

Good-by, Old Year

The bells ring low in my filled tone,
The chilling wind makes sad der moan,
The flowers are dead, and all must die—
Good-by, Old Year, good-by!

The laughing streams run coldly low;
Stern Winter reigns, with ice crowned brow;
Fair Summer is dead, and you must die—
Good-by, Old Year, good-by!

Once you were young, but now you're old;
Our youth can never be caught with gold;
Your youth is dead; all youth must die—
Good-by, Old Year, good-by!

You glory came; your glory's gone;
All glory fades time breathes upon;
Grandeur and pride shall surely die—
Good-by, Old Year, good-by!

You brought us many glittering joys
That cloyed and broke like children's toys;
Our joys you've killed, now you must die—
Good-by, Old Year, good-by!

You brought us much of gall and grief;
But like our joys, its smart was brief;
If joys must go, then grief must die—
Good-by, Old Year, good-by!

Thou wast a year of hundred years,
Of glorious triumph that endures;
But ah! as others, thou must die—
Good-by, Old Year, good-by!

Though hark must die, the kernel lives;
So doth the truth each year gives;
Thou brought'st as much that will not die—
Good-by, Old Year, good-by!

Pointers in Church Work.

The first and most important work of the church is effort for the conversion of sinners. Salvation for sinners is the gospel's mission. The Son of man is come to save that which was lost.

The first effectual step in the direction of a man's salvation is regeneration—the conversion of the soul. To bring him to the taking of this step the gospel must be so presented to him as that its truths will take hold of his heart, convince and convict him of sin, cause him to repent, and enable him to exercise saving faith in Jesus Christ. And it is the business of the church, through its ministry and its laity, to so present the gospel truth to lost men and women everywhere. In doing so it secures their salvation; and it can be secured in no other way.

But salvation in its broadest sense signifies much more than merely fitting men to enter heaven when they die. One of its essential and practical significations is qualifying and helping men to live right and enjoy life in this world. Hence the church's mission being to bring salvation to men, or to bring men into salvation in its broadest sense, its work is an all-important and all-comprehending one.

And right here it may be truthfully said that the cause of salvation for humanity has been greatly hindered by that narrow view which sees only the importance of getting people ready to go to heaven when they die, and ignores the importance of that full and comprehensive salvation which qualifies men to live. The song "If I only get to heaven when I die" has been sung quite too much, and with altogether too much emphasis on "when I die." What is needed is a song sung "with the spirit and the understanding also," throughout all the churches, which will emphasize the importance of securing the salvation that fits men to live and bless the world with their lives. And it is the church's business to strive to help men into the enjoyment of this comprehensive salvation.

But to do this practically and effectively the church must direct its energies, over and beyond the securing of the conversion of sinners, to helping the poor, increasing patriotism, cultivating correct social relations, the cause of missions, and advancing general culture.

From this some idea may be had of the vast dimensions of the field the church has to cultivate. While its mission is in the highest sense a spiritual one, yet it has to do very largely with material things and material interests. This fact was recognized by its divine Founder. "He went about doing good." He looked after the material welfare of the people as a means to reach and save their souls.

Christ was the friend and benefactor of the poor. He and his disciples preached the gospel to them, and ministered to their necessities. He healed their diseases, relieved their hunger, and sympathized with them in their sorrow. So if the church would fulfill its heaven-ordained mission, it must be interested in, look after, sympathize with, and care for the poor. It must, by large-hearted, practical, and judiciously directed benevolence, make the poor feel the church is their friend—a friend to whom they can appeal, and on whom they can rely with confidence for love, sympathy, and help in time of need. (Read Matt. 25: 34-46.)

Christ taught patriotism. He was in all his acts submissive to and a

reverencer of "the powers that be."

His command was: "Render unto Caesar the things that are Caesar's." So the church must teach patriotism—conscientious reverence for the law. The perpetuity of our free institutions and the life of the nation depend on whether or not the church faithfully does this part of its work.

It is not to teach partisan politics, but reverence for and obedience to the laws of the land, and the faithful, intelligent discharge of the duties of citizenship. To tolerate, much less encourage, a neglect of these duties is to encourage anarchy. Anarchy is a child of hell.

Christ taught the importance of fostering and maintaining correct social relations. He recognized manhood wherever he found it, regardless of caste or creed. He ate with publicans, sinners and rich pharisees. He invited him to dine with Zaccheus "he healed the Syrophenician woman's daughter, he preached to the Samaritan woman, and he gave us that wonderful lesson which strikes down all class distinctions, found in the parable of the good Samaritan.

And right here, it is to be feared, is where so many modern churches come short. The "man with a gold ring" is given a prominent seat and shown every mark of distinction, because he is rich, while the "man in vile raiment" is passed by and scarcely noticed. The church, to do its work and fill its mission, must be practically, efficiently interested in the poor—must go after them and make them feel that they are welcome in its assemblies. The rich are so wrapped up in their wealth, and feel so secure in their possessions, and have their hearts so set on them, that it is next to impossible to interest them in Christ and his salvation.

