



medium through whom it was fully exposed. Did he design to have the temple rebuilt at Jerusalem? Yes; but how? Through human agencies. Behold the "festive" Haggai as he journeyed to Jerusalem in company with his companion Zerubbabel; they were inspired by God to *raise* the people to support Joshua (the high priest) in this work which had been suspended for fourteen years by a counter-edict gained by the Samaritans from Artaxerxes. When the decree of Cyrus was renewed the people were in a lethargic state, preferring their own temporal prosperity to the restoration of God's house, till drouth and mildew wrung penitence from them. Those things that "were written aforetime were written for our learning." Rom. 15: 4. God's will and design to-day is that "we occupy till he comes." Had we better not heed this positive command of God?

Dear brethren and sisters, we are all perhaps more or less prone to forget the promises we have made to each other and to God while under the influence of a good spiritual meeting. How often we hear the remark in bearing testimony, "I know I have not done as much as I should have done, but by the help of God I am determined to do more in the future than I have in the past." This *not* forgotten is as it should be. But forgotten it amounts to nothing. Let us keep our pledges then, and avoid the displeasure of our munificent and bountiful heavenly Father. Far better to say I will not, and after repent and go and do, than to say, I go and do not.

Hear the Savior on this point: "Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise, and he answered and said, I go, sir; and went not." The first of the twain did the will of his father. Matt. 21: 28-31. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6: 1. This is not to be uncoupled but coupled together. Mark the phrase *workers together*. First, then, we must be workers, not idlers. "Occupy till I come." What is its signification? Webster defines it thus: 1; take or hold in possession; to hold or keep for us; to possess. 2; to hold, or fill, the dimensions of; to take up, to possess, to cover or fill; as, the camp occupies five acres of ground. 3. To employ, to use. 4. To employ, to busy. (They occupied themselves about the Sabbath, yielding exceeding praise to the Lord. 2 Macc. 8: 29. 5. To follow, as a business; to be engaged with. See Ezek. 27: 9. As an illustration of what we mean by uncoupled vs. coupled, procure a ticket at a depot, good for a trip to the city, it takes engine, tender, express and baggage car and passenger coaches to compose a train. Away speeds the train, the car that you are in becomes uncoupled from the train. Result, you are left behind, being coupled together a system of co operation is maintained and the desired ultimatum achieved. We are often pained to hear "ticket-of-leave" passengers from the city of destruction to the city of God say, "Well, I'm sure I would like to do something to help the cause, but you know, Bro. Bartlett, that I can't." I am sure I know no such thing. I am sure you could if you try. I have in mind a case that all our brethren and sisters will do well not to forget. A certain sister of our church, who has a husband, not in the truth, also four children; they are very poor; her husband will not give her a cent to send to help the cause. She would like too, so you

see she would if she could, using the phraseology of others. Well, as she could not send a nickel to help the cause of God, what was she to do? God commanded her to be a helper, co-worker; yes, and as she was a comer, co-worker; yes, and as she was a comer, co-worker, she did not uncouple from the gospel train but began to cast about to find a way to help. Where there is a will there is a way. She found one way and at it she went. "She hath done all she could." Mark 14: 8. She procured fourteen subscribers for the MISSIONARY, notwithstanding the opposition of husband and the cares of home and children. Up, arise thee, go thou and do likewise. Luke 10: 37. Remember, loved ones, the harvest is great, the laborers few. God is watching you. He commands each of us to do all we can. Shall we refuse to obey his voice? "Ye are my friends," says Jesus, "if ye do whatsoever I command you." Jno. 15: 14. Are you soliciting for the papers, the ADVOCATE and MISSIONARY? if not, do so. Have you put every dollar into the cause that God requires you to? Need I remind you that it is in Him *we live*, move and have our being? The earth is his and the fullness thereof. You are only God's stewards, and remember that a steward is required to be faithful to God and his cause. At the finale we shall hear the voice of the Judge say, "Come ye blessed, or depart ye cursed. Oh, Come ye blessed, or depart ye cursed. Oh, we beseech you in Christ stead, do not lose the eternal prize by lack of doing. "Blessed are they that do," says Christ. By the grace of God let us work while the day last." "Faith without works is dead." James 2: 17. "Therefore, my brethren, be ye doers of the word, and not hearers only, deceiving your own selves."

May the grace of God and fellowship of his spirit be yours to the end. Amen.

Stanberry, Mo.

### Practical Sanctification.

God has called men to holiness in body and in spirit. "Be ye holy, for I am holy." "This is the will of God, even your sanctification." "Sanctify them through thy truth, Thy word is truth." Such are some of the many scriptures that inculcate this truth.

But Satan takes great interest in everything the Lord is doing; and if he has any particular dirty work he seems very anxious to put the job into the hands of some of those who talk loud and long about entire sanctification.

We think that the celebrated John A. Collins perhaps expressed himself hyperbolically when once he remarked in Conference that he had often known men to discuss "Perfet Love" until they were mad enough to cut each others throats. But the *Baltimore Methodist* says: "We are quite often reminded of this laconic statement, by the quarrels of our two exchanges, both whom profess sanctification."

We ourselves remember hearing two editors and teachers of Christian perfection abuse each other most heartily, one accusing the other of cheating him in business transactions, and the other making no great effort to pour oil on the waters; words being used that we would rather forget than repeat. And it would not be easy to find among decent men one who has written, printed and peddled more slander, misrepresentation and scandal, than some who have professed sanctification and set a standard so high that they probably never lived up to it themselves if any one else

did. It is a comfort to turn from a Pharisee to a Saint; and it may be interesting to read William Secker's description of Sanctified Christians:

1. Sanctified Christians do much good and make but little noise. 2. They bring up the bottom of their life to the top of their light. 3. They prefer the duty they owe to God the danger they fear from man. 4. They seek the public good of others above the private good of themselves. 5. They have the most beautiful conversations among the blackest persons. 6. They choose the worst sorrow rather than commit the least sin. 7. They become as fathers to all in charity and as servants to all in humility. 8. They mourn most before God for their lusts which appear least before man. 9. They keep their hearts lowest when God raises their estates highest. 10. They seek to be better inwardly in the substance than outwardly in appearance. 11. They are grieved more at the distress of the church than affected at the great-est evil. 12. They render the greatest happiness. 13. They take those reproofs best that they need most. 14. They take up duty in point of performance, and lay it down in point of independence. 15. They take up their contentment in God's appointment. 16. They are more in love in the employment of holiness than with the employment of happiness. 17. They are more employed in searching their own hearts than censuring other men's states. 18. They set out for God at the beginning, and hold out for Him to the end. 19. They take all the shame of their sins to themselves and give all the glory of their services to Christ. 20. They value a heavenly reversion above an earthly possession.—*The Christian*.

