



CHRISTMAS CAROL.

O'er fair Judea's mountains,  
In ages long ago,  
There came the song of angels,  
To a world of sin and woe.

To God be highest glory,  
The heavenly choir did sing,  
In Bethlehem's low manger,  
Lies Christ th' eternal King.

That radiant glory shineth  
Down through long years of time,  
And yet may souls that listen  
Hear strains from angels' chime.

List to the song they're singing  
Of peace, good-will to earth,  
With joy their harps they're striking  
To tell the Savior's birth.

And as with joy we welcome  
The glorious Christmas song,  
We join the angel chorus,  
"For Christ, the Lord, is born."

And earth shall sing with heaven  
The strains that ne'er shall cease;  
And hail with joy unbounded,  
Messiah, Prince of peace,

*Minnie C. Berry, Class of '89.*

CHRISTMAS.

Not alone o'er plains of Judah  
Rings the chorus now again,  
But o'er all the earth it soundeth,  
"Peace on earth, good-will to men."

To each heart who him accepteth,  
Whom the wise men then adored,  
Of his peace he freely giveth,  
He, the ever-living Lord.

For us making intercession,  
Now, enthroned, he sits on high,  
Winning for us peace and pardon,  
Us, so justly doomed to die.

And we hear another chorus  
Mingling with th' angelic strain,  
Man redeemed in heaven singeth,  
"Worthy is the Lamb once slain."

"Now to us a child is given,"  
Was the song when he was born,  
But a perfect, risen Savior  
Crowns the resurrection-morn.

Had he never for us suffered,  
We had known no Christmas joy;  
For a free and full redemption  
Let his praise our tongues employ.

*E. O. W.*

NORMAL TRAINING SCHOOL,  
SPELMAN SEMINARY.

The training school of Spelman seminary is intended to serve two purposes,—to furnish a means of training for those advanced pupils of the seminary who are to make teaching their profession, and to provide religious instruction for the young pupils.

This school is in charge of Miss Grover, an experienced, conscientious teacher, who evidently is in sympathy with her work. The number of pupils enrolled at the time of my visit, Nov. 7, was eighty-nine. Of these, seventy-four were present, and a brighter, more orderly, or more interested set of children, it has never been my lot to see.

The room in which they gathered for general exercises was not all that could be desired, a new building being sadly needed for this purpose, but great pains had been taken to make the most of the means at hand. The walls were hung with Bible lesson pictures, which I soon discovered were not merely for ornament, and all was made to look inspiring and cheerful.

When I arrived, one of the teachers in training was conducting a class in geography in an adjoining room, having previously prepared herself by teaching the same to her class-mates, under the direction and supervision of their teacher of "Methods" in the seminary. A reading-class was heard at the same time by Miss Grover in the large room, the rest of the pupils being engaged in study at their seats.

When these lessons had ended and the pupils returned from the classroom, a tap of the bell sent every book out of sight, and all sat erect. Another tap, and all rose to their feet. Scripture texts were repeated in concert, then the heads were bowed as with closed eyes they recited the Lord's prayer.

They were next questioned on previous Bible readings about Moses and the children of Israel, and few gatherings of grown people of the same number would show so much knowledge of the subjects taken up. One little tot, in answer to the question, "How had Moses disobeyed God?" said, "He hit the rock two times, when

God just told him to speak to it." Another added that Moses said he did it instead of saying God did it. In describing manna, one, having seen a picture of it, said, "It was round like money"; another, "It was sweet, good to make pies"; another, "It was called 'Angel's food'"; and still another, being asked why the manna placed in the ark did not spoil when it would not keep from day to day, said, "God kept it fresh." Then the tabernacle was described with all its contents. A question as to what was in the ark of the covenant elicited, "A stone book," "The rod that was once a snake," and "Manna," from different parts of the room. "Was the veil thick or thin?" puzzled for a little, then one said, "I think it was thick, for they were not to see through it." All the different parts of the high priest's dress were taken up, and one remembered if anything got on the linen robe, it must be changed, for it was to be spotless.

The lesson of the day was the story of the brazen serpent, the brass snake they called it. All eagerly listened, questioned, and told what they knew about this, then they were asked what else was put up on wood that we might live. Soon hands went up, and the answer came, "Jesus was put upon the cross." The lesson closed by telling how the veil of the temple was split at that time, and now all may go to Jesus.

The hour was up, the bell was touched, and all sat down, for they had stood during this time, with eyes intently fixed on the teacher.

