

The GOLDEN RULE.

DEVOTED TO CHRISTIAN NURTURE AND PRACTICAL CHRISTIANITY.

OLD SERIES, VOL. XIII., No. 6.
NEW SERIES, VOL. II., No. 1.

BOSTON, THURSDAY, OCTOBER 6, 1887.

SINGLE COPIES, FIVE CENTS.
TWO DOLLARS A YEAR.

Adopted as the only official national representative
of the Young People's Societies of Christian Endeavor.

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For The Golden Rule.

AUTUMNAL GLORY.

BY REV. DWIGHT M. PRATT.

Beautiful the sunlight
When on cloud and sky
Its colors in the rainbow
Greet the lifted eye.
Far enhanced its beauty
With its hues unfurled
In the autumn richness
Of a painted world.
Prisms in the rain-drop
Tint the gorgeous bow;
Each forest leaf a prism
That sets the world aglow.
Glories more than earthly
Ripened woodlands wear,
Waving back to heaven
Spendors caught from there.

WE wish to call the attention of our readers to a few changes in the makeup of our paper this week, which we think will commend themselves to all. With increased editorial force, and with the Editor-in-Chief to give his time and personal attention to every part of the paper, each department will be edited from the central office and in the most careful manner. Our readers will still find many "reform" and "at home" articles, though they will not be confined to special departments. Our honored contributing editors, Frances E. Willard and Mary Blake, cordially approve of this arrangement and will, we hope, often allow our readers to hear from them. A note from Miss Willard on page 13 will especially interest the young ladies. Pages 6 and 7 will hereafter give the best things from recent magazines and books and will be a most attractive feature of the paper. On the Christian Endeavor pages some changes of arrangement will be noticed. The news, abbreviated and condensed, will hereafter be arranged by States. A valuable column of announcements will be given and other new features will be observed. Pages 14 and 15 will be devoted to our younger readers. An interesting series of letters from little "Budget" in Europe, to his sister "Rosebud," at home, will soon begin on these pages. Margaret Sidney's most interesting story, "Our Town," dedicated to all members of Christian Endeavor Societies will soon begin.

For The Golden Rule.

"PLEASE EXCUSE ME."

BY REV. WM. G. POOR, PAOLA, KAN.

The young pastor of an average church in a town west of the Mississippi rose from his knees, after long entreaty for spiritual blessing and for an awakening of his people. He had been with his church but a few months, yet had become well acquainted; and, with the fervor characteristic of one's first pastorate, he loved his people. But for many days his spirit had been burdened, and his prayers, though more earnest than ever, did not seem to rise above his head. He was working faithfully, his private devotions were sincere, and in his pastoral work it was evident that a new consecration had come over him. "Why, then," he asked himself, "are my prayers so lifeless? Why are my people so indifferent to God's work?" And, throwing himself again upon his knees, he groaned, "O Father in heaven, if I am not *fit* to be a minister of Thy gospel, why didst Thou compel me to become one? Thou knowest that I never wanted to!" His conscientious spirit was yet to learn that prayers may often be weighted down by the prayerless life of those with whom we are closely connected, and that the sin was his misfortune, but their fault.

The next morning, after an uneasy night, he rose with a determined hopefulness, but with two texts sounding in his mind. One seemed to be the common voice of his people, "I pray thee, have me excused"; the other seemed the voice of some reproving angel, who repeated, "All men are liars." But his heart rebuked them both, and he started on an all-day's calling mission, believing that he would find his members all earnest and devout. He ascribed yesterday's agony to physical depression, and offset the two unpleasant texts with, "There are yet seven thousand in Israel which have not bowed to Baal nor kissed him."

His first call was on Miss Knowland, who was enjoying the morning hour, before she must go to her schoolroom, with a young lady visitor from Baltimore. It took a great effort for the minister to turn the conversation from the weather and picnics to religious subjects, but he succeeded, and hoped that Miss Knowland would bring her friend to prayer-meeting that evening.

"Why, Mr. Reynolds, I regret it intensely, but my school-duties are very confining, and even when I spend the whole evening upon them, it is often eleven o'clock before I retire!"

Mr. Reynolds thought of his own frequent midnight lamp, and said nothing. The young lady continued: "The prayer-meeting is one of the sweetest places to me, and I am always pained to give it up." Urging her to plan her duties so that she might be a regular attendant, her pastor took his leave, struggling with the uncharitable conviction, that if she did love the prayer-meeting so very dearly, she would certainly attend occasionally.

Hardly had he closed the gate, however, when the visitor within was saying, "Why, Flo, how could you talk so to him, when you told me last night that you thought prayer-meetings a bore? And now, to-night, you're going to take me to a whist-party! I wouldn't have consented if I had known that you ought to be in prayer-meeting."

"Oh, pshaw! Kate, that's all right. Mr. Reynolds is a very nice young man, but he's too religious. All our church are just this way, there's not more than twenty of the dull ones that go to prayer-meeting at all. Our minister is too religious, but he's bright and sensible, and after he stays here a little while, he'll be Westernized, and he won't fret so about the prayer-meetings."

"Well, Flo, I've often thought of becoming a Christian, but if that's all there is to it, I shall never trouble about it again."

But Flo turned and gazed out of the window, until the deep flush faded from her face. What wonder that the uncharitable thought *would* stay in the young pastor's mind? But he is standing now before another door which soon opens, and:

"Why, Brother Reynolds, I'm *delighted* to see you. Began to think you were *never* coming here again." And he is ushered into the parlor, and listens to the enthusiastic talk about the bright hopes of the church, etc., and kindly believes every word, when a list of aches and ills is recited, explaining her absence from the meetings, and her many cares in regard to husband and children.

"Why not bring them all with you?" he asks, brightly.

"Oh, they don't care to go." And the volubility is checked and the subject changed. The pastor speaks from the fulness of his heart, and entreats her to keep the work of the church uppermost in her heart, and bids her a cordial "Good-morning."

"Impertinent thing!" she exclaimed, when the door was closed. "Bring my husband and the children to the prayer-meeting! Why, I'd never dream of such a thing!"

Mr. Reynolds felt, as he walked down the street, that that was not a very successful call. In a moment he met one of the brethren, and began at once on the Lord's work, but the brother could only speak in plaintive tones of what this one and that one were *not* doing.

"But what are *you* doing, brother?"

"Oh, well, a man can't do much in that church, anyway. Besides, whatever I try to do wouldn't be acceptable."

"Acceptable to whom?"

"To the ones that run the church."

But the brother was in a hurry, and passed on.

At the next place the good woman had much to say of how many good deeds she *would* do if she only had so-and-so's money, or if she had plenty of help like Mrs. Holt, or if she could only talk in meeting like Mrs. Cole.

Next was another who seemed sincerely attached to the prayer-meeting, but whose husband was often compelled to work on Wednesday evening, and she thought "it didn't look well for her to go alone."

In another home, the conversation turned on family-prayer and a household altar. "You have family-prayers, of course, sir," said the minister.

"We ought to have them, but you see I've always been a timid sort of man, and I know it's absolutely impossible for me to pray before anybody else."

"Did you ever try?"

"Oh, no! I feel that it would be wrong to bring reproach on religion by my failures, even before the children. I'm constitutionally timid, Brother Reynolds."

Brother Reynolds looked at the well-knit frame and strong physique, and thought that he must be.

Here, again, was a true Christian man, whose wife was *only* a church-member, and begrudged every evening that her husband spent away from home. She spoke of the last prayer-meeting, and asked if the preacher did not think it *up* rise for Christians to wear such expensive hats as Mrs. Blank had on that evening. She further spoke, with irritation, of the many things the church seemed to expect her John to do, simply because he was willing.

So the day passed. Some were just a little envious; others were evidently close of pocket; many were unaccustomed to read their Bible daily, hardly one in ten had a plan of Bible reading; and all believed in consecration and work—but by some one else.

With a heavy heart that pastor started for the prayer-meeting that evening, for his day's experience had been one which he would much rather not have had.

Dear reader, did you ever hear any one say, "Please excuse me"?

For The Golden Rule.

A RAPID RUN THROUGH A BIG BOOK.

BY REV. ROBERT COURT, D. D.

A new volume of the Encyclopædia Britannica is an event of importance to every lover of learning. Volume XXII. is just out. Might it not be useful to tell toiling preachers and intelligent Christians some of the things pertaining to religion and kindred topics, that a rapid reader found in glancing over the well-filled pages of this rich volume?

This volume contains the articles from "Sibbald" to "Szolnok," neither of which interests us much, although we are interested in much that is scattered over the 855 pages that lie between. In the article "Sybil" we are told that the so-called Sybilline oracles bear marks of Jewish and Christian origin, and that Ewald reckons "the oldest at B. C., 124, and the latest about A. D., 668-672." Of course this shows that the evidential value of these, for the Christian religion, is nothing. Professor Freeman and Mr. Chisholm give a readable account of Sicily, which was the battlefield between Islam and Christianity. In the article on the patriotic Algernon Sidney, a martyr for civil liberty, we read that "his last days were spent in drawing up his *Apology*, and in discourse with Independent [Congregational] ministers. Siena, the birth-place of the Socini, the founders of Socinianism, and a seat of art and learning is fully described by Professor Paoli, of Florence, in an article every lover of history and art should read. In the article on Pope Sylvester I., it is stated that it is a fiction that he baptized Constantine, and that the so-called Donation of Constantine, the pope's title to his temporal kingdom, is spurious. Mr. Archer shows Silvester II. to have been a wonderful man for learning and science, far ahead of his age. Harnack contributes a learned article on Simon Magus, which confutes the Tübingen critics, who saw in a mythical Simon a distorted image of the Apostle Paul. Harnack establishes the New Testament account beyond reasonable doubt. Dr. Crombie gives a succinct account of the once famous Richard Simon, the father of the modern criticism of the Old Testament. Simony is fully treated, but chiefly from an English point of view. Professor Socini, of Tübingen, discusses the location of Sinai, and leaves it undecided whether the law was delivered from Jebel Musa, or Jebel Serbal, or Jebel Sufsafeh. Richard Garnett tells us that Pope Sixtus V., within two years of his elevation in 1585, issued seventy-two bulls for the reform of the religious orders. What must they have been when Luther visited Rome, and when Rabelais set all Europe laughing at them? Sixtus completed the cupola of St. Peter's, and erected in Rome four obelisks from Egypt. Dr. Ingram's history-sketch of Slavery goes back to the early ages, and is needful for every Biblical student to study. The church is shown to have helped the change from serfdom to freedom in Europe. St. Benedict, of Aniane (died 1821), received lands with serfs, as donations for his monks; he took the lands, but freed the serfs. The slave-trade in Saxon England was put down by the preaching of St. Wulfstan. The Portuguese and Spaniards seem to have the dishonor of originating the modern slave-trade. England began the form of it that cost this country so dear. Christian men were first to denounce it in England. Professor McKendrick, of Glasgow, advises brain-workers, troubled with sleeplessness, to take open-air exercise, study less, abstain from all narcotics, save as prescribed by a physician. Sleidan, the historian of the Reformation, is said to have written so impartially as to please no one. Smart's Song to David is highly praised—turn it up and read it anew; it may help you to understand both David and Smart, although you will find that American collections of religious poetry have omitted it.

The illustrious Smiths are noticed less or more fully. Adam is called "the greatest of political economists." When professor in Glasgow, Smith used to lecture on natural theology. Bishop Horne and Archbishop Magee believed him to be a mere deist, but this article casts no light on his religious opinions. Sydney Smith, the clerical wit, and W. H. Smith, the author of the philosophic romance of Thorndale, are mentioned, but not Pye Smith, certainly a very learned man, perhaps too evangelical for his namesake Prof. Robertson

Smith's task to be noticed in a book edited by him. The article, Socialism, occupies 24 pages, and a historical *resumé* of the whole subject. Marx, a Jew by birth, a Hegelian by culture, a materialist and atheist, is the most eminent of modern socialists, ignoring all but mere muscular toil as labor. Anarchism has for its chief apostle, Michael Bakunin, who rejects every authority over man—whether of God or men. Freedom is to be attained by "merciless and universal destruction." Nihilism is traced to the Russian youth who carried back atheism and socialism from Western Europe. Mr. Kirkup seems to treat the subject with too great a deference to socialistic ideas. The Rev. Alex. Gordon sketches the lives of the Socini, founders of modern Unitarianism. Dr. Henry Jackson gives an excellent account of Socrates. He prefers Xenophon to Plato, as an authority, but sees the master in Plato's *Apology*, and in the earlier dialogues. Harnack treats of Socrates, the church historian. The article, Solomon, is very rationalistic. In Kings, many "floating and fragmentary notes of various dates" speak of Solomon. Canticles gives an "unfriendly picture" of Solomon; Ecclesiastes was written by one of the latest writers of the Old Testament; and so one that reads and believes this Encyclopædia must see the real Solomon vanishing into a shadowy resemblance to a splendid king, and scarcely know whether or not to believe that such a being existed. Dr. Jackson has an admirable article on the Sophists, refuting Grote's view. The account of Joanna Southcott, who said she was about to become the mother of Christ by a second birth, states that she had 100,000 followers, as a proof that

"The pleasure is as great
Of being cheated as to cheat."

Professor Seth gives a fair account of Spinoza, but in the bibliography omits mention of the American translation of the Ethics, by D. D. S., Engelwood, N. J., published in New York in 1876, an edition unknown to Mr. Elwes, who claimed to have issued the first English version of Spinoza's works in 1883. Mrs. Sidgwick appears to have little faith in Spiritualism so-called. Dean Bradley gives a biography of Dean Stanley, from a Broad Church point of view. From Professor Minto's sketch of Sterne may be seen how incongruously indecency and the clerical profession go together, while justice is done to that humorist's great power. Mr. Hicks, of Cambridge, furnishes a very full account of the Stoics, the nearest of the ancient ethical teachers to Christianity—nearest, but yet far off. The article on Sunday does not seem to give full weight to the Puritan view, that the Sabbath was virtually transferred to the Lord's day. Indeed, there is a drawback to the theological articles in this great repository of learning, in the fact that a decidedly rationalistic spirit tinctures the most of them. The portrait of Swedenborg is Chinese-like—the shadows are left out. Kant's testimony, so often quoted, to the possession of supernatural clairvoyance on Swedenborg's part, dwindles down to the statement that, of the three instances mentioned by Kant in 1763, he had found, in 1765, two based on common rumor only. Swedenborg's "extravagant anthropomorphism, theological narrowness, wild allegorizing, entire absence of historical knowledge and astounding prophetic claims" are spoken of, and are badly set-off by some elements of ethical value to be found in his writings. In an article on Dean Swift, Dr. Garnett rather hints at than clears up the mystery of this great man's secret life. In Dr. Wright's article on Syriac Literature much curious lore on Christian antiquities may be rendered repulsive to some, by an uncouth form of spelling, but break the fence and seize the fruit of much learned toil.

Our run through this valuable volume chased sleep from our eyes for one night. May our vigils save time and toil to others.

For The Golden Rule.

AT THE GRAVE OF SUSANNAH WESLEY.

BY REV. C. H. PARKHURST.

The mother of the Wesleys was a most remarkable woman. The sons became what they were, because they had such a mother. But for her shaping, John Wesley would have been a narrow and monkish devotee. She gave to him his catholicity of opinion, and taught him that there are diversities of gifts, but the same spirit. She had the courage of the martyr, and would gladly have gone to the stake for her religious convictions. On the opposite side of the road from Bunhill Fields Cemetery, where she lies buried, Eng-

lish Methodism has erected a fitting monument to her memory, in the yard of City Road Chapel, the church built and first used by John Wesley. In the epitaph, they have been careful to say to her honor, that she was the mother of John Wesley, "the founder, under God, of Methodism." It would have been more true and just, to have chiselled into the memorial-stone, that she was the founder of Methodism. Had the mother died during the childhood of these sons, Methodism would not have had its beginning with them. Thus potent and tremendous is the influence of the Christian mother.

As we linger here, we remember that the dead lie here in this comparatively small cemetery everywhere. In some places several tiers deep. You tread everywhere upon the dust of the dead. One hundred and twenty-four thousand, says the authentic account. Many of the epitaphs and names are entirely illegible. Many, many lie here, whose dust has not even the honor of a naked stone. We walked reluctantly out of this sacred ground, musing, within ourselves, upon those words, which Gray might have written here:

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

"Some village Hampden, that with dauntless breast
The little tyrant of his field withstood;
Some mute, inglorious Milton here may rest;
Some Cromwell, guiltless of his country's blood."

For The Golden Rule.

GIRLS.

[Boys are earnestly requested to skip to the next column.]

BY CAROLINE W. TITCOMB.

"Girls are not generally considered so satisfactory as boys."

Thus spoke the reverend gentleman beside me in the car. He said it as coolly as if I had no connection with the class of beings named. But I had, and in righteous indignation immediately demanded an explanation of his wholesale remark. The gracious elucidation ran thus:

"In my opinion, most business men are better pleased with the conduct and general bearing of the boys than of the girls in their employ, in factories or large stores.

"The boys who are dependent upon themselves are, in the main, industrious, earnest and manly, bent on earning a livelihood—filling one place well, and rising above it to another. But the girls, just as dependent, are, as a rule, well meaning, but frivolous, aimless and uncertain. The opinion of the merchant coincides with my own. I have listened, unavoidably, to the conversation of the young lady in the office next mine. A good Christian young lady; but, when her girl friends call in, there is a constant flow of frothy chatter about hats, dresses, bows and beaux, how she looked, what he said, his side-whiskers and seraphic smile—this, with a prodigious misapplication of all the adjectives in their vocabulary."

Now, my sisters, rest assured that I defended myself and my sex to the best of my ability; but the picture was so very lifelike, that I recognized many of my own features at a glance, though having my honest doubts as to the great superiority of the "brethren" in this matter of lightness, and frivolous conversation. Yet what is that to us? *we may as well plead guilty.*

How do you and Lucille improve the daily ten minutes' recess, when, arm in arm, you walk and talk? Sift out the sense that was talked in all your calls yesterday.

Think over the substance, if substance there was, of the conversation in your walk with Theodore.

(Theodore made his share of the small talk, did you say? I have no doubt of it, girls, but let's ignore Theodore, and keep the spy-glass on ourselves just now.)

Unquestionably it is our own dear tongues that have brought down this criticism upon our own dear selves. Between you and me, are not our remarks frivolous? We know our hearts are not.

Are we not, in daily conversation, exceedingly frugal of sensible and Christian utterances, while bubbling over with nonsensical nothings?

Do we set a watch over our mouths?

Have we ever pondered over that severe statement made by St. James: "If any man among you seem to be religious, and bridled not his tongue, . . . this man's religion is vain?"

(James did word it for the men, I see; he seemed to think they needed it.)

Thinking over these questions slowly can we

answer them all, satisfactorily, to our Heavenly Father?

Let us show ourselves wise enough to take criticism cheerfully, and then, stepping on it, we may rise above it and the need of it. Plucking first the beam from our own eye, we may then be able to assist in the removal of the possible mote from our brothers'.

For The Golden Rule.

A NOTE BY THE WAY.

BY ADELAIDE CILLEY WALDRON.

Coming home from a frequent and always painful duty, Sunday afternoon, I noticed an old, shabbily dressed man on the opposite sidewalk, evidently listening to singing which we could hear from out of windows far over our heads. The hymn was led by a strong male voice that curved—if I may so express it—from word to word, as voices in prayer-meeting are apt to do; I could hear the varying tones of women and children, one cultivated alto, and several bass voices, and they were singing, "Pass me not, O gentle Saviour!" Lingered, I watched the man, and, passing, looked over my shoulder, not for idle curiosity, but from a suddenly springing genuine interest in what his feeling might be. He stood quiet until the song had ceased, when, as the leader's heavy voice said, "Let us pray," he retreated to the great hall portico near, and sat down on the steps. He has been a man of many experiences, and few of them have been good, but the floating strains of that beseeching hymn touched the callous old heart, and he has felt pursued by the words ever since. One may not move him by abrupt demands, but the strong power of a certain atmosphere of feeling may move him, as a word, "Come in with me, to-day, won't you, Uncle Jim?" from a young girl of the Endeavor Society, calling him by a familiar name, as do many young people native here. Who can tell but such a simple word may change the ways of many a man who stands in the moral attitude of such a wayfarer?

Not all the words and prayers of a service can be heard beyond its surrounding walls, but even in winter the sound of singing goes out into the world to do its own work, although in darkness and obscurity.

Our Story.

For The Golden Rule.

"PUT OUT THAT CIGAR, YOUNG MAN!"

BY EDWARD E. RAND.

"I don't know," said Charlie Irving, tapping the ashy end of his cigar and letting a little feathery cloud fall on the lawn before the Irving home, "I don't know, Uncle Will, what to say to that."

"It's a fair question, isn't it?" asked Uncle Will Irving, a visitor at the home of his brother, and, very fittingly, no friend to tobacco. "I want you to tell me if you would advise me to begin to smoke."

"That," said Charlie, rather patronizingly, "makes me think of what a man said who was asked for his opinion. 'Ask me for my money,' he remarked, 'but don't ask me for my opinion.'"

Here the young smoker complacently drew in a small nicotine cloud, like a pig greedily taking a pull at the dinner of porridge in his trough. At the same time, a strange voice on a high key, said, "Put out that cigar, young man!"

"Who—who's that?" said Charlie, impatiently. "Sounds like a feller behind that lilac bush." Striding hastily to the bush and looking behind it, what did Charlie find? No "feller" was there.

"That's queer!" exclaimed Charlie.

"Oh, let it go!" soothingly said Uncle Will. "Let me have your opinion about my beginning to smoke. You know it costs."

"Y-e-s, uncle, but lots of things cost."

"This, though, is one of the unnecessary things. Then it is not healthy. You remember the connection that smoking has with one kind of cancer in the very place where you put your cigar?"

"Oh, well, I can stop, uncle! I don't mean to hurt my health."

"Did you ever try to stop? You know the tobacco habit gains on one fearfully. It is many a man's master, to-day."

"Put out that cigar, young man!" came another strange injunction. This time it was a kind of guttural voice, and it seemed to come also from the gut-

ters under the eaves of the house, at some point overhead.

"Why, who is that?" asked Charlie, pettishly, looking up at an open window in the second story. "I'll find!"

He finished his sentence by his action, running up the hall-stairway, and then rushing into a front room, indignantly looking about, finally peeping under the bed.

"Nobody there," he sulkily reported to Uncle Will. "Oh, let it go!" again advised Uncle Will, soothingly. "Oh, here is!"

It was Charlie's younger brother, Fred, a lad of ten, quick to observe and ready to imitate.

"Fred didn't say it, uncle," explained Charlie, looking up at the second-story window again. "It was a voice altogether different from his."

"Yes, I should say it was," observed Uncle Will. "I was only going to add," he said, dropping his voice almost to a whisper, that Fred might not hear him, "I was only going to add that there is our example. Of course, you don't want Fred at his time of life to begin to smoke. And yet, if he sees his older brother Charlie smoking, you know, he very naturally will ask, 'Why can't I have a cigar as well as Charlie?'"

Here a very decided voice, neither on a high key or in rough guttural tones, but in a smooth, deep, resonant bass, now called aloud, "Put out that cigar, young man!"

Uncle Will and Charlie turned quickly toward a small cellar window from which this third voice seemed to issue.

"I declare," said Charlie, "If I don't find out who!"

He rushed off to finish his sentence in a shoot into the house, then in a journey down cellar, where he angrily looked about and shouted, "Who is here?"

There was no answer. A sunbeam fell quietly down through the cellar window from which Charlie believed that interfering voice to have issued, but sunbeams have no voices.

"Don't see where that voice came from, Uncle Will," reported Charlie. "Can't find anybody down cellar."

"Oh, let it go!" again advised Uncle Will, in his quieting fashion.

"Cellar," said Charlie, "is as empty—empty!"

"As a smoker's pocket at times," Uncle Will thought, but prudently did not say it.

Charlie Irving did not care to continue the conversation. He preferred to take himself and his cigar into an obscure retreat. Fred had already left. His brother went to the rear of the barn, but as Charlie knew that Fred was rather fond of enjoying the retirement behind the barn in company with a book, and Charlie's conscience was not feeling easy in the thought of exposing Fred to the influence of a smoker's example, he finally went with his cigar down into the garden.

"I can just take a seat in the summer-house," thought Charlie. This structure covered with vines made a green, retired nook in the garden, but was it already occupied? Did Charlie hear a voice within? It was a series of rather doleful sounds. Pulling aside the vines and making a loop-hole for observation, Charlie looked curiously into the summer-house, and there was Fred! He had a lighted cigar in his mouth, and was industriously pulling on the roll of tobacco. In a moment he stopped, puckered up his mouth and gave a mild howl, clapping his hand to his stomach.

"Why, Fred!" exclaimed Charlie, rushing into the summer-house. "What are you up to?"

Fred turned upward his agonized face and exclaimed, "Doing—what—you—do! Trying—to—learn—to—smoke!"

"And making yourself sick."

"No—worse—for—me—than—for—you," replied Fred, twisting round in his seat at every wrench of his nausea.

"But throw it away, Fred, throw it away! You are too young. Throw it away!"

"I—will—if—you—will."

There was a challenge in his response. Charlie hesitated and looked very sober.

"Well, Fred, I'll quit for to-day."

As he spoke, Charlie threw his cigar away.

"Well—I—won't—try—it—any—more—to-day."

Fred's cigar also went among the vines. Secretly, he was glad to be retired from the nausea-grade of smokers, but secretly, he was determined also to try a cigar again and be on a par with his big brother.

Charlie Irving left the summer-house to do some

very serious thinking. He was professedly a Christian. Professedly, he had accepted that life of self-denial of which Christ was the great and beautiful exponent. Would he now deny himself? To what extent was he willing to deny self for Fred's sake?

"I will keep my word," he said, "and not smoke to-day."

It was a long day without his three "regular" cigars, one after each meal, and a larger number of "irregular" ones lighted when he chanced to meet "one of the boys" or when he "felt blue" or when he wanted to "clear his head."

"A fearful long day!" said Charlie. "I'll stick to it."

How he did miss his roll of tobacco!

"Must say," thought Charlie, "the thing has got a hold on me."

The morrow came. He was going to make up for yesterday's abstinence and smoke two cigars after breakfast when he happened to meet Fred. The younger brother had a cigar stub in his hand.

"See here," shouted Charlie, "you going to smoke that?"

"Why not?" asked Fred, "you—you do it."

Charlie turned away. How could he complain of the "mote" in his brother's eye, a little tobacco stub, when his own held such a big "beam," even three "regular" cigars and several "irregular" ones?

He concluded not to smoke the two cigars, and—and—he would endeavor, at least, to give them up; but how he did crave them! How he not only longed but seemed to ache for them! He began to realize that his uncle's words had a seed of truth in them, and the seed was thrusting down into his conscience a mighty root that profoundly disturbed his thinking.

"Tobacco is the master of many a man," he said, reflected Charlie, "and I begin to believe it." He was now in the woodshed to have an after-breakfast smoke. He pulled a cigar out of his pocket and addressed it:

"Old tyrant!" he exclaimed. Then he shouted, "You have got to go to the block where old tyrants before you have gone!"

He laid his old master on the chopping-block and above that cigar he swung a sharp axe.

Whack!

"There goes your head!"

Whack!

"Here go your legs!"

Whack!

"Right through your body! There! The pieces are going into the kitchen stove! Beheading and burning, the axe and the stake, those two will finish you!"

"What you doing, Charlie?" cried a voice. It was Fred.

"Well, Fred, here goes my last cigar! I have chopped it up and now I burn it up."

"Take mine, Charlie, take mine! The old thing! Made me sick as death! I was going to stick to it, though, if you did; I won't now. No more for me. Here it is; no more for me."

It was no more for Charlie. He made his renunciation a matter of Christian principle, and he was successful in it.

One day he was telling his rejoicing mother about his efforts to throw off the tobacco habit. She replied:

"I am glad, Charlie. Perhaps smokers and chewers don't think that their habit is not a neat one, but the reverse, and it is disagreeable to ladies, generally, and to some it is actually repulsive. No person who is thoroughly nice in his habits will use tobacco in any form, believe me."

"I accept it now. I am ready to do what the strange voice advised, 'Put out that cigar, young man!' O mother, wasn't that voice queer?"

He gave the details of this mysterious affair.

"Now, where do you suppose that voice came from, mother?"

She smiled. "Well, Charlie, when your uncle was going away, he told me that he had found out that he had some of a ventriloquist's powers and"

"He the one that called to me?"

"He said he hoped he hadn't done any harm."

"Harm! Oh, no! I thought the first voice was a boy's; and then it did sound like old Miss Stevens, who is so rich and thought she might help me into business. When I went up stairs at the call of the second voice, I was afraid lest I might find my old public school teacher, Mr. Haven, under the bed; and the third voice did sound like our minister's, Mr. Harris. What if I had found him down cellar! I trembled. Those voices stirred me up. I think it would be a good thing to send a ventriloquist round to every smoker."

The Sunday School.

EDITED BY REV. SMITH BAKER.

INTERNATIONAL SUNDAY SCHOOL LESSON.

BY REV. SMITH BAKER.

OCTOBER 16th, 1887.

MATT. 9:1-13.

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

1. Read St. Mark's account of this lesson, it is more full. It was doubtless at St. Peter's house. A great crowd followed Him, of all sorts of people, from many places, so that there was no room in the dwelling. Christ made His own audience, so does every great preacher. The gospel is as attractive as anything else, when a man knows how to preach it.

2. A man sick with the palsy, helpless. So is every sinner sick with sin, and helpless to save himself. This lesson of the helplessness of the sinner is taught over and over.

3. Others brought him—four men. Ah, when four hearts are united in seeking the salvation of one soul, it will be saved. Learn the value of united labor. Let little circles of friends join hearts in seeking to lead men to Christ. They help each other as well as help the sinner.

4. Notice how desperate they were. House full, no matter. Could not get near the door, no matter. Their friend must be cured, so they find a way or make a way for him. Highly undignified that, tearing up the roof of a house, no matter—love and faith make them dead in earnest. What a rebuke to lukewarm parents and lukewarm teachers and a lukewarm church. The world is not saved, because the church lets it perish. Ministers and churches need waking up. Earnest for the salvation of souls! About one in eight, in each church, do the soul-seeking, but what would be the result if all the church were at work?

5. Notice the united faith,—their faith,—not only united work, but united faith.

6. Faith and works—faith, inspired to works, and works were the evidence of faith. So it ever is. Faith is not a passive trust. Faith is too often preached as a do-nothing belief, but faith is intensest action, in face of all difficulties.

7. There can be no conflict between faith and works, for true Christian work is the result of faith, and works without faith is self-righteousness.

8. It was their faith which moved the power of Christ. He was not most pleased with their zeal, but because He saw they had perfect faith in Him, and would have been disappointed had the man not been cured. It is faith which most pleases Christ, and unbelief which most displeases Him. Unbelief, the greatest of all sin; the bottom sin. How many persons treat unbelief as though it was a virtue, and denoted a superior mind. Some ministers have petted infidelity, and honored it as something superior, and so make it popu-

lar. Treat it as a sin, with no more foundation or respectability than stealing. When men are willing to give up their wills to God, then their unbelief goes.

9. Christ comforted him. "Be of good cheer." Be cheerful, Christ comforts sometimes before He cures. He gives an assurance before the blessing comes. Our faith is to comfort us before our trouble departs. Thus the Christian is made strong to endure trials.

10. We are not to think that all sickness is the result of the sins of the person ill. Some sickness is purely providential, or, as we say, accidental; i. e., a railroad accident, etc. Some sickness is hereditary, as that of children and others; but doubtless the most of our sickness, and in particular, certain forms of disease is the result of our own deliberate violation of God's laws—the result of sin. How many men are paralyzed now, and they know why they are thus, they know the sins which have brought them where they are. Such was doubtless this man's case. He had violated God's law, he knew it, Christ knew it, and in answer to his faith, Christ both cured and saved him. This was a double blessing, more than was asked for. Sometimes Christ forgives and does not cure. Many a man, after he is pardoned, has to linger for years in suffering, as the result of his past sin. Sometimes Christ cures, but does not pardon, and many a man comes back to health, with his old, hard heart; and, also, in these days, some persons are both cured and forgiven—a double mercy. Repentance would be the means of curing more than one-half the ills of the body. Holiness, not after one is all broken down, but holiness from the beginning would make the doctors poor. It used to be thought that pious people were almost of necessity sickly, but a better idea has come, that holiness is most holy when the body with the soul is healthy. One of the mistakes in almost all the pictures of Christ is, that the old idea is brought out, and He is painted, not as a robust manly man, but as weak and almost sickly. Teach that religion means health of the whole man.

11. Christ did not cure the man till after He had forgiven him. Very likely the cure would have come as the result of his new life, as it does in so many instances with us; but Christ, as a rebuke to the scribes, as well as out of love to the man, bestowed immediate cure.

12. In forgiving the man's sins, Christ declared His deity. The scribes so understood it. They were right in asserting that none but God can forgive sins. It is an old and an eternal truth, which needs preaching now. If Christ was not God, He was a blasphemer. If Christ was not God, His teachings are blasphemy. Christ was either God or a vain, wicked man, and it is much easier to think of Christ as God, with us, than to think of a wicked man living the life He did, and speaking the words He did. Christ acted as though he was divine. You cannot put the words of Christ upon the lips of John or Paul or Edwards or Wesley or Payson, and have them consistent, they would be blasphemy.

13. Christ did not rebuke them because they believed only God could forgive sins, but because they did not accept Him as the Son of God. They came with evil in their hearts, not as honest seekers after truth, but for the purpose of finding something to criticize. It was the cavilling, unfair spirit which He rebuked. Honest, God-seeking souls found in Christ what they needed, but men who came to find fault Christ rebuked—they saw only evil. Thus it ever has been; honest seekers after God have found Him in Christ, but mere religionists and speculators and cavillers and critics have turned light into darkness, and found enough to denounce. Before a man's judgment is good for much, his motive must be pure. The highest desires can only reach the highest truth.

14. Christ performed the greatest miracle first, but as they could not see it with

their natural eyes, and would not believe it, He did the lesser miracle of healing the body. Thus ever men are more pleased with some physical manifestation, than with a great spiritual reality. To have continued the power of physical miracles would have demoralized the church. The salvation of a soul is a greater work than the curing of a fever, or one helpless with the palsy.

15. We come to the central truth of the lesson—the power of Christ to forgive him. What a claim! What a fact! It needs no comment. It stands out for all the world to look at. For each sinner to believe. Christ can forgive all sin. We need no other priest, no other God; there is no other priest, no other Saviour, Christ forgives sins.

16. Notice the word power—not simply the disposition, but the power. No sin is so great but He can forgive.

17. What a transformation in the healed man, and how sudden. Thus we see it with men's lives; great sinners, all at once, have a new life, a new love, a new joy given them, and they rise free men.

18. All this caused the people to praise God. Nothing speaks for God like the salvation of sinners. A sinner saved is an unanswerable argument, a fact which causes saints to rejoice, and the world to believe. The salvation of one sinner does more for the church than all the arguments a man can write. But seek to save souls, and let speculation alone.

19. There is a whole lesson in the call of Matthew, here recorded. (a) Only one verse, but how much it includes! (b) How much that short verse meant to the church! (c) A business man called. (d) A sudden call. (e) A definite call. (f) The Christian life explained in the call—"Follow me"—follow Christ, that is all that it is to live a Christian; follow Christ, how simple! follow Him, no matter where—everywhere. (g) An immediate response—he arose. (h) A trusting response—and followed Him. All a man needs is at once to follow Christ, and the whole thing is settled. Simply decide, and obey as soon as you decide.

20. The last verses of the lesson teach something of Christ's methods. He mingled with sinners that He might do them good. When this is our motive, it is noble. The merely religious criticised Him, and they criticise His disciples now, for the same thing.

21. The object of Christ's mission: to call sinners, not the righteous. Let the church remember that its mission is not to be a religious club for the edification of its own members, but to reach lost men; not culture, but salvation, is the mission of the church. Look out that your Sunday school does not become a mere church school, for only the respectable children of the parish. Let it be a soul-seeking school, reaching out after the children of sinners.

LIGHTS ON THE LESSON FROM MANY SOURCES.

[Selected by Mrs. F. E. CLARK.]

The accounts of this miracle in Mark 2:1-12 and Luke 5:17-26 are fuller than that given here. From these accounts, it appears that the crowd was so great that the friends of the paralytic could not reach the house in which Christ was teaching, and that they uncovered the roof, and let the patient down with the bed or mattress on which he was lying. This constituted the evidence of their faith, commended by the Lord.—*Abbott's Commentary.*

"And he entered into a ship, and passed over, and came into his own city" (v. 1). That does not tell us half the truth. A reference to this verse will show you the necessity of reading the Scriptures through, and of paying attention, not to the text only, but to the context. Anybody would think, from reading this first verse, that Jesus had, upon His own will and motion, returned into His own city; we should have no hesitation in coming to

the conclusion that Jesus did this because He wanted to do it, or had willed so to do. Is there not a cause? Refer to the verse which concludes the previous chapter, if you would find the key of the verse which opens the ninth chapter. "Behold the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts, and he entered into a ship and passed over." Now the whole case is before you. You thought He came away spontaneously, whereas, the fact is, He was driven out. He never leaves the human heart of His own will; He never said to any one of you, "I have been here long enough, I must now leave you to yourself." But you tell me that Jesus Christ is no longer with you, you say you sigh to think of happier days, you recall the hour when Jesus Christ was the only guest of your heart, and now you mourn that He is no longer present in the sanctuary of your consciousness and your love. He never left of His own accord. How did you treat Him? Did His presence become a shadow in the life? Did He call you to sacrifices which were too painful for your love? Search yourselves and see. I never knew Him to leave a human heart because He was tired of it, weary because He had expended His love upon it; but I have known Him whipped out, scourged away, entreated to go, banished.—*Parker.*

"They brought to him a man sick of the palsy" (v. 2). It is worth something in trouble to have friends like his. The palsied man could not have been wholly unworthy, or he would not have won men to himself after such a fashion. Consider their faith. Had they not had great faith, they would not have started with so hopeless a burden. They evidently were possessed with the thought that, if they could but carry their friend into the presence of Christ, healing would be the sure result. How comparatively few would be the unhealed cases of men made impotent from sin, if their friends only possessed the simple faith of these four men! Consider their perseverance. The doorway was closed. An unsympathizing crowd would not make room for the one who needed, so much more than they, to get into the presence of the Saviour. But it is in the nature of true faith to persevere. If it cannot get in on the lower floor, it will climb! It asks—seeks—knocks. Obstacles but show its determination and energy. It is continually demonstrating the truth, that men "ought always to pray, and not to faint." Those who climb to the roof show to those on the ground, who turn disappointed away, how easily they might have obtained a great blessing, if they had but persevered.—*Pilgrim Teacher.*

It is interesting to notice here, also, that four of the sick man's friends united in helping him. One of them alone could not have carried him. Two of them could not have done it. It would have been hard for three. But when all four put their hands to the burden, it was comparatively easy. We may learn a lesson. Sometimes we can help others single-handed, but sometimes it is better that two or more friends unite in praying for another, or in assisting him.—*Westminster Teacher.*

The friends of the man, in the gospel narrative, were so concerned about his physical malady, that they brought him on his bed to Jesus, in the hope that He would heal him. And all about us are kindred and friends and associates suffering with the worse malady of sin. How shall we be held blameless, if we spare any pains to get them into the presence of Christ, when we have not the hope, but the certainty, that He is able and willing to make them whole?—*Rev. E. S. Atwood, D. D., in Menday Club Sermons.*

"And Jesus seeing their faith" (v. 2). That was just like Him. He always sees the best of us; He never takes other than the greatest view of our life and its en-

deavors. What He waits for is our faith. Be it unto thee according to thy faith. Believest thou that I am able to do this? There is something then for us to do. Find it out and do it, and God will be faithful to His word.—Parker.

And He, seeing their faith, spoke the healing word to the poor sufferer. We do not say that His faith did not concur with theirs; but we do say, that without their help, he would not have found his way to the presence of the Lord. This miracle is also a parable, and beautifully shows how Christian people, if they be thoroughly in earnest, may bring their friends in the arms of their faith and love, to Jesus Christ, for the blessings of salvation.—Baptist Teacher.

"Thy sins be forgiven thee" (v. 2). Surely this was a strange answer. Had Jesus misunderstood the poor man's dumb prayer? Had He given the wrong answer by mistake? The man wanted his palsy cured, and Jesus forgave his sins, leaving him still palsied. But as we look more deeply we see there was no mistake. Indeed, the prayer was really over-answered. We do not always know what we most need. We think it is the curing of our sickness, the lifting away of our burden, or the changing of our circumstances, when our deepest, realest need is the saving of our soul, the lifting away of our sin the changing of our relation to God. There are a great many troubles we would like to have removed, but which we can keep, and yet be noble and useful, and be saved. But sin we must get clear of or perish forever, and Christ answers our heart's needs before He gratifies its mere wishes. Ofttimes, then, when we cry for comfort or ease, God looks deeper and says, "It is your sin, my child, that is your sorest trouble." Then He does not give us what we ask, because He wants us to ask for the curing of the sorer, deeper trouble, first.—Westminster Teacher.

"This man blasphemeth" (v. 3). Mark and Luke tell us that they based their condemnation of Jesus on the fact that none but God can forgive sins. They were right in their premises, though wrong in their conclusion. No one but God can forgive sins. There is no half-way position possible for Christ. He was what here He sets Himself forth to be, or He was either a conscious blasphemer or a deluded religious enthusiast. But no conscious blasphemer ever lived a life so irreproachable, and no religious enthusiast ever spoke words of such calm and profound wisdom. No guile ever was found in His mouth, and no fanatical ravings ever fell from His lips. His heart and mind were, both and equally in perfect equipoise. He neither was a deceiver nor self-deceived.—Pilgrim Teacher.

"And Jesus knowing their thoughts" (v. 4). See how He never relinquishes the spiritual line in all this incident. Jesus seeing their faith—that was a spiritual perception; Jesus seeing their thoughts—there is the same power of working mental miracles. He reads our minds; there is no curtain made yet, by human hands, how cunning soever, that can shut out those eyes. He understands every pulsation of the heart; He reads every motion of the will; all things are naked and open to the eyes of Him with whom we have to do. All speech seems to sum itself into one pregnant sentence—"Thou God seest me."—Parker.

"That ye may know that the Son of man hath power on earth" (v. 6). As to the divine sovereignty in forgiveness, and the divine power in regeneration, the cavilling bystanders could not know; but here was something that they could know—a palpable demonstration; about the reality of which there could not be a question. And so, to-day, the Lord furnishes a gainsaying world with ocular evidence, that cannot be successfully disputed, of the truth of its supernatural claims. Christ still asserts His power to forgive sins, and change sinful human hearts; and in proof of this

assertion, he appeals to lives transfigured with the beauty of holiness, and to all the ten thousand times ten thousand beneficent fruits brought into existence, wherever the glorious gospel comes.—Baptist Teacher.

"Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house" (v. 6). First, Jesus answered the deepest need, and then, when peace had filled the man's soul, and joy had overspread his face, and he was willing now to go on with his palsy, since heaven had come into his heart, then Christ gave him the other boon—health. The palsy had a mission; its mission was to bring the man to the Healer and Saviour. As soon as its mission was accomplished, it was dismissed as a servant no longer needed. Does Christ ever cause us pain or suffering without some loving purpose? Is He pleased to see us suffer? No, every pang of ours goes to His heart. In all our affliction He is afflicted. But He is far too kind to call away His hot-handed angel, Pain, before his work is done. The surgeon would be weakly cruel, not kind, who, because of the patient's cries, should withdraw the knife, when his operation was but half done. God's love is not of that sort. He is not too tender to cause us pain and to leave us to suffer unrelieved, even for long years, when suffering has yet a mission uncompleted in our soul; yet the moment pain's work is done, God dismisses it.—Westminster Teacher.

PRIMARY EXERCISE.

BY FANNIE H. GALLAGHER.

One lesson was about a centurion's servant. He was sick. Who healed him? In that lesson we learned that Jesus had power over disease. Our last lesson told about a sea. What sea? A storm on the sea, some men in a boat. Who were the men? Were they frightened at the storm? What did they do? What did Jesus do? So we learned that Jesus has power over the wind and the sea; that is, power over nature.

To-day, I am going to tell you that "The Son of man has power on earth to forgive sins." This is our golden text. Let us all learn it.

Look at your blackboard map. Here is Capernaum. Jesus took the boat here and went across the lake, the night of that dreadful storm. Then He came back again, and the people crowded about Him. There were so many people that there was not room enough for any more in the house where He was, or near the door. If you or I had gone there to see Jesus, or hear Him speak, we should have had to go away, or else wait out doors, until He came. But there was one man who did want to see Jesus very much indeed. He could not walk, for he was very sick with the same disease the centurion's servant had, palsy. So four friends took hold of his bed, and started toward the house where Jesus was. "You may as well go back," some one cried, as they drew near, "you can't get in here."

"I can't go back, I must go on!" cried the sick man. So his friends lifted him again, and tried to get through the crowd. It was of no use, they couldn't. Perhaps they could just hear from inside the house a faint sound of that sweet voice, which, only a few days before, had bidden the waves be still, and they were more anxious than ever that Jesus should see the sick man. "We'll tear up the roof," said one. Now the houses in that country were not made like ours. They were low, and the roofs were flat, so people could walk on them. There were stairs on the outside of the house, that led to the top, and when once there, it would not be a very hard thing to lift off the boards that formed the roof.

So, slowly and carefully, the sick man was lifted, carried up the stairs, the boards raised, and down through the hole in the roof, down through the crowd, at the very

feet of Jesus, the sick man was laid.

Was Jesus angry? I love to think He smiled one of His sweetest smiles, when He saw the poor man, shaking with disease, laid at His feet. Every one could see how sick he was. Even a little child would have said, "Poor man, I'm sorry for you." But Jesus said not a word about that. He just looked down through that poor, sick body, and saw a soul that was sick, through and through. So, while the man and his friends were waiting, hoping Jesus would say, "I make you well," He spoke another word: "Son, be of good cheer, thy sins are forgiven thee."

Who can forgive our sins? Can a priest, or a minister? Now, many people who were crowded around Jesus did not believe He was God's son, and so did not believe He could forgive a man's sins, and they were angry. But Jesus said, I have power to forgive sin and to make this man's body well, also, and that you may believe that his sins are already forgiven (though you cannot see it), I will make his body well, also. "Arise, take up thy bed and walk."

Could the sick man do this? Just one moment before he could not have lifted his hand, perhaps, but Jesus had already healed his soul, and now his body heard the quickening word. "I'll try," he thought, and, trying to rise, he found he could rise; trying to walk, he could walk, and he went home a whole man.

When you go home, to-day, children, each one of you go to your mother, and say, I have something to tell you. "The Son of man hath power on earth to forgive sins."

LESSON WORD-PICTURES.

"I don't know about this man who is making such a stir," says Jehoiakim, the scribe, to his brother scribe, Immer. "He is only a carpenter's son, they say."

"Let us go to hear him," suggests Immer.

They soon are on the outside of the crowd, struggling to get as near Jesus as possible.

"Let us go up nearer to the man," whispers Immer.

Wriggling this side and that, they worm their way forward and reach the front. But who appears at the same time? A helpless, palsied man, lying on his couch, let down by friends from the roof that he might have access to the Saviour.

"They couldn't have got him here any other way," murmurs Immer to his companion, "Such a crowd!"

"Oh, I know that fellow on the couch!" whispers Jehoiakim. "He has been a sinner, I can assure you, and now he is suffering for it. Hark! What does that Jesus expect to do?"

The Saviour is speaking. How cheering his words! "Son, be of good cheer!" But the next words almost take away their breath—"Thy sins be forgiven thee!" "Why, Jehoiakim," mutters Immer "what a speech! This man blasphemeth!" Jehoiakim has had the same thought.

It is a scene of deep interest. There is the bed-ridden man. His friends bend eagerly above him. The crowd almost fight for a better position. Jehoiakim and Immer thrust forward their sharp, beaked noses like buzzards scenting their prey. Jesus smiles encouragingly upon that man of sin and man of suffering, who is now a man of penitence and faith. He is grasping the meaning of Jesus' words, "Thy sins be forgiven thee!"

A frown clouds the faces of the scribes. In their thoughts—for they dare not speak aloud—they again charge Jesus with blasphemy. Quick as the lightning shifting its course, Jesus turns and faces those two. "Wherefore think ye evil in your hearts?" he cries.

Immer looks another way, while Jehoiakim lowers his head in serious embarrassment.

But what does Jesus add? He, the Son of man, claiming to have power to forgive

sins, and giving a command that will prove it? He has turned now to the sick man. "Arise!" he is saying, "take up thy bed, and go into thine house!"

Jehoiakim and Immer look up again. "What assumption, what wickedness!" Immer is saying. "God will strike him dead!" mutters Jehoiakim.

They eagerly press forward again, those two buzzards! The crowd gathers closer. The rich man's friends bend down as if to help him rise. He, the palsied sufferer, is looking at Jesus. He sees only Jesus. He seems to be absorbed into that great divine current of sympathy and strength sweeping down, toward and raising him. For, look! that palsied man turns on his couch. A strange excitement tingles all through his body. If he could only get upon his knees and—

"Arise!" the look of Jesus seems to say.

Yes, he is upon his knees, never taking his eyes off the face of Jesus. If he could only get upon his feet and—

"Arise!"

Yes, he is upon his feet? If he could only—

"Take up thy bed!" Jesus seems to say again.

Yes, he has stooped and lifted the bed! If he could only—

"Go unto thine house!"

Yes, there he goes, his bed on his back!

All over, the multitude break out with exclamations of wonder and praise. "Hosannah!" "Hosannah!"

"He won't walk far!" says the scowling Immer.

The man, though, keeps on and soon disappears, the bed still on his back.

"Some trick there!" says Jehoiakim; and the two dark, buzzard-like faces retire. They are not missed by the rejoicing multitude, who cry, "Hosannah! Messiah has come!"—Sunday School Journal.

HINTS AND HELPS.

BY REV. F. N. PELOUBET.

The Law of Teaching.

Excite the self-activities of the learner, and tell him nothing that he can learn himself.

The latter clause is only a limiting caution, whose importance is so great as to require its

Practical Rules.

Like our other laws, this one also suggests some practical rules for teaching.

1. Consider carefully the subject and the lesson to be taught, and find its points of interest for your own pupils.

2. Excite the pupil's interest in the lesson when it is given out, by some question, or by some statement which will awaken inquiry. This will induce and direct true study.

3. In all class-exercises aim to excite constantly fresh interest and activity. The lesson that does not end in fresh questionings, ends wrong.

4. Observe each pupil, to see that his mind is neither so wandering or weary as to forbid its activities being bent to the lesson in hand.

5. Count it your chief duty to "wake up mind," and rest not till each pupil shows his mental activity by asking questions in turn.

