

His Deficiencies.

He had no "business tact;" 'tis plain enough,
He stored no gold while on his earthly way;
Ill clad was he, with garments worn and rough,
Scarce knowing how he'd live from day to day.
Improvident! His little all he gave
To those who needed; poor, yet led the poor,
And still neared for himself to save.
Unhoused, unkept, some voted him a boor,
No tact had he!

No wisdom, surely! Why, the vagrant,
dared
To lift his voice 'gainst rulers of the State.
Not e'en the church—God save us all!—
he spared;
But scourged alike earth's sainted and her great.
To save a sinner, he, unwise, would say
That you must touch him with a tender hand;
Must touch the wretch of coarser, baser clay!
Say, when was e'er a scheme so foolish planned!
No wisdom his!

'Anatic, too! He had a strange belief
That man might reach to heights as yet
but guessed;
And, hoping much, he walked a path of grief,
That they who falter might the more be blessed!
Aye, thus he dreamed—who doubts the dream was vain?
And thus he lived—was e'er such folly known?
Why, when he died, still scouting golden gain,
His grave was bought by charity alone;
So unwise he!

His life a failure! So I hear you say;
And who can doubt who lives on earth's success,
Where gilded folly proudly wears the bay,
And simpering millions haste some knave to bless.
Fanatic! Yes, according to your rule,
Foolish! No doubt, in average man-kind's ken.
A teacher with one lesson for his school.
Impractical; with faith in love; but then—
He was the Christ!
—Stokton Mail.

Curious Editions of the Bible.

BY REV. WM. HURLIN, IN ZION'S
ADVOCATE.

It is not known when the first translation of the Scripture into the English language was made. The oldest known is preserved in Oxford, England. Of this there are three manuscript copies, one each in the Bodleian library and the libraries of Christ Church and Queen's colleges. Archbishop Usher thought these were made about A. D. 1290. The name of the translator is not known.

About 1378, John Wycliffe (or Wyckliffe) made a translation of the whole Bible from the Latin vulgate, as he was not sufficiently acquainted with the Hebrew and Greek to translate from the originals. As this was before the age of printing, and manuscript copies were very expensive, they could not be owned very extensively by private persons; but Wycliffe's followers went over the country reading this translation and preaching the gospel from it, and thus much light shone into the darkness. No part of this translation was printed until 1731 when the New Testament was printed and published.

The first translation of the Scriptures into English which was printed was the New Testament, translated from the original Greek by William Tyndale. It was printed in 1526, either at Antwerp or Hamburg; and notwithstanding the strong efforts made to hinder, numerous copies were taken to England and were extensively distributed there. The first translation of the whole Bible which was printed in English was made by Miles Coverdale. This was printed in Zurich in Switzerland in 1535, and was thence taken to England. King Henry VIII had opposed the distribution of Tyndale's version; but he had now broken with Rome, and hence, by his authority, an order in council was issued in 1536 "that every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein, and should discourage no man," &c. After this, numerous versions of the Scriptures in English were printed from time to time, and it is to the peculiarities of some of these that I now direct attention.

THE BUG BIBLE.—This was published in 1551. It is so called from its rendering of Ps 91:5, "Thou shalt not be afraid of bugs by night, instead of the terror by night, as we have it."

THE BREECHES BIBLE.—This is so called from its rendering of Gen. 3:7, "They sewed fig-leaves to-

gether, and made themselves breeches, instead of aprons as in the present versions. This is also spoken of as the Geneva version, because it was made by the English exiles in Geneva during the reign of Queen Mary. It was published in that city in 1557, and subsequent editions later. This version was the one in general use in England until after the present authorized version was made under the auspices of King James I, and published 1611.

THE PLACE-MAKERS' BIBLE.—This was published in 1562, and obtained its name from a typographical error in the rendering of Matthew 5:9, where it read, "Blessed are the peacemakers, instead of peacemakers."

THE TREACLE BIBLE.—This was published in 1568, and Jeremiah 8:22 is rendered, "Is there no treacle in Gilead?" instead of balm, as we now have it. Before we laugh at this rendering, we should remember that, while at the present day treacle is only the English name for what we call molasses, in ancient times treacle meant a sovereign remedy. Thus Chaucer says, "Christ, which that is to every harm treacle. So that, however odd this translation may sound to us, the word used was the equivalent of our word balm."

THE ROSIN BIBLE.—The Douay version (Roman Catholic), published in 1609, has, in Jeremiah 8:22, "Is there no rosin in Gilead?" It is probable that rosin had at that time a nobler and finer meaning than it has at present.

THE HE AND SHE BIBLE.—It is said that this name was given to an edition of the Bible printed in 1611, with reference to the rendering of Ruth 3:15. Some copies of this edition read, "He went into the city, and others, 'She went into the city.' Turning to the present authorized version, I find it reads, 'She went into the city.' The revised version has it, 'He went into the city,' with a marginal note, 'Or, according to some ancient authorities, she went.' An examination of the context leads me to the conclusion that she is the word used by the writer of the book.