"Jesus bids us shine," was then sung in good accord, and my time being up, I reluctantly came away, feeling that they were obeying the injunction of the Master, and that a great work was being done here among the little ones whom he loved, In His Name. —A Visitor.

## ATHENS.

When Macaulay said of Pitt that he loved England as an Athenian loved the "City of the Violet Crown," he could probably in no way have given greater praise to Pitt's patriotism, for Greeks have in all ages lavished their love on their beautiful metropolis. And why should they not? When our minds turn to sculpture, architecture, poetry, philosophy, rhetoric, anything, in short, that pertains to the beautiful, do we not instinctively call up a mental picture of the Athenæum with its interested throng of devotees to the beautiful Athena, those faithful worshippers at the shrine of Minerva, the goddess of wisdom?

Even to this day, when we hear Edinburgh called the "Northern Athens," or Boston, the "Athens of America," each of these cities having achieved the honor of being styled "Modern Athens," we understand that they are preeminent for literary institutions and the taste and culture of the people.

Athens is also "beautiful for situation." Surrounded by hills or lofty mountains on every side but the south, —where it is open to the sea,—and these being bathed by the rising and setting sun in gorgeous rosy and purple tints, Athens seemed to Pindar, prince of her lyric poets, to wear a violet crown.

At this modern date, how different, though still attractive, is the picture Athens presents to our view! The beauty and the chivalry of Europe gather at the Grecian capital. To witness a royal marriage we see assembled ninety-nine royal guests, while to please the populace a general amnesty is granted, and more than seventy go forth from fetters to freedom.

In the midst of all this beauty, Athena is not invoked; for all this leniency, Minerva is not thanked; for on the violet hills has arisen the light of the Sun of righteousness, and the "men of Athens" have no longer "an altar to the unknown God." For the Greek, as for us, the fear of the Lord is wisdom and Zion is the perfection of beauty. —W. E.

## A TRUE WOMAN.

This expression is in common use, but I dare say not one third of those that use it comprehend its true meaning.

It has been said by Shakespeare that "Women are soft, mild, pitiful, and flexible." In fact, even Webster does not give a satisfactory definition of a woman, for he says, "Woman is an attendant or servant." So I think I can make one better suited to my

views than either of these, and it is this, "Woman is the second human being of creation, a very skilful molder of character, and she makes men what they are."

Some may object to this as being untrue about the "weaker sex" but I truly believe it, and moreover I have many who will endorse my statement; for instance, Sir Wm. Mackintosh, a very eminent man and also a great companion of scholars, when he had reached his zenith said, "My wife made me what I am." I am not considering woman in general, but the *true* woman. In order to be a true woman one must necessarily be a Christian woman.

Woman was the last in order of all created beings. Why? Because God saw that the noblest and most beautiful was left out, and he, a being of perfection, would not leave his work short of perfection, and also, because perfection needs no addition, he then created the cap-stone—woman.

The idea prevails among the giddy that the duty of woman is to strive for the fashion plate, and so foolishly spend her time, talent, and money. I myself do protest against that; woman's calling from her Maker is the noblest in the world. Does not God give to her the training of nations? Oh, that every woman would have this fact sink into her heart and take root there.

Woman was created to be a comfort to the heart as well as to be a molder of character, and should she not accomplish this purpose, aye, truly, does she not? Who was it that sang you the lullaby song in your infancy? that with loving words chased away your childish fears when snugly tucking you in your bed? Who was it that bathed your hand, foot, or head when you went in from play hurt? Did you not carry all your cares and troubles to mother?

A true woman is one that is true to herself, and above all, true to God.

We need women that will not seek the favor of this world, but will work for God and the uplifting of the human race.

Woman should study for the improvement of her faculties that she may be a power for God and humanity.

Every female that comes short of doing her duty should be so stigmatized by her companions, that she would rather throw all wealth in the fire than to spend time and money in doing anything to lower the standard of her sex. We need women that will not make father, brother, or husband forge notes or mortgage the homestead to keep them in ribbons, laces, and gloves; women that will go to the

homes of the poor and lowly, and not scorn them; and not women that will refuse a beggar a piece of bread in order to have a great feast for their friends. I once heard of a woman who went to hear a missionary preach about the heathen. She became so very sorrowful for them that she shed copious showers of tears in a handkerchief that cost ten dollars and slipped a two-cent piece under the bills, making people believe that she gave a twenty-dollar gold-piece, but did not want to give her alms before men. Another split her fine kid gloves across the back while trying to slip a cent into the hand of a beggar. Such women we neither need nor want.