### The Word.

THE word of God is the seed which the preacher is to sow. Just as the seed has a life in it which man cannot impart to any thing which he makes, so the word of God has power in it which does not belong to any words of man. As all the world could not make a grain of wheat, and so all the literature of the world does not add a line to revelation. God has implanted a divine life in the revealed truths, facts contained in his word which manifests itself under the gracious influence of the Holy Spirit. "What is the chaff to the wheat? saith the Lord." It has great power; it is compared to the fire, which is such a consumer and refiner. Just as the fire consumes, obliterates all natural senses, impurities, so does the word of God cleanse our polluted souls. As the fire refines what it does not consume, so the word of God operates upon our faculties when submitted to its gracious influence. It is like the hammer which breaketh the rock in pieces. Many who seem lost to all influence, unimpressible by anything else, break down under the power of God's word. It is sharper than any two-edged sword; it makes divisions which man cannot make. It dissects man, unjoins him, and takes the marrow out of his bones. It reveals things which are not only hidden from the world, but the man himself. It goes to the center of his being and lays all bare.

The power of God's word is wonderful in its manifestation upon a church or congregation. The people may be like the bones in Ezekiel's vision, very many and very dry; but when faithful preaching comes upon them

they hear the  
preach as we  
word," then  
and the bones  
bone. As the  
the bones rise  
are often tro  
they take  
word. God  
ened by it;  
smoking fl  
are not of  
own place.  
about God's  
those who  
ceived. P  
ian Adveo

To have  
as to have  
best begun  
is a habit  
in a child  
an adult.  
dren to s  
ensure th  
end; and  
of that?  
it is sold  
money h  
ter who  
generally  
one read  
any one

The n  
ving an  
easy an  
behind  
erty; b  
ing; an  
ure by  
ings an  
who tru  
ity, wh  
spises,  
bills,  
they in

Mo  
with r  
our ov  
a por  
see fi  
who  
the w  
but t  
take  
but r  
equi  
Na  
ly al  
time  
for h  
is no  
God  
wiss  
diff  
tha  
and  
bel  
lon  
in  
we  
Go  
sin  
thi  
tin

they hear the word of the Lord. If we preach as we have been commanded, "the word," there will be a noise and a shaking, and the bones will come together, bone to his bone. As Ezekiel could have never placed the bones right with his own hands, so we are often troubled where to place men, but they take their right position under the word. God's children are fed and strengthened by it; bruised reeds become strong, the smoking flax bursts into flame; those who are not of us cannot stand it, and go to their own place. Clouds which have hung so long about God's children are dispelled, while those who had deceived themselves are undeceived. Preach the word!—*St. Louis Christian Advocate.*

### The Habit of Saving.

To have few wants is as sure a road to wealth as to have much money. Saving is a practice best begun early, and that on two accounts. It is a habit, and like all habits, easily planted in a child, but taking root with difficulty in an adult. It is no kindness to teach children to spend much money, unless you can ensure them money to spend to their lives' end; and who in these days can feel certain of that? Besides, though it seems a paradox, it is seldom found that those who have saved money have had less to spend. The daughter who has money in the savings-bank is generally the one best dressed, and always the one readiest to part with money in response to any unexpected call.

The man who sneers at others for being saving and precise, and whose money "comes easy and goes easy," is usually in debt, and behindhand; gives way other people's property; borrows with no good prospect of paying; and makes up for his lavish expenditure by cheating honest men out of their earnings and savings, and plundering every one who trusts him;—getting credit for generosity, while the people whose frugality he despises, have the privilege of footing up his bills, and suffering for the lack of that which they intrusted to his care.—*Sel.*

### God's Claim Upon Time.

Most of us take a false view of the time with respect to God. We think of time as our own, and assume the right to allot such a portion of it to God and his service as we see fit. Some outwardly very pious people who really allow God but one-seventh of the week. Others aim to give more than this, but the more they give, the more credit they take to themselves, so that really they are but making God buy the extra time with an equivalent measure in their favor.

Now the truth is that God owns absolutely all the time that exists; for he made both time and us, and what he has never alienated for himself must still be his. The question is not "How much time ought I to give to God's service?" but, "How can I most wisely apportion all his time to the different services he requires of me?" So that it does not reduce to a matter of secular and religious time sharing, the religious time belonging to God, and the secular time belonging to man. We serve God just as truly in our studies, in our tasks, in our recreation, as we do in our church work—if only we put God's spirit into all we do. Tennyson sings, "Our wills are ours to make them thine." The same is true of what we call our time—it is ours to make it God's.—*Selected.*

### Waiting.

BY D. W. LAMB.

THE Lord's people are represented in the Scriptures as waiting. For what are they waiting? "And to wait for his Son from heaven, whom he raised from the dead, even come." 1 Thess. 1:10. How long must they wait? Let Job tell us. "If a man die shall he live again? All the days of my appointed time will I wait till my change come." Job 14:14. Where will he wait? "O that thou wouldst hide me in the grave, that thou wouldst keep me in secret, until thy wrath be past, and remember me!" Verse 13. Will he be in the grave while waiting or in heaven? "If I wait, the grave is my house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister." 17:13. "And where is now my hope? As for my hope who shall see it?" Verse 15. But is there no hope? Hear Job again. "Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Ch. 19:23-27. Will the Redeemer save the body from the grave when he stands upon the earth in the latter day? "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18. That is what God's people are waiting for, hoping for, and have been in all ages. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22-23. Where is the promise of this redemption? "And this is the Father's will which has sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:39, 40. Where will they be raised from? will it be from the grave? Yes. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28, 29.

