in particular bears of enormous size.

# HOUSEHOLD.

## JUST A SMILE.

You can drive the clouds away,  
With a smile,  
Just a smile!  
Turn the darkness into day,  
With a smile,  
Just a smile!  
O, there's nothing, when a man  
Feels the weight of sorrow's yoke,  
In this whole wide world that can  
All distress and grief revoke.  
A smile  
Just a smile!

It's a simple little thing,  
Just a smile,  
Just a smile!

But 'twill joy and comfort bring,  
Will a smile,  
Just a smile!  
Many hearts will dry their tears,  
And go singing on their way,  
And they'll put away their fears,  
Thinking of the glad to-day,  
By your smile,  
Gladsome smile!

How the way is brightened up,  
By a smile,  
Just a smile,  
Sweetened is the bitter cup,  
By a smile,  
Just a smile!

O, the world may frown at you,  
And your spirits try to blight,  
But the skies are ever blue  
If you always have in sight  
Just a smile,  
Merry smile!

## SAVORY SOUPS.

Soup with Bouilli (Boiled Meat)—Select the choicest part of the thick brisket of beef, wash clean and place over the fire with three quarts cold water, 1 scant tablespoon black pepper, 2 of salt, 3 minced onions, 6 small carrots, scraped and sliced thin, and 2 diced turnips. Cover closely and simmer steadily at the boiling point four hours, skimming frequently and thoroughly. Then throw in a small bundle of thyme and parsley, and 1 pint chopped celery. Simmer one hour longer. At the expiration of that time remove the meat, recover the kettle and stand where the soup will keep hot but not cook. Skin the beef, then brush over with beaten yolk of egg, using a feather for the purpose. Sprinkle thickly with bread crumbs and brown in the oven. Prepare a dressing by taking enough of the soup and boiled vegetables, add 1 tablespoon red wine, 2 of mushroom catsup, and a thickening of browned flour creamed with 1 tablespoon butter. Dish the meat on a hot platter, pour the dressing around it, garnish with slices of green pickle and serve with the soup.

Oysters—Wash and drain 2 quarts oysters, wash and drain 2 quarts cold water, 3 minced onions, 2 or 3 slices lean ham, pepper and salt to season. Boil gently until the quantity of liquor is reduced one-half. Strain, return to kettle, add another quart fresh oysters, cook five minutes, then thicken with two tablespoons flour, 2 gills rich cream, and the yolks of six new laid eggs, well beaten. Cook till smooth and serve at once.

Barley—Place over the fire 3 quarts cold water, 3 gills barley, several chopped onions, 4 carrots scraped and cut small, and the same number of diced turnips. Boil gently two hours, then put in 4 lbs. of neck of mutton, a few slices lean ham, pepper and salt to season, and several small tomatoes. Boil slowly two hours longer, and serve with toast.

Gumbo—Fry out the fat of a slice of bacon and in it saute slices of a large onion. Peel and cut up 2 quarts tomatoes (canned ones may be used), and cut thin 1 quart okra. Place all over the fire in 3 quarts beef broth, add a little chopped parsley, season with salt and pepper and simmer three hours.

Asparagus—Wash and scrape large bunches tender asparagus; cut off 1 inch of the tops and lay in cold water; chop the stalks and put over the fire with several thin slices of bacon, a large onion cut fine, pepper and salt to season, and 2 quarts cold water. Boil gently until the asparagus is quite soft, then rub through a sieve, strain the liquor and place all again over the fire. Add a chicken cut as for stewing, and the asparagus tops. Boil slowly until done. Thicken with flour, butter and milk and serve.

Onion—Chop fine 1 dozen large onions and boil until tender in 3 quarts new milk, adding a bit of veal or fowl and a piece of bacon with pepper and salt. When sufficiently cooked, thicken with 1 tablespoon flour creamed with the same quantity of butter. Remove meat and serve with small squares of toasted bread.

## USEFUL HINTS.

Do not allow children to eat fruit skins. They are frequently filled with microbes which find in the stomach conditions favorable to their development. The downy bloom of the peach is especially liable to contain these microbes. All fruit should be washed before going to the table. Grapes may be easily cleansed by holding each bunch upside down under the cold water faucet.

Here is a delicious relish from England: Shave about four ounces of soft cheddar cheese—best dairy cheese is an excellent substitute—and mix to a paste with an ounce of butter, a tablespoonful of salad oil and a teaspoonful of French mustard. Cut ripe tomatoes in half, scoop out part of the seeds, and fill with the cheese mixture. Sprinkle the top with minced chives. To keep a spoon in position when desirous of dropping medicine into it and needing both hands to hold bottle and cork, place the handle

between the leaves of a closed book lying upon a flat table.

