

Sabbath School Missionary

"Come ye children, hearken unto me; I will teach you the fear of the Lord." Psalm 34: 11.

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Never Doubt.

I MUST never doubt my Savior,
Or his tender care for me;
I must know I have his favor,
Though his face I may not see.
To be anxious is to doubt him,
To be sad is unbelief;
Life is mockery without him,
Disappointment, shame and grief.
No good thing the Lord withholdeth
From the humble, upright heart;
Changeless peace his own enfoldeth—
Those who choose the better part."
Let me live beneath the shining
Of the Son of Righteousness,
Evermore the love divining
Of the Lord who lives to bless. —Sel.

Tony Weston's Choice.

WELL, Weston, what do you say? Can you be ready to start for Cincinnati on Monday?"
The speaker was Mr. Graham, the general manager of the large concern of Brown and Colburn, manufacturing machinists. He had just informed Tony Weston, one of the young men employed in the finishing department, that the firm desired to send him west with the first of a large shipment of moulding machines. He would have to set up the machines, instruct operators how to run them; and eventually become the overseer of the moulding de-

partment of Cunningham and Coat's big plant, at a salary far greater than he was receiving at present. After explaining the requirements of the firm, the manager had concluded his remarks with the question of our opening paragraph.
As Tony did not immediately reply, Mr. Graham continued: "Hesitating, are you, Weston? Why, don't you know that the fellows here would jump at the offer of the opportunity you are being offered about? It is the chance of a lifetime for a young fellow like you. Show Mr. Colburn that you will be ready to start on Monday?"
While the manager was speaking, Tony Weston, the big moulder, to wh



...hes, and laying down his opportunity which it present-
...ng fellow, Tony had stood with
...eter in one hand and a wrench in
...ner. At first his face had turned red
...his eyes flashed, as he contemplated
the trip, the new work, the advancement,
and all that such an advance would mean
to him; then his face paled, as he men-
tally reviewed the situation at home, and
realized what his acceptance of the offer
would mean to the dear ones there.

"I appreciate fully, Mr. Graham, all that
this proposition means to any young fellow
and I want to thank you and the firm, for
the compliment implied in the offer; but,
much as I would like to accept, I cannot do
so. I feel it my duty to remain here in
Lowell for the present."

"Weston, you're a fool," said the mana-
ger, as he turned on his heel and walked
away.

Some of Tony's shopmates imagined that
he had got a chip of steel in his eye, as
they saw him use his red shop handker-
chief so frequently after Mr. Graham's
departure. Tony's eyes were all right;
but they would insist in blinding him occa-
sionally as he thought of the splendid op-
portunity which he felt compelled to let
slip through his fingers. But while there
were traces of tears in his eyes, there was
a warm glow in his heart. It was the
glow of victory. He knew that he had
done the right thing; and while most peo-
ple would call him a fool, there was some-
thing under his patched and grimy blouse,
which voiced the approval of his own
heart.

"Mr. Colburn wants to see you in the
office, Weston."

Tony was just testing some of the more
delicate parts of the moulder, and compar-
ing his measurements with a blue print
which lay upon a small table by his side,
as the voice of the manager once more fell
upon his ears; and as Tony looked up, he
continued: "I never saw Colburn so struck
on a fellow as he seems to be on you, and
if you take my advice, you'll do as he wants
you to."

"I'd like to, Mr. Graham," answered
Tony, "but I'm afraid that it is impos-
sible."

"Do you wish to see me, Mr. Colburn?"
asked Tony, a few moments later, as he
stood in the doorway of the private office
of Brown and Colburn.

"Ah, yes, Mr. Weston. Mr. Graham and
I thought that you would be a good man to
send West to look out for our interests with
that Cunningham firm in Cincinnati; but
Graham tells me you have declined to con-
sider the proposition. Now, Mr. Weston,
—Come in and close the door, please—Now,
Mr. Weston, I'm a little curious to know
what your reason is for declining an offer
which hundreds of young fellows would
jump at; and if it isn't too personal a mat-
ter, I would consider myself honored with
your confidence."

...y flushed as he answered, "There is
...othing about it, but what I would
...ll you as not. The fact is, father
...are getting pretty old. Moth-
...father is 85, and for some
...been the head of the house;
...use for declining your
...they need me at

"I see! I see!" returned Mr. Colburn, as
he removed his glasses and began wiping
them with his handkerchief, while he ap-
peared much interested in the work of a
sign painter on the other side of the street,
as he continued, "I suppose you realize
that from a financial standpoint, you could
do much more for your parents out there
in Cincinnati, than you can here in Low-
ell?"

"I think I realize that, sir," answered
Tony, "and yet, money isn't everything,
especially to old people. They have lived
here for 50 years, and the growth and de-
velopment of the city has been so closely
connected with their lives, that I knew
that they would far rather live here as
they do at present, than to go west and
have more of—well, even luxury—and at
the same time be deprived of the familiar
scenes and especially the associations which
they have here; and while I thank you
heartily for offering me the position, yet
I feel that my decision is the right one."

"Thank you for your confidence, Mr.
Weston. I think I can appreciate the mo-
tive which prompts you to forego present
advancement; and let me say this: The
race we are all running doesn't end at sun-
down, and in the long run, I do not believe
you will be the loser, because of your de-
cision today. Good-day, Mr. Weston."

For a long time after Tony took his de-
parture, Mr. Colburn sat at his desk and
gazed out of the window, viewing scenes
mentally which were far beyond the scope
of his natural vision, while the changing
expression of his countenance showed that
his thoughts were of a varied nature. At
last he said in a low voice, so low that the
bookkeeper, who was at that moment plac-
ing some mail on the table, did not hear:
"What wouldn't I give if Eddie was like
him."—*Sel.*

Just for Today.

LORD, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin.
Just for today;
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for today.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for today;
Let me in season, Lord, be grave,
In season, gay;
Let me be faithful to thy grace,
Just for today.

In pain and sorrow's cleansing fire,
Brief be my stay;
Oh, bid me if today I die,
Come home today;
So, for tomorrow and its needs,
I do not pray,
But keep me, guide me, love me, Lord;
Just for today. —*Sel.*

The Right Side.

O DEAR! sighed Mary, coming from a
trip downtown. "Such a miserable
day! I forgot my rubbers and the mud is
dreadful. I shall have my skirt to dry and
brush, too. I could not keep out of the
mud at the crossings. I don't see why it
has to be such weather when I want to get
out!"

"It has to be 'such weather' sometimes,
little girl," laughed her mother. "And

yesterday I remember a certain girl went
out and had good walking and bright sun-
shine and a lovely time altogether from her
own account. So I would not forget the
many bright days for one cloudy day, dear."

"That is so," said Mary. The clouds dis-
appeared from her face in a smile. "I
guess I was cross and a bit foolish about
it."

"And while the same girl was out enjoy-
ing herself I saw another girl, who is just
getting well enough to sit up a part of the
time looking out of her window and doubt-
less wishing she could go walking like that
lucky girl."

"Poor Elsie! I have not been to see her
for several days. I'll go right along now,"
exclaimed Mary.

"Very well. Please tell her for me how
nice I think it is that she can sit up every
day now and will soon be out, while poor
Helen Brown is still in bed."

"I will, and I see the scheme—you want
me to pass it along, don't you, mother
dear?"

"Well," said her mother, with a little
twinkle, "I never knew it hurt anyone to
look on the bright side. Indeed, I like to
leave off the first letter, for I think it is
also the right side." "So do I," agreed
Mary, putting on her rubbers.—*Sel.*

Avoid the Blues.

THE temptation to yield to the blues often
assails people when they are weak in
bodily health. Often it attacks them when
they are encumbered by mental troubles.
A wise elderly woman once said to a young
girl, "Anybody can cope with real trouble.
It is the vague, intangible trouble that gets
the better of one and clouds the gay spirits
until one walks in the blackness of a fog."
Whether trials are real or simply imaginary
a good rule for everyone is to seek the sun-
shine. If there is the least derangement
of health, trust in God with all your might
and apply to the best physician within
reach. Body, soul and spirit are closely
interblended and one often depends upon
the other for comfort or well-being. Never
give up in despair because at the moment
there are hindrances and perplexities. Just
around the next bend in the road there
may be a change so beautiful and bright
that you will soon forget the rough place
over which you have had to walk.

A teacher once escorted a party of girls
through a forest and up a mountain by a
steep and zigzag path. The climb was not
an easy one. There were briars and thorns
on the edge of the pathway, and sometimes
the branches meeting overhead obscured
the light. At intervals, the little party
emerged from the darkness into clear sun-
shine, and from time to time they would
find a level upland, from whence they had
a wide and charming view. Whenever they
rested in the sunny sweetness of a grassy
plateau and looked over the prospect be-
neath them and were cheered and sur-
prised. All the distant beautiful came
close and near. The rough and trying way
was forgotten, and they felt that it was
worth while to have had the fatigue and
difficulty for the sake of the rich exper-
ience. We may often have to climb our
Hills of Difficulty, but if they lead us to a
calm and tranquil resting in the Lord and
to the joy he has for us, why should we care
that they were, a while ago, a little trying?