THE WICKED BIBLE.—This was published in 1631, and is so called because in Ex. 20:14, the word 'not' is omitted, and it is printed, 'Thou shalt commit adultery.' For this serious error, the printer was fined £300, and, of course, the edition was suppressed as far as possible.

THE THUMB BIBLE.—This was published at Aberdeen, Scotland, in 1670. I suppose it was so called on account of its small size, which was said to be one inch square and half an inch thick.

THE PRINTER'S BIBLE.—Cotton Mather tells of a Bible he had seen in which Psalm 119:161 was rendered, 'Printers have persecuted me without a cause, printers being a typographical error for princes.'

THE VINEGAR BIBLE.—This was published in 1717, and is so named because the heading of the twentieth chapter of Luke reads, 'The parable of the vinegar, instead of vineyard.'

THE MURDERERS' BIBLE.—This is so named because in Jude 16 it reads, 'These are murderers, instead of murmurers.'

THE SCHOOLMASTER'S BIBLE.—On the principle of the above, this name might be given to Coverdale's version, because, according to Dr. Adam Clarke, Psalm 9:20 reads, 'O Lord, set a Schoolmaster over them seemingly on the assumption that at that time, as in some later days, a school-teacher was a man who excited great terror.'

The Caxton Memorial Bible was, in 1877, wholly printed and bound in twelve hours. The edition was limited to one hundred copies.

To-Morrow Night, Mother.

It was in 1859 that Joseph Long, a strong, athletic man of middle age, moved from Illinois to a mining town in Pennsylvania. Having been a coal digger all his life, he felt that it was his duty to seek a place where he might be better able to provide a living for himself and family.

Joseph Long and his wife were both excellent Christians, and, having but one child, a boy eighteen years old, they were anxious that he should become a Christian. Three years passed, and yet Henry failed to confess Christ. The war was now raging, and the husband and father, loving his country and his flag, enlisted and went to the front. His letters to his wife and boy were always filled with love and an earnest solicitation to Henry to confess his Saviour.

A year passed, and then the news came that Joseph Long was killed. With a bleeding and broken heart the wife sought comfort under the strong arm of her son, but as yet he had put off becoming a Christian. A few weeks after the death of the husband and father a protracted meeting began in the miners' camp, and Henry became a faithful attendant. He dug coal through the

day and attended meeting at night. Each evening after returning from church he said to his mother, Mother, to-morrow night I am going forward. The meeting continues into weeks, but it's the same promise, to-morrow night.

On returning from meeting one night Henry was feeling sad, and he said to his mother, Mother, lots of the mining boys went forward to night, and if God will just let me live till to-morrow night I promise you that I will obey my Master's will.

All the next day the mother felt overjoyed with the thought that Henry was going to step out on the side of all that was noble and good. Late in the afternoon a courier called at the home of Mrs. Long, and handed her the following note:

An explosion in the mine at three o'clock; thirty killed, and among them your son Henry.

To-morrow night never came for Henry Long to lay his burdened heart on the loving breast of Him who said, Come unto me, all ye that labor and are heavy laden, and I will give you rest.—M. T. Cooper, in Christian Standard.

Do Ministers' Sons Turn Out Well?

The sneering proverb which maligns ministers' sons is shown to be false by De Candolle, a French scientist and skeptic. He gives lists of eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnaeus, Olburs. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi and others.

Says the Springfield Republican: A glance through any biographical dictionary reveals scores, if not hundreds, of children and grandchildren of clergymen in every range of literature, science and philosophy.

The disposition of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide-known theological luminaries and pulpiteres as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers, and Spurgeons—a list that might be multiplied indefinitely, to which every reader can add from personal knowledge.

How many poets have been the fruit of clerical matrimony? Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note.

Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie and Bentham.

Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and a hundred others.

To architecture this class contributed Sir Christopher Wren, to art Sir Joshua Reynolds, to heroism Lord Nelson.

The daughters of the clergy may not be overlooked—Mrs. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës and Mrs. Stowe.

How many ministers' sons have become eminent in civil life! Henry Clay, Burr, the Everetts, down to our last Presidents, Arthur and Cleveland.

We are prepared for Monsieur De Candolle's figures and for his assertion that the sons of clerical families have actually surpassed during two hundred years in their contributions to the roll of eminent scientists, the similar contributions of any other class of families not excepting those that belong to the directly scientific professions—physicians, surgeons and chemists.

Will some one who is fond of making ministers' sons the butt of their cheap wit and coarse jokes please give us a list of sons of any other profession that can show as grand an array of leaders in as many different fields, to say nothing of the many humble, faithful workers unknown to fame, as can be found in the ranks of ministers' sons?—Ex.