Let us every one strive to be womanly women and not only serve as ornaments to our sex, but be zealous to help our sex reach the standard that God designed for us to reach. Should we not love and serve God? For what were we before Christianity was introduced? What is woman now where the light of the gospel is not known? Are they not slaves? Yes, no more than beasts of burden.

I do beseech every woman to use her influence in the right direction. "Love God, and keep his commandments." —M. J. Watson, class of '89.

## BUSY-BODIES.

There are people of a certain class who are always saying things that should be left unsaid. Their only use is to keep up strife and contention among their fellow-men. They do a great deal of harm running from house to house finding something to talk about. They are always meddling with the affairs of others, and seem to be loving about looking for something to devour. Ever seeking for something to say, their name is quite appropriate, for they seem busy all the time. In God's word we find a name for them. They are called busy-bodies. People who are always idle are in danger of belonging to this class. To prevent it keep your mind active in your own business. Meddle not with the affairs of others, for if you are guilty of breaking peace and raising strife, remember your fate will be to live in a world of strife forever. We read in God's word, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters." "Thou shalt not go up and down as a tale bearer among thy people." "Study to be quiet and to do your own business and to work with your own hands as we commanded you." —H. M. W., class of '90

## FANNIE'S HOLIDAY.

"Mabel Ellis, Edna Brown, and I are going to the woods to-morrow, and we want you to go with us," said Nellie Huston to her friend, Fannie Morris, as they were coming from school one evening. "Indeed, I shall be very glad to go," answered Fannie. "I am so glad that to-morrow is a holiday, for I have been wanting to go to the woods for some time."

"We will stop for you about nine o'clock, so be ready," said Nellie, and the girls parted at Fannie's home.

The prospect of a day in the woods was pleasant to Fannie. She knew she would have a nice time. The woods were so beautiful. A light frost had painted the leaves in many different shades of red and yellow, and had loosened the nuts and ripened the wild grapes and winter-berries. She knew just where the grape-vines were, and where the nuts fell the thickest, and where the golden-rod grew in abundance.

But there was a greater and a better reason why Fannie looked forward with so much interest to the holiday. Several years before she had found Jesus as her Savior and her great desire was to serve him. Mabel was not a Christian, and Fannie was very anxious that she should become one. She had invited and urged her to come to the Savior, and Mabel had promised that she would think seriously on the subject. The day in the woods would give her another opportunity to tell Nellie of the loving Jesus, and his tender care over those that love and serve him.

As soon as her evening's duties were finished, she got her books and began to study. By nine o'clock all of her examples were worked and her exercises neatly written.

The next morning dawned bright and clear. Fannie rose early so that she might do as much as possible to help her mother before going to the woods. As she took up her Bible to read, her eyes fell upon this verse, "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever." She read the verse several times and then kneeling by her bed, she prayed that wisdom, strength, and guidance might be given unto her, that she might, that day, lead one soul to righteousness. When she went down stairs, she found that the mother was suffering from a severe headache, and saw that she looked very tired and worn. "Poor mother," thought Fannie, "she has so much to do." Then came a thought

that Fannie did not want to come. "I suppose that I ought to stay at home to-day and help her. I could relieve her of so much care." And with it another thought came. "But I have special work to do to-day, work which I know that Jesus wants me to do, trying to win a soul for him." "Yes, but am I not a little selfish? A day in the woods would be so pleasant, and a delightful place to work for Jesus, but a day in the kitchen would be hard and trying, and is not that the reason I shrink from it?"

Now Fannie had a friend to whom she always went for advice, and turning to this friend, she said, "Dear Jesus, I pray that thou wilt show me the path of duty, and give me strength to walk therein; and grant, dear Lord, that I may honor thee."

At nine o'clock, she saw the girls coming, and ran out to the gate to meet them. "Why Fannie, are you not going?" they exclaimed in chorus. "No, Mamma is not well, and I have decided to stay at home and help her. I am sorry that I can not go with you, but I hope you will have a very nice time."

"We are so sorry that you cannot go," they said, and we will remember you if we find any nuts or grapes. Fannie went back into the house. She persuaded her mother to go and lie down, and then darkened the room, and went to the kitchen. Most of the morning's work was already done, but some of yesterday's ironing was still standing; her mother had not been able to finish it.

By twelve o'clock the ironing was finished, the clothes put away, the house in nice order, and dinner on the table, and what was best of all, her mother came to the dining-room, saying that she had had a very refreshing sleep, and her head was much better.

