

Curiosities of the New Version.

AT the Oxford University's own paper mill, which is situated at Wolvercote, near Oxford, three hundred and seventy-five tons of rag have been consumed in making two hundred and fifty tons of paper for this issue of the Revised Version. It would cover two and a quarter square miles. It would go round the world in a strip of six inches wide, or say, if the pages were laid open one after another, it would go round the world. The sheets piled in reams as they leave the mill would make a column ten times the height of St. Paul's, or folded into books before binding at least one hundred times the height. The copies which are being prepared by the Oxford University Press alone would, if piled flat one upon another, make a column more than fourteen miles high, or three hundred and seventy times the height of the Monument. If piled end on end they would reach seventy-four miles high, 1,943 times the height of the Monument. It is hardly possible to give an idea of the number of goats and sheep whose skins have been required for binding the copies, but it has been calculated that one thousand five hundred and sixty goat skins have been used in binding the copies, which were presented by the American Committee of Revision on the 21st May. A special Act of Congress was passed to admit these copies into the United States free of duty. According to the *Jewish Chronicle*, it was issued on the very day—the eve of the Feast of Pentecost—"on which the first edition was published," as it was then that the revelation took place on Mount Sinai. It is presumably only a coincidence, but it is certainly a very remarkable one.

Four Things Every Soldier Must Do.

- "Watch ye; stand fast in the faith; quit you like men; be strong;" 1 Cor. xvi. 13.
- WATCH.**—Mark xiv. 38; Rev. iii. 2; 1 Pet. iv. 7; Luke xii. 37.
- STAND FAST.**—Gal. v. 1; Phil. i. 27; 1 Cor. xv. 58.
- QUIT YOU LIKE MEN.**—1 John ii. 13; Heb. x. 38; Ps. lx. 12; lv. 22.
- BE STRONG.**—Rom. iv. 20; Dan. xi. 32; John xvi. 33; Eph. vi. 10.

BY shaking the magnetic needle, you may move it from its place; but it returns to the moment it is left to itself. In like manner, believers may fall into sin, but no sooner do they wake to reflection, than they repent, and endeavour to mend their ways, and resume a life of godliness.—*Gotthold.*

Read, Mark, Learn.

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| <p>"YE - whosoever you are - whether religious or irreligious, drunkard, Good Templar, or anything else,</p> <p>MUST a positive necessity for an ungodly sinner has nothing whereby to meet the demands of a holy God,</p> <p>BE not only know it in theory, but as a reality, true of your own very self,</p> <p>BORN - not merely a professor of religion, a member of some church or chapel, a moral respectable person; but born</p> <p>AGAIN" or bear the terrible consequence of your sins, and rejection of the Lord Jesus Christ. John iii. 7.</p> <p>" HE may not be a religious man or even a worldly man; he may belong to no Good Templar Lodge or Temperance Society; he may be a drunkard, swearer, wife beater, and everything bad, but if he will believe in Christ</p> | <p>THAT is enough: all God seeks from the sinner for salvation. Christ has died for sinners; and God declares whosoever</p> <p>BELIEVETH in Him, shall not perish and God means what He says. We have then only to believe</p> <p>ON the Lord Jesus Christ to be saved.</p> <p>THE gift of Life is offered to all, and that life is not found in our doings, our improvements, our reformatations, but in the</p> <p>SON and he who truly believes in Him already has life, and that's the meaning of</p> <p>HATH life. (John iii.) It's a present portion, and oh! what a portion!</p> <p>EVERLASTING LIFE." Who can tell its worth? John iii. 36.</p> |
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Wheel-Barrow Religion.

RICHARD BAXTER said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrows and no laborer plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it be good or worthless. Whatever knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting further, or showing any life of their own.