

## A MUD STREAM AFTER AN EARTH-QUAKE.

Details of the recent terrible earthquake in Chinese Central Asia have been given by Dr. Lansdell, who was travelling in the region at the time. Reaching Vierny shortly after, he heard from eye-witnesses many harrowing stories of the disaster, and saw the destruction wrought in the town.

But it was not in the town alone that the earthquake was felt; for, in some of the gorges of the adjacent snow-capped Alexander Mountains, the ground opened in chasms, and belched forth water and mud, whilst from the sides of the ravines descended huge landslips. Falling into the gorges and mingling with the streams, the whole advanced in a semi-liquid mass. The Aksai defile, for instance, was choked with mud to a depth of seventy feet, over a breadth as wide as the Thames at London Bridge. Tents and houses were entombed, in one case with a forester's wife and family, whilst an apiary, with five hundred hives and eight persons belonging thereto, was buried entirely. A Kirghese, caught by a landslip, was carried by it for about two miles, he springing the while from spot to spot to avoid falling between the disrupted masses. A Cossack also was riding in the defile when a landslip fell and caught his horse by the legs, whereupon the rider jumped off and ran up an adjoining declivity, but only just in time to see his horse disappear entirely.

The illustration is from the London Graphic.

## TANGERINE APPLES OF GOLD; OR, WORDS FITLY SPOKEN (Prov. xxv. 11).

Dear children,—In the tenth chapter of Matthew our dear Lord Jesus tells us that in the hour of need he will put into our lips the right words to say; and I want to tell you how truly he did this for me a little while ago.

Many of you know that we have in Tangier a Hospital and medical mission for the poor people of this dark land, who do not know our Jesus, but follow the false prophet, Mahomet, and think that he can save them.

One morning, an old man came to us from a long distance for medicine. Many others were already waiting their turn to see the doctor, so, as I knew it must be some time before he could be treated, I sat down by him, and began to tell him about Sidna Asia (Jesus), and to read the Gospel. But soon he became very much excited. I found he was one of the most bigoted Mohammedans I had ever met.

He said, "Mohammed is my prophet, I want no other; he will admit me into heaven. It is a sin to look even at the cover of the Gospel. I have the Koran."

And so he continued every time I tried to read or speak, stopping me with some long quotation from his book, or shouting out a number of angry sentences.

At last he pulled the hood of his jalab (the long woollen garment worn by all the men in Morocco) over his head, put his fingers in his ears, and refused to listen to a word more.

I felt quite at a loss what to do. He was so angry, it seemed useless to continue, and yet I felt I could not leave him in such utter darkness. I looked up for help, and, quick as thought, the answer came, and God put into my mind the following little story. I waited till I saw he was again listening; then I said—

"I am not going to mention the name of Sidna Asia, nor of His Book, but I want you to let me tell you a tale."

Moors love stories, and he was willing to listen. Many others gathered round, too, who had heard what had passed. I said—

"Once there was a poor man who had a great enemy. This enemy was stronger than he was, and one day he caught him and put him in a 'dungeon' in the ground. The prison was far away under the earth, without windows, and the door opened into a dark tunnel. And there he shut him up in total darkness.

"The poor prisoner was young then, but many years passed, till his hair turned white and he was about sixty years old (the old man I was speaking to seemed about that age, and had a long white beard). Then, in a far-off country, the servants of a King, who was as good as He was great,

heard of this poor man, so long imprisoned, and their hearts were filled with pity. Their King, too, longed to save him, and he asked who would go to try to release the prisoner.

"Many offered, and those who were ready the King sent. They travelled a long way by sea and land; they met many dangers and difficulties; but at length they reached the dungeon. Then they commenced to dig. By day and night ceaselessly they worked until, at length, into the depths of that dark prison there shone some rays of God's own blessed sunshine.

"And the prisoner—was he glad? Did he thank them? Oh! no; he pulled his old rags over his face, and cried—

"It hurts! it hurts! take it away!" I never finished my little story, for the old man's face, which had been slowly softening while I spoke, now broke into a smile; and, turning to others, he said—

"She means me. I am the poor prisoner."