Do not stuff cobwebs into a cut unless you want pus to form, as cobwebs are rich in bacteria which produce pus. Instead, stop bleeding by the use of water as hot as you can bear it, and healing will take place in half the time.

Common alum melted in an iron spoon over hot coals forms a strong cement for joining glass and metals together. It is a good thing for holding glass lamps to their stands. Rice can be used in several ways for puddings and is wholesome and palatable. Here is a good one that is easily made: Take six ounces of whole rice and when sufficiently boiled, stir in a tablespoonful and a half of suet, shredded fine; when that is melted, take it up, add one egg and two ounces of moist sugar. Boil these together three-quarters of an hour.

## START PANSIES EARLY.

For early summer flowering sow pansy seed in February or March, in shallow boxes. The kitchen window is an excellent place to set them. Sow the seed thin so that the plants will have room to grow quite large before the transplanting.

Before sowing soak the seed over night in slightly warmed water to hasten germination. Cover lightly with fine soil, press down smoothly and water from the bottom by placing the bottom of the box in a pan of water. This will probably be all the watering they will need until the young plants appear. Lay a piece of moist flannel over the box to keep the moisture in; never let the flannel get dry. As soon as the little plants can be seen, remove the flannel and give plenty of sunshine.

As the weather becomes warmer the box should be set out of doors in the day time, and taken in at night, when there is danger of frost. They thus become hardened. Do not keep them too warm. After transplanting in the open ground they should be watered carefully until the young plants get rooted. Pansies will grow almost anywhere in early spring and later all if plenty of water is given them, but for midsummer it is best to make the bed on the north or east side of the house, where it will be cool and shady, for the pansy delights in coolness. The ground should be spaded up deeply and enriched by an admixture of thoroughly rotted manure and woods earth.

## RELIEVING CHOKING.

Raising the left arm as high as you can will relieve choking much more rapidly than being thumped on the back. And it is well that everyone should know it, for often a person gets choked while eating when there is no one near to help him. Frequently at meals, and when they are at play, children get choked while eating, and the customary manner of relieving them is to slap them sharply on the back. The effect of this is of setting the obstruction free, so that it can be swallowed. The same thing can be brought about by raising the left hand of the child as high as possible, and the relief comes much more rapidly. In happenings of this kind there should be no alarm, for if the child sees that the older persons or parents get excited, he is very liable to get so also. The best thing is to tell the child to raise his left arm, and immediately the difficulty passes down.

## ONE WAY TO COMPROMISE.

Mr. Potter was giving his son a few words of fatherly counsel as to his treatment of his young wife. "Now, when you have any little differences of opinion," said Mr. Potter, in his most judicious manner, "if you can't persuade Margaret that you are in the right, you must compromise, my boy—compromise with a good grace." "I'll try to," said the son, respectfully. "I will remember a little experience I had with your mother the summer after we were married," continued Mr. Potter. "I wanted to spend six weeks at Monte Carlo, and your mother preferred to spend the time in Paris. It's thirty odd years ago, but I will remember the arguments we had before I compromised." "How did you do it?" asked the son. "We spent five weeks and a half in Paris," said Mr. Potter, "and from Friday night till Monday morning in Monte Carlo."

## BUSINESS-LIKE.

The doctor hurried in and called the chemist to one side. "I've just been called to attend the Croesus baby," he said, "and I've given a prescription that calls for nothing but paregoric. When they send it over here you must tell them it will take at least an hour to make it up and the cost will be seven and sixpence. That's the only way to make them think I'm any good, the medicine's any good, and you're any good, and I want to keep their patronage."

## TOO ANCIENT.

"Why did Jones break off his engagement with Miss Oldacres?" Jackson—"On account of her past." "What was the matter with it?" "Nothing, only he thought it was too long."

Visitor—"Well, my little man, do you like going to school?" Little Man (aged six)—"Yes; but I don't like staying there." The first chapter in a novel recently published contained the following: "And so the fair girl continued to sit on the sands, gazing upon the briny deep, on whose heaving bosom the tall ships went merrily by, freighted—ah! who can tell with how much joy and sorrow, and coal, and emigrants, and hopes, and salt fish?"

# THE SUNDAY SCHOOL.

## INTERNATIONAL LESSON, MARCH 29.

Text of the Lesson, Quarterly Review. Golden Text, Matt. xxviii., 20.