Christ's life was a missionary life; his work was a missionary work. He went from place to place preaching, he sent his disciples out to preach, and his final commission was: "Go ye into all the world and preach the gospel to every creature." The church was instituted by him to carry on this work. Hence its life and efficiency very largely hinge on its doing this work of giving the gospel to the whole world. The church which ceases to be missionary in its love, sympathy, and effort must soon die, or at least cease to be of much account to the world.

The church must interest itself in the general culture of the masses. The public schools are of the highest importance as agencies for the intellectual culture of the masses, but they are really the child of the Christian church, and upon the church are they dependent for their life. To the extent that the Church inspires the hearts of the people with the highest, and the noblest, and the purest ideals, to that extent does it keep alive and strengthen the noble impulses out of which sprung our public schools, our academies, our seminaries, our colleges, and our universities, and to that extent does it insure a wholesome culture for the coming generations.—Rel. Telescope.

"This One Thing I Do."

Paul was a man who threw his whole soul into everything he undertook. Endowed with more than ordinary ability, great firmness of character, bold almost to a fault, and enthusiastic as he was bold, he was a leader among men, and a power in whatever field he labored. He was the same earnest, zealous man when he persecuted the Christians at Jerusalem as when he preached Christ at Rome or Corinth, "doing it as though he were doing God's service."

Although a man so remarkable, possessed of attainments seldom equalled in his time, thoroughly trained in the schools, and gifted with rarest eloquence, when he began to preach at Corinth he threw aside all the possibilities which the richest and most enterprising city of Greece naturally afforded one of his ability, and concentrated all his energies upon one fixed purpose, as expressed in his own words: "I came to you, not with excellency of speech or of wisdom; proclaiming to you the mystery of God. For I determined not to know anything among you save Jesus Christ and him crucified." This was the secret of Paul's success; concentration, of purpose and singleness of aim, the fixed determination to do "this one thing."

But Paul is only one among a host who have achieved great success in life by devoting their energies to a single purpose. Faber made pencils a specialty, and his name is familiar to every school boy. Agassiz devoted himself to the most minute scientific investigation, until he ranked among the first scientists of his day. Martin Luther, ridiculed and despised, stood alone against a powerful hierarchy, and proclaimed his one idea, "justification by faith," which inaugurated the Reformation. Mr. Moody is a

man of one idea, and in all his labors, covering many years, "Christ and him crucified" has been constantly reiterated and magnified.

We know that there is a tendency to ridicule men of one idea, but this grows out of one-idea-ism being pushed too far, until it has reached the "hobby," stage or lapses into monomania. But history and experience show that it is men of intense and single purpose, men who say with Paul, "This one thing I do," who accomplish the work of the world, a man's wealth, attain to prominence in the professions, enlarge the boundaries of knowledge, and extend and fortify the kingdom of Christ upon earth.

The pulpit of to-day needs to learn this lesson. Instead of following Paul's example, and knowing only "Christ and him crucified," too many ministers are preaching almost everything but the Gospel. The result is empty churches, increased worldliness, languishing missionary enterprises, a growing disrespect for the preacher and his vocation. The Gospel is as mighty to save as in Paul's day, and the world is now ready to receive the good news of salvation, if proclaimed with the earnestness and zeal of the great Apostle. Just now there seems to be a widespread desire for a general revival movement in the churches, and the signs of hopefulness about it are the emphasis put upon the Bible, and the disposition to return to the old method of preaching the Gospel. If the ministry everywhere will make Paul's determination their own, we may hope for an outpouring of the Spirit like that of the Pentecostal day.—The Examiner.

Praying for Foreign Missions.
Mr. D. L. Moody, the great evangelist, relates the following beautiful story:
"I remember at one of the meetings at Nashville, during the war, a young man came to me, trembling from head to foot.
"What is the trouble?" I asked.
"There is a letter I got from my sister, and she tells me every night as the sun goes down she goes down on her knees and prays for me."
"This man was brave—had been in a number of battles; he could stand before the cannon's mouth, but yet this letter completely upset him.
"I have been trembling ever since I received it."
"Six hundred miles away the faith of this girl went to work, and its influence was felt by the brother. He did not believe in prayer; he did not believe in Christianity; he did not believe in his mother's Bible. This mother was a praying woman, and when she died she left on earth a praying daughter. And when God saw her faith and heard that prayer, he answered her. How many sons and daughters could be saved if their mothers and fathers had but faith?"