After dinner, Fannie insisted that her mother should go out into the fresh air; so her father said he would take her for a drive. As Fannie put away the dinner things, her heart was very light. True, she thought of Mabel and her lost opportunity, but she felt that somehow it was best. But if she could have heard a conversation between her father and mother, her happiness would have been increased.

Her mother said, "What a blessed thing it is to have a Christian daughter!" "Yes," said her father; "I think she is growing more Christ-like each day." But Fannie's great happiness came the next day when Mabel came to her and said, "I have given my heart to Jesus. I did it last evening. I saw yesterday what a true Christian

you were, because you so willingly gave up your own pleasure for your mother's comfort, and I want to become a Christian like you, and I have prayed the Lord to make me such."

*M. Irene Williams.*

## A ROLLING STONE GATHERS NO MOSS.

This is an old German proverb handed down from one generation to another. Let us see whether true or false. In your walk on a beautiful spring day, you may notice stones lying on all sides, some very beautifully covered with moss, and observing more closely, you will find that these stones have been lying long in one place, therefore the moss had plenty of time to collect over them. You would not have seen moss on them if they had been rolling around.

Solomon the wise man said, "He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough." When Richard Brinsley Sheridan made his first speech in parliament, it was regarded by all as a most mortifying failure. He was urged to abandon a parliamentary career and enter upon some field better suited to his ability. "No," said Sheridan, "No, it is in me and it shall come out," and he became one of the most splendid debaters in England. Why? Because, instead of "rolling," he applied his mind steadily to his purpose.

Will a stone roll of itself? We all know that is impossible. It needs force from some source to make it go. As a rolling stone will not gather moss, so we must be more stable in our pursuits. Before you resolve to abandon any good work or purpose, or neglect any known duty, weigh the reasons for and against taking such a step, and do not plunge blindly into what may prove a foolish and unfortunate blunder. The holy book says, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not." A studious scholar does not begin twenty different things and leave them all unfinished. One thing at a time, and stick to it until it is accomplished. Webster conceived the idea of producing a new dictionary of the English language. Year after year he labored on in patient obscurity, exploring the fields of literature and science, until he accomplished his object.

We read in the Bible that when Hezekiah the king undertook any work he did it with all his heart, and prospered. That is the way to work for the Lord, with all our might, strength, soul, and body. —*S. Jenkins, class of '91.*

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## MERRY CHRISTMAS

"Peace on earth, good-will to men!"

This was the message brought to us more than eight hundred years ago on that Christmas night when the wise men gathered in the little town of Bethlehem to offer homage to the Prince of peace, the promised Christ. The message was prophetic of his life. He was most truly a messenger of peace and good-will in his earthly life, as well as in the great purpose of his coming, that men might be at peace with God. He sympathized at wedding and funeral, showed himself a true friend, protected women, healed the sick, encouraged the down-cast, opened the eyes of those physically and morally blind, uplifted the fallen, —to each and all he gave the hand, the voice, the touch, that meant peace and good-will. Busy with affairs pertaining to this life and which do not make for our eternal peace, we are too apt to forget this messenger who comes to our hearts for admittance, but as the bells ring out their glad refrain once more, let us stop for a moment and heed his message. All accept the baby Christ. Why not the man Christ? Will you not let him come in and dwell with you? His peace he will give un-

to you, and it is only in him that you may have peace. Shall not the angels rejoice over you as the father made merry over the return of his prodigal son? To all who thus hear and heed the Christmas message, this will indeed prove a merry Christmas, and their hearts, in sweet accord with the angel's songs, shall swell the chorus, "Peace on earth, good-will to men!"

—On Sunday, Nov. 3, an immense concourse of people assembled at Friendship Baptist church of this city to honor the memory of the late Mrs. Matilda Simmons, who had long been a faithful day-pupil at Spelman seminary. Rev. E. R. Carter, the pastor, gave a very practical and impressive sermon from the text, "Let me die the death of the righteous, and let my last end be like his!" He enforced the much-needed truth that to die the death of the righteous it is necessary to live a righteous life. He said if the forces gathered there (meaning the various Societies to bury the dead) would unite to work for the upraising of the living, nobler work would be done in Atlanta.

Mrs. Simmons had won many friends by her consistent life, and died as she had lived, trusting in God. May the lesson of her life and death and the faithful counsel given at her funeral incite many to turn to a life of righteousness that they, too, may "die the death of the righteous"!

—At the funeral of our late pupil, Miss Eugenia Henderson, class of '92, the following tribute was rendered.

The Principals and Teachers of Spelman seminary desire, on this sad occasion, to offer their loving tribute to the memory of Miss Eugenia Henderson, to whom they were very strongly attached.