Then they that are waiting in the grave will come forth. But with what likeness shall they come? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we

shall see him as he is." 1 John 3:2. Has he a material body? Yes. "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have." Luke 24:39. Was this a spiritual body? Yes, because he had the power to make himself visible or to disappear, as he would see proper. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." John 3:8. Spiritual bodies have powers and faculties which mortals have not. Was Christ born of the Spirit? Yes. "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." Col. 1:15. Being born of the Spirit from the dead, he has a spiritual body and yet material as already shown, and he says to John, in Rev. 1:18, "I am he that liveth and was dead, and, behold, I am alive forever more, amen; and have the keys of hell and of death." Howbeit that is not first which is spiritual, but that which is natural, afterward that which is spiritual." 1 Cor. 15:46. "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." Verse 44. This is what God's people are waiting for. "Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:3.

"They are waiting in the ocean,  
In the mighty deep;  
Waiting for the trumpet's sounding,  
Loudly calling them from sleep.  
Rachel's children too are waiting,  
In the foe's domain;  
But with all the sleeping captives,  
Soon will they come back again."

*Denver, Mo.*

OUR need of God's help for the meeting of the petty vexations and minor trials of everyday life, is as real as it is for the supremest struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much, or what is little, for God to do? God is as ready to aid us in one time of need as another. We can depend upon him alike when to us our requirements seem great or seem small. He who will help us in our dying, will help us also in our daily living.—*S. S. Times.*

IN Christ every one finds an object worthy of his powers, in His life a standard no one has ever reached, in his purity an excellence to which no one has ever attained. All who make a study of Christ's life and teachings stand in wonder and awe before the gigantic figure revealed. Renan finishes his "Life of Jesus" with these words: "Jesus will never be surpassed; His sonship will be revered without ceasing; His story will draw tears from beautiful eyes without end; His sufferings will touch the finest natures; all the ages will proclaim that among the sons of men there has not arisen a greater than Jesus."—*Christian Enquirer.*

THE Little thing which you may do for those about you will fall back upon your heart as the summer dews fall back upon your vineyards. What if it is nothing but a kind word to a school-boy crying in the street; it dries his tears, and the grieved heart grows light and glad again.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, EDITOR.

Stanberry, Mo., December 23, 1890.

"Be not Weary in Well Doing."

MANY are the perplexities of life; many are the sad scenes and occurrences through which we have to pass. Paul realized this, and hence the language of the text. He had a wonderful experience and could say, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by the wilderness, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Paul realized that it was not all sunshine in standing up for the Master; he knew and experienced that there was a suffering part to Christianity, but amid it all he could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not destroyed." Thus that great apostle went through it all; sometimes walking in the beautiful sunlight of the Christian life without anything to distress, then again he would plunge into the dark clouds of fearful persecution, severe trials and temptations of life which he was called on to pass through.

But he went through it all; he obeyed the language of the text, "Be not weary in well doing;" and near the close of his life he could say, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 17, 18.

The prophets, apostles, saints and Christians in every age have had a similar experience. Our age is no exception, and we as a people have great need to take heed as there are things that are well calculated to make one weary. This is clearly verified by our past history as a people. In looking over the past we look in vain for many who were once active workers in the vineyard. Where are they? What are they doing? Have they buried the one, two, three or five talents as the case may be?

The faith, zeal and spirit of work in the disciples almost died out when Christ was crucified, but afterward were "begotten again unto a lively hope," and went forward in the work of the Lord with renewed courage. Elijah, Jonah, David, Ezekiel, Jeremiah, and others of the old prophets, had great trials of their faith but they came out all right.

The times in which we are living are momentous; they are perilous. Many are departing from the faith; while others are saying by their actions that the "Lord delayeth his coming." "Be patient, brethren, unto the coming of the Lord." "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." How forcibly this scripture applies

right down here near the closing up scenes of this world's history. Truly we have need of patience in these times when the cause moves so slowly, caused by such little effort being put forth by those who profess so much.

The language at the head of this article furnishes thought for ministers to formulate instructive sermons which if lived out by the minister and those who hear, much good may be derived therefrom.

Brethren, a little more zeal would be highly commendable; then our life would compare better with the high profession, high calling in which we are engaged, our influence for good would be greater, and in the time of our departure, or at the coming of Christ, we can say with Paul that we have fought a good fight and have kept the faith.

Obedience Better than Sacrifice.

"To obey is better than sacrifice" is the language of Samuel in rebuking Saul for not utterly destroying Amalek, as he was commanded to do. He had spared Agag the King, and the best of the sheep, and the oxen, and all that was good, on the pretense that they were to be offered in sacrifice. But Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

The spirit of Saul has ever dominated mankind in general. It appears in manifold forms. Among pagan nations, where vice most offensive to the moral taste prevails, it is seen in mutilation of the body. It is true that in the early ages that certain sacrifices were required by the Lord. Many were symbolic of the great sacrifice which was made for the sins of the world. In no other way, we may reasonably suppose, could the real significance of the atonement be taught or understood.

Providential dealings with man are adapted to his character as exhibited in different ages. At some periods, and with some peoples, it is only the palpable, which is seen or handled, that governs the mind. With others it is the invisible or the spiritual. At one period the Psalmist declares, "For thou desirest not sacrifice: else I would give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit." At a later period Paul the apostle declares, "Though I give my body to be burned and have not charity, it profiteth me nothing. Outward sacrifice, therefore, however great, is of no avail unless there be inward obedience, not alone the obedience that is manifest to others, or outward observance, but that which is in harmony in the word of God, as conveyed by the still small voice within.

Sacrifice instead of obedience is yet an evil largely prevalent among religious people. Ceremonials are substituted for humble obedience in divine worship. One result is, sectarianism—the form of goodness without the power thereof. Ceremonials are indeed necessary as instruments, but they have no inherent moral value. "To what purpose is the multitude of your sacrifices unto me, saith the Lord. . . . Bring no vain oblations; insense is an abomination to us; . . . your new moons and appointed feasts my soul hateth."