This ought to quicken our faith in prayer for our loved ones, and also for the great cause of missions. We are prone to forget this work, and that the workers so far distant need our earnest prayer. But there is all the more need. The missionaries need your prayers, and the unsaved on the mission field need your prayers as much as do the unsaved here at home. Faith will be rewarded as liberally of the Lord here as elsewhere. Besides, here is a realm for the development of the highest type of faith. The Lord has wily put this work beyond our sight, so that we may walk by faith.

Do you pray for missions and the missionaries? If so, be encouraged, and know assuredly that every prayer of faith shall bring great results in the kingdom of the Lord. If you have not been doing so, begin now. Study missionary papers, so as to know the facts, and pray intelligently. Then locate some one of the stations on the map, and fix your heart on it; and, having familiarized yourself with the names of the workers there, pray for that station and those workers by name. Try this and see how much your interest in missions will increase. Pray for missions.—Foreign Mission Journal.

Curiosities of the Bible.

The following Bible curiosities are said to have been gained by a study of the good book by the Prince of Granada, heir apparent to the Spanish throne, during his thirty-three years' imprisonment at the Palace of Skul Prison, Madrid:

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word reverend but once, and that in the ninth verse of the one hundred and eleventh Psalm. The eighth verse of the one hundred and eighteenth Psalm is the middle verse of the Bible. The ninth verse of the eighth chapter of Esther is the longest verse. The thirty-fifth verse, eleventh chapter of St. John, is the shortest.

In the one hundred and seventh Psalm four verses are alike—the eighth, fifteen, twenty-first, and thirty-first. Each verse of the one hundred and thirty-sixth Psalm ends alike. No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah, and the nineteenth chapter of 2 Kings are alike. The word girl occurs but once in the Bible, and that in the third verse and third chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and 66 books. The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the twenty-third Psalm. The four most inspiring promises are John iv. 2; John vi. 37; Matthew xi. 28; and Psalms xxxvii. 4. The first verse of the sixtieth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boasts of their perfection should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of St. Luke from the twentieth verse to its ending.

The Testimony of Jesus Christ.

Jesus came and revealed himself to men, and presented his credentials. He said, "I am the Son of God, and the works that I do, they bear witness of me. If ye believe not me, believe the works." The blind saw, the lame walked, the deaf heard, lepers were cleansed, the dead were raised to life, and finally he himself rose from the dead. Surely he is the Son of God! Surely he came down from heaven, and knows God. In the teaching of Jesus, there is a God, the Father, whom none deny; Jesus is the Son of God, equal in all attributes with the Father; there is a Holy Spirit, who is the third person in the Holy Trinity—very God. Let us see how Jesus speaks of the Holy Ghost.

It was in that last conversation, just before the betrayal and crucifixion, Jesus knew what was before him. He knew what he was to the disciples, and the utter loneliness they would feel after his death, and their hopelessness without him. He had been a mighty comforter all the years they were together. He tells them he "will pray the Father and he will send them another Comforter, even the Spirit of truth, that he may abide with them forever." This assurance is not of much account while Jesus is in the grave, nor before Pentecost, but when he comes he is a mighty comforter, and a mighty inspiration.

But what is the office and work of Holy Ghost? How many have gone wild here, and what fantastic and what fatal doctrines have been taught here! The Holy Ghost is to teach them all things, and to bring what Jesus has said to their remembrance. He is not the author of a new revelation. He does not give the world a new light, and the man who is led by him has no new light to present. The Holy Ghost brings to remembrance the things already recorded, and throws light upon the Scriptures, turns the heart to Jesus, and enables a man to appropriate to himself all that Jesus said in his Gospel.—Ex.

SIGN OF CHRISTLIKENESS.—Christlikeness is to be striven after by every disciple of Christ; but attainment in that direction is not likely to be recognized by the one who strives. Others may perceive its signs in him, but he will not perceive them in himself. The nearer he attains to the likeness of Christ, the more clearly he can see how far he yet is from the Pattern to which he seeks to be conformed. When Moses had been in the mount with God, his face shone with the light of his Divine communion; but he "wist not that his face shone," although the one who looked at him saw the light of that glory so vividly that they were unable to bear it. When Peter and John were imprisoned for Christ's sake, their very enemies "took knowledge of them that they had been with Jesus"; but the apostles made no claim for their proofs of divine fellowship. Paul grew more conscious of his failings and lack as he grew in the likeness of his Master, and his satisfaction was not in his attainment, but in his pressing on toward the yet unattained. We can see proofs that others are Christ-like, and, if we are making any gain in the struggle in that direction, others will see signs of it in us when we are not ourselves conscious of any progress. If, indeed, we think that we are gaining, it is pretty good proof that we are not.—S. S. Times.

Random Readings.

Doing is the great thing. For if resolutely people do what is right, in time they come to like doing it.—Ruskin.

There is nothing in the universe that I fear except that I may not know all my duty, or may fail to do it.—Mary Lyon.