On principle, we should avoid the blues.
They detract from our courage and are
singularly selfish, since they not only weigh
us down, but cast a blight on the happi-
ness of those around us. "Be of good
cheer," should be the motto of every Chris-
tian—a motto for weekdays and Sabbaths
alike.—*Sel.*

SABBATH SCHOOL MISSIONARY.

MRS. WELTHA A. COMBEST, EDITOR

"WHATSOEVER ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3:17.

[Letters from the children for the MISSIONARY BOX should be addressed to the editor, Gentry, Mo., R. F. D. Route No. 1. Article] and reports may be sent to Stanberry, Mo.]

All Things New.

WHEN the kingdom of God comes and is established on the earth, there will be a great change in the conditions that exist in this present time. Then all evil and wrong doing will cease, all the results of sin, trouble, sickness, and death will be no more. God says, "Behold I make all things new," Rev. 21: 5, and the apostle John says in verse 1: "And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away. And the sea is no more." As God once destroyed the earth by a flood of waters, Gen. 11, so he says "Yet once more will I make to tremble not the earth only, but also the heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain." Heb. 12: 27. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity. . . . Then shall the righteous [those who love and obey the Lord] shine forth as the sun in the kingdom of their Father." Matt. 13: 41, 43. "Then the wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." Isa. 35: 1. "Instead of the thorn shall come up the myrtle tree." Isa. 55: 13. All we know about the future is what we read in the book of God, and whatever he has caused to be written therein we may know will come to pass, for he is true and cannot lie. He has told us about those things that we might be encouraged to shun evil things and trust in him as the one able to save us. For it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2: 9. "But God hath revealed them unto us by his Spirit," in the holy Bible, his long letter to his children. "Wherefore receiving a kingdom that cannot be shaken let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." Heb. 12: 28. In his great love God has promised us a home in that kingdom where we will live forever, tells us how we may gain it, and says, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper. Heb. 13: 5. It is then with us whether we choose the good or the evil way.

May all our readers resolve to be always on the Lord's side and receive all the blessings promised to his children.

Abstinence and Prosperity.

IN one of our great cities there is a pleasant street on which stand two beautiful houses. Broad lawns surround them. In the rear of each is a bright garden. They are famous in the neighborhood as "the two houses which Jack Thorburn

drank up." He was left a generous sum by a rich uncle. The major part of his legacy he invested in these fine houses. In one of them he himself lived for some years, but the awful thirst of the drunkard possessed him. He became unfit for his business and was obliged to move into a cheap house and mortgage his other property. Little by little the saloon keeper gained control of both of those beautiful homes. Into one of them he moved his own family. It took less than 10 years to accomplish the transfer. Frequenters of that saloon said that poor Jack was urged by the liquor seller to drink more and more and more, as the two houses approached nearer and nearer to his ownership. The pictures which these conditions summon to mind are almost too horrible to think of.

But there are really no pictures connected with wine and liquor which are pleasant.

A lady went not long ago to a dinner where a different sort of wine was served with almost every one of the nine or ten courses, as often happens at fine dinners. She herself never drank wine. The faces of the other guests, as is usually the case, flushed more and more, and their tongues flew faster and faster as the dinner proceeded. All were refined and highly educated, but they laughed more loudly than was their custom when not under the influence of wine, and they said many foolish things.

For instance, a young man of high intellectual ability took his seat beside this sober lady (the only really sober one present) and remarked with a foolish smile, "Do you prefer Asia or Africa?" "Really," she replied, "I have no choice."

"Oh!" he said apologetically. "Some prefer Africa."

Now, although this poor fellow was not what is called intoxicated, yet he was certainly making an absurd spectacle of himself.

When this lady in the hope of impressing a friend of hers with the folly, if not the immorality, of drinking wine at dinner, related this incident, the friend proved her imperviousness to argument by saying, Well, you should have taken the wine in a well bred way, as the others did, and then they would not have seemed so silly to you.

"You think it would have been better that we should all have been silly together?" asked the lady.

"Certainly," responded the obstinate one. "Far better."

One wonders how people can so degrade their reason as to argue thus—*Sel.*

Which Way is Better?

ONE day in London a lad, who was peddling his wares, passed with his donkey. Suddenly the animal came to a full stop. There was only one person in the street to see what happened, but the boy did not hurt his donkey. He just looked at the creature earnestly and kindly. Then he went up nearer and said coaxingly:

"What's the matter with you? Give us a kiss!"

The donkey understood the kind words and tone, and rubbed his nose against his master's cheek. It was a very hot day and the driver felt sorry for his dumb friend.

Now let us look at another picture. A gentleman saw a big, awkward boy of 17 years sitting on a donkey's back and beating the poor animal's head and neck with

a stick. Behind was an old hedge stick hitting the creature. A twelve-year-old boy, also armed with a stick, struck the donkey wherever he had a chance. The poor, puzzled creature was kicking and turning around, but did not move forward a step. The old man turned to the gentleman who was watching them, and said:

"Isn't this a nice animal we have here, sir? We have been trying almost an hour to get him to go and we can't."

"I will try what I can do," replied the stranger, coming nearer.

He first took away all the sticks and laid them on the path. Then going to the donkey, he patted him on the neck and rubbed his nose. He looked kindly into the donkey's eyes and spoke gently to him. The poor creature looked at this new friend and seemed to understand his kind ways, for, in less than two minutes, when the gentleman gave a goodby pat on his neck, the grateful animal trotted off in the right direction.—*Sel.*

The Little Teacher.

LAST night," said a convert in a recent meeting, "when I was about to retire, my little three-year-old girl who happened to be awake, said to me:

"Papa, don't you say your prayers?"

"I told her gently that mamma did the praying for both of us."

"Presently the little one said: 'Papa, don't you know how to pray?' I said, thoughtlessly, 'No.' In a moment she was by my bedside saying: 'Poor papa, I will teach you how to pray.'

"Despite all my excuses she would not sleep until I arose, and kneeling by her side, repeated after her, 'Now I lay me down to sleep.' Then my little girl went back to bed, and in a few moments was in the land of dreams.

"I didn't sleep last night. God had spoken to me through my baby girl, and I felt that if I died before I waked, my soul was lost. All this day I have been miserable, but tonight I have found peace. I expect to pray that little prayer with my child tonight, and, like her, to 'lay me down to sleep,' knowing that living or dying, I am the Lord's. Truly, 'a little child shall lead them.'"—*Sel.*

Keep on the Right Track.

FAR down in the valley I see a train speeding on to its destination. The engineer, from the beginning of the trip, is endeavoring to accomplish the object which was entrusted to him, i. e., to bring his train to its destination. Despite his controlling power over the engine, it occasionally leaves the track or gets on the wrong one, sometimes resulting in its complete destruction. If destroyed, it would never reach the proper destination. If it leaves the track and receives only a slight damage, it can be repaired and continued through to the destination. If it gets on the wrong track, it can soon be put on the right one again.

We are also bound for a destination. What destination do you wish to reach when your journey on this earth is at an end? Jesus Christ should be our Engineer. He is constantly endeavoring to bring us to our proper destination, which is heavenly. Despite the sweet remembrance of our Engineer, and his sufferings to save us, we often leave the track. In such cases we could never reach our proper destination. If we get on the wrong track, we will not get on the right one before it is too late? Every day we should have our fire replenished with the truth, etc., in order to keep on the track that leads to

Lighting One's Self.

People expect to pay for their misfortunes in one way or another, but lately there are a few who plan to let others pay for their misfortunes and sufferings.

When certain boys we know of meet a disappointment they at once set about exacting a payment from some one or other. If a rainy morning postpones the expedition into the woods to which they had been looking forward, they are cross with the dog when he comes up wagging his tail to bid them good-day. Poor, puzzled old fellow! He knows too little of human nature to understand that he is only paying for his master's vexation.

The girl who stays in her room half a day and cries because she has not been invited to the party to which most of her friends are going, means that others shall pay for that slight. And as it turns out, all who come near her help in the payment.

All these heartaches do not make any heart lighter. All this burden-bearing gives no one an easier time.—*Sel.*

Mind the Little Things.

ALL evils have a beginning; and often the beginning seems small. Children should mind the little things. A lie is a little thing. Have you told a lie? just one single word that is not true? Let us see then what else you have done. First, you have broken the law of God. If it is a sin to break a law made by man, how great a sin it must be to break a divine law—the law of our Creator. Second, you will have to tell many more lies to maintain that first one. Third, you lose the love and friendship of your acquaintances. Fourth, if you practice lying, that will lead to something worse. Lying is the door by which other and greater vices enter the heart. Fifth, "all hars shall have their part in a lake that burneth with fire and brimstone." Think of it! All these terrible consequences from one false saying.

Words are little things, but they accomplish great things sometimes. A kind word or act might have saved many a boy or girl from ruin who is now at the lowest point of degradation.—*Ex.*

In a Nutshell.

THE test of simplicity is not what it lacks, but what it chooses to do without.

It is strange that we do not realize the duty of being charming as well as virtuous.

The test of a fine man is not the harm that he hasn't done, but the good that he has.

If the consequences are hard, bear them like a man—especially if you are a woman.

The variety of impressions that your brain receives, determines your health and sanity; the depth and permanence of separate impressions is what determines character. Beware of what remains with you.