It is a duty, therefore, of the present day to assign to ceremonials their proper place, which is altogether subordinate to the spirit of devotion and child-like obedience, which should ever be the controlling influence in the service of the Lord.—Christian Secretary.

Reverend.

SOME object to this title, as applied to ministers. The objection may be right; yet the grounds on which it is sometimes made may be fallacious.

It is sometimes supposed that this title is only applied to God. A careful reading would show that it is the name of God to which it is applied in the passage referred to; which it is applied in his name." The "Holy and reverend" is his name." The Jews carried this to the extreme of never reading the name Jehovah, but instead they pronounced the word meaning Lord; and our English version prints that word in place of the personal name of God.

The third commandment: "Thou shalt not take the name of the Lord thy God in vain;" and the Lord's prayer: "Hallowed be thy name," enforce this principle; but should not be restricted to the letter of the word Jehovah. The name of God is, in a sense, "anything whereby God maketh himself known." His word, for instance: "Thou hast magnified thy word above all thy name." And his ordinances: it is very wrong to speak of baptism, or the Lord's supper, reverently.

Also God's ministers, who are ambassadors, should be revered as such. All will agree with this; yet in so doing we have come around quite near to use the title, "Rev."

It is true the word "reverend" occurs in the English Bible only in Psalm 111: 9, where it is applied to the name of the Lord; but it is also true that the Hebrew word which is there represented by this English word, occurs something like three hundred times in the Old Testament. The fact, when known, does away with the impression that it is a word peculiar to the divine Creator.

"Ye shall keep my sabbaths, and reverence my sanctuary. Lev. 19: 30, 26: 2. Here the word is identical with Psa. 111: 9, only it is the active instead of the passive form of the verb. The form translated "reverend" is rendered, "to be had in reverence," in Psalm 89: 7. God's sanctuary, God's house is to be revered; and it should not be made a place of merchandise, nor the scene of mere jollification. "Reverence my sanctuary."

The word is more frequently rendered "fear," or "be afraid." "I was afraid because I was naked," said Adam. Gen. 3: 10. Lot feared to dwell in Zoar. Samuel feared to show Eli the vision. Saul was afraid of David; and David was afraid of Achish. We read of one "that feareth an oath;" and of "the sword which ye feared," and so on; where the original word is the same as that translated reverend in Psalm 111: 9. So the word is not restricted to God, although he ought to be the great object of reverence.

But his Word, his house, his ordinances, all upon which he put his name, should be treated with becoming respect.

I think John Wesley was very severe upon the undue familiarity of the word: "dear Lord." Such language shows the opposite of reverence and awe; and, although the speaker may not mean it the hearer will often feel that it puts God and man too much on a level.—Our Hope.

Science and Miracles.

THE time is past when any rational objection can be made on the part of science to the so-called miracles of the Bible. Christianity finds itself, its founder himself be-

ing witness, on as history and which these in modern tin criticism is de Christian ten the doubts th old records in highest inter and philolog fit, natural s to lend its a

Another e depends on akin to the promised S over cultu- ionalism and among me- tending th- signal and of all this, and comin- powers of time; and pass in t- be in the rememb- lest that William

ALTHO to make perfect overlook given edition known Bibles Leisur

"Th and th they made Print

"So for at that in 15

"I no p 1568

phy

sha 5:

"T th ed pu

t i

I

one witness, on the early chapters of Genesis, as history and prophecy, and the treatment which these inspired records have met with in modern times at the hands of destructive criticism is doing its worst in aid of the anti-Christian tendencies of our time. To remove the doubts that have been cast upon these old records is therefore a clear gain to the highest interests of humanity, and if theology and philology are unable to secure this benefit, natural science may well step forward to lend its aid.

Another connection with present interests depends on the fact that, while superstitions akin to that which defiled the mother of the promised Seed and introduced the world wide cults of Astarte and Aphrodite still reign over great masses of men, absolute materialism and desperate struggle for existence among men and nations are growing and extending themselves as never before since the ante-diluvian times, and are provoking like a signal and direful vengeance. In the midst of all this, Christians look forward to the second coming of Jesus Christ to destroy the powers of evil and to inaugurate a better time; and it was he who said, "As it came to pass in the days Noah, and even so it shall be in the days of the Son of man." Let us remember the old story of the flood of Noah, lest that day come on us unawares.—*Sir J. William Dawson*

Curious Bibles.

ALTHOUGH the greatest care has been taken to make the various editions of the Bible perfect translations, still errors have been overlooked from time to time, and have given rise to various names by which the edition containing the error has become known. The following list of these curious Bibles is extracted from an article in *The Leisure Hour*, by W. Wright, D. D.

THE BREECHES BIBLE.

"Then the eips of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together and made themselves Breeches." Genesis 3:7. Printed in 1560.

THE BUG BIBLE.

"So that thou shalt not nede to be afraid for any Bugges by nighte, nor for the arrow that flyeth by day." Ps. 91:5. Printed in 1561.

THE TREACLE BIBLE.

"Is there not treacle at Gilead? Is there no physician there?" Jer. 8:22. Printed in 1568.

THE ROSIN BIBLE.

"Is there no rosin in Gilead? Is there no physician there?" Jer. 8:22. Printed in 1609.

THE PLACE-MAKER'S BIBLE.

"Blessed are the placemakers; for they shall be called the children of God." Matt. 5:9. Printed in 1561-62.

THE VINEGAR BIBLE.

"The Parable of the Vinegar," instead of "The Parable of the Vineyard," appears in the chapter heading to Luke 20, in an Oxford edition of the authorized version which was published in 1717.

THE WICKED BIBLE.

This extraordinary name has been given to an edition of the authorized Bible, printed in London by Robert Barker and Martin Lucas in 1633. The negative was left out of the seventh commandment, and William Kibbarne, writing in 1659, says that owing to the zeal of Dr. Usher the printer was fined £2,000 or £3,000.

THE EARS TO EAR BIBLE.

"Who hath ears to ear let him hear." Matt. 13:43. Printed in 1810.

