FOR THE YOUNG CONVERT

STRIKING AND TRUTHFUL IMAGERY OF THE BIBLE PRESCRIPTION.

The Bible Writers Not Expounders—The Gospel Enough to Itself—No Other Book or Guide Is Comparable Neither the Simple and Explicit the Learned.

MILK, as an article of food for the nourishment of the human body, contains in itself all the elements natural for this purpose, and is perfect and sufficient for animal nourishment. It is innocuous, the simplest and most easily digested food that can be taken into the human stomach. It is also as milk, in its natural condition and without being adulterated, ready at any ordinary place or at all times ready for use. It is one of the standard nutrients of bodily life, and as such holds a conspicuous place in the thoughts and practice of men.

These characteristic properties of milk furnish the basis of the following words from the pen of Peter: "As new born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter ii, 2). In the revised version of the New Testament this passage is rendered as follows, "As new born babes, long for the spiritual milk which is without guile, that ye may grow thereby." This is the more accurate, and hence the better rendering of the original Greek. Two adjectives were in the Greek that qualify the term rendered "milk." One of them, properly rendered "spiritual," indicates the relation of the "milk" to the mind or soul as the living principle moved thereof. The other adjective rendered "which is without guile," and in the common English version rendered by the term "sincere," indicates the purity of the "milk" as opposed to any adulteration by the addition of other ingredients.

The exhortation of Peter in this passage then is that, as "new born babes" by instinct desire natural milk and "grow thereby," so the Christians to whom he wrote, some of whom may perhaps have been recent converts to Christ, should also desire in like manner the kind of milk that would nourish and build up their souls and impart health and vigor to their religious life. He meant to recommend to them a good milk diet for the soul. This is clearly the point aimed at by the apostle, and the term "milk" is selected and used as a figure because of its special appropriateness to the purpose he had in view.

Jude calls this gospel "the faith which was once delivered unto the saints" (Jude 3). Paul told the Ephesians that it was "the word of truth" and the gospel of their salvation (Ephesians i, 13). He congratulated the Thessalonians on the fact that they had received this gospel from his lips, "not as the word of man, but, as it is in truth, the word of God" (1 Thessalonians ii, 13). The gospel that Christ preached, and that his apostles preached, the written gospel that gives the history and doctrine of Christ, the prophetic gospel that pointed to him before he became incarnate in the flesh, the gospel that in all ages and in all countries is "the power of God unto salvation to every one that believeth." Yes, this is "the spiritual milk which is without guile," or "the sincere milk of the word," on which Christians are to feed their souls, and by which they are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii, 18).

It has pleased God, by inspiration and providence, to place this gospel in the written form, and thus preserve it for permanent use, and hence the hallowed milk diet for the soul can, by multiplication of copies and by translations, be supplied to all the nations of the earth. What man need for the renovation of the heart, the sanctification of the life, growth in the graces of the spirit, the joys of heaven begun on earth and the glorious of heaven at last, is not a speculation or a philosophy about religion, or a mere pile of human dogmas, or a mass of ponderous formalisms, but rather the pure and simple gospel of Christ just as it appears in the word of God. This word is, after all, its own best expounder, and best tells its own story, and hoppy is that Christian who makes himself so familiar with it that he not only relishes and loves it as the food of his soul, but also makes it the inner law of all his spiritual processes. He knows whom he has believed, and feeds his mind and heart on the milk diet of the pure gospel. That gospel is good enough for him without any philosophy to make it better. What John calls "the doctrine of Christ" answers his purpose, meets his intellectual wants, refreshes his soul and inspires his hope. For this milk diet there is no substitute. It admits of no improvement by the compounds of human philosophy. It has in itself all the necessary ingredients of health and strength.—Independent.

A New Imposition on the Charitable.

A man and woman in Baltimore have been proving a source of annoyance in that city with great success by professing poverty for living together without marriage, and because their children were not "baptized." To render the household presentable for church purposes they needed clothing and other things, which they secured from those who became interested in their motives. It appears they would live in one section of the city long enough to get a good start in the world, nothing more, and having the children "christened" then they would move to another locality and go through the same performance. They were always married under a different name. It is mentioned that they have been married thirteen times, while their children have been "baptized" twenty-nine times.—Current Item.

He who has acquired the art of making the best of everything will make everything best, and will hence relate by to his thoughts and feelings, have the best all the time. He will of course be a contented and happy man, no matter what may be the environments of his earthly condition.

It was Charles Kingsley who wrote these true words, "Nothing is more precious than patience, for it cost more than anything else, and yet it is very little valued, and it returns with seven fold interest to the heart."

Ambition may be desirable or it may be quite worthy. It depends on the objects which men set before themselves. If, like Paul, "we make it our aim" to be accepted of Christ we have an ambition which ennobles life.

NAMES FROM TRADES.

HOW MANY COGNOMENS ORIGINATED IN YEARS GONE BY.

Curious Derivations That Are Interesting, Fascinating and Constructional Which Take Us Back to the Old Days in England.