Lesson I.—Paul and Silas at Philippi (Acts xvi., 22-34). Golden Text, Acts xvi., 31, "Believe on the Lord Jesus Christ, and thou shalt be saved." The principal facts in this lesson are the sufferings of the apostles and the salvation of the jailer and his household. There is no salvation apart from the sufferings of Christ, and, being saved by His sufferings in our stead, we must be willing to suffer with Him as His witnesses in bearing the gospel to others (1 Pet. ii., 24; iii., 18; John xvi., 33; Phil. i., 29; iii., 10).

Lesson II.—Christian living (Phil. iv., 1-13). Golden Text, Phil. iv., 4, "Rejoice in the Lord always." Two great features of the life of a Christian are joy and peace, and these should be very manifest (Rom. xiv., 17; xv., 13), but in the many trials and sorrows of this life it seems impossible to be full of either joy or peace. But remember that this most joyful of all the epistles was written from a prison, and the aim of Paul may be ours (1-20). See also I Cor. i., 9; I Thess. v., 24.

Lesson III.—Paul at Thessalonica and Berea (Acts xvii., 1-12). Golden Text, Ps. cxix., 105, "Thy word is a lamp unto my feet." Christians are expected to be filled with the word and the Spirit (Col. iii., 16; Eph. v., 18) and by their lives and testimony proclaim Jesus Christ as the only Saviour of sinners.

Lesson IV.—Paul's counsel to the Thessalonians (I Thess. v., 14-28). Golden Text, I Thess. v., 21, "Hold fast that which is good." The truth is here emphasized that the spirit, soul and body of the redeemed are all for Christ, and the new man in us, if allowed to control, will ever pray and rejoice and give thanks, controlled by the Spirit, but if the Spirit is quenched and His word rejected there must be proportionate failure.

Lesson V.—Paul at Athens (Acts xvii., 22-34). Golden Text, Acts xvii., 18, "He preached unto them Jesus and the resurrection." Men are prone to worship, to bow down to anything and any one but the living God, and this has been the case since the serpent turned Adam and Eve away from God to believe his lie.

Lesson VI.—The church at Corinth founded (Acts xviii., 1-11). Golden Text, I Cor. iii., 11, "Other foundation can no man lay than that is laid, which is Jesus Christ." Some believing and some opposing is the record everywhere, but all whom the Father hath given to Christ shall come to Him, and His elect church shall be gathered and presented to Himself a glorious church.

Lesson VII.—Christian self control (I Cor. xiv., 4-13). Golden Text, Rom. xvii., 19, "Let us, therefore, follow after the things which make for peace." In the daily life, while seeking to live wholly for God and manifest the life of Christ in our mortal bodies, we are living not only before God, who reads our hearts and never misjudges us, but we are also living before people who, not being able to read the heart, are very apt to misjudge us and stumble over us.

Lesson VIII.—Christian love (I Cor. xiii., 1-13). Golden Text, I Cor. xiii., 13, "Now abideth faith, hope, love, but the greatest of these is love." It is still the contrast between what I myself may do and that which Christ will do in me. However much I may do that seems good, it will count for nothing if it is I that do it, but God, who is love and was manifest in Christ and has come to live in the believer, desires to work in and through us, and that will stand.

Lesson IX.—Paul and Apollos (Acts xviii., 24, to xix., 6). Golden Text, Luke, xi., 13, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" A man mighty in the Scriptures may be instructed more perfectly by very humble people, and however much people may believe there is a very great lack until they are filled with the Spirit.

Lesson X.—Paul at Ephesus (Acts xix., 12-20). Golden Text, Acts xix., 17, "The name of the Lord Jesus was magnified." The name of the Lord Jesus, that worthy name (Jas. ii., 7), that glorious and fearful name, the Lord thy God (Deut. xxviii., 58), is not to be trifled with or mocked or despised, for the Lord can use the devil himself to chasten such, and He will overrule even the mockery and blasphemy of the wicked to promote His glory.

Lesson XI.—The riot at Ephesus (Acts xix., 20-40). Golden Text, Ps. xxxi., 23, "The Lord preserveth the faithful." When the preaching of the gospel takes away money from the pockets of the ungodly, we shall quickly hear from them, and they will want no more of us or our gospel. But this same thing is often seen among those who bear the name of Christ, and the cold shoulder has been turned upon a missionary lest he might want an offering from the people. We seem to know nothing of the love of Christ, who gave Himself.

Lesson XII.—Paul's message to the Ephesians (Eph. ii., 1-10). Golden Text, Eph. ii., 8, "By grace are ye saved through faith." That is the one thing we fail to understand—the grace of our Lord Jesus Christ, who became poor for us (II Cor. viii., 9), and therefore, while glad to be saved by Him, so few are willing to be used by Him, to let Him have all that He has bought with His precious blood, to let Him work out in us and through us the good works He has prepared for us. Lay to heart, Isa. i., 18, 19.