6. Give the pupil time to think, after you are sure his mind is actively at work, and encourage him to ask questions when puzzled.

7. Do not answer too promptly the questions asked, but restate them, to give them greater force and breadth, and often answer with new questions to secure deeper thought.

8. Teach pupils to ask *What? Why? and How?*—the nature, cause and method of every fact observed or told them.—Professor Gregory in the Seven Laws of Teaching.

"Yet here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and, working, believe, live, be free."—Thos. Carlyle.

What "They Say"

In Books, Papers and Magazines.

Selected and Recorded by

ELIZABETH DEERING HANSCOM.

With many conflicting feelings I send my first message to my readers, whom I hope to meet every week. I am glad to greet you all, young and old, men and women. As the weeks go on I trust that I shall know you better, and shall strengthen the bond that should unite writer and readers. I hope you will be patient with me; if you don't find what you want one week, look for it the next, or write to me and let me know what you desire; then, if I have it, or if it is in the libraries of Boston, where I can find it, you shall have it too. It has been said, the wisest reader is he who knows what not to read. Perhaps I may, by-and-by, help you in that respect. But just now I mean to give you a few things that you ought to read. It takes a deal of time even to "judiciously skim" the current literature, and if one can do it for fifty thousand an enormous amount of time is saved. That is exactly what I want to do for you—to take the good things that I find, and give them to you in moderate quantities. And by no means do I intend to confine myself to current literature. If, some day, I choose to give you bits from Bacon and Carlyle, perhaps some of you may not be pleased; never mind, the next week I may quote Burdette and Stockton. And now, after this word of explanation, I greet you all once more, and give you, first, a remarkably good thing on this same subject of reading.

TIME FOR READING.

John Morley, in "The Study of Literature," writes the following, which may well be pondered upon by every one who feels that he has no time for careful reading:

I do not think, for a single moment, that everybody is born with the ability for using books, for reading and studying literature. Certainly, not everybody is born with the capacity of being a great scholar. All people are no more born great scholars, like Gibbon and Bentley, than they are all born great musicians, like Handel and Beethoven. What is much worse than that, many are born with the incapacity of reading, just as they are born with the incapacity of distinguishing one tune from another. To them I have nothing to say. Even the morning paper is too much for them. They can only skim the surface even of that. I go further; and I frankly admit that the habit and power of reading with reflection, comprehension and memory all alert and awake does not come at once to the natural man, any more than many other sovereign virtues come to that interesting creature. What I do submit to you and impress upon you with great earnestness, is that it requires no preternatural force of will in any young man or woman—unless household circumstances are unusually vexatious and unfavorable—to get at least half an hour out of a solid busy day, for good and disinterested reading. Some will say that this is too much to expect; and the first persons to say it, I venture to predict, will be those who waste their time most. But try for yourselves what you can read in half an hour; then multiply the half hour by three hundred and sixty-five, and consider what treasures you might have laid by at the end of the year, and what happiness, fortitude and wisdom they would have given you for a lifetime.

HOW TO FORM A LIBRARY.

Here is another good thing about books, taken from an exchange:

A well-known author recently commended the following rules to be observed by youthful readers who are beginning the collecting of books:

I. Set apart a fixed sum, weekly or monthly, as the case may be, in proportion to your income, and spend that, and no more, for books.

II. Always devote a portion of your money to acquiring works of reference.

III. Never buy a worthless book or edition.

IV. Take care not to buy too many books of one class.

V. Do not, at least until you have a fair show of books, be deluded into buying sets of an author.

VI. Do not spend too much on magazines.

VII. Be particular as to the binding of your books.

VIII. Keep a catalogue of your books, entering, in pencil, inside each, the date of purchase and the cost, and in the catalogue all particulars as to loans.

IX. Take care to read what you buy, and buy only what you will read.

AN EXPLANATION OF A WEDDING CUSTOM.

Now that brides and grooms are as common as sparrows, and wedding-cards are making postmen's bags heavy and grievous to be borne, the inquiring mind looks into the reasons for some of the time-honored customs. Why are we always presented with wedding-cake, when candy or fruit would be quite as acceptable and not nearly as indigestible? Why should an old shoe bring good luck? Why do we shower newly married people with rice? I leave the first two questions for some one else to answer. An exchange furnishes a delightful explanation of the last custom:

In the days of the Shang Dynasty, some 1,500 years before Christ, there lived in the Province of Shansi, a most famous sorcerer called Chao. It happened one day that a Mr. P'ang came to consult the oracle, and Chao, having divined, by means of the tortoise diagram, informed the trembling P'ang that he had but six days to live. Now, however much we may trust the sagacity and skill of our family physician, we may be excused if, in a matter of life and death, we call in a second doctor for consultation, and in such a strait it is not to be wondered at that P'ang should resort to another source to make sure that there was no mistake. To the fair Peachblossom he went, a young lady who had acquired some reputation as a sorceress, and to the tender feminine heart unfolded the story of his woe. Her divination yielded the same result as Chao's; in six days P'ang should die, unless, by the exercise of her magical powers, she could avert the catastrophe. Her efforts were successful, and, on the seventh day, great was Chao's astonishment, and still greater his mortification and rage, when he met P'ang taking his evening stroll, and learned that there lived a greater magician than he. The story would soon get about, and, unless he could put an end to his fair rival's existence, his reputation would be ruined. And this is how Chao plotted against the life of Peachblossom. He sent a go-between to Peachblossom's parents to inquire if their daughter was still unmarried, and, receiving a reply in the affirmative, he befooled the simple parents into believing that he had a son who was seeking a wife, and ultimately he induced them to engage Peachblossom to him in marriage. The marriage-cards were duly exchanged; but the crafty Chao had chosen the most unlucky day he could select for the wedding, the day when the "Golden Pheasant" was in the ascendant. Surely as the bride entered the red chair the spirit bird would destroy her with his powerful beak. But the wise Peachblossom knew all these things, and feared not. "I will go," she said; "I will fight and defeat him." When the wedding morning came, she gave directions to have rice thrown out at the door, which the spirit-bird, seeing, made haste to devour, and, while his attention was thus occupied, Peachblossom stepped into the bridal chair and passed on her way unharmed.

SOMETHING ABOUT MOTHER GOOSE.

Here is something for the children, for I don't want them to feel neglected. I am sure they will like to know about their old favorite.

Mother Goose's maiden name, according to the *Leviston (Me.) Journal*, was Elizabeth Foster. She was born in Charlestown, Mass., in 1635, and married Isaac Goose, of Boston, in 1693. She was his second mate, and began her maternal life a stepmother to ten children. She added six more to that number. Think of it—sixteen goslings to a single goose! Is it

any wonder that she poured out her feelings in the celebrated lines:

"There was an old woman who lived in a shoe,
She had so many children she didn't know what
to do."

Yet her family cares sat lightly upon her, and she survived Father Goose many years. Still, she stayed by her nest, and led and fed her flock until they were able to swim by themselves. One of her daughters married Thomas Fleet, a printer by trade, with whom she went to live, and insisted on being a nurse to his children, and there she lived and sang from morning until night,

"Up stairs and down stairs
And in my lady's chamber."

Thomas Fleet sold songs and ballads at his printing-office, and one day a happy thought struck him. So, while she sat in her armchair or shuffled about the house, lost in sweet dreams, he carefully wrote down what he could of the rhymes which fell from her lips. Soon he had enough to make a volume. These he now printed, and sold under the title of "Mother Goose's Melodies for Children. T. Fleet, printer, Pudding Lane, 1719. Price, two coppers." The Rev. J. M. Manning, D. D., formerly pastor of the Old South Church, Boston, at a festival not many years since, spoke very truly, to my mind, when he said: "Not Homer or Shakespeare is so sure of immortal fame as Mother Goose. Considering the love in which her melodies are everywhere held, their freedom from anything which might corrupt or mislead the infantile mind, their practical wisdom, their shrewd mystery and motives of human conduct, one is, in all soberness, forced to admit that her name is among the brightest of the jewels which adorn the brow of the Old South. Let us hope that the day is not far distant when a memorial statue will be erected to this venerable woman in one of the parks or squares of Boston."

"GOING TO BED" ETIQUETTE.

Perhaps some of our readers have experienced the embarrassment described in the following article from the *Boston Beacon*. If so, they will be glad of this solution of the trouble:

It is always a debatable point of etiquette whether hostess or guest make the first movement to go to bed, and thus break up the evening gathering. The guest may be overcome with fatigue from a day's journey, the host may be fidgeting under the strain of entertaining, and longing for the guest to show some signs by which he can gracefully and hospitably suggest "that it is growing late," yet neither quite like to appear, as they think, impolite. In fact, many visitors have suffered agonies in trying to be agreeable, while the host and hostess were doing their best to suppress their yawns and to "make conversation," until chance offered a solution of the difficulty. There is, however, but one rule to be followed in this relationship of host and hostess and the hour of retirement. The host or hostess must always take the initiative, and say an appropriate word as to the lateness of the hour and the desirability of going to bed.

Reviews.

"The Gates Between," by Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. \$1.25. A new book by Miss Phelps is always a rare treat, and when we heard this summer that she was busy with a new story, our curiosity was much aroused. Was it to be another "Jack" or would the writer give us still one more summer idyl like "Old Maids' Paradise," or could she be attempting something in the line of "Avis"? No; the last was impossible. No one could write two books like that. So we gave up our speculations and waited impatiently. We will confess that we were astonished. Nothing like "The Gates Between" had we expected. And how shall we write of it? How give to one who has not read the book any idea of the struggles and strivings of the busy, worldly, self-satisfied man who is suddenly thrust into the other world where spirituality is the only test of a life? How can we tell of the pitiful wanderings of the banished soul, of the slow, sad way in which he learned the meaning of death and separation from all that he loved? But harder still would it be to describe the wonderful growth of the spiritual life, the gradual discernment of the true and beautiful in God's plans, the final submission and sanctification of the proud spirit. Truly, this is not a book to

be read at second hand. In almost any other writer's hands the story would have been irreverently, coarsely told. In Miss Phelps' hands it grew very like a revelation. Grandly conceived and grandly written, it is something for which we can only thank the author and the God who gave it to her.

"The Psalms in History and Biography," by the Rev. John Ker, D. D. New York: Robert Carter & Brothers. For sale by the Congregational Publishing Society, Boston. Price, \$1.00. Dr. Ker lays out the task of studying the Psalms in a novel manner, that is, in the lives of believers. As he says of these grand old poems, "They have written a new record for themselves in the experience of many Christian men and women, and in some of the most remarkable movements of the church and of the world." The author of the book treats each psalm separately, and many an interesting anecdote or touching experience is told about the favorites of the church. In the last part of the book, after many references to the metrical version of the Psalms used by the Scotch Presbyterian Church, Dr. Ker expresses the wish "that the Presbyterian Church should take the whole old Psalter into its hand, reverently and kindly, and, touching it here and there, give us something to sing, full of the past, and yet fitted for the present." In this wish we most heartily join. Let the Presbyterian or some other church institute a change from the jig tunes and negro-show words of many of the modern "hymns."

"In Black and Gold." By Julia McNair Wright. Boston: Congregational Sunday School and Publishing Society. Price \$1.50. The author of this interesting story has opened a comparatively new field. Stories showing forth the evils of many vices have been written, but such a strong delineation of the horrors of gambling is rare. The story is written with a strong moral purpose, but the "preaching" is so judiciously interwoven that no one can find it tiresome. The characters are finely drawn and hold the interest of the reader after he has finished reading the book. But more than the story is the great underlying lesson of the sin of gambling. This cannot fail to touch all readers, and we feel sure that it will do good.

"According to Promise," a companion volume to "All of Grace," by C. H. Spurgeon. New York: Funk & Wagnalls. Price, 75 cents. This series of brief homilies upon the promises of God and the conditions of their fulfillment is strongly and earnestly written and will do good to all who read. The different articles are explanations and applications of passages of Scripture, and show a direct simplicity which is one of the great charms of Mr. Spurgeon. In fact, we believe this is a characteristic of all great preachers. He who reads this book for style, diction, or poetry may perhaps be disappointed; he who reads for truth, instruction, and aid in spiritual matters will find them, and at the same time find a blessing. It is comforting, too, in these days of liberalism to find an eminent preacher who is sure of his orthodox views and who has no hesitation about expressing them.

"Lights and Shadows of Human Life." By the Rev. John Philip, M. A. New York: Robert Carter and Brothers. For sale by the Congregational Publishing Society, Boston. Price \$1.00. This work of one of the most eminent clergymen of the Free Church of Scotland aims to show what a magnificent gift life is, and to what noble account it may be turned. This design which the author sets before himself, is grandly carried out, and no one can fail to be helped by a careful reading of the book, it will surely lead to higher and nobler thoughts. The book shows extensive reading and deep thought on the part of the writer, and at the same time pleases by the simplicity of the diction.

"The Royal Service or the King's Seal." by Kate W. Hamilton. Boston and Chicago: Congregational Sunday School and Publishing Society. Price, \$1.00. This is the story of a boy who tried to live so that the seal "For His sake!" should be stamped on every act of the daily life. The story of Johnny Carroll's trials and temptations, of his defeats and victories, of the gradual improvement of the different members of the family, of Edie's sickness and death, are quite well told; the incidents are, on the whole, naturally and pleasingly drawn, but the conversation makes us seriously doubt if the author has lived much with boys or knows much about them.

"Being a Christian: What it Means and How to Begin," by Washington Gladden. Boston: Congregational Publishing So-

ciety. Price, 25 cents. This delightful series of plain talks is republished in a cheap form and may now be owned by all. The book is written to meet the wants of those who want to be Christians but do not know how to begin; but it cannot fail to help many who are already believers. It abounds in suggestions valuable to teachers and preachers.

Harper's Magazine for October opens with an amusing sketch by Kate Field, entitled "Our Summer's Outing." William Ellory Curtis writes of "The Smallest American Republic, Costa Rica." The fiction is of good character, "Tony, the Maid," by Blanche Willis Howard is an amusing and extravagant character study. Constance Fennimore Woolson contributes a story, "At the Chateau of Corinne," which is hardly equal to some of her earlier tales. The Editor's Study and the Editor's Drawer are bright and pleasing as ever.

The *Atlantic Monthly* is always good, and the October issue has the characteristic of all former numbers. Dr. Holmes concludes his papers on "Our Hundred Days in Europe." Percival Lowell contributes the second of his pleasing articles on "The Soul of the Far East." Theodore Child treats of Jean Francois Millet in an interesting paper. New books are discussed, fiction is well represented, and each reader may find something to his taste.

The *American Magazine* for October, opens with an article on Popocatepetl, "The Mountain that Smokes," by Arthur Howard Noll. C. B. Adams contributes a bright paper on "American Experience in China," and the readers are allowed a peep into Grant Allen's home through his charming account of "My Lares and Penates." Other good things abound in this magazine and furnish delightful reading.

New Publications Received.

"The 'Come' and 'Go' Family Text Book," containing "Come" and "Go" texts for every day in the year, also spaces for births, deaths and marriages. Compiled by John Strathesk. New York: Robert Carter & Brothers. For sale by the Congregational Publishing Society, Boston. Price, \$2.00.

"The Victory of Faith, and Other Sermons," by the Rev. John Ker, D. D. New York: Robert Carter & Brothers. For sale by the Congregational Publishing Society, Boston. Price, \$1.75.

"Parish Problems," edited by Washington Gladden. New York: The Century Company. Price, \$2.50.

"The Science of Thought," by F. Max Muller. New York: Charles Scribner's Sons. Two volumes. Price, \$4.00.

"Our Hundred Days in Europe," by Oliver Wendell Holmes. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

"Jack, the Fisherman," by Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. Price, fifty cents.

"King Henry VIII.," by William Shakespeare. Cassell's National Library, edited by Professor Henry Morley. Price, 10 cents.

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WM. SHAW, Adv. Manager.

BOSTON, SEPT. 29, 1887.
Personally appeared before me, the above-named Wm. Shaw, and made oath to the above statement.
WM. KNOLLIN,
Justice of the Peace.

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Editorial.

CONDENSED PROSPECTUS.

We have room for only a SMALL FRACTION of the good things which will make the GOLDEN RULE most attractive during the coming year. But here are a few of them:

1. A Series of Articles entitled "How I Became a Christian," by Rev. C. F. Deems, D. D., Rev. Wayland Hoyt, D. D., Rev. J. L. Withrow, D. D., Rev. A. J. Gordon, D. D., Rev. O. P. Gifford, and many others.
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10. "Our Town," a fascinating Serial. By Margaret Sidney.
11. What "They Say" (Weekly). The best things from papers, magazines and books.
12. Out-Doors and In. For boys and girls. Including a series of letters from Europe from "Budge" to his little sister "Rosebud."
13. The Best Sunday School Department Published. Under the care of Rev. Smith Baker, Rev. F. N. Peloubet, D. D., Fanny H. Gallagher, etc.
14. Christian Endeavor: Weekly Letter from the President of the U. S. C. E.
15. Report from Secretary Ward in the Field.
16. News from the Christian Endeavor World Everywhere.
17. Many special Editions devoted to the Committee Work, Local Unions, Junior Societies, etc. By Rev. C. A. Dickinson, Rev. J. L. Hill, Rev. J. L. Sewall, and scores of other well known workers.
18. Applied Christianity: Latest and Best Methods of Work.

From now until January 1, 1888,

FREE

TO ALL NEW SUBSCRIBERS EITHER AT SINGLE OR CLUB RATES, the paper will be sent until January 1, 1888, for the price of one year's subscription. Send for premium list, sample copies and further information.

AFTER TWELVE MONTHS.

It is just one year since the present proprietors and editors issued the first number of the new GOLDEN RULE. Whether during these fifty-two weeks which have passed we have redeemed the promises of a year ago, we will leave it to our readers to judge. We can, at least, assure them that we have spared no pains or expense to make THE GOLDEN RULE a worthy paper. A reference to our files will show that the best talent in the country, among religious writers, has been secured, and a glance at the prospectus will show that THE GOLDEN RULE's share of this talent has been largely increased for 1888. Difficulties undreamed of a year ago, and which we shall not now, at least, confide to our readers surrounded the new birth of the paper. Throughout the year we have, however, been encouraged by thousands of congratulatory letters, and by the knowledge that the paper was fulfilling its mission, at least to some extent. The constantly growing subscription list has been the most tangible evidence of the public appreciation of our efforts. From a trifle over two thousand paid subscribers the list has been multiplied more than five times, placing it far above the average of religious weeklies in point of circulation. And yet, for the sake of giving our readers the best possible paper, all that has been received has been put back into the paper and much more besides. The attractions for the coming year we believe to be unique and unparalleled, but of this also our readers can judge by reading the prospectus and the exceedingly liberal terms at which the paper is offered, especially in clubs.

PLANNING FOR A REVIVAL.

Some good people consider it almost sacrilegious to use any such expression as the above, "Plan for a revival!" they say, "plan for a revival as though it was a matter of man's wisdom and man's choice when we know that Paul may plant and Apollos water but that God must give the increase." But the Bible nowhere says that if neither Paul plants nor Apollos waters God will give the increase. It takes it for granted that Paul will plant and Apollos water, that human agencies will be used, that human brains and hearts will be enlisted, that human plans will be laid, and that God will use them for His glory. God gives the harvest, but the farmer ploughs and harrows and sows and cultivates, and carries out numberless plans to insure and increase his crop. God gives intellectual strength and vigor, but the student must plan for ten years of study before he is ready for his profession. God gives us the web of cloth from which we may clothe the body just as truly as He provides the robe of righteousness with which we may cover our sins, but the manufacturer must plan and invent and use his best skill to produce the finished cloth. When will Christians learn that God works through them, and uses their plans to accomplish His highest plans, and instead of dishonoring Him by organizing and planning and using their very best efforts (always in humble submission to His will) they are really giving Him the highest honor of implicit obedience? Plan for a revival! By all means. Plan wisely, persistently, in a docile and teachable spirit, remembering at the same time to pray as though it all depended on God. It is a solemn thought for every Christian to face, that there is no church of Christ in this broad land which may not if it chooses have this coming winter a revival of religion, pure and undefiled.

THE WEEK OF PRAYER.

It is yet three months to the week of prayer, but it is none too early to begin to look forward to it and to plan for its observance. God blesses special efforts and special seasons. There is no better time for a church to expect a special quickening and revival than during the first days of the new year. For most churches there is no time so good. The very thought of the union and concert of prayer throughout the world is a mighty power in itself. The pastor's sermons from now on, laying broad and deep the foundations of religious truth, should indirectly have the week of prayer in mind. The Sunday school officers and teachers should begin to think how by Sunday school prayer-meetings and other methods they may make the most of those precious days. In the ladies' prayer-meeting it should be remembered that much of the responsibility of the modern church rests upon the godly women. In the general prayer-meeting let the subjects and the spirit of the meetings lead up to the

one great subject, "How to bring sinners to Christ and establish them in the faith." Especially would we remind young Christians that in their meetings they have large responsibility for the coming week of prayer. Let them use their prayer-meeting, their committees, their organization to further this end. If they will plan and pray and watch and wait in simple reliance upon God such a week as the week of prayer in 1888 will be has never dawned upon this sin-sick earth.

WHERE TO CHOOSE A WIFE.

While we have no words strong enough to express our dislike of silly flirtation in the prayer-meeting or in any of the services of the house of God, we think parents have very little to fear for their sons and daughters from the acquaintances usually made at such places. Supposing Henry does think that black-eyed Nellie, whom he saw at the prayer-meeting, is a remarkably nice girl, and Nellie, on her part, believes that Henry is an unusually fine young man; they may both be very much mistaken, but they are far more likely to be right than the Henry and Nellie who met for the first time at the theatre or the ball or on the street. Suppose their hearts do go pitty-pat when they meet in the entry after the meeting is over, and Henry does propose to guard Nellie from highway robbers until she reaches her home; if they are no longer boys and girls, who will blame them? For our part we would prefer, all things considered, to have our Henry find his Nellie or our Nellie find her Henry at the prayer-meeting, rather than at any other place. Miss Alice Freeman, President of Wellesley College, does not hesitate to say, apropos of the question of the relation in study of young men and women of the age of the usual college student, that "she sees no objection whatever in the common assertion that these students are almost certain to become interested in one another. To her mind, marriages made on the basis of mutual tastes and common studious interests are quite as likely to be happy as those made from the knowledge that ordinary social life gives young people of one another. Affection that grows up in a college class-room is as good as that which springs from mutual interests of other kinds." We can go a little further than this and say, affection that grows through common Christian work is better than that which springs from mutual interests of other kinds.

THE BREAD-AND-BUTTER IDEA OF A COLLEGE EDUCATION.

"What are you sending your boy to college for?" said one father to another. "So that he will have a better chance in life," was the quick reply, "and won't have to work so like a dog for his living as I have had to. Why, almost any man with a good education can get a salary of \$1,500 or \$2,000 right away!" Apparently this was a satisfactory answer, for the subject was dropped, and evidently the father who was sending his boy to college, thought he had made out his case; but is that the main object of a college education? Are larger views of life and breadth of soul and higher aspirations and greater capacities for knowing and enjoying to be left out of the calculation? To be sure, many a college graduate has not attained these more intangible results, but possibly his failure is often due to the fact that the material object is so persistently held up to him. In his admirable inaugural address, the brilliant young president of Iowa College, Rev. George A. Gates, thus puts this truth: "I would I had the power adequately to express my abhorrence of the bread-and-butter idea of a college education. The notion, I mean, that what a college course is for is to fit its possessor 'to get on in the world' better than he could without it. This is only an incidental end. Most of the current criticism of college work starts from that low premise. The value of Mont Blanc is not computable by the number of cafés it can supply with ice-cream from its glaciers! Such a conception makes the value of an education consist chiefly in the power it confers to distance competitors in the race of life. . . . The aim of a liberal education is to give larger life. That was the message of the Son of God to earth, 'I came that they might have life and might have it more abundantly.' The Christian college is to take up that work and in the Master's name carry it on."

It is a good sign that the Grand Army, at its recent encampment, voted down, by a large majority, the eight-dollars-a-month-for-all pension scheme. Level-headed men still control this organization.

EDITORIAL NOTES.

Yes, the *Volunteer* has won the cup as all our readers knew several days ago. We are glad of it, too, as are all of them. And now it might not be out of order to suggest that there are other things of importance besides centre-boards and keels. We would not ask too much, but, really, business and religion and public morality and education, to say nothing of politics, need some attention.

THE naturalization movement among English residents in America is a most hopeful sign of the times, and is assuming large proportions. Most people are surprised to find that the subjects of Queen Victoria are so numerous on this side the Canada line. The last census showed over a million and a half persons in the United States who were born on British soil, excluding Ireland, nearly as many emigrants as the Emerald Isle has furnished. We gladly welcome the former. No better class of citizens come from foreign lands.

We are glad that Jacob Sharp must go to Sing Sing. We pity the sorrows of a poor old man, but there are things to be considered of more importance than his sickness and sorrow. As the *New York Tribune* says: "His acts of bribery committed with the people's servants are so many inoculations of political leprosy. He has, unquestionably, done more to corrupt officials of New York and Albany, than any other of the carion crew who live by that trade, and his downfall, accomplished at the moment of his greatest power, is a splendid triumph for law and public honesty."

A REPORT comes from Paris, that the great Napoleon's tomb has been rifled, and his dust scattered to the winds. This report needs confirmation, but, in any event, his mighty influence over the history of the eighteenth and nineteenth centuries can never be given to the winds.

Applied Christianity.

In these columns we intend to give each week the wisest and best Methods of Christian Work. Practical suggestions from practical workers will always be gladly received.

For The Golden Rule.

A RECENT PHASE OF CHRISTIAN ACTIVITY.

We rejoice to see that special attention is turned more and more to the training of laymen for distinctively Christian work. Such training is a development of modern times, and is one of the signs of progress which brighten the religious horizon. The most successful effort in this line with which we are acquainted is the School of Christian Workers at Springfield, Mass. This school has a large and fine building specially erected for its needs, and has an able and devoted corps of instructors, of whom Rev. David A. Reed, the efficient pastor of the Hope Congregational Church is the president, and on its board of trustees are such eminent men as Dr. Vincent, D. L. Moody, Dr. Cuyler and others. "The specific design of the school," as the catalogue tells us, "is to train men for Lay Christian Work. In no sense does it offer a short road to the ministry or encroach upon the sphere of the theological seminary." The course of study relates largely to the Bible in its practical relation to the prayer-meeting, Y. M. C. A. work, the inquiry-room, the Sunday school, etc., though Christian ethics, church history, missions, etc. are not neglected. The work of the Sunday school has special attention paid to it, and in this connection there are to be lectures on the Young People's Society of Christian Endeavor: its relation to the church and Sunday school, needs and benefits, etc. We believe that such a school does and will accomplish untold good for the cause of practical Christianity. Another hopeful sign is the recent erection at Revere Beach, a few miles from Boston, of a Bible Conference Building. This building, which will be completed during the coming winter, "will be adapted for Bible study, and will be the headquarters from which will go out preachers and gospel workers to hold up Christ along a summer surway where fifty thousand people pass on Sunday." The building contains a fine auditorium, a number of rooms for the accommodation of guests, as well as all the conveniences for such a summer gathering, and besides, a large upper hall, where cots can be laid for the accommodation of young men who wish to "camp out" in the church. On payment of fifty cents one becomes a member of the associa-

tion and can enjoy all its privileges. Here young men will come in the summer for a week or two of Bible study, here Sunday schools and Societies of Christian Endeavor can hold conventions if they choose, and from it will go forth numberless influences for good. The success of the work, so far, is largely due to the skill and vigor of Rev. J. B. Bixby, who stands at the head of the committee who have it in charge. We wish it all success.

For The Golden Rule.

HOW THE LIBRARY GREW.

BY L. C.

The summer guests in the old farm-house had dispersed, after dinner, as their various tastes led them, and only two matronly ladies remained on the broad and shady piazza, busily sewing, while they talked of their home life.

"I must tell you," said Mrs. Converse, "how our library grew."

Mrs. Eaton looked somewhat surprised, as if the idea of the growth of a library were something uncommon.

Mrs. Converse continued, noticing the surprise of her companion, "Yes, it grew, just from two books offered by a little girl."

"About six years ago, Mr. and Mrs. Brandon moved into our village from the city. He was an invalid, but, every day that he felt able, would work in his garden, of which he was quite proud; or in his shop, that he had fitted up with tools; and, in a small room adjoining his shop, he had a laboratory, for experiments in chemistry. This latter attracted our boys, and he was always very ready to explain to them his experiments, and allow them to assist him, at times, if they wished. Mrs. Brandon was equally interested in the girls. And so it came about that she offered to give them lessons in plain and fancy needle-work. They accepted her offer, and five of them went regularly, two afternoons in a week. When they wished to pay her, she refused; but they insisted, and so, at last, she consented to receive a trifle, thinking they would feel more freedom in coming to her; but she quietly put aside the ten cents she received each week from each of the girls, determined to use it in some way that would be a benefit to them. She had no children, and with her abundant means she was always ready to do a kind act. Contrary to the expectations of the parents, the interest the girls at first showed in their work increased instead of diminished; and when the evenings grew long, they asked and obtained permission to spend a part of one evening every week with these kind friends. But the purpose for which they met was a secret, that no one shared but five boys; and they kept their secret, like true Masons, for several months.

"A short time before Christmas notices were posted in many places, saying that on the night of December 24th there would be a 'Benefit' at the town hall, given by a 'Chorus of Singers,' with charades, tableaux, etc., and, at the end, a 'Grand Denouement.'

"Mr. Colton, one of the prominent men of our village, and the names of the two ministers, were on the posters. Mr. Colton was to sell the tickets. We had confidence in the enterprise, but could not imagine for whom the benefit was intended, nor what the great secret could be.

"The price of the tickets was so low that all who wished could buy one, and, when the night came, the hall was well filled.

"A band was there, which played for us. A curtain had been hung before the platform, and when it rose, there stood our five boys and girls in a semicircle, each with a pretty badge of blue ribbon with some gilt letters on it; but we could not tell, at first, what they were or what they meant.

"The platform was trimmed with evergreen, and at the back, in four arches, one above the other, were these four sentences:

"To look up, and not down."

"To look forward, and not back."

"To look out, and not in."

"To lend a hand."

"Below these arches, connecting them horizontally, were these words, in gilt letters: 'Look-Up Legion.' The sentences were in evergreen letters. We thought the legion a funny one, consisting of only ten boys and girls.

"After the songs, charades, dialogues and tableaux, Percy Thornton came forward, and read from a paper the history of the 'Look-Up Legion.'

"We had read of the 'Harry Wadsworth Clubs' and 'Lend a Hand' societies that were organized in different places, so we thought we would call ourselves the 'Look-Up Legion,' and it came just right, as there were ten of us. Then we tried to think what we could do to help others, or do good in some way.

"Allen Brown said he heard his father telling once of a meeting that had been called to start a public library. But they did not do anything afterwards, because they thought it was too great an undertaking.

"Lillian Thornton said, 'I have two books I will give, and we will start one among ourselves.' Carrie Maynard had three, and Allen Brown had a set of the 'Rollo' books. So we counted up, after each one had given what he could, and found we had forty-seven.

"George Harlow said, 'There are ten of us, and if each gives ten books there will be a hundred.' So we went to work. Mr. Brandon helped us make a book-case, and Mrs. Brandon and the girls covered the books and made the badges."

"He turned then to the boys, and two of them went with him to a corner of the platform, and, uncovering what we thought was a box, rolled forward to the front a pretty little book-case. Before he could say any more, he was greeted with such applause that he took his seat with the other boys, quite embarrassed. But one of our ministers came to his rescue, and Percy was glad enough to let him finish. He told us what Percy would not have told us,—how the club had earned and saved money, given up some of their cherished books, and denied themselves in various ways to make out the number of books they had agreed upon. 'For,' said he, 'the true spirit of giving is to give up something for the sake of others, "In honor preferring one another."

"And now," he continued, 'in the name of the "Look-Up Legion," I present you with this little library as a Christmas gift, with the proceeds of this entertainment also; that will be the beginning of a Public Library Fund. This, we sincerely trust, will prove a Benefit to all.'

"This was the 'Grand Denouement.'

"Then the rounds of applause were loud and long; and, then and there, we held another meeting, in which all took part, and pledged the money and set a day to bring in contributions of books.

"Mr. Colton told them the fable of 'The Lion and the Mouse,' that he had so often read, when a boy, in his reading book, and said: 'We may call ourselves the lion; the difficulty in starting our library is the net that entangled us, and the "Look-Up Legion" is the mouse that gnawed the meshes and set us free.'

"When the day came, some weeks later, we had a joyful and a merry time. Little Lottie Andrews, hearing them talk about the library, came into the hall hugging up her 'Mother Goose' and 'Three Little Kittens' for the 'library,' and just behind her came old Mr. Conway, with his arms full of bound volumes of 'The Living Age;' it was as much as he could carry, but he promised the whole set.

"We had over a thousand volumes to attend to, and a committee was chosen to take in charge the covering, classifying and numbering. We placed ourselves under their directions, and met a good many afternoons and evenings to help in the covering.

"The best of it was, we grew more sociable and better acquainted with our neighbors, and these meetings were very pleasant.

"Last summer the corner-stone of the new building was laid, and we had another festal day. A piece of real parchment, such as was used in the olden times, was printed by Mr. Brandon in Old English; there was an account of the the 'Look Up Legion,' their names, and the history of the library on it.

"In the building, over the front entrance, is a large block of white marble. On it in relief, is carved the figure of a powerful lion struggling in a net, and the mouse busily gnawing the meshes.

"In the principal room is a tablet with the story I have told you printed so plainly that all may see; and in an arched recess is the pretty book-case, and over it is inscribed:

"The Gift of the 'Look Up Legion.'"

"We have appointed next Christmas Day for the dedication. So, if it is possible, you must be present, and enjoy, with us, the ceremony."

Mrs. Converse prolonged her stay more than she at first intended. The scattered inmates of the house had assembled during the narrative, and when she finished her small audience gave three cheers for the "Look Up Legion."

Christian Endeavor.

Officers of the United Society.

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50 Bromfield Street.

OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor.

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	158	8,905
In 1885.....	253	10,964
In 1886.....	350	50,000
In 1887 (July 6).....	2,314	140,000

A FAMILIAR LETTER

From the President of the United Society.

BOSTON, OCT. 2, 1887.

Dear Christian Endeavor Friends:

You have all, I presume, experienced a certain difficulty in beginning a letter, even when writing to a dear, personal friend. After the letter was well started "it would almost write itself," but how to make a graceful introduction, aye, there is the rub!

Since you know something of this embarrassment, you must also know something of the way I feel in beginning, not only a single letter, but a long series of letters, extending possibly, through many years, if God spares us, and our love one for another does not cool, as I do not believe it will. It is said that letter-writing is one of the lost arts, and you may be more than ever convinced of this fact when you have read some of this series. However that may be, I think we shall start out with the true idea. A letter is not a sermon, nor an essay, nor an editorial, but a pleasant chat of friend with friend. Just as when we hear from home, we like to know all the little things about the home life: what Mary did yesterday, and how Susie's health is, and how many fish Charlie caught last week; so this letter is intended to pick up the little things about our Christian Endeavor life which otherwise might go unnoticed.

It is a long time to look ahead, but, at least, it is not impossible, that we may grow old and gray headed together, and that I may go on sending weekly letters and messages through THE GOLDEN RULE to your children and grandchildren, when they take your places in the Society of Christian Endeavor, and you and I go on to the honorary or affiliated list; but at any rate, if we live up to Christian Endeavor principles, we will keep our hearts young and warm, and then it will not make much difference what the register in the old family Bible says about the year in which we were born.

My embarrassment, however, in this first letter, comes from the number of things I wish to say, and not because we have few things in common. But I will remember that there are never less than fifty-two weeks in any year, and that THE GOLDEN RULE is published every week, so I shall have plenty of opportunities to talk with you. I shall tell you all that I know concerning the conduct of a Society of Christian Endeavor, not that I have any special light or wisdom on this matter; but the experience and helpful hints that I obtain from correspondence with and visits to other societies, I can, through this letter, pass on to you. Sometimes, perhaps, I shall make bold to find fault with some of you, though I never mean to scold; but if I do, it will be as a brother in a loving spirit, and not as a critic. I shall

frequently have something to say about the prayer-meeting and the prayer-meeting pledge, which I trust that all of you, who call yourselves Christian Endeavorers, loyally keep; and there is an unending list of subjects relating to our committee work, our relation to the church and Sunday school, our local unions and our junior societies, which we will in this column talk over together in a familiar way. Some of you call me, for the sake of a play upon my initials, Father Endeavor Clark, a joke which was started by our good friend, Rev. C. P. Mills; but I submit that it is carrying the joke a little too far when the Boston Herald calls me, as it did in a recent editorial, Fr. Clark, as though I was a Catholic priest, or a jolly monk with cowl and close-cropped hair.

It is not, however, as a father, for I have neither the years nor wisdom to support this title, but as a brother, that I wish to talk with you in these letters, about matters which equally interest or agitate us all. If I should wear my heart upon my sleeve, I should tell you how deeply I have been touched by your kind and enthusiastic reception of my acceptance of the presidency of the United Society. From all parts of the country I have had hundreds of letters of the same tenor; and in this way only can I thank many of you for your cordial expressions. Some of my brethren in the ministry have deemed it necessary to console with me on the downward step (as they consider it) from the pulpit of Phillips Church, to the presidency of the United Society and editorship of THE GOLDEN RULE (though most of them have taken the other view). Their sympathy has, however, been entirely wasted, for, much as I love the pastorate, and my own church in particular, I feel myself highly honored in being able to be of service to you, and as for an audience—well, I have no reason to find fault with that.

Mr. Shaw tells us this week, for the benefit of our advertisers, that THE GOLDEN RULE has over eleven thousand paid subscribers, almost all of them gained within a year; this means that it is read by fifty thousand people, of whom, it is safe to say, twelve thousand are active Christian Endeavor members. Within a year we mean, do we not, to have the paper read by a hundred and fifty thousand people, of whom fifty thousand, at the very least, shall be Christian Endeavor readers; and by-and-by we will have a round half million of readers. So it does not take much arithmetic to figure out a pretty good audience; and the beauty of it is, there will be just as many of you to talk to on rainy days as on any others. The summer vacation will not materially thin the audience of THE GOLDEN RULE, and even if the mercury is forty degrees below zero, and a Dakota blizzard is raging, I can catch your ear, if only the postman does not get frozen up. My only concern shall be to have something worth saying on this and the other editorial pages—the rest of the paper I can guarantee beforehand.

Will you not look through this paper with particular care, since some changes are made this week, all of which are in your interest. I think you will enjoy the sixth and seventh pages, through which Miss Hanscom will keep you informed of what is going on in the great world of books and literature. Rev. Edward A. Rand, whose tales are always popular, gives us a short story this week, and, if you will promise to tell all your friends, I will let you know that just as soon as a few thousand more are able to begin it with you, one of the best stories which that princess of story

writers, Margaret Sidney, ever wrote, will begin on page three. I think the "girls" will appreciate what Miss Titcomb has to whisper in their ear, while of course the boys, just as she requests, will skip the article.

Mr. Poor's article will touch a responsive cord in many a pastor's heart, while Dr. Court's article on the last volume of the encyclopædia will be relished by every student. In order that you might have the pleasure of anticipation as well as realization, I have told you, on page eight, some of the good things you are to expect. In these Christian Endeavor pages, too, you will find some changes. The news from the societies will be arranged hereafter under the appropriate States, and I shall always be glad to have news from you to record, though, as our space is very much crowded, you will condense it I am sure before you send it, so far as possible, and will not complain if we condense it still more. There will be a column of announcements concerning Christian Endeavor meetings, State and local unions, etc., in which you can always have your coming Convention recorded. About once a month this department will be devoted to some one subject, and then I will get all the wisest people I know to tell the Prayer-meeting Committee or the Sunday School Committee or the Local Unions or the Junior Societies, how best to do their work. These numbers you will want to keep and file.

This is getting to be a long letter, is it not, but usually I shall not have much to say about myself or the paper, but rather about yourselves and your work. Before I close, let me add a few words about those to whom you owe so much. Now that I have become the responsible editor for the whole paper, you will not lose the helpful words of any of those you have learned to value heretofore. Though the departments at the head of which stood the names of honored Frances E. Willard and Mary Blake are absorbed into other parts of the paper, we shall often, I trust, have articles from their pens. Rev. Smith Baker, Rev. F. N. Peloubet, Mrs. Fanny H. Gallagher and Rev. S. W. Adriance, you will regularly hear from as before; Rev. H. B. Grose and Rev. R. W. Brokaw will not discern things less keenly from their "Outlook" near the "Metropolis"; and as for Rev. C. A. Dickinson, Rev. James L. Hill and Mr. George M. Ward, though I must take the responsibility for the mistakes hereafter, you can credit them with all the good things.

With pleasant anticipations of many future chats,

Your sincere friend,

F. E. CLARK.

P. S.—I hope that the Corresponding Secretaries or the Presidents will take an early opportunity to read the letter I recently sent to the societies by mail. It is a little longer than such letters will usually be, but it contains the principles of our societies, so far as I understand them, and on that account it is important that it should be read.

F. E. C.

NEWS FROM OUR GENERAL SECRETARY.

Many kind letters and complimentary notices concerning Mr. Ward's trip through New York have been sent to the central office; and we feel it to be only right that our readers should share some of these good things. On the 14th of September, Mr. Ward addressed a union meeting at Oneida. A friend sends us this account:

"A delightful occasion was the union

meeting held at the First Presbyterian Church, Oneida, N. Y., on the evening of September 14th. A well filled house, composed almost entirely of young people, greeted the speaker, our General Secretary, George M. Ward. Besides the members of the societies representing the union, delegates were present from many surrounding towns. All interest was centred upon him of whom we all had heard so much, and whom many had met at the Saratoga meetings. Much was expected, and very happily he met our expectations. It was indeed a treat to hear him, and we all feel that we have received an impetus not soon to be lost. The forcible way in which Mr. Ward explained the practical workings of the Christian Endeavor principles will serve to make us more earnest in the Master's cause. After the address a few words of greeting were spoken by Rev. J. C. Mead, of Canastota, and Rev. W. C. Taylor of Verona. State Secretary, M. A. Hudson, of Syracuse, in a few well chosen words, briefly told us something of the State work."

On the 16th, Buffalo was visited. The Buffalo Courier reports as follows:

"There was a well attended meeting at the Lafayette Street church last evening, under the auspices of the Young People's Society of Christian Endeavor, the occasion being the second quarterly union meeting. On the platform were the Rev. Rufus S. Green, D. D., the Rev. Henry Ward and leading members of the society, and among the audience were several well-known clergymen.

"Secretary George M. Ward, of the national organization, was present from Boston, and addressed the meeting on the progress and aims of the Young People's Society. The good work of the organization in different parts of the country was well set forth, and a number of forcible illustrations were given. At the close of Mr. Ward's interesting talk several lady delegates to the national convention, which was held at Saratoga in July last, were called upon to present their reports. They did so in an entertaining, instructive and practical manner."

On the 20th, Mr. Ward spoke twice at Whitehall, in the morning in the Presbyterian Church, in the evening at a union meeting of all the churches in town, held in the Methodist Church. Mr. Ward writes that he met in Whitehall "the same kindly reception, and the same enthusiastic interest in the cause, that has marked the whole trip."

After returning to Massachusetts, Mr. Ward attended the meeting of the Springfield Union, which was a most interesting one. This meeting was also eloquently addressed by Miss Grace E. Gilbreth, of Utah. The Springfield brethren are wide awake, and their union under Mr. W. F. Ferry's guidance is a most active organization. Monday evening, Sept. 26th, Mr. Ward addressed a large Christian Endeavor meeting in the North Church, Newburyport, where the Pioneer Society in Massachusetts was gathered.

For The Golden Rule.

MAKING A NEW COVENANT.

How would it do at the first autumnal consecration meeting, the service being previously arranged, for all the active members to stand at the close of the hour and enter into the following covenant?

We, the active members of the Young People's Society of Christian Endeavor, do covenant:

That we will, with God's help, try to serve Him faithfully, and to follow the

life and example of our Lord Jesus Christ; that we will try to do some active Christian work, and especially to have some person in mind for whom we will daily pray and whom we will try to bring to Christ.

That we will always watch over each other, and to help each other in the spirit of Christian love.

That we will try to attend regularly, and take some active part in the weekly prayer-meetings of the society, and that we will, Providence permitting, not fail to be present at the monthly roll-call, and answer to our names.

Trusting in the Lord Jesus Christ for strength, we promise to try and do all we can to help along His kingdom in the world; and we will pray and read the Bible every day, and, just so far as we know how, we will try to lead Christian lives.

For The Golden Rule.

CHRISTIAN ENDEAVOR LETTER FROM THE SANDWICH ISLANDS.

BY MARY A. ROBINSON.

The following is an account of my first meeting at Forte Street Church, of Honolulu, March 11, 1887:

The President, Mr. Smith, was in the chair, and as I entered the open door I heard these words, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Very familiar and precious they seemed, and, although a stranger, I knew I was among friends. Words of exhortation followed, passages of Scripture were repeated, familiar hymns were sung, and two young ladies offered prayer. Just before the close, the roll was called and new members voted in. At the close of the meeting, one young lady stepped along, held out her hand, and gave me a most cordial welcome. She introduced me to the president and others; also gave me an invitation to attend the sociable at her home the following week. I need not say that I went home feeling that it had been good for me to have been there. I was unable to attend the sociable that week, but in May, I accepted an invitation to another, and spent a very pleasant evening. Music, instrumental and vocal, reading and games helped to pass away the time. Refreshments were served about half-past nine, then one of the number, in behalf of the society, presented their pastor and his wife with a token of their friendship and regard for his faithful work and care of the society. Mr. Curyan and his wife left in June for their native land.

At the next experience-meeting, the roll was called, and each member responded by a verse, a word of his own, or by prayer. This time another young lady arose and said, "Let us pray." Then followed a prayer, simple but earnest, the influence of which will never be forgotten. Nearly if not all the absent members sent written excuses, which were read in response to their names. At the close of each meeting the reports of the previous meeting are read and adopted. The society meets once a fortnight, progress-meeting once in two months. The society was organized three years ago, with only a few members, but under the faithful care of its pastor, his wife, and one or two others, it increased in numbers and good works. One of the most active members, and for three years the honored president, is a young lady, a former graduate and teacher of Mt. Holyoke Seminary, now a teacher in the Oahu College, the school to which many of the members belong.

Each member of the society is furnished with a pledge-card and a package

of envelopes. Once a month a collection is taken up, the result being for missionary purposes. A part of the money goes to support a boy in the Hilo boarding school in Hawaii. This school was founded by "Father Lyman" and for nearly fifty years was his especial care. Owing to the large number who are away from the city during vacation, the meetings are discontinued. This summer the two foreign churches have united. This we trust will increase our membership, and enable us to go "forward," doing more and better work for our Master. In behalf of the president, and the society of which I am a member, I would send most cordial greetings to all sister societies, and would ask an interest in your prayers, that we, although nearly six thousand miles away, may be one in the work and spirit of our Master.

For The Golden Rule.

"TO TAKE SOME PART." HOW? By Testimony.

BY MISS MARY S. DUNN.

Expression is one of the four cardinal ideas of Christian Endeavor work. Nor is that form of it which we may call vocal expression the least important, but that on which the attractiveness of our prayer-meetings largely depends. No mere statement of the different ways of taking part, and thus keeping that clause of our pledge quoted above, answers the question *how* shall we fulfill it. Any one who has ever been to one of our prayer-meetings could glibly repeat the four kinds of vocal expression which the pledged members use, *viz.*: prayer, remarks, repeating Scripture texts and testimony. It is to consider the relative value of each, that this question is being discussed, and to direct attention, particularly, to the great value of testimony.

Granted, in answer to the question, *Why* take part: First, the claims of duty, the rendering unto the Lord of the fruit of our lips, because He has so commanded; then on a higher scale of privilege, the desire not to misuse an opportunity to confess our sense of His grace, goodness, guidance and watchful tenderness; to vocalize our love in our own words, as well as in borrowed speech of song and Scripture text.

We cannot but recognize the force of the statement that, "Dumbness of professed lovers of the Lord has a taint of denial in it;" which causes one of the leaders in this work to brand it as an unmitigated calamity.

Over against the reason *why*, how small and few the *why-nots* seem. If the use of the word *can't* is to be deplored in other connections, as having a paralyzing effect on the will of one who uses a word of such bad form, much more, it never ought to pass the lips of Christians, when urged to witness for Christ.

It will be my endeavor to still further displace the objections, "I do not know what to say;" "I do not feel like it;" "I never could speak in meeting;" and the like, in striving to answer this question, "how?" by pressing the claims of testimony, as the easiest, most sincere, form of witness-bearing.

Notice that I do not say, the easiest way of taking part, for that would be, perhaps, reading a verse of Scripture; but of giving expression to our faith in our own language.

Could a model programme be prepared, and each member be assigned his or her part in advance, the order of the meeting would be perfect as far as the mechanism went, but lacking, I fear, in that earnestness and spontaneity,

which alone come from individual motive.

Preparation, there should be, most careful and prayerful, but not under the direction of other than the Holy Spirit, for such a meeting as ours aims to be. In the heart of every one in such a meeting, there is a more or less strongly defined sense of need, and the question is, with both the leader and the members, Who will take part? How can I best do my part, to bring a sense of want supplied? The most general desire is for the presence of the Holy Ghost, the most vital need of every meeting. How can we secure it? Pray for it. Yes, we concede to the special office of prayer the first place in answering the question, *how*.

Now let us imagine the need of some single hearts, some individual cases, and divine what their heart-cries would be, if uttered.

Could the question, What seek ye? be asked and answered, we would have some such confessions as these. "I am weak and doubting, I need strength." If some one would rise and say, "I have been so weak, but God has strengthened me; my joy has been gone, but Christ has not left me, although hidden because I would not see Him. Now I keep my eyes fixed upon Him, and I am strong in His strength," what a prop that heart-experience would be.

Another's cry would be: "I am so unworthy, and I thought I could forget self for a little while if I came."

Yes, it was a good place to come to, for listen, hear it repeated over and over by different ones, not in the same words, but the same comforting thought: "Not what I am, but what Christ is."

Oh, the power of testimony from warm hearts, through lips opened in willing humility!

And so we might multiply the desires of hearts seeking light on dark paths: a rock to stand on, in place of slippery sands; the power to confess Christ; hearts held back by their own timidity. What will help these to seek Christ, the Light of the world; Christ, the Rock of Ages; Christ, who unsealed dumb lips, that they might praise Him?

The testimony of others to His power in like experience answers this question. To turn to another side of the subject: I believe young Christians never realize how they cause hearts, already warm, to glow with love, when they fearlessly testify, in simple words, beginning with an—"I know,"—"I believe,"—"I trust,"—"I am persuaded of the given and accepted grace of God."