The test of a student is not how much he knows, but how much he wants to know.—*Ex.*

**Sabbath-school Lessons
Intermediate Lessons.**

Lesson 9. August 31.

Death of John the Baptist.

Mark 6: 14-29.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

"God make my life a little light,
Within the world to glow,
Little flame that burneth bright,
Wherever I may go."

The king, had long ago put John in prison because John reprov'd his wicked act. One day Herod's daughter said to him so much that he said she would give her anything she wanted. The king said, "I will give thee anything thou shalt ask." They both disliked

John because he was good and true. The mother told her daughter to ask for the head of John the Baptist, so Herod sent and had John killed in prison. John's disciples took his body and buried it, and then went and told Jesus.

Where did Herod put John?
In prison.
What did Herod's daughter ask for?
The head of John the Baptist.
Who buried John?
His disciples.

Lesson 10. September 7, 1912.

The Mission of the Twelve.

Matt 9: 35 to 10: 15; 10: 40 to 11: 1.

GOLDEN TEXT—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt. 10: 40.

"God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although the place be small."

OUR STORY

Jesus went about through all the cities teaching and preaching the gospel, and healing the sick. He called his disciples to him and very lovingly told them that they were to go to the lost sheep of Israel. Jesus told them they were to preach about the kingdom, heal the sick, raise the dead, cast out demons. They were to take no money. He said that some of the people might not receive them. He closed his talk by saying that whosoever received them would receive him.

What did Jesus do in the cities?
He preached and taught.
What did Jesus do with his disciples?
He sent them forth two by two.
What were the disciples to do?
Preach and heal the sick.

BIBLE LESSONS OF THE CHURCH OF GOD.

Lesson 9. August 31, 1912.

About the Sabbath.

1. "The Sabbath was made for man." Mark 2: 27.
2. God made it in the beginning. It was part of the first week. Gen. 1: 31; 2: 1, 3.
3. Time was reckoned in periods of seven days in Noah's time. Gen. 7: 10; 8: 10.
4. The week was known in Jacob's time. Gen. 29: 27, 28.
5. The children of Israel had the Sabbath before the law was given at Mt. Sinai. Ex. 16: 22, 23.
6. It was a Sabbath unto the Lord and was the seventh day. Vs. 25, 26.
7. The Lord had given them the Sabbath and to refuse to keep it was to violate his law and commandments. Vs. 27-29.
8. When they obeyed they rested on the seventh day. V. 30.
9. The voice from Mt. Sinai said: "Remember the Sabbath day to keep it holy." Ex. 20: 8.
10. And also said "The seventh day is the Sabbath of the Lord thy God. V. 10.
11. God wrote these spoken words on tables of stone. Deut. 5: 22.
12. A blessing is promised for doing these commandments including the Sabbath. Isa. 56: 1, 2.
13. Every obedient one may share in this blessing. Vs. 6, 7.
14. The Sabbath and an especial blessing is again mentioned. Isa. 58: 13, 14.
15. Jeremiah brought a special message to Jerusalem concerning the Sabbath. Jer. 17: 19-22.
16. If they obeyed the city should remain. Vs. 24-26.
17. If they would not it should be destroyed. V. 27.
18. They would not obey. V. 23; 2Chron. 36: 16.

19. Therefore the threatened destruction came. 2 Chron. 36: 17-21.

20. Nehemiah called it God's Sabbath. Neh. 9: 13, 14.

21. There were Sabbath breakers among the people in his time. Neh. 13: 15, 16.

22. He reminded them of the results of former transgressions. Vs. 17, 18.

23. He insisted on its observance. Vs. 19-22.

24. The Sabbath was to be observed from eve to eve. V. 19; Lev. 23: 32.

Lesson 10. September 7, 1912.

About the Sabbath in the New Testament.

1. It was the custom of Jesus to go to the place of worship on the Sabbath. Luke 4: 16.
2. Pharisees accused the disciples of violating the Sabbath. Luke 6: 1, 2.
3. Jesus justified the disciples. Vs. 3, 4.
4. Jesus was competent to give instruction concerning the Sabbath V. 5; Matt. 12: 6-8.
5. Jesus healed a man on the Sabbath. Luke 6: 6-11.
6. He healed a man at Jerusalem on the Sabbath. John 5: 2-9.
7. The Jews accused the healed man for carrying his bed on the Sabbath. Vs. 10-12.
8. They were angry with Jesus. Vs. 15-18.
9. Jesus healed an afflicted woman on the Sabbath. Luke 13: 10-13.
10. The ruler of the synagogue complained. V. 14.
11. Jesus reproved him. Vs. 15-17.
12. Jesus healed a man of dropsy on the Sabbath. Luke 14: 1-4.
13. And answered the objections of the Pharisees. Vs. 5, 6.
14. The Sabbath of which Jesus was accused of breaking he said was made for man. Matt. 2: 27.
15. And said it is lawful to do well on the Sabbath days. Matt. 12: 9-14.
16. The Sabbath was the seventh day of week, for the day that followed it was the first day of the next week. Matt. 28: 1.
17. Jesus said he came not to destroy the law, not any part of it. Matt. 5: 17, 18.
18. And to break and teach so will lessen that person in the kingdom. V. 19.
19. The women that followed Jesus and were instructed by him kept the Sabbath according to the commandment. Luke 23: 55, 56.
20. Paul went to the synagogue at Antioch on the Sabbath. Acts 13: 14.
21. The next Sabbath he preached to the Gentiles. Vs. 42-44.
22. He met with the Sabbath keepers at Philippi. Acts 16: 13.
23. It was Paul's custom to preach in the synagogues on the Sabbath. Acts 17: 1-3.
24. At Corinth he reasoned with them every Sabbath. Acts 18: 4.
25. And remained there a year and six months. V. 11.
26. He said he believed all things written in the law and the prophets. Acts 24: 14.
27. And taught nothing contrary to Moses and the prophets. Acts 26: 22.
28. The last record we have of Paul he was still preaching from Moses and the prophets. Acts 28: 23.

Receipts.

Samuel Genaway 50cts; S E Northup 50 cents.

on, and for the purpose of making war with the saints, we may conclude that it would receive its wound from the same source; and when I read verse 10, it seems to me that God gave us this information that we should know that no wound could be inflicted upon the enemy of truth by the sword of arms. Some apply this verse on the papacy and say the pope has been for captivity and therefore he had to go into captivity. But it seems to me that this admonition goes along with the next. "If any man shall kill with the sword, with the sword must he be killed." And the next sentence shows plainly to whom it was aimed "Here is the patience and the faith of the saints."

Further, you ask if the two witnesses were the written word. I did not say so, but I said, and I say it over again, that they were not and are not the beast and the harlot, or the church and state united, as you have it. But what are they? I cannot tell. The angel said to Zechariah, "Not by might nor by power, but by my Spirit, saith Jehovah of hosts." This seems to indicate real spiritual power in behalf of God's people against his enemies. But that will be understood when the time comes for this prophecy to be fulfilled. The most important for us now is to understand at what time it will be due, and this will be sometime during the sixth trumpet or the second woe. And that will be when there is a preparation in the land for the Harmagedon war. Rev. 9: 14-16; 16: 12-16.

The beast from the abyss shall make war with them, but as already noticed this beast has not materialized yet, therefore the two witnesses are not killed yet. But according to your arguments they ought to be killed close after 1791. But church and state were not killed then. And when did the bodies of church and state lie three and one half days in the great city unburied? And when was this dead church and state made alive by the Spirit of God; and when did a great voice from heaven call to this resurrected state and church to come up into heaven? And when did the enemies of the church and state union see them go up in a cloud to heaven? When?

Dr. Adam Clark on the Sabbath.

COPIED BY W. I. CROWE.

IN his commentary on Gen. 2: 2, this great Methodist scholar says: and on the seventh day God ended his work. "It is the general voice of Scripture that God finished the whole of the creation in six days, and rested on the seventh; giving us an example that we might labor six days and rest the seventh from all manual exercises. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read "the sixth day" instead of "the seventh;" and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text.

Verse 3, and God blessed the seventh day. "God has spoken well of the Sabbath, and good to them who con-

scientiously observe it." Because that in it he rested for business or pleasure, (Isa. 58: 13) going on journey. "Shebath, from shabath he rested; and he Sabbath, the name of the seventh day, signifying a day of rest—rest to the body from labor and toil; and to the soul from all worldly cares and anxieties. He who labors with his mind by worldly schemes and projects on the Sabbath day is as culpable as he who labors with his hands at his accustomed calling. It is by the authority of God that the Sabbath is set apart for rest for religious purposes as the six days of the week are appointed for labor. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service. Take away the Sabbath and the labor is too great; both man and beast would fail under it. Without this consecrated day, religion itself would fail, and the human mind, becoming sensualized, would forget its origin and end. Even a political regulation it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably. . . . He who idles away his time in the six days is equally culpable in the sight of God as he who works on the seventh. The idle person is ordinarily clothed with rags; and the Sabbath breakers frequently come to an ignominious death. Reader, beware!"