Then, to my joyful surprise (Oh, ye of little faith!), he said to me, "Tell me all you like now about your Sidna Asia, and I will listen."

And so he did for nearly an hour. He seemed deeply interested, and, at his request, he received an Arabic New Testament to read in his far off home.

When Jesus says, "Lo, I am with you always," it is not, you see, dear children, a promise only, but a glorious fact. Will you continue to pray for poor Morocco and the work and workers here? There are thousands of prisoners still in darkness, and but a tiny band whom the King has found ready to go to their release. Who will come and bring to them "the light of the knowledge of the glory of God in the face of Jesus Christ?"

Your friend in Morocco,

JENNIE JAY.

Casablanca, North Africa.

## MEMORIZING AND EXPLAINING HYMNS.

In many Sunday-schools rewards are offered to the scholars for memorizing a list of hymns selected by the pastor or other competent person; and those who have earned such rewards can testify to the pleasure and profit that they have found in after-life, in the ability to sing or repeat from memory these familiar hymns of their childhood. This method, however, is open to the serious objection that the memorizing is in a large measure unintelligent, and the child's subsequent efforts to understand and realize the thoughts of the hymn are hindered rather than helped by the familiarity of the words to his ear. Examples are not wanting, also, of absurd mistakes, on the part of children, as to the meaning of some of our most sacred and apparently simple hymns. A wise and loving parent or teacher, who will take pains to lead the child's mind through the thoughts of each verse, while the words are being impressed upon his memory, can obviate this difficulty. But such parents and teachers are rare.

An excellent way to open up the meaning of a hymn to a Sunday-school is to make it the basis of a Sunday-school concert service.

Another method that has been adopted in some churches, and that is worthy of a wider acceptance, is for the leader of the church prayer-meeting, or of the young people's prayer-meeting, to appoint a hymn to be memorized, repeated, and sung from memory, as one of the exercises of the meeting. The subject of the meeting may be one suggested by the hymn, and the remarks of the leader may be directed to the elucidation and enforcement of the Christian truth which it contains. Such a method, pursued with tact and enthusiasm, is likely to lend interest and helpfulness to the meetings, while at the same time enlarging and directing the devotional thoughts of the people, and furnishing their minds with a more or less valuable collection of the hymns of the church.

It is the custom in at least one church for the pastor to select a "hymn for the month," which becomes, during the month, a specified part of the exercises in the Sunday-school, and in the weekly church prayer-meeting. The hymn is printed for the use of the Sunday-school, and is to be memorized by teachers and scholars alike. —Sunday-school Times.

## WRESTLING IN PRAYER.

There was an old deacon in a city in Michigan who was connected with a church which had no conversion for sixteen years. He came to his death-bed, and felt that he could not die in peace. He sent for the minister, but he had been too long accustomed to the darkness to be easily awakened. Failing with all the male members of the church, he sent for the ladies and pleaded with them to pray for a revival. They prayed and fasted before God. In a little while the whole church was moved. I received a despatch from the minister. On my arrival he took me into a room filled with these ladies praying that the Lord would reveal his power. I felt, as soon as I entered, that God was there. The next night the power came, and in forty-eight hours there was scarcely a young man or young woman who was not converted to God, or anxious to be saved. —D. L. Moody.

## SCHOLARS' NOTES.

(From Westminster Question Book.

LESSON III.—JULY 17, 1892.

THE FIRST CHRISTIAN CHURCH.

Acts 2: 37-47.

COMMIT TO MEMORY vs. 37-39.

GOLDEN TEXT.

"The Lord added to the church daily such as should be saved."—Acts 2: 47.

HOME READINGS.

M. Acts 2: 14-36.—The Witnessing Disciples.  
T. Acts 2: 37-47.—The First Christian Church.  
W. Zech. 12: 6-14.—The Spirit of Grace and Supplication.

Th. Luke 3: 1-14.—Repentance and Baptism.  
F. Acts 19: 1-10.—Baptism and the Holy Ghost.  
S. Rom. 10: 1-17.—Confession, Faith, Salvation.  
S. Eph. 4: 1-32.—One Lord, One Faith, One Baptism.