It was while connected with Spelman that Eugenia found the Savior, and her profession of faith in Christ bore the test of her daily life. Never for once did she fail to perform cheerfully, promptly, and faithfully every duty.

While we mourn the loss of this beloved pupil, we rejoice in the blessed certainty that she is now mingling her song of praise with those of the redeemed in Heaven, and we earnestly pray our Heavenly Father will very tenderly comfort the mourning hearts of her near kindred and friends.

—We read in Malachi that a book of remembrance was written. Books of remembrance are now kept here, but they record transgressions as well as good works, and sad are they whose names are entered as transgressors. Saturday morning reminds us of that last great day when "the books shall be opened," and we shall be rewarded according to our works. Solemn thought! Who shall be able to stand?

—We are sure our readers will be interested, as we were, to hear of the work of one of our day-scholars during the past summer. Being too young, and having as yet too little education to pass the necessary examination, she could not take a school, but she was anxious to be of use to her race, so, gathering a few little girls who could not read about her in a retired place under the open sky, day by day she faithfully taught them till they could begin to read the Bible, in the meantime telling them of the Savior's love. Shall we not say of such an one, "She hath done what she could?" Will it not pay to fit this girl for a wider field of usefulness? "He that is faithful in that which is least is faithful also in much." Surely our "labor is not in vain in the Lord."

—We have received the annual report of the W. C. T. U. of Rangoon, Burma, and are greatly cheered to learn what a great work is being done there.

The secretary, Miss Hattie Phinney, in her report, says that the union numbers forty-two active and twenty-nine honorary members, and twenty-four meetings have been held, and adds, "We hope our efforts through the past year have been of benefit to those whom we have endeavored to reach, and we are sure we ourselves have been blessed in making the endeavor."

—Two attractive little books for young children, by J. McNair Wright, "The Temperance First Reader" and "The Temperance Arithmetic", have just been received from the National Temperance Society, New York. They are prepared after our best models of school books, and must prove of use in teaching temperance principles.

—The first lecture of the course arranged to be given by physicians from the city to the nurses in training was delivered by Dr. Huzza, on Nov. 14. All now eagerly look forward to his next when he will continue the interesting subject of "Digestion," which he then so ably introduced.

—We are deeply grateful to our heavenly Father that he has inclined another heart to give for the education and uplifting of our colored sisters. The late Joshua B. Davis of Nebraska left a bequest of \$4000 to the Woman's American Baptist Home Mission Society in trust for Spelman seminary, the income to be used in granting aid to indigent students at the discretion of the Board of Trustees and the faculty of the institution. "Blessed is he that considereth the poor." "He that hath pity on the poor lendeth to the Lord."

—The trees have put their dying glory on. The sweet gums along our walks, beautifully decked in crimson and gold, catch the glint of the setting sun, and then warmed by his rays and stirred by a breeze perhaps from a colder clime, like the dying saints let fall their mantle to bless and beautify the earth below. No Persian carpet is more exquisite in coloring than the one thus prepared for our tread. Surely in the autumn leaves the Great Artist declareth his handiwork!

—Chrysanthemums are now in full beauty. They are of all shades and sizes, and are only rivalled by the lovely roses still in bloom which to their other charms add fragrance also.

—Trees have been set out in front of Packard Hall.

—Packard Hall study-room is the richer by books of reference, book-case, papers, and Bible lesson pictures.

—New window shades at the printing-office, thanks to kind friends.

—More pupils take up printing than ever before. Two reasons may be assigned. Former pupils have found good positions in offices on leaving here. Others have discovered that this training proved very helpful when passing their examinations. There are now between twenty and thirty in this department.

—Miss Minnie Berry, class of '89, is now teaching at Spelman.

—We were much pleased to receive a visit from Miss Ella N. Barksdale, class of '87, who is now teaching in the public school at her own home, Macon, Ga.

—One evening not long since, the teachers were very pleasantly surprised on going to dinner to discover that the old dishes were there no longer and a complete new set had taken their place. These are beautiful and artistic, and add very much to the good cheer of those who use them.

—Dr. Guinness is now busy in making practical arrangements for the start of the first party of the pioneer mission to the Soudan, and is in Kansas, where it was formed, and whence it is (D. V.) to be sustained with men and means. Dr. Guinness thinks of himself accompanying the first band of these young missionaries to Africa. His plans were not quite fixed when last he wrote home, but it is possible he may be in England this winter *en route* for Africa.