In his notes on Ex. 20: 8, he says: Remember the Sabbath day to keep it holy. "As this was the ancient institution, God calls them to remember; and he had said, Do not forget that when I finished creation, I instituted the Sabbath, and remember that I did so, and for what purpose. The word shabath signifies rest or cessation from labor, and the sanctification of the seventh day is commanded as having something representative in it, and so indeed it has, for it typifies the rest that remains for the people of God and in this light it evidently appears to have been understood by the apostle. Heb. 4. Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously inferred that there is no Sabbath in the Christian dispensation. The truth is, the Sabbath is considered as a type—all types are in full force until the thing signified by them becomes a reality; but the thing signified by the Sabbath is that rest in God which remains for the people of God, therefore the moral obligation of the Sabbath must continue till time is swallowed up in eternity.

Verse 9. Six days shalt thou labor. Therefore he who idles away time on any of the six days is as guilty before God as he who works on the Sabbath. No work should be done on the Sabbath that can be done on the preceding days, or can be deferred till the succeeding ones. Works of absolute necessity and mercy, are excepted. He who works by his servants or cattle is as guilty as if he worked himself. Hiring out his

aying worldly visits, or taking jaunts on the Lord's are breaches of this law. The whole of it should devoted to the rest of the body and the improvement of the mind. God says he has hallowed it—he made it sacred, and set it apart for the above purposes. It is therefore the most proper day for the public religious worship."

In Ex. 23: 12 he remarks, "Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest, or weekly Sabbath for it was of perpetual obligation, and was paramount to all others."

In Ex. 24: 16, he remarks, "It is very likely that Moses went up into the mount on the first day of the week; and having with Joshua, remained in the region of the cloud during six days; on the seventh, which is the Sabbath, God spake to him and delivered successively to him during 40 days and nights, the different statutes and ordinances which are afterwards mentioned."

In Ex. 41: 16 he remarks. A perpetual covenant. Because it is a sign of this future rest and blessedness, therefore the religious observance of it must be actually kept up. The type must continue in force until the antitype come." Verse 17. Rested and was refreshed. "God in condescension to human weakness does to himself here what belongs to man. If man religiously rests on the Sabbath both his body and soul will be refreshed; he shall acquire new light and life."

Written with the finger of God. All the letters cut by God himself. That these tables were written, not by man, but by God himself, the following scriptures seem to teach. Ex. 24: 12; 31: 18; 32: 15, "These words, (the ten commandments) the Lord spake out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added nothing more, but he wrote on the tables of stone." Deut.

It is evident, therefore, that this writing was literally and literally the writing of God himself. He has now on tables of stone, what he had originally written on the heart of man; and in mercy he placed before his eyes, which by sin had been obliterated from his soul, and by this he shows us what, by the grace of Christ, must be re-written in the mind (2 Cor. 3: 3) and this is according to the covenant which God had before promised to make with mankind. Jer. 31:

In Matt. 12: 8, this otherwise scholar and logician remarks, "The change of the Jewish into the Christian Sabbath, called the Lord's day, Rev. 1: 10, is that Christ is not only the Lord, but also the completion of it. For it seems to have been a special providence that this change has been made, and acknowledged all over the Christian world." We see the effect of popular sentiment and prac-

anute, Kans.

Servants of God.

BY C. H. WETHERBE.

PERHAPS some of us do not often appreciate the fact that it is a great honor to us to be servants of God. We need to be reminded of this fact when we ask to be excused from doing certain things which are in the interests of God's kingdom. We are then thinking more of our own inclinations or preferences than we are of the exalted privilege to which God calls us. A great many common workingmen regard it as being a rare honor to be in the service of a man high in office. Men who have served kings, even in very lowly positions, never tire of telling others of such service. They are proud of it. But the Christian has the exalted privilege of serving the King of kings, and he ought to rejoice in the opportunity to perform the most ordinary work in the kingdom.

A distinguished Bible teacher in referring to an angel's visit to Joshua with a message and command from God says, "Nothing can be more beautiful than Joshua's immediate and explicit surrender of all official responsibility and dignity, taking his place as the most common soldier in the ranks, and humbly asking, 'What saith my Lord unto his servant?' What a lesson for all time to come, that whoever serves God, however high in rank, is but the humblest private in the ranks; that our encouragement in all our work and war for God is the unseen presence. 'Lo, I am with you all the days, even unto the end of the age.' All authority is a delegated authority. Our responsibility is that of a follower, there is but one Leader." It is a most delightful thought that if we desire to specifically serve God, he will lead us, not only to the place of service, but in the performance of it. The place and work may not be such as we would naturally choose, but it should be enough for us to know that God's choice is vastly better than we ourselves can make. Let this be glad feeling of the minister who is laboring in a small and poor field which others might despise. He should consider himself most highly honored by God in having such a place to serve him in. And he should be just as devoted in that place as he would be if he were to occupy a larger and more remunerative one. And let the humblest church member be thankful that he is accounted worthy of serving the great God of heaven in any kind of capacity.

Psalm Seventy-three.

"IN the finest psalm there has grown out of the relation of Jehovah to Israel a relation between God and the pious soul; the pure subjective sense of fellowship with God (Ps. 73: 28.) is the highest good, in it a man has enough even when flesh and heart fail. So intensely was the reality of this relation felt that it became the foundation upon which the hope of immortality was first based." Enc. Brit. vol. 13, p. 419.

THE BIBLE ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MISSOURI, FEBRUARY 7, 1911.

JACOB BRINKERHOFF - - - - - EDITOR.
J. H. Vandever and S. S. Davison, Contributing Editors.

The Light of the World.

THE superiority of the Christian life over the natural and worldly is readily seen and acknowledged, for obvious reasons, as well as for those which have to do with the matter of hope and the future prospect. The Christian life offers a perfect model to pattern after, to conform our lives by, to form our aspirations after; something elevating, something for which to cultivate the natural faculties and develop the spiritual resources, so forming the highest character this creature of God is capable of. Jesus says, "Let your light shine before men." In apostolic comment on character building there is perhaps more direct language by which to go and which may constitute a line of labor. One says, "Grow in grace and in the knowledge of the truth." The favor (grace) of God is given to those who seek him and apply for his love, and when the mind is thus set on things divine there is expansion of these faculties, which constitutes this growth in grace, and with this enlargement of the mental faculties comes a nearness to the God of all grace and a radiation of heavenly love to all who take knowledge of us and are willing to recognize the love of God in his intelligent creatures.

The world of mankind around us should be made better by our Christian profession. Thus it is that we become the light of the world. We have no natural light of God to shed out to others, so it is that what divine light we emit must be a reflected light. The light of God coming into our lives and hearts is reflected to others, and on to all within our and their influence. Others are sometimes thus won to Christ, and whether they are or not it is ours to exemplify our religion, and by our example glorify the head of our profession. The Christian religion shining in our hearts and reflecting light around us brings that high type of civilization called Christian civilization, and distinguishes us from barbarians and heathen. It carries with it such benevolent institutions as do not inhere to selfishness and natural pride. These are but greater capacities for humanitarianism, to uplift our fellow beings to higher levels and better attainments; to purer enjoyment and nobler lives. Man, made in the image and likeness of God, has a natural feeling after him, and this Christian benevolence to help and uplift, and to shine the grace of God out to others. So it is said that our profession of religion should so appear in our lives that the animals of our lives and possession and domesticity should be the better for our profession and

accept us as between them and the God who made them and by kind manner the grace of God would be reflected from them.

But it is to our fellow men that we owe the most to whom our light most emanates. A man of no previous profession may succeed in business by force of integrity and perseverance, but when that business is supplemented by the Christian profession there is an added assurance of integrity and a testimony to the Christian religion that is valuable.

Paul exhorts, "Let love be without dissimulation." The mind of man has natural love to a great extent. When we go into new associations our regards naturally go to such membership; its ties naturally bind us together. But in the profession of religion where we are also prompted by a mutual hope and faith there is a greater degree of love engendered, and we not only love those who love us, but we love those who love us with the same faith and hope that we do. Paul in Romans tells us to "let love be without dissimulation;" it is a constraint; not loving them just because we see them but let the reality of our faith and hope so permeate our lives that our affections shall flow out to them spontaneously and thus encourage a mutual faith and hope. To dissimulate would be a hypocrisy, and should be avoided, and we should at all times be true to our lives and so reflect the religion of Jesus Christ.

In this connection Paul gives us important advice which to encourage the better life and the more rapid development of the love of God and be successful in the Christian life. He says immediately, "Abhor that which is evil." If the mind be so certainly set towards that which is good as to have abhorrence for evil things one is more likely to develop the Christian life and more successful race. The world around us has much that is evil, much that is not so distinctly sin and evil but of evil tendency, drawing after the enticement of life that are merely sensual, may be called the pleasures of life, and thus be antagonistic to the principles of the Christian life. So Paul exhorts us to "flee the very appearance of evil." If this is done there is safety, for if things have the appearance of evil and are shunned the individual is sure to avoid them and be on the safe side of righteousness. There are many entertainments of life that are simply such as to take out any thought of benefit, instruction or profit; they were in Paul's day; but they lead away from God, take up the mind from better things, prevent the development of spiritual life, and the life that might be for Christ has only darkness instead, and the light of God is shut out of the heart. In harmony with the teaching we have "Evil communications corrupt good manners." Outspoken sin and evil does not corrupt once, but the insinuations of vice and the evil communications of associates lead away before one is aware of it, leaving barrenness and spiritual death, and the "closer walk with God" interposes the person as a shipwreck of faith." Then he realizes that he

received the "grace of God in vain," and he has gone back to be "without God and without hope in the world."