We are also justified in looking at that side of the subject, not so unselfish, the gain to themselves. An expression of thought in speech gathers up that which may be lying loose in our mind. Expression in words, as in other ways, helps to maintain the vitality of our faith. Our love for others grows through the expression of it, and it certainly will for Christ.

Let those who are able to do so make remarks, but sometimes a few words will reveal more than a volume. If remarks are made, they should be brief, not occupying the time which rightly belongs to others; they should be woven with the golden thread of testimony, that they may minister to more than the intellect; and they should be audible to every one in the room.

For testimony, we would plead from every one "whom love of God hath blessed," whether a pledged member or not; from an overflowing heart if possible, but even from a heart in which there is but a single cause for opening our lips in thankfulness.

To those who think they cannot speak,

I would recommend the story of the blind man in the ninth chapter of John, who seven times confessed the work of the unknown Prophet, who had cured him, although he knew his confession would cause him to be shut out from the synagogue. Have you been cured of the less terrible disease of sin, and do you have more persecution to fear, if you tell of it? It will do our silent members good to read that story of the ten lepers healed, only one of whom came back to say "Thank you!" to Christ, before the people. Was he ashamed or shamefaced, when trying to repay that wonderful Physician, in the only way he could, by telling of his cure, and causing others to believe in Him as a Healer? No, but ashamed of the other nine, who were cured and kept still about it. Testimony ought to be no bugbear in the path of any member of a Christian Endeavor Society.

Right here the work of every Christian begins, and it can never go forward until it begins. Not with boastfulness of speech, but with holy boldness born of a good cause, let the giving of answers to such questions as these, which we find on all our topic cards: "Whose are ye?" "Whom serve ye?" "What think ye of Christ?" "What owest thou?" in a few carefully chosen words, distinctly uttered, be a joyful privilege to all of adding, by confession, the seal of their faith.

For The Golden Rule.

YOUNG LADIES' WORK.

BY MISS HARRIET M. WEBBER.

As members of a society, the most effective work of the young lady is done while serving on committees. She is especially needed on the Social Committee, for she can often reach those outside whom the young men would never find. She can give the invitation to our meetings, and can speak a kind word to the stranger with a tact that insures its welcome. If there is to be an entertainment or sociable, the young lady is certainly needed. Imagine a home where there is no lady to receive you; does it seem like a home?

The Young Men's Christian Association needs a women's auxiliary to aid in making the rooms attractive, and to surround all that come into the rooms with the home influences which otherwise they would not have, and which they need to keep them away from those places, so ready to receive them, where the surroundings would be only harmful.

Do we not, in our Young People's Society, need just as much the aid of those who will make its meetings attractive, and its members feel the warmth and encouragement of a church home? Certainly the young women are needed on committees.

In the ideal society, each member would always work as though an active member of all the committees; not, of course, in the special work of the committees, but in that which concerns the growth of the society members. When we come into the true spirit of Christian Endeavor, so that the work shall be entered into heartily by each individual, then we shall see progress. For this reason, it seems advisable to scatter the committee-work, as much as possible, among all the members. There is so much danger of confining it to the few willing ones, and so never reaching the many who would become active if their interest could once be gained. The chairman must have some experience in this or similar work, but the other appointments should be made with the object of increasing the working force. The willing ones will work anyway; to

make every member feel the responsibility is of the utmost importance.

The great duty of prompt and regular attendance does not especially need emphasizing, for there is always a large proportion of young women present. It is more important for us to know how we can do our share toward making the meeting interesting. There is some encouragement in numbers, but, unless each one does something to show sympathy with the object of the meeting, the large number adds only a stiffness, and makes the meeting seem, sometimes, very lifeless. Even the reciting of verses of Scripture, if done mechanically, adds little to the warmth. We should try to avoid all that makes a division in the meeting—a few taking part, while two-thirds sit critically listening; not knowingly, perhaps, but, in reality, sitting as any audience would at an entertainment. A prayer-meeting is a place where we all come to be warmed at a central fire; but there will be only a coldness for us if we do not do our share. Although we should never forget to let our light shine, it ought naturally to shine with the greatest brilliancy at a prayer-meeting. It is well, if possible, to give the meeting a conversational tone, then the topic is carried on by a little experience from one, a thought especially dear to another, and an added thought in the same line from another. Then the meeting begins to mean something to us; we are all interested, and it cannot but be helpful to us. The young ladies are especially fitted to carry on the meeting in this way, and can do so without taking a conspicuous part. Haven't we all wondered why a rainy evening meeting, although so small, proved so satisfactory? Isn't it because those who come are in the spirit of it, and feel that they must add their mite, though ever so small?

In our society, we tried a plan for getting into sympathy with each other at the opening of the meeting, rather than to wait until it was nearly over. The young ladies met in the library—a small room adjoining the chapel where our meetings are held—for fifteen minutes of prayer. Although the meeting was small, it always brought us into the right mood for the larger meeting, and was very encouraging to the leader and to all those who had at heart the progress of our society.

NEWS ITEMS.

[The editors will be glad to receive brief items of news from all societies.]

Massachusetts.

Charlestown sent only one delegate to Saratoga, but intends to send several next year to Chicago.

The Christian Baptist Church of Lynn reports a growing spirit of consecration among its members.

All the pastors at the recent Eastern Massachusetts Convention spoke most enthusiastically of their societies.

The Maple Street Society, of Danvers, was organized three years ago, with a membership of thirty-five. It now numbers 180.

A few months ago there were only four or five societies in Worcester. Now there are sixteen, and the numbers are constantly growing.

A delegate from the Groveland Society, at the Eastern Massachusetts Convention, said that there was one thing which the members of that society did not know: they had not learned to excuse themselves from work. Truly a blissful state of ignorance!

The Trinity Methodist Episcopal Church (colored) of Charlestown has a very flourishing society of 118 members. At the last consecration-meeting, 98 of the 106 active members were present. This society was organized last April, and has one of the best records in New England.

The old society connected with the Congregational Church of Natick is dead and buried; but the members do not suffer much over that fact, because they have a new society, organized September 27th, immediately after the demise of the old. The new society has a *model constitution* and has come to stay.

Probably no grander State meeting was ever held than the recent one in Haverhill. It was remarked that more were present and that the enthusiasm ran higher than at any national convention except those of the past two years, and yet only part of one State was represented. At least 700 were present at the final consecration meeting.

On the evening of the 20th of September, the Walpole Society of Christian Endeavor accepted an invitation to unite with the society of Hyde Park in their regular prayer service. They were cordially received, and it is needless to say that the meeting was interesting and inspiring. After the meeting a short time was spent socially.

The Y. P. S. C. E. of Winthrop Church, Charlestown, held a special meeting on the evening of September 19th, at which the report of their delegate to the Saratoga Convention was read. The report was interesting, encouraging and full of valuable helps and suggestions. It cannot fail to awaken a new zeal and impulse in all who heard it, both in our own and other societies represented. The society of the First Parish Church was present in a body; also representatives from Somerville, Medford and other places in the vicinity.

The "Christian Endeavor Union of Lynn and Vicinity" was organized September 21st, with E. L. Pease, President, Miss Annie L. Woods, Vice-president, J. L. Maxwell, Secretary, S. M. Thompson, Treasurer. The Board of Directors consists of two members from each society. The meeting was held, by invitation, with the East Baptist Society. The special features of the programme were singing by the East Baptist Church quartette, papers on the work of the different committees, by Misses Addie E. Knowles, P. E. Griffin and Rose C. Allen, and Mr. W. M. C. Eldridge, and an interesting and helpful address on "The Advantages of a Local Union," by Mr. William Shaw, Treasurer U. S. C. E. The union has a membership of four hundred.

Connecticut.

Since the Saratoga Convention, the society of the Canton Centre Church has re-organized, and adopted the model constitution.

A fellowship-meeting of Societies of Christian Endeavor, of Thomaston and vicinity, was held Wednesday afternoon and evening, September 7th, in the First Congregational Church of Thomaston. 250 members and friends of the Y. P. S. C. E. were present. Rev. Asher Anderson, of Bristol, and Mr. Eli Manchester, Jr., of New Haven, delivered interesting addresses, and a pastors' half hour and a question-box formed familiar but valuable features of the meeting. The principal feature of the evening service was an address by Rev. H. N. Kinney, of Winsted, Vice-President of the State Union, upon "New Ideas in Christian Endeavor." For a short time, during which the gas supply was entirely cut off, Mr. W. H. Childs enlightened the audience with some bright reminiscences of the Saratoga meetings. During the service, a committee was appointed to draft a constitution and by-laws, and to devise plans for the formation of a local union.

New York.

Christian Endeavor in New York State is on the progressive side. New societies and increased work are reported every day. The aim is, *all* the young people of the State for Christ and the church.

The society connected with the First Presbyterian Church of Canastota celebrated its first anniversary September 18th. Delegates from many societies were present, and the exercises were very enjoyable.

The three societies of Oneida, N. Y., recently formed a local union, and the second meeting, held Sunday, September 25th, was unusually interesting and earnest, perhaps partially the result of a visit from Mr. George M. Ward the week before. The meeting was held in the Baptist church, which was crowded; and the leader was Mr. Baker, of the Presbyterian society.

Eighteen members of a society in Utica have recently organized a Workers' Training Class. Its object is to equip the members with such Bible knowledge as shall be useful to them in leading souls to Christ. The

class meets on Sunday evenings, one of the members is leader, and each member is expected to study at least three hours a week on the lesson. This seems an excellent plan, and we hope others will undertake the same work.

A good report comes from the Stuyvesant Avenue Congregational Church, Brooklyn. The society has been growing constantly, both in numbers and interest, during the summer, even when the regular Sunday services were interrupted. Arrangements are made for the first conference of Brooklyn societies, on October 6th. The pastor, Rev. Jesse W. Brooks, this summer travelled in England and Scotland, and took occasion to interest several clergymen in the work. He found very little familiarity with the organization as it exists in America, and is very anxious for the society to do foreign missionary work.

Delaware.

The first anniversary of the St. Paul's Methodist Church, of Wilmington, is to be celebrated October 23d.

The Union Methodist Episcopal Church, of Wilmington, organized a Society of Endeavor September 29th. The St. Paul's Methodist Church, of the same place, was invited to assist in the organization.

Illinois.

Rockford has five societies, and is now forming a local union.

Missouri.

The St. Louis local union meeting, held September 22d, at the Compton Avenue Presbyterian Church, was attended by about 450 members, representing twenty-one societies. The object was to hear reports from each society concerning the summer's work, and to consult about the coming conference.

The St. Louis *Evangelist* considers the Y. P. S. C. E. movement so important that, in a recent issue, it published a long editorial on the society, and announced that, in the future, it will devote a column to Christian Endeavor notes and announcements. This department is to be conducted by Mr. S. L. Biggers, a very active worker for the cause.

The announcement of the State conference, to be held in St. Louis, October 13th and 14th, is accompanied by the following circular, signed by eight clergymen of the city.

ST. LOUIS, SEPT. 23, 1887.

Being acquainted with the principles, aims and methods of the Christian Endeavor work, and thoroughly in sympathy with its spirit of active and consecrated Christian effort, as manifested in the growth, efficiency and success of the Young People's Societies of Christian Endeavor in our churches, we heartily and earnestly second the invitation of our young people to other Christian Endeavor Societies, young Christian workers and pastors throughout the State, to unite with them in a Christian Endeavor Conference. These societies have been the means of a great blessing to our young people, a stimulus to our churches, and an encouragement and help to ourselves. We hope that their influence may be spread, and their efficiency increased by their gathering together in the Master's name, to further His kingdom and His work in the hearts and lives of the young.

SOCIETIES RECENTLY REPORTED.

Oswego, N. Y., Baptist.
Suffield, Conn.
Rudfield, Dak., First Congregational.
Appleton, Wis., First Methodist.
Lebanon Centre, Me., Congregational.
Brooklyn, N. Y., Reformed Episcopal Church of the Redeemer.
Worcester, Mass., Summer Street Church.
Springfield, Mo., St. Paul Methodist.
Riverton, Conn., Congregational.
Jameston, Mo.
East Boston, Mass., Maverick Church.
Wilmington, Del., Mount Salem Methodist Episcopal.
Amsterdam, N. Y., Second Presbyterian.
Coldwater, Mich., First Presbyterian.
Montclair, N. J., Presbyterian.
Mendon, Ill., Congregational.
Streator, Ill., Congregational.
Newton, N. J.
Spencer, N. Y., Methodist Episcopal.
Rindge, N. H.
West Greece, N. Y., Undenominational.
Poughkeepsie, N. Y.
Jersey City, N. J., Bergen Baptist.
Chicago, Ill.
Wynantskill, N. Y., Reformed Dutch.
White Plains, N. Y., Memorial.
Bernardston, Mass.
Evart, Mich., First Presbyterian.
Leavenworth, Kan.
Harlan, Iowa, Congregational.
Monongehela City, Penn.

NOTICES.

[The publishers of THE GOLDEN RULE will be glad to print in this column abbreviated notices of State meetings, local unions, anniversaries, etc. These notices, however, must necessarily be very short.]

- Oct. 6.—Anniversary of Y. P. S. C. E. of Congregational Church, Woburn, Mass.
- Oct. 13 and 14.—Missouri State Convention Y. P. S. C. E. in Second Presbyterian Church, St. Louis.
- Oct. 17.—Anniversary of Y. P. S. C. E. of South Evangelical Church, Roxbury, Mass.
- Oct. 21.—Anniversary of Y. P. S. C. E., Bucksport, Me., and Conference of Societies in Hancock County.
- Oct. 26.—State Convention, New Jersey, Jamesburg, N. J.
- Nov. 1 and 2.—New York State Convention, Rochester, N. Y.
- Nov. 1 and 2.—Connecticut State Convention, Hartford, Conn.
- Nov. 3 and 4.—Ohio State Convention, Illyria, Ohio.
- Nov. 7.—Vermont State Convention, St. Albans, Vt.
- Nov. 16.—Western Massachusetts State Convention at Springfield, Mass.
- Nov.—The Wisconsin State Convention will be held at Appleton the first week in November.

For The Golden Rule.

AUTHORS' SOCIABLES FOR OCTOBER.

BY ELIZABETH DEERING HANSCOM.

Here are four more authors to add to the list published last week:

Miguel de Cervantes Saavedra, born October 9, 1547.

William Penn, born October 14, 1644.

Publius Virgilius Maro, born October 15, 70, B. C.

Thomas Babbington Macaulay, born October 25th, 1800.

Cervantes' great masterpiece furnishes a perfect mine of riches from which to get material for entertaining readings. If you begin on "Don Quixote," you will hardly know where to stop. The knight and Sancha Panza will supply you with many amusing scenes and no society will need any advice as to its selections. It is not generally known that Robert J. Burdette is a historian, perhaps he is not very reliable, but he is exceedingly entertaining. His life of William Penn will give many hints about brightening an essay on the great writer and statesman. For more reliable information consult standard American or English histories. Lord Macaulay expresses a peculiar view of Penn's character in his history of England, which it will be well to look up. Perhaps an essay may be written on Macaulay's judgment of Penn. Many defences of Penn's character may be found. Mr. W. E. Forster's pamphlet is probably as good as any.

One of Virgil's eclogues gives a very amusing account of the spells Roman girls used to bring back their neglectful lovers. This has a connection with Hallowe'en, which comes the last of this month. Some boy or girl who has just read the eclogue may be asked to give a translation, or you can fall back on old John Dryden, who is always an authority. The description of Dido's feast for the Trojan heroes, "Æneas' account of the destruction of Troy, and many other incidents of the great epic will readily suggest themselves for readings and recitations, and many of the standard translations retain much of the beauty of the original Latin.

An account of the life of Lord Macaulay is always interesting. In preparing such an essay try to get hold of what one of his friends called the "Tom side." Have some of the fine parts of the history of England read, or, better still, ask some of the energetic young men to declaim one or two of the "Lays of Ancient Rome." "Horatius," "Virginia," "Battle of the Lake Regillus," are always inspiring.

Christian Endeavor

PRAYER-MEETING.

EDITED BY REV. S. W. ADRIANCE.

PRAYER-MEETING TOPIC

For the Week Beginning October 9.

BY REV. S. W. ADRIANCE.

Christian Courage.

Psalm 27: 14.

I can do no better work than to suggest a gallery of those who were conspicuous for Christian courage. For it was exhibited among the saints before Christ came to give the name "Christian." Each one of these men had frailties, for they were men "compassed with infirmity," and yet they were in the main brave men.

The Christian courage of Noah is suggested to me. It was no light thing, when public sentiment was so wholly depraved, for a man to hold fast to righteousness. To believe and obey God, and preach to the sensual people, jeered and reviled by them, was a severe test. Like to this is it when a Christian boy at boarding school, as did little Arthur P. Stanley (afterwards Dean Stanley), persists in praying by his bedside, in a room full of boys who laugh at and persecute him. Such a test develops the qualities of a magnificent soldier for Christ.

Joseph gives another example of courage amid discouragements. He might have said, "All these things are against me." But instead of saying, "It's no use to try to be good; everything goes wrong," he was manly and pure and true everywhere. A great many are brave enough, when all goes well; but when trials come, they become cowards. Look at Moses. The story of his interviews with Pharaoh kindles our admiration for the brave man. Even more does it appear in all the trying hours of the wilderness journey; and most apparent was it in the contests with the complaints and cowardice, and low-mindedness of the people. Nothing but most undaunted courage could have borne him up. And the secret of that courage was his habit of bringing every difficulty to God. God taught him a lesson in Exodus 14: 15. Henceforth, his motto was "forward."

Joshua's courage was the most prominent trait of his life. It was founded upon implicit obedience to God's word. Joshua 1.

Here comes Gideon. His courage began in his great longing for his people, and his sorrow over their sins. Sometimes this only vented itself in complaints about others, and was then only a production of cowardice. But it drove Gideon to lead a little band against a multitude. The secret of his courage is expressed in the words, "The Lord looked on him and said, Go." Judges 6: 14.

Elijah was another eminent example of Christian courage. The one episode of his career, where he wished he were dead, was an exception, which only served to set out more conspicuously the uniform boldness. And this too was the result of his constant reliance on God, and his strict integrity.

Nehemiah's work of building the walls of Jerusalem, required a tremendous amount of courage. Adversaries, traitors, discouraged people, sinful people, and the sad ruins everywhere around, how hard it was! To build up a church, once strong, but now almost ruined, how hard for the new pastor! Unless he be courageous, it cannot be done. All successful reformers have had courage.

Daniel had the courage, which showed itself in holding on to his principles. He prayed to God, even when he knew his life hung in the balance. Daniel 6: 10.

Peter's life presents a time of great cowardice, and afterwards one of great boldness.

Stephen's face shone with glory, with divine courage, as he witnessed for Christ, and no picture gallery of heroes would be complete without the face of Paul, who knew no fear.

But there are some humbler specimens of Christian courage. There was the man whose sight was restored (John, chapter 9) and who valiantly confessed Christ; there too was the healed demoniac who labored for Christ among the low-minded people who had preferred their swine to Christ; there were the women who stayed by the cross when the disciples fled; there was Cornelius who dared to be reckoned the follower of the Crucified, and begged the body of Jesus; there were the many unknown heroes and heroines who, when the land was mad with the persecution of Saul, "went everywhere preaching the word."

There are some foes to Christian courage. An idle Christian is necessarily cowardly. A doubting Christian is of course filled with fears. Without faith, how can we be confident? A neglecting Christian loses courage. Neglecting prayer or the Word of God or the fellowship of God's people or the house of God or Communion, necessarily weakens our courage, since these things are the channels through which courage is supplied.

The secret Christian is, as the term denotes, cowardly. There is no reason for keeping our faith in Christ a secret, unless we are afraid of others, or afraid of God. The worldly Christian is without exception destitute of true Christian courage. Ephesians 3: 12; Hebrews 10: 19; Isaiah 50: 7; Acts 5: 29; 1 Timothy 3: 13; Hebrews 4: 16; Ephesians 6: 10; 1 Corinthians 16: 13. Confidence is closely allied to courage. Hebrews 10: 35; 1 John 2: 28; 3: 21; 5: 14.

Daily Readings.

First Day.—Through Waiting on God.—Psalm 27: 1-14 (v. 14).

Second Day.—Because God is with us.—Josh. 1: 1-18 (v. 9).

Third Day.—Through Obedience.—1 Chron. 22: 1-19 (v. 13).

Fourth Day.—Christian Fellowship Strengthens.—Acts 28: 1-31 (v. 15).

Fifth Day.—Necessary to best work.—1 Chron. 28: 1-21 (v. 20).

Sixth Day.—Needed to oppose Sin.—2 Chron. 15: 1-19 (v. 8).

Seventh Day.—Let us play the men.—2 Sam. 10: 1-19 (v. 11).

Topic for the Week Beginning October 16.

What Hast Thou Done For Me?

1 Peter 2: 24.

BY REV. S. W. ADRIANCE.

Some things Jesus would like to know:

1. Hast thou obeyed Me? John 15: 10, 14.

2. Hast thou believed on Me? John 16: 9.

3. Hast thou confessed Me? Matthew 10: 32, 33.

4. Hast thou worked for Me? Matthew 21: 28.

5. Hast thou led others to Me? Mark 5: 19.

6. Hast thou loved Me? John 14: 23.

7. Hast thou searched My word? John 5: 39.

8. Hast thou loved My brethren? John 15: 12.

9. Hast thou borne thy cross for Me? Luke 14: 27.

Daily Readings.

First Day.—A Cup of Water.—Mark 9: 33-50 (v. 41).

Second Day.—To one of the Least.—Matt. 23: 31-46 (v. 40).

Third Day.—What one Woman did.—Matt. 26: 1-13.

Fourth Day.—What another did.—Luke 7: 36-50.

Fifth Day.—Which ministered unto Him.—Luke 8: 1-15 (2, 3).

Sixth Day.—The Brave Confessor.—John 9: 13-38.

Seventh Day.—Telling what He has done.—Luke 8: 26-40.

EASTERN MASSACHUSETTS CONVENTION.

The Second Annual Conference of the Y. P. S. C. E. of Eastern Massachusetts was held at the North Church, Haverhill, Mass., Sept. 28. The attendance was large. In the morning and afternoon the church was filled with earnest young Christians, and in the evening all available room was taken long before the hour of service. However, the late comers were not sent away unsatisfied; another crowded meeting was held in the chapel of the First Baptist Church, and the speakers and singers very kindly did double duty, going from one church to the other to deliver their addresses and their service of song. Four hundred and twenty-seven delegates from one hundred and thirteen societies in seventy-four towns and cities were present, and served, by the force of numbers, to make the meetings interesting, but more than the force of numbers was the force of earnest devotion to the cause of Christ. We wish that we had space for a full report, but we must content ourselves with a few brief notes. Enough praise cannot be given to those who "managed" the Conference; everything went smoothly and easily, and apparently without effort on the part of any one. Only those who have been behind the scenes know how much work is required to make things "run themselves."

Rev. Nehemiah Boynton, pastor of the North Church, called the Convention to order, and presided at most of the meetings. Rev. E. C. Holman, of the Centre Church, Haverhill, delivered a cordial address of welcome, and made the delegates feel quite "at home." The first paper of the session was read by Miss Alice S. Mayo, of South Boston, on the subject of "Division Bands." In this paper was described the method used in many large societies, of having several small bands, which worked for the interest of the whole society. In this way, the individual members are strengthened and their interest in the whole work is increased.

Miss E. D. Hanscom, of Lowell, gave an address on the equal responsibility of men and women in the prayer-meeting. She was followed by Rev. Geo. S. Butters, of Newtonville, who spoke earnestly and inspiringly on the subject of "Young People's Need of Spiritual Life." The spiritual element was kept constantly before the minds of the delegates, not only by the eloquent address of Rev. Mr. Butters, but by the remarks of all the other speakers. The reports of the delegates were exceedingly interesting, and showed great advance in the work during the last year.

The afternoon session was opened by prayer, followed by a business session. The nominating committee reported, and the following officers were elected:

President—James C. Clark, Boston.

Vice-Presidents—Rev. William W. Davis, Worcester; Rev. H. M. Hinckley, Lynn; Rev. George S. Butters, Newtonville.

Secretary—Mary L. Pratt, Jamaica Plain.

Treasurer—William Shaw, Boston.

The committee on resolutions made a report, recommending that the conditions set forth by the Rev. F. E. Clark, in his letter of acceptance of the presidency of the U. S. C. E. be accepted as the platform principles of the Society. This report was unanimously adopted by the meeting, by a rising vote.

Rev. Jas. C. Clark, the State Superintendent, and the newly elected president of the Convention, read an interesting paper on "The Duty of Young Men to the Church." He urged all young men to be

regular in their attendance at church, to witness in all ways for Christ, and to "allow Christ to consecrate to Himself their pocket-books."

A short discussion on the value of the consecration-meeting was opened by Rev. W. E. Strong, of Beverly, in a brief but stirring talk on the requisites of this meeting.

Mrs. Frank P. Haggett, of Lowell, charmed her audience by her address on "Enemies Within the Camp." In an inspiring way she pointed out the internal dangers, and recommended many ways of meeting and overcoming them.

Rev. F. E. Clark and Mr. Ward spoke to the delegates in their usual helpful manner. Most of the readers have heard them, and know their power. Mr. Clark showed how the Y. P. S. C. E. protected the church from three great enemies, the idle, the silent, the unheroic Christians, and closed his address with an appeal for more courage and heroism, and more true Christian Endeavor in the future. Mr. Ward dwelt on the need of present action, of sincerity and consecration.

The pastors' half-hour was conducted by Rev. C. P. Mills, of Newburyport. We should have to issue a supplement, if we began to tell the good things which were said at this time. Many clergymen took part, and their words abounded in advice, encouragement and endorsement. Many of these good things will be given in future numbers of THE GOLDEN RULE.

In the evening, Rev. David Gregg, of the Park Street Church, of Boston, thrilled his hearers by his earnest address on "The Supreme Importance of Christian Character." His remarks were supplemented by Rev. W. H. P. Faunce, of Springfield, who spoke on the subject of "Consecration." These speakers strengthened the impressions that had been made during the day, and made their hearers more eager for true consecration.

The Convention was closed by a brief consecration-meeting—beautiful as only these meetings can be; and the delegates separated, determined to meet again at Worcester, next year, and to work always "for Christ and His church." E. D. H.

THE MISSOURI CONVENTION.

The First Annual Conference of the Missouri Young People's Societies of Christian Endeavor will be held in the Second Presbyterian Church of St. Louis, October 13 and 14, 1887. A general invitation is hereby extended to members of all such societies in the State to be present and take part in this conference. Pastors and presidents of such societies are especially invited, and it is also desired that each society be represented by at least five delegates. General Secretary George M. Ward, and other active Christian Endeavor workers will be present to participate in the meetings. For further information address Mr. John H. Roth, 109 North Main Street, St. Louis, Mo.

AN APPEAL FROM MISS WILLARD.

Dear Mr. Clark:

Please encourage your young women to take part in all the meetings and to lead equally with their brothers. The silencing of one-half the race has had much to do, as I believe, with the *leanness* of prayer-meetings and the need for your movement. Sincerely,

FRANCES E. WILLARD.

THE "Advertiser's Manual," issued by Dodd's Newspaper Advertising Agency, 265 Washington Street, has just come to our table. It is one of the most helpful and comprehensive books of the kind published. An immense amount of valuable information is compressed into its 240 pages. This Agency has a very enviable reputation among advertisers. Faithful service and honest dealing account for their great success in the past.

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FED FROM A SILVER SPOON.

The following bit of description, taken from the *Atlantic Monthly*, is written by Bradford Torrey, an honored contributor to the *Golden Rule*, who is himself a dear lover of birds, and has spent many hours in their society:

Desiring to make some fresh experiment, I set out the next morning with a little water and a teaspoon, in addition to my ordinary outfit of rose-leaves. The mother bird was at home, and without hesitation, dipped her bill into the water—the very first solitary vireo, I dare be bound, that ever drank out of a silver spoon! Afterwards I gave her the insects, of which she swallowed twenty-four as fast as I could pick them up. Evidently she was hungry, and appreciated my attentions. There was nothing whatever of the coquettishness which she had sometimes displayed. On the contrary, she leaned forward to welcome the tid-bits, one by one, quite as if it were the most natural thing in the world for birds to be waited upon in this fashion by their human admirers. Toward the end, however, a squirrel across the way set up a loud bark, and she grew nervous; so that when it came to the twenty-fifth louse, which was the last I could find, she was too much preoccupied to care for it.

At this point a mosquito stung my neck, and, killing it, I held it before her. She snapped at it in a twinkling, but retained it between her mandibles. Whether she would finally have swallowed it, I am not able to say (and so must leave undecided a very interesting and important question in economic ornithology), for just then I remembered a piece of banana with which I had been meaning to tempt her. Of this she tasted at once, and, as I thought, found it good; for she transfixed it with her bill, and, quitting her seat, carried it away and deposited it on a branch. But instead of eating it, as I expected to see her do, she fell to fly-catching, while her mate promptly appeared, and as soon as opportunity offered took his turn at brooding. My eyes, meanwhile, had not kept the two distinct, and, supposing that the mother had returned, I stepped up to offer her another drink, but had no sooner filled the spoon than the fellow took flight. At this the female came to the rescue again, and unhesitatingly entered the nest. It was a noble reproof, I thought; well deserved, and very handsomely administered. "Oh, you cowardly dear," I fancied her saying, "he'll not hurt you. See me, now! I'm not afraid. He's queer, I know; but he means well."

ORDER.

"Where's my hat?" "Who's seen my knife?" "Who turned my coat wrong side out and slung it under the lounge?"

There you go, my boy! When you came into the house last evening you flung your hat across the room, jumped out of your shoes, kicked 'em right and left, wriggled out of your coat and gave it a toss, and now you are annoyed because each article hasn't gathered itself into a chair to be ready for you when you dress in the morning.

"Who cut those shoe-strings?" You did it to save one minute's time in untying them! Your knife is under the bed where it rolled when you hopped, skipped and jumped out of your trousers.

Your collar is down behind the bureau, one of your socks on the foot of the bed, and your vest may be in the kitchen wood-box for all you know.

Now, then, my way has always been the easiest way. I'd rather fling my hat down than to hang it up; I'd rather kick my boots under the lounge than place them in the hall; I'd rather run the risk of spoiling a new coat than to change it.

I own right up to being reckless and slovenly, but, ah me! haven't I had to pay for it ten times over? Now set your foot right down and determine to have order. It is a trait that can be acquired.

An orderly man can make two suits of clothes last longer and look better than a slovenly man can with four. He can save an hour per day over the man who flings things helter-skelter. He stands twice the show to get a situation and keep it, and five times the show to conduct a business with profit.

An orderly man will be an accurate man. If he is a carpenter every joint will fit. If he is a turner, his goods will look neat. If he is a merchant, his books will show neither blot nor errors. An orderly man is usually an economical man and always a prudent one. If you should ask me how to become rich, I should answer, "Be orderly, be accurate."—*Detroit Free Press*.

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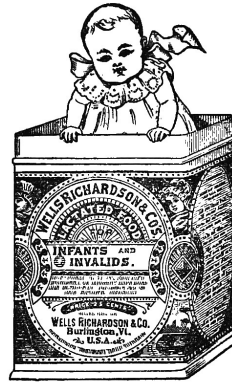
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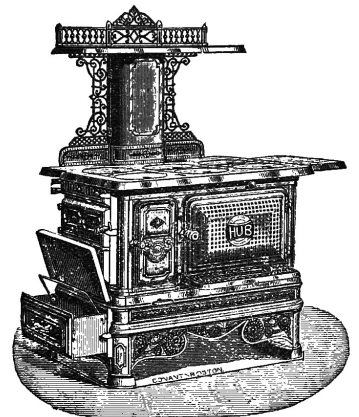
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HOW FAST FRITZ GREW.

"Grandpa!" shouted a little boy, bounding into a sunshiny porch, where an old white-haired man sat reading his paper; "grandpa, I'm seven years old to-day; and I've got on trousers, and I'm going to begin school."

"Why, why?" said the old gentleman, laying down his paper; "how many things are happening all together!"

Grandpa was about as far from the end of his life as Fritz was from the beginning, and there seemed a wide difference between the bent form, white head and feeble gait of the one, and the shining, bright curls that shook and nodded at the bounding steps of the other. Yet grandpa and Fritz were great chums, and loved and understood each other perfectly.

"And now, grandpa, measure me up against your wall," continued our new schoolboy, "so that I can tell just how much I have grown by the beginning of another term."

So grandpa took out his pencil; and, while Fritz stood with his back to the wall, very stiff, and still and straight, grandpa put his spectacle-case on the boy's head to get his exact level, and marked him off on the clean white paint, writing his name and age, and the day of the month and year.

"But stop, Fritz," said grandpa, as he was running off; "I've only measured one-third of you."

Fritz looked puzzled.

"Is your body all of you?" asked grandpa.

"No, sir; I s'pect I've got a mind, too," answered Fritz; but he spoke doubtfully.

"Yes, a mind to do your sums with, and a heart to love God and his creatures with. Don't you see I've only measured one-third of you? Come, and I'll measure your mind. How much arithmetic do you know? As far as multiplication? Good. And you are in the Second Reader? Very well. Now write your name down here in my notebook, and put these facts down, that I may take the measure of your reading, writing and arithmetic."

Fritz, highly amused, took the pencil, and wrote, in a very clumsy hand, "Frederick Jones, multiplication and Second Reader."

"And what about my heart," the little boy asked, presently.

Grandpa looked very grave, and was silent for a minute; then he said, "Did you please your mother by getting down in time for prayers this morning?"

"No, sir."

"Did you look for little sister Lucy's doll, that she lost yesterday?"

"No, sir."

"Did you carry Mrs. Parsons the honey she told you to ask your mother for, to help her cough?"

"Why, grandpa, I forgot all about it."

The old man did not say a word, but began to write in his note-book; and Fritz, looking over his shoulder, managed to spell out these words: "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?"

A year passed away, and again we find Fritz on his grandpa's knee. Grandpa's step is slower and his voice weaker and his eyesight somewhat dimmer. Fritz is somewhat changed, too. His curls are shorter and his trousers are longer, his shoulders are broader, and when he backs up to the wall, behold, he is way above last year's mark. He reads in a Fourth Reader now, and knows something about fractions; and, when he writes his name, the letters do not tumble down and sprawl around, as they did last year.

"And how about that other measure?" asks grandpa.

Fritz is silent; but the old man puts his arm around him and says, tenderly, "I heard mamma say yesterday that Fritz was her greatest comfort; Lucy cried when she found Fritz's holiday was over, and old Dame Parsons said she would be lost without that boy's helping hand."

Again grandpa wrote in his little book; and, though the writing was very shaky, Fritz could read it plainly this time: "If ye fulfil the royal law, Thou shalt love thy neighbor as thyself, ye do well."

"Now, Fritz, boy," he said, "that's the best growing you've done this year."

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Religious News.

Rev. Sam Small has located his family in Washington, D. C., and proposes to conduct evangelistic labors there this winter.

The Woman's Baptist Home Mission Society is building in Salt Lake City, Utah, a new and better school building in place of one burned by an incendiary.

It is greatly to be hoped that Rev. Willard Scott, of the St. Mary's Avenue Congregational Church, Omaha, ill accept his unanimous call to the Union Congregational Church of Boston.

There is to be a meeting of the house of bishops, of the Protestant Episcopal Church, the last week of October, at Philadelphia, to elect missionary bishops for the jurisdictions of Western Texas and of Nevada and Utah.

The Chinese are themselves moving in aid of Dr. Happer's proposed college at Canton. A petition is circulating among their leading official, business and literary men indicating an increasing desire for Western education in Canton.

The Zenana Missionary Society, of the Church of England, has gratified its friends, by announcing an income of \$115,000, which enables it to support forty-one stations, served by four hundred and ninety-two missionaries, assistants, native Bible women and teachers.

A London newspaper reports a brisk demand for Arabic New Testaments in the land of Moab. In one day, it learns, a colporter sold fifty-four copies, receiving his pay in flour. By nightfall, every barrel and bag in his house was full, and his stock of Testaments was exhausted.

Prisoners' Sunday will be observed, this year, in half of the States of the Union and in Canada, upon October 30th, the day suggested by a committee of clergymen, who have been especially interested in this important sphere of Christian work. The observance of the day has increased in extent for several years.

The past few Sabbaths, Rev. Asa Bulard has spent in New Hampshire with churches in Milford, Amherst and Mount Vernon. It is worthy of note that the Congregational Church is the only one in Mount Vernon. There are five hundred and seventeen inhabitants in the town, but not more than one-fourth are churchgoers.

The Deerfield Presbyterian Church, of Bridgeton, N. J., has just celebrated its one hundred and fiftieth anniversary. The pastor, the Rev. A. J. Snyder, made a historical address. The church, he said, was organized in 1737, the congregation meeting for worship in a little log house, which answered for a church until 1771, when the present church was erected.

Rev. J. B. Thompson, missionary of the American Board at Taikee-Shansi, China, writes us to say, in the interests of truth, that the item that has been going the rounds of the religious papers, both in the United States and in Great Britain, to the effect that Mr. C. T. Studd has given his fortune to the China Inland Mission, is not correct. "The directors of that mission do not know either the amount of Mr. Studd's fortune, or the disposition he has made of it. Besides, it would be against their principles to accept such an offer. Of Mr. Studd, I may be permitted to say, that he is a noble missionary, earnest, consecrated and self-supporting; but he is not connected with any missionary organization."

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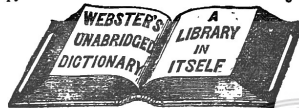
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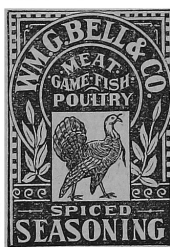
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OLD SERIES, VOL. XIII., No. 7.
NEW SERIES, VOL. II., No. 2.

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A few little boys, intent on doing missionary work, have decided to send, with the three dollars they find in their treasury at the end of a year of work, **THE GOLDEN RULE** to three Home Missionaries in the West. Anyone who desires to follow their good example can send the paper at the lowest club rates, \$1.00 a year. Think how much good can be done by such an expenditure of five or ten dollars!

For The Golden Rule.

SOUNDS IN OCTOBER.

BY REV. HENRY NASON KINNEY.

Hark! a gun and echo, hark!
In the woods a far-off bark,
Whirr of wings in copse and sedge,
Stealthy steps on leaf and ledge.

In the chestnut-trees a noise,
Bending limbs and shouting boys,
Crash of club and whizz of stone,
Prickly pellets raining down.

Creaking carts through rustling fields
Jolt the grain the harvest yields.
Rumbling into bins below
Floods of ruddy apples go.

Whistling winds and whirling leaves;
Bare boughs tapping on the eaves;
Through the leaf-strewn lane and street
Wade the boys with scuffling feet.

Harvest moon brings husking nights,
Shrieks from Jack-o-lantern frights;
Or, when midnight hushes all,
Rats gnaw in the chamber wall.

In yon graveyard, brown and bare,
Ring of spade and voice of prayer,
Songs and sobs and mourners' tread,
Rattling earth upon the dead.

Winsted, Conn.

THE new scheme to establish an American Chinese bank is one of the most stupendous pieces of modern financiering. The new bank, if the present plans are carried out, will practically manage the finances of the Chinese Empire. Our English friends evidently think that Brother Jonathan, in this matter, has plucked a luscious and large-sized plum. Perhaps, however, the scheme has been represented in a light too rose-colored, by the sanguine Polish intermediary, Count Milkiswicz.

For The Golden Rule.

SOME YOUNG MEN WHO ENDEAVORED.

I.

The Boy King.

BY REV. F. N. ZABRISKIE.

Let me take my first example from the Scriptures. For I want it to be distinctly understood that the good people of the Bible had to fight the good fight, and to work for their spiritual living, exactly the same as the men of to-day.

When the boy, Josiah, came to the throne of Judah, he found himself the king of a heathen country. So profoundly sunken in idolatry was the "Holy Land," that from one end to the other there was not known to be a copy of the Law, and there was not a place set apart for the worship of Jehovah. But the land was full of groves and high places, where the obscene orgies of Baal and the bloody rites of Moloch were practised. The Temple itself was out of repair, and either deserted or profaned by the presence of images and altars to the sun, moon and stars. The land was full, too, of witches and wizards, to whom the very kings disgracefully resorted. King Manasseh set the horrid fashion of sacrificing his own children in the fires of Moloch. The morals of the people were beastly. The prophetic books reveal a sad picture of fraud and oppression, lust and intemperance, profanity and ruffianism, and crime of every sort, under which the land seemed to groan and tremble.

Imagine, now, a boy of eight years thrust upon the throne at a time like this. He was at an age when he could not be expected to take much interest in public affairs, much less to undertake a vigorous work of reform. Yet he had not long been king, before every one felt that the helm was in steady hands. The Ship of State was put right about; and a reformation began, so thorough and so vigorous, as must have held men in blank astonishment. I, myself, stand amazed and admiring, even at this remote period.

I think there is not, in all history, a sublimer and more extraordinary spectacle than this brave boy assuming the full responsibilities of royalty at an age when a sceptre is usually little more than a pretty plaything, devoting himself in all simplicity to find and follow the truth, and striking fearlessly, in the name of Jehovah, at evils which had been rooting themselves in the popular heart, and entwining themselves in the habits and institutions of the nation for generations. It was a greater than David who now held the throne of David. The stripling son of Jesse slew a mountain of flesh, called Goliath. The boy Josiah advanced single-handed against a spiritual giant that had ruled Israel for sixty years, paralyzing even the well-meaning Hezekiah, his great-grandfather, and subduing the proud and energetic spirit of his grandfather, Manasseh, till he became a craven slave of superstition.

See what he accomplished. He first cleared away the monstrous growths of idolatry, which had accumulated like a malarious forest, shadowing and poisoning all the land. He made his people break down the altars of Baal, and stood by while it was done. He rode, like God's destroying angel, from one end of the kingdom to the other, making long and rapid journeys to demolish with fire and axe the groves. Not content with breaking in pieces the carved and molten images, he ground them to powder, and with his own boyish hand strewed the ashes upon the graves of those who had sacrificed to them. For he made short and terrible work with the wicked priests who had led the people astray, and had pandered to their idolatrous and wayward lusts. He slew them, and burned their bones upon their own altars.

On returning to Jerusalem, the neglected and dilapidated condition of the Temple smote his pious heart, and he straightway set the people to work for its cleansing and repair. In the midst of this proceeding, the long forgotten and disused copy of the Law was found among the rubbish. On seeing it, the King rent his clothes in anguish and dismay. Nothing had so vividly impressed him with the depth of degradation into which his people had fallen, as this, that the Word of God should have been kicked about among the refuse of the desecrated holy of holies. He first refreshed his own memory and faith, by having the sacred books read to him, and then had copies made and read everywhere to his subjects.

Upon this basis of destruction and instruction he zealously endeavored to restore the whole fabric of the Hebrew worship. Publicly, in the Temple, and in presence of all the people, he renewed for himself and for them the vow of allegiance to the God of Abraham, Isaac and Jacob. To this he remained faithful all his days, and, as the record says, "he made the people stand to it also."

Alas! that he should have had no successors to carry forward his life-work. For in less than twelve years from the time of his death, the patience of Jehovah was exhausted, and Judah followed Israel into her long captivity. But this very fact renders the "endeavor" of Josiah all the more glorious. It was the last and expiring flaming forth of the ancient faith. It was the magnificent sunset of a great nation. Josiah failed to save the Jews from ultimate destruction, but his presence warded off the lightning of heaven during a reign of thirty-one years. And his memory has redeemed the latter days of Jewish history from shame and everlasting contempt.

More than all, he furnished the world with a matchless and inspiring example of youthful religion. He has shown what courage and energy a holy purpose will impart even to a child; what a brave and beautiful thing it is to follow duty, though all the world be against us; and how much greater and more godlike it is to be an active and aggressive Christian, than a merely pious and inoffensive one.

"Whatsoever thy hand findeth to do," when thou comest into thy kingdom of Opportunity, "do it with thy might!"

Princeton, N. J.

For The Golden Rule.

THE BIBLE AND HUMAN PROGRESS.

VI.

The Bible and Education.

BY REV. ALEXANDER R. THAIN.

"How knoweth this man letters, having never learned?" questioned the Jews concerning Jesus, greatly astonished that He, an untaught man, according to their standards, should teach the people, with an authority and power which none of the scribes or doctors of the law could equal. Their puzzled minds could not bring Him into orderly connection with their narrow conceptions of cause and effect; they could not catalogue Him and put Him into a definite compartment in their cranial cabinets; and so they were offended at Him, and called Him hard names.

We, of to-day, admire Him, and crown Him with the entire chaplet of adorable names devised by inspiration; but our wonder at the inexhaustable resources of this untaught Teacher is not less, but greater, than that felt by the men of His day. That He, an unlettered man from provincial Galilee, a carpenter from despised Nazareth, should become the Chief Patron of Letters, and the great Founder of schools and colleges,

is certainly one of the most marvellous surprises of history.

And the marvel increases when we remember that Christ did not formally advocate the cause of learning, either with tongue or pen. He wrote no books, and He made no immediate provision for the preservation of His spoken words. Only once is there mention made of His using the art of writing, and then He wrote with His finger on the dust, and we do not know what the words were. Words came from Him with the same royal plenitude which the sun shows in shining. The sun does not employ a clerk to keep an exact record of outgoing rays; but each ray is a pen charged with that sevenfold ink which stamped its trade-mark on the storm-cloud when the world was young; and our earth is one of the books which comprise the circulating library of the sun, and on its rocky pages we may read the wonderful story of solar activity. So when Jesus spake, no careful reporter caught his words and speedily committed them to writing; but the words were so vital, and the influence attending them was so potent, that some thirty years after the death of Christ, Luke could say: "Many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word."

"One accent of the Holy Ghost
This heedless world hath never lost."

The Holy Ghost began His dispensation by calling up, from many memories, the words of Christ, and by moving specially qualified men to put them on record.

I make special mention of the words of Christ, before speaking of the influence of the Bible, as a whole, on popular education, because the New Testament, rather than the Old, contains those quickening truths which led to a widespread demand for education, and made Christ the Head Master of every helpful school. Formally, He founded no institutions of learning, and for centuries after His death pagan masters still seemed to be all-powerful in the schools; but, efficiently, He founded all the noble institutions of learning which have blessed and are blessing the Christian world; and down through all the centuries yet to come, men will be led more and more to understand the wealth of meaning contained in Paul's summation of Christ's fulness: "In whom are hid all the treasures of wisdom and knowledge." There is no royal road to learning; but there is a democratic road to learning, and it has been opened by the Bible.

First of all, the Bible stimulates man's natural desire to know; it arouses in him a hungering and thirsting after truth. It was the Bible that lifted the masses out of the pit of stupidity and ignorance, and set them on the ascending grade of learning, with their faces toward the light.

Popular education is now sustained by the State, and seems to be largely a secular movement; but trace it back to its genesis, and you will find that it arose mainly from one cause—a desire to read the Bible.

A glance at the era of the Protestant Reformation will make this evident. There were learned men before that era, but popular education was unknown. The people did not read, and the only book that could arouse in them an ardent desire to learn the art of reading did not exist in their language. But as soon as the Bible was translated into the language of the common people, popular education followed as naturally and inevitably as the day follows the dawn. The people became eager to read the Bible when God spake to them in their mother tongue; they began to think, for individual thought up to that time had been the unpardonable sin; their desire to know grew with that which it fed on, and schools for the people sprang up on every side.

And an English Bible led to similar results. Erasmus, bringing from Germany the spirit of the Reformation, published at Cambridge an edition of the Greek New Testament, and began to awaken an interest in Biblical study. He boldly avowed a wish for an open Bible in the speech of the people. He said, "I wish that even the weakest woman might read the gospels, and the epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood, not only by Scots and Irishmen, but even by Saracens and Turks. But the first step toward their being read is to make them intelligible to the reader."

This wish was soon in good degree realized, so far as England was concerned, for King Henry VIII placed an English Bible in every parish church, and encouraged the people to read it.

Before that time the English universities had been

hampered by the shackles of scholasticism; but the "New Learning," which was largely due to the quickening influence of the Bible, broke those shackles, stimulated free inquiry, and raised up a host of independent thinkers, who laid the foundation of England's intellectual greatness. Nearly all of England's great thinkers have arisen since that day; and certainly, popular education in the British Isles is an outgrowth of the Protestant Reformation.

It cannot be said that Christianity has always been true to the spirit and teachings of our great Master, in administering the educational trusts committed to her; nay, we must acknowledge that, at times, she has been narrow, dogmatic and reactionary. She commanded the heavens to circle around the earth, the earth to stand still, the globe to become flat, and various other things which did not come to pass, because God had commanded otherwise; but these mistakes have been left behind, and the schools and colleges founded by her remain to bless the world. Atheism and infidelity have cast many stones at her, but where are their colleges? Have they founded even one great institution of learning? Alas! they have nothing to found it on; for we may say of stable and symmetrical education, what Paul said of holy character, "For other foundation can no man lay than that is laid, which is Jesus Christ."

But time would fail me to speak of the intellectual influence of the Bible in all lands. Wherever it has gone, it has shown itself to be the prince of educators. Everywhere it has stimulated, developed and directed the energies of the human mind. The school, the academy and the college always follow in its train. Find a land where the Bible is widely read, and there you will find an intelligent and educated people; but in lands unblessed with Bibles, ignorance and superstition make their seat.

And yet persons, not a few, are found in these enlightened days, who demand the banishment of the Bible from our school. As well demand that the Great Lakes should be taken from behind Niagara, without decreasing its flow, or that the sun should be banished from the heavens, without impairing vegetation.

But the Bible is one of God's great forces, and, like all great forces, it must and will act. You may banish it in form, but not in power. As well try to wall out the attraction of gravitation. Pope, priest and secularist may say, "The Bible must not be read in our public schools"; but the Bible is abroad, and will exert its mighty educating influence in spite of them.

For The Golden Rule.

MY CHAMBER.

BY ANNA B. BENSEL.

I have a solemn chamber
The great God gave to me;
A holy angel warden
Keeps guard most tenderly.

It is no dark-draped chamber,
It bears no gloom within,
Its walls are pure as crystal,
It knows no grief nor sin.

'Tis here my past is lying
With outward-reaching hands,
'Tis here my prayers are whispered,
Where God's strong angel stands.

And in its deep recesses
My dead are laid in calm;
And long-forgotten music
Breathes forth in splendid psalm.

Within my heart it lieth,
None else can turn the key,
Nor cross the solemn chamber
The great God gave to me.

Watertown, Mass.

For The Golden Rule.

A COMPREHENSIVE PLEDGE.

BY MRS. J. K. BARNEY.

In looking over a box of old letters, I chanced upon one, received more than a dozen years ago, containing a pleasing incident which was printed at that time, but I think will be new to all who will read it in THE GOLDEN RULE.