—We wish to thank Miss S. E. Palen of Cherry Valley, Ont. for her substantial help as well as kindly words for our new library at Packard Hall.

—During the past month we have had sermons by Dr. Tichenor, secretary of the Home Mission Board of the Southern Baptist Convention, Dr. Strickland, pastor of the Central Baptist church of this city, Dr. Parks of the Gammon Theological school, and Rev. Mr. Francis of Atlanta University.

—While the General Grand Chapter of Royal Arch Masons assembled in Concordia Hall on Nov. 20, a number of their wives were assembled at Spelman. On our visitors' book we find the names of Mrs. A. T. Sherrill, Atlanta, Ga., Mrs. A. G. Pollard, Lowell, Mass., Mrs. A. F. Chapman, Boston, Mass., Mrs. J. E. Dyas, Paris, Ill., Mrs. J. Haigh, Sonierville, Mass., Mrs. E. C. Pace, Ashley, Ill., and Mrs. W. R. Bowen, Omaha, Neb. recorded that day, and on the next, Mrs. G. L. McCahan, Baltimore, Md., and Mrs. N. D. Larner, Miss K. Kinsey and Miss Florence Ball, of Washington. Our words of welcome may not have been so well expressed as those extended to their husbands by the city but they were equally heartfelt, and their words of greeting to us were inspiring and helpful. Come again, sisters, and bring your husbands with you.

—On Sunday, Nov. 24, we had a very pleasant surprise in having with us Dr. Judson of New York. Rev. J. W. Jones, D. D., assistant secretary of the Home Mission Board of the Southern Baptist Convention was to address us and we anticipated good things in store, but when he stepped on the platform and announced that he could and would come at any time, and had brought Dr. Judson to speak to us that day, we realized that we were to have two feasts. Dr. Judson urged the necessity for steady, monotonous work if we would succeed in any department of life, using as text the clause of II. Kings 13:19, "Thou shouldest have smitten five or six times." The sermon was a very impressive one, and took hold of the hearts of his hearers, as was shown in the evening's prayer-meeting, when five publicly took a stand for Jesus.

—The Principals wish to express their thanks for a box of delicious fruit sent them from Tampa, Fla., by the father of Miss Blanche Jackson, one of their pupils.

—We have just received from Wollaston, Mass., a fine sewing-machine, the gift of Mr W. G. Corthell. Other friends provided case and expressage, so we have it free of cost. We tender our sincerest thanks for this timely present.

## FEAR.

The word fear does not always have the same meaning. Speaking of it in one way, we often fear a person on account of the punishment which will come as the result of disobedience. Speaking of it from another point of view we fear because we love and like to do things which are right so as to please.

The Lord has told us in several places in the Bible why we should fear, and has also given many precious promises to them who fear him. Listen to this beautiful one, "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." Here we have the greatest and most important reason why we should fear him.

If we feared God as we should, we would be more willing to obey his commandments. This is one of the signs of fear, that we always try to please the ones who have the rule over us, not with a slavish fear, but with the fear of love. One who will continue cherishing slavish fear will soon become deceptive or an eye-servant, and soon other immoral acts will follow. We do not want to do our work because we are compelled, but because we love to do it so as to improve our own mental and moral condition, and to help others. The fear of love is spoken of as reasonable fear. We do what we are commanded not only because it is our duty but because we love to do it. God has given another reason for fearing him. "The fear of the Lord is the instruction of wisdom." If we want the pure wisdom from God we must fear him.

We might cite many beautiful texts from God's word concerning fear, telling us what we will receive if we will fear him. "Only fear the Lord, and serve him in truth with all your heart, for consider what great things he hath done for you." Let us say from the depths of our hearts, "But as for me, I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple."

The only fear we should have is the fear of the Lord. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about him." "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." —*E. J. Sinkfield, class of '90.*

Neither the church nor the state can afford for the masses of the people to remain in ignorance. —*Dr. Haygood.*

## ASTRONOMICAL PHENOMENA FOR DECEMBER.

Moon—full, 7th, 4.52 a. m.; last qr., 15th, 9.58 a. m.; new, 22nd, 7 53 a. m.; first qr., 29th, 0.16 a. m. In her monthly path she passes Saturn on the 13th, Mars on the 17th, Venus on the 21st, and Jupiter on the 23rd.

The Sun reaches the winter solstice on the 21st. It is totally eclipsed on the 22nd, the eclipse being visible along a belt about 100 miles wide which extends from the West Indies along the north-east coast of South America, and across the Atlantic to Africa. The path reaches the African coast in lat. 10° S., and here a party from the United States will observe it. The duration of the total phase is about 4 minutes.