"Let love be without dissimulation" both toward the children of God and toward God himself. He wants wholehearted, true-hearted worshipers, to worship him in spirit and in truth, which may redound to the glory of God both to ourselves and to the cause of God in the world. We must serve him with our whole hearts and when there will be no dissimulation. Honesty of purpose will be attributed to us.

The Second Commandment.

To the ADVOCATE—Will you please explain through the ADVOCATE the meaning of the second commandment or what is included in it? Respectfully

J. R. EADES.

We are always willing to offer any light and assistance on Bible subjects that we are able to, and so answer questions asked of us but do not wish to engage in any controversy that may be engendered over the matter of looking at these matters in different ways. The second commandment forbids idolatry, and following the first seems supplementary to it, as the first says, "Thou shalt have no other gods before me," and the second follows with the same subject, and to aid in the supreme worship of God this second commandment prohibits the making of anything to serve as a subterfuge of God's worship, "to bow down to, or serve." In the first commandment which directs to the supreme worship of the Creator, in the negative form by saying thou shalt have no other object of worship, idolatry is forbidden as well as in the second commandment, which directly forbids making anything to worship, either a graven image or a likeness of something else. Now here is the stated prohibition of making objects of worship as well as the worship of them. Then follows the reasoning of Jehovah to his worshipers, for which his goodness is everywhere so remarkable. Our God cannot divide his worship with anybody or anything. His service must be supreme. "Thou shalt not bow down thyself to them or serve them," as you would bow down to or serve God. Our God has a just sense of jealousy in that; our God must be supreme and first in our regards and service, and so he says that if we divide our service he is jealous of it, and will act accordingly. And that is, he can and will visit the iniquity of the fathers upon the children unto the third and fourth generations of them that hate him. To hate him is to neglect his service, or slight him, or worship other gods instead of him. But to those who love him and hold his service and love above all else, he shows mercy unto thousands of them that love him and keep his commandments. See the reading of these commandments in Exodus 20.

We should avoid extreme positions on everything. On the first commandment our Father would have us highly esteem our earthly parents, our wives or our husbands, our brothers and sisters and our children, but

give him the supreme love. Then as we live in a world where there are even, in nature, the images and likeness of things, things in heaven and earth, and as our necessity and art requires us, we must make and reproduce things that are the similitude of other things, there is the admonition not to worship them. In the business of life and in all that we do there is a constancy of patterning after something else, the similitude of something in heaven or earth, and our very natures prompt us to the works of art, but our Father wants supreme worship. Do not worship the works of your hands and device, Acts 17: 29, but remember him who by his creative power as well as his fatherly care, has the first right to your affections and service. Give to him your first and best love.

Our S. S. Missionary.

BY S. E. PRICE.

To those who love and are interested in our Sabbath school paper I thought to speak somewhat of its lack and need, for it seems to me to not be suited to the little children as it ought to be. It is not juvenile as it should be, few pieces are in simple enough language so that the child from 6 to 10 years can comprehend them even if read to them by older ones. Do you not all see and realize this lack, and can it not be remedied? Have we not those with us that could write out little Bible stories that would interest and instruct our little ones, and acquaint them with the readings of the Bible? It seems we should at least have one page of such besides the children's letters in which their interest should be educated and encouraged much as possible by parents. I believe all children like the letters and will read them first, yet they do not always fill the place of teaching that the little ones need. Now brethren and sisters, can we not all take hold and remedy this? I have no children to teach any more. Many others of you are, perhaps, like me in this, but many others have and I feel an interest in them, that they may be brought up "in the nurture and admonition of the Lord," and that from a child they may learn and know the holy scriptures. And in their interest I write you on this, this morning.

Champaign, Ill.

"ON a day of thick storm and fog," says Dr. T. L. Cuyler, "I ascended Mount Washington by the old bridle path. Over the slippery boulders we picked our toilsome way unable to see anything but our guide. A sulky company were we when we reached the Tip-top House. But presently a strong wind swept away the mist and revealed the magnificent landscape from the mountain's base to the great wide sea. As the wonderful vision unfolded itself to our delighted eyes we could mark the pathway by which we had been led up to the mount of discovery. That day's experience taught me afresh just how a believer must leave God to order his footsteps, and how we must wait for God to unfold the hidden purposes of his love. Cry as loudly as we may in the driving mist for more light, we do not receive any other answer than this: 'Fear not! Trust!'"

Father, Hold my Hand.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee." Isa. 41: 31.

When heavy clouds o'erspread my sky,
And on the path I travel by
There falls no cheering ray of light,
And I must walk by faith, not sight,
Then, Father, hold my hand.

I will not fear the darkest night,
The darkness shall be as the light;
No phantom terrors shall alarm,
I know I cannot suffer harm,
If Thou wilt hold my hand.

When rough and stony grows my way,
And hindrances my progress stay:
When, faint and sore, I stumble on,
And long to know my journey done,
O Father, hold my hand.

Though heavily my burdens press,
I will not love and trust thee less;
When steeper grows my weary way,
Help me to follow and obey,
And closer hold my hand.

Or if some time the sun should shine,
And brighter, happier days be mine;
If I with joy should lift my head,
And smile to find the shadows fled,
Still, Father, hold my hand.

Hold thou my right hand all the way;
Be thou my comfort, help and stay;
And when my journey all is past,
Oh, lead me safely home at last,
Holding my Father's hand.

-Sel.

The Restoration of Israel.

BY W. H. STEWART.

As mentioned in a previous article, I will now take up the above, and as usually is the case with me, I feel my weakness; but feeling as I do that this is a much neglected subject nowadays feel that it is necessary that something be said along this line. And while we are dealing with the question we intend to have the Scriptures as our guide. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Isa. 11: 10, 11. It seems to be almost general with people who oppose the regathering of Israel to put the prophecies relating to their return, to its fulfillment in the return of the Jews from Babylon. But how this prophecy can be twisted in so as to fit the return from the Babylonian captivity is more than we can see. For it is plainly stated "that the Lord shall set his hand again the second time." Again and second time certainly should settle the question that it is not the return from Babylon. Then, too, the reader will notice the different countries from which they are to return, yea even the "islands of the sea." Wonder how many of this company, of less than 50,000 of these Jews that returned from the Babylonian captivity, came from the

islands of the sea. We do not hesitate to answer, no one. And the same may be said of each of the other countries herein named.

Again it is written, "Hear the word of the Lord, ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock." Jer. 31: 10. If there be one scrap of authentic history, or any reliable information setting forth the return of Israel, the ten tribes since they were taken captive 721 B. C. by Shalmaneser, king of Assyria, it has yet to be produced; but the very reverse of this is true, histories agreeing that they have never returned. 27th and 28th verses read, "In the days that come, saith the Lord, that I will sow the house of Israel and the house of Juda with the seed of man and with the seed of beasts. And it shall come to pass that like as I have watched over them to pluck them up and to break down, and to throw down and to destroy, and to afflict, so will I watch over them, to build and to plant, saith the Lord." The reader will notice that there are two houses mentioned here which are to be gathered. Israel and Juda. When they came from Egypt there was one house and one company. When they came from Babylon they were one house, the tribes of Juda and Benjamin kingdom. The ten tribes had been taken captive more than a century before into Assyria and never to this day have they returned, much less been a reunited people with one king over them all.

But again, "And it shall come to pass that as ye were a curse among the heathen, O house of Juda, and O house of Israel; so will I save you and ye shall be a blessing; fear not, but let your hands be strong." Zech. 13. Yes indeed, Let your hands be strong, for your God will yet bring you to the land of your fathers. The prophet Ezekiel says, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you. All the house of Israel, even all of it, and the cities shall be inhabited and the wastes shall be built up." Ezek. 36: 8-10. Here the Lord says he will multiply men upon the mountains of Israel. How many men? "All the house of Israel, even all of it." Well, what does all the house of Israel mean? It means just this. The whole of the 12 tribes of Israel or Jacob.

The prophet goes on, "For I will take you from among the heathen, and gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be cleansed from all your filthiness and from all your idols will I cleanse you." When in the past has Israel been cleansed from their idols? They are now in their dispersed condition because of their idolatry and Sabbath breaking. But the prophet continues, "A new heart also I will give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my spirit within you and cause you to walk in my

statutes and ye shall keep my judgments and do them." Listen, reader, to the promises Jehovah has made to Israel. "And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your uncleanness, and I will call for the corn and increase it, and ye shall have no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." Verses 24-30. Then the earth is going to yield abundantly in the future or kingdom age. The millionaire and pauper will not then be side by side, but justice and equity will be the portion of all. For then "a King will be reigning in righteousness and princes ruling in judgment. Isa. 32: 1. Reader, we want you to read all of the 36th and 37th chapters of Ezekiel's prophecy, for there is too much to make in these quotations, but think it best to make some quotations from the 37th chapter. After the prophet speaks of bringing the two houses of Israel into the land promised to the fathers and making them one house in that land, he says in 24th verse, "And David my servant shall be king over them, and they all shall have one shepherd." Here some writers claim, it appears, this prophecy had its fulfillment in David's reign. But, kind reader, if you will look the matter up you will find David had been dead centuries before the prophet Ezekiel lived, hence this prophecy could not have had any reference whatever to his (David's) temporal reign in his natural lifetime. And those that fail to see the glorious reign of the Messiah in the kingdom age fail to see much of the glories of the revealed future. That David will have an important place to fill in the future there is no doubt; he will be king under the King of kings. Jesus Christ, who will be the one shepherd, will be that King of kings, and Lord of lords. The prophet says, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 44: 8. Reader, how long will this everlasting kindness last? As long as eternity, will it not? Isaiah says, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 9. "The zeal of the Lord of hosts will perform this." Yes, reader, Jehovah's word will not return unto him void, but will accomplish that whereunto it is sent. Again, "In that day saith the Lord, will I assemble that halteth and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong

nation; and the Lord shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem." Micah 4:6-8. The first Adam had dominion, but through transgression lost that dominion. Jesus, the second Adam, through obedience regained the lost dominion, and under his rule the wild beasts will be tame and docile. Proof, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like an ox, and the sucking child shall play on the hole of an asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. 11: 6-9.