LESSON PLAN.

I. A Company of Inquirers. vs. 37-40.  
II. A Company of Confessors. vs. 41-43.  
III. A Company of Brethren. vs. 44-47.

TIME.—Sunday, May 28, A.D. 30. The same day as the last lesson, and the days following.

PLACE.—Jerusalem, near the upper room where the disciples met.

OPENING WORDS.

Peter had just shown his hearers that the wonders of Pentecost were the fulfillment of prophecy; that Jesus, the despised Nazarene, whom they had murdered, was their own Messiah; that God had raised him from the dead and exalted him to the heavens. Our lesson to-day tells us the effect of this sermon.

HELPS IN STUDYING.

37. Heard this—Peter's sermon, recorded in verses 14-36. Pricked in their heart—convinced of their sin, and very sorry for it. What shall we do?—How can we be saved? 38. Repent—Catechism Ques. 37. Be baptized—in profession of faith in Jesus. Gift of the Holy Ghost—to enlighten their minds and purify their hearts. 39. The promise—of the Holy Spirit. See Joel 2: 28-32. Your children—the promise was to continue to other and succeeding generations. After—Gentiles as well as Jews. 40. Save yourselves—by receiving Christ as your Saviour. 41. Were baptized—the first Christian baptism in the name of Christ. Neither the supply of water nor the length of time would suffice for the baptism of so many by immersion. Besides, the fact that baptism by water is a symbol of the baptism of the Holy Ghost by pouring out the Spirit, and of the cleansing by blood by sprinkling, makes it highly improbable that immersion was the mode. 42. Breaking of bread—their daily eating together, followed by the Lord's Supper. 43. All things common—so far as their mutual wants required; a voluntary and temporary arrangement, to meet present needs, but not adopted in other churches founded by the apostles. 44. Such as should be saved—Revised Version. Those that were being saved; American Revision Committee, "those that were saved."

QUESTIONS.

INTRODUCTORY.—Who preached to the multitude on the day of Pentecost? How did he explain the wonders they had witnessed? What did he tell them about Jesus? How did he close his sermon? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A COMPANY OF INQUIRERS. vs. 37-40.—What effect did Peter's preaching produce? What inquiry did these hearers make? What was Peter's answer? What is repentance unto life? What did Peter promise them? How did he encourage them? What further exhortation did he give? What must you and I do to be saved?

II. A COMPANY OF CONFESSORS. vs. 41-43.—Who were baptized? What is baptism? To whom is baptism to be administered? How many were added to the church? What four things did these new disciples do? What effect did their steadfastness produce on others? How did the apostles further witness for Christ?

III. A COMPANY OF BROTHERS. vs. 44-47.—How did these disciples show their brotherly love? Their earnest piety? Their Christian fellowship? What is further said of their daily life? What was the effect of all this?

PRACTICAL LESSONS LEARNED.

1. Repentance and faith in Christ are necessary for salvation.  
2. The promise of salvation is to all who will receive it.  
3. True religion makes people careful for the comfort of others.  
4. It produces love for the Bible, the church, and prayer, and gives singleness of heart and joy.  
5. When Christians are earnest and devoted their number will be increased.

## REVIEW QUESTIONS.

1. What was the effect of Peter's preaching? Ans. Many were pricked to their hearts, and said, "What shall we do?"  
2. What was Peter's answer? Ans. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost.  
3. How many were that day added to them? Ans. About three thousand souls.  
4. What did the new disciples do? Ans. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.  
5. How did the Lord bless their faithfulness? Ans. The Lord added to them day by day those that were saved.

LESSON IV.—JULY 24, 1892.

THE LAME MAN HEALED.—Acts 3: 1-16.

COMMIT TO MEMORY v. 6-8.

GOLDEN TEXT.

"And his name, through faith in his name, hath made this man strong."—Acts 3: 16.

HOME READINGS.