When we believe, as we do believe, that man is a member of Christ, a child of God, an inheritor of the kingdom of heaven, then, indeed, the history of man becomes a noble study; it becomes a chapter in that book of Revelation which enables us to recognize in the ways of God an order at once immutable and divine.—Farrar.

The Whole Story.

Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla.

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Personal consecration is a means of preparation for service. Better Christians mean more Christians.

Marry This Girl Quick.

I saw in your paper that a 13 year old boy made \$125 the first hour he worked selling the Perfect Metal Tip Lampwick. I ordered a sample and went to work on the first week I cleared \$15. I expect to run up to \$25 a week in the near future as the Perfect Metal Tip Lampwick makes such a beautiful white light and does away with smoky chimneys and bad odor and saves oil, it is easy to sell. If you wish to try it send 18 2-cent stamps to Miss A. M. Fritz, Station A., St. Louis, Mo., and she will send you a sample outfit. This is a good way to make money around home.

MISS TINA W.

It is work that talks. Make your work efficient and practical, and in due time you will be appreciated if you are patient.

How the Dipper Saved the Farm.

Father was sick and the mortgage on the farm was coming due. I saw in the Christian Advocate where Miss A. M. Fritz of Station A. St. Louis, Mo., would send a sample combination dipper for 18 two cent stamps, and I ordered one. I saw the dipper could be used as a fruit jar filler; a glass dipper; a fine strainer; a funnel; a strainer; a sick room warming pan and a pint measure. These eight different uses make the dipper such a necessary article that I went to work with it and it sells at very near every house. And in four months I paid off the mortgage. I think I can clear as much as \$200 a month. If you need work you can do well by giving this a trial. Miss A. M. Fritz, Station A. St. Louis, Mo., will send you a sample for 18 two cent stamps—write at once.

JOHN G. N.

It is easy to borrow trouble, but the rate of interest is ruinous.

Churning Done in One Minute.

I have tried the Lightning Churn, you recently described in your paper, and it is certainly a wonder. I can churn in less than one minute, and the butter is elegant, and you get considerably more butter than when you use a common churn. I took the agency for the churn here and every butter maker that sees it buys one. I have sold three dozen and they give the best of satisfaction. I know I can sell 100 in this township, as they churn so quickly, make so much more butter than common churns and are so cheap. Some one in every township can make two or three hundred dollars selling these churns. By addressing J. F. Casey & Co., St. Louis, you can get circulars and full information so you can make big money, right at home. I have made \$80 the past two weeks and I have never sold anything in my life before.

A FARMER.

A worldly church is a question mark which makes the community wonder if there is any truth in religion.

A Good Wind Mill—Make it Yourself.

I saw one of the People's wind mills which I saw recommended in your paper recently, it only cost me \$9.40 and is a splendid mill; my well is deep, but it pumps it all right and with very little wind; it neighbors all like it, and as I am a kind of a carpenter, I have agreed to put up nine mills already, on which I can make a nice profit, and there are many others for whom I can put up mills this fall. I don't see why every farmer should not have a wind mill, when they can make it themselves for less than \$10; anyone can get diagrams and complete directions for making the wind mill by sending 18 two-cent stamps to pay postage, etc., to Francis Casey, St. Louis, Mo., and there can be dozens of them put in any locality by anyone that has the energy to do so.

A FARMER.

Had La Grippe.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Electric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

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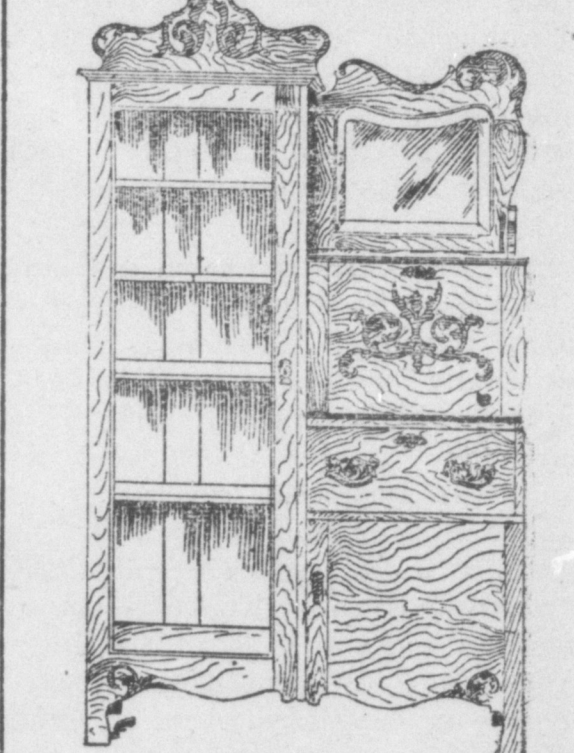
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