Our article is getting long, and we must bring it to a close. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins." Rom. 11: 1, 2, 12, 25-27. Yes, Jehovah will have respect for his covenant. Amen.

Wilbur, W. Va.

Genealogies of Luke and Matthew.

LINEAGE OF CHRIST, LUKE 3: 23-31.

1, Christ, son of 2, Heli; 3, Matthat; 4, Levi; 5, Melchi; 6, Janna; 7, Joseph; 8, Matthias; 9, Amos; 10, Naum; 11, Esli; 12, Nagge; 13, Maath; 14, Matthias; 15, Semei; 16, Joseph; 17, Juda; 18, Joanna; 19, Rhesa; 20, Zorobabel; 21, Salathiel; 22, Neri; 23, Melchi; 24, Addi; 25, Cosam; 26, Elmodam; 27, Er; 28, Jose; 29, Eliezer; 30, Jorim; 31, Matthat; 32, Levi; 33, Simeon; 34, Juda; 35, Joseph; 36, Jonan; 37, Eliakim; 38, Melea; 39, Menan; 40, Matatha son of Nathan, 41, son of David.

LINEAGE OF JOSEPH, MATT. 1: 16 TO 7 VERSE.

1, Joseph son of 2, Jacob; 3, Matthan; 4, Eleazer; 5, Eliud; 6, Achim; 7, Sadoc; 8, Azor; 9, Eliakim; 10, Abiud; 11, Zorobabel; 12, Salathiel; 13, Jechonias; 14, Josias; 15, Amon; 16, Manasses; 17, Ezekias; 18, Achaz; 19, Joatham; 20, Ozias; 21, Joram; 22, Josaphat; 23, Asa; 24, Abja; 25, Roboam son of Solomon son of David.

MINNIE S. PRESLER.

The Steele Home.

THERE is in Chattanooga, Tenn., the Steele Home, an orphanage founded for the support and education of homeless negro children, by Mrs. Almira S. Steele, a benevolent Christian woman, who 25 years ago went to that place, as a missionary teacher, from the American Missionary Association, but finding great need of an orphanage, and the Association failing to provide it, she severed her connection with the Association, and relying upon God, undertook what she could do for this class of human suffering and need. And now she has a thriving institution for colored orphans and rejoices in having been a servant of God to uplift a portion of humanity.

We have known of this woman's labor for some years, and how she became a Sabbath keeper and conducts a Sabbath keeping institution and family, and have requested of her a statement of her work and how she became a Sabbath keeper, and she has favored us with a reply, sending us a newspaper article from the Chattanooga Times, of last April, from which we compile these facts. When this statement was published it was just 25 years since she had commenced her work there. Her work is of interest to us, not only in its philanthropic phase, but also from her own study she took up the Sabbath and observes it with her house. She has received 1150 inmates, fed, clothed, educated and cared for them, and teaches them to observe the Sabbath. Here is her Sabbath experience: "Yes, I've been receiving your paper and enjoying it. How did you hear of me? Soon after I was converted I asked my mother (the daughter of a Congregational minister in Massachusetts) why we kept Sunday instead of the seventh day according to the 4th commandment. She said, "As Jesus rose on the first day Christians regarded it as more sacred than the day on which God rested from his labors," so I accepted it and most carefully observed Sunday until 20 years ago, when I read that some Roman Catholic priest declared that his church changed the time, and that Protestants could find no authority in our Testaments for the change. That set me to thinking, and all by myself I started an investigation. I studied and searched, and the farther I went the more I was convinced there is no authority in God's word for keeping Sunday as the Sabbath. After much prayer I solemnly called all our inmates (over 100 of them) and told them I had been observing the wrong time, gave them many texts to show what had convinced me, and from that time we've kept the Sabbath here. Jesus said, "If ye love me keep my commandments." John said "we are liars if we claim to be Jesus' followers and do not keep them." So I believe we have good authority and I dare not do otherwise."

In Mrs. Steele's published statement she gives accounts of hardships in her pioneer work, of using all her individual means and legacies which came from relatives, and of funds having come voluntarily from friends. They live economically and industrially, healthily, without narcotics or stimulants, are free

from the contagious diseases affecting the country. Has had disappointments on some, as well as trials while most of her children go out to service and positions they are trained for, and are found reliable. Her published statement concludes: "Although I go to church every Sunday and have Sunday School in my home every Sunday, yet I am a Sabbatarian, because I desire to obey God and can find no authority in his word for any change of the Sabbath. I teach the importance of repentance, confession, restitution and dependence upon the Holy Spirit to change the heart and life; also to fill our spirits with his presence, so as to make us hate sin in every form. I regard this life as a preparation for the life to come; so I work to put my time very profitably out of gratitude to him who has bestowed so much upon me."—[EDITOR.]

Report of Labor.

Dec. 12, 1910, Bro. M. B. Ellis and I started for Wilbur West Va., and on the night of 14th we arrived at Parkersburg, W. Va., and having to change cars and wait until the next morning for the train, we visited Bro. L. E. Robinson's home and had a pleasant visit with him and family. On the morning of the 15th we boarded the train for Penshor and was met by Bro. Meadcalf, a member of the Methodist church, a clever man, who conveyed us to his home in a sled. On the night of the 19th meeting began in the new meeting house near Wilbur. I was truly glad to meet the brethren and sisters and friends and engage with them again in a meeting. The church there has a good house and well furnished, and when they get the outside work done it will be a substantial house, and I am glad that the church there has a house to meet and worship God in. The meeting continued with fair attendance until the night of Jan. 1, 1911. Bro. W. H. Stewart and S. Grimm worked faithfully in the meeting and did some good preaching. As Bro. Stewart has stated, they were united with the church. I hope they will continue to keep the commandments of God and the faith of Jesus. On the last night of the meeting there was an interesting man told me that he was almost persuaded to go forward when the invitation was given for members, but he said the Sabbath was in his way and all that he had was in public work. I tried to persuade him to trust God, and I hope he will do so in the near future. I was made to think of King Agrippa, but hope that his friend of mine will not do as Agrippa, but that he will have a record showing that he became fully persuaded and obeyed the truth.

On the morning of Jan. 2 Bro. Meadcalf conveyed me back to Penshor and on the night following we arrived at Kanawha Station, and was met by Bro. Shingleton and E. J. Bee, and went to the home of Bro. Shingleton which is but a few steps away, and on the night of Jan. 4 we engaged in meeting in Bro. Shingleton's home, having been refused to hold services in the schoolhouse. Three united with the church as I have stated before

and on the Sabbath, Jan. 7, we went to the Seventh Day Adventist Sabbath School. I was invited to preach. I spoke from Rev. 14:12. The Seventh Day Adventists have always treated me with kindness when I visit their meeting when I am at Kanawha. I think that all Sabbath keepers should follow after things that make for peace, and that we should be proud of each other. In the afternoon we had a testimony and prayer meeting, and brethren and sisters of the S. D. A. church took part in the meeting, and the night of Jan. 15 the meeting closed.

On the 16th we started for Primm, Tenn., and arrived there on the 18th and held meeting until the night of the 22nd, one united with the church, and on the 23rd we went to the Davidson schoolhouse, and having received sad news from home that my nephew's daughter was sick and wanted me to come home, and I had been wanting to go home, I left the meeting with Bro. Ellis, started for home, and arrived at my nephew's the 24th, found his daughter improving and in the afternoon I arrived at home, found my family all well. I must say that the church and friends at Wilbur would have freely paid all my expenses, but I had on hand \$5 that Sister Lippincott had sent me and I used that and received \$27.11 from the church at Wilbur. My entire expenses were \$38.73, and I received \$38.10. I have always given my time free to the cause I love so well, and am always willing to help some on my expenses. Your brother at home, waiting for another opportunity to engage in the work for our Lord and Master.

J. F. WILLIAMS.

Christ's First Advent.