Drink Like A Lady.

A pastor, writing to the Christian Observer, says:

Once, when my field of labor in this gospel temperance work was in one of the interior towns of the Middle States, I met on the principal avenue a young woman, a former pupil in the Sunday-school in a distant village. A moment's conversation showed me how the cruel vulture had done its ghastly work. The spirit of the good Samaritan moved me. I prayed that I might be able to turn her wayward feet. The purity of blessed childhood's days and scenes, associations sweet and sacred, hallowed memories, early playmates—all, all were pre-

sented in the brilliant color of hope and trust. A mist filled her eyes.

Come, I'll take you home. In less than a day we'll be there. How glad your parents will be to see you! Surely you do not forget the love of father and mother, and you do want to see them again, don't you, Mary?

Straightening herself up to her full height, her face white, her form rigid and strained, in a voice whose tone conveyed hate, mingled with utter despair, she answered:

Yes, I do remember them. They taught me to drink wine at the family board. I was told to drink it like a lady. Easily and quickly enough I learned to like it. I tried to drink it like a lady. Under its influence the bottle was drained, my brain reeled, the world was torn from under my feet, the sky became all brass. To-day I am eating the ashes of the apples of the Dead Sea. There is nothing left worth living for. I can't fight against the odds much longer. Every hand pushes me nearer the bottom; then comes the end. Some day I must stand at the bar of God, and I tell you I shall be a true witness against those who taught me to drink wine like a lady.

Reasons Why a College Student Should Study the Bible.

President W. R. Harper, Ph.D., D.D., of Chicago University, assigns the following pungent reasons Why a College Student Should Study the Bible:

First, because the Bible is so well known.

Second, because the Bible is not well known.

Third, because of what it is as history.

Fourth, because of what it is as literature.

Fifth, because the Bible shows the gradual development through centuries of a divine plan for man's redemption.

Sixth, because the Bible describes the consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian church.

Seventh, because it contains the fundamental principles of natural life.

Eighth, because it prescribes a rule of guidance for individual life.

Ninth, because it furnishes strength to resist evil.

Tenth, because without that broader, deeper view of the Bible, the student is in danger of losing his respect and his regard for the sacred book.

Eleventh, the college student should study the Bible, because he of all men must teach the Bible if it is to be taught wisely and intelligently.

Humility.

Some people are proud of their supposed humility. A young man had been converted in a Salvation Army meeting. In relating his experience from the platform shortly afterward he declared that while he had been full of pride and self-conceit before, that everything of that kind had been taken out of his heart, and that to prove it he was willing to go down and kiss a poor colored woman in the audience before him. As he approached her to prove his utter loss of all pride, she arose with dignity and said, Brudder, you may hab no pride, but I has; you can't kiss me.

Rev. F. B. Meyer relates the following incident bearing upon this same thought: Some young men came to old Andrew Bonar and said: Doctor Bonar, we have been all night with God, can't you see our faces shine? The old man replied: Moses wist not that his face did shine.—Our Young People.

The young man who sits by the fire dreaming of greatness, while his mother carries wood for the stove, has got hold of the idea of greatness by the wrong end.

Do not offer to God a spirit dreaming of the great things you could do or may do at some future time, but offer to him your wakeful, rejoicing, present energies—Helps by the Way.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

The great lung healer is found in that excellent medicine sold as Bickel's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

Chaps and Chills.

Come with the cold weather, but can readily be cured by the application of Haggard's Yellow Oil, the best remedy for external and internal use made.

When God's children pass under the shadow of the cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is a paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—Dean Farrar.

Happiness is everywhere and its spring is in our heart.

Holiness as well as pardon, is to be had from the blood of the cross.

The highest wisdom must ever appear folly to those who do not possess it.

If the heart is pure there is no danger but what the speech will be pure.

The scriptures were written not to make us astronomers but to make us saints.



A mother is always ready to sacrifice herself for her baby. But nature does not often call for any such sacrifice. On the contrary nature calls upon every mother to carefully protect herself and in that way to protect her baby.

During the critical period when a woman is looking forward to motherhood, the best protection she can give to the tender little life which is dependent upon her own, is to fortify herself with the health-bringing "Favorite Prescription" prepared by Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and sold by all dealers in medicines.

All the dangers of motherhood and most of its pains and discomforts are entirely banished by the use of this rare "Prescription." It gives elastic strength and true healthful vitality to the special organs and nerve-centres involved in motherhood. This healthful condition is transmitted to the baby both by the improved quality of the mother's secreted nourishment and by the child's increased constitutional vigor. It is a perfect health protector to them both. No other medicine was ever devised by an educated, scientific, physician for the express purpose of bringing health and strength to the special feminine organs. No other preparation ever accomplished this purpose so scientifically and effectually.

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