"Mr. Amerman (a missionary in Japan) recently told me a very curious thing about some Japanese in the interior. He was speaking about the flourishing condition of his mission churches, both in Tokio and in a few other places in this country, and said that one church in the interior had been self-supporting from

its beginning, and that its origin was a very peculiar one. A few years ago some young men of that place, who had learned many things about foreigners and foreign matters, heard that in America and England the people had temperance societies, and that those that belonged to these societies would not drink wine nor strong liquors, and did all they could to show how exceedingly bad such habits were. They thought the idea a good one, and that the Japanese would be benefited by having such societies, so they determined to start one. They knew nothing about forming a society of any kind and had no one to instruct them, but they knew from reading that every society had a constitution and a pledge. Not knowing how to write a constitution, they searched for something which they thought would answer the purpose, and finally found it in the shape of a Japanese translation of the Ten Commandments. *This they adopted*, and proceeded to write out their pledge, which was as follows:

"We, the undersigned, do promise to abstain from *saki* (wine), tobacco and sin."

"This, I think, is the most comprehensive pledge I have ever heard of. The society thus formed prospered, and soon after its formation they were instructed by native Christians sent to that place, in regard to the Christian religion. Many of them were converted and a church was established there out of the members of the Temperance Society, which Mr. Amerman says is now in a flourishing condition."

For The Golden Rule.

SOME CHINESE CONTRASTS.

BY MRS. HELEN H. S. THOMPSON.

Starting out, with my guide, to visit the city prisons of Shanghai, I saw poor creatures sitting in holes only four feet square, so that they could barely sit upright. Also, places where men were crowded together like sheep, the wooden, upright poles on one side being their only protection from the biting cold or from the gaze and jeers of multitudes of passers-by. Near by stood a cage made of upright poles, with a floor and a covering, with an opening just high enough for a man's neck when standing. In this cage criminals are placed, with their heads above the boards, which fit closely around the necks.

My guide said that men were not infrequently put to death in this way, being left to stand there till they have died of hunger and thirst. A strong man would live five or six days. The wretched victims, as we passed, put out their hands and pleaded for money to buy them food. I gave all the cash in my pockets to the first cage-full, and when at the next, their poor hands came out again, and I gave them nothing, one man hissed a terrible oath at me in English, and cursed me. Can the gospel of peace and good-will to men ever find a footing in this cruel land? asked my doubting heart.

Turning our feet towards the Young Men's School, under the auspices of Christian missions, we pass a Roman Catholic cathedral, richly suggestive of the the money and efforts expended by the Romish church to introduce its faith. It is a fine, large building, open, and we enter. Its tessellated ceiling must be fifty feet high; its windows, of stained glass, are of immense proportions; on the panels of the walls, on either side, are fourteen scenes of the crucifixion of Christ, carved life-size, then painted; in the rear, are four life-figures, in marble, of the apostles, very finely executed; in the rear of the transept, which contains the font, reading-desk, etc., are gorgeous pictures of Christ, the Virgin and Joseph, a beautiful garden and crucifix, but the most interesting subject was the Christmas scene in front of the crucifix, where were life-size figures of Joseph and Mary, between whom, and slightly to the left, hovered two snow-white angels, all four looking intently upon the infant Jesus, lying in a basket in the centre; the whole was surrounded with rare and beautiful flowers. A strange sight for China, we thought, and indicative of the expense and painstaking of the Romish church to win by gorgeous display.

Further on, we stepped into the little American chapel, where two schools, for young men and women,

came together for daily prayers. A Chinese student led the blended voices at the organ in singing a hymn of praise to a familiar tune, but, in what was to us a strange language indeed—the first time we had heard the name of Jesus sung or spoken in Chinese, and now here, in the very heart of the Empire! It was too much. The tears triumphed, and when Mr. Hoyt asked us to talk with the pupils through an interpreter, a few broken sentences of greeting and love was all that we could utter. In the evening—our last evening in Shanghai—we met twenty-seven of the missionaries, representing seven different sects or societies, it being the occasion of the union monthly conference of the churches. We drank tea and supped together, and had a delightful talk on Christian fellowship,—a fitting comment on the text, “One Lord, one faith, one baptism, one God and Father of all,”—and thus were strengthened to new faith and hope for China.

For The Golden Rule.

TOO LITTLE TIME SPENT IN PRAYER.

BY REV. OMAR W. FOLSOM.

I was admiring, this summer, a photograph of the interior of a beautiful chapel. I knew the light in the chapel was very dim, and was curious to know how long a time was required to take the picture. I was informed by the artist that his camera stood a whole day with the plate exposed to that dim interior. Here is a key, thought I, to the secret why the lives of so many Christians are wanting in Christlikeness. Their souls are not held in conscious contact with Christ long enough to receive permanent and vitalizing impressions from Him. There may be angelic beings, unclouded by sin, who, in a very brief time spent in communion with God, can receive unfading and life-giving impressions. But it is not so with us mortals. In consequence of sin, our nature is darkened, like the interior of that dark chapel. The sensitiveness to divine impressions is dulled, so that, unless the soul is for a considerable time in contact with God, no lasting and fruitful impressions are made through prayer.

We are so constituted that time is a necessary element in every mental or moral acquisition. No one ever learns the multiplication table by reading it over once. The mind must not only be directed to the thing to be learned, it must be held for a considerable time in fixed attention upon that thing, else there will be no permanent impression made upon the mind.

This law holds in respect to our spiritual being and life. The greater the time spent in real communion with God, the greater and more permanent will be the effect of such communion on our souls. It often takes some time to disentangle the mind from worldly objects so as to bring the soul into uninterrupted communion with God. The High Priest could not step from the street immediately into the Holy of holies in the Jewish Temple; various outer courts had to be traversed before the inner sanctuary could be entered. So the soul that is immersed in the cares and pleasures of the world cannot always step instantly from these into the Holy of holies of God's presence, with the world wholly shut out. If our stated devotions consist of a few minutes snatched from the busy morning and the drowsy evening, our spiritual life will not be lifted to the high plane which it ought to occupy. One who is familiar with the biographies of those who have been eminent for their piety and usefulness in the church cannot fail to have noticed how much time they all spent in prayer. Their prayers were often measured, not by minutes, but by hours. We think, first of all, of the example of Jesus, who spent whole nights in the exercise of prayer. We have all read how Luther, if he had but four or five hours to spend in study, would spend two or three of them in praying. We read how Edwards and Brainard spent hours at a time in prayer. One of the greatest and saintliest men whom the church of England has produced in this century was Frederic Denison Maurice. He was accustomed to spend much time in prayer. His sisters testify that, when he was with them, they frequently found that he had not been in bed all night, having spent the whole night in prayer.

How many of those who read these lines are accustomed to spend one hour in the twenty-four in the exercise of prayer? How many spend even half an hour thus? It is true that we should have a constant sense of the divine presence, and should be lifting up, frequently, ejaculatory prayers, and thus “pray without ceasing;” but this does not relieve us of the neces-

sity of having stated seasons of devotion, and the time given to these seasons will have much to do with the strength and fruitfulness of our spiritual life.

Our Story.

For The Golden Rule.

“BEAR YE ONE ANOTHER'S BURDENS.”

BY OCTAVIA DWIGHT.

Burdens, to be borne with labor and difficulty! Ah, who can count the number which every individual must take up, one after another, in this “vale of tears”? And why should he weary himself with others' burdens when his own are already too heavy?

So thought Constance, as after a day of toil and vexation she opened her Bible and read these words: “Bear ye one another's burdens, and so fulfil the law of Christ.” Discouraged and sick at heart she shut the book, angrily, and gave herself up to moody reflections.

Constance was poor. She was ambitious too, and poverty was hateful to her. She liked elegance, and longed for ease and refined society for herself and for the two little sisters dependent upon her. But—she was poor, and so shut out from the world of culture and loveliness, toward which her hungry eyes were ever turning. Three mouths to feed, three bodies to clothe and shelter, and so few avenues of lucrative employment open to women! Three souls to keep “unspotted from the world,” and so much coarseness and vice all around them! Two little ones to educate, and oh, so little, *little* money to pay for teachers, and so little leisure to teach them herself! And to bear all this anxiety and labor alone! “Oh,” sighed Constance, “if I only had some friend to consult with—some person of influence to help me find something more profitable to do!” And then her mind reverted to the text again, “Bear ye one another's burdens.” It came to her now with a new meaning as she felt how grateful she would be to have her burden lifted even for a little while. “And so fulfil the law of Christ.” Yes, truly, Christ has left us an example, that we should follow in His footsteps.

And as she glanced over the story of His life, with its record of ministries and infinite helpfulness, anger and discontent died out from her heart, and the hard lines of her face grew soft with quiet peace. And Constance slept that night strong in the hope that somehow the darkness that had gathered thick about her would break into sunshine, making her way plain before her.

“Bear ye one another's burdens.” Another lonely, desolate woman read the words and pondered upon them; lonely and desolate, though living in a stately mansion, its envied mistress. But Faith's husband was changed of late. Some mysterious business kept him from home night after night till long after the shops were closed, and the streets of the great city were hushed, and when he came his step was unsteady, and his voice and manner strangely unnatural.

Faith was waiting for him now, longing and yet dreading to hear the click of his night-key at the street door. And while she waited, she took up her Bible, and her eye fell upon the words: “Bear ye one another's burdens.”

“There is no human help for my burden,” thought Faith. “I can tell it only to my God. But Herbert—he must have some trouble, some fierce temptation that I know nothing about or he could not have given way like this. It is his burden and I must help him bear it. I must save him, but how? My God! my God! show me the way!” And Faith sank upon her knees and prayed, as only those in agony can pray, but no light dawned upon her; and when at last her husband staggered in, with curses upon his lips, the first she had ever heard him utter, she doubted if he were not already past hope, and still her heart cried out in wild despair for help, and still no answer came.

Morning dawned, and Faith saw her husband go moodily out without the loving “Good-by, Faith” that she had never missed before, and her heart ached as visions of what might be in the future passed before her.

What wonder, then, that Amanda, her mother's favorite cousin, who arrived that morning saw, at a glance, that Faith was in trouble. So haggard, indeed, did she appear, that Amanda was alarmed, and begged to know if she could be of any service.

“You know, my dear,” she said, with her own

bright smile, “we are commanded to bear one another's burdens.”

“And how can we do that?” asked Faith, her mind rapidly connecting together the Bible, opened at random to these very words; her prayer, apparently unheard; and the precept just now repeated; and as quickly a vague hope possessed her, that the answer would come through Amanda.

“Your question,” replied Amanda, “reminds me of an experience of my own, which showed me, long ago, one way in which I could bear another's burden. All of us are subject to the infirmities of human nature, and are tried in various ways. The individual peculiarities of our dispositions are, I think, not among the least of our burdens.

“I had a dear, tried friend. I knew he had serious faults, and doubtless he knew I had, but we loved each other, and he became my husband. He was irritable at times and spoke harshly. I could see that he was sorry afterwards, but he had never learned to confess a fault.

“Though we had vowed before God, angels and men, that the affection we had plighted should never be suffered to grow cold, I sometimes found myself dwelling so intensely on these faults, that love, for a time, seemed to be chilled. But I was cured of this by a dream.

“I thought we were walking together, when I happened to express a decided opinion contrary to his own which touched him at once, and he sharply rebuked me. Feelings of anger immediately rose in my heart and showed themselves in my countenance, and I retorted, warmly. He cast upon me a look of inexpressible sadness, of mingled pity and rebuke and self-reproach, and immediately vanished from my sight.

“In the confusion of a dream, the ramble with my husband turned to be a solitary walk by the side of his coffin, to convey his remains to the grave. I thought his death, though not suicidal, was voluntary. I said to him, ‘Why, my beloved, hast thou left me alone?’ That last look seemed to answer me:

“‘My faults caused you much unhappiness. I have had long and bitter conflicts with these faults, and though I flattered myself I had, in a measure, overcome them, I despaired of ever obtaining a complete victory. Therefore, I concluded to take myself out of your way. You should have helped me to bear these burdens.’

“At this moment the free spirit and not the confined body seemed my companion, and with penitence I confessed my fault and earnestly besought him to return.

“‘Ah,’ said he, ‘it is too late! Though volition may part, it can *never* take me back.’

“At this, I seemed to swoon and fall; and then I shrieked and awoke, and thanked God it was all a dream.

“I have always believed God sent that dream. I related it to my husband, as I have now done to you. He was much affected by it and opened his heart to me as never before; and I found he had, indeed, struggled against temptation, and often failed because I did not bear with him and help him. From that time there was a new bond of sympathy between us, and till he died we loved each other the better for our mutual forbearance and help.”

Faith remained silent for a long time after this rehearsal, half inclined to unburden her heart to Amanda, and yet reluctant to expose her husband's downfall. Anxiety for him at last prevailed, however, and she told the whole sad story.

“And now, cousin,” continued Faith, “what can I do? How can I save him?”

“If I may advise, then,” replied Amanda, “Persuade him to go abroad with you, and let your journeyings be as much as possible on the ocean, away from the greater temptations of land travel. Give him a chance to think. Say little or nothing to him about his fall till he opens the subject himself. On all other matters give him your confidence and try to win back his, and never lose your hold on God.”

“My heart is lighter already,” said Faith; “I will see what I can do.”

Was it all by chance that Faith's husband came home sober that night and listened readily, even eagerly to her proposal? Or was it possible that her prayers had, after all, been heard?

“But you will find it dull, sometimes, Faith,” he said. “You must have a companion.”

When Faith mentioned this in the sewing-room next day, Amanda recommended Constance.

And Constance went. The salary enabled her to send her little sisters to school, under the motherly care of their aunt who, like her, toiled for daily bread and, in her turn, was glad of the pecuniary help. Her own labors were light, Faith was always gentle and sympathetic and Constance was happy.

Years afterward, when Faith and her husband were talking together of the way by which God had led them:

“Faith,” said he, “I was going down to ruin as fast as possible. I should never have been saved if you had not helped me.”

“God saved you, Herbert,” she answered, reverently.

The Sunday School.

EDITED BY REV. SMITH BAKER.

INTERNATIONAL SUNDAY SCHOOL LESSON.

BY REV. SMITH BAKER.

OCTOBER 23d, 1887.

MATT. 9:18-31.

While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

1. If any teacher closes his book at the expiration of fifteen minutes, and has finished this lesson, discharge him at once, for he who can get through three miracles in half an hour, lacks both brains and grace; and yet we saw such an one, not long ago, finish her teaching in about twenty minutes, turn round and read a book, leaving the boys to talk and laugh among themselves. We pitied the boys, but pitied the teacher more.

2. Do not teach the lesson of these miracles separately, because you will be tempted to spend so much time upon the first and second that the hour will be gone before you reach the third. Rather take them together, in a cluster, and bring out their oneness and their difference.

3. They are the record of three facts, and they are three pictures illustrating spiritual life and work. In them the physical and spiritual are united, and in working them, our Lord not only manifested His sympathy and did good works, but He unfolded great truths in the spiritual life. We only need to be Christ-like in order to find an opportunity to do good in the common walks of life, and to find an illustration of spiritual truths in physical things. Yea, our business is to spiritualize the common incidents of life. Everything helps us heavenward when we go to Christ with it.

4. In each instance, those who came to Christ were helpless. The rich ruler could not cure his daughter. The diseased woman could not heal herself. The blind men could not restore their own sight. Thus are all sinners. They cannot save themselves.

5. In each case, no other human beings could help them. The sick child was past human skill, the woman had given up all faith in doctors, and the blind men knew no man could help them. All sinners of all kinds must give up all trust in the power of any man, or of all men, to save them. Not the priest or the church, but Christ.

6. The three represented the different conditions in life: of thoughtless youth, dead in sin; of mature suffering womanhood, impure with sin; of full grown manhood, blind with sin. These are the three marks of sinfulness: Insensibility, defilement, and blindness to the truth.

7. Each had a peculiar form of suffering: the ruler that of anxious sorrow for one he loved; the woman that of longstanding disease; the blind men that of conscious darkness. They were each suf-

fering and unhappy; thus when any man realizes his condition before God, he will be unhappy; when a sinner sees his own heart he is miserable.

8. The trouble of each manifested itself in an individual way. Their sorrows were not alike, yet doubtless each thought his own the worst. What more bitter than a father's tears at the death of a sweet child he loves? What more keen than the shame of a woman who is conscious that, according to the laws of society, she is unclean in the eyes of the world? And what harder to bear than to feel one must creep about in darkness? Thus spirituality, the revelation of sin, comes in a different way to each of us.

9. Each were desperately in earnest, so much so that all fear of man disappeared, and neither of them allowed anything to keep them from Christ. They were determined. Thus must and will every sinner be when he realizes his true condition.

10. Each had faith in Christ, each believed, each worked—trusting work. It was a personal Christ, a living Christ, they trusted; not a dogma, not an historical fact, not a divine influence, but a personal Christ. The sinner must come himself to Christ, as a person, and trust Him as a person.

11. Each was blessed by a seemingly very slight manifestation of Christ. With the ruler's daughter, it was only a word and touch; with the woman, it was but a touch of the hem of His garment; with the blind men, it was a touch of His finger. Each undisputable and simple. Christ did not need to take the dead child in His arms and breathe upon her, but to only speak a word. The woman did not need to clasp His feet, or make many and long jesticulations before Him, but only touch the hem of His garment. Christ did not need to perform a great ceremony over the blind men, he simply touched them. Oh, what power in the word and touch of Christ! We do not need long church services to save us. Elaborate ceremonies are opposed to simple faith. Just one gentle influence of God's spirit is enough to save any soul, when that soul obeys. We need not understand the whole Bible, just one verse believed is enough to save a soul. Not some great deed, but one little act of trust brings Christ into the heart. It is so little and simple and yet so great a thing to come to Christ.

12. The thing which brings the blessing is the simple trust of the heart. Christ knew who came to hear Him out of curiosity, and who came seeking a blessing. He saw the woman came to be blessed, and He blessed her. The multitude came to hear and see what strange things He would say and do, and they went as they came. The services of our churches do us good in proportion as we come seeking good, but when we come simply to be entertained, or out of curiosity to hear what the preacher says, then Christ has no blessing for us; but when we are anxious to be blessed, then the invocation, the mere hem of the service, does us good. It is time the responsibility for the power of preaching was placed upon the hearers as well as upon the preacher.

13. The ruler's faith was more intelligent, but no stronger than the woman's. She came to Him under greater difficulties. She was a good woman, made so by her suffering. According to the Jewish law she was unclean, and, hence, it required great courage in her, to come near enough to Christ to touch Him.

14. There was no virtue in the garment of Jesus, only as touching it was a manifestation of her faith. The ceremonies of the church are the mere garments of religion, they have no virtue in themselves, and only do us good as we look beyond them to Christ Himself; then, when our hearts go out after Christ, the sight of a cross, or a look at the Bible, blesses our souls.

15. It seemed, at first, that Christ was not answering the ruler's prayer. The woman who came next was blessed first,

but even after it seemed too late, the blessing was coming. Christ never goes back on those who trust him, and the cure was all the more impressive because of the delay. Can we not look back and see like things in our own experience, when the delay of a blessing increased the blessing?

16. Christ was laughed at, laughed to scorn. No man who has done much for God, but has been laughed at. Wesley and Whitefield were; Spurgeon and Moody are laughed at and ridiculed now. Every earnest preacher of the pure gospel is laughed at and ridiculed by the sceptical and cultured. Modern culture, falsely so-called, makes fun of the gospel, of the new birth, of holiness and of hell.

17. In the words, "She is not dead, but sleepeth," have we not Christ's definition of death? Only a sleep, out of which, at any time, the Lord of life can call His people.

18. Learn that the great work of Christ for the soul must be done alone with the soul, when the people are put forth. After all, the question of our salvation is a secret one between us and Christ.

19. The gospel makes a sensation. You cannot hide it. A successful church or a successful preacher will be known, not by any self-praise, but their works will be heard about. Do not be afraid you will be too well known for your good works. Never speak of your works, but do them, and they will speak for themselves. The best advertising is not good preaching or learned teaching, but good results. Let fame go, and not simply say something but do something for God, and fame will take care of itself. There are some people who think talking is doing, and if they talk a great deal about religion, they think they have done something for God; but doing is more than words, it is action. There are some ministers who think preaching is doing, and their churches are dying, because they are preached to. Christ did not simply preach, He worked, He visited, He went about, He organized, He came in contact with men, He reached and touched them personally, He put Himself in contact with humanity on all sides. God pity those ministers who simply preach and nothing more; and those teachers who simply teach and that is all; and those brethren who simply talk in the prayer-meeting and that is all. Let us clinch our words with our deeds.

20. Ask the class to tell in what way sinners are blind, *i. e.*, blind to themselves, blind to God, blind to Christ, blind to the Holy Spirit, blind to the Bible, blind to all spiritual things. Intelligence and works cannot give spiritual sight, Christ can.

21. Notice humanity's one universal prayer: "Have mercy on us!" Every sinner must offer this prayer. It is the natural outburst of a soul which realizes its condition. Mercy! Mercy! And the longer we live, and the wiser we grow, and the better we are, the more we feel like crying, Mercy, mercy, O Thou Son of David! Until a man is willing to offer that prayer, he is lost. He need not reject Christ, he has rejected Him already.

LIGHTS ON THE LESSON FROM MANY SOURCES.

[Selected by Mrs. F. E. CLARK.]

Our lesson contains three miracles, each of which, with pathetic emphasis, teaches the same truth. One after another, in quick succession, these miracles occurred. On His way to perform one, the second occurs, and hardly had the Divine Healer left the chamber of death, which He had transformed into a chamber of life, when the third occurred, and the eyes, before sightless, could look upon the Son of David who had had mercy upon them.—*Rev. F. E. Clark, in Monday Club Sermons.*

We now view Jesus and His disciples several weeks after the last lesson, on their return to Capernaum from the country of the Gadarenes, the day after the stilling of the tempest. Being invited by Matthew

to a feast at his house, Jesus went, and in connection with it held a deeply religious conversation with some Pharisees and disciples of John, who gathered around the company. It was during the progress of this feast that our lesson for to-day begins.—*Peloubet.*

"While he spake these things" (v. 18). He was answering a question put to Him, by the disciples of John, about fasting, and Matthew writes, "While he spake these things unto them," ere yet the answer was fully given, or whilst the last word was being uttered—just then a great, solemn, heart-laden prayer burst upon His startled ear. "My daughter is now dead, but come and lay thy hand upon her, and she shall live." Elijah taught us that other gods might be so busy that they could not hear the cry of their devotees; he told us that we got no answer because our voice was too low, that the god was on a journey or sleeping—nobody knew what he was doing; he must be called for by a louder and shriller cry. Jesus Christ was never so busy that He could not answer any question put to Him, and in proportion as that question was acute, arising from the heart's sore distress and burning agony, would He interrupt even a miracle of a minor kind, to accomplish a miracle of a superior kind.—*Parker.*

"Come and lay thy hand upon her, and she shall live" (v. 18). I have often said that in prayer we are to express to God every want that we feel, temporal, spiritual or eternal. It is not your part to discriminate, and say, "I will not pray for this blessing, lest it be not for my good." It is the prerogative of Him who gives the blessing to determine what is for your good, and what is not. You pray for the blessing that you feel you most need, and leave God to give when and how He pleases.—*Cumming, in Peloubet's Notes.*

"And Jesus arose and followed him" (v. 19). As if He had no alternative. He never has an alternative when the heart really wants Him. It is the heart that shuts Him up to one reply. He can tell your intelligence to wait, He can rebuke your eager ingenuity or your impetuous fancy; but when the broken heart needs Him, if He were to delay, then it would be but to come with some richer blessing on the third day. He always answers the cry of the burdened and broken heart. He arises like a servant, and clothed with humility, as with a garment, He walks after the man that wants Him, as a slave might go.—*Parker.*

"A woman—came behind him and touched the hem of his garment" (v. 20). And He recognized that touch—that there was faith in it. "The multitude throng thee," said the disciples, "and sayest thou, Who touched me?" But there was a difference then between thronging and touching, and there is a difference now. The crowd may throng out of curiosity, the loaves and fishes may bring the multitudes near, the miracle may make them press on one another, in order that they may get a glimpse of the miracle-worker, but only the loving soul that despairs of other succor, and trusts in Him alone for help, can touch Him. Then virtue goes out of Him, and virtue goes into the needy one. There were hundreds of people in that thronging crowd, that believed on Christ in a certain way; believed that He was there; believed that He was a remarkable man; believed that He could perform miracles; there were many sick and ailing ones, perhaps; there were only three of them, so far as we know, who trusted Him for their present relief, and they were every one given what they needed.—*Rev. F. E. Clark, in Monday Club Sermons.*

She said within herself, "If I may but touch His garment, I shall be whole. I need not trouble him with any speech, or with any form or ceremony of restoration. I am one that need not go to Him in trouble—if I may but touch the hem of His garment, the dusty hem, the hem that is trailing on the ground. I need not ask

to touch His dear hand, nor need I pray for that dear hand to be laid upon me. I will go behind Him, and watch the train of His dress, as it goes along the ground, and if I can but touch it for a moment, I shall be whole." That was faith, that was religion! Jesus turned Him about, and when He saw her, as no other eyes had ever looked upon her, He said, "Daughter." We are all His daughters, we are all His sons, He is our Father and our Brother; all relations in marvellous contradiction represent themselves in Him, just as we put ourselves in relation to Him. "Daughter, take heart again, be happy; thy faith hath made thee whole." . . . But how kind to make this little speech, as well as to give the healing. How sweet to say something to her, to make a whole little speech to the woman herself! He took, so to speak, her little birthday-book, which we give to our friends to write their names in, and He writes a little speech with His own dear hand, and it is all the woman's own. "Daughter, be of good comfort, thy faith hath made thee whole."—Parker.

The crowd touched Jesus, and received no healing influence. The woman touched Him in faith, and was made whole. Christ has untold blessings for all; but what men receive from Him depends on the faith and love with which they come to Him.—Peloubet.

Now we resume the story that was interrupted by this woman, and beautifully interrupted. Such parentheses are the very glory and blossom of the history. It would be poorer history, but for these interruptions; Jesus Christ does a great deal of good on the way towards doing some other good. He preaches as He is walking down to the church. He is as a flower carried through the quiet air that breathes its fragrant blessing, that all may receive it, and be made glad. This is an aside in his ministry, which does not lie on the direct line, as part of one continual purpose; it is something that happened immediately.

"And when the people were put forth, he went in" (v. 25). I see Him stoop as He passes under the door, and takes her by the hand. She could not touch Him, and, therefore, He touched her. He will have it either way, only the touch must take place. He does not care whether it be your touch or His touch, but the hands must meet, the lives must impinge, there must be a beneficent collision. The woman had strength enough to touch on the ground, as it trailed along, the hem of the mean garment; the little girl lay there stiff and cold and motionless; she could do nothing; He, therefore, did it all. "He took her by the hand, and the maid arose." what a wonderful world Jesus Christ developed! You would not have known that there were so many sick folks in the town, if He had not come. The oldest inhabitant was surprised by the distress, helplessness and sadness of life hidden in the town in which he had lived full seventy years and more. When Jesus Christ entered into the town, all its distress was in a flutter of expectancy. When the Saviour came into any city, the blind heard His footfall, the deaf saw signs in the air that indicated the presence of the Beneficent One—all the sadness of the town moved itself in a new prayer, and tried with feeble, trembling hand to relight its little lamp of hope. How is it when you go into any circle, neighborhood or town?—Parker.

"Believe ye that I am able?" (v. 28.) The healing was deferred until He entered the house, partly to try their faith, partly to get away from the crowd, and avoid that publicity which would hinder His teaching work. After their confession of faith, He says, "According to your faith be it;" that is, in proportion to your faith, not because of your faith. And their eyes were opened, a proof of the force of their faith.—People's Commentary.

"They spread abroad his fame" (v. 31).

Some have sought to excuse the disobedience of the two men, on the ground that it was very natural, and was no doubt sincerely designed to do Him honor. But still it was a fault. What can be so pleasing to Him, or so conducive to His glory, as simple, unquestioning, loving obedience?—Broadus' Commentary.

These three characters of our lesson teach us that faith in Christ always involves *open confession of Christ*. It must have cost the ruler of the synagogue much, with his Jewish notions and training, to have clung so persistently to the Saviour in his hour of hopeless need, and to have shown to all his neighbors that faith. It could not have been easy for the sick woman to have acknowledged that she was the only one in the throng who really touched Him; and yet, "she came trembling, and falling down before Him, she declared unto Him, *before all the people*, for what cause she had touched Him. The blind men confessed their faith in Him in answer to a direct question, before their eyes were opened. . . . If we find ourselves indulging a secret hope that we have touched the hem of Christ's garment—a hope that we are not willing to avow—our first question should be, not, "What is my duty, what do I owe to my Saviour and my fellowmen?" but, "Is it possible that I have touched Him, if I can conceal the effects of the touch?" It is a question that lies back of duty. It is a question of fact, whether or not we have not mistaken thronging for touching, if we find that we can help others, knowing that we have been made whole.—Rev. F. E. Clark, in *Monday Club Sermons*.

ORIENTAL LIGHTS ON THE LESSON.

"And touched the hem of his garment." We know from Deuteronomy 22:12 that the Israelites were directed to wear on the corners of the upper garment a fringe or tassel (we cannot certainly determine the exact meaning), with an occasional blue thread. These were designed, as being always before their eyes, to remind them continually of the commandments of the Lord, which they were solemnly bound to obey. If we think of the outer garment as merely an oblong cloth thrown around the person like a large shawl—as it undoubtedly was in many cases—then "tassel" is the more natural idea, and in that case "the tassel" would be simply the one nearest to her. The Jews attached great importance to this fringe or tassel, the ostentatious Pharisees making it very large; and it is possible that the woman thought there might be a peculiar virtue in touching this, which was worn by express divine command, though such a supposition is not necessary.—Broadus' Commentary.

"And the people making a noise." Of the scene which Jesus must have witnessed in this Eastern house of mourning we of the Western world can have only a faint idea. The flute players, the loud cries, the wailings, the gesticulations and the noise and confusion would shock our nerves. Prof. Post gives a graphic description of a similar scene which he witnessed in Syria. He was called to see a man who had fallen sixty feet into an old quarry injuring his spine and producing paralysis of the lower portions of his body. The man lingered for a week. On calling again, Dr. Post found the hands and feet cold and the pulse nearly gone. While he was watching the effect of stimulants on the nearly lifeless man, "the wife fell on her knees at her husband's feet and began to weep and beat her breast." Soon "the sister burst into the room like a maniac, shrieking with anguish, and threw herself down by her brother's side as he lay on his bed on the floor, seized his hand, and implored him to give her one look. Immediately, while he yet breathed, the crowd of women surged into the room and filled it with their loud wailings, tossing their arms in the most extravagant gesticula-

tions. At first the men pressed back the wife and sister, and endeavored to check the shrieks until the sick man should expire. But presently they, too, yielded to the infection, and joined in the tumult. No voice of remonstrance or sympathy could be heard, and no strength of will or power of persuasion could restrain the wild swaying mass which now filled the room and clogged the approaches to the house. The chief mourners tore their hair, rent their garments, beat their breasts, threw themselves wildly on the ground, invoked the dead, implored the bystanders, did everything but pray to God for patience and comfort. Little children added their sobs and screams to the clamor, and I was glad to retire from the harrowing scene, and to reflect on the blessings of a calm trust in God and a patient resignation to His will. These wailings last for hours, and but for the speedy burial of the dead would end most disastrously to the living.—People's Commentary.

It was the custom in the East and still is, for the relatives and special friends of the dying person to gather round the couch, and the moment the breath ceased they would break out into loud cries, with every exclamation and sign of the most passionate grief; and unable to continue this themselves, they would hire professional mourners, especially women, who keep up the loud, wailing cry throughout the day and night. Persons of wealth might afford to hire musicians also; and Jairus, being a man of consideration, a ruler of the synagogue, we find that the flute-players have arrived, and although but a few minutes after the child's decease, already there is a crowd present, making a tumultuous noise of lamentation. All these things are witnessed by travellers in Egypt or Palestine at the present day.

"Two blind men followed him." Blindness is much more common in the East than among us, in consequence of abounding dust, the practice of sleeping in the open air, the sudden change from darkened houses to dazzling light without, and the fact that their headdress does not protect the eyes.—Broadus' Commentary.

PRIMARY EXERCISE.

BY FANNIE H. GALLAGHER.

I have found something new for which to thank God, this week. Have you? Any little child who wants to thank God for a new blessing, he never thought of before, may rise, and say slowly and earnestly, "I thank God for this new blessing."

Shall I tell you what I have found to thank Him for? For a wonderful story-book He has given me. I have had it a long time, ever since I could read at all, ever since I was six years old, and yet I am always finding some new, beautiful story in it. Please close your eyes while I thank Him for the Bible story-book.

In this wonderful book I've found three sweet stories, which I want to tell you of, to-day, and which I will tell you, as soon as you can repeat perfectly the Golden Text.

Well, once there was a little girl. Any little girls here? She was twelve years old. Any twelve-years-old girls here? I do not know her name. How strange! All the world who read this wonderful story-book have heard of this girl, but not one person knows her name. Well, never mind; we know her father's name, it was Jairus, and she is always called Jairus' daughter. He was a great man among the Jews, and yet he came to Jesus and kneeled at His feet and worshipped Him, as not many great men did in those days. He was very sad, for this twelve-years-old daughter, his only child, was so very sick he feared she was even now dead. "She is dead, but come and lay Thy hands on her and she shall live."

What do you think Jesus did? Yes, He arose to follow him, and His disciples with Him. But He did not go far before He

stopped. A crowd of people were about Him, pushing this way and that, to see or hear Him.

"Who touched me?" He asked.

Many people touched Him in the crowd, this He knew, but asked again, "Who touched me?"

A poor woman, thin, pale, bowed over with weakness, perhaps, fell at His feet, and with tears and shame, cried, "I touched you."

You little girls, who are twelve years old, does it seem to you that you have lived a long time? It seemed so to me when I was twelve years old. This poor woman, kneeling before Jesus, had been sick, very sick, for twelve long years, just as long as you have lived, as long as Jairus' daughter had lived. All her money was gone, given to the doctors who helped her not a bit. She had heard of Jesus. She had no money left to pay Him for healing her, perhaps He would not help her if she asked, so she crept softly behind Him and touched Him, stealing her blessing, and she was healed at once.

Did Jesus know it? Does He know all things? Do you think He was angry at the woman? Oh, no, not angry, for He called her "Daughter," and said, "Be of good comfort, thy faith hath saved thee." And so she who came pale and trembling, afraid even to ask for a blessing, went to her home perfectly well, glad to tell every one that Jesus had healed her.

But all this time Jairus was waiting, and his heart was sad. He felt almost impatient, perhaps, thinking Jesus had forgotten that little girl at home. Does Jesus ever forget? He seems to forget, sometimes, when He keeps us waiting, as He did this father, but if we wait patiently, He soon shows that He has not forgotten.

Then Jesus went to Jairus' house, but it did, indeed, seem that He had waited too long on the road, for as they drew near, they heard music, which meant the child was dead. The mourners had come, and were weeping, singing and playing their sad funeral music.

"She is not dead," Jesus said, but they laughed at Him, and said, "She is dead, we know that she is dead." Jesus meant He could make her alive as easily as you can awaken your little sister who is sleeping.

So He turned all the people, except her father and mother, three of His disciples there, out of her room, took her by the hand, and she was alive again.

As He turned to go back to the city, two blind men followed Him. Perhaps they had heard the people talking about that woman who was healed as she walked behind Jesus, or of Jairus' daughter, awakened from the dead. "He can heal us," they cried, and so their voices rang out, full of pain and entreaty, "Have mercy on us!"

Perhaps you do not often see a blind man, for in our country there are fewer blind people than there were in Palestine. If we should go there to-day, we would see just such men as called to Jesus, "Have mercy on us!" for they wear no hats, as we do, to shield their eyes from the light; the sun shines hotter there, the sand and dust make them sore, and so blindness often comes because these poor people do not know how to take care of their eyes.

For the third time Jesus stopped, went into a house to avoid the heat, perhaps, and called the two men. He did not ask if they were rich or poor. He did not look at their clothes. He asked just one question: "Do you believe I can make you to see?" And they cried, "Yes, Lord."

Now tell me the Golden Text. That is just what Jesus said to them, and it means, "If you believe on me only a little, I will make you to see only a little. If you really believe on me, I will make you all well."

And their eyes were opened, so we know they believed with all their heart on Jesus.

Thank God for this wonderful Bible story-book! Jairus, the woman, the two blind men, all believed on Jesus, that He could hear their prayer. They did not know He would, for they did not know His kind heart as we know it.

We know He loves us and gave His life for us. Need we be afraid to ask Him for what we want? He may make us wait a long time, as it seemed to Jairus he waited. It may be He will not give the thing we ask for, but He will hear our prayer, and bless us with the blessing He knows is best.

What "They Say"

In Books, Papers and Magazines.

Selected and Recorded by

ELIZABETH DEERING HANSCOM.

JOHN RUSKIN ON CROSS BEARING.

I hope you have all read "Ethics of the Dust," that fascinating series of talks, to young and old, on all sorts of practical subjects. Here is one of the choice bits:

"Taking up one's cross" means simply that you are to go the road which you see to be the straight one, carrying whatever you find is given you to carry as well and stoutly as you can, without making faces or calling people to come and look at you; above all, you are neither to load or unload yourself, nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental, and made of the best ebony. But all that you have really to do is to keep your back as straight as you can, and not to think about what is upon it—above all, not to boast of what is upon it. The real and essential meaning of "virtue" is in that straightness of back.

DR. HOLMES AND M. PASTEUR.

Here is a delightful description, from Dr. Holmes' new book, "Our Hundred Days in Europe":

With the exception of my call at the office of the American Legation, I made but a single visit to any person in Paris. That person was M. Pasteur. I presented myself at his headquarters, and was admitted into a courtyard, where a multitude of his patients were gathered. They were of various ages and of many different nationalities, every one of them with the vague terror hanging over him or her. Yet the young people seemed to be cheerful enough, and very much like scholars out of school. I sent my card in to M. Pasteur, who was busily engaged in writing, with his clerks, or students, about him, and presently he came out and greeted me. I told him I was an American physician, who wished to look in his face and take his hand—nothing more. I looked in his face, which was that of a thoughtful, hard-worked student a little past the grand climacteric—he was born in 1822. I took his hand, which has performed some of the most delicate and daring experiments ever ventured upon, with the result of almost incalculable benefit to human industries, and the promise of triumph in the treatment of human disease which prophecy would not have dared to anticipate. I will not say that I have a full belief that hydrophobia—in some respects the most terrible of all diseases—is to be extirpated or rendered tractable by his method of treatment. But of his inventive originality, his unconquerable perseverance, his devotion to the good of mankind, there can be no question. I look upon him as one of the greatest experimenters that ever lived, one of the truest benefactors of his race. And, if I made my due obeisance before princes, I felt far more humble in the presence of this great explorer, to whom the God of nature has intrusted some of her most precious secrets.

MARGARET OF NEW ORLEANS.

Doubtless many of you have heard of this noble woman, whose memory is held sacred in her beloved city. Grace King, in *Harper's Bazar*, tells the simple, pathetic and yet glorious story. We give some extracts:

New Orleans has the credit of erecting the first open-air statue to a woman in America. And that statue, that of the good Margaret—in another land and time it might have been Saint Margaret—is not to celebrate beauty or intellect, but simply goodness, practical charity, the character and achievements of a woman of the people, great in her divine sympathy with the people.

She was always known as simply "Margaret," her surname of Haughey being generally ignored by that fine compliment of the populace, the tacit refusal to credit to one family those born to a community. Her parents came from Ireland in an emigrant ship, landed in Baltimore, and died in a

prevalent epidemic of yellow-fever. A good woman, of the Baptist persuasion, who had suffered bereavement in the same epidemic, took the little orphan in and cared for her. Margaret grew, and served her protectress faithfully, and earned her recommendation of being a good, reliable girl. This simple but comprehensive recommendation was the only capital, the only stock in trade, she possessed. Out of it she built asylums, fed the poor, succored the distressed, supported the aged and infirm, built up a trade, gained recognition in exclusive business and official circles, and secured a monument. She was first known in New Orleans in 1836, a widow, working as laundress in the St. Charles Hotel, noted in her menial circles for her good work and honesty, and possessed of the confidence of her employers. About the same time the sisters of St. Vincent de Paul commenced gathering in their fold the destitute orphans of the city. Margaret came to the sisters in charge and offered her assistance—such assistance as a poor washer-woman might venture to offer. It was accepted. In the trials, struggles and privations that followed, in the moving from one temporary shelter to another, with means insufficient to provide for increasing charges, the washer-woman Margaret proved a god-send to them, with her indomitable courage, practical common-sense and unflinching devotion. Supplementing her own charities by the donations she managed to extract from others, many a time she kept the wolf from the door by her own exertions alone.

Saving out of her wages enough money to buy two cows, she gave up her situation as laundress, and opened a small dairy in a vacant lot in the rear of the sisters' asylum. Her hardy physical strength enabled her to perform all the duties of a man in it, and personally deliver the milk. This was the beginning of her large acquaintance and great popularity among the lower classes, black and white.

The sisters determined to build a suitable establishment for their enormous charge. Margaret promised to stand by them until an asylum was built and the last cent of debt paid off. For seventeen years she worked, bonded by this promise to them, increasing her duty that she might increase her donations. In 1841 the St. Theresa Asylum was completed,—the asylum before which stands her monument to-day,—and in ten years, thanks to Margaret's powerful co-operation, the prodigious debt contracted in building it was paid off. Having redeemed her word, she felt free to move away from the asylum and locate her dairy as an independent establishment in the fast-growing "uptown" part of New Orleans. It thrived and prospered beyond precedent, owing to her personal reputation. An infant asylum becoming a necessary adjunct to St. Theresa, she turned her dairy profits into what she always called her "Baby House," the magnificent St. Vincent de Paul Infant Asylum. A third asylum, the St. Elizabeth, to which grown orphans are transferred for industrial education, from the St. Theresa, was afterward added, completing the splendid system of practical charity known as "Margaret's Asylums." During the terrible yellow-fever epidemics of the 'Fifties, no one was more prominently efficient than Margaret. Going from house to house among the poor, Protestant and Catholic alike, she was indefatigable in ministering to the living, soothing the dying by her promise to "look after" the orphans—a promise they could trust her to keep.

"Margaret's Bakery" soon began to be numbered among the great industries of New Orleans, and Margaret herself began to be as well known in commercial circles as she had been in the world of trade and charity. She supplied the asylums with bread at a nominal price, never failing a single morning to leave an equivalent, in some shape or other, in the way of delicacy, under the loaves in the bottom of the big baskets, and never failing, at the end of the year, to turn over honestly to charity God's share in her gains.

The ladies of one of the Protestant orphan homes called upon her to get bread at a reduced price for some entertainment. She was indignant that they should expect her to sell bread for an orphan's fair. "But we are Protestants," said the ladies. "You are working for the orphans; as am I. They are God's children, be they Catholic or Protestant," replied Margaret. Ever afterward she numbered that particular institution among her charities. Shortly after the Christmas holidays, the ladies of another Protestant home called to thank her for her yearly donation. "Don't thank me," she simply said; "thank the Lord."

Her influence over the city was remarkable for breadth and strength. Her word

was never questioned, her intentions never disputed. She was simply "Margaret."

She died on the 9th of February, 1882, leaving a reputation which lives to become an honor to the city. Her charities were so closely administered as to leave small margin for an estate. She made her mark under the will that distributed what money she had on hand among the asylums, and left her establishment and business to an orphan boy whom she had trained to the work herself. The newspapers appeared in heavy mourning for her, and the obituary notices, publishing the simple record of her life and work in this community, exhausted all praise.

The monument was a spontaneous outburst. Hardly was it suggested before the money was raised. The commission was executed so quickly that, before people realized that she was indeed gone, she was again seated in their midst, natural and lifelike, in garb and position a very petrification from their memories. The dedication services were rendered by ministers and representatives from every religious denomination in the city, before a crowd composed of all that a city can bring together to honor one whose goodwill had embraced all that a city can contain.

WHILE WE MAY.

The hands are such dear hands!
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips,
That speak to us! Pray if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by, for we may see
Days not far off when those small words may be
Held not as slow or quick or out of place, but dear,
Because the lips are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace. If they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Nor turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find!
We see them, for not blind
To love. We see them, but if you and I
Perhaps remember them some by-and-by
They will not be
Faults then—grave faults—to you and me,
But just odd ways, mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours;
We see so differently in sun and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient for we know
There's such a little way to go.

—New York Independent.

MUSIC AS THE EXPRESSION OF FEELING.

It is the nature of feeling to express itself. Thought may stay behind silent lips; but, when it becomes feeling, it runs to expression. So far as we can reason from ourselves, we cannot believe that the universe sprang out of thought. Thought would not have made this mighty expression that we call creation. It is an expression of feeling—some infinite emotion that must find vent, or the infinite heart will burst with its suppression. Music is an illustration of this law of our emotions, and is the natural expression of deep feeling. When great crises fall upon nations, and oratory fails to give full vent to the heroic purpose of their hearts, some poet links hands with some composer, and so a battle-hymn sweeps the armies on to victory—the fiery clangor of the "Marseillaise" or the sad, stately rhythm of the "John Brown" hymn. History all along culminates in song. The summits of Jewish history, from Miriam to David, are vocal with psalms. There is nothing grand in thought, deep in feeling, splendid in action, but runs directly to song for expression. When feeling reaches a certain point, it drops the slow processes of thought and speech, and mounts the wings of song, and so flies forward to its hope. "Oh, that I had wings as a dove!"

The feet are too slow to bear us away from our sorrow to our rest.—Theodore T. Munger.

Reviews.

"Parish Problems: Hints and Helps for the People of the Churches." Edited by Washington Gladden. New York: The Century Co. Price \$2.50. Mr. Gladden says in his preface: "The labor of many years, the wisdom of many minds, and the fruitage of a rich and manifold experience are harvested in these pages. The purpose has been to make a book that every pastor would wish to see in the hands of every member of his flock, and that no church officer could afford to do without." After reading the book one cannot fail to acknowledge that the purpose has been entirely fulfilled. The book is divided into eight chapters, devoted to "The Pastor's Call," "Parish Business," "Parish Buildings," "The Pastor at Home," "The Pastor at Work," "Helping the Pastor," "The People at Work," "The Sunday School," "Worship." One chapter is devoted to the work and methods of the Society of Christian Endeavor. Interesting articles on these subjects are contributed by Margaret Woods Lawrence ("Meta Lander"), Rev. Washington Gladden, Theodore T. Munger, D. D., H. M. Scudder, D. D., Lyman Abbott, D. D., Josiah Strong, D. D., Rev. F. E. Clark, and many other prominent writers and workers. We heartily endorse the book as affording delightful reading and valuable advice.

"The Science of Thought," by F. Max Müller. New York: Chas. Scribner's Sons. For sale by Chas. H. Whitney, Boston. Two volumes, price \$4. The object of this work is set forth in two sentences on the title page: "No Reason without Language. No Language without Reason." And in the concluding chapter Professor Müller writes: "What we have been in the habit of calling thought is but the reverse of a coin of which the obverse is articulate sound, while the current coin is one and indivisible, neither thought nor sound, but word." To support these extraordinary statements, the great scholar sets, in battle array, whole armies of Sanskrit roots, with their Greek and other derivatives, reviews the philosophical systems of Mill, Locke, Kant, Lotze, Hegel, Schleiermacher and Schopenhauer, and brings to bear upon the subject a vast amount of knowledge. Added to all this, is Professor Müller's well-known forceful English and pleasing style. The whole makes a wonderful work and a rare contribution to philology and psychology.

"Jack, the Fisherman," by Elizabeth Stuart Phelps, with illustrations by C. W. Reed. Boston and New York: Houghton, Mifflin & Co. Price 50 cents. All will be glad to see this story in book form. It is by all means the most intense piece of writing that the gifted writer has given to her readers. The dramatic element is strong, but stronger yet is the underlying moral purpose. The most casual reading must feel the power of the story of poor Jack's life and death. Terribly true is this story, and a terrible feeling of responsibility it brings to all who know how true it is and how typical is Jack, with his irresistible temptations, his cursed inheritance and education. But surely, such a gem deserves better illustrations than those with which it is sent out to fulfil its mission.

"The Earth Trembled," by Edward P. Roe. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co., Boston. Price \$1.50. Admirers of Mr. Roe's works will undoubtedly enjoy this book, which describes the great earthquake in Charleston, S. C. Those who are not in sympathy with the craze over this prolific writer will probably continue to wonder where lies his power, even after reading this realistic (?) effort. The characters are sketchy, the incidents too dramatic, and the machinery of the plot too prominent. Really a most remarkable chapter of accidents with invariably happy endings, and a general tone of "and so they lived happily ever after." Aunt Sheba and Uncle, her demented husband, who brought himself into such disgrace in the church, save the book however, from being commonplace.

"Our Hundred Days in Europe," by Oliver Wendell Holmes. Boston and New York: Houghton, Mifflin & Co. Price \$1.50. For fifty years our genial autocrat stayed at home, and lived among his own people. For fifty years London, Paris and Edinburgh were but memories of his student life. During all these years he was growing more genial, more eminent and more beloved by his countrymen. At the end of the fifty years he went "to take

a second look at some parts of Europe." As he wrote just before his departure: "It is a Rip Van Winkle experiment which I am promising myself." Truly it was a dangerous experiment, like going back to a former state of existence. But what could harm the Autocrat? Over the waters, back to the scenes of half a century ago, went Dr. Holmes, and took all the readers of the *Atlantic Monthly* with him. His papers have now been collected and published in a delightful form by the Riverside Press. The author's personality is so strongly impressed on all he writes that his readers feel all that he feels. The account of the journey is written in the well-known "chatty" style, and we ramble over Europe in the best of company. The personal anecdotes would be rather dangerous if told by any one else, and that style can hardly be recommended. Perhaps the best part of the book is the pathetic reminiscences of the Paris of the old days. After all, it is an account of Europe seen by the eyes of an old man, but a man whom age has mellowed and ripened, so that all that he sees basks in the golden light of Indian summer.

"The Victory of Faith, and Other Sermons," by the Rev. John Ker, D. D. New York: Robert Carter and Brothers. Price \$1.75. This volume of sermons was published after the author's death, although many of them were prepared for the public by Dr. Ker. After his death, in October, 1886, two of his friends carried on the work he had begun, and this volume is the result of their work. The sermons are delightfully written and deal with important subjects. They touch the reader with their deep earnestness and great spirituality, and inspire him with some of Dr. Ker's own faith and trust in God.