DIVINE prophecy predicted the first advent of the long-promised Messiah into this world. It was minutely foretold that he would come in "the Seed of the woman;" "a Child;" a Man of sorrows;" and "the Redeemer." All the principal events of his life and ministry were carefully prefigured, either in sacred type or prophecy. It was plainly announced that he would be "born," in "the city of David," Bethlehem, of a "virgin," of "the tribe of Judah." His wonderful ministrations to the sick and sinful were clearly prefigured. Also his rejection by his own people; his terrible sufferings and awful death upon the cursed tree; his burial, joyous resurrection and glorious ascension to his Father were all graciously revealed in ancient prophecy.

And best of all, these divine predictions have been generally and absolutely fulfilled. Glory to God! Every "not and tittle" of the Old Testament prophecies relating to the first coming of the Savior have been fulfilled in each particular. The New Testament history records the complete accomplishment of every predicted event of his early life.

Previous to Christ's first advent, God-given prophecy made it certain that he would come; and since he has appeared, it is absolutely sure that he did come and complete his earthly mission. Sacred and secular his-

tory, combined with the present existence of Christ's church, proves the fact that Jesus is a historic personage who once lived on earth. It was essential and important that he should come, for there was no other way by which lost men could be saved only through him.

His first advent was one of sacrificial atonement, that we might have the blessed privilege of being redeemed from our sins and from the penalty of sin, which is the second death. He reconciles us to God that we might become the children of God by faith in him. Through his earthly work he has brought to us pardon, peace and joy in the Holy Spirit. He also "brought life and immortality to light through the gospel."

THE SECOND COMING OF CHRIST.

The second and glorious epiphany of the Savior of man to this old earth is also an event minutely described in the prophetic word. Passage after passage is found in the Old Testament and in the New foretelling his return. We have the united and unerring testimony of angels, prophets, apostles and Christ himself, that he is surely coming again. The same holy seers who foretold his first advent, also predicted his return. Just so surely as the scenes of his first appearing were fulfilled in a literal manner, so the mighty events of his second will just as literally transpire. "The Scripture cannot be broken," therefore we are positively sure that Christ will come again.

The prophet Isaiah exclaims: "Behold, the Lord God will come." Isa. 40:10. The Psalmist says, "Our God will come." Psa. 50:3. The angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Jesus said, "I will come again." John 14:3. Again he said, in the closing chapter of the Revelation, "Behold, I come quickly." Rev. 22:7. Once again, "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. Thus we learn from the inspired penman, and with absolute certainty, that Jesus Christ is yet to "appear the second time" to the people of this world.

His final "parousia" will be more essential and of greater importance to this old earth than was his first advent, for the following reasons: (1) At his first appearing he inaugurated a scheme for man's salvation; at his second coming he will consummate that plan. (2) The first time he came to save the world; the second time he is coming to judge the world. (3) At the first time he came to change the moral nature of man; the second time he will change the physical man and the material earth. (4) He came the first time as a humble servant; he will next appear as a conquering King.

He is coming to resurrect the dead. John 5:28, 29. He is coming to judge the entire race. Acts 17:31. He will then reward every person who has ever lived. Matt. 16:27. To the righteous he will give eternal life (Rom. 6:23) and a glorious kingdom home. Dan. 7:27. The wicked he will burn up and destroy. Mal. 4:1; 2 Thess. 1:7-9. Thus we clearly perceive Christ's second advent is positively certain and supremely important for our eternal redemption. Are you confidently prepared to meet him?—Our Hope.

A Few Thoughts.

BY S. E. PRICE.

I WAS much interested in Brother Mathew's selection concerning the Catholics, for we might know of old what they would do could they again have the power, for it has not been kept secret by them, for of old the less discreet have made such declarations against the Protestants as might make us fear did we not know that there is a God in whose hands are the destinies of all flesh who can and will work all things according to the counsel of his own will. I can remember when but a little girl, of an Irish peddler making some such bold statements at my father's house concerning what they as a people were looking forward to. He said, "These peddlers are not tramping this country for nothing, but to search out every nook and corner or place of advantage." A Catholic girl working in the same store with my daughter said to her, "Just wait till the Catholics get the power, then you Protestants will not dare to walk the streets even." So of old it is in them to bring all to obey their mandates and acknowledge the pope as supreme if they could get the power. But for one I do not believe they can ever again have that power, for the prophetic word speaks differently. Daniel, in speaking of this popish power, Dan. 7: 25, 26, says, "But the judgment shall sit and they shall take away his power to consume it unto the end." Read verse 27. The next scene is the saints possessing the kingdom. The Revelator also speaks of this same power and the powers that had upheld it. Rev. 17: 12-14. Then in verse 6 says, "And the ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked and shall eat her flesh and burn her with fire. Verse 17. For God hath put it in their hearts to fulfill his will.

Do we not see this hating of the whore already begun in these kingdoms and places where they have been strong supporters of this popish power? and does not the fear of the pope's anathema grow less and weaker all the time? Yet the people that dwell on the earth are to make an image to this beast, and doubtless it will in its time cause much persecution to those who will not worship it. But it will doubtless be of short duration, and may rejoice that it betokens to us the soon coming of the Son of God to redeem his faithful ones who have made a covenant with him by sacrifice. May we be ready for that event.

How a Smoker got a Home.

I BEGAN to chew at the age of twelve. A few years later I commenced smoking. The practice grew upon me till I was smoking a large portion of the time except when asleep. At length I united with the church, and very soon abandoned the filthy habit of chewing tobacco. I still, however, enjoyed the cigar. Just at this time I met a friend, who, with a countenance beaming with love, said, "It don't look well to see a member of the church smoking." "You are right," said I, and taking the cigar from my mouth threw it into the gutter. That was the last cigar I ever smoked. I was emancipated from a slavery worse than the Egyptian bondage.

I now deposited the money I had been so long squandering in tobacco, in the Seamen's Bank for Savings. I will tell the boys what I did with it, that they may see how unwise and inexpedient it is to commence the expensive, demoralizing habit of smoking or chewing tobacco.

We had long lived in the city, but the annual visit of the children to their grandfather's made them long for a home among the green fields. I found a very pleasant place for sale. There were over two acres of land, with abundant shade and fruit trees, a fine view of Long Island Sound—near the academy, churches and schools, and a convenient distance from New York. The city money was drawn upon to purchase the place, and it is mine.

I wish the boys who are tempted to smoke could see how the children enjoy their new home, as they watch the great steamships and the vessels with their white sails as they course along the Sound. Sometimes over a hundred are seen at one view.

Just before or after a storm, we hear very distinctly, the roar of old Ocean. It is then that we think of the perils of the sea, and realize the dangers to which the brave sailors are exposed. The children are also interested in the horse, cow, calf and chickens. They enjoy their plays and sports on the green grass, which gives them health and happiness.

My smoking was moderate compared with that of many, and six cigars a day at 6 1-4 cents each, equal to \$136.50 per annum, which, at 7 per cent. interest for forty-nine years, amounts to the small fortune of \$51,719.99. This has afforded means for the education of my children, with an appropriate allowance for benevolent objects.

Great as this saving has been, it is not to be compared with the proved health, a clear head, at the age of three score and ten, and entire freedom from desire for tobacco in any form.

L. P. HUBBARD

LETTER DEPARTMENT

From Bro. E. G. Blackmon.

DEAR Brethren and Sisters of like precious faith. We write you a short letter to let you know of our present physical condition. I have been wholly unable to preach any since returning from Oklahoma. A few days after our return we had a severe attack of lagrippe from which we recovered somewhat, only to take a relapse. I am thankful to say that I am able to be about, but my lungs are very sore, and I have a bad cough. We were sorry indeed to learn of the death of our worker in the great cause of the Lord, A. F. Dugger, also sorry to hear of the death of Bro. Alpheus Davison, oldest brother of S. S. Davison. One by one the old ministers are swiftly passing away, and oh, where is to be found a sufficient number of young God fearing ministers to fill the places of the old ones? We are so sorry to hear of the death of any of the dear ones of like precious faith. We are few in number at best, which has always been the case with the true worshippers of God compared with the wicked world. Will say that we too are better pleased with the present form of the BIBLE ADVOCATE than with its previous newspaper form. And will also say that Bro. Brinkerhoff is an excellent editor. His editorials are always good and to the point. May God bless him in his noble work. We hope to see Bro. Rust's recent articles printed in tract form, for we look upon them as being very instructive. Many of the good articles and letters from others. We are well pleased with Bro. Crowe's articles, may God bless him in his able and earnest work in propagating his

I do not know when I shall be able to get out to labor more, but am trusting God for a restoration of my health and a better spirit to labor in his cause than ever before. My dear wife, who is seldom ever sick, has taken cold in the last two days. Never in all my experience in Goodman for the last 16 years did we get so much sickness as now. Some one or more have been sick at almost every house here; yet there hasn't been very many deaths. Our discussion for Joplin never came off; our opponent putting it off one week, when I took sick the next week and could not go. But when we get able we will go there and hold some meetings and they will know we are there. For the last two months the brethren have held Sabbath School at our house, because I was not able to attend at the school house. They are having good interesting Sabbath schools, but some cannot come because of sickness. A Sister Adventist attended Sabbath School at my house today. Bro. James Friend is now our superintendent. Bro. Stith was over to take us to Joplin for discussion a week ago, but found us sick, wholly unable to go. Neither are we near able to think of going yet. Our man is gone now but as stated before we will go there when wife and I are able and hold a meeting. Bro. and Sister Stith are going with us and maybe Bro. James Friend will go too, and they will know by the doctrine we preach whether we are there or not. We have already heard that they are speculating over the possibility of our not being there, even saying that we were glad to come. Bro. Stith had written them to come to Goodman, and if I was not able to discuss that he would meet them, using the notes that I had prepared. I can hardly engage in common conversation without coughing. I feel better tonight than I have felt since I was taken down, but feel a little uneasy over my wife's coughing so bad to night. Brethren pray for the good of our people and for poor us. My God bless you all. Goodman, Mo. Jan. 27, 1911.