THE STANDING-FISHES BIBLE.

"And it shall come to pass that the fishes will stand upon," etc. Ezek. 47:10. Printed in 1806.

THE DISCHARGE BIBLE.

"I discharge the before God." 1 Tim. 5:21. Printed in 1806.

THE WIFE-HATER BIBLE.

"If any man come to me and hate not his father, . . . yea, and his own wife also," etc. Luke 14:26. Printed in 1810.

REBEKAH'S-CAMELS BIBLE.

"And Rebekah arose, and her camels." Gen. 24:61. Printed in 1823.

TO-REMAIN BIBLE.

"Persecuted him that was born after the Spirit to remain, even so it is now." Gal. 4:29.

This typographical error, which was perpetuated in the first Svo Bible printed for the Bible Society, takes its chief importance from the curious circumstances under which it arose. A 12mo Bible was being printed at Cambridge in 1805, and the proof reader being in doubt as to whether or not he should remove a comma; applied to his superior and the reply penciled on the margin, "to remain," was transferred to the body of the text and repeated in the Bible Society's Svo edition of 1805-6, and also in another 12mo, edition of 1819.—*Sabbath Recorder*.

From the Field.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

URBANA, IA.—After our return from Marion, as reported in my last, we spent one day in Vinton at the home of Dr. C. E. Singleton at whose hands we are taking medical treatment with benefit to our health. The 10th, 11th and 12th filled our appointment to preach at the Pettit school-house two miles from Vinton. In three discourses we presented the law and Sabbath. The interest in our meetings at this place has increased ever since we preached two sermons there last spring, and at these our last meetings the attendance was good. Two took a stand to serve the Lord, and others seemed almost persuaded to do so, and we hope will ere long. On Sabbath day we held meeting and in addition to Sabbath-keepers a goodly number of others were present to listen to the word spoken. After preaching we repaired to the water and baptized two willing souls into the name of Jesus. I cannot refrain from mentioning in this connection the kindness shown on this occasion by Mr. Bliss, who, when he learned of the baptism, tendered us the use of a beautiful site for this purpose on his place, also the use of his house near by wherein to change our raiment after coming out of the water; and in addition to this, he cleared the water of ice that was quite thick, and in otherways contributed to our comfort and convenience, for which we feel grateful to him and his family, and our prayer is that they may come out and enjoy the full benefit and blessings of obedience to the truth.

In connection with this meeting nine covenanted together to keep the commandments of God and faith of Jesus. Immediately after God and faith of Jesus. Immediately after administering the ordinance of baptism, we conducted the funeral services of a child of Mr. and Mrs. Pettit. Some were anxious for

us to continue our meetings, but this we could not do as we had appointed to commence a meeting the next day at the Pleasant Prairie school-house, twelve miles distant from Vinton. We stopped with Bro. and Sr. Dine, whose daughters we had baptized, and ate dinner, and after resting awhile and singing a parting hymn, we in company with Sister McGuire and family proceeded to their home. Sister McGuire and family are earnest workers in the cause of God. After a good night's rest, which we needed, they took us to our place of meeting where we found a good audience assembled to hear the word of truth. Preached again in the evening to a large congregation who listened attentively to a discourse upon the resurrection. We expect to continue this meeting hoping that some seed may be sown that will bring forth fruit unto eternal life. Duty seems to demand that we remain in Iowa, and away from home longer than we expected when we left Kansas and came here, but we are in the hands of the Lord to work in his cause and for the glory of his name. Communications addressed to us at Vinton, Iowa, will reach us.

J. H. NICHOLS.

Items of Interest.

—There are about 700,000 Protestants in France out of a population of 32,000,000.

—India has now about 700,000 native Christians in a population of 250,000,000.

—A tunnel between Ireland and Scotland is discussed, to be thirty miles long, and to cost 40,000,000.

—Two hundred Jewish students of Odessa have renounced their faith and become Christians.

—The Portuguese hauled down the British flag in a South African town without authority from the home government.

—The Farmer Alliance at Ocala, Fla., passed resolutions in favor of the World's Fair being closed on Sundays.

—Professor Koch has taken precaution to prevent the use of his lymph by physicians who charge extortionate prices.

—Emperor William in a recent speech on school reform, said that the Germans are too much educated. He declared that he will license no more high schools until more German and less Latin is taught.

—The Buffalo railway company has been incorporated to operate a street railway in the city of Buffalo. The capital stock is \$6,000,000. The line will be about 116 miles long.

—The cold was so intense at Quebec, the 9th inst, that an ice bridge formed across the St. Lawrence River. This is the earliest time for ice to form on the river within the memory of the oldest river man.

—August Belmont's will has been filed a New York. The estate is divided among the members of the family and no bequests are made to charitable institutions. A relative estimates Mr. Belmont's estate at six to ten millions.

—Kossuth, who is living at Superga, in Italy, is afflicted with a slowly progressing cataract, but he himself believes that death will arrive sooner than blindness. He lives in retirement. He declines to see visitors, saying that having retired from the world, the world ought to forget him. But he still writes, working regularly till near midnight. He walks on the hills at morning and dines alone at noon.

## Christmas Hymn.

BY ALBERT SMITH.

AWAKE ye sleepers, for the morn  
Begins to dawn when Christ was born ;  
Hear this ye deaf, and sing ye dumb,  
The Savior of the world has come.

Hark, angel's voices sweetly sing,  
Announcing Israel's coming King;  
Reveal the promise in his birth,  
Good will to men, and peace on earth.

"King of the Jews," and born to reign,  
He comes with all his mighty train,  
To take the Kingdom for his own,  
And judge the world from David's throne.

He only waits the birth of those  
His mystic body who compose ;  
Begotten by the Spirit word,  
They arise to join the Anointed Lord.

There comes to birth a troop indeed,  
The many members of one Seed ;  
And pangs proclaim the birth is near  
When Christ complete shall reappear.

He came and preached glad tidings then  
To poor, oppressed, and captive men ;  
He comes again, with power and will,  
Not to proclaim, but to fulfill.