The *Century* for October opens with one of Mrs. Schuyler van Rensselaer's delightfully written and daintily illustrated articles on the English cathedrals. Ely Cathedral is described in an interesting manner, and accounts of the past and the present are interwoven in the article. James Lane Allen writes of "Mrs. Stowe's 'Uncle Tom' in Kentucky," and gives his readers a glimpse of the old times "befo' the wah." "The American Game of Football," with its lively descriptions and stirring pictures, interests all athletes, while those of more quiet taste will enjoy the fiction of this number.

"Songs of History," poems and ballads upon important episodes in American history, by Hezekiah Butterworth. Boston: New England Publishing Co. Price \$1.00. Just such a collection of poems is needed by our boys and girls. Mr. Butterworth's verses have long been known to readers of the *Youth's Companion* and other periodicals, and all will be glad of this volume. The verses are filled with a spirit of enthusiastic patriotism, and cannot fail to stir those who read them. Particularly good are "Ponce de Leon" and "Lincoln's Last Dream."

The October issue of the *Forum* gives the place of honor to an article by Speaker Carlisle on "The Continuance of Democratic Rule," setting the grounds for expecting that the Democratic party will remain in power. "The Anathema of the Roman Church" is explained by Prof. E. J. V. Huiginn in a most learned and exhaustive article. General Viscount Wolseley writes an interesting and timely paper on "Queen Victoria's Reign," and many other writers of distinction help to make this a charming issue.

"Rizpah's Heritage," by Mrs. Nathaniel Conklin (Jennie M. Drinkwater). New York: Robert Carter & Bros. For sale by the Congregational Publishing Society, Boston. Price \$1.50. This charming story should be in every Sunday school library. The tone of the book is elevating, the characters well drawn, the story pleasantly told, and the lessons enforced are helpful. Every one can find much that is valuable in the life of Rizpah, the poor lonely girl who longed to be "loved best," and who found her chief happiness in loving the unhappy little Erma.

"Parlor Games for Wise and Otherwise," by H. E. H., will interest all who are ever met by that doleful question, "What shall we do?" Games with pen and pencil, games of thought and memory, games of action, catch games, games of forfeits—in fact, all sorts of games are minutely described. The little book will prove a perfect treasure to young and old. Published by the O. M. Hubbard Co., Rochester, N. Y., Price 50 cents.

N. W. Ayer & Son's "American Newspaper Annual" for 1887 contains a carefully prepared list of all newspapers and periodicals in the United States and Canada, arranged by States in geographical sections, and by towns in alphabetical order. Under this head is given the name

of the paper, the issue, general characteristics, year of establishment, size, subscription price and circulation; also the names of editors and publishers, and the street address (when known) in all cities of about 50,000 population. This book is valuable to all who have to deal with publishers of periodicals. Published in Philadelphia by N. W. Ayer & Son. Price \$3.00.

New Publications Received.

"Christian Facts and Forces." By Newman Smyth. New York: Charles Scribner's Sons. Price \$1.50.

"The World to Come." By William Burnet Wright. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

"The Earth Trembled." By Edward P. Roe. New York: Dodd, Mead & Co. Price \$1.50.

"Elsie's Friends at Woodburn." By Martha Finley. New York: Dodd, Mead & Co. Price \$1.25.

"A Border Shepherdess." By Amelia E. Barr. New York: Dodd, Mead & Co. Price \$1.00.

"Parlor Games." By H. E. H. Rochester, N. Y.: The O. M. Hubbard Co.

"The Sewells." By M. E. Winslow. Boston and Chicago: Congregational Sunday School and Publishing Society. Price \$1.50.

"One Girl's Way Out." By Howe Benning. Boston: Congregational Sunday School and Publishing Society. Price \$1.25.

Messrs. Raymond & Whitcomb's Winter Trips to California.

The first of Messrs. Raymond & Whitcomb's California tourist parties in the winter series of 1887-88 will leave Boston, Thursday, November 10, in a new and magnificent train of vestibuled Pullman palace cars, which will include a palatial dining-car. These new appointments of travel leave nothing to be desired. Everything will be of the most luxurious character. This party will arrive at Pasadena, Saturday, November 19, shortly after the opening of the second season at The Raymond. Los Angeles and other Southern California points will be reached the same day. Many new features will be introduced into these excursions the coming season. There will be twelve outward trips, with a choice of three different routes, and nineteen trips returning, with a choice of five different routes. The hotel list includes The Raymond, at East Pasadena, the new Hotel del Monte, at Monterey, the Palace Hotel, in San Francisco, The Arlington, at Santa Barbara, the new Hotel del Coronado, at San Diego, and a dozen other famous Pacific Coast resorts. Independent tickets are sold, which include every incidental expense of the journey out and back, and permit the traveller to exercise his own preferences regarding time and place of sojourn in California, and the time of his return. The return tickets are good on all trains through the winter, spring and early summer. A handsome descriptive circular of 192 pages has been issued, and may be obtained of W. Raymond, 296 Washington Street, opposite School Street, Boston.



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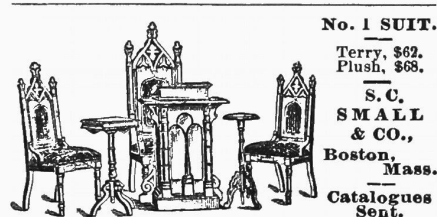
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The regular weekly edition of THE GOLDEN RULE is twelve thousand copies 12,000
Of which eleven thousand one hundred and five 11,105
are paid annual subscribers.

WM. SHAW, Adv. Manager.

BOSTON, SEPT. 29, 1887.
Personally appeared before me, the above-named Wm. Shaw, and made oath to the above statement.
WM. KNOLLIN,
Justice of the Peace.

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Editorial.

CONDENSED PROSPECTUS.

We have room for only a SMALL FRACTION of the good things which will make the GOLDEN RULE most attractive during the coming year. But here are a few of them:

1. A Series of Articles entitled "How I Became a Christian," by Rev. C. F. Deems, D. D., Rev. Wayland Hoyt, D. D., Rev. J. L. Withrow, D. D., Rev. A. J. Gordon, D. D., Rev. O. P. Gifford, and many others.
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9. Out-Door Life. By Bradford Torrey.
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THE OUTCOME OF THE AMERICAN BOARD MEETING.

It is almost impossible to say a word on this subject, concerning which partisan feeling runs so high, without entering into the matter in a controversial manner, which is entirely foreign to the scope and design of THE GOLDEN RULE. We see no reason for entering the lists. Our able contemporaries are fully able to fight the battle to which they are committed.

We have our own decided opinions on doctrinal matters. In the proper place we are willing to express them, but we think we speak for tens of thousands of earnest Christians, when we say this is the time to counsel peace. This is a time of strain, when there is particular need of the priestly oil of conciliation. Brethren are apt to say things of one another, and of the course of their opponents, which, in a calmer moment, they will wish had been left unsaid. This is a time to turn resolutely to practical Christian efforts, for the redemption of the world, and if possible to forget the controversy in these efforts. The Springfield meeting, unlike any of its predecessors, was a meeting pre-eminently of debate. Important matters were crowded out by theological discussion. This may have been unavoidable this year, but let us hope that it need not occur again. What the result of this meeting may be, whether disastrous or otherwise, no prophet is wise enough to foretell. The coming twelve-month will decide the matter. We can give no better advice than that offered in these columns two weeks ago to the Christian people of the churches. Pray, pray that through these discussions the coming of the kingdom of God and of the reign of truth and righteousness may not be retarded.

THE BARBAROUS BOY.

The *Popular Science Monthly* in a recent article takes the ground that the average boy has a moral nature of a very rudimentary and undeveloped sort; that he is essentially a savage until he reaches the age of fifteen or over, and that the instincts of humanity and mercy must be developed by training and instruction. It must be said that it makes out quite a plausible case, while it supports its argument, by quoting a boy's composition, wherein he tells with much naivete how he captured a little bird that had fluttered into his room, and for the mere sport of the thing wrung its neck and threw the body out of the window, apparently utterly unconscious that he had done a cruel deed. But the *Popular Science Monthly* must remember that there are boys and boys. While, doubtless, some would write the above composition without a twinge of conscience, others are so sensitive that a word of reproof will bring tears to their eyes, and their consciences will torment them for a much smaller sin. Boys cannot be lumped together and classified as the old geographies classed the inhabitants of the world, as savage, barbarous, half-civilized and civilized. Tell us who the boy's father and mother are and who his teacher is and what religious influences he has and we can usually tell whether he is a savage or a civilized being. It is rather a reflection, we think, on the writer of the above article that he confesses he is the boy's teacher. No boy needs to reach the age of fifteen, or five, before he leaves the savage age behind him.

THE HOLY KISS.

At a recent convention the unscriptural notion that Paul, by his advice to the Corinthian women, meant to forbid modest American women from testifying to the love of Christ in a prayer-meeting, was pretty well exploded by a certain young lady, who, in her address, referred the matter back to Paul himself. In another passage he forbids women to pray or prophesy in public with their heads uncovered, *i. e.*, in a way which, according to the customs of the time, would have savored of immodesty. The very prohibition is a virtual approval of women's praying and prophesying in a modest way; and this prophesying was more like the modern prayer-meeting testimony than anything of which the Scriptures teach. Moreover, said the speaker (who by the way was one in whose acquaintance the readers of THE GOLDEN RULE will have abundant occasion to rejoice), if there was nothing local in Paul's letters, nothing that applied more particularly to the church he was writing to than to us, the men as they came out of meeting must each one kiss the other, for he says, "Greet the brethren with a holy kiss." After all, we think with the speaker that Paul forbade the ignorant women of Corinth to talk in

church "because they did not know anything to talk about," and very possibly, also, because their lives would have brought reproach upon the cause they professed.

WRESTING THE SCRIPTURES.

The use of the passage above referred to is only one example of the way in which many good people wrest and twist Scripture if not to their own destruction, at least to the great disadvantage and hindrance of the cause they profess. "Let your women keep silence in the churches" has robbed the church of half its effective force in the social conference meeting. "If any provide not for his own . . . he is worse than an infidel" has proved the convenient excuse for sewing up the pockets of ten thousand rich misers. "Take no thought for the morrow" has encouraged many a spendthrift nature to improvidence and carelessness. "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth" has confirmed many in a lawless and hopeless belief in fate and destiny. And yet, some of these verses contain the most important and precious truths of God's Word.

Bro. Jasper can prove that the "sun do move," and Americus Symmes that the earth is a great hollow globe occupied on the inside, if they do but twist the Scripture enough. All of which goes to prove that we must bring our common-sense to bear on the interpretation of Scripture, and read each passage in the light of the whole blessed volume.

EDITORIAL NOTES FROM THE WIDE FIELD.

"The Field is the World."

Rev. Dr. Joseph Parker is a great preacher, and his recent eulogy of Henry Ward Beecher was worthy of his fame; but we think he went altogether too far, in using for his text, "He is not here; he is risen." That verse is too sacred in its associations to apply, even by implication, to any man. There is only One of whom these words should be used.

The reception at Faneuil Hall, Boston, to the famous yacht owner and designer, Messrs. Paine and Burgess, was evidently a well conceived and well managed project. Once more the old cradle rocked with shouts and cheers of enthusiastic welcome. This is certainly a harmless way of letting off the superfluous steam of national enthusiasm; and those afflicted with Anglophobia, and who were so disgruntled because Victoria's jubilee was celebrated in the old hall, probably now feel better, that a victory over Victoria's subjects has been celebrated.

We learn that one of the few men who could not enjoy this demonstration over his traditional foes was John Boyle O'Riley, because he had made a ridiculous vow never to enter Faneuil Hall again because it had been used to celebrate the Queen's jubilee. All of which shows that a clever man and a poet may do a very foolish thing when he takes counsel of his prejudices rather than his common-sense.

This is a great year for new political parties, the latest and, we may add, the worst of which is the "Personal Liberty Party," recently formed in New York. This is a party of German liquor-dealers and liquor-lovers, whose platform is composed of one plank, as follows: "Resolved, That laws should be passed permitting the sale of liquor, between the hours of 2 P. M. and 12 o'clock, on Sunday." We doubt if a more infamous party-platform was ever formulated.

THE party proposes to apply the political guillotine to every candidate who does not vote for the above platform. We are glad to hear that Senator Evarts says in regard to this demand: "No party can afford to bow its head to every demand made upon it. We can afford to go out of power upon such an issue as that of opening the liquor-stores on Sunday."

A CORRESPONDENT, in a kindly spirit, writes to us, criticising the use of the word "best" in the "condensed prospectus," section 13. While our correspondent does not deny the fact, he says: "If it is the best, may not some really conscientious person, who differs in that opinion, be tempted to say, 'The Christian editor and newspaper is just as ready to misrepresent in an "ad," when any money is to be gained, as the daily papers are.'" Were the letter not, evidently, written in a friendly spirit, we should take no notice of it. We can only say that the word was carefully weighed. In our judgment it is true. Of course, judgments differ, like tastes. We shall not quarrel with any one who

thinks differently, but, surely, a Christian editor is allowed to have his opinions, and to express them, even in an "ad." We might not, however, have ventured to express this opinion, were it not backed up by *hundreds* of letters which say, "Your Sunday school department is the BEST, for the average teacher, which I ever saw."

For The Golden Rule.

OUR NEW YORK LETTER.

NEW YORK, OCT. 5, 1887.

The last week has been crowded with "openings." There have been dry-goods openings (*ad nauseam* to many a husband and father), college openings, church openings, and eye openings over the sea on the subject of the centre board. Of some of these we want to tell in this epistle. We did not go to see the yacht race. Almost everybody *did* who *could*. We meant to, but the threatening weather brought us to a wiser decision. It was a spirited but not a remarkably close race. The *Puritan* and *Genesta* were more nearly matched, and there never was a finer race than theirs on Sept. 16th, 1885. But still, the last ocean races were the occasion of very close races among the funny newspaper men, who vied with each other in punning such words as *Thistle*, *Volunteer*, centre board, etc., until chestnut-bells were kept ringing all the while.

"Jake" Sharp is yet in Ludlow Street jail. Judges, in this case, have shown most remarkable penetration. They are able to find irregularities, precedents, exceptions and what-not to keep this rascal from Sing Sing. We cannot but wonder whether Sharp's money has anything to do with the ingenuity of these custodians of justice. If by any means poor justice should get away from them, they might be very seriously inconvenienced. Sharp passes as a very sick man. Doubtless he is not well. But the best physicians say he is well enough to take a fifty-mile journey up the river. All this reminds us of a certain newly organized club here, which names among its officers a "boodler," instead of treasurer. Not bad, eh?

The new building of the College of Physicians and Surgeons was opened on the 29th. For its erection, William H. Vanderbilt left \$500,000. The structure is a fine one from every point of view. The equipment is complete and of the best kind. The dedicatory services were unostentatious but dignified. Rev. Dr. Weston offered the prayer, and Dr. Dalton, of the college, delivered the address. There were enough M. D.s present to frighten away any disease known among men.

Columbia College, too, is open again. The most important matter in connection therewith is the offer of the Temple Emmanuel (Hebrew), N. Y., to provide, for five years, a Professor of Rabbinical Literature, including Hebrew and Syriac. They make few and easy conditions. If the college accepts, it is quite likely that Richard J. H. Gottheil, Ph. D., Philadelphia, will be the man.

On Thursday, the building will be opened where Munkacsy's "Christ before Pilate" was exhibited last winter. This time the great picture will be Munkacsy's "Christ on Calvary." We hope to tell you more about this picture later.

The Tompkins Avenue Church is open, and Dr. Meredith's installation took place on the evening of the 29th. The sermon was delivered by the Rev. R. Meredith, a brother of the pastor, and the charges by Drs. Pentecost and Virgin. We think Brother M. did a good thing in protesting against an examination. These examinations are necessary, of course, when a minister is being received from another denomination. But when a minister is known to be sound, they are a waste of time. And where a minister is *not* sound, they only serve as a temptation to him to ventilate his unsoundness, and give the press an opportunity to publish his views. Meanwhile, the machinery moves right on, in the majority of instances, and the minister is installed. I speak now of Congregational churches. Then *cui bono*?

Doubtless all our readers will want to unite in congratulating Dr. Deems on the 21st anniversary of the beginning of his pastorate in the Church of the Strangers. The occasion was very pleasantly marked, on Monday evening, by a public meeting at which Rev. Dr. Armitage presided. The following prominent ministers, from various denominations, were seen and heard: viz., Drs. Crosby, Hall, McCracken, Schaff, Watkins, Ormiston, Taylor, Reid and A. Mackay Smith. The exercises were appropriate and interesting. May the beloved doctor be pastor twenty-one years more. We congratulate, most heartily, both him and his church.

Rev. Joseph Parker's sermon, on Sunday, in Plymouth Church, and his eulogy last night, at the Brooklyn Academy of Music, have been so fully reported that I need say nothing more, perhaps, than to speak of the very tender and thoroughly appreciated petition he offered, on Sunday night, for the many preachers present. He prayed that they might be thoroughly infused with the spirit of Christ, and that they might be sustained by the grace of God in their burden bearing and arduous labors. May this earnest prayer be answered in the case of every minister of Christ.

METROPOLIS.

Applied Christianity.

In these columns we intend to give each week the wisest and best Methods of Christian Work. Practical suggestions from practical workers will always be gladly received.

For The Golden Rule.

BIBLE TRAINING CLASSES.

BY REV. H. W. POPE.

There is an increasing demand in our day for skilled labor. While the doors of every occupation are thronged with applicants, the leaders of business are searching everywhere, and often fruitlessly, for trained workmen. Manufacturers agree that it is very difficult to find men who can take an idea and draft and build a machine to execute it. Cheap labor is plenty, but skilled labor is scarce. Hence, all over the country are springing up schools of technology, for the special training of hand, voice, eye and ear. Schools of journalism, business colleges, training schools for nurses, house-servants, etc. The same spirit is invading the realm of recreation, and not only is there a demand for men who have been trained to work, but for those who have been trained to *play*. The fact that a base-ball club pays \$14,000 to secure a certain player for a single season, is very significant as illustrating the truth, that the man who achieves great success in any occupation must thoroughly understand his business.

The same thing is true in the religious world. The president of the School of Christian Workers, at Springfield, Mass., recently told the writer "that he had received, within six months, thirty-four applications for Y. M. C. A. secretaries and pastor's helpers, at salaries ranging from \$700 to \$1800." Never did the churches stand in more urgent need of strong men; men who can handle the Word of God mightily. In the great conflicts that are before us, it is by the Word that we shall conquer, if at all. The sword of the Spirit has lost none of its heavenly temper, the gospel is still the power of God unto salvation, but where shall we find the strong men to wield the sword and preach the gospel? Our societies are doing much to solve the problem. In the art of worship, and in personal work, we are giving our members just the training that they need.

It is also necessary, however, that our young people should receive more thorough and systematic instruction in the Bible than they are likely to get, either in the Sunday school or in the prayer-meeting. This training class must be managed by the pastor. It ought not to take the place of the Sunday school or the young people's prayer-meeting, and may be independent of both. This is particularly the pastor's work.

But where shall we find a suitable text-book? That is a question hard to answer. Some are too simple, others too profound, others still too much devoted to Sunday school methods. May the Lord inspire the right man to prepare just what is needed.

One of the best that the writer has seen is McCaughy's "Leaves from a Worker's Note Book." It was prepared especially for Bible Training Classes in Y. M. C. A. work. After a few general lessons on the origin and growth of the Bible, its divisions, writers, books, etc., it takes up the books of the Bible in their order, and analyzes each one as follows: "Written by whom, for whom, when, where, how, why?"

The second part of each lesson is devoted to the study of practical questions like the following: "I am not sure that I am a Christian," "I haven't faith enough," "I have tried once and failed," "I couldn't hold out." One such practical question is contained in each lesson, and the students are expected to come prepared to answer it from the Bible.

Thus the course combines both a critical study of the Word itself and a practical application of it to daily life. And what more delightful work could a pastor have, than to take his young people on a journey

through the books of the Bible? In the words of the author, "Entering the portico, in Genesis, he would pass through the portrait galleries of the historical books, extending to the end of the kingdom; then into the music-rooms, the Psalms; thence into the business office, in Proverbs; the chapel, in Ecclesiastes, echoing with the voice of the preacher; the conservatory, in the Songs of Solomon, fragrant with choicest flowers; then climb the observatories of the Prophets, with telescopes of various sizes, pointing, some toward near, and some toward distant stars, but all brought to bear upon the Sun of Righteousness, about to rise. Passing on into the audience-chambers of the King Himself, they would view our Lord from four standpoints; next, witness the office work of the Holy Spirit, in the Acts; inspect the correspondence-rooms in the Epistles, with Paul and Peter and James and John and Jude, each at his desk; and, finally, gaze upon the dazzling splendor of the throne-room, in Revelation." Thus traversing redemption ground from beginning to end, guided by Him who has promised to lead us into all truth, they would be both filled and thrilled with His spirit, and made more meet for the Master's use.

Professor Agassiz, when asked what was his greatest work in this country, replied, "The scientific training of three men; one of them has abandoned my theories entirely, another has become indifferent to me, personally; nevertheless, I consider my greatest achievement, in this country, to be the scientific training of these three men." If this be true, and no one doubts it, how can we pastors spend our time more profitably than in teaching our young people what the Bible is, and how to use it?

Think the matter over, brother pastor, and see if you cannot start a class this winter, even though it be a small one. If you cannot lead it yourself, get some one else to do it, but by all means have a Bible Training Class. The little book referred to can be obtained of W. W. Vanarsdale, No. 6 Arcade Court, Chicago, or at the Y. M. C. A. rooms, New York City. It costs, in cloth, twenty-five cents, or \$1.80 per dozen.

THE SPRINGFIELD MEETING.

The View of a Conservative Corporate Member.

We do not see how any one really interested in the cause of missions can be satisfied with the results reached, and we think everybody must have gone home with a sad heart. The meeting was a theological, not a missionary meeting. Its platform was made the arena for a theological controversy. Everybody seemed eager to come to the "great debate" again. One man said: "What a pity to waste so much time on these missionary reports; let them get to the main question."

There seems to have been three parties represented: the two which were sharply divided upon the question of a continued probation, and a third, whose position and sentiments were clearly set forth in the speech of Dr. George Leon Walker, of Hartford. He closed his remarks with the words, "Dear friends, why cannot we rise to the simple, calm, grand commission of Jesus Christ in His message, 'Go preach this gospel of love and grace of God to men,' without splitting and dividing upon philosophical explanations of the plan of grace?"

We are inclined to think that a very large majority of the corporate members thoroughly sympathized with the spirit and purpose of his remarks, and were, at heart, desirous to adopt resolutions which would accord with them; but the theological issue was such that many voted with the majority in favor of sustaining the present policy of the Board, for fear that any other action would seem to be a countenancing of the Andover hypothesis. The result was, that the Prudential Committee and Home Secretary were sustained by a vote of ninety-five to forty-five. We are glad for Dr. Alden, for we think that he has been blamed for much that he was not responsible for. We wish that he could have been vindicated by a unanimous vote, and that, at the same time, a policy could have been decided upon which would exclude from the meetings of the Board, not by the numerical force of the majority, but by common consent, all such theological disputes as have distracted the attention of the churches for the past few years. We think that some policy based upon the great symbols of the church—such as the Assembly's "Shorter Catechism" or the "Articles of the Evangelical Alliance"—would tend to bring together all parties; and we think that such a policy will eventually be adopted. Meanwhile there is need of much forbearance and continual prayer on all sides, for the Board is passing through a great crisis.

Christian Endeavor.

Officers of the United Society.

PRESIDENT:
REV. F. E. CLARK.

TRUSTEES:

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REV. C. A. DICKINSON. (HOATE BURNHAM.
REV. J. L. HILL. REV. R. W. BROKAW.
W. H. PENNELL. REV. H. B. GROSE.

GENERAL SECY, GEO. M. WARD.

TREASURER, WM. SHAW.
50 Bromfield Street.

OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor.

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	156	8,905
In 1885.....	253	10,964
In 1886.....	850	50,000
In 1887 (July 6).....	2,314	140,000

A FAMILIAR LETTER

From the President of the United Society.

MY DEAR FRIENDS: I wish you had all enjoyed the remarkable Christian Endeavor Convention which some of us enjoyed at Haverhill the other day. It was the Eastern Massachusetts Convention, you know, and though only part of one State was represented, it seemed, as our General Secretary said the next day, "like a young Saratoga." It was not such a *very young* Saratoga either. Three years ago, if a national Convention had attained the size and spirit of this meeting we would have been surprised and delighted. I do not intend to give any further account of it (it is unnecessary after what E. D. H. told you last week) but only wish to express the hope that all the State Conventions will come up to the same high standard of intelligent enthusiasm and spiritual earnestness. The spirit which animated this meeting was one of intense devotion to Christ and His cause. There was no jealousy and no spirit of criticism. There was no ministerial brother who feared that the Society of Christian Endeavor was going to shunt the church off on a side track and take the main line itself. In fact, the words from the pastors were particularly cordial, and there were no such commendations to the work throughout the whole Convention as were given by them. They evidently realized that the Society was a most vigorous ally of the church, and gave thanks to God for it. Let us always remember that this is just what the Society is, and that it utterly fails of its mission when, through any fault of its own, it gets out of sympathy with the church. In fact, it recognizes the danger that young people may get drawn away from the church, and was born for this very reason to bring young people into close relations to the church and keep them there.

Another pleasant thing about this Convention—no one had an axe to grind or a hobby to ride. There was no one there who wished to make money or capital out of the movement. There is great danger right here for any such vigorous and extensive movement that it may be captured by people who will want to use it for their own advantage. They want some office, or to draw a salary for something or other, or to make money in some way out of the necessities of the members. Look out for any schemes or schemers of that sort! It is not in this way that Christian Endeavor has been managed in the past, and it is not in this way that it will prosper. I happen to know that all the trustees of the Society have not only given much money to the cause, some of them hundreds of dollars, but have steadily refused to receive a cent for their services, that no suspicion of money-making might attach to them.

For instance, last week Tuesday, they spent all day together planning for your interests and the spread of the work, some of them coming long distances, leaving their own business at great inconvenience. For instance again, this paper, which is controlled by some of them, and which might have been placed at a money-making price, has been offered to Christian Endeavor clubs at a price so low as to preclude any possible profit from them. This is the principle on which I believe our work should be conducted. Here is the danger of employing many paid agents, either by the United Society or the State Unions. Offices will be sought for the salary attached to them, rather than for love of the work to be done. It is not as though ours was a work that required the whole time of many men. It will grow fast enough in the future as in the past through the *willing* labors of pastors and laymen who believe in Christian Endeavor ideas, and through a judicious use of literature. We need not be afraid that the societies will not increase fast enough. It is a substantial, healthy growth that we want to make sure of.

Speaking of the Society's literature, I am glad to tell you that a new series of tracts and leaflets are about to be issued, and a new edition of the Model Constitution, revised and improved according to a vote of the trustees at the recent meeting. This has long been needed. The Model Constitution is not changed in essential points, but some mistakes are corrected and explanations added which will make it more useful than ever. As soon as the new series is issued the old will be cancelled and will not be sold. Several entirely new leaflets will be added, as on "State and Local Unions," "The Work of the Committees," "Junior Societies," "Reorganization," etc. But these may not be issued for several weeks yet. Let me say that I think all the literature of this sort for general distribution ought to be published by the United Society. If there is any profit to be made it should be made by the Society so that it may have more money for its missionary labors. Besides this, for its own protection and for the sake of the cause, it should control such publication, otherwise anything but Christian Endeavor ideas may creep into our literature and masquerade under this name. Very queer things have already been put forth under the name of Christian Endeavor by irresponsible parties, for the sake of making money. For this reason, to prevent mutilation, these tract and leaflets will hereafter be *copyrighted*, not for the sake of preventing any societies printing them for their own use.

No royalty will be paid any author for any of these publications, they will be furnished at the lowest rates any printer can supply them, and any slight profit will go into the treasury of the United Society for the spread of its work.

Some of these tracts are published by the hundred thousand, and they will be needed in increasing quantities. Even a small royalty would, in a few years, mean thousands of dollars to the authors, but the copyright is freely given by them to the United Society, and by it only should these tracts be published.

This letter has grown into an epistle about money matters and the methods of the United Society it seems. Well, it is a good thing that we should thoroughly understand each other in the very beginning of this one-sided correspondence, and I shall have no secrets from you in this column of THE GOLDEN RULE. "One-sided correspondence," I have called it. Not so very one-sided

either, you would think, if you could see the huge pile of letters I have from you every morning on my roll-top desk. I am always glad to hear from you, however, and if I can in any way help you, count on your true friend,

F. E. CLARK.

NOTES FROM THE GENERAL SECRETARY.

On Saturday last, our General Secretary, Mr. Ward, started on an extended Christian Endeavor tour throughout the West. Mr. Ward has had hundreds of applications from those who desired to hear him, in all denominations and in all sections. This trip will be a very important one for Christian Endeavor interests. Mr. Ward will attend several State Conferences. We suggest that our secretary be remembered in the prayers of the young people throughout the land that this trip may accomplish very much for the cause they love.

On his way West, Mr. Ward stopped in Philadelphia, where he addressed the ministers of the Baptist and Presbyterian denominations. In both cases there were full houses and a kindly and cordial reception together with testimonies to the value of the work on the part of several of the ministers present. In the evening, in Dr. Hoyt's great church, there was a grand mass-meeting of the societies of the city. Mr. Litch, the State Superintendent of Pennsylvania, spoke in a very pleasant way, and Mr. Ward made the principal address of the evening. We should judge from what we hear of this address that it was in Mr. Ward's best vein. Dr. Hoyt is particularly earnest in the advancement of the work in this State, and his influence is a very important factor. Great things are expected from Pennsylvania during the next year.

For The Golden Rule.

YE PEOPLE, SEEK CHRIST EARLY.

BY M. A. M.

Yearning o'er us tenderly,
Patient, waiting to forgive,
Stands our thorn-crowned Saviour King,
Calling us from wandering,
Entreating us to look and live.

Young and old are suffering,
Poor and sick and blind and lame.
See the blood-stained hands and brow
Crowned with kingly glory now,—
"Endured the cross; despised the shame."

Yes; the King of kings—our God—
Put aside His royalty,
Stood among us, man with men.
Can we see such love, and then
E'en think of aught but loyalty?

Ye who yet are serving self,
Passing precious years in strife,
Stay your hand; oh, turn and see!
Christ is calling, "Come to Me,
Each wayward one; give Me thy life!"

Youth and strength, and e'en thy will,
Place them all at Jesus' feet;
Seek His face; be earnest, true;
Call, and He will come to you,
Ennobling, purifying, sweet.

Youngest child and oldest sire,
Pleads the Saviour for, above;
Stoops to lift us up, until
Children, youth, and all who will,
Express devotion, praise and love.

For The Golden Rule.

OUR WEST POINT.

BY MISS FRANCES M. TYLER.

At the recent convention in Saratoga, one of the speakers called the Christian Endeavor Society "the West Point of the church."

In view of the purpose and aims of the Society, the name is one that is peculiarly fitting. From our number the

ranks of the Christian army are to be filled. Those veterans, "true and tried," who have "fought a good fight," and have been promoted, are to be succeeded by those now in training.

Some of us may have read, this summer, in one of the magazines, an interesting article, describing the life at West Point. It was pleasant to note the loyalty of the cadet to his school and to his superior officers, his ready obedience, and his high sense of honor.

Let us, the members of the Christian Endeavor Society, ask ourselves: Have we this warm affection for our Society? Have we such loyalty to the "Captain of our salvation"? Are we prepared to obey the command, "Whatsoever He saith unto you, do it"? We, who have enlisted in this service have, as our Commander, not a stern disciplinarian; but One who will be to us a loving Friend; One who does not impose upon us hard tasks, but asks of us loving and faithful service.

Let us be prompt to respond to His call. Let us be loyal to our Leader, and everywhere be proud to tell in what army we are enrolled.

"Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?"

For The Golden Rule.

CHANGE OF COMMITTEES.

BY REV. JAMES L. HILL.

Once when serving on the Committee of the Boston Ministers' Meeting, with the lamented Rev. E. Frank Howe, besides the rule that we would have, every week, a little man with a big subject, or a big man with any subject, we had the practice of so choosing topics and speakers as to build up the meeting, and then we would allow the meeting to be used in aiding some worthy cause.

Now it is just so in our societies. Some of them must be so conducted as to get strength for themselves. Having become strong, they can turn themselves toward the development of their members.

Sometimes committees should be appointed for the good of the society. Sometimes they may be appointed for the good of individual members. There are many societies that have such force that they are believed to be strong enough to change all their officers at the end of six months. The best rule, however, is to retain two members in every new committee of five. This frequent change, however, would not usually be best.

In the North Church, in Lynn, the committees are changed at every fellowship-meeting. This takes only the time needed to read over the names, as the Nominating Committee arranges everything in private session. This keeps everybody at work.

It is a rule that each committee shall report to the society, in writing, what it has done, and it is a mild form of disgrace not to have done something worthy of report. Committees vie with one another in the matter of efficiency. This society, with its fruit and flower and other work, engages in multiform labors. It must be said, however, that it is not best for committees to attempt to be too revolutionary and original in their methods of working. The real objects of a society are very simple, and should be kept steadily in mind. Changes should not be made for their own sake merely.

The Society of Endeavor is primarily a religious organization. All refinements of parliamentary practice are always to be reprehended. Of course those societies that hold their meetings on week-day evenings find it easiest to

consider those forms of activity that tremendously reinforce a church. When a committee is doing nothing, having no consultations, yet occupying the place designed for workers, the time is ripe for a change. Service upon a committee is one of the best means of education. There is no young man or young woman who does not need it. It will be of incalculable help to him; he will be farther on in life and Christian work.

For The Golden Rule.

SHALL THE COMMITTEES BE CHANGED EVERY SIX MONTHS?

BY MISS CARRIE B. LEONARD.

[On this important subject we are glad to give the opinion of still another well-known worker.]

The Model Constitution of the Y. P. S. C. E. makes a wise provision for a change of officers twice a year, and many societies have inserted a clause making the officers ineligible to re-election until at least six months after the expiration of the previous term of office. The various committees, whether elected by the society or appointed by the officers, naturally change with the officers. Whether such frequent change is advisable is a question upon which a difference of opinion may be supported by strong arguments on each side.

It requires some time for a new committee to gain a clear conception of the work devolving upon it, and to lay plans for its execution. More weeks pass, during which the law of the survival of the fittest is modifying these plans; and by the time the members fully understand the work, and are conducting it more or less successfully, the six months expire; they lay down the work, a new committee takes it in hand, and goes through the same process. Is this plan a wise one? At first glance it seems quite the contrary, yet, all things considered, we are constrained to answer in the affirmative.

Now to defend our position. We must consider first, the real aim of our society. Is it not pre-eminently to train workers? As the object of a manual training-school is not, primarily, to supply the market with boots and shoes, chairs and tables, or brooms and brushes, but to train each boy to become a skilful workman in his chosen occupation, so the Y. P. S. C. E. aims, not so much at accomplishing the work of the church, as at training its members so that they will be able to take up that work earnestly, and perform it intelligently and skilfully, when the time comes that it must devolve upon them. Do not misunderstand me, and think that I consider the work of the young people valueless. Far from it. Just as the manual training-school may send out work that shall shame the products of professional tradesmen, the Christian Endeavor Society is doing actual and successful Christian work. We have accepted the idea of the new education, and are seeking to learn to do a thing by doing it; but not the production of work, so much as the training of workers, is the primary object of this training-school.

Now a Christian cannot choose his life-work, as does a mason or a doctor. He cannot say, I will devote myself exclusively to advancing the knowledge of the great work of Foreign Missions, and to furthering its interests in the home church. His lot may be cast where the heathen at his very door are as deeply in need of the gospel as those in India or China; or he may live where every Christian man and woman shall be called

to throw heart and soul into the conflict with intemperance, and he must engage in these forms of work or deny his calling. Hence, in our training-school, we want to secure such knowledge and such practice as shall furnish workmen skilled for whatever task the Master shall give to their hands. To accomplish this, each member must serve apprenticeship on each committee. Again, we want to send out Christians of clear vision and broad sympathy. The law that the apparent size of an object increases in inverse proportion to the square of its distance from the beholder applies to more things than our philosophies and astronomies treat of. Many earnest, honest Christians have looked so closely and so steadily at one form of evil, that it has assumed proportions that hide all others from view. They take intemperance, for example, and they see its evils to be so great, that they cannot conceive that any one can be a true Christian and be doing Christian work, who is not engaged as actively as themselves in antagonizing this evil, and thus they fail sadly in that Christian charity which is the greatest of virtues. We are not entering a plea for a diffusion of individual energy. A recent article in the *Sunday School Times*, on "The Duty of Refusing to do Good," emphasizes our idea on this point. There are few who can simultaneously carry on successfully a number of forms of work, be they either secular or religious. But, while concentrating all their energy upon the one work which the Master has, for the present, placed in his hand, the Christian should surely have sufficient knowledge of, and interest, in every other form of Christian work, to give it the encouragement of his sympathy, and to be ready to actively help it on should the way open for him to do so. This he can gain in the Y. P. S. C. E. by serving on the various committees.

Since there are such strong reasons in favor of a frequent change of committees, we think that some method can be devised to bridge over the break in the work produced by a change of workers. Let one or two members of the old committee be retained upon the new; let each committee keep a written record of its work and its methods, and hand this record to its successor. Let the out-going committee also meet once or twice with the in-coming one, and explain the plans it has used successfully. Yes, if the thorough, all-sided training due to each member can be secured without real detriment to work, then let the committees be changed every six months.

Mauch Chunk, Pa.

For The Golden Rule.

A WORK FOR THE BOYS.

A correspondent, old in years but young in heart, and in sympathy with all good works for young people, writes to us of a boy in whom she is interested and whom she desires to see started in the right way while he is still young. Our friend is much moved in regard to temperance matters, and has been startled by the recent horrible stories of the effects of cigarette smoking. So, believing that the work nearest at hand is the work to be done first, she tried to help this boy whom she knew. She writes, "I asked him if he was a member of an antitobacco society, he said he was not, but he was of the temperance society; but that anyway he never did any of those things. I told him he was just the fellow then to encourage other boys not to do them, and that a few boys banded

together in a society could do more good than one by himself." Our correspondent then asks for advice and information about antitobacco leagues.

We are pleased to have this matter brought to the attention of our readers, and we shall be glad to hear from others concerning this subject. Aside from the real physical danger of cigarette smoking, which is being agitated by physicians and men who know of what they are talking, we think that a plea on the ground of cleanliness can be made to our bright active boys. And as to the manliness of the habit, few boys care to have their mothers know if they smoke, and we fail to see the consistency of skulking around corners, standing in breezy places, and chewing cloves and coffee to hide a "manly" act. Personal appeal is the best way to agitate the matter, and boys can often be reached by one of these three arguments. But we shall be glad to have some one who has had experience tell us of an effective way of teaching the boys to help each other.

For The Golden Rule.

A LETTER FROM TOM.

MY DEAR JACK: My reason for not writing before this is that I have been watching and studying a most marvelous wonder, not in the sky, but right here in my own dear church, and I did not care to tell you of it until it had been thoroughly tested and proved lasting.

What will you say when I tell you we have crowded meetings on rainy nights? It is a fact, however; for the last four months, with nine stormy nights and nine crowded meetings, attests the fact.

I think the one most surprised as well as mortified is that old enemy of all mankind, who has been going through the land putting it into the minds of people to say with a sneer, "People can go to places of amusement, make calls, travel, and do everything on a rainy night but go to church."

The reason why these meetings are so large is easily explained: they are the best.

Let me tell you about last Tuesday's meeting, for that will be a fair sample of the others.

It began to rain early in the afternoon, and by seven o'clock you would have been certain in your town that the pastor, Dea. Grimshaw, the sexton and two boys would compose the entire audience. At 7.20 our room was three-quarters full, and at 7.30 every seat was taken.

Gossamers, overcoats, rubbers, umbrellas, even the ladies' hats had been left in the class-rooms, so no vestige of the storm was to be seen inside the brightly lighted room, and the feeling on entering is more like going into a parlor for a pleasant evening than into a formal prayer-meeting.

Instead of looking around to find an unoccupied seat by an intimate friend, as we usually do, the first person takes the first chair in the front row, the second comer takes the next and so on.

The meetings are conducted very much like our other meetings, except if the rain is pattering noisily down on the roof or the wind howling dismally, as it did last Tuesday night, our organist, who is a musical genius, plays during the service in such soft and sweet strains that you forget to listen to the rain and wind. This does not interfere with the prayers or testimonies, on the contrary, it makes them sound more beautiful.

The hour passes all too quickly. At the close the person on the first chair speaks to the one on the next, number

three to number four, and so on through the entire audience. This accomplishes what we have striven to do through the sociable and in other ways, bringing the members together. In this way many warm friendships have been formed and—what can be said of but few societies—we are all acquainted.

So you see the blessing the rain has brought to our Young People's Society of Christian Endeavor.

Yours, Tom.

For The Golden Rule.

"UNTO WHOMSOEVER MUCH IS GIVEN."

BY L. A. W.

While sitting in the North Church, Haverhill, near the close of the Eastern Massachusetts Conference, I was reminded of those older Christians who come into our Christian Endeavor prayer-meetings once in a while, and when we tell them we are glad to see them, they say, "Oh, we have enjoyed the meeting so much! We like to hear the young people take part," and the ladies often add, "If there had been something like this to help us when we came into the church, we would have been so glad to speak for the Master, but now it is too late to begin, we can't do it now." And I thought, how good God is to us, to show us how we may work for Him, and to give us so many privileges; and what precious helps these Conferences are; how over and above all methods and plans of work, each speaker holds up Christ—all the work to be done for Christ and "In His Name." Then the helpful meeting with others between the services, the talks about the work, and the joy of it all. Then came the thought, "Unto whomsoever much is given, of Him shall be much required."

God has not done all this for the young people of to-day, simply to build up our Christian character, or to make it easy for us to work for Him, but He is training us that He may use us. He has "chosen us to stand before Him, to serve Him." He has trusted us with a work that is very dear to Him, and we *must not* fail Him.

We must not be content to sit and listen and enjoy, we must arise and "tell it out," that others may enjoy.

There are many outside to be brought in, there are many in our Sunday schools now, who see no need of a Saviour, and there are those among us who reverence God and own Christ for their Saviour, who do not know what a loving, tender Father, God is, and what a helpful, close-at-hand friend, Jesus is. They do not love God with all their hearts, because they do not half realize His love for them.

God has opened the way for us to tell the story of His love. Let us "keep not silence." Let us "speak often one to another"; and may our love for Him be so deep, so sure, that others shall long to love Him.

"Flash from our eyes the glow of our thanksgiving,
Glad and regretful, confident and calm,
Then through all life and what is after living
Thrill to the tireless music of a psalm."

For The Golden Rule.

QUESTION BOX.

How is It Best to Conduct the Temperance Meeting?

The following reply comes from one of our active workers, Mr. J. Leach, of Sunderland, Mass.:

"Notice of the meeting should be given early and definitely, and all be requested to come with special preparation. A leader should be chosen who is

interested in the cause and will give it the time and study necessary to make so common a subject interesting. The programme should be carefully prepared and special parts assigned, as the reading of appropriate selections and of brief original papers on different branches of temperance work. Every address and prayer offered should have some reference to temperance. The frequent recitation of appropriate verses of Scripture will serve to keep before the mind the fact that all true temperance work has its foundation in the commands of God. The circulation of temperance tracts and leaflets at the close of the meeting will help to prolong and develop into action the interest aroused by the meeting."

Next week's **GOLDEN RULE** will be a paper which no member of any society of Christian Endeavor can afford to miss. The Christian Endeavor department will be wholly devoted to the subject of "How to secure the most vigorous life in the Society." The causes of partial failure in some societies will be pointed out, and the subject of "Reorganization" will be discussed. Every part of the paper will be of special and peculiar interest.

NEWS ITEMS.

[The editors will be glad to receive brief items of news from all societies.]

Maine.

News comes to us that the Y. P. S. C. E., of the Pine Street Free Baptist Church of Lewiston, is doing a good work, and is increasing in numbers as well as in usefulness.

Massachusetts.

The prayer-meetings of the Manomet Society are well attended, the members take part promptly and earnestly. They are hoping to do good work in their town.

A very interesting meeting was held in the Congregational Church in Woburn, October 6th. The neighboring societies were out in full force, and an address was given by Rev. F. E. Clark. The Woburn society is vigorous and aggressive, and has grown very largely during the past year.

At the Convention at Saratoga the society connected with the South Congregational Church of Peabody pledged twenty-five dollars for carrying on the work of the U. S. C. E. The members now feel that they must have a larger share in the work, and have increased their contribution to forty-five dollars. This is a laudable example for other societies to follow.

A great impulse has been given to Christian Endeavor work in Worcester, as the direct result of Mr. Ward's recent visit and inspiring words. The young people are fully aroused. Since Sept. 5th three new societies have been wholly organized and three more partially organized. Within a week six new societies will join the ranks. The motto is "Worcester for Christ!"

The society at Rockville, though small, is very energetic. When it was found that in a town no larger than Rockville it was impossible to maintain two weekly prayer-meetings, the young Christians and the old Christians consolidated and set to work to make one strong meeting. The members of the Y. P. S. C. E. in no way lost their interest, but worked faithfully and conscientiously.

On the evening of September 27th the society of West Medway celebrated its second birthday in the pleasant chapel and parlors of the Congregational Church, of which Rev. A. H. Fuller is pastor. The societies of Rockville, Franklin, Millis and Medway were invited, and were delightfully entertained by the hospitable hosts. A musical entertainment was provided, and refreshments were served during the evening.

Monday evening, October 3d, the society in Phillips Church, Watertown, celebrated its second anniversary. Several other societies were represented. The president of the society made a very encouraging report, showing steady gain throughout the year. The devotional exercises were conducted by Rev. E. P. Wilson, pastor of the church, some fine music was rendered by the choir, and an address was given by Rev. F. E. Clark, President of the United Society.

The Y. P. S. C. E. of the Second Baptist Church of Salem celebrated its second anniversary, Wednesday evening, October 5th. A very delightful reception was held early in the evening, followed by a bountiful collation. The evening exercises were held in the church and consisted of music, prayer, Scripture reading, an address of welcome, and an address by Mr. William Shaw, Treasurer of U. S. C. E. The evening was very pleasant, and all enjoyed the birthday party and want to go to the next one.

Monday evening, September 26th, a union anniversary of Y. P. S. C. E. was held in the North Church of Newburyport. The North Church Society is seven years old, while the society of the "Old South," in spite of its name, is five years younger. Reports of the societies were read by the secretaries. Mr. George M. Ward made the address of the evening in which he described the objects of the Society, its growth and the results accomplished. After the exercises, an informal reception was given to Mr. Ward in the social rooms. Singing, reading and social intercourse made the evening pass quickly and pleasantly.

Tuesday, September 27th, the societies of the Congregational, Baptist and Methodist societies of Spencer, and the societies of Leicester and North Brookfield formed a local union, to be known as the "Spencer Union." The officers are G. R. Wakefield, of Spencer, president; J. W. Adams, of Spencer, secretary; Arthur Marsh, of Leicester, treasurer. The afternoon session was devoted to organization, and to papers on the work of the committees. Mr. Ward and Rev. Erastus Blakelee, of Fair Haven, Conn., addressed the meeting in the evening. A consecration meeting closed the services.

The revivalist, Rev. B. Fay Mills, whom many of the readers of THE GOLDEN RULE had the pleasure of hearing at Saratoga last July, is conducting revival services before very large audiences in Charlestown. Sunday afternoon, October 2d, the sermon was for young people. The Y. P. S. C. E. of Charlestown were present and some young people came from out of town. About two hundred remained at the inquiry-meeting, after the sermon. Mr. Mills is doing great good for the cause of Christ and the Church, and the Y. P. S. C. E. will enjoy its share of the spiritual benefit.

Connecticut.

Mr. A. L. Fiske, the president of the Y. P. S. C. E. of the First Congregational Church of Meriden, has been obliged to resign his office on account of a change in residence. The society for which he has so faithfully labored has drawn up a set of resolutions to testify to his faithfulness and the sense of loss at his departure.

In response to an invitation from the Y. P. S. C. E. of Terryville, Conn., the societies of Thomaston, Plymouth and Bristol (Congregational and Baptist) met at the Congregational Church, Terryville, Wednesday evening, September 28th, to complete arrangements for the formation of a union. The meeting resulted in the organization of a union under the name of "Plymouth Union," with the following officers: president, George H. Stoughton, Thomaston, secretary and treasurer, J. T. Chidsey, Bristol. The union voted to hold meetings once in three months.

Rev. William R. Harper, Ph. D., professor at Yale College and principal of the American Institute of Hebrew, not only one of the youngest college professors in the country, but also one of the best known Bible specialists, is to speak at the Connecticut Y. P. S. C. E. State Conference at Hartford, November 2d, on "How to Study the Bible."

Ohio.

The State superintendent of Ohio, Mr. A. D. Visscher, writes us that the society connected with the First Congregational Church of Springfield is in a very flourishing condition, that never was there manifested more interest in all departments of work than at present, and that four new societies are just organized.

Illinois.

The young people of the Dundee Baptist Church have reorganized as the "Society of Christian Endeavor," with A. Chapman, president, Bertha Mann, secretary. The members have entered into this work with zeal. They have fifty or more at their prayer-meetings, and there is deep spiritual interest manifested.

Iowa.

Harlan has a new society with twenty-seven active and twelve associate members. The first social gathering was held at the Congregational parsonage, Friday evening, September 30th.

Missouri.

All the St. Louis societies are hard at work determined to make the coming State Convention a grand success. Mr. Ward, the General Secretary, is to deliver an address and conduct the question-box. Rev. S. J. Nicolls, D. D., of St. Louis, Rev. H. Williams, of Kansas City, and Rev. H. A. Stimson, D. D., of St. Louis, are to deliver addresses. Many interesting papers will be read by prominent lay workers, among these one on "Our Paper," THE GOLDEN RULE, by Mr. J. J. Gruchy, of St. Louis.

California.

The young people of the First Baptist Church of San Diego formed a Christian Endeavor Society, July 30th, 1887. The number of members has increased from eight to thirty. Much interest is felt in the work, and the meetings are helpful to all. Monthly socials are held, and all the committees are doing good work.

Province of Quebec.

Mr. Henry E. Barnes, of Sherbrooke, writes us very encouraging accounts of a new society: "After a week's notice, with urgent request that the parents and the young people pray earnestly, we had our first meeting to see how many were interested and would consider the question of organizing; and without any personal canvass, between fifty and sixty were present." The meeting adopted the constitution, and is taking up the work in the right way. Mr. Barnes writes, "The movement in all its length and breadth I devoutly believe is of God."

Nova Scotia.

The society formed at Canso last May now has forty-three members. The interest in the meetings is well sustained, and all agree that the Y. P. S. C. E. is the best plan yet found for keeping the young people together, and securing active, devoted Christian work.