From Brother W. C. Rodgers.

Dear Readers—I would like a little talk to you through the BIBLE ADVOCATE. I will say the Lord still blesses me in many ways, and especially with his love and a privilege to serve him. I am glad to see the paper filled with original articles from living authors. The new form of the paper is very beneficial in my estimation, as it is so much easier to turn and read and reread. I liked the articles in No. 15 by Brethren Neild, Nuesch and Crowe. It is sad in that it takes away our friends and Christian helpers; yet there is hope of life through the resurrection; and also there is hope in this world that the works of the departed live after them. Often have I heard Brother Dugger making appeal to the sinner to turn from his ways, and also the Christian to double his efforts to secure the reward and to show the truth to the world. Also Sister Nancy Northover, we lived in her family when she was a little girl in Nodaway County, Mo., and know that sadness is brought to loving

parents, brother, husband and children; but we can say, sorrow not as for those who die out of the Lord. Glad to see the names of Brethren Gilstrap, Whitehall, and Blackmon, the latter two of whom we have seen and heard. And there is our editor, Brother Jacob, who is always at the helm. We may be alive one week and asleep one week, but he must be and is awake to the needs of the paper every week and every day. I would like to go on record as being against the use of tobacco and intoxicating drinks. It may be said that tobacco is not forbidden in the Bible, but let me offer, in love, to any Christian, one argument, and I know of many dear friends who use tobacco. But here, you are a child of God, and you love him; well, dear friend, you have a son who dearly loves you and obeys you. Now, of course, that son or daughter knows of many things which you have said plainly, "Don't do this or don't do that." But suppose he (your child) comes to something which he has never heard you mention and he sees others enjoying, and he stops and ponders, and says, Well, father never said "I will whip you son, if you do that." But by careful thought of your former teachings and life he realizes that you would much rather he would avoid the said action or doing. What do you think said dutiful loving son would do? Well, then, you love your heavenly Father and you say, Father, you have not said in your word, "Thou shalt not use it," but he says through your conscience, No, son, but it is a filthy habit, a bad example and injurious to your body (the temple of the spirit). And you say, Yes, Father, I know all these three things and have told my friends so many times! but I do so love it I just can't do without it, it makes me so cross and nervous and you have not said you would kill me if I did it, so I guess I'll not quit. It would be a great burden to quit, a yoke. Now tell me, dear friend, what kind of love is that? Is that sacrificing love? Such as God showed when he gave his only begotten Son for our redemption? Is that such love as Christ showed when he laid down his life and passed through the tomb that we might be able to follow him through death to life eternal? Is that even such love and obedience as you would look for from your loving obedient son to you, his human father?

Let us so live that when we see him we can say, Father, I have tried, I have done my duty as far as I can at least as I have seen it. I will say that the Lord has blessed me and my family and that we thank him for it. Let us all press forward for the prize, and it seems from the indications of the times and the things around us that the time is short till he comes. You know Christ says, Ye are the light of the world, and if the world is in darkness, now, where is the light? We must not allow the light to become darkness. Will say to the friends of Elder J. H. Nichols that he is not very strong at present, but that he hopes to work both through the paper and in the pulpit. Yours in love.

Milan, Mo.

The Bible Advocate

STANBERRY, MO., FEBRUARY 7, 1911.

THE CHURCH OF GOD PUBLISHING HOUSE
JACOB BRINKERHOFF - - - - EDITOR.

The Editor and Conference of the Church of God do not hold themselves responsible for all the sentiments and ideas contained in the articles contributed by the different writers for the *ADVOCATE*, but every writer is held responsible for his or her own sentiments.

WE have the Bible Student's Assistant ready for distribution. This is the 5th edition of this valuable tract. A tract of so much Scripture reference requires much work, and consists of much tedious labor. We are ready to fill orders as soon as they can be sent us. 48 pages, 10 cents.

OUR readers will be pleased to read in our next number of the *ADVOCATE*, "Memories of my Early Ministry," written for *ADVOCATE* by Brother A. F. Dugger, before his death, and finished and forwarded to this office by recent mail for publication.

FROM Bro. Blackmon we learn of his improvement in health a few days after writing the letter on another page in this week's *ADVOCATE*.

BRO. L. L. PRESLER has appointment to hold meetings with the brethren at Glen, Colorado, commencing Feb. 2. We are glad of these appointments where meetings are wanted, and where brethren and sisters live, and have moved from other sections and where they have had the association of like faith.

THE article on another page, How a smoker Got a Home, is sent us by Bro. J. K. Davison, of Anacostia, D. C., who is alive to the great harm that is done in the world by the use of tobacco, particularly stultifying the young. Let all these harmful influences be properly spoken of, and much good may be done and prejudice will not be engendered.

WE must allow considerable latitude of opinion to the exposition of prophecy and its interpretation. Prophecy being given in symbols some people understand some things to be symbols that others take as literal language. Now where the word heaven occurs in Revelation some people understand it to be the place where God dwells, while some others see in the word in some of its use a place of power in the political arena of the world, where church and state live and hold sway. Let us have due consideration for our brethren's views.

BY the present postal arrangements a good many letters are sent on which the receiver must pay an extra postage. The carriers take up whatever is deposited in the mail boxes, and if too heavy for single postage the receiver must pay the extra postage. The *ADVOCATE* office pays postage on quite a good many manuscript letters thus sent.

Fruits.

THE divine Son said, "By their fruits ye shall know." This does not leave much room for guessing. Besides it takes away that right to prejudge which so many regard as their sacred prerogative. We purchased a box of fruit trees from a traveling salesman. The box displayed was full of beautiful colored cuts, and names of apple trees, new and old. Some were selected from the well-known varieties, planted on their arrival, and cultivated with care. One gave most promise because of its thrifty growth. When the first fruit appeared, imagine the chagrin to discover that it was but an inferior crab-apple. The nature of the tree was not known until it bore fruit. So it is with many men. They look like other men. Their language may be chaste and their conduct free from fault, so far as the human mind can detect. But if they have not been grafted into Jesus, the fruit they bear will not be the Christian variety. In other words, they will not be agencies in the salvation of souls. The Lord knew what he was talking about when he told us to watch for the fruits.—*Telescope*.

Bibles! Bibles!

THE *ADVOCATE* office now has Bibles for sale with descriptions and prices as follows:

English No. 130, Minion Bible, 12mo. References and Maps, Turkey Morocco, Circuit, gilt edge \$2.90, postage 15cts.
English No. 140, Minion Bible, Reference and Maps, 12mo. Turkey Morocco, Red under gold edge, \$2.45, postage 18cts.
English No. 142, Thumb Indexed, Minion Bible, References and Maps, Roan, Circuit, gilt edge, \$1.40, postage 18cts.
English, No. 143, Minion Bible, Reference and Maps, 12mo. Roan, Circuit, Red edge, \$1.10, postage 18cts.
American Standard Bible Nelson's reference edition, long primer No. 272, price \$2.70, postage 28cts.
English Roan, No. 208, minion cloth 26c, postage 8cts.
English No. 141 with references and maps. Minion type size 1-2x7 1-4 Turkey Morocco flexible round corners, red under gold edge. Price \$1.70, postage, 17cts.

No. 146, Roan, plain edge 5 1-2x7 1-90cts postage 17c.

This is a good collection of Bibles, very cheap for the money but not cheap in style or makeup. India paper is very thin and very strong, with clear print, very desirable. As these prices are placed at cost and postage must be added to send them out by mail.

Receipts.

M B Ellis for 3 months subscribers \$1; Mrs E A Paine \$2, for Mrs Libbie Alden \$1, P W \$2; W H Stearns for Chas Smith \$1; Maggie A Hess \$1; E G Blackmon for Estella Kinslowe \$20cts; Mrs Andy Bennett \$2; Mrs Cora Woodwek \$1; S E Price \$2. for Peter Lintz 20 cts, tracts \$1.30; John Wentzel \$2, P W \$7.50; Seth Warren \$14.25 P W; W A Combest \$1 P W; E Poole \$4; G W Hutchins \$1; O P Freeborn \$1.45.

THE WABASH TIME CARD.

TRAINS GOING EAST.

No. 70 Local Freight, daily ex. Sunday 7.00 a m
No. 12 Eastern Mail and Ex., daily 11.58 a m
No. 14 Atlantic Express, daily..... 10.35 p m
No. 50 Stanberry Accom., Ex. Sunday 9.45 p m

TRAINS GOING WEST.

No. 1 Pacific Express, daily..... 5.15 a m
No. 71 Local Freight, daily ex. Sunday 7.10 a m
No. 51 Passenger, daily except Sunday 5.20 p m
No. 3 Western Mail and Express, daily 6.45 am.

J. C. ABBOTT Agt