Venus is morning star, rising about 1 hr. 30 min. before the sun.

Mars is morning star, rising about 2 a. m.

Jupiter is evening star, and sets about 1½ hrs. after the sun. It is therefore not conspicuous.

Saturn rises at the beginning of the month at about 11 p. m. and at the close of the month at about 9 p. m.

None of the planets are conspicuous this month.

—Miss Sallie B. Waugh, class of '87, is still teaching in Salem, N. C. She writes:

Our school opened Oct. 21, with a goodly number of scholars, among whom were many new faces, some too small to enter any school. I think our work is improving both in number and regular attendance. The patrons are taking more interest, also the ministers are urging the importance of making a sacrifice for the children. Quite a number of our girls and boys have gone to boarding schools in N. C. We have a growing Literary Club in our little town. If possible we hope to organize a Christian Association in December.

—Now while we make up our paper we have with us as guest, Mrs. Frances E. W. Harper, national superintendent of the W. C. T. U. work among the colored people, the Frances Willard of her race. Already she has given us two eloquent addresses and we understand we are to be still further favored. Her words are well chosen; her thoughts, ripe; and her advice and admonitions pointedly practical. All must be braver to battle against wrong and temptation of whatever form for hearing her, and we trust many of both races may, through her counsel and example, go forth to do a nobler work for "God and home and native land."

—The ward for the sick has been made more attractive by the hanging of pictures on the walls.

## GIVE FOR THE HEATHEN CHILDREN.

We pity the heathen children, and wish that the time were come  
When the God of the Bible—the only God, shall be honored in every home.  
We pray for the heathen children, in the lands beyond the sea,  
For their souls are enslaved by Satan, and the gospel can set them free.

But our thoughts and words were nothing, our pity and prayers were vain.  
If they led to no earnest effort, to extend the Saviour's reign.  
And therefore we give our money, our labor, and our time,  
To advance the glorious kingdom of Jesus in every clime.

Selected.

## From *The News*, Rangoon, Burma.

In August I had the pleasure of entertaining for an evening fifty Burman young men and maidens, members of the Societies of Christian Endeavor connected with the Lamadaw Church and college, with a few of the preachers and Bible women, and girls from Dufferin Hospital. After prayer by the President, Ah Sou, of the Lamadaw Y. P. S. C. E., a temperance song was sung, and Mr. Lonsdale explained in a graphic, not to say thrilling manner Kellogg's Temperance Physiological Charts loaned by Miss Ranney. At the close, the College boys charmed us by their singing in English a selection from the "Christian Choir."  
—Hattie Phinney.

## THE INQUISITION.

The Inquisition was a court or tribunal founded in the twelfth century under the patronage of Pope Innocent, for the examination and punishment of heretics. It was especially directed against the Waldenses, who may properly be considered the forefathers of the modern Baptists.

The officers of this court, composed largely of Catholic princes, were called inquisitors because they were to search into the number and quality of heretics in their domains and transmit a faithful account thereof to Rome. People stood in such fear of this diabolical tribunal that parents gave up their children, husbands their wives, and masters their servants, without daring to murmur. Often the prisoners did not know of what sin they were accused, and friends dared not ask for their pardon.

The Inquisition held more or less sway in Catholic countries till the present century. Napoleon did Europe the service to put it down in 1808. Spain and Mexico suffered greatly. In Spain alone it claims nearly half a million victims. Its hideous deeds in Mexico are even now being brought to the light as the old religious houses and cathedrals are being taken down.

In 1826, within memory of those living, a great man was condemned to death for an unknown crime at Rome, Pius VII having restored the Inquisition to authority there, but by the great clemency of the Pope the sentence was commuted to imprisonment for life.

In the face of these facts of history we read the following from *The Pilot*, a Catholic paper of Boston. "No good government can exist without religion, and there can be no religion without the Inquisition. It is wisely designed for the perpetuation and permanence of the true faith." Is this the belief of our neighbors in freedom-loving America in the nineteenth century? If it be, do we not need to beware lest in loving our neighbor as ourself we go beyond and love him better, and striving to grant him his right, we give him power to grasp our rights as well? "Rome never changes," is her testimony of herself, and it would seem that in this case her record is true. —W.

In our last number, the notice of Miss Howard's going out to Africa as a missionary should have read that she received her appointment from the Woman's American Baptist Home Mission Society.

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(Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.)