There were no hereditary surnames in England before the time of the Norman conquest. It is true that surnames are given in Domesday Book, but these were merely used, not official and permanent, and were not transmitted as family names, as early as the Twelfth century it was thought essential for persons of rank to have a surname, and gradually the use extended through all the lower classes. Not, however, until the reign of Edward II, in the Fourteenth century, was the surname to be an act of parliament, thus making the tracing of pedigrees beyond the Thirteenth or Fourteenth century is difficult, if not impossible.

The origin of family names is widely different, and yet upon examination the difference is not so great as appears on the surface. Perhaps the most common source is that of one allied to a Christian name, the surnames of which is at once obvious, showing that when the name was first used as a family name it was Saint John, Thomas or William, or the case might be. We find this same custom among other nations. The Russian terminal ich, the Saxon prefix fitz, the Welsh ap, the Welsh or Irish mac, the Pictish, all signify son, while the Irish o signifies grandson.

The trades furnish many surnames—much taking the lead—although the old English crafts were:

But where some Smith, all be he bright as noon,
But from the smith that forgets at the fire.

TERMINATIONS.

It is not quite true, but the word originally applied to any one who meets, and includes carpenters, masons and others. Smith derived from occupation usually ends in—Pulsey, Palmer, Leather—a maker of bits for bridles and spurs. Salter—one who pickled after the salt. Spiller—a maker of spindles or bobbins. The termination ster usually denotes a woman's occupation. Webster is the feminine of Webber, Brewster of Brewer. Dexter was a woman who worked by the day.

Many English surnames were formed from words compounded of two or more Anglo-Saxon words. The terminations have signification from some or place. Burnham is the place of a burn or brook; Dorkingham is a place suitable for beetles, or a place for making clock in its form the ashes of the hearth. Tun was at first an inclosure, later it was a village or a town; Leighton is a lent town; Hilton, a hill town; Clayton and Newton are obvious; Norton is the north town, as Sutton the south; Milton is the village where the mill is situated; Kempton, the camp town, or soldier's village. If Indiana a Sixth Pender or Sixth a strong field; Ashby, a field favorable for ash trees; Oakly, for oaks; Cowly, a field for cows.

COMPOUND WORDS.

Ey or ie is Danish, and implies a habitation; Dryby is a home of the lord; Byfield is a home in the meadow. Knapp is the top of a hill, while Knowles is derived from knoll. Holme is a meadow surrounded with water; the natural tendency to plurals causes give the familiar Holmes. In a similar way we have Hayes from hayes, a green patch in a valley. Gore is a word used in the old records to describe a narrow slip of ground. Wade is sometimes used where was a ford, and is sometimes the terminal in a compound word, as Helshaw, Grimshaw. Ingle is a small wood or copse. The word is not uncommon in old English poetry.

In moses when the shawes be shaven,
And soote in lynge and long,
Hit is ryght mery in frere forest
To here the fowles songe.

Godfrey is God's peace, Godwin and Goodwin, friend of God. Halliwell is holy well, as Halliday is holy day, and Halloak holy oak. Doggett is probably the same as the Anglo-Saxon dogod, which is derived from a word signifying virtue. The surnamed word means lawyer. Hayward is the keeper of cattle, Dorward a door keeper, Woodward a protector of the forest, Hirward keeper of the mill.

Cross was not derived from a man's disposition. It indicates one who lived near market cross or cross roads. Stone was originally given to some one who resided near a druidical or other remarkable stone. Peter likewise means stone, being derived from Greek.

NAMES FROM THE CHURCH.

Allied to Peter or Peters, which is the usual form of the surname, are Pierce, Parsons and other names whose meaning at once becomes obvious. Hacke is rock, coming from Louis through French. Rock comes from; Herbert, Isaacs array; Harrison, sons of the array; Harvey, an army from war. Woolley comes from the Anglo-Saxon Wulfleis, and literally means a wolf on a high or elevated place. Willard is from old German, will and hard, will having the sense of resolute and hard meaning courageous or strong. Willy, Williams and Willcox are of kindred origin.

The church has furnished a great variety of surnames, Pope, Priestes, Vicar, Bishop, Deane, Deacon, Clark, Priest. With the prefix Mac come MacVicker, Mac Parlane, with Ap, Ireland, Sends to Friendly and Sears. The names of saints have been popular as surnames. St. Clair is sometimes changed to Sinclair. Augustine is contracted to Austin, Benedict to Benet, St. Maurice to Morris Seymour. The crusades spread the way for Palmer, the pilgrim who visited the Holy Land and bore a branch of palm as a token thereof. Pagan, a heathen, was the name given to some persistent Mussulman who embraced the Christian faith during the crusades.—Toronto News.

Spoiling the Rod.

The parent who flies to the rod to correct every trifling fault or misdemeanor will have no influence with her children when they are too old to be governed by rods. A child should never be struck in anger. A box on the ear may rupture the membrane that forms the drum, and cause permanent deafness. A hasty blow may be mistaken that years of repentance cannot undo. Punishment is for discipline, not for revenge. It is to teach the child to avoid evil and to do right. It never should be a vent for the angry passions of the mother. Love, patience and prudence are the instruments she must use to mold her child's character. Punishment is a means to an end, not an end in itself. It is a means to an end, not an end in itself. It is a means to an end, not an end in itself.

"Did you enjoy the play, Ethel?" "No, I didn't cry much."—Judge.

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