M. Acts 3: 1-11.—The Lame Man Healed.  
T. Acts 3: 12-26.—Peter's Sermon.  
W. Matt. 10: 1-22.—Power of Healing.  
Th. Luke 23: 1-24.—The Holy One Denied.  
F. Luke 23: 25-16.—The Prince of Life Slain.  
S. Luke 24: 1-32.—Raised from the Dead.  
S. Mark 10: 46-52.—Faith and Healing.

LESSON PLAN.

I. The Miracle of Healing. vs. 1-8.  
II. The Wonder of the People. vs. 9-11.  
III. The Name of Jesus Christ. vs. 11-16.

TIME.—June, A.D. 30, soon after the day of Pentecost; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judæa; Herod Antipas governor of Galilee and Perca.

PLACE.—Jerusalem. At the temple.

OPENING WORDS.

The closing scenes of our last lesson represent the condition of things in the early church at Jerusalem, at least for days, perhaps for weeks or longer. Our lesson to-day is an account of one of the "many wonders and signs done by the apostles" (Acts 2: 43) in those days. It is recorded because it was the occasion of a sermon by Peter, which was followed by the first attack made upon the infant church.

HELPS IN STUDYING.

2. Lame—from his birth. Called Beautiful—on the east side, composed chiefly of Corinthian brass, plated with gold. The doors were fifty cubits high and thirty broad. 4. Look on us—so Christ says to the helpless sinner; Look unto me, and be ye saved. Isa. 45: 22. 6. Such as I have—something far better than the poor man expected. In the name of—by his authority and power. 7. Took him by the right hand—giving the helping hand as well as speaking the healing word. 8. Praising God—as well he might. Every word shows the completeness of the cure. 9. All the people saw—the witnesses to the miracle were many; it was public and in the temple. 10. They knew—they could not doubt the miracle, as they had seen him daily for years. 11. In the porch—on the eastern side of the temple. 13. Glorified—honored and exalted. His son—Revised Version, "his servant," a prophetic appellation of the Messiah. Isa. 42: 1. Denied—as king and Messiah. See John 19: 15. 15. The Prince of life—the author and giver of life. The blood of the Son of God is on your heads, Matt. 27: 25. You killed him. God raised him up; whereof we are witnesses. 16. His name—his power. Through faith in his name—both of the apostles and of the man. Faith was the means, Peter the instrument, Christ the worker of the miracle.

QUESTIONS.

INTRODUCTORY.—How many were added to the church on the day of Pentecost? What was the character of the new converts? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE MIRACLE OF HEALING. vs. 1-8.—At what hour did Peter and John go to the temple? For what purpose? Whom did they see at the temple gate? How old was this life-long cripple? Acts 4: 22. What did he ask of Peter and John? What did Peter first say to him? What did the man do? What did Peter then say to him? What followed the words of Peter? What did the man do as soon as he was healed? In what respects are all sinners like this lame man? Who alone can heal them? What should they do when healed?

II. THE WONDER OF THE PEOPLE. vs. 9-11.—Who witnessed this miracle? Why were they in the temple at that hour? What did they know about the man? How did the miracle affect them? Why did they wonder?

III. THE NAME OF JESUS CHRIST. vs. 12-16.—What led Peter to address the multitude in Solomon's porch? What did Peter say to them? Whom did he declare Jesus to be? With what crime did he charge the people? How had God glorified Jesus? Who were witnesses of his resurrection? What had healed this man? What is meant by his name? By faith in his name? What is said of his name in Phil. 2: 9-11.

PRACTICAL LESSONS LEARNED.

1. There are many things of more value than silver or gold.  
2. We may do good without being rich.  
3. Great blessings should be acknowledged with thankfulness and joy.  
4. The name of Jesus Christ has healing power for the souls as well as for the body.

REVIEW QUESTIONS.

1. What miracle was wrought by the apostles at the temple gate? Ans. They cured a lame beggar.  
2. What took place after the miracle? Ans. Peter preached Jesus Christ to the wondering people in Solomon's porch?  
3. With what crime did Peter charge them? Ans. "Ye denied the Holy One, and killed the Prince of life."  
4. How had God honored his Son? Ans. "God hath raised him from the dead; whereof we are witnesses."  
5. How had the lame man been cured? Ans. "His name, through faith in his name, hath made this man strong."