SOCIETIES RECENTLY REPORTED.

Madison, Me.
Waldoboro', Me.
Falmouth, Mass.
Hadlyme, Conn.
Meriden, Conn., Main Street Baptist.
Meriden, Conn., Trinity Methodist Episcopal.
South Meriden, Conn., Methodist Episcopal.
Stony Creek, Conn., Congregational.
Dansville, N. Y.
Hadford, N. Y.
Union Springs, N. Y., Baptist.
Erie, Penn., First Baptist.
Warren, Penn., First Baptist.
Holmdel, N. J., Baptist.
Newark, N. J., Smith Baptist.
Newton, N. J., Presbyterian.
Roseville, N. J., Presbyterian.
Suckasunny, N. J., Meth. Episcopal.
Mt. Vernon, Md., Presbyterian.
Defiance, O.
Rittman, O., Presbyterian.
Warsaw, Ind.
Windsor, Mo., Congregational.
Charlotte, Mich., Baptist.
Minneapolis, Minn., Free Baptist.
Redwood Falls, Minn.
San Diego, Cal., First Baptist.
Montreal, Province of Quebec, Cameron Presbyterian.
Sherbrooke, Province of Quebec.
Halifax, N. S., St. John's Presbyterian.
Windsor, Vt., Congregational.
So. Hartford, N. Y., Congregational.
Dundee, Ill., Baptist.
Sturgeon, Mo., Baptist.
Springfield, Mo., Methodist.
St. Charles, Mo., Union Society.
otosi, Mo.

STATE MEETINGS.

New Jersey.

The State Convention of the Y. P. S. C. E. of New Jersey will be held in the Belleville Avenue Congregational Church of Newark, on Wednesday, October 26, 1887, afternoon and evening. All societies in the State are urged to send as many delegates as possible, designating one to report at the convention the progress of the respective societies. The exercises will consist of addresses on the practical work of Christian Endeavor, by prominent workers, a question-box, conducted by Rev. R. W. Brokaw, and addresses by Rev. Hugh O. Pentecost, of Newark, and Rev. C. A. Dickinson, of Lowell, Mass. All correspondence con-

cerning the convention may be addressed to the State Secretary, Frank B. Everitt, Princeton, N. J.

Ohio.

The Second Annual Convention of the Y. P. S. C. E. of Ohio will be held in the Methodist Church of Elyria, O., November 3d and 4th; opening session November 3d at 7.30 P. M. General Secretary, Mr. George M. Ward, will be present, and address the convention. For further information address Mr. A. L. Clark, Elyria, O.

Wisconsin.

The State Convention of Christian Endeavor societies will meet in Beloit, November 18-20. The conference call contains this paragraph: "It is earnestly requested that all Christian Endeavor societies hold a concert of prayer during the week previous to the meeting, that the Holy Spirit may be present to give wisdom to our counsels and consecration to our spirit. Let all who can come from every quarter of our State, to get and to give new impetus to this great work, praying that the movement may extend till every young person in Wisconsin has been enlisted in the Master's service."

NOTICES.

[The publishers of THE GOLDEN RULE will be glad to print in this column abbreviated notices of State meetings, local unions, anniversaries, etc. These notices, however, must necessarily be very short.]

Oct. 13.—Iowa State Conference at Waterloo, Ia.
Oct. 13 and 14.—Missouri State Convention Y. P. S. C. E. in Second Presbyterian Church, St. Louis.
Oct. 14.—Union Meeting, Poughkeepsie, N. Y.
Oct. 17.—Anniversary of Y. P. S. C. E. of South Evangelical Church, Roxbury, Mass.
Oct. 21.—Anniversary of Y. P. S. C. E., Bucksport, Me., and Conference of Societies in Hancock County.
Oct. 23.—Anniversary of Y. P. S. C. E. of St. Paul's Methodist Church, Wilmington, Del.
Oct. 26.—New Jersey State Convention at Newark, N. J.
Nov. 1 and 2.—New York State Convention, Rochester, N. Y.
Nov. 1 and 2.—Connecticut State Convention, Hartford, Conn.
Nov. 3 and 4.—Ohio State Convention, Elyria, Ohio.
Nov. 7.—Vermont State Convention, St. Albans, Vt.
Nov. 16.—Western Massachusetts State Convention, Springfield, Mass.
Nov. 18, 19 and 20.—Wisconsin State Convention, Beloit, Wis.

FOREIGN MISSIONS CONFERENCE.

In October, 1878, a General Conference on Foreign Missions was held in London, and a report of its proceedings was published. The Earl of Shaftesbury was President, and Sir William Muir, chairman of its committee. Upwards of one hundred and fifty members, delegates and missionaries, represented nearly forty distinct missions at the Conference. These included six American missionary agencies, as well as the Berlin, the Rhenish, the Basle, and the Paris missionary societies. Many missionaries of eminence and experience read papers, or took part in the discussions. Missions were considered in their geographical distribution, and both the extent and the effectiveness of the great work carried on in so many parts of the globe were brought into prominence, and good was done. So it is proposed to hold another Conference in 1888. A considerable amount of preliminary work has been done, a general committee, with power to add to its membership, is in existence, and officers have been selected. Efforts are being made to raise a fund equivalent to ten thousand dollars, for the expenses. The date has not yet been fixed, but the Executive Committee will be glad to receive early intimation of such subjects, as are considered most pressing and important, for discussion at the Conference. Communications should be addressed: Secretary, General Mission Conference, Bible House, 146 Queen Victoria Street, London, E. C.

Christian Endeavor

PRAYER-MEETING.

EDITED BY REV. S. W. ADRIANCE.

PRAYER-MEETING TOPIC

Topic for the Week Beginning October 23.

Turn Not Aside.

1 Samuel 12:20-24.

BY REV. S. W. ADRIANCE.

1. This is a clear and striking description of sin, especially prominent in the Old Testament. To turn aside from the law, or from the path of duty, was a sin severely condemned by Moses. Over and over again in Deuteronomy are the people of God cautioned against this, over which the woes of divine wrath rested.

2. It is a sin peculiar to the children of God. As the children of the world have not yet come into the way of God, their sin is going farther and farther away. They do not walk at all in the way of God. But an inconsistent Christian—for example, there is one who aims to walk, in the main, in the path, but is every little way going off to one side. A backsliding Christian is one whose turning aside has become chronic.

3. All these passages which relate to turning aside show us what God thinks of backsliding. This is much needed in view of a certain easy popular notion, that backsliding is a matter of secondary consequence. "God hates the ways of them that turn aside," says the Psalmist; of course, in the grace of Christ and the patience of Christ there is a full and free return granted to those who turn aside and desire forgiveness. But those who have truly returned realize that their backsliding has cost far too much to be easily repeated. Sometimes I have heard superficial people almost make a boast of the fact that they were "backsliders." Peter's bitter and hearty repentance shows the way in which the genuine soul feels.

4. They who turn aside are the ones that offer the great obstacle to the cause of Christ. Leaving out of account the injury done to our own souls, whereby it is much more difficult to obey than it was before, there is the more melancholy thought that others are led astray.

5. All that God has taught us about turning aside is that we may have as our motto "forward." There are several reasons why men are led to turn aside.

(1) One of these is a deficient consecration. The thought of the Christian life as a broad path, in which one can be fairly and decently religious, has caused this.

(2) Another is a deficient idea of the Christian life. "You can have everything the world has, even if you are a Christian," is a wretched thought suggested by some one who desires a young man to enter the Christian life. What is more natural than that this idea should have its fruitage in a life always taking excursions into questionable things?

(2) Another reason is laziness. The earnest claim upon young Christians to harness themselves to work at once, is a great mercy. It is a means of grace, only let the Christian be absorbed in service for the Master, and there will not be anything more attractive than the studies and fellowships and pursuits of the Christian life. Lazy Christians are perpetually getting off the track.

(4) Another reason lies in ignorance of God's will. Bible Christians keep

in the track. We shall lose our way without this map of the country. Nothing can take the place of this earnest search for the way to go. Shouting Christians or silent Christians, we must hold to our roll, on which are our printed directions. The many passages which refer to the turning aside from the law show us the positive side, the safeguard against turning aside, viz. the careful obedience to the Word. Deuteronomy 28:14; Proverbs 5:23; 2 Peter 2:15; Psalms 14:3; Ruth 1:15; Psalm 78:57; 1 Samuel 8:3; Psalm 125:5; Exodus 32:8; Deuteronomy 5:32, 33; 9:12; 9:16; 11:28; Joshua 23:6.

6. We are particularly warned against turning aside from the ordinances of God. Malachi 3:7. As the indictment of the prophet was against the omission of the offerings, and the neglect of the Israelites' duties, it will occur to us that a large part of the serious lapses have originated in a very slight veering from the path. It seems a very slight thing to turn away from a prayer-meeting for a concert, but it has in scores of cases been this which has found us at the end far away. Many a man's ruin has begun in prayer omitted only one morning, when he turned aside from prayer, to hurry to business. Many a young Christian has turned away from taking part in public devotion and has ever remained a silent attendant. If any regard the idea of our prayer-meeting pledge as a harsh exaction, let them take the other side, that it is a true method of so strengthening them that it shall be a second nature to keep true to God.

7. God has different methods of bringing the stray disciples back. His purpose in affliction is many times a gracious one. Psalms 119:67. He Himself seeks after the stray ones. Matt. 18:12, 13; 1 Peter 2:25.

8. The one great reason for the turning aside is our deceitful heart. Not so much circumstances or tempting friends, as ourselves—here is the radical trouble. Careful attention to the heart establishes our ways. Isaiah 44:20; Deuteronomy 11:16; 17:20; 1 Samuel 12:20, 21; Psalms 101:3; 40:4; 1 Timothy 1:6; 5:15; Proverbs 28:9; 1 Kings 22:43; 2 Kings 22:2.

RESOLUTIONS ADOPTED AT MANCHESTER, CONN.

At a meeting of the Manchester Union Societies of Christian Endeavor, representing four hundred and fifty young people, held at Hockanum, Conn., on the evening of September 30th, the circular letter of Rev. F. E. Clark was read, in which he accepts the position of President of the United Societies, and editor of THE GOLDEN RULE, and in response to the same, the following resolutions were unanimously passed:

Resolved, 1st, That realizing in some small measure the sacrifice which Mr. Clark makes in leaving his church-work, which has been blessed with such wonderful success, we desire to express to him our heartiest thanks for his decision to give his whole time and efforts to the interest of the Christian Endeavor Societies throughout the world.

Resolved, 2nd, That we endorse fully the principles which, in this letter, he announces as the platform upon which all Christian Endeavor Societies should be united; and we would especially emphasize our loyalty to the church and our pastors, and our desire to, in every way, unite ourselves to their interest more closely; and, also, our belief that Mr. Clark's position in regard to raising of funds in State work and local unions is a wise one.

Resolved, 3d, That we will faithfully and willingly support the United Society and its interest, realizing what a grand work it has already done for the cause of Christ, and the still greater possibilities now before it.

Resolved, 4th, That we regard THE GOLDEN RULE as an invaluable help in our Society work, and we wish to express to

its editors and contributors, who have done so much earnest work for love of our cause, our appreciation of their efforts, and we pledge to the paper our hearty support.

Resolved, 5th, That we wish to send to Father Endeavor Clark our personal love and esteem, and to assure him of our constant loyalty to him and to the cause which is so dear to us all. And we shall pray that the divine blessing may rest upon him and upon the work even more abundantly in the future than in the past.

TRUSTEES' MEETING.

The Trustees held their regular monthly meeting Tuesday, October 7th. Many important matters were brought up for their consideration. From the South came reports of great success attending the work in the societies already organized, and an urgent appeal to the United Society to push the work in that section.

Gratifying reports were read from Great Britain as to the interest taken in the Society there. Arrangements have been made by which the great demand for information in regard to the practical workings of the Societies shall be met. Revised and enlarged editions of our present literature, and four new tracts on important features of our work will be issued at once. These will be copyrighted in the name of the U. S. C. E. in order to prevent mutilation, and also to give to the Society whatever profit may accrue, to be used in the spread of the work.

Complaint having been made regarding circular appeals from individuals and organizations, the following resolution was adopted:

"Whereas the published list of our societies is being used to reach young people with various appeals for aid, and for replies to circular letters on multifarious subjects; therefore, be it reaffirmed, that the Society of Christian Endeavor must be suffered to adhere strictly to its own line of Christian effort. That we believe that all solicitations for aid, sympathy and information should be sent through the regular church or other channels." Several designs for a national badge were submitted, but it is too early as yet to decide definitely upon a design until it is known what will be most satisfactory to all.

SYSTEMATIC GATHERING.

Plans for the ingathering of those who should be in Sunday school, but who are not there, are various; and every fresh suggestion of a method in this line has its value to workers elsewhere. A plan adopted in a Sunday school at Chambersburg, Pennsylvania, for the bringing back of scholars who have been in the school, but who are no longer in attendance, is of having an "Ingathering Sabbath," with special services, to which former members of the school are invited by postal-card invitation, in the following form:

COME AND WELCOME.

Dear Friend:

We notice, with regret, your absence from the First United Brethren Sunday School. We still regard you as one of our number, and kindly remind you of our continued interest in your behalf.

INGATHERING SABBATH.

Next Sunday is "Ingathering Sabbath" in our school, one of the objects of which is to reclaim our absentees. At 10 A. M., the pastor will preach a sermon on "The Relation of the Church to the Sunday School." The regular session of the school will be at the usual hour, 1 P. M. At 7 P. M., a Sunday school experience service will be held. You are not only cordially invited to all these services, but we hope from thenceforth you will again

resume your place as a regular attendant at all our sessions.

"Come thou with us, and we will do thee good."

By order of the Sunday School Association.

—S. S. Times.

MR. FINCH DEAD.

John B. Finch, Chairman of the National Committee of the Prohibition Party, and head of the world-wide order of Good Templars, fell dead Monday night, Oct. 3, a little after 11 o'clock, in the Eastern depot of this city. He lectured at Lynn in the evening, but did not seem in his usual spirits. From Lynn he came direct to Boston. Stepping from the car to the platform, he had not taken a dozen steps before he dropped. Medical Examiner Stedman was summoned, and pronounced his death to be the result of heart disease. Memorial services will be held in the People's Church, of Boston, Sunday, October 23d, the day Mr. Finch was to have spoken there.

UPHOLSTERY

AND

Interior

Decorations.

John H. Pray, Sons & Co.

Referring to the above we wish to announce to the public that this branch of the business, which was opened last Spring, has met with unqualified success, and has more than realized our expectations. The regular patrons of our Carpet business have thoroughly indorsed this enterprise, but we are satisfied, from the daily expressions of surprise which we hear, that the public generally do not know that we have the

Largest and Best Selected Stock

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UPHOLSTERY GOODS

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Unsurpassed Facilities and Most Experienced Help.

The important factors in establishing this successful business have been the very Reasonable Prices which have been placed on all grades of goods and the Prompt Execution of orders, both of Draperies and the Recovering of Furniture.

It is not our purpose to confine ourselves to any one class of trade, but appeal to an intelligent public, who are sure to recognize merit in selections and the advantages offered, which cannot be equalled in Boston.

We invite your inspection and ask the opportunity to offer suggestions, make designs and furnish estimates for all grades of work, from Window Shades to the most elaborate decorations.

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CARPETS and UPHOLSTERY,

558 and 560 Washington Street,

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In Doors and Out.

For Boys and Girls.

WORK AND PLAY.

Is it toothache, or the first beginning
Of a pout?
Something very solemn is the matter,
Without doubt.
Maybe you'd feel better if you'd tell me what's
your sorrow,
Ah! Vacation's over—or will be by to-morrow!
"No more boating-parties, no more picnics,
No more fun,
Only lessons, and those old 'examples'
To be done.
Exercises—oh! and compositions to be written,
How I wish that I were a canary or a kitten!"
Flowers must grow their roots, my little maiden,
E'en in May-time,
And the birds don't find their lives all singing,
Or all play-time.
Kittens grow to cats, and then they find their
board and housing
Much depends on whether they're attending to
their mousing!
Honest workers make the merriest players.
Oh, how slowly
Would the time go, if it ever should be
Play-time wholly!
Here's a parting thought, my maid, to give you
resignation:
If there were no school, there never could be a
vacation!

MARGARET VANDEGRIFT, in *October St. Nicholas*.

INDIAN ARROW-HEADS.

Very few young—or, as for that, old—people ever think how much of the past there is in the present. We use arrows to-day only for play, but we cut down trees and chop wood every day. Now if you look at an axe, you cannot fail seeing that we have copied the old stone shapes. When stone was abandoned, then men took to bronze, which is a mixture of copper and tin, and made axes of metal, and shaped them exactly after the models of the old stone ones. It must have taken thousands on thousands of years before the early men exchanged their stone for metal implements, for they had first to improve their flint tools a great deal. At the beginning they made them rough, with all the unevenness of the stone, but in time they polished them up until they were perfectly smooth. When you look through a collection of stone implements you will be likely to see many of the objects which look like arrow-heads labelled "arrow-heads." This is a mistake. Suppose you had a bow and arrow, and wanted to shoot a wild duck, would you, if you had to select a barb, choose one an inch or an inch and a half long, or one four or five inches long? You would be quite certain that the bigger ones would not answer; they would be too heavy. The shaft thus weighted would not fly either far or true. You would select the smaller one. The bigger ones may have been used for spears or javelins or for knives, but not for arrows.

I do not know anything more pleasant than to hunt for arrow-heads in old fields. I dare say many of my young friends have found them. It only requires a quick pair of eyes to discover them. What a story they do tell! If you think about it, you can almost fancy you hear the twang of the Indian's bow and the whiz of the arrow.—*Barnet Phillips in Harper's Young People.*

FOOTBALL.

The game is of great antiquity; to knock a ball about with the foot is one of the instinctive pastimes of man, and the idea of contempt, which such a kicking about of anything implies is not only conveyed in the "spurning" of Shakespeare's lines, but even more so in

the ghastly football play of the harsh old days of early Germany and of Saxon England, in which, it is claimed, the ball itself was not the inflated bladder or *follicle* of the ancients, but was the severed head of a murdered enemy.

The Latin name for football, *harpastum*, is derived from the Greek verb, to seize, and the Roman method was for one company of players to seize the ball from a given point and rush with it, or kick it, into the goal of the opposing company. The modern college game of football, it will be seen, differs but little from that of the Roman schoolboys, for the sole aim of the players to-day is not to kick, but to bear off, the big air-ball, and to place it within the limits of the opponents' goal.

It is only of late years that this Roman method has been adopted, for, through all the earlier days of football in England, the ball—whether it were the gory head of a captured Dane in old Chester Streets, or the inflated bladder of Shakespeare's day—was simply kicked over the field, from one point to another, in a trial of strength and leg-power.

The present method originated in the great public schools and colleges of England, and is, perhaps, one practical result of the study of the classics since, as has been said, it is the old Roman game restored.

The American method differs in some respects from the English, and one who has played the game, in spirit, with Tom Brown at Rugby would scarcely be prepared to join one of the teams that seeks to bring victory to the cherished colors of its *Alma Mater* on an American football ground.—*Elbridge S. Brooks, in October Wide Awake.*

Buffalo Bill as a Business Man.

Bill is said to be a total abstainer from liquors. Thrown on the world when a mere boy, and obliged to win his bread as best he could, made him what he is—the best and most successful representative of American wild life in the world. Though obliged to associate with the worst elements in the Western groceries, he came out every inch a man; brave as a lion, a crack shot, a keen, successful business man, who has sharpened his face against the shrewdest intellects in America. No wonder John Bull's common-sense gives him what is due. Englishmen are not fools. It is said Bill is the only man who can keep an Indian sober enough for business, where he can get the grog. About two hours before a performance, Bill treats the Indians to a big mug of Moxie Nerve Food. It sobers a drunken Indian in an hour. It is said that Bill has made quite a Moxie craze in London. It is reported that one London firm ordered 1,200 cases from the United States last week.

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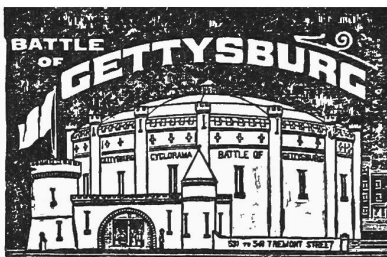
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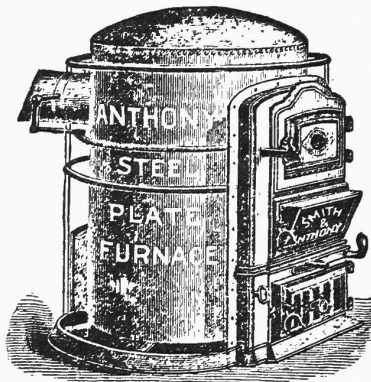
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Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

for Boys and Girls.

TRIALS OF A CANTON-FLANNEL ELEPHANT.

I am a white elephant, standing less than a foot high and weighing about a pound. I have been an elephant for a month. Previous to being an elephant I was Canton-flannel and cotton. I remember distinctly how it felt when the clerk sent his scissors through me to get off the two yards which serve me for a skin. It thrills me to my cotton interior yet, and brings tears into my glass eyes.

Shortly after I got home I was taken out of the brown paper, and laid on the floor, with a pattern pinned on me, and then I was cut out. If a Canton-flannel elephant is allowed to make a merry jest, I should be pleased to remark that I also felt very much cut up. Then I was sewed up partially on a sewing-machine, and stuffed with cotton. I don't know how much cotton there is in me, but I should say something like a bale, on a rough guess. It was stuffed, packed and hammered into me, and forced into my legs and trunk, until I actually thought I should split open and compel them to make another elephant. Finally I was all sewed up, and then my tail was fixed on, and left loose enough to wag, or rather to be wagged, for I can't wag it myself, being simply cotton, and not being supplied with muscles. Then my ears were clapped on the sides of my head, and my glass eyes inserted. My trunk turns under in such a way that I am frequently hung up like a buttonhook for the night.

My keeper is a baby, and he makes it pretty lively for me, too. He sets me on my haunches as though I were a rabbit or a penguin, and then sticks the scissors in my eyes. He also knocks me about and sits on me, and allows the dog to shake me like a rat. The other day the dog carried me in his mouth 'way across the street, and absent-mindedly left me there. I never expected to see my little master again, but fortunately the nurse came along just then and took me home.

On the following morning the baby insisted on playing with me while he was taking his bath, and as a matter of course I was thrust under and soaked through and through. I suppose I should have taken cold if I had not been made of Canton-flannel. I was then wrung out and put in the oven to dry. While there the bottoms of my feet were burned off. They were half-soled later in the day, and that made me feel better. But very shortly after a cat came through the yard where I was lying, and evidently mistook me for a rabbit, for she pounced on me, and I am willing to admit that when she tore me open I felt all undone. I was afterward patched up with a piece of red flannel, which gives me rather a loud air. I was then used as a football, and knocked about with tennis rackets till the thread got loose at the base of my eyes, and I was a blind elephant. Then I was used for a pin-cushion when the baby was not playing with me. I have also been stuffed into a broken window to keep the cold out, and on one occasion I heard the cook remark that, saturated with kerosene, I would make an excellent kindler.

Considering that I am used as a boxing-glove and continually covered with court-plaster, it makes me sad at heart to think that a century is the average limit of an elephant's life. And it makes me sad to have this Canton-flannel hide on in summer. I think every baby's baby white elephant should have

a mosquito-net skin during the heated term. I really have an awful time of it, and whenever I want to weep my eyes are out and I can't. The other day I wept for an hour out of one eye, and I have felt lop-sided ever since.

To tell the truth, I am weary of life, and if you won't say anything I will tell you a little secret. Not long ago I was thrown in the closet, and some moths got in me. They are there yet, eating away as fast as they can, and I think that in a month I shall be completely eaten up and digested, and free from the torments of the bald-headed little tyrant whom I call master. Not much longer will he dress me in doll's clothes, and rock me in a cradle, and then use me to drive nails into the floor. When I am all eaten up, if there is enough of me left to make a decent funeral, I am going to have the following epitaph carved on my tombstone:

Here lies an elephant made of cloth,
The victim of the hungry moth.

—Harper's Young People.

We are willing to bear personal testimony to the efficiency and value of Hood's Sarsaparilla, which we have been advertising some years in our paper, having used it for blood impurities with great success. It is a preparation of standard merit, made of perfectly pure ingredients, and thoroughly effective in cleansing and purifying the system. For eruptions, boils, etc., it can be relied upon every time. Our own experience with it has been most gratifying, and we are glad to give it this endorsement.—*Athol (Mass.) Transcript.*

MRS. CHARLOTTE LISLE, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, . . . but this remedy has removed it."

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It will positively cure CHOLERA INFANTUM, Summer Complaints, and CHRONIC DIARRHOEA, all of which are direct results of imperfect digestion. Give your children Digestylin. One bottle may save a life. Not one case of death reported for the past year from above diseases where the patient had taken Digestylin. Ask your Druggist for it. Price \$1.00. Large bottles. If he does not keep it, send one dollar to us and we will send you a bottle. Express paid.

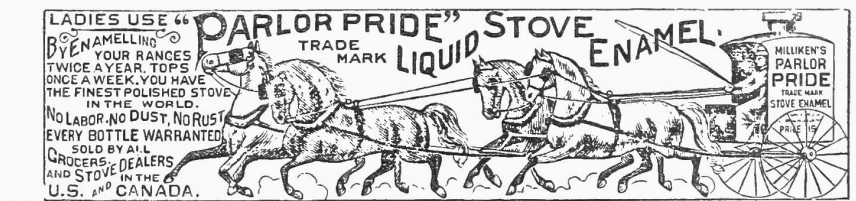
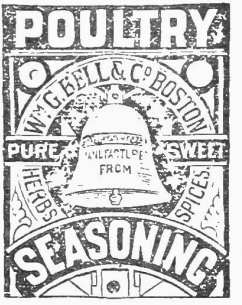
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Religious News.

A party of eighteen missionaries left New York, October 1st, to join Bishop Taylor's mission, in Africa.

Mr. D. L. Moody began a series of meetings in Montreal on Sunday last, where he is to remain two weeks.

Mr. Moody will hold meetings for two weeks in the Central Rink, Penn Avenue, Pittsburg, Penn., beginning November 7th.

In July of next year there will be celebrated, in Russia, the nine hundredth anniversary of the introduction of Christianity into the empire.

Several Nonconformist laymen of London, Eng., have held a preliminary meeting to take steps against the intrusion of politics into the pulpit.

The Congregational Sunday School Superintendents' Union has voted to accept the invitation of the Baptist superintendents to unite in a New England mass-meeting of Sunday school superintendents.

All the Protestant Sunday schools of Montreal held a Jubilee celebration, Saturday afternoon at the Victoria Rink, 10,000 persons taking part in the exercises. A congratulatory cablegram was sent to the queen.

Rev. G. F. Pentecost, D. D., is to begin his evangelistic work for the autumn at Amesbury, October 9th, where he is likely to remain for five or six weeks, going afterwards to Augusta, Me., and to Lawrence.

At the East Ohio Methodist Conference, at Cleveland, last week, a report was adopted condemning Sabbath-breaking, and practically recommending all Christians to boycott railroads, street-car lines, newspapers and all other Sabbath desecrating.

As an illustration of the missionary spirit of the native churches of Bengal, the *Indian Methodist Times* states that the call it made for a Bengali preacher for the Bengali coolies in the Fiji Islands was responded to by ten eligible young men.

Rev. Smith Baker, of Lowell, well known to the readers of THE GOLDEN RULE, had a most hearty reception from his people on his return from Europe. All are overjoyed to have the genial pastor of the First Church at home once more.

At a late congress of Tamil Christians from different missions in Madras, India, one of the first things done by these Christian missionaries and native ministers and laymen, as they assembled, says the *Missionary Herald*, was to divide themselves into a dozen bands, and go forth into different parts of the city of Madras, holding gospel services.

The New England Conference Missionary Society is planning to hold a series of district missionary conventions, one in each district, during the third week in November. The gathering will be at Springfield on Tuesday, the 15th; at Worcester on Wednesday, the 16th; at Cambridge on Thursday, the 17th, and at Salem on Friday, the 18th. Eminent speakers have already been engaged, and no pains will be spared to make the meetings successful.

Last Sunday being the close of Rev. F. E. Clark's pastorate with Phillips Church, South Boston, was a day of unique interest. No farewell sermon was preached, but the day was observed as "Rallying Sunday." The church was filled at all the services, 746 being at the two Sunday schools. Reports of church work in the evening showed the substantial and growing strength of the church. The day closed with a delightful Consecration-meeting, in which scores of the younger people, as well as the older ones, participated, pledging themselves to "Christ and His church." The Phillips Church people have just given Mr. and Mrs. Clark an elegant present of solid silver, consisting of

nearly one hundred pieces, and a gold watch, of finest workmanship, as a parting token of their love.

A Fine Piano for Senator Mahone.

[From the *Baltimore American*.]

A number of prominent musical people gathered in the warerooms of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same in size and general outline as the famous *grand* Messrs. Knabe & Co. furnished for the *White House*. The case is of rich and beautifully figured rosewood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by borders of fine marquetry work in leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined aesthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with greatest power a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

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Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched and vitalized, and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite restored. The kidneys and liver are roused and invigorated. The brain is refreshed, the mind made clear and ready for work. Try it.

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In another column you will find an order entitling you to Pattern, Free, of a handsome Jacket, which can be worn plain or as illustrated. Our lady friends will, no doubt, appreciate this arrangement, which enables us to make each one of them a present worth 25 cents.

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No OPIUM in Piso's Cure for Consumption Cures where other remedies fail. 25c.

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OLD SERIES, VOL. XIII., No. 8.
NEW SERIES, VOL. II., No. 3.

BOSTON, THURSDAY, OCTOBER 20, 1887.

SINGLE COPIES, FIVE CENTS.
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Adopted as the only Official National Representative of the
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For The Golden Rule.

THE HERMIT.

BY JOSEPH A. TORREY.

A hermit, so the legends say,
For years had stood, nor ceased to pray;
Until at length there came a day
When at his door a sick man lay,
The saint, anon, the sufferer sees,
Has pity on his sore disease,
Would give him drink his thirst to ease,
But could not stoop, so stiff his knees.
O friend, who dost not cease to pray,
But never yet hath found a way
Love's debt to suffering men to pay,
Art thou that stiff-kneed hermit? Say!

It is well sometimes not only to drive a nail home, but to clinch it. This issue of the *Golden Rule* is meant to do just this thing; and while the various departments of the paper are full of variety, our general readers, for the sake of the young people, will be glad that we have given more space than usual to this one all-important subject—"How Young Christians can become Most Efficient in the Service of God." Many will see the paper for the first time this week. If you wish to make your Christian Endeavor Society more useful read Mr. Boynton's strong article on Page 9; read Mitchell's story; read every article carefully on pages 10-13. In fact read every article in the paper, and see if this is not the paper you wish to have visit you fifty-two times the coming year.

For The Golden Rule.

THE HOME LIFE OF PRESIDENT GRANT.

BY J. E. RANKIN, D. D.

Recently pastor of the First Congregational Church, Washington.

Unlike many other nations, whose rulers have sometimes done them dishonor, the American Republic has usually had presidents who have honored home life and been true to it. The Father of the Country and the Saviour of it were alike in this respect, that they revered woman. The field and the court have often been places where the soldier and statesman, as history has made known these great characters to us, have been untrue to domestic ties. The home life of such men could not be safely or profitably unfolded. It has never been hinted of such men as Washington and the Adamses, of Lincoln and Grant, that, in this respect, they were unsafe examples for the people to follow. We have had few great men, in the true sense, whose relations to home life have not been loyal and true.

The first vision I ever had of General Grant was a stolen one. I went with a friend, who had an errand to him at his Washington home on J Street, just for the sake of seeing the general while the errand was accomplished. I was not even introduced, but remained in the hall, into the other extremity of which the general came, with all his family around him, just as I had seen him in pictures. It was before he attained that rotundity which characterized him later in life; his features were clear-cut, and there was a flush, as of youth, upon his cheek. I afterwards knew that this color came from humor in his face, which has often been stigmatized as evidence of his drinking habits; for, like figures, colors too will sometimes lie.

But that glimpse of the great man, surrounded by his family, was just what the man was. They were always around him. He had no artificial social tastes: no taste for the club-house or the drawing-room, where society appeared for pleasure or display. He loved the simple enjoyments of being with his wife and children, and always left the home-circle under constraint and with regret. The Lord's day evening he always spent with them; if not, it was the exception, and a very rare one. I recall one or two instances where he gave, as a reason why he could not be at a public meeting where his presence was greatly desired, that Sunday evening was sacred to his family.

Whoever of his family remained away from church on Sunday, President Grant was there. If it stormed, or if there was indisposition which prevented Mrs. Grant from attending, he did not accept this as any reason for his own absence. If there was a minister visiting the family, or if his sister Mary, the wife of Rev. Dr. Cramer—for whom he longed in his last illness—was a member of the family circle, they had family prayers morning and evening, and grace at every meal.

The care of the children's attire naturally devolved upon Mrs. Grant, and he seldom had any opinion about it. But he sought for his sons the best schools, and schools where there was a positive moral and religious influence. In their earlier life, President Grant unbent with his children in gambols and sports, showing the playfulness of his nature more with them than even with his wife herself; and to the last he was proud of them all. It was not many days before his last illness that he said of Colonel Fred Grant: "That man's business capacity ought to bring him \$25,000 a year." He had just left the business office where his father was sitting, and these words followed him.

The marriage of his only daughter Nellie to a foreigner, taking her, as it did, from a permanent residence in America, was a great trial to him. While,

of course, he made no opposition to it, it is believed that he would gladly have had it otherwise. And, as his sons married, and little grandchildren came into the family circle, he seemed to make room for them all in his heart. And certainly one of the most pathetic of pictures ever made by photographic art is the great patient awaiting the last hour, amid his children and children's children, on the portico of his cottage at Mt. McGregor.

Those who saw the inmost secrets of President Grant's home life testify that it was invariably pleasant. In matters where nothing important was at stake it is, perhaps, true that Mrs. Grant pressed her views and wishes with all the ingenuity and grace of a woman, and that sometimes, in relation to appointments, he allowed her to have her preference. But, whenever he felt the case a distinctive one and saw what ought to be done, woman's arguments and wishes were all in vain.

In the White House it was the custom of President Grant to furnish wines for his guests; but it was not his custom, in the last years of his life, to take even the lightest stimulant—indeed, a half wine-glass of claret would instantly flush his face and eyes as though he had taken a far larger quantity. During his trip around the world he invariably turned his wine-glass down. At Copenhagen, where a reception was given him by the American Representative, his own brother-in-law, although wines were furnished he did not touch them; and to his health, which the king, who was one of the guests, proposed, he responded by lifting the glass to his lips without tasting. And, on his voyage home from the Sandwich Islands, the steward, who retained his orders for the sake of the autograph, had his signature to three or four orders for Congress water, and nothing else. If he ever fell into habits which are so common in the army that it is not unfair to call them army-habits, he entirely mastered himself with reference to them; and, whatever his early practice, he left this testimony to all rulers: "It is not for kings to drink wine, nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted."

For The Golden Rule.

SOME YOUNG MEN WHO ENDEAVORED.

BY REV. F. N. ZABRISKIE.

A Young Disciple.

I take you now to the shores of a little inland sea, the Lake of Galilee. Yonder, a group of fishermen are mending their nets. The youngest of them is named John, the son of Zebedee. Well-to-do in the world are Zebedee and his sons. They drive a brisk trade, and have hired servants under them.

But the young men are very thoughtful to-day. They have heard the famous preacher at the fords of the Jordan, who is making such a stir by his wild appearance and ascetic life, and, most of all, by his strange cry to every one, without distinction—priests and soldiers, Pharisees and publicans—"Repent, for the kingdom of heaven is at hand!" His words have struck a vibrating chord in their honest hearts. They believe his message, and have shown their faith by being baptized at his hands, and they are waiting for the appearance of the promised One, who is to bring in "the kingdom." Nay, it was only yesterday that, as John was walking by the water with Peter, his kinsman and partner, the prophet had pointed out to them a Young Man from Nazareth as the One whom he had foretold, using the singular words: "Behold the Lamb of God!" On hearing it, they had shown their fidelity to John the Baptist by leaving him and going after and to the Nazarene; and

to-day they are wondering what will come of it all, and whether they shall see their new Teacher again.

Thus musing, and, perhaps, praying, they look up from their nets and discern Him advancing towards them. So grave and majestic is He that they dare not speak, but await His words. He bends on them a single look of bright recognition, and in tones alike of tenderness and authority, says simply, "Follow me!"

Did John answer, "What, Lord, at once? May I not wind up my business first? May I not finish mending this net? Is there not some one else who will do as well, some richer person who can better afford it, some one more ambitious of distinction and fond of adventure?"

Did he begin to argue, "Rabbi, I have the very highest veneration for you, and see no reason to distrust John the Baptist's endorsement of you, but are you not asking rather too much? I am willing to work here, and help the cause by paying liberally; but, don't you see, by following you I should be cutting myself off from my very bread and butter. You have no way of supporting either yourself or your followers by any ordinary means. And this living on faith is a pretty thing to talk about, but, for my part, I prefer these nets. Besides, here's father getting to be an old man, and surely it would not do to leave him. So you had better let me off."

Now is not that the way in which a great many talk who would like to be regarded as His followers, when He proposes some self-denying duty or endeavor? But what says this young Galilean disciple?

He says just nothing at all. He rises, throws the old nets aside, and follows Jesus. Sublime moment! He stands on that lake shore, in the dawn-light of gospel history, with his companions, transfigured before us. He stood there an eternal type of the young Christian who obeys Christ without asking questions, and goes to work for God without waiting to get the world's work off his hands.

A pattern for *Christians*, I say; for this was not the moment of John's conversion. He was already a believer; now he becomes an active follower. Christ had been revealed and accepted as a Saviour to be trusted in—"the Lamb of God that taketh away the sin of the world." Now He appears and is welcomed as a Master to be obeyed and served. There ought to be both of these elements in every convert's experience—his response to Jesus when He says, "Believe and be saved," and his response to the same blessed One when he meets Him in the way and says, "Follow me, and I will make you strong to save others." The latter determines what kind of Christians we are to be, as surely as the former decides whether we shall be Christians at all.

Let any young man rise at the call of Jesus and follow Him with the same unquestioning, unreserved and self-renouncing fidelity, and he, too, shall be "the disciple whom Jesus loved." He shall rest upon the very bosom of his Lord, shall be taken into His closest confidence and shown the deepest mysteries. He shall do great things, through Christ that strengtheneth him, and shall not have to wait for death before heaven is revealed to him and brought very near.

Perhaps I cannot bring in more appropriately in any other place this thought which is in my heart to say: Jesus Himself did not live to be anything else than a young man on earth. Thirty years old was only equivalent to twenty-one with us, and he died at thirty-three. Young men, then, may claim Him as one of themselves. I think this should make them love Him with a certain peculiar attachment, and should help them to understand Him better. They should rejoice more in their youth because of Him, and should realize more vividly what youth is worth. He has not only made youth a more sacred, and, if I may so speak, a more venerable thing, but has taught how much may be done by the young. The redemption of the world was no exception to the rule, that most of the great deeds of history have been achieved by youthful hearts and hands. Experience gives us little hope that one who has not consecrated himself in early life to Christian Endeavor will do much for God and man in later years. Let us keep ever before us those first recorded words of Jesus, which furnish the keynote to his whole career, and must be the keynote of ours if we are to truly follow Him:

"I must be about my Father's business."

You are responsible for many of your surroundings, many of the circumstances of your life. It is rarely that you can excuse yourself because of externals. It is a part of one's duty to make favorable conditions for right thought and correct action.

For The Golden Rule.

THE BIBLE AND HUMAN PROGRESS.

VII.

The Bible and Reforms.

BY REV. ALEXANDER R. THAIN.

The name *Jesus* expresses the purpose of Emanuel's mission to our race. He came to be the Saviour of mankind, not to be a reformer of laws, manners and morals. Both His friends and His enemies invited Him on a number of occasions to assume the specific role of a Reformer, but He declined. He came to establish a religion which includes all reforms, and which will eventually right all wrongs, but knowing that great changes in society require adequate time as well as an adequate cause, he did not attempt to drive existing evils out of the world during the short period of His public ministry.

But though Jesus said very little in direct denunciation of slavery, despotism, intemperance, and other great evils, He gave to the world a gospel which, from its nature, was destined to lead in all great reforms.

Christ declined to decide questions relating to civil law, and the Apostles counselled Christians to submit to existing laws which did not conflict with the rights of conscience; but the gospel which they proclaimed has exerted a salutary influence on civil law, and is gradually but certainly bringing human legislation into harmony with itself. The Golden Rule, which is a condensed summary of the Sermon on the Mount, rang out the death-knell of every bad law.

Taking nineteen centuries as a field for generalization, we can see that the gospel has led to the repeal of many bad laws, and the enactment of many good ones.

The Repeal of Oppressive Laws.

It has led to the repeal of most of those oppressive laws by means of which States and State Churches have sought to bind the consciences of the people. In this discussion we must ever keep in mind the distinction between formal and vital Christianity. Christianity has been sorely wounded in the house of her friends, and grievously misrepresented by those who loudly claim that they are her only true representatives. Many laws have been enacted declaring God must be worshipped in a certain church alone, and according to a prescribed ritual, and all who dared to disobey these laws laid themselves liable to severe penalties in property and person. Even in the latter half of the sixteenth century, the gallows stood waiting for all Christians who dared to deny that Queen Elizabeth was a Pope in petticoats, and had spiritual authority over the consciences of her people. And these laws against separatists were not idle threats, for Barrowe and Greenwood and Penry, and other godly men whose names are now bright in the annals of Puritanism, were hanged; not because they were felons or disturbers of the peace or disloyal to the queen as a civil ruler, but solely because they desired to worship God with gospel freedom.

But such laws could not long stand. The spirit of the gospel said to such law-makers, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." At the present day the forests decline to furnish timber to hang dissenters on, and the earth refuses to raise fagots with which to burn heretics.

The Destruction of Slavery.

The gospel is gradually repealing all laws which bear oppressively on the bodies of men. Christ came to break every yoke, to undo the heavy burdens, and to let the oppressed go free. When He said through His inspired apostle, "Bear ye one another's burdens, and so fulfil the law of Christ," He made it certain that the law of Christ, which is the law of love, would blot out every human law upholding slavery.

The gospel, it is true, did not in express terms frame laws against human bondage, and did not attack the iniquity as it then existed; but its spirit was utterly opposed to slavery, and in due time that spirit was to turn the mechanism of civil law against the evil. Men attempted to prove from the Bible that slavery exists by divine appointment, but all the time that same Bible was knocking away its props one by one, and teaching men to hate it. While apologists were trying to read slavery into the gospel, its mighty undertone, which is as tender as the love of God, was saying, "Let the oppressed go free."

Down through all the Christian centuries the gospel has assailed every form of human bondage and has captained and inspired all lovers of liberty. It sapped

the power of feudalism and villenage. It inspired Zachary, Macaulay, Wilberforce and their fellow-reformers to devote their lives to the abolition of slavery in the colonies of Great Britain. It turned the guns of whole navies against the African slave trade. It rang in the tones of Garrison, Lovejoy and Phillips, taught Whittier how to sing the wrongs of the bondmen, wrote "Uncle Tom's Cabin," and strengthened John Brown's soul to march on. It marshalled an army of a million men on the side of freedom, and when that host came home again, leaving many behind to show how terrible had been the struggle, slavery was dead, and soon after we wrote its epitaph into our National Constitution, declaring that it had died with no hope of a future resurrection.

The Bible and Civil Freedom.

Constitutional government owes more to the gospel than it does to politicians. The best way to make men good citizens is to Christianize them. Sin is the cause of slavery and despotism, and when the power of sin is broken civil freedom follows as a natural consequence. Jesus said to the Jews, "If the Son therefore shall make you free ye shall be free indeed." He spoke of spiritual freedom, but the words apply to civil freedom as well. He did not come to be a politician, but there is a liberty-giving spirit in His gospel which makes it the most potent of all political forces. Free men's souls from the bondage of sin and despots tremble before them, and either grant the people their civil rights by the peaceful methods of constitutional reform or are hurled from their seats by popular revolutions. We can see the handwriting of Jesus in the constitution of every representative government of modern times.

What was it that made the closing years of Charles V. uneasy, and wrested the Netherlands from the bloody and tyrannical grasp of Philip, his son? The preaching of Luther and the Protestant Reformation. William the Silent and his fellow-patriots drew their swords for conscience' sake, and they did not give their lives in vain, for freedom came down from her mountain heights and dwelt in low-lying Holland because she found Christianity there. That semi-submarine country was the freest spot on the whole earth, because an enlightened Christianity had made her free.

What was it that broke the despotic sceptre of Charles I. of England, and established the Commonwealth? A parliament and people who had become enamored with liberty by reading their Bibles.

When was the Constitution of our own free land first sketched? In the cabin of the *Mayflower*, and it was known as the Compact of the Pilgrim Fathers.

What though the name of God is not found in our national Constitution, and Christianity is placed merely on an equality with other religions. It asks no more. God did not write His name on every leaf and blade of grass to prevent atheists from saying, "God had nothing to do with these." He made them, and that is testimony enough. And our Constitution is the product of eighteen centuries of Christianity. God and Christ are in it, in so far as its provisions are just.

For The Golden Rule.

THE BEST SHE HAD.

BY MISS ADELAIDE WARD.

A young American girl was in Berlin, a few years ago, at the time of the Emperor's birthday. She was so fortunate as to have the friendship of a German lady, who had friends at court, and who was privileged to take her young friend through the Emperor's palace, during his absence at a dinner given in his honor.

The young girl was naturally much interested in the palace and its beautiful rooms, but most of all in the gifts which were on exhibition, and which had been sent to the Emperor in honor of the day. Bouquets and baskets of flowers were there in such numbers that they were placed on the floor, like a wide border to a carpet, reaching all the way round a large hall, and costly presents in profusion.

What most interested Miss A., however, was the way in which a poor woman's humble present was received. She came to the door with a few little strawberries, which she had evidently raised on her own vines, so few that she had lined her little basket with eggs, and placed the berries, to the best advantage, on the top. The attendant who received her basket, said, courteously, in good German, "The Emperor will be very grateful for your gift," and the good woman went on her way happy in that she had shown her good will

and brought the best that she had to her beloved Emperor.

After all, it is the spirit which prompts the gift which is important. If we bring the best we have it is enough, if we are sure that we bring our best. You and I cannot talk as well as some one else, and we cannot sing like the trained singers. Perhaps we do not know enough music to select an easy tune, but we can add one by our presence at the meeting; we can speak as well as we know how; we can shake hands with this stranger, or make a friendly call upon that lonely new-comer, or invite some neglected one home to tea.

If no one else is the gainer by our efforts, we ourselves shall be better and happier for bringing the best that we possess, a thankful offering, to our beloved Lord and King of kings.

DUTIES NEVER GO UNDONE.

BY REV. GEO. D. HERRON.

You know how easy it is to seek escape from a duty behind such an excuse as this: "I am not needed; you can get along without me; some one else can take my place." Quite true. Some one else *will* do, if you shirk. Some one else will bear *your* burdens and very likely the burdens of several others who have excused themselves just as you have. The work you have neglected, though it may be delayed for days, even years, will not go undone. And this is the point of what I have to say to you.

Perhaps you have sometimes wondered at the careworn people you meet. The Calvaries and the Gethsemanes you hear of puzzle you, make you doubt the Lord's wisdom and justice. To the inexperienced, butterfly existence, such things seem unreal and sometimes almost amusing. You ask why it was our Lord was nailed to the cross; why John the Baptist was beheaded; why we must remember John Knox as once a galley-slave; why we must think of John Brown as on the scaffold; and of Abraham Lincoln as a martyr to liberty. I will tell you why. These men were sacrifices to the cowardice and indolence of others. They bore the burdens which others shirked. The universe of God is so ordered that duties never go undone. And as we look into history and into our daily surroundings, we see heavy and sorrow-laden men and women bearing the burdens that the tens, the hundreds, the thousands and, sometimes, the millions have left undone. We see men staggering under the burdens laid upon them. You say this is unjust. Good! Then relieve them of the burdens. Set this matter right. They have taken up the duties which you and others have shirked. In making your own life easy and meaningless, you have heaped up the burdens for the *real men and women* to bear.

A few men and women, a *very few*, have borne the burdens of the self-seeking, the cowardly and the indolent in all the ages. Humanity owes to these heroic few an irredeemable debt. I wish you could see clearly and feel keenly, dear friends, that every duty you neglect or shirk falls, with many other neglected duties, on some one else. At some time, in some place, what you have not done comes to some one else to do; and these neglected duties sometimes fall with crushing power upon the brave and the submissive. You are right in saying some one will take your place. Sadly true! And this is why there are broken hearts and shortened lives, martyrs and martyr-fires. This is why life is so solemn, so real, to some you may have met. The loads which others have thrown away have fallen upon them to carry. "God pity them!" you say. God does, indeed; but, do you know, I think the ones who have shirked are infinitely the more to be pitied. Look at the influence of those weary, over-burdened souls. They reveal to us the immanence of God in human life. They teach us that God is real, and have made it easier for us to believe in Him. They even give us an idea of what God is like. We are not surprised that the Israelites felt that Elijah was a better protection than their armies of horsemen and chariots. It is not at all surprising that Herod trembled at the mention of John the Baptist's name, long after the brave prophet was dead. We do not wonder that some of the old Puritan soldiers thought Cromwell was inspired. Such men are witnesses that God lives, and that life means something to those who have the grace and courage to live as becomes men with immortal souls. The prophets, apostles, martyrs, soldiers and sainted mothers, who have toiled, suffered and prayed in silence, all teach us that the more Christ-like men become, the more ready are they to accept duties and bear burdens. No, after all, it is not these brave ones

who are to be pitied, but rather those who have lived in selfishness and indolence, while others have fought their battles and done their thousand neglected duties.

If you have been making such an excuse in the face of some duty, however small, bear in mind that you are laying up burdens and sufferings for some one else. Never make such an excuse again. Shirk nothing that comes to you. Be vigorous, be brave, be true, be faithful. Seek the burden-bearing life rather than the easy one. Better a thousand times *overdo* than *underdo*. Let us see the dust of the battle, the marks of toil upon you. This is a critical day in the world. God wants your best work. If some well-meaning friend says that he does not think this or that is required of you, say, "Get thee behind me, Satan," and keep your eye and step Christ-ward.

Lake Mills, Wis.

On this page will soon begin a fascinating serial story by Margaret Sidney, entitled "Our Town." A recent well known magazine pronounces Margaret Sidney the best writer of stories for young people of the present day. She is the author of many interesting and very popular books. The coming story is one of her best, and will interest old as well as young.

Our Story.

For The Golden Rule.

OFF DUTY.

BY ESTHER CONVERSE.