## WEAK EYES.

Many girls kept too much in the house and fed improperly have weak eyes, especially when they read flashy literature late at night, and use them too much by lamp or gas-light, or at the twilight hour. An important principle is to see with the least effort, never to strain or over-tax the eyes, but simply to open them and let them see. All efforts in this matter, using them under unfavorable circumstances, by artificial light, if weak, or when painful, in obscure light, at the twilight hour or in dark rooms, must be injurious. Pain is intended as a warning—one to be heeded. An hour's labor, as sewing on dark cloth, when pain is constant, is worse than a day's work at other times, while the same effort in the evening or twilight, may injure the sight more than that of the day.

Still another principle is of the most importance, (I speak from an experience of thirty years with weak eyes—*inherited*—but now gaining steadily, though used ten times as much as in the past,) I refer to the influence of sunlight. To occupy dark rooms, either from the absence of windows or from the use of stained glass, ("blue" or not) dark curtains, &c., is to have weak eyes. This light is the stimulus, the food of the eyes, as bread is of the stomach. My experience is in favor of more than usual light—it now shines on my page—as much as can be had without producing unpleasant sensations,—after the first. A gradual use of it, as much as convenient, is safe and judicious. I believe the darkening of the sick-room, save in exceptional cases, as in the measles, when decided pain results, is but little less than cruelty, since this same light is one of the best healers, purifiers, and cleansers known! If at first painful, a wet cloth may be worn over the eyes, modifying the light, which will do more good than harm in any sick-room. The girl with weak eyes should be much in the air and light, and not with "blindners," using as much of both as may be made agreeable. Absolute rest is not necessary, since we gain strength by exercise, using our powers judiciously. It is safe to use weak eyes—under favorable circumstances—until a little pain, or a sensation of discomfort appears.

Frequent winking, as a means of distributing the tears, is of great advantage, as a curative measure. When the tears are diminished in quantity, artificial ones are supplied by making a mucilage of rose-water and the bark of the root of the sassafras tree—found at druggists—just thin enough to run freely, putting it in the outer angle of the eyes at least three times each day. A wet cloth—three or four thicknesses—worn at night over them, will keep them cool, reducing the inflammation. Let them be comfortable.

As the Creator made us, aside from our sins and the sins of those who surround us, or who have preceded us, it is possible for all to be so healthy as to be useful in the world, honoring the name of our heavenly Father. He is the Christian who can do most to honor the Father, who has the most needed health. If we drink intoxicants, use tobacco, or eat unwholesome food, we are as sure to injure our health as if we should do too much work, should sleep too little, or should eat insufficient food. Our health is more nearly what we make it than is usually supposed.

We have received from the Chancellor of the new National University of Chicago the "Announcement" for 1889—90, a neat publication of sixty-four pages, which gives a list of forty non-resident professors who are well known scholars, many of them being professors of such institutions as the University of Virginia, Tulane, Boston, Madison, and Lehigh Universities.

The Announcement gives thirteen undergraduate courses and an equal number of post-graduate courses leading to all the various college degrees. The institution is said to be modelled after the famous London University and provides examinations whereby scholars can secure degrees by non-resident study and examinations at home, thus benefiting a large class and solving many educational problems. It also agrees to teach "any person in any subject" by mail, and expects to introduce here the University Extension System of Great Britain by which local lectures are given by the professors, thus bringing the University closer to the people.

No honorary degrees will be given. The tuition is moderate, and the University affiliates with all other institutions by accepting their certificates. Two hundred students are said to be already enrolled. The Announcement will be sent free to any one who addresses 147 Throop St., and our readers who apply before November 1, need not pay the usual matriculation fee.

We have lately received a copy of the Twenty-fifth Annual Catalogue of the Louisville, Ky., Bryant and Stratton Business College. It is a magnificent work of art and one of the most complete Catalogues ever issued by any college. All young people who desire to obtain a practical Business Education, or take a course in Book-keeping, Short-hand, Typewriting, Telegraphy, or Penmanship, will do well to write to the college. Graduates of this college are very successful, and they can be found in good positions throughout the country.

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—Mrs. Hooper.

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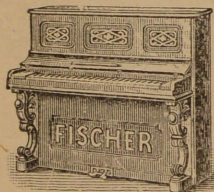
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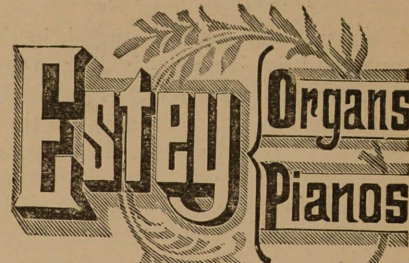
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