He comes to slay Goliath Greed ;  
With good things hungry soul to feed ;  
To hurl the oppressor from his throne,  
And hush Creation's weary moan.

Rejoice, oh earth, thy God has willed  
The promise soon to be fulfilled ;  
The night of sorrow flies away,  
While dawns the bright Millennial day.  
*Leicester, England*

## Chesterfield on Wit.

"If God gives you wit," wrote Chesterfield, "which I am not sure that I wish you, unless he gives you at the same time at least an equal portion of judgment to keep it in good order, and do not brandish it to the terror of the whole company. If you have real wit, it will flow spontaneously, and you need not aim at it, all people hear it, and few love it unless in themselves.

"A man must have a great share of wit himself to endure a great share of it in another. When wit exerts itself in satire it is a most malignant distemper ; wit, it is true, may be shown in satire, but satire does not constitute wit, as most fools imagine it does. A man of real wit will find a thousand better occasions of showing it. Abstain, therefore, most carefully from satire. The more wit you have the more good nature and politeness you must show to induce people to pardon your superiority, for that is no easy matter." Equally happy is the philosopher's description of the "*je ne scay quoy*." "It is a most estimable quality," he says, "and adorns every other. It is, in my opinion, a compound of all the agreeable qualities of mind and body, in which no one of them predominates in such a manner as to give exclusion to any other. It is not mere wit, mere beauty, mere learning, nor indeed mere any one thing that produces it, though they all contribute something towards it. It is owing to this *je ne scay quoy* that one takes a liking some one particular person at first rather than to another. One feels one's self prepossessed in favor of that person without being acquainted enough with him to judge of his intrinsic merits or talents, and one feels one's self inclined to suppose him to have good sense, good nature, and good humor. It is, in short, an extract of all the graces." *Sol.*

## Singing for Health.

THE time will soon come when singing will be regarded as one of the great helps to

physicians in lung diseases in their incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of attention. In Italy, some years ago, statistics were taken which proved that the vocalists were especially long-lived and healthy, artists were especially long-lived and healthy, while of the under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them.

Those who have a tendency towards consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing, that you may remain so," and to the weakly, "Sing that you may become strong."

—*Sol.*

## Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—*Mal. 3. 16.*

## From Sister Elizabeth Williams

BRO. LONG, and Readers of the *ADVOCATE*: I am now at Bro. Lamb's in Denver, close to my former home, where in time past with my husband, of blessed memory, and surrounded with my family, we met with brethren in the, now, old church-house, and heard lessons of instruction from the lips of brethren A. C. Long and A. F. Dugger, and many others whom God raised up to "enquire after the old paths," and bless God that we were ever willing, by His grace, to walk in his precepts, and love the Sabbath of the Lord, which was, and is now, so unpopular with the people, but which we esteem very highly, and for which we receive the blessing of God. "For blessed are they they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city." A faithful few are left here that still hold on to the truth, while many are gone to other places, and our children scattered, we are left lonely, but the thought of other days will ever cheer us, and with Job we will wait patiently till our change comes. It seems sometimes that we are nearly forgotten in our loneliness, since my beloved husband has been laid away to rest, and the church that was once as one family is now scattered. But I must close, hoping through Christ's merits, to enjoy the rest promised those that endure with patience whatever our Father thinks best. I wish the Church of God would remember me. As ever your dear sister.

*Denver, Mo.*

## From Bro. C. H. Munro.

DEAR Brethren and Sisters of the Household of Faith: As this is the Lord's day, I thought I would write a few lines to the pa-

per, as I love to read the letters in the Letter Department. I was thinking that if we love to read the experiences of others we should give the more diligent heed in writing ourselves, for God's word says that "they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him." Then how important it is to every child of God that they speak often one to another, for the prophet says that when we speak that the Lord remembers us. Then we should watch that our conversation is of the Lord and of his coming. The apostle James says, "Count it all joy when you fall into divers temptations." This sounds like rather strange language that we should rejoice when we are tempted, but he does not stop there, but says, "Knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 2-4. So we see that by our afflictions and temptations, that our faith will be strengthened and we will learn to lean on our God for our strength and support. Yes, brethren, it will make us entire wanting nothing if we will only receive it in the right way, and say, Thy will, O God, be done, not mine; then we will receive the blessing of a peaceful mind. Let us pray more earnestly for the salvation of sinners and the upbuilding of his cause, and as we pray let us work for the same. I ask an interest in the prayers of all of God's people that I may ever be found at my post of duty.

Yours in the hope of eternal life when Christ comes.

*Jasper, Ark.*

## From Bro. R. V. Lyon.

DEAR Brethren of the *ADVOCATE*: I am reminded that sixty-five years ago to-day I was immersed and joined the Baptist church in Southbridge, Mass. About fifty-five years ago I commenced my public labors as a preacher of what I understood to be the gospel. Fifty years ago last June I was ordained pastor of the Baptist Church in Hampton, Conn. During my pastorate of this church, and the three years I was pastor of the First Baptist Church in Ashford, Conn., I did much evangelical labor.

December 1, 1845, having laid human creeds and the so-called churches on the altar, I said, Lord, here am I, use me as it will be for thy glory and the good of thine own children or the human family. The door was opened and it has never been closed. I have preached the gospel in twelve of the States; also in Canada. I have immersed during my ministry between eight and nine hundred. Others have been immersed by other hands, that have been brought to a knowledge of the truth under my labors. Churches in the East, West and Canada have been raised up under my labors. Others are reaping the benefits of my labors and I rejoice. Have paid out between twenty-six and twenty-seven hundred dollars for publishing my own works, as near as I can calculate. Have been a writer for fourteen or fifteen different religious papers. All this labor has been free. My works have gone to China, England, Scotland, Isle of Man, South India, Canada and the United States. Have held a number of oral discussions, and reviewed no less than ten different writers on different doctrinal subjects, some of them from four to eight articles, quite lengthy. But I am now