It was Sunday morning at Peconic Point. Breakfast was a half-hour later at the Nonatuck House that morning, else some of the guests would scarcely have remembered the day. At the parsonage across the street, the air seemed charged with the peculiar stillness and sweetness of the Sabbath. The morning hymn, carrying the melody of childish voices, was borne to the merry party gathered in the dining-hall of the hotel. "Oh, it's Sunday, is it?" asked jovial Dr. Jones. "But for these psalm-singers, the world, in this sleepy place, might forget when the day comes around."

During the lull in the conversation, the words of the hymn, emphasized by the shrill notes of the fresh young voices, were distinctly heard.

"I think they use No. 3 here," remarked Miss Haynes, who had read "Cape Cod Folks." "Do you think No. 3 superior to No. 1, doctor?"

A laugh went around the table, followed by several attempts at wit, but the hymn went serenely on at the parsonage. Soon the voice of prayer, unheard at the hotel, filled the little home. The pastor prayed earnestly for the stranger within the gates, that the holy day might be observed, and that the peace that cometh from on high might fill every heart.

Presently the church-bell sent out its cheerful note of invitation. It reached the side piazza of the hotel, where some of the strangers within the gates of Peconic Point sat reading the Sunday papers. It was heard above the sound of the surf that beat against the rock where others sat idly watching the waves. It vibrated through the "cave," the occupants of the "arm-chair" heard it, and even the loiterers in the "lover's retreat" were not entirely oblivious of its earnest call to worship. On the rocks, under the shadow of the bridge, sat jovial Dr. Jones smoking his cigar, as he watched the noisy little stream that added yet another charm to the attractive resort. He saw the staid country people as they wended their way along the dusty street, in response to the invitation. He noticed the footfall, on the bridge, of old and young, grave and gay, and was amused by the disjointed sentences that reached his ear. The pastor's little daughter, Bessie, clinging to her mother's hand, stopped a moment to watch the sparkling water.

"Mamma," she asked, "where do Christians go to spend the summer?"

"I cannot tell you, my child," answered the mother sadly.

"I wish they would come here," continued Bessie, "but I s'pose they don't like our church, because it's small and white; they want to go to some big church, and hear a beautiful organ, don't they, mamma?"

Dr. Jones was amused. He had small respect for those who were assembling in His name, and had no wish to be considered of the number who call themselves followers of Christ; but he knew there were many who had assumed that title, and his laughter had in it more of scorn than of merriment when he thought

of the child's words. He stored the question in his memory, as a topic for general entertainment at the dinner hour. He repeated it with great apparent enjoyment, adding, "I could have told the child where Christians do not go, that is, to the Nonatuck House. I think no one from this house has attended church to-day."

The effect upon the company assembled fully met the doctor's expectations. The laughter that followed was not general, nor was it hilarious. One downcast face distinctly looked its embarrassment and pain. Alice Stover was a favorite at the hotel. The merry company of young people, won by Alice's unaffected enjoyment, and sympathetic interest in their pursuits, had accorded her a place not easily attained by a stranger. It was her first season from home, and the aunt whose kindness enabled her to enjoy the beautiful seaside resort was unlike the Christian mother who had carefully watched over her. None of her "set" attended church, and Alice had carelessly allowed Sabbath after Sabbath to pass in neglect of a duty she would have considered imperative at home. Bessie's arrow went home to her heart; she soon left the table and retired to her room.

Evening found the broad piazza thronged with guests of the Nonatuck. The church-bell again sounded its note of invitation. Just as its last peal rang out, Alice came from the house attired for a walk.

"Where are you going?" asked one.

"May I go with you, my pretty maid?" asked Bob Stoughton.

"No, sir, I thank you," laughed Alice in reply.

"She's probably going to see her washwoman," said Bell Huntly; "she is sick, you know." "Give her my compliments," shouted Bob.

Alice carelessly nodded her thanks as she passed on. She was going to church, and, obeying an impulse she could scarcely define, she concealed her purpose.

"I believe I am a coward," said Alice, drawing a sigh of relief as she found herself beyond the sound of their voices. "Why didn't I tell them I was going to church, and ask them to come with me?"

Her self-condemnation prepared her to enjoy the simple service in the unfashionable church. She joined the few worshippers in their songs of praise, and the earnest prayers that were offered found a ready response in her heart. She was strengthened in her decision to stand steadfast among the followers of Him whose name she professed to bear. Before she reached the hotel she heard the merry voices of her friends who still lingered upon the piazza or in the shaded grounds.

"Where have you been?" asked Bell Huntly, voicing the questioning gaze of her companions, as Alice came among them.

"I have been to the prayer-meeting," answered Alice gravely. "I ought to have told you when you asked where I was going; I fear I was afraid or ashamed to do so."

A silence almost painful fell upon the merry company. Some one, perhaps in mockery, softly hummed a familiar air. Another, as quietly, added the words usually associated with it. A sweet, tenor voice, from the steps below, caught the melody, and soon the familiar words rang out in full harmony:

"Ashamed of Jesus."

The chorus swelled with the closing lines:

"And, oh, may this my glory be,
That Christ is not ashamed of me."

A solemn stillness followed, broken by Dr. Jones' voice.

"Quite like a camp-meeting, or shall we call it an experience-meeting? We might even set up an anxious seat. Is any one ready to testify?"

"I am," replied a gentleman who sat near Alice. "I call myself a Christian at home, though I seem to have left my colors furled there."

"A soldier in undress uniform," laughed the doctor. "Perhaps there are others of your army here on furlough."

"Let us not be ashamed of our company, nor of our Captain," said the gentleman gravely. "Who will join us?"

Out from the shadow into the full moonlight they came, one by one, until nearly one-half of the company were gathered around Alice and her friend. Dr. Jones' remark about "soldiers off duty" was unheeded. A change had been wrought at the Nonatuck House. When the church-bell again called to worship, there were few soldiers off duty, and a goodly company entered the little church, to listen to the message of the Captain under whose banner they had enlisted.

The Sunday School.

EDITED BY REV. SMITH BAKER.

INTERNATIONAL SUNDAY SCHOOL LESSON.

BY REV. SMITH BAKER.

OCTOBER 30th, 1887.

MATT. 9: 35—36; 10: 1—8.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

1. The example of Christ and His apostles is not very much in favor of a permanent ministry, though we do not think much argument can be drawn from this fact. The only thing which should be said is, that the divine order is the useful order. As long as a man is more useful where he is than he would be in some other place, it is his duty to remain; but as soon as a man would be more useful elsewhere, it is his duty to go. A man's pleasure or comfort or ease or financial prospects should have nothing to do with it. Many churches are ruined because the pastor has a comfortable situation, a good home, a clique of pleasant friends, and it is disagreeable to move, and no one has anything against him; and so he remains when he ought to go and exercise his gifts in a new place. This being bound to stay has in it a consecration to self rather than to Christ. All this applies to the Sunday school teacher. A teacher has had the same class five or ten or twenty years, and she is a good woman, they all love her, but she would do better work with another class. A change would do her good and the class good, but no one dares to mention it. Almost every superintendent would rejoice if, now and then, certain of his teachers would resign. All this applies to Sunday school superintendents. We have heard a man boast that he had been superintendent of his school thirty years. Very likely it was twenty years too long.

2. A multitude stirred Christ's heart. There is something in a multitude to stir any good man's heart. What multiplied and conflicting interests in a great crowd of people. What sorrows and sins. What heart-aches and soul-longings. Christ not only saw that particular multitude, but he saw the whole world at His feet, and he saw two things which we should see: (a) That, out of Christ, humanity, high and low, rich and poor, learned and ignorant are like sheep without a shepherd. They are, mentally and spiritually, as they are physically, an unsettled multitude. High people agree no more in their opinions than common people. High people are no better in their morals than common people. Rich people are no more united in belief than poor people, and they are no better in character than poor people. Educated people disagree in their opinions as much as the uneducated, and educated people are no better in character than the uneducated; from top to bottom, humanity is one restless current of life, like sheep without a shepherd. One class needs a missionary as much as another. All need the gospel and Christ. (b) Another thing is that humanity, i. e., some

from all classes of humanity, are faint, sick and tired of sin, and desire light and peace and life—a shepherd. Among the lowest there are souls faint and crying out for God, and among the highest also. This is for our encouragement. The faithful Christian always finds some such, as Christ did. (c) But our business is not only to seek those who are seeking God, and help them into the light, but also to teach those who are stupid and lost in sin of God and His gospel; hence, our Lord says, "The harvest is great"—notice that; there is not only work enough, but fruit enough. The harvest is great. Christ does not ask us to labor for small results: not only is the field great, but the harvest is great. It is wicked to expect small results. The world is more ready to be saved than the church is anxious to save it. There are golden opportunities for all who would lead men to Christ; never more so than now, but (d) Notice, also, the laborers are few,—not the Christians, not those who can and might and should, but the workers,—those who seek to lead men to God are few; as we have before said, not one in ten of church-members are working for Christ, or seeking to lead men to God. A missionary asked a little boy if his father was a Christian, and the lad replied, "Yes, sir, he joined the church, but he's not doing much at it now." The world is going to hell, not for the want of more truth or more means or a new theology, but it is tripping and stumbling into perdition over lazy Christians. The world is waiting to be saved, and the church is letting them wait. Even among the ministry, how few soul-seekers there are. Truth-seekers and place-seekers, but not soul-seekers. Oh, for a passion for souls! The harvest, the fruit, already, is great, but the earnest-working, soul-seeking disciples are few. Mr. Spurgeon has just told me of an humble, earnest man, lately gone to heaven from his church, who was a great worker in his way and in what people would call a poor harvest-field. He kept a common junk-shop, a most uninviting place, and in the midst of a community known for its social corruption; and the good man placed in his shop-window this notice, "If any poor girl wishes to lead a new and better life, she will find a friend within." And Mr. Spurgeon said hardly a week passed, but some poor, sick girl would call in, and the good old man would advise with her and find help for her. What a laborer, in what a field and with what a harvest!

3. Our duty to pray for laborers—that the Lord will send them; He must send them, or they will be useless. He alone knows who is adapted to any particular field. Self-sent or church-sent men do not succeed. God has not only a work, but a harvest, for each of us, but He must send us. We must be God-called. Natural gifts are not enough. Education is not enough. Piety is not enough. One may have one or two or all of these, and fail. God must call. God never calls without the last and one or the other of the first two, but when He calls He gives success. It is not so important that a man have great natural ability, or that he be cultured, as that he be God-called; hence, we are to pray that God will raise up and send forth laborers; men who will feel they are called of God to some special work for Him. God has men and women, He knows who they are. We are to ask Him to pick them out for us, as preachers and teachers. All mission work must rest upon prayer.

4. Up to this time they had all been disciples, but now a time had come when the work of the kingdom needed the superintendence of a select few, as leaders of those who believed; hence Christ chose twelve and called them apostles. Matthew was afterwards added, and then Paul, as an apostle to the Gentiles, so that in all there were fourteen. They had a special calling which no other men in all time had, which was to collect, prepare and transmit to the future the words and a record

of the doings of Christ, and to found the new church; hence, peculiar gifts and powers were given to them as unto no others, and as they have no successors, these peculiar powers were not continued. There were to be preachers, pastors, teachers, etc., but no apostles. They have no successors any more than there were successors to the signers of the declaration of our independence. The apostles, as first chosen, were divided into three groups of four each. The first group consisted of Peter, Andrew, James and John. These were the four leading apostles, with the most executive ability—the pillar apostles. Very unlike, but all marked men for strength, and prominent in many of the scenes in Christ's life. First of all is Peter, with his wonderful energy of character, and, in spite of his inconsistency, made a leader, because Christ saw that, at heart, he was a true man, that his sin was not the purpose of his life, but an overmastering temptation of which he repented, and that he was adapted to lead. The second group were Philip, Bartholomew, Thomas and Matthew. These men constituted the reflective group—the thinkers. The last division were James, Lebbeus, Simon and Judas. Judas last of all. These were all tinctured with Judaism. They were very unlike each other in all respects. They were not such men as the Rabbis would have chosen to lead a new religion. Not such men as our colleges and mission boards would now choose. Doubtless the Rabbis laughed. The Church of England laughed at John Wesley's presiding elders. Congregationalists have laughed at holy but uneducated men who have been sent out by other churches to preach the gospel, and, in turn, those who think they belong to the apostolic succession now laugh at our pretensions; but we had better all cease laughing at each other, and honor whomever God calls.

5. St. Mark tells us they were to go two and two, for company's sake, for counsel, for sympathy, for protection and for strength. They were a safeguard and protection to each other. It is not an unwise thing now, in Christian work, for two to go together—two brothers or two sisters in calling upon the poor and strangers. How our local communities would be reached and found out if the churches sent out their members, two and two, into all the byways and streets! How much better than any formal missionary. Then the world would think the church meant business.

6. They were to begin their work among those who belonged to the old church, the people of the covenant. The church should look after its own people. This was before the atonement, after that the commission was to all the world and to every creature.

7. Forget not, however, the lost sheep of Israel. How many such there are—Christian heathen! A revival should begin in the church.

8. The message, "The kingdom of heaven is at hand." The time has come for men to enter it. The message of to-day, Enter the kingdom of heaven now. The kingdom of heaven is at every man's door. It comes to men now. Christ is waiting to save. Preach it, teach it, talk it, believe it.

9. Follow up your words with good deeds.

10. How much? "Freely ye have received, freely give." If money, give it. If time, give it. If love, give it. If mercy, give it. Pour out as God pours into you. Free in quantity, free in spirit, free in price.

LIGHTS ON THE LESSON FROM MANY SOURCES.

[Selected by Mrs. F. E. CLARK.]

The last lesson had its emphasis laid upon faith; the stress of this lesson is placed upon work. The two together suggest how much is to be accomplished by faith and works.—*Pilgrim Teacher.*

"Jesus went about all the cities and villages, teaching . . . preaching . . . and healing" (v. 35). Jesus set the example for all His disciples. He was Himself a most intensely active missionary. He was in this world to seek and save the lost, and He went everywhere on His holy mission of love. He did not stay in one place, because then there would be other places neglected. He knew that He had blessings for the sad, lost world, and His soul was burdened, until He had borne these blessings to every one's door. That is what He wants us to do now, for we are left in this world in His place, to carry on His work. He is not here in human form any longer, and does not seek the lost and the troubled, as He did in those olden days. He has prepared the blessings, and put them in our hands, and we must hurry away with them to the lost and needy, or they will die, and the fault will be ours.—*Westminster Teacher.*

He taught in the synagogues. The synagogue was unlike the church that was to be, but on that account Jesus did not refuse to go into one. He made use of that which then was, that He might form from the materials something better. He did not put Himself at odds with those whom He meant to reach, by declining to recognize the institutions which they revered, because of their imperfections. Many would-be reformers have made grievous blunders, by tearing down, before they have built up. The places where the law was preached was the place to present the gospel.—*Pilgrim Teacher.*

"When he saw the multitudes he was moved with compassion" (v. 36). When we see the multitudes we are moved with wonder or with admiration. Now when Jesus saw the multitudes He was not moved with wonder, which is a partial emotion, or with admiration, which is an incomplete and babyish feeling. He was moved with compassion, and therein He differed from every other observer of great things. We know what it is to look at great things ourselves. If you see one soldier, you care but little for the sight; you may point out the intensity of the color which he displays, or the splendor of his metal, but one passing remark will suffice for that occasion. You see an army, and you are filled with wonder, admiration, delight; it brings to you a sense of power, grandeur, and grandeur never touches compassion, it seems rather to rebuke it. Yet here is a man who looks upon a multitude, and His heart is filled with pity. He did not say, "How great, what force, what wondrous resources of genius and strength and money and power of every degree!" His heart filled with tears. He said, "It is a sad sight." If He could have taken any other view of the multitude He never would have been the Saviour of the world. There you see the meaning of His life; it touches you now. Again and again would I repeat, the master-word of this divine life is the sweet and all-inclusive word—*compassion.*—*Parker.*

In one moment He was "moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Now He was thinking of them as of grain likely to perish, unless harvested. Evidently, the change in metaphor is caused by His taking a wider field into His sweep of vision. He has in mind, not only those whom He sees before Him, in numbers like a flock, but that infinitely larger host whom they suggest—as innumerable as the stalks in the harvest-field. It is the world which He has in view, in which there is only here and there a laborer. There were few then; there are more now, but, oh, so few as compared with the harvest which needs to be reaped!—*Pilgrim Teacher.*

"Pray ye therefore" (v. 38). Observe that He who bids us to pray sends forth the laborers, teaching us that we are to help to the answer of our own prayers. Observe, too, that He bids those who were to go

forth, to pray for laborers; pray, that is, that God would send them forth. Those only can labor successfully for God whom God sends forth.—*Abbott's Commentary*.

"Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest;" and the men prayed, and as they prayed their faces shone, and strange impulses moved their strength; and when they had marked the culmination of their prayers, He called them to Him and said, "Go ye." He bids us add the amen to our own prayers; He bids us carry out our own purposes; when we have wrestled long and strongly at heaven's gate, He says, "Now you are ready; there is fire enough in you; go ye and tell all that I have told you; freely ye have received, freely give."—*Parker*.

God is most desirous that laborers should be sent. Prayer leads those who pray to have the same desires as God Himself, in reference to the harvest. The injunction is, *in part*, equivalent to this. *Beseech ye the Lord of the harvest, that He may accept you, and thrust you forth into the harvest-field.*—*Peloubet's Notes*.

"When he had called unto him his twelve disciples" (v. 1). He was *always* calling these men. At first He called them and said to each, "Follow me." And then He called His twelve disciples again, and again He called unto Him His twelve disciples—always calling, always creating, always shaping our manhood to new and noble uses, always enlarging the definition of our sphere and ennobling the destiny of our powers. The call of Christ is not once for all. It is a *daily* interview; the invitation to go nearer to Him comes with every sunrise. We have never been so near to Jesus Christ that we cannot be nearer, and the nearer we get the softer is His voice.—*Parker*.

The names of the twelve apostles are these (v. 2). They were not famous men when Christ chose them and sent them out. They were very plain and ordinary men; but afterwards they became men of wonderful power, and all the world has felt their influence. We see out of what common stuff Christ can make great men, holy saints and heroic missionaries. There is something in Christ's method of preparing His apostles that teachers should note. He took these twelve men into His family, as it were, and kept them there for three years. He lived with them, pouring the light and the love of His holy life upon their dull, sinful lives, until they were literally permeated with His spirit. Perhaps many of us scatter our influence too much. If we would select ten or twelve persons and give to them continuously our strongest and best influence, month after month, and year after year, carrying them in our prayers, and in our thoughts, and doing all we can to impress them and make them noble, true and Christ-like, might we not do more for our Lord in the end than by trying merely to touch a hundred or a thousand lives?—*Westminster Teacher*.

Of some of these disciples we have very full accounts given. Interesting biographies can be written of Peter and James and John. Of others, however, almost nothing at all is known as to their work. These unknown apostles may have been thoroughly faithful in the obscure lot to which they were called. John and Peter had very serious faults to answer for. It is God's part to assign each apostle his work; it is the apostle's to do that assigned work thoroughly well, whether it is conspicuous or obscure.—*Sunday School World*.

The twelve men were not sent with any great psychological purpose to analyze the minds and souls of men, and hold high discourse on things recondite and afar from their daily thinking. They were sent forth to do practical work, physical work, work that could be instantly appreciated, even by the least enlightened minds. Let us begin where we can; if we cannot preach we can give, if we cannot

give we may be able to instruct, if we cannot say much it may be given to our hand to express, in masonry unknown to other men, the sympathy of a fellow-feeling.—*Parker*.

"Go rather to the lost sheep of the house of Israel" (v. 6). Two reasons are apparent, though none are declared by Christ Himself; *first*, because if the twelve had begun by preaching the gospel to the Gentiles, they would have intensified the Jewish prejudices against it, and so closed the door to Jewish hearts; *second*, because they did not themselves understand the universality of the gospel until long after, and if they had attempted to preach it to the Gentiles, they would have inevitably become preachers of the Jewish law, and made, at best, only converts to a reformed Judaism. The practical significance of the command is that our work for Christ should begin with those nearest to us; that we are to preach the gospel to our neighbors and friends, and so test our capacity, before reaching out with religious ambition for a larger field of personal work among the heathen at home or abroad. But it affords no justification for refusing aid to those who have proved their capacity and have entered on the larger work.—*Abbott's Commentary*.

"Freely ye have received, freely give" (v. 8). With what a bountiful hand the redeemed soul has received the favors of the Lord he will never know until he comes into the presence of the King and the life beyond. That he is ever likely to give with that freedom with which he has received can scarcely be expected of fallen human nature, even when renewed and refined by grace. Yet the command stands. Whoever comes nearest to giving with that bountiful hand with which he has received will come nearest to the fulfillment of this command of the Lord.—*Sunday School World*.

PRIMARY EXERCISE.

BY FANNIE H. GALLAGHER.

Our Bible story-book has not a story for us to-day, but it tells us some things which will help us to know our best Friend better, and, I hope, to love Him better. Who is our best Friend? When I was as little as you are, I learned this verse:

"One there is, above all others,
Well deserves the name of friend,
His is love beyond a brother's,
Costly, free, and knows no end."

Yes, Jesus is our best friend, and the more we know about Him, the better we shall love Him.

He was a very busy man. There wasn't a village or a walled city, about Nazareth, into which He did not go. Nazareth was His home, you know, and He, with His friends, would go around to the towns about in all directions, and come back to His home, perhaps when they were out of food, or needed rest.

Nowadays people go from town to town selling goods. Was Jesus doing any business of this kind? No, He was telling the people good news. These poor people knew very little about God, less than some of you little children do to-day. They thought He was a great way off, and that He was a God so very good and holy He was always angry with them for their sins. Just think, children, the men, women and little children who lived in the little towns and the cities with high walls built around them, never called God "Our Father which art in heaven," as we do. Now you know why Jesus, who, long before, had lived in heaven with God, left His beautiful home, became a baby, and grew to be a man here on earth. It was to teach the people, and to teach you and me too, that God was their Heavenly Father; that He loved them. That was one thing He was teaching them as He walked up and down their streets, in and out of their houses; when He made a blind man see, or a lame man walk, when He raised the dead, or cast out wicked spirits, it was

to teach men that God's heart was just as full of love for them as His was, for He was God's son. Do you think the people could help loving Him, when they saw Him weep tears of sorrow for their troubles, and spend His life in healing and helping them? They could not help loving Him, if they came near Him and became acquainted with Him. Jesus wants us to come near Him and know Him. He wants our parents to come near Him and know Him. I have a message for each one of you to carry home to-day. I'll give it to you by-and-by.

When I know and love any one, I like to know about his friends. So I would like to know about Jesus' friends. Would you? Jesus chose twelve men to follow Him, and He called them apostles. I think you know four of them already, for you saw them fishing, when Jesus said, "Follow me." Can you tell me their names? You see there are two pairs of brothers already. If we study about them, or ask those who have studied, we shall learn that there are two more pairs of brothers among them. Philip and Bartholomew are supposed to be brothers, and also another, James, called "the less," and Jude, though he is called Thaddeus.

I think you can remember these brothers better, if I write them on the board. Now watch me.

Peter and Andrew.

James and John.

Philip and Bartholomew.

James (the less) and Thaddeus.

Now we will learn these eight names.

There are only four left, Thomas and Matthew, Simon and Judas.

I think I can say them all with my eyes shut. Can you? Try it.

Do you think it was strange there were so many brothers among Jesus' apostles? I do not. Why, when Andrew first heard of Jesus, he brought Peter to Him. And when He said to Philip, "Follow me," Philip first found Nathaniel, who is supposed to be Bartholomew, and brought him to Jesus. How many of you have brothers or sisters? Have you brought them to Jesus? Perhaps you don't know how to do it, for we cannot see Jesus as Peter and Philip could. No, we cannot see Him, but He is here. Bring your sisters and brothers to Sunday school where they will learn about Him. You know that when you go home Jesus will be there, so teach your brothers and sisters to pray to Him, morning and night, to please Him by kind words and deeds, by cheerful obeying; that is bringing them to Jesus.

It may be that your father and mother already know Jesus much better than you or I do, but I will send a little message to them anyway. This is it: "Jesus wants you to come near Him and know Him." If you remember this and tell it to them, perhaps you may bring them, as well as your brothers and sisters, to Jesus.

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A CAB STUDIO IN AMSTERDAM.

It now seems to be "the thing" for artists to be writers and to describe with their pens as well as with their brushes, and a very charming and delightful fashion it is. Who can tell which are the more vivid, the written or the painted pictures of George Boughton, F. D. Millet and F. Hopkinson Smith? To see with the eyes of a painter is a great advantage to the ordinary reader. I give you a little extract from F. Hopkinson Smith's "Well-Worn Roads." Mr. Smith knows how to transform a cab into a very convenient studio, and this is a little of his experience in Amsterdam:

"In five minutes I discovered that a cabless horse and a horseless cab presided over by a cabbie armed with an umbrella staff was not an everyday sight in Amsterdam. I had camped on the stone quay some distance from the street and out of everybody's way. Suddenly the business of Amsterdam ceased. Everybody on the large boats scrambled into smaller ones and sculled for shore. Everybody in the street simultaneously jumped from cart, wagon and doorstep, and in twenty seconds I was overwhelmed by a surging throng, who swarmed about my four-wheeler and blocked up my only window with anxious, inquiring faces.

"I had been in a crowd like this before and knew exactly what to do. Sphinx-like silence and immobility of face are imperative. If you neither speak nor smile, the mob imbibes a kind of respect for you amounting almost to awe. Those nearest you, who can see a little and want to see more, unconsciously become your champions and expostulate with those who cannot see anything, cautioning them against shaking the painter and obstructing his view. This crowd was no exception to the general rule. I noticed, however, one peculiarity. As each Amsterdamer reached my window he would gaze silently at my canvas and then say, 'Ah, teekenmeester!' Soon the word went around and reached the belated citizens rushing up, who stopped and appeared satisfied as they all exclaimed, 'Ah, teekenmeester!'

"At last commerce resumed her sway. The street disentangled itself. The market in cabbages again became active, and I was left comparatively alone, always excepting the small boy. The variety here was singularly irritating. They mounted the roof, blocked up the windows, clambered up on the front roof until cabbie became sufficiently conversant with the use of the business end of my umbrella staff, after which they kept themselves at a respectful distance."

LOW TEMPERATURE IN SOULS.

I clipped this from an exchange not long ago. Since then I have been thinking of it. To be sure, it is not a pleasant subject for reflection but it is necessary. Perhaps you know some souls which are just alive which have only a spark of heat left in them. Have you not some duty to such souls, can you not give a little from your life to "save the soul alive?" An old physician remarked lately:

"There is no study in human nature so difficult to me as a certain class of young girls. I spent a part of this summer with two specimens of this class. They had the usual amount of capacity for observing, understanding and feeling. They had been educated at much cost to their parents; both were constant attendants at church. I saw nothing in their faces or bearing to argue that they were imbecile. Their mother was an invalid, nearing the grave. Nothing could be more touching than the patient, appealing gaze with which her eyes followed them, watching for some signal of affection; but they had eyes and thoughts for nothing but a gown they were making. They were used to her love, her illness, even to the thought of her death. I walked out with them through a great forest under the solemn stars. They saw no beauty, no sublimity in them. They chatted incessantly of the new trimming on their bonnets. They were used to the meaning of the trees and stars. The only thing, apparently, to

which they were not used were the changes in ribbons, puffs and flounces. I went to church with them and listened to the great 'Te Deum' which has come down to us through the ages, and lifted the heart of countless worshippers to God. They nudged each other while they sang it, to look at a beaded cloak in the next pew. We physicians now test the temperature of a patient's body, and if we find it below a certain degree know that death is already in the heart. When I find so low a degree in the words, thoughts and actions of a human body, I begin to fear that the soul within is cold and dead beyond recall."

CHARACTERISTICS OF A CULTURED WOMAN.

The Philadelphia Press has the following article which sets forth what a cultured woman should and should not be. The article is excellent and will give us all material for thought:

"A woman who wishes to be cultivated will always have a systematic course of reading on hand, which she will follow in its different bearings, and she will be careful not to waste her time with second-rate or inferior books. She will also have many interests and an open mind, and any knowledge she can gather will be assimilated and stored for future use. Cultured women are more than usually prone to take pleasure in the beauty and order of their houses, and to love flowers and animals and everything which the typical Eve should bring about her to 'dress and keep' the garden of home. In conversation her influence is always elevating, and as it rarely occurs to her to discuss her neighbors—her mind being filled with more interesting topics—she is far removed from all the wretched scandal that little minds delight in. She will possess, too, the power of being an interested and intelligent listener. To cease when she has no more to say is one thing the cultivated woman will have learned, and a true estimate of her powers will keep her from expressing an opinion on subjects with which she is inadequately acquainted. She will be free, too, from that dogmatic narrow-mindedness which is the inheritance of the ignorant, and will have acquired the blessed wisdom of holding her judgment in suspense on subjects of which our finite minds can never know the whole. By the wide range of her ideas she will be delivered from prejudice and intolerance, and will respect the opinions of others, however much they may differ from her own. Then, again, culture brings a woman 'into touch' with a far larger number of her fellow-beings, and therefore greatly increases her power of usefulness; for, though an uncultured woman may do valuable work in the world, yet she can have little influence over those in her own position, except in so far as her intrinsic goodness influences."

VOCATIONS AND AVOCATIONS.

I believe that it was Edward Everett who first brought out clearly the difference between these two words. The *Youth's Companion* tells of the avocations of several distinguished men who have found that a change of work is necessary for real rest:

"Dr. Oliver Wendell Holmes, during the busy years of his life, it is said, was accustomed to rest his brain by working with his hands. Under the great library table was a smaller one which was a miniature work-shop fitted with a turning lathe and tools, with which the poet made boxes, brackets and toys for his friends. The little shop moved on a tiny railway track in the floor, so that on the approach of a visitor who could not appreciate 'jimmies,' the doctor could push the table, tools and all, under the larger one, entirely out of sight.

"The majority of brain-workers have had some pursuit, taste or handicraft which relieved the tension on the brain of steady application in one direction. Sometimes, as in the case of Mr. Gladstone's tree-chopping or Mr. Hawthorne's potato-digging, it was severe physical exertion that gave rest to the mind, but oftener it was the employment of the fingers and brain in some lighter work than the daily craft. Hans Andersen cut paper figures with marvellous skill, one of the great Russian novelists makes clay pipes of every shape, and one of the most eminent clergymen in this country dabbles in chemistry, and has nearly blown up his family on several occasions.

"Parents and teachers are often annoyed by the persistent devotion of boys to some

pursuit which can never serve them as a means of livelihood, as a taste for drawing, music or animals. Keep it in its place, and you have provided a hobby which may serve as a safety-valve for an over-taxed brain or nervous system. The young man with a regular occupation, and a taste which gives him rest and pleasure, enters life not with one staff, but with two.

"But let him keep each in its place. Louis XVI. made his hobby of making locks the occupation of his life, instead of kingcraft, and paid the penalty of devoting himself to pleasure instead of to duty."

THE INDIANS IN PHILADELPHIA.

A newspaper correspondent gives this description of the Indian parade at the recent Constitutional Centennial. Surely there was something symbolic, even prophetic, in the march of these Indian boys and girls. May the day come speedily when they and we shall be brothers and sisters in deed and in truth:

"There was one division of the great Constitutional parade in Philadelphia that should have kept marching on, right on across the State, clear to the Missouri River, and still on, until every State in the Union had seen and studied it: The Indians. A band of braves mounted and in their war paint, plumed and feathered and fierce-visaged, armed to the teeth, savages from scalp-lock to moccasin. Behind them, on foot, a band of younger braves that will sweep these old warriors and savages out of existence forever. In the neat uniforms of their schools, trim and tidy as any boys in any grammar school in the land, marching steadily as soldiers, with the free, easy stride born of the prairies, each dark-skinned brave armed with a slate, marched these dusky warriors from Carlisle and Hampton and Lincoln Institute. It was grand, it was inspiring, it was sublime, it was Christian! A class of boys and girls drove by, singing with all their Indian hearts in their brave voices, 'Hail Columbia, Happy Land.' Anything but a 'happy land' has Columbia, from the day of Columbus to the day of the cowboys, been for them and their fathers. They sang as the prophets sing. After them came the Indian boys at work at their trades: mechanics, farmers, teachers; girls at housework, bright, neat, happy-looking girls; cooking, sewing, knitting, reading; trained hospital nurses in a hospital ward; useful, happy girls as your own daughters."

A TYPICAL BOSTON GIRL.

This anecdote is taken from the paper called *Our Dumb Animals*. I wish I had seen that girl. I might not have doffed my hat, as the hat pin would have prevented, but I would have thanked her for her kindness, and perhaps I might have relieved her of the duty of shaking 'one of those boys. Here is the story:

"I was walking down the avenue near the Providence depot, when I saw a couple of little ragged 'gamins' run up the embankment, pulling after them a miserable kitten by a string tied around its neck.

"I started in pursuit, but it was a 'stern chase,' and the probabilities that at least one of the 'nine lives' would be choked out of the poor victim before I could get to the rescue. But kind Providence was looking out for the cat. As they neared the corner of the station a lady, well dressed and of dignified carriage, turned the corner. A glance, and she took in the situation; she formed herself into a well-organized S. P. C. A. on the spot, and dropping her parasol, she seized the two young Neros with a vigor which astonished them, and the way their two heads came together, and the shake they got would have done the editor of *Our Dumb Animals* good to see. A few forcible words of advice, a push, and they were off, sadder and perhaps wiser.

"The lady picked up her parasol, then looked at the poor little parcel of fur-covered bones. Here was a dilemma. If the case had been my own I would have been entirely at a loss. A starved cat is hardly a piece of portable property to be coveted. But the champion was no half-rescuer. She stooped—the poor bedrabbled wretch was divested of his torturing string and taken in her arms. She walked away, the rose of indignation still blooming on her cheek, but dignity restored. I could only doff my hat and say, 'Thank you!' as I met her, wishing in my heart that every persecuted brute might find a true-hearted Boston girl as a defender."

INTERPRETING THE BIBLE.

I suppose that you all know of Mr. Yan Phou Lee, the talented young Chinese, who has recently been graduated from Yale with high honors. This is one of his bright and pointed sayings:

"It is very easy to interpret the Bible. Some minds are so crooked that everything which goes through invariably comes out crooked. Some men understand the Bible literally. Others take each verse out of its context and tack it to some other place, and the result is something like this: 'And Judas went out and hanged himself.' 'Go and do thou likewise!'"

Reviews.

"Elsie's Friends at Woodburn," by Martha Finley. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co., Boston. Price \$1.25. The last issue of the "Elsie Books" is an account of the children, Max, Lulu and Gracie, in their home at Woodburn. Christmas festivities, birthday parties and other merry-makings are described, and the development of the children is given a prominent place in the story.

"Scottish Nationality" and other papers by the Rev. John Ker, D. D. New York: Robert Carter & Brothers. Price \$1. The subjects of these papers are "Scottish Nationality," "John Knox," "The Revocation of the Edict of Nantes," "The Erskines," "Early History of Glasgow," "A Day in the Upper Ward of Clydesdale," "Canadian Letters," "Reminiscences of the Rev. Thomas Guthrie, D. D.," "The Rev. H. B. Robertson, D. D." The different articles show a great love for the Scotch people, and a keen appreciation of their sterling qualities.

"The World to Come," by William Burnett Wright. Boston and New York: Houghton, Mifflin & Co. Price \$1.25. This book does not deal with spiritual matters, or the future life, as one would infer from the title, but is simply a collection of very forcible sermons. The different subjects discussed are practical and useful, the style is clear and terse, and one can read the *man* behind all the words. Such sermons as these are much needed and cannot fail to do good. Especially strong are the sermons on "Spiritual Ploughing," "Gideon's Men" and "Self-Pity." Young people will find this book particularly helpful.

"Christian Thought," edited by Charles F. Deems, published by Wilbur B. Ketcham, New York, is a bi-monthly, the object of which is explained by the title. The latest issue contains papers on "Paul's Psychology" and "Christian Evolutionism," by Isaac S. Hopkins, Ph. D., D. D., and Prof. Daniel S. Martin, Ph. D.; also a collection of papers read at the Institute's Summer School. The question under discussion, briefly stated, is: "Have persons of acknowledged scientific standing specifically denied the divine origin of matter or of man?" The papers are by Prof. Elliott Coues, Prof. Edward D. Cope, Lester F. Ward, A. M., and others of equal authority.

"One Girl's Way Out," by Howe Benning. Boston: Congregational Sunday School and Publishing Society. Price \$1.25. This is the story of a young girl who has been brought up in luxury, but who has felt the vanity of all things connected with her life. Just as she is beginning to grow thoughtful, she spends a summer in a quiet country town, where she finds people who are dependent on her. A word here, a kind act there, help her in her "way out" to a larger and truer life. The story is well told, and the writer is evidently in earnest. One great charm lies in the fact that it is in no way a "love story," except that the heroine learns to love all her fellow-beings.

"A Border Shepherdess," by Amelia E. Barr. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co., Boston. Price \$1. This is fittingly termed a "romance," and therefore should not be judged by the rules which pertain to novels. No one can read the story of Faith Harribee, can follow her through her simple yet grand life, can think of her relations to wee Davie, her sorrow-stricken father, gay Archie Renwick, haughty Terres Graeme, and proud, high-spirited Lord Tilbert Graeme, without deriving good therefrom. The story is so well told that the characters become real, and the reader forgets that they are but inventions of the author. The book must be helpful to all, and deserves careful reading and thoughtful attention.

"Ingleside Rhaims," by Rev. J. E. Rankin, D. D. New York: John B. Alden. Price 50 cents. These verses, in the dialect of Burns, are like a fresh breeze from the land of cakes. The sentiment and the alexandrine are alike charming. Dr. Rankin is much of the spirit of Burns, and his poems are by no means unworthy imitations of the great master. It is good to know that the power of writing real poetry in Scotch is not wholly lost. Some of the shorter poems, as "My Ain Fireside" and "The Far Awa' Lan," are perfect; while opinions may differ as to the advisability of publishing such verses as "Fair and Over! Once Halie Schule" they at least show that Dr. Rankin is able to write in a sarcastic and humorous vein.

"The Sewalls; or, To Every Man His Work," by M. E. Winslow. Boston and Chicago: Congregational Sunday School Publishing Society. Price \$1.50. The author calls this "a story of every-day life," but certainly the incidents are not of every day occurrence. It is very seldom that such good fortune comes to the members of a family. A rich uncle suddenly appears from the West, and adopts one of the children; a son rises from a porter to a partner in one of the wealthiest firms of Chicago; a daughter is suddenly transported from poverty to great riches; and all this within five years. Really, we need a few deaths and disappointments to bring down the book. The story is of a large family, of which all the members tried to find "his work," and they all succeeded in a most remarkable fashion. But on the whole, the aim of the writer is good, and the story will probably please many who admire this style of literature.

"The Writer" is a monthly magazine to interest and help all literary workers. It is published in Boston, and is sold for ten cents a copy, or one dollar for twelve copies. It fills a much needed place in the literary world, and will be found to abound with helpful hints and suggestions. The present number has a very interesting collection of articles on "The Ideal Dramatic Criticism," by some of the leading dramatic critics and theatre managers of the country.

New Publications Received.

"Jack Hall," by Robert Grant. Boston: Jordan, Marsh & Co.

"Plutarch's Lives of Timoleon, Paulus emilius, Lysander and, Sylla." New York: Cassell & Co. Price 10 cents.

From Dodd, Mead & Co., New York.

"With the King at Oxford," by the Rev. Alfred J. Church. Price \$1.50.

"Ran Away From the Dutch," by M. T. Perelaer. Price \$2.25.

"The Life and Times of John Jay," by William Whitelock. Price \$1.75.

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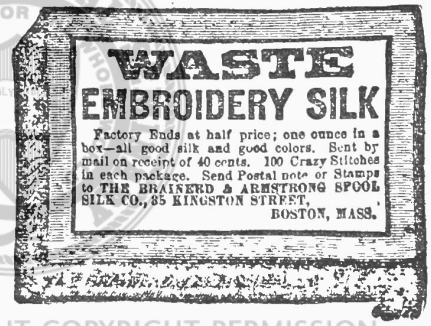
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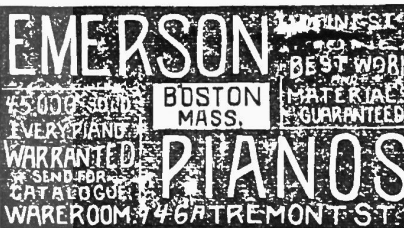
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The regular weekly edition of THE GOLDEN RULE is twelve thousand copies **12,000**
Of which eleven thousand one hundred and five **11,105**
are paid annual subscribers.

WM. SHAW, Adv. Manager.

Personally appeared before me, the above-named Wm. Shaw, and made oath to the above statement.
BOSTON, SEPT. 29, 1887.
WM. KNOLLIN,
Justice of the Peace.

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Editorial.

CONDENSED PROSPECTUS.

We have room for only a SMALL FRACTION of the good things which will make the GOLDEN RULE most attractive during the coming year. But here are a few of them:

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HEROISM IN YOUNG CHRISTIANS.

There is a great deal more heroism in the average young Christian than the world gives him credit for. For the most part, he (and particularly she) is considered rather giddy and frivolous, with a decided partiality for picnics and "Russian teas" and "donkey sociables," rather than for earnest, aggressive Christian work. We do not think this impression is borne out by the facts. Our own experience is directly the reverse. The efforts of the young Christian are frequently confined to such pious frivolities as those above enumerated, because by pastor and deacon his devotion is underestimated. The young Christian is not usually very inventive. He is not apt at devising methods of work, nor is it to be expected that he will be. The natural modesty of a beginner would prevent him from blazing his own path. But he is always ready to be set at work, if his heart has been fired with the Christlike flame. He is willing to do *hard* things. He wishes to be sent on long errands and over rough roads for Christ's dear sake. The Spirit of Stephen and Paul and of the "Forty Martyrs" and of all the confessors lives in every true young Christian. It may lie dormant, but it is there and can be appealed to and called forth. His heroism is insulted when he is expected to expend all his energies on ice-cream and strawberries and oyster stews. Think of Paul going into Damascus after his vision on the highway, and busying himself in getting up a "pink tea" in aid of the persecuted disciples! "Pink teas" are well enough in their way, but they are not enough to satisfy the newly converted soul that always asks, with something of the heroic fervor of his great predecessor, "Lord, what wilt thou have me to do?"

RELIGIOUS CONTROVERSY.

Sometimes religious controversy is necessary, we admit. Rather than allow error to triumph, rather than lower the standard of the cross, it is better for a denomination or a church to be rent in twain. In that case, a remnant shall be saved, even if the great body of the church is destroyed; and a loyal picket guard is better than a disloyal regiment. We would never have our position on this question doubted, or utter an uncertain sound. And yet this rending process should be the last resort. We should be very sure that the supposed foes *are* foes, and that they are irreclaimable. "If thy right hand offend thee cut it off and cast it from thee," but it is far better to heal the wound, if it can be healed, than to cut off the hand. The whole tenor of our Lord's life and teaching is in accord with this. One of our great denominations is rocked to its centre by religious differences. Is there no way to prevent division? We believe there is. If either party was wilful or stubborn or loved its own opinion better than God's truth, we might despair. But knowing the traditions of the denomination, and the character of its leaders, we believe that moderation and conciliation will prevail, and that brethren will bear with each other until, at least, it is found that their differences are irreconcilable. This has not yet been demonstrated. Nor have attempts to bring together disagreeing brethren been exhausted. It may seem quixotic, but we believe that if for one year a truce could be agreed upon, if a solemn compact could be entered into, that the matters in controversy should not be broached; if *all should pray and work mightily for a revival of religion in every church*, then at the end of such a year of work our brethren would know far better than now whether a division of forces was necessary. Not "Peace at the expense of Truth," but "The Truth and Peace" should be the motto.

VOWING AND PAYING.

"Vow and pay unto the Lord thy God." There is no idea more solemnly reiterated in all the Bible than the importance and sacredness of covenant vows. A foolish and pernicious notion has sprung up of late years that it is better not to make any religious promises or pledges lest they should be broken and dishonored. There is just this grain of truth in the notion, that it is better not to make them, than to make them lightly and thoughtlessly; but that does not militate in the slightest degree against the absolute necessity of making a covenant with God. It is better not to do any business than to do it in a careless or dishonest way, but that truth does not remove the necessity for business transactions. Scarcely can the slightest business matter be accomplished without making a covenant, expressed or implied. The seller covenants

that the goods are as represented, the buyer that he will pay when the bill is presented. All business would stop to-morrow were men's confidence in covenants and pledges shaken. We frequently have had young couples come to us who were exceedingly ready to pledge themselves to "love, honor and cherish" each other, "so long as life should last." A most solemn covenant this, certainly. When the questions are asked, "Do you, John" etc., and "Do you, Mary," etc., we never noticed any hesitation on the part of John or Mary. Why should we be so ready to make covenants on all lesser matters and not make them with God? A refusal to make such pledges is usually a sign of half-heartedness and lack of real devotion. "Conscientious objections" to promise-making are usually flimsy excuses for escaping service and quieting conscience. The great success of the Young People's Society of Christian Endeavor, we believe, is due to the fact that its members *are pledged* to some particular duties, and *that means are taken to insure faithfulness to these pledges*. Without this feature the Society would soon cease to be a power in the religious world.

MAKE THEM DEFINITE.

Make these pledges definite. An indefinite promise is a covenant written upon the sand which the next high tide will wash away. The reason that with many the church covenant means so little is that it is couched in terms too general and indefinite to afford much moral grip. To a large extent, this is necessarily so since all the duties of the Christian life cannot be singled out and specified in any church covenant. The Society of Christian Endeavor takes certain specific duties of those embraced in the church covenant and says to the young disciple, "Promise God and your fellows that you will fulfil these, that you will attend and participate in the prayer-meeting, thus declaring your allegiance to Christ every week, and that you will be faithful to the work of the committee on which you are placed." It usually means very little when the young Christian says in a general way, "I will try to be good. I will endeavor to do better than I have done." But when he says, "For Christ's sake and with His help I will do the next thing, this particular duty which is now given me to do," it usually means a great deal and ensures the faithful performance of every other duty.

FORTY-SIX KINDS OF BAD TEMPER.

A distinguished English writer in the *Fortnightly Review* has made a specialty of investigating and classifying different kinds of temper. He has received what he thinks are accurate descriptions of the disposition of nearly two thousand persons. His deductions are certainly interesting. Of the whole number less than half are reported by these friends to be "good-tempered,"—only forty-eight per cent.; while fifty-two per cent. are reported "bad-tempered." Just as we should expect, the women are better tempered than the men, only forty-five per cent. of them being reported in the disagreeable catalogue. The adjectives used to discriminate the different degrees of ugliness are an interesting study; as acrimonious, arbitrary, bickering, capricious, captious, choleric, crochety; down through the "p's," peevish, peppery, pugnacious, even as far as the "u's" and "v's," uncertain, vicious, vindictive; forty-six adjectives in all. It is some comfort to Americans to remember that this catalogue was made on the other side of our "three-mile limit." But supposing the same inquiries should be sent out on this side the water, where must you be classed, reader, with the English minority or majority?

THE OVER-WISE YOUNG MAN.

"Be not wise in thine own eyes," says Solomon. In fact, the preacher seems to have been particularly severe upon conceited people, for he says in another place, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Possibly, he had some of those disagreeable fellows about the royal palace who knew all there was to know and could never be taught wisdom. If so, we do not wonder at his severity. The race to which he alludes has survived to the present day. We frequently see the over-wise young man at the street corner, vigorously engaged in holding up the lamp-post and puffing a cheap cigar. Sometimes he affects to be more or less a dude, and wears his hat rakishly on one side and carries a huge cane. But his chief characteristic is that "he knows it all." He usually leaves Sunday school

at a very early age, but if he happens to stay the teacher is not wise enough to explain anything to him. He lolls listlessly about in the seat, preserving an attitude of lofty disdain, while he fingers his chain noisily or snaps his watch-case. He knows too much to treat the pastor or his elders respectfully, and the only person whom he ever treats with anything like politeness is the pink and white young lady with whom he happens for the moment to be flirting. He is as impervious to good advice as a rhinoceros hide is to raindrops, because "he knows it all." He will drink and smoke and bet on the base ball game if he chooses, in spite of the entreaties of his father, for doesn't he know more than "the old man?" Yes, decidedly, Solomon was right, "There is more hope of a fool than of him."

EDITORIAL NOTES FROM THE WIDE FIELD.

"The Field is the World."

THE Crown Prince of Germany is suffering, so it is authoritatively announced, from "smoker's cancer," and there seems to be little hope of his recovery. The aged emperor, now ninety-one years of age, may die of apoplexy at any moment. Bismarck is getting to be an old man, and the outlook for great leaders in the German Empire is not encouraging.

ONE young man, who last year belonged to one of the largest GOLDEN RULE clubs, and who thus received his paper for a dollar, in renewing his subscription this year, insists on paying the regular rates (two dollars), saying he does not think he ought to get so much for so little money. We appreciate our friend's generosity, and we think that all the new friends to whom this paper may come for the first time will realize that it is no slight matter to be able to get such a paper as THE GOLDEN RULE in clubs for less than two cents a week.

WE are frequently so distressed with rumors of breach of trust and corruption in high circles on this side the water, that we are inclined to think that Americans are sinners above all others in this respect. While not excusing ourselves by others' crimes, yet such a stupendous scandal as the Caffarel affair shows that the American Republic is not the only one where bad men sometimes fill places of authority. The sale of decorations, carried on as it has been extensively, is thought by many to indicate gross and widespread corruption throughout the French army, and in government circles little less than a panic has been the result.

THE reaper Death has gathered an abundant harvest of late, and some of his sheaves have been particularly ripe and beautiful. Ex-Governor Washburn, who passed away at the Springfield meetings, died almost on the platform, among his brother corporate members. Not the least known of a distinguished family, he honored the name he bore by a sterling Christian character, as well as by intellectual abilities of a high order. The death of Dr. Burton, who was appointed at the Springfield meeting to preach the sermon at the next meeting of the A. B. C. F. M., at Cleveland, removes a prominent and honored man from the Congregational ministry; while across the ocean, Dinah Muloch-Craik, who created "John Halifax, Gentleman," and other characters scarcely less famous, has laid down her pen for the last time.

PRESIDENT CLEVELAND seems to be having a very enjoyable tour throughout the West. It is curious, however, to note the remarks of the administration organs and opposition papers anent this journey. One would suppose that it could not be the same journey or, indeed, the same being who was described. The former speak of the trip as a wise and dignified tour of a statesman who wishes to know more of the people he governs, and get nearer to the heart of the masses; while the frequent speeches, according to the same authorities, are orations of which a Demosthenes might well be proud. While the opposition papers characterize the journey as an "Andy Johnson procedure," a swinging around the circle to capture votes, and the very same Demosthenic speeches, we are told, are stale old "chestnuts," largely borrowed from guide-books, for the sake of tickling local pride. He who strikes a happy average between the two will know about the truth.