Have been confined to my home for six months, and a part of this time to my home. This is all right but hard to endure and a number of times my sufferings have been severe. But they have done me good, for when my thoughts have not been scattered by severe sufferings, I have been enabled to test my faith by the oracles of truth as well as my character, and I find my views of the plan of human redemption to be correct as far as I have gone, and upon them I feel perfectly safe in venturing my salvation. In reviewing the past, I find some things to mourn over, and much to give me joy. I have neither spared time, strength and money when it was needed to spread the truth. But here I am in my 82d year, only a sinner saved prospectively by the life of Jesus my elder Brother. Therefore, I exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

My life or pilgrimage has been mingled with joy and grief. And though I am standing as it were with one foot in the grave, yet I am joyful in view of the bright and glorious prospect which is just ahead. Glory to God! Not far distant I can view the hills of Zion clothed in immortal beauty. The sacramental host of God's elect, seated among the flowers of Eden; the city, whose street is of pure gold; the river of the water of life, clear as crystal; and in the midst of it, and on either side of the river, is the tree of life, which bear twelve manner of fruits and yields the same every month. Alleluiah! for the Lord God and the Lamb are the light of the city.

Dear brethren, my longing heart is there! My wings are already plumed for glory! Gladly would I change this mortal state of existence for an immortal one, and with all the redeemed step onto Zion's heights.

But I must wait till my Redeemer shall come, traveling in the greatness of his strength! O Lord, give me patience to wait, courage to endure hardness, as a good soldier of the Prince of Peace, and strength to labor in his vineyard till he come, and then with all the redeemed I shall ultimately be gathered into the kingdom of God never more to part. What! Never more to part? No, no. Glory to God! Yours on the march for glory. Amen.

55 Ash Street, Niagara Falls, N. Y.

From Sister Mary A. Adams.

DEAR Brethren of the Household of God, Greeting: I have been deeply interested in our good paper, the *ADVOCATE*, of late, though I have not written anything. I have been real busy, but I would have tried to write a few lines, but my eyes bother me most of the time and I dare not use them too much, for I must keep up my daily Bible reading which is such a help, comfort, encouragement and consolation from day to day. How can we get discouraged if we daily search the Bible for wisdom as eagerly as the miner for his gold or hidden gems? Oh, my brethren, what a fountain of life that dear good Book is, and I love its pages more and more.

I have been greatly benefited and encouraged by the cheering testimony of the brethren and sisters, and the many good articles in the paper. I will answer one of Sister Shultz's questions in *ADVOCATE* No. 27. Peter says Noah was "a preacher of righteousness." 2 Peter 2: 5.

Dear brethren, we have espoused a good cause, and let us be faithful, ever ready to earnestly contend for the faith which was

once delivered unto the saints," striving for the reward eternal life. I have sent my parwrite me they are well pleased with them—"just splendid." Mrs. C. says of them, "They furnish subject for thought, and are a great comfort to me in my sleepless nights." Dear brethren, let us do the best we can. Perhaps the sending of a paper with God's blessing may lead a soul to God. If we have but one talent God requires his "own with usury." I feel to thank Sr. Sherrill for her interesting article. Her access to history is a privilege few of us can have to enjoy. Let us still press on. Soon our blessed Jesus will come and sin no longer triumph, and then there will be no more tears, no more sickness or death. Happy time, and may God in his mercy grant us each an abundant entrance into his everlasting kingdom, is the prayer of your humble sister.

Bald Knob, Ark.

From Sister Mary McGuire.

DEAR Editor: I will try and furnish a few lines for our blessed paper this evening.

I sometimes wonder if we appreciate the paper and its editor as much as we ought. Do we fully realize what a blessing it is to have the *ADVOCATE* come to us every week filled with such abundance of encouragement and spiritual food?

Encouragement in the way of the cheering letters from the dear brethren and sisters scattered abroad. For what can be more encouraging to the lonely, isolated child of God, who is battling with and striving to overcome the various trials and temptations of this world, than to hear the testimony of dear ones of like faith who are similarly situated and experiencing similar conflicts; to hear that others are overcoming all these afflictions and rejoicing in the blessed hope of being freed from all such cares and troubles and receive instead an eternal life of peace and happiness when Jesus comes to gather his faithful children home.

Is not all this well calculated to inspire us with new courage to press on in the face of towering difficulties and with all the faithful ones gain the eternal haven of rest?

Yes, indeed and such is the encouragement given and received through the columns of our *ADVOCATE*. And we are furnished food for meditation on spiritual things, and those things pertaining to our eternal well being, by means of the good sermons in the sermon department from our able ministers.

So when we weigh and consider carefully all it contains we may well ask ourselves, Do we appreciate the paper as we should?

And still further, when we realize that without the unceasing efforts and unlimited zeal of its editor, we would not have the paper, we may again well ask, Do we appreciate his work as it should be appreciated? If we all do, do we all express our appreciation? If we do express it, in what way? How ought it to be expressed that he be made aware of it and be encouraged thereby? Besides verbal expression we can, in a manner, lighten the load of care and responsibility resting upon him by keeping our financial relations to him clear of reproach.

While we prize the sermons and preaching in the paper so much, how thankfully does the isolated Sabbath-keeper receive the favor conferred when it is possible for one of our ministers to come and preach some sermons to us in person. While to a subscriber

the sermon department of the paper may, to a limited extent, take the place of this kind of preaching, to outsiders it cannot be as accessible as we would like, or as much as the real personal delivery of the sermon. For although we can distribute our *ADVOCATE* among outsiders, we cannot be as well assured that they read or understand what is said on any subject as we can be when some one preaches it in person; for, as a general rule, more will be able to hear than can be reached with the paper. At least it is more effectually presented for their consideration.

Then, oh, don't let us get disheartened if we are seemingly all alone, and the only ones, where our lot may chance to have been cast, that holds to and cherishes our belief. No, but put our trust in our Lord, and be diligent in working in a manner so as to bring it to transpire that we can occasionally have some minister to come and "preach the word" the truth, a few times and thus cause good seed to be sown that may take root, grow, flourish and at last bloom into and through-out eternity.

I do feel to thank and praise God that we have been so richly blessed as we have been of late. Words cannot express my appreciation of the good sermons that we have had the blessed privilege of hearing. Yesterday our hearts were made to rejoice at seeing two more willing young souls follow the example of our Savior in sacred baptism. I was so glad to see some of my young associates take that all-important step towards eternal life. My prayer to God is, that we may all strive and overcome together, helping and encouraging one another as opportunity may be offered, and at last all receive a crown of righteousness in the kingdom of God.

And how glad we are that our neighbors and friends, as many as would come, have had the opportunity of hearing the truth preached as the truth. Oh! what will compare with the glorious truth. How true that "truth crushed to earth will rise again." Yes, truth now in the form of the holy Sabbath day is being crushed to the earth, and trampled under the feet of the ungodly. But thanks be to God the breach will be restored, the ungodly foot shall be thrust aside from trampling on his holy day, and truth shall rise again to live throughout the immortal years of eternity. May we all share in that life is the prayer of your humble sister in hope.

Urband, Iowa.

THERE is nothing in this world more desirable than true wisdom, and few things that are more uncommon. Its scarcity might lead to the conclusion that it is something only a favored few can obtain; but this is only the result of man's inexcusable neglect. The source of all wisdom is not an earthly one; and from this source no one is excluded, though he may not be able to attend any high institution of learning. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." The wisdom which God gives is genuine and superior worldly wisdom. "The foolishness of God is wiser than men." 1 Cor. 1: 25. It is a wisdom that will make itself apparent; for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3: 17. This is the most valuable of all kinds of wisdom, and it is denied to none.—*Advent Review*.

Advent & Sabbath Advocate.

Stanberry, Mo., December 23, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

BRO. BARTLETT is holding a protracted meeting in Danville, Ill. Bro. Nichols is active in Iowa. The Bro. Branches are preaching the word in Michigan and Bro. Snye in Wisconsin. Bro. A. C. Long, Bro. Wilbur and Bro. Jenkins in Missouri are crying aloud and sparing not. And now word comes from Bro. Harris that he, too, is in the gospel field. This is doing nobly, but still there is room for many more. That more of our ministers may be stirred up, and those that are stirred up may be kept so, is our most earnest wish and prayer.

A CHURCH in the town of Cushing, Minn., has a pastor who suits the brethren and who seems to be ready for any emergency. The Rockland Courier-Gazette has the following to say about him:—

"The parsonage needed painting, so Rev. Mills got up a Fourth of July celebration and raised money to buy paint, etc. He then put the paint on himself, two coats of it, shingled and painted the barn, cut his stove wood and banked the house with brush of his own cutting, all the time attending to his clerical duties and preaching excellent sermons every Sunday. The congregation say they appreciate him."

THE birth of the child in the Bethlehem stable, is one of the great events in the history of the world. Saying nothing about the probability of the 25th of December being the incorrect time for the celebration of Christ's birth, it is the time agreed upon, and it will be observed in a becoming spirit throughout the country. The Christmas tree will be raised in thousands of homes, and the Christmas anthems chanted in the many churches, and the whole world will bend in reverence as it hears once more the great lesson of "On earth peace, good will toward men." It is the holiday of the whole Christian world. We all ought to go to Bethlehem on Christmas. It is the one important time when our hearts should be full of friendship and tenderness, fragrant with the incense and perfume of love and affection. This is the grand time for enemies to come together and be reconciled, and a good feeling exercised between all parties.

"BRO. LONG: I will send to the cause \$1.55, as a Christmas offering. I wish you and all the Church of God a merry Christmas and a happy New Year. Your sister in hope. MRS. M. E. SHULTZ, Doniphan, Neb."

The above is commendable, and shows wisdom in the bestowal of at least some of our Christmas gifts. In view of the great needs of the cause we are going to request the brethren and sisters everywhere to follow the wise example of Sister Shultz and bestow to the Conference Fund a Christmas gift. By doing so some soul may be saved in the kingdom, and a rich inheritance laid up by the donor. All who send in their gifts may be assured that the money will be carefully applied where it is most needed, and the name and the amount of each one will appear in the Advocate. This opportu-

nity of giving to the Lord, will remain open a sufficient length of time for all to send in their gifts. We hope all will look upon this suggestion favorably and respond cheerfully and promptly.

Receipts.

Mrs Maranda Johnson \$2, Philip Strong \$1, W B Gearheart \$2, L L Sheffield \$1, Mrs M E Shultz (Christmas offering) \$1.55, Mrs M J Mallett for Mrs Philippie Williams 50 cts, for Mrs Elsie Oregon 50 cts, Minnie Sherrill for Jasper Roundtree \$1, for A E Francis \$1, Mary E E Welch \$2, Mary A Ayhart (tithes) \$4, J A Ayhart (tithes) \$5.20, Gen Conf Fund—Mrs S A McConnell \$4.

Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages, Price 5 cents, 50 cts per dozen.

The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

The Changed Ordinance. by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5ct.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath question.

The Two-Horned Beast of Rev. xiii. showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

Thoughts on the First Day of the week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long, 16 pages, price 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent,

The Three Angels' Messages of Revelation xiv 16 pages, 3 cts, by A C Long.

God's Law Perpetual: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.

The Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3 cts

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE General Conference of the Church of God AT STANBERRY, GENTRY CO., MO.

TERMS:

SINGLE COPIES, per year, (in advance) 53 cts. NEW SUBSCRIBERS, - - - - - 35 " SAMPLE COPIES sent free.

CORRESPONDENCE.

All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo. All subscriptions should be made payable to SABBATH ADVOCATE, Stanberry Mo.

Adv

VOL. XXV.

Advent and General Conference

Gen. Conf. Com.

TERMS.—Two and a half to new sent free.

Address all Drafts and Money to STANBERRY, MO.

HUMILITY is reflection, and give of having selves.—Zimm

SMALL kind considerations character than accomplishme

GIVE us, of his work! I is equal to at pursuit in the he will perse

SOMETIME deck yet lear sailor goes u the helmsm sends the se our selfishn gives a chat

To be be rious but n tend for th lose it chee race, and tage or wi all this th acter whic this is a costs us.

God is world's f basis of t who que rationalis heaviest liever sa

"There i ho A might He w finds a to him pernat save. S. S. T

Recu ular of