THE recent reports that the robbers of the Dexter bank have been discovered, while not altogether confirmed, yet serve to revive a well-nigh forgotten tragedy. Nearly nine years ago, faithful Treasurer Barron was found dead in the bank vault, gagged and bound and

showing every evidence of foul play. The astute detectives thereupon presented to the public the remarkable theory that he gagged and bound and then killed himself, to cover up an alleged discrepancy in his accounts of a very trifling sum. As Mr. Barron was a most conscientious man, and also a deacon in the Orthodox Church as well as superintendent of the Sunday school, this theory was at once received with great favor in many circles, and as it could not be absolutely disproved until the murderers were caught, there the matter has rested until the present day. It looks now, however, though it is not certain, as if the murderers and thieves had been arrested, and as if the memory of a just and godly man would be vindicated.

SUCH a case as the murder of Cashier Barron shows the fallacy and danger of certain "working theories." The theory of self-gagging and self-handcuffing and self-murder was a capital "working hypothesis," simply because it could not be disproved, and everything else was made to tally with this extraordinary "working theory." In the very same way it can be proved that the moon is made of green cheese, as was current in our childhood. Certain traditions fall in with this "working hypothesis," and no one has ever been to the moon to disprove the green cheese theory. It is well to be somewhat careful of "working hypotheses" both in astronomy and theology and detective agencies.

It is all very well for the secular press to cry out, "bigotry," "intolerance," etc., when the offending Nashville minister denounces the theatre, and Emma Abbott feels called upon to defend her profession in church. It is true that Mrs. Vincent was as pure as any woman, and the same may be true of Emma Abbott, for aught we know; but, so long as the morals of the profession are at the present low ebb, according to the confession of prominent actors themselves, so long as in the City of Boston, in the most respectable theatres, actresses of very dubious reputation are employed year after year, the pulpit has a right to denounce the evils of the theatre in a discriminating way, and to warn young people against its insidious fascinations.

Applied Christianity.

In these columns we intend to give each week the wisest and best Methods of Christian Work. Practical suggestions from practical workers will always be gladly received.

For The Golden Rule.

THE REASONABLENESS OF "THE PRAYER-MEETING PLEDGE."

BY REV. N. BOYNTON.

Service of God is reasonable. The acceptance of the prayer-meeting pledge is service of God. Therefore the acceptance of the prayer-meeting pledge is reasonable.

The prayer-meeting pledge is the distinguishing characteristic of the Young People's Society of Christian Endeavor. In the last analysis it makes the Society. Great latitude can safely be allowed in relation to committees, constitution, time and plans of meeting, but none in relation to the prayer-meeting pledge; it is vital, essential, pivotal! Call it an "iron-clad pledge," with a sneer, or a "love-clothed promise," with a smile; insist that it makes for fetters rather than for freedom, that it imposes a burden grievous to be borne, that the young people will not live up to it, still the abiding forceful fact remains that this pledge is the arsenal of strength for the Society to-day; still experience furnishes abundant and melancholy proof that societies attempting either to reduce the pledge or make it elastic forfeit their birthright, because failing to accomplish their mission. "Men may come and men may go", but so long as the Y. P. S. C. E. remains a spiritual force and power the prayer-meeting pledge must ever remain, on the human side, the motor of that power. The pledge reads as follows:

"It is expected that all the active members of this Society will be present at every meeting unless detained by some absolute necessity, and that each one will take some part, however slight, in every meeting."

Is such a pledge reasonable? We have already indicated its reasonableness logically, permit us now to indicate it practically.

1. The pledge is reasonable for your own sake. First, it confirms habit. "Habits," says a Russian writer, "are a necklace of pearls; untie the knot and

the whole unthreads." If it be true that for most people life culminates at the age of thirty, it is equally true that for most people life habits are formed and confirmed at the age of twenty-one; the influence of good habit over life is unquestioned, of bad habit, undenied. This influence is as commanding upon the religious as upon the commercial side of our natures, and more so, because the religious habit always sways the secular habit. To form these religious habits is assuredly reasonable. The prayer-meeting pledge calls for the formation of a double religious habit; namely, regular attendance upon, and regular participation in, the meetings of the society. From the standpoint of habit, which comes to be second nature, and first director of our lives, the prayer-meeting pledge is reasonable. Second, the pledge develops personal power. How shall the timid become brave, the silent-tongued speaking-tongued? By fitful, occasional, intermittent participation in the meetings? "It was never so seen in Israel" yet. We do not conquer our infirmities by playing hide-and-seek with them. We do not develop our nobler qualities by petty skirmishes. Power is a thing of accumulation, a thing to be stored, and one can never command more than he has accumulated and stored. Whoever accepts this pledge, and stands to it in sincerity and truth, is by so doing developing and storing power. He is teaching himself how to command himself for Christ's sake and how to address himself to Christ's people. The regular participation in meeting educates his life, liberates his thoughts, and in every consecutive endeavor makes him a more potent herald of the glad tidings. The prayer-meeting pledge is reasonable because of its developing power.

2. The pledge is reasonable for your brother's sake. Souls are hand-picked. Some, to be sure, are swept into the kingdom by the swelling tide of a great revival, but by far the greater number come as the result of personal watchcare, of loving solicitude, of persistent invitation. The best way to incite another to his duty is to make him feel that you are earnestly intent upon fulfilling your own; the best way to help another to love and serve Christ is to show him that you yourself are loving and serving the same Christ you commend to him. He cannot help feeling the influence of your repeated perpetual expression of loyalty and devotion, of your frequent fervent prayer for help and guidance. These will be ministers to him, though their ministry be veiled to you. Importunity is a great conqueror! But, on the other hand, influence over the soul in the valley of decision is weakened whenever, through an ominous pause, he discovers that some one has faltered, or, through, silence of your lips, he finds excuse for indulging a query concerning your sincerity. The pledge is reasonable for your brother's sake, because it protects the principle of the conservation of influence. Again the pledge is reasonable for your brother's sake because it fosters the expression of sympathy between those who are striving for the same result. The utility and encouragement of such expression of sympathy needs no comment—it commends itself.

3. The pledge is reasonable for the sake of your God. Obligation is a prime factor of life—none can escape it, none can ignore it. The basis of all our civil and social laws, it is the guardian of our liberties as well. We have to obligate ourselves over and over again in life in order to live at peace with the world or transact business in her emporiums. The principle of obligation is accepted in the commercial world as dignified and honorable, but by some is denied in the moral and spiritual world as belittling and unreasonable. But why? You cannot circumscribe a principle, relegating it to one sphere of life, exiling it from another. A principle is not a flexible thing—it is original, fundamental, universal, eternal. Now, if there is such a thing as a principle of obligation in the world, and we have shown there is, the principle, because it is universal, must find expression in religion as well as in politics, in morals as well as in commerce, in our relations with God as with our fellowmen. Confessedly, it is reasonable to acknowledge obligation to our fellowmen, then, confessedly, it is reasonable to acknowledge obligation to our God. You can bring no argument against assuming obligation in moral and spiritual life which does not apply equally in social and commercial life. Now the prayer-meeting pledge is an expression of a confessed obligation to God. It is made upon the assumption that God has need of and a right to the constant, persistent attendance of His children upon, and their participation in, the meetings which are held for promoting the interests of His cause. As such it is dignified and reasonable, because it is assumed, not by coercion but voluntarily, as a badge of discipleship, and a token of willingness, "not to be ministered unto but to minister." The need of the kingdom of God to-day is not so much a great revival among sinners as among saints: to learn the meaning of sacrifice, to taste the sweetness of devotion, to feel the heroism of loyalty; this is the need of God's children. A little band consecrated and concentrated can do matchless service. Could not Gideon do more with three hundred than with thirty-two thousand? The prayer-meeting pledge seeks thus to concentrate consecrated souls for God's service. For the sake of God that pledge is reasonable.

Christian Endeavor.

Officers of the United Society.

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REV. F. E. CLARK.

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GENERAL SEC'Y, GEO. M. WARD.

TREASURER, WM. SHAW,
50 Bromfield Street.

OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor.

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	156	8,905
In 1885.....	263	10,964
In 1886.....	850	50,000
In 1887 (July 6).....	2,314	140,000

A FAMILIAR LETTER.

From the President of the United Society.

MY DEAR FRIENDS: This number of THE GOLDEN RULE, as you will see, is devoted very largely, in its Christian Endeavor department, to the great subject of making our societies most efficient. No subject can exceed this in importance, and I feel sure that you will give these pages the attention they deserve. May I suggest that, if you do not ordinarily save your papers, it would be well, at least, to file this issue for future reference.

Let me ask you, each one, Is your society doing as much for the cause of Christ and for the particular church to which you belong as it ought to do? Is it building up the characters of the young Christians who belong, and continually doing what it can to bring others to Christ? Almost all of you in your modesty will answer, I presume: "No, we are not doing all we ought to do; there are attainments in Christian life and service which we have not yet reached."

This, however, is not exactly what I mean. Certain things have been accomplished by the great majority of Societies of Christian Endeavor: the members have learned to testify for Christ and to work for Him; they have, for the most part, with a commendable fidelity, lived up to their vows, as active members, and they have been a growing source of strength to the churches to which they belonged. Is this true of your society? or are you obliged to confess that your society is one of the few and sad exceptions to the general rule, where dull prayer-meetings and little activity prevails?

If so, there must be some cause—and some preventable cause. Where ninety-nine societies out of a hundred are accomplishing noteworthy things for Christ and His church, there is no reason why the hundredth society, if rightly organized and inspired by the right spirit, should not accomplish equally good results. It is fair to suppose that, in every such case, the fault lies with the society, and very frequently you will find that it is due to some laxness in interpreting the prayer-meeting pledge and in living up to it. You remember the words of a great orator which we used to read in the school reading-book (whether the modern boy and girl read the same passage I am not sure): "I have but one lamp by which my feet are guided, and that is the lamp of experience—I know of no way of judging of the future but by the past."

So, lighted by the lamp of experience, I would say that, in all probability, the cause of the failure, if your society has not been all that it should be, is a lack of adherence to the fundamental principles of

Christian Endeavor: *i. e.*, definite and pledged consecration to definite and particular duties, as in the prayer-meeting and in the committee work.

Is that the matter with your society, dear friend? Then there is just one thing to do, and only one thing, and you will never prosper very much until this is done—*reorganize your society until you have a Christian Endeavor Society in deed as well as in name.* This may be done very easily, as you will see, in another column, from the article headed "Reorganization." You need not put any one out of your society. By offering them the pledge they will decide for themselves whether they wish to remain members, and those who will not take it cannot consider themselves Christian Endeavor young people; for this society has certain well-defined principles which cannot be ignored.

Many societies were organized before the present principles were tested by experience; and it is not so strange that they left out the "pledge," which seemed to them rather arbitrary and iron-clad.

Some, for the sake of originality, because "they could not bear to do anything that any one else had done," struck out a new line for themselves. Some liked the name "Christian Endeavor," and adopted that, but none of the principles that go with it; and so, occasionally, a social or literary or debating club, with the religious principles in the background, has masqueraded under the name "Christian Endeavor," and has really brought reproach upon the movement. Sometimes the pastor has opposed the movement, either secretly or openly, and this is a grievous burden for any society to bear. No wonder, in such a case, it fails of its highest usefulness. Let me earnestly advise you never to retaliate and oppose your pastor, under any circumstances. If he does seem unreasonable, he is your pastor while he remains at the head of your church, and you owe him your allegiance and support. Ask yourselves, has he any just cause for his opposition to our work? If he has, remove it at once; if not, do your work modestly and faithfully, until he feels differently or God sends you another pastor.

But to return to the matter of faithfulness to your pledges—I am simply telling you what experience teaches—the difference between vigor and indifference, between partial and dubious success and a glorious success and constant advancement, yes, between life and death, is often the difference between neglecting or honestly accepting the prayer-meeting vows of the society. Better twenty active members, who are earnest Christians and who heartily take and honestly keep their pledges, than a hundred half-hearted ones.

Of course I am not urging heroic measures of reorganization where they are not needed. If only a few, a small proportion of the society, are unfaithful, deal with those cases privately, as best you can. The pastor or president or Lookout Committee can, in most cases, by a few earnest words or a personal note, do all that is needed to bring such members up to a sense of their duty and privilege.

But, in some cases, only heroic measures will avail. Remember what Christ says about the offending right hand or right eye. In those cases, pray much and earnestly, consult your pastor and secure his co-operation, be sure that you go about the matter in a gentle and Christ-like spirit, and then, if necessary, reorganize from the foundation, and put your society on the true Christian Endeavor basis. Your friend,

FRANCIS E. CLARK.

REORGANIZATION.

1. Do not reorganize your society, unless there is real need of it. If almost all your members are faithful to their vows, let the Lookout Committee see the few delinquents, and in a kindly and brotherly spirit bring them back to their duty, or show them the harm they are doing while active members, and induce them to leave the active membership, if they are incorrigible.

2. If you have omitted the prayer-meeting pledge from your constitution, or have so weakened it that it means very little, or have omitted the consecration-meeting, and, in consequence, find that there is little vitality in your society, and that the meetings are languishing, then change your constitution, until it contains the main features of the Model Constitution which is adopted by nine-tenths of the societies throughout the world, and which contains this prayer-meeting clause: "Every active member is expected to attend every weekly prayer-meeting, unless detained by some absolute necessity, and to take some part, however slight, in every meeting." "Absolute necessity" the revised Model Constitution defines as "some reason which the young disciple can conscientiously give to the Master, Jesus Christ, for non-attendance or non-participation."

Then when you are sure that all the members understand the constitution, and know what they are doing, give out cards like the following, and have for your active members only those who are willing to sign them conscientiously:

Active Membership Pledge.

TRUSTING in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day, and that just so far as I know how, throughout my whole life, I will try to live a Christian life. As an active member I also promise to attend every weekly prayer-meeting, and to take some part, aside from singing, in every meeting, unless prevented by some reason which I can conscientiously give to my Master, Jesus Christ. If I am obliged to be absent from any monthly consecration-meeting, I have promised to send an excuse for such absence, to the society.

Signed,

Residence,

Date,

3. If your society already has adopted the right constitution, but contains many members who are not faithful, and who are really a hindrance to the spiritual life of all present, then give to every active member the following card, which is substantially the same as that recommended by Mr. Adams, in a recent number of THE GOLDEN RULE:

As an Active Member,

I HAVE PROMISED

1st.—To be present at every meeting, unless detained by absolute necessity, meaning by this some reason which, with a clear conscience, I can present to my Master, Jesus Christ.

2d.—To take some part in every meeting, aside from singing.

3d.—If absent from the monthly consecration-meeting, to send an excuse to the society.

I hereby renew this covenant with God, and by His grace will fulfil its requirements.

DATED,

SIGNED,

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—Deut. 23:21.

Those who will not sign this card thus drop themselves from membership, and the active list is thus relieved of unfaithful ones, and the society, even though reduced in size, is really stronger than before.

By this process of reorganization no one, of course, is excluded from attending the meetings, or from associate membership. In scores of cases this method has worked admirably.

Cards like the above can be printed by each society, or can be obtained at much lower rates of the United Society of Christian Endeavor.

WHAT IS THE TROUBLE?

In most societies there is no trouble, if we may believe the glowing and enthusiastic accounts that come to us at the central office, from pastors and workers all over the country. It is very rarely indeed that we hear of any serious trouble, or of any society that has been given up.

So far as we can learn from statistics, more churches and Sunday schools, organized within the past seven years, have died, than Societies of Christian Endeavor. There is a vitality about these organizations that is particularly gratifying. They are doing a better and better work every month. As the principles are better understood the importance of the element of obligation also understood, and the fact that the Society was born and exists to bring the young people into the church and keep them at work for the church, has vastly increased the confidence of pastors and churches in the organization.

Still it would be strange if there were not some cases of partial failure in accomplishing the end proposed, *i. e.*, in the words of the constitution, "to promote an earnest Christian life among the members, and to make them more useful in the service of God." Anything less than the highest success is partial failure; and many societies which are doing a good work might do a much better one.

What is the trouble?

1. It may be that some of the active members, in the first place, joined too hastily, not fully understanding what they were doing, or realizing their obligations. Then let all the active members sign the Reorganization Card, renewing their vows.

2. It may be that a spirit of coldness pervades the whole church, which the young people have caught, and that some who signed the constitution originally in good faith no longer keep it. If earnest words of counsel do not avail, apply the same remedy as above, and have the active membership consist of active members who have some little heroism and Christ-likeness in their characters.

3. It may be that the young lady members have been discouraged from taking part in the meetings, or through some false ideas of modesty have been willing to do nothing but repeat verses. Then let it be understood that in Societies of Christian Endeavor there are equal rights and equal responsibilities and equal privileges for all.

4. It may be that the pastor and older church-members, not understanding the organization, have been suspicious of the society, and have unwittingly or otherwise weakened it. Do not show any resentment, which will only make matters worse, but show by loyalty and faithfulness to every duty in the church, that the society is no separate organization, but is a training school, which exists simply to make you more useful in the church. So far as you can, obliterate the line between "old and young."

5. It may be that, while still retaining the name Christian Endeavor, the society has got switched off on some side-track of "Social Endeavor" or "Literary Endeavor" or "Musical Endeavor" or "Debating Society Endeavor." If so, get it

back on the main track again, and remember that the *religious features*, as embodied in the prayer-meeting and the committee-work, must be paramount.

THE KINGBOLT.

BY W. H. CHILDS.

I received a letter last week which read something as follows: "We had a society here but the young people thought the pledges were too strict, so we left out some of them, and the society is now dead."

Dead! of course it is and it ought to be. The quicker such societies die and are buried out of remembrance the better the reputation for the Endeavor cause throughout the world. This reminds me of an accident which occurred to some friends of mine a short time ago. Three elderly ladies were riding down the main business thoroughfare of the City of Hartford, seated in a covered phaeton which was drawn by a docile little pony. Suddenly the dashboard was on the ground, the rear wheels were twirling merrily around in the air, while the horse with the shafts and two front wheels trotted demurely up the street as if nothing had happened. A spectator said afterwards that in less than thirty seconds the ladies were all out of the wreck, one from each side and one over the dashboard, and he remarked "they stood not upon the order of their coming." What was the trouble? Simply the *kingbolt had broken*. Just so societies whose members are careless about fulfilling their pledges will certainly find some day that the *kingbolt has broken*, and that they are in a worse condition than my friends of Hartford.

A HIDDEN MORAL.

BY MITCHELLA.

"It's so nice," said Dolly Powers, throwing her French grammar on to the table with a bang, startling to any ears but those of a schoolgirl, "so nice that everything is optional or elective. I suppose the 'saints elect' are only saints optional."

"Saints!" echoed Bab Henshaw; "I wish you girls would try to imagine Dolly as any kind of a saint. She had forgotten there was a prayer-meeting of the Y. P. S. C. E. last Tuesday night, when I called for her, and she's what they call an active member too."

"I don't care," said Dolly, when the laugh had subsided, "I think the new minister is right; he says we might as well have left out all the committees as to have left the pledge out of the constitution. I say we might as well have never had any society."

"Speech! Speech!" called the girls, and Pensie Atherton gravely offered Dolly her arm and escorted her to a battered old arm-chair in the corner.

"Yes, I will make a speech," said Dolly. "You know when Newton Abbott came home from Boston with Y. P. S. C. E. bulletins flying from every pocket—well, every other pocket, then—how we all rallied around him and said, 'Hurrah! we're there!' and when we found there was an addenda to it, that said girls and all are to say something in every meeting, why, then we weren't so much there. Now, I'm free to admit that, if they had kept the pledge in the constitution, Dolly P. would have been minus, and"—

"Such a loss to the shining gal-axy!" interrupted Bab.

"Pretty poor pun, Bab, but it would have been a loss in one way, for we girls have trained together for quite a while, and I know you won't like what I say,

but we are just doing nothing now, and I think we'd better stop our false working, drop it all, reorganize under right colors, and then fight in the regular army."

"Just when we are having such big sociables and such a lot of associate members?" groaned Pensie. "I was thinking of being an active member too. It looks easy enough."

"You're right, Dolly," said Grace Barrett, slowly. "I remember how Newton tried to make us see that we were foolish to try to walk strong when we needed crutches. Time after time I've gone to that prayer-meeting and thought I'd speak, and then, somehow, the time would slip away, and I'd think, next time the subject will be easier, and I'm not obliged to say anything. But O girls! when my brother Charlie died I wish you could have heard him say, 'Why haven't you talked about Jesus before?' I told myself then, and I told God then, that I would do all I could to make the Norham Centre young people see that we weren't living just to have an easy, good time, not to be called 'jolly' or 'smart,' not even to hold Jesus' love for our own special pleasure; but real living is to be brave for His sake, to talk about Him to people who'd rather not hear, and I wish, oh, I wish we'd clung to that pledge! It's a bolt to the door, I'll admit, but it shuts us in to loving talk close to His heart, and shuts out Satan when he says you're not good enough or don't know enough to talk about these things."

"Bravo!" said Bab, with a choke in her voice. "I'm only an associate member—though at present there don't seem much difference—but Pensie and I have watched you awfully close. We've been saying, 'If it don't mean anything to be a Christian but how to shirk the hard things, and yet get to heaven? why then we'll stay on the *enlisted* coward side, but if'—Pensie, don't stay over there at the window; we're all having little weeps, and you might as well turn round," and Bab broke down.

There is a new society at Norham Centre. The old one had eighty-seven and the new has forty-nine members.

"We were a majestic failure," said Dolly, when I asked her why they broke up old ties of work together. "We have something to live for now, and then we had only something to die for."

Dear reader, will you draw your own moral?

THE UNITED SOCIETY.

What it is For.

The United Society of Christian Endeavor is simply the missionary agent of all the societies. Through it a knowledge of Christian Endeavor principles is being spread throughout the world. It is sometimes asked, "What good will it do us to join the United Society?" A question more in accord with the spirit of Christian Endeavor would be, "What good can we do others by joining the United Society?" If the society is good for one local church it is presumably good for all the churches, and a knowledge of it should be spread abroad. It seems hardly Christian for a society to take the principles of Christian Endeavor and then do nothing for the central organization that furnished them to further its work.

How to Join It.

Any society that wishes to join the United Society can do so by filling out a blank prepared for the purpose, which will be furnished by the United Society. There is no tax levied, but it is hoped that every society will give, as a free

will offering, the very small sum of ten cents per year per member for the spread of the work in all the world. This money is used largely in sending out literature in this country and in foreign lands where the Christian Endeavor idea is not well known.

No Large Salaries.

There are no large salaries paid, and only one officer, the General Secretary, is wholly supported (and in this case at a very moderate salary), by the United Society. It is not the design of the trustees to increase the expenses in the future. They themselves give their services. *They do not think that paid State officers should be employed.* Let the work be done, as in the past, by voluntary effort of pastors and others. In this way the Society will grow more slowly perhaps, but more surely. *It will never be forced upon an unwilling church or pastor, without the co-operation of the pastor.* It will afford no temptation to seek the work for the sake of the salary attached.

The United Society Should Print the Literature.

In this connection let us say that we think, so far as is possible, the United Society should become self-supporting by printing its own literature, furnishing the Society badge when decided on, etc. On this account the old series of literature will be cancelled, and the new series revised and improved; and this, together with the national badge when decided on, will be *copyrighted* for the benefit of the Society. No author will receive any royalty, and no individual will make a single dime out of it; but any profits that may accrue will be used for the further spread of Christian Endeavor ideas, so that in the course of years the Society may be almost, if not quite, self-supporting. At the same time, the local societies can thus have their printing done cheaper than in any other way.

What It Will Furnish.

The following leaflets, varying in size from eight to sixteen pages, will soon be issued: "The Model Constitution, Revised," "The Society of Christian Endeavor: What It is and How it Works, Revised," "Raise the Standard; or, The Element of Obligation, Revised," "The Work of the Various Committees," "Reorganization," "The United Society, The State Union and The Local Union," "History of the Christian Endeavor Movement," etc. These little pamphlets, when printed in large quantities, can be furnished for about two cents each. "Uniform Prayer-meeting Topics," for a dollar a hundred, and the "Cards for Application," "Active Membership Pledge," etc., for about fifty cents a hundred. These supplies, when printed separately for a society, would usually cost several times as much. By raising a club for THE GOLDEN RULE, every society can practically have its printing done free by accepting the literature premium.

OUR PLATFORM.

When the President of the United Society accepted the position, he formulated certain principles, which have since been adopted by the only State Convention of Christian Endeavor Societies held since then, and by several local unions.

Three of the most important of these principles are as follows:

1. The Society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the church at work for and with the young, and the young people at work for and with the church. In all that we do and

Continued on Page 12.

THE GOLDEN RULE FREE

Until January 1, 1888,

To all NEW Subscribers for 1888

WHO SUBSCRIBE NOW.

Single Subscriptions, \$2, in Clubs, \$1.

Have You a Club

IN YOUR SOCIETY?

If not, YOU (whoever reads this) are authorized to obtain one, if no one else has already started one. If there is one Club, you can obtain another.

Your Society can have its **Printing done for nothing**. 100 Uniform Prayer-Meeting Topic Cards or Model Constitutions, &c., **GIVEN AWAY** for Clubs of ten or more at \$1 each.

No Society can do its work in the best way that does not read the helpful hints and methods of work contained every week in THE GOLDEN RULE.

A Letter Every Week

on some Christian Endeavor topic, from the Rev. F. E. CLARK.

Society News from all parts of the world.

Notes from General Secretary Ward.

SPECIAL NUMBERS

(once a month or oftener) on some particular Christian Endeavor Topic, as "The Work of the Lookout Committee," "Junior Societies," "Local Unions," "A Pastor's Edition," &c., &c. A special edition of the Christian Endeavor department devoted to each of the committees in the course of the year.

Raise a Large Club.

Every copy taken will make your Society more efficient. Many societies should take 50, 60, or 100 copies.

This is not a mere money-making scheme. No profit can possibly be made from Christian Endeavor Subscribers, except incidentally, as the advertising patronage is increased.

Any Societies that wish to give the paper to Missionaries, or to Societies which cannot afford to subscribe, can send it at club rates, \$1 per year. Send five or ten or more copies to these Societies, and you will help them as you can in no other way. We could wisely dispose of 5,000 copies in this way, had we the means.

Read the Condensed Prospectus on page 8, and see what an invaluable paper THE GOLDEN RULE will be the coming year, in every department.

The Golden Rule is a First-class General Religious Weekly as well as a Christian Endeavor paper.

EITHER OF THE FOLLOWING

VALUABLE PREMIUMS

FOR CLUBS OF TEN.

- 100 Uniform Prayer-Meeting Topic Cards, Topics for one year; name of Society printed on cover, or
- 50 Topic Cards and 50 of either Model Constitution, "Y. P. S. C. E.: What it is and How it Works," "Beginnings of a Y. P. S. C. E.," or "Raise the Standard," or
- 25 Topic Cards and 75 of any of the above leaflets, or
- A copy of either of the following books:—"Young People's Prayer-Meetings," "Children and the Church," "Danger Signals" (these by Rev. F. E. Clark), Smith's "Bible Dictionary," "Ben-Hur," "Geikie's Life of Christ."
- Premium copy of THE GOLDEN RULE for one year.

Clubs of twenty, any two of the above offers.

" " thirty, " three " " " " " forty, " four " " " " " fifty, " five " " " " " "

Continued from page 11.

say let us bear this in mind, and seek for the fullest co-operation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

2. Since the societies exist in every evangelical denomination, the basis of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union, all evangelical Christians can unite, without repudiating or being disloyal to any denominational custom or tenet.

3. The purely religious features of the organization shall always be *paramount*. The Society of Christian Endeavor centres about the prayer-meeting. The strict "prayer-meeting pledge," honestly interpreted, as experience has proved, is essential to the continued success of a Society of Christian Endeavor.

LET THE SOCIETY DO ITS OWN WORK.

There is always a temptation to use a vigorous and growing organization. The Society of Christian Endeavor has not escaped such usage. Hundreds of persons, using our catalogue, wish to send appeals and circulars and letters of various kinds asking for assistance.

It is evident that some stop must be put, if possible, to this wholesale use of the Society as a convenience. Many letters come, saying, "Does the United Society expect us to answer this circular, to respond to that other appeal for money?" To every such letter we would answer, "No." *The United Society has authorized none of them.* No circulars are official, except those that go out from the central office at 50 Bromfield Street, Boston, or from the local offices in the various States. Another principle of the platform above alluded to is, "The Society of Christian Endeavor sympathizes with temperance and all true moral reforms, with wise philanthropic measures, and especially with missions at home and abroad; yet it is not to be used as a convenience, by any organization, to further ends other than its own." Let all appeals for help be made directly to the church, and then let every member of every Society of Christian Endeavor, *in and through his own church*, help every good cause to which his church contributes.

NEWS ITEMS.

[We shall be glad to publish in these columns condensed news from the societies. Owing to the great number of societies from which we wish to hear, our correspondents will see the necessity of making that which is intended for publication as brief as possible. In every society there should be a permanent Corresponding Secretary, with whom the United Society may always communicate. This officer should be appointed "for life or during good behavior," and should not be changed with the other officers and committees.]

Maine.

The State Superintendent of Maine gave an address on the Y. P. S. C. E. work before the Maine Baptist Convention in Bangor, October 4th; also led a sunrise prayer-meeting the next day at the same place. Eastern Maine is very enthusiastic, and we predict that a large number of societies will be speedily organized in that section. Saco has reorganized, and the leader of the young people says: "The pledges are to be pledges square and enforced." Many complimentary words come from the Christian Endeavorers of the Pine Tree State for THE GOLDEN RULE, and clubs will be rapidly formed.

New Hampshire.

The Y. P. S. C. E. of Hampstead, which was organized last June, is in a prosperous condition. The prayer-meetings are large and interesting, and there is increasing activity among the young people. A

sociable was held October 4th, which the young people enjoyed exceedingly.

Vermont.

A friend in Graftsville writes to us of the great help the Y. P. S. C. E. has been to the youth of that place. Our correspondent writes: "I never saw anything like this organization for the spiritual growth of young people. I believe the success of your paper is chiefly due to the charity it shows to all Christians. May God bless and speed THE GOLDEN RULE."

The Second Annual Convention of the Young People's Societies of Christian Endeavor of Vermont will meet in the First Congregational Church, St. Albans, Nov. 1st and 2d. The programme is not yet completed, but it is expected that addresses will be made by Rev. E. Hawes, D. D., of Burlington, Rev. C. M. Lamson, D. D., of St. Johnsbury, Rev. J. A. McCall and Rev. C. A. Dickinson, of Lowell, Mass. Each society is requested to send at least three delegates. Delegates wishing entertainment are asked to apply as soon as possible to Mr. W. W. Jennison, St. Albans, Vt.

Mrs. A. S. Murphy, Corresponding Secretary of the society in Randolph, sends the following encouraging news: "Our own society grows slowly but steadily; the meetings are well attended. The problem which vexes so many, of getting the young ladies to take part, does not trouble us; we find them quite as ready and willing to do their part as the young men. They lead three-fourths of our meetings, and do it very acceptably. Only one-fourth of our active members are young men, so, naturally, the burden of the work falls on the young women, and they are equal to it."

Massachusetts.

The Methodist Church in Newtonville has organized a Society of Christian Endeavor, and, in the words of the pastor, Rev. George S. Butters, "they are beginning with a small number, but with those who mean to work."

A Local Conference of Y. P. S. C. E. of Springfield, was held at the State Street Baptist Church, September 23d. Rev. W. H. P. Faunce delivered the address of welcome. Mr. George M. Ward spoke on "The Element of Obligation." Miss Grace Gilbert told of her work in Utah; her remarks were listened to with close attention, and were interesting and profitable to all.

The Y. P. S. C. E. connected with the Berkeley Street Church held its first anniversary, Sunday evening, October 2d. This society was instituted one year ago, with only twelve members; the present membership is seventy-four, which is a very good showing for the first year's work. The anniversary was observed by reports from the secretary and committees, remarks by the president, vice-president and others, upon hindrances during the past year, and how to overcome them in the future. The general tenor of the remarks was in favor of the methods as used by this organization in advancing the usefulness of our young people in connection with church work. As an organized body it can do more effective work, which will show itself by the amount of progress which they make. To so fit the young people as to make them better able to do the Lord's work as they grow older, should be the aim of every church.

The Newton Christian Endeavor Union held its fall meeting, Wednesday evening, October 5th, in Eliot Lower Hall, Newton. Early in the evening some two hundred young people, among them friends from Somerville, Medford and Cambridge, spent an hour socially, a collation being served by the young ladies. At eight o'clock the meeting assembled in the Lower Hall, which was tastefully decorated with autumn leaves and flowers. The meeting was called to order by the president, Arthur R. Coe. Prayer was offered by Rev. Mr. Calkins, pastor of the Eliot Church. The question for discussion, "Do Christian Endeavor Societies Meet the Wants of Our Young People? and, if not, how Can They be Made to?" was opened by Mr. J. P. B. Fiske, of the Auburndale Society, and fully discussed by many of the members of the Union, and visiting friends; among the speakers were Mr. C. N. Goodrich, president of the Medford Union, Rev. George S. Butters, of Newtonville, and Mr. Walter Colby, of Phillips Church Society, South Boston, who spoke in highest terms of the work of the Societies of Christian Endeavor, and how the needs of young people are met by association with them. At the close of the exercises, a consecration-meeting was held, one that will long be remembered for its interest and helpfulness to those present. The meeting of the Union was one of unusual

interest, and we trust it will be felt in the local societies in the work before them.

Rhode Island.

The Local Union, of Pawtucket, comprising the Y. P. S. C. E. of Pawtucket, Central Falls, Valley Falls and Lindsdale, held its first meeting in the Pawtucket Congregational Church, Tuesday, October 18th. An interesting programme was prepared, and officers were elected.

Connecticut.

On the evening of October 9th was held the first anniversary of the Society in New Preston. A public meeting was held at the Congregational Church. The attendance was fair, more so than the weather, which sulked all the evening. Reports from president and secretaries were read, and there were several papers interspersed with readings, recitations and music. There were delegates present from two other societies, and brief reports were given of their work. Before dispersing a short time was spent in "Christian Endeavor" hand-shaking.

The secretary writes: "Few in numbers, and with our share of hindrances, we face the coming year with hopeful courage, because of our strong and loving Captain, and the brave and mighty army marching with us under the Christian Endeavor banner."

At the Connecticut State Conference of Y. P. S. C. E., to be held at Hartford, Nov. 1st and 2d, addresses will be made by Rev. F. E. Clark and Rev. J. L. Hill; Prof. W. R. Harper, of Yale, will speak on "How to Study the Bible," Rev. J. H. Twitchell, of Hartford, on "Christian Endeavor from an Outside Standpoint," and Mr. L. A. Cooke, of Riverton, on "Christian Endeavor in a Country Church." One of the features of the afternoon session of the second day will be a "Woman's Half Hour." It is expected that Prof. G. B. Stevens, of Yale Theological Seminary, will discuss the question, "Does Paul forbid Women Taking Part in Prayer-meeting?" and Miss E. D. Hanscom, of Lowell, Mass., will speak on "Women's Opportunities in the Church To-day."

New York.

The society of the Reformed Church of Canajoharie now consists of seventy-five members and is steadily increasing.

There are now thirteen societies in the city of Syracuse. We are under obligation to Secretary Hudson for much of the thrift in that locality.

The young people of the First M. E. Church of Auburn formed a society, September 26th. Mrs. Minnie P. Austin, of Syracuse, was present and gave an earnest address on the need and work of Christian Endeavor Societies.

The Y. P. S. C. E. of the First Presbyterian Church of Matteawan is endeavoring in every way to carry on a work for the Master. The young women of the society are especially interested, and they are much depended on for the work of the society.

The societies of Nyack and Piermont, the only societies in Rockland County, celebrated the "half birthday" of the Nyack Society, September 28th. The evening was pleasantly passed, and many Christian Endeavor addresses and songs furnished the literary programme.

A very interesting programme is prepared for the Second Annual Conference of the Christian Endeavor Societies of New York, to be held in the Central Presbyterian Church, Rochester, November 1st and 2d. Addresses will be made by Rev. Howard B. Grose, President of the Conference, Rev. L. A. Crandall, Mrs. J. H. Foster, known to the readers of THE GOLDEN RULE as "Faye Huntington," Rev. S. V. Leech, D. D., and the three State Superintendents. Rev. F. E. Clark, President of the United Society, will address the Convention on the "Past, Present and Future of Christian Endeavor," and Mr. George M. Ward will speak on "Our Field: the World." Conversation meetings and discussions concerning the work of the various committees will form an important feature. It is expected that more than one thousand young people will attend the Conference. Reduced rates of fare from all principal points in the State have been granted, and the secretary will see that delegates are supplied with the necessary certificates. To secure these, each society is requested to write at once to Mr. M. A. Hudson, 18 Prospect Avenue, Syracuse, N. Y.

The six societies of Schenectady organized a Y. P. S. C. E. Union October 11. An executive committee, consisting of the presidents of the different societies, is to have charge of the business of the union. The union has about two hundred members from the societies connected with the

Congregational, the First and Second Reformed, the First and Second Baptist Churches, and the Park Place Chapel.

The first regular conference of the Christian Endeavor Societies of Brooklyn was held Thursday evening, October 6th, in the South Reformed Church. Mr. W. S. Moore presided. Addresses were made by Rev. A. De W. Mason and Rev. Jesse W. Brooks, Superintendent of Eastern New York Conference, and Mr. James Knox, District Secretary. There are now twelve societies in Brooklyn, but the work is growing, and it is hoped that soon the "City of Churches" will be the "City of Christian Endeavor Societies."

New Jersey.

In the issue of THE GOLDEN RULE for September 6th, it was stated that the New Jersey State Conference of the Y. P. S. C. E. would be held at Jamesburg. We wish to call attention to the fact that this conference is to be held October 26th, at Newark.

Maryland.

The last meeting of the Y. P. S. C. E. of the First Presbyterian Church, of Annapolis, was the most interesting one held in a long time. It was led by Miss Emma Abbott, the first woman who has assumed the position of leader. Her success was such as to convince the members of the desirability of "equal responsibility" in this important branch of Christian Endeavor work.

Minnesota.

The churches on the South Side, Minneapolis, have formed a local union, which is to have meetings every two months—one hour to be devoted to papers, and one hour to social greetings. Mr. E. M. Hulett, of Immanuel Church, is president.

Wisconsin.

Great interest is manifested in the coming State Convention of Y. P. S. C. E. This Convention will be held November 18, 19 and 20, in the important town of Beloit, and not at Appleton, as was erroneously stated in a previous issue of THE GOLDEN RULE.

Illinois.

The Y. P. S. C. E. of Springfield held a union sociable at the Second Methodist Church, Tuesday evening, October 11th. The programme consisted of Scripture reading, prayer, singing and presidents' reports of the societies.

The State Register, of Springfield, gives once a week, a list of the Christian Endeavor Societies in the city, the subject, and the hour of prayer-meeting, and the name of the leader. This manner of calling attention to the work of the societies is worthy of imitation, and illustrates the advantage of local unions and uniform topics.

The report of the Second Annual Convention of the Y. P. S. C. E. of Illinois, held in Chicago, June 29 and 30, 1887, is published in a neat pamphlet. The addresses and reports delivered at the Convention are given in full. All who are interested in the work in Illinois will be glad to have this substantial memento of the Conference.

Nebraska.

The Young People's Society of Castelar Presbyterian Church, of Omaha, gave a free social entertainment, Thursday evening, October 6th, at the church.

NOTICES.

[The publishers of THE GOLDEN RULE will be glad to print in this column abbreviated notices of State meetings, local unions, anniversaries, etc. These notices, however, must necessarily be very short.]

Oct. 21.—Anniversary of Y. P. S. C. E., Bucksport, Me., and Conference of Societies in Hancock County.

Oct. 23.—Anniversary of Y. P. S. C. E. of St. Paul's Methodist Church, Wilmington, Del.

Oct. 26.—New Jersey State Convention at Newark, N. J.

Nov. 1 and 2.—New York State Convention, Rochester, N. Y.

Nov. 1 and 2.—Connecticut State Convention, Hartford, Conn.

Nov. 3 and 4.—Ohio State Convention, Ellyria, Ohio.

Nov. 7.—Vermont State Convention, St. Albans, Vt.

Nov. 16.—Western Massachusetts State Convention, Springfield, Mass.

Nov. 18, 19 and 20.—Wisconsin State Convention, Beloit, Wis.

Oct. 31.—Meeting of the Norfolk Union, Foxboro', Mass.

Nov. 1.—Anniversary of Y. P. S. C. E. of Wood Memorial Congregational Church, Cambridgeport, Mass.

Nov. 1 and 2.—Vermont State Convention, St. Albans, Vt.

Christian Endeavor

PRAYER-MEETING.

EDITED BY REV. S. W. ADRIANCE.

PRAYER-MEETING TOPIC

Topic for the Week Beginning October 30.
Diligence in the Work.

2 Timothy 4: 15.

BY REV. S. W. ADRIANCE.

1. Although the theme is diligence in work, we must begin by saying that true diligence in *work* grows out of diligence in character. This was the true philosophy of him who said: "Keep thy heart with all diligence; for out of it are the issues of life." That is to say, it is not real diligence in work merely to be busy about something. A child may be busy all day long tearing sheets of paper into bits. One may be a very bustling Christian, ever doing something, and yet have a very superficial character. One may even attend all sorts of religious meetings, and apparently be a most diligent worker, but after all the true idea of diligence may be lacking. Paul seems to intimate that Timothy was at this time engaged in some harsh, bodily exercise with reference to the building up of his character. And so he urges him in these words, "Exercise thyself rather unto godliness."

2. A beautiful quality of true diligence comes out of its original meaning. The old Latin word is "diligo," which means to esteem very highly, to love. So that diligence in work we may define as French defines it—"The only secret of true industry in our work is love of that work." Or still more truly we may say, the secret of true industry in our Christian work is love for Him for whom we work.

3. This is something close to what Paul here reminds Timothy: "We labor and strive, because we have our hope set on the living God." That is to say, true diligence is *hopeful*, and no one can be truly diligent unless he is hopeful. Perhaps, my young brothers and sisters of the Societies of Christian Endeavor, there is a hint for us all in these words of Paul. All great and diligent workers have been hopeful. God has ever been present with them. Jesus has been a friend at their side. And so, nothing ever terrified them. Remember that the Bible, from beginning to end, is full of assurances that there is no doubt of success. Whether in the work in your own life or upon other lives, be hopeful. Never let the notion seize you that any one is "too bad to save." Never say of yourself, "I cannot overcome this." So long as you are under this idea, you will not be diligent.

4. True diligence in work implies common-sense. It is easy enough to go blustering about work. But blustering and "blundering" are oftentimes nearly alike. To plunge into work without consideration, without plan, is not diligence. Diligence in work implies doing work with care. A careless worker is not really diligent, because he undoes more than he does. Who would ever think of calling a carpenter a diligent workman, who had all his lumber thrown into a heap together, and began work without a plan of a house, and was always taking down some part of the house to fix it up again? And yet how much Christian work is done in a most slovenly fashion! How many teachers in Sunday school rattle away for an hour to their scholars over a lesson, to which they have not themselves given a half-hour! How many use no tact, no wisdom, in talking to the unconverted!

How many take part in prayer-meeting without forethought of any kind!

5. True diligence in work implies leaving no essential part of it undone. Our Christian work is twofold. The first is the work with ourselves, "Giving all diligence, add to your faith virtue." 2 Peter 1: 5. How much of the Bible is full of this diligence in the development of our character! "Pray, without ceasing," "Giving thanks always," "Looking diligently," etc. Joshua 22: 5; Psalm 77: 6; 2 Peter 3: 14; Exodus 15: 25; Deuteronomy 4: 9; Psalm 119: 4; Hebrews 12: 15; Hebrews 11: 6.

The other side of Christian diligence is diligence in work for others; in teaching them, in exhorting them, in aiding them; diligence in the church—its worship, its prayer-meeting, its Sunday school. True diligence implies both. A meditative Christian, who does no other work, is only half diligent. But a trusting Christian, who is so active for others that he neglects himself and is full of glaring inconsistencies, is only half diligent. Let us be diligent in both; for this is the picture of the Word of God. Luke 15: 8; Deuteronomy 6: 7; Ezra 7: 23.

SUGGESTED DAILY READINGS.

First Day. In Keeping the Heart. Proverbs 4: 1—27 (v. 23).

Second Day. In Season and Out. 2 Timothy 4: 1—8.

Third Day. Abundant Diligence. 2 Corinthians 8: 1—24 (v. 7).

Fourth Day. Looking Diligently. Hebrews 12: 1—17 (v. 15).

Fifth Day. Necessary to Fruitfulness. 2 Peter 1: 1—12 (v. 5).

Sixth Day. The Diligent Man Ready. 2 Peter 3: 1—18 (v. 14).

Seventh Day. Standing before Kings. Proverbs 22: 1—29 (v. 29).

RECONSECRATION.

BY A PASTOR.

There are times when it is advisable to call the attention of the members of the Society to the pledge and ask them to give some expression of their desire and determination to observe it more faithfully. We find in the Society, as well as in the church, a disposition upon the part of some to neglect their vows and promises and go back to the old ways of silence and inactivity; and if they are allowed to slip back unnoticed into this state of indifference, it soon becomes a chronic evil with them and they are practically disabled for Christian service—soldiers thrust through the tongue and the hand by the darts of the adversary and laid up from active warfare. The trouble in our churches is that very little definite action is taken to remind these pledge-breakers of their sin; and so they go on year after year repudiating their obligations to God and the church, and living as though the only duty incumbent upon them was to attend church occasionally and the communion service once or twice a year. With this neglectful spirit prevailing to a large extent in the church, it is not to be wondered at that younger Christians should sometimes show the same tendency in their relations to the Society. And it is just this evil that the Society, through its Lookout Committee and other appliances, is adapted to correct. If matters are managed as they should be the conscience of the pledge-neglector is kept in an active state, and in one way or another the silent and inactive member is made to feel very uncomfortable so long as he is unfaithful.

It has been the experience of some societies that after the enthusiasm of

the first few months has worn off, there has been, despite the efforts of the Lookout Committee, this tendency to disregard the pledge among a certain number of active members. They have gradually excused themselves into inexcusable silence. This experience is not an uncommon one. It does not prove anything, however, against the worth of the Society of Christian Endeavor. It is one of the inevitable difficulties connected with the development of Christian character. The question is, Does the Society offer ways and means for overcoming the difficulty? The remarks of pastors in our various conventions, and facts gathered from many sources, go to show that it does. Through the Society the pastor is brought into close relations to the young people, and if he be a wise leader he can do much to keep them within the lines of active membership.

At a consecration-meeting in a certain society not long ago, the pastor spoke to the young people about keeping the pledge. He had noticed that some had fallen into silence, and that they were disposed to excuse themselves upon very trivial grounds. "Now," said he, "we are at the opening of another year's work, how can we better improve this consecration-meeting than by pledging ourselves to the service of God and the duties of our church and society. It does not really increase our obligations to take the pledge anew. A pledge once taken is binding so long as we are members of the Society. We are bound by it this year just as we were last year; but the very act of repledging ourselves helps us to see our duty more clearly. Now do not act hastily. Think of what the pledge means, and then let those who desire to be more faithful this year than they were last year arise." A very large number of the active members stood up, and then the pastor led them in a brief prayer of consecration. Every heart was touched; every conscience was moved, and since then there has been a deeper interest and a renewed activity in the society.

NOTES FROM THE GENERAL SECRETARY.

Monday evening, Oct. 4, Mr. Ward met the North Philadelphia Presbytery at Morristown. Rev. Mr. Burns, of Manayunk, spoke on the subject of "Early Piety," and Mr. Ward showed how the Y. P. S. C. E. fostered and promoted the same. Tuesday evening our Secretary addressed the Baptist Association of Philadelphia County. Philadelphia and vicinity are well aroused on the subject of Christian Endeavor, and great results are expected to follow.

At a meeting in Scranton, Penn., where Mr. Ward spoke, delegates were present from the entire county, and the church in which the meeting was held was filled with delegates and friends.

As soon as a few thousand more readers have a chance to begin it with us, we shall print the first instalments of Margaret Sidney's capital Christian Endeavor story, as well as some of the other unusually attractive series, mentioned in the "Condensed Prospectus" on Page 8. In fact a beginning of these good things will be found in this issue. Subscribe at once so as not to lose any of them. Remember the regular features that come every week: the President's Letter, Mr. Adriance's exposition of the Prayer-Meeting Topic, Mr. Baker, Miss Gallagher, and Dr. Peloubet on the Sunday School page, etc. Remember, too, the "Envelope Plan." Send on your pledge that you will take the paper, save five cents a week in a GOLDEN RULE envelope, that will be given you, and the paper will begin at once.

We think that most of the societies, when they see how invaluable is THE GOLDEN RULE, will prefer to pay for their own papers, but there will doubtless be some that will think they cannot afford THE GOLDEN RULE, even at the extremely low price at which it is offered in clubs. Any society or individual who will send us five dollars can have the satisfaction of putting a small club (of five) in such a society. Whoever sends us ten dollars can give away ten papers to a needy society, and also give them a hundred prayer-meeting topic cards for the year with the papers.

SOCIETIES RECENTLY REPORTED.

Gilsum, N. H.
Athol Centre, Mass., Congregational.
Groton, Mass., Union Congregational.
Brooklyn, N. Y., Sixth Avenue Baptist.
Brooklyn, N. Y., First Reformed.
Dunmore, Penn., Presbyterian.
Bellevue, O., Congregational.
Cleveland, O., Free Baptist.
Kidder, Mo., First Congregational.
Ipswich, Dak., Congregational.
Henry, Dak., Congregational.
Haywards, Cal., Methodist.

For The Golden Rule.
QUESTION - BOX.

Question: Will this movement succeed in making the church prayer-meeting of the future what it should be?

Answer: When these young people come to be the middle-aged supporters of the services they must have a new ideal of what a meeting should be. The writer has often counted those present at the weekly prayer-meeting of the church to find that more than half of them are from the young peoples' society. It will be seen that they are being trained under a pledge that compels them to be present at meetings as well as to participate. They are slowly introducing into the church an obligation to be present except when for some specific reason absence is a duty. In more than one church that we know it is complained that the young people are taking up too much of the time. "Tis a consummation devoutly to be wished."

Question: Will you please to state through the columns of your paper what you deem the advantages of a society over the oldtime young people's prayer-meeting?

Answer: It is a closer organization. The test of a society is the prayer-meeting pledge. An organization without this is not, we are all agreed, a Society of Christian Endeavor. Sooner or later it will drop down and away and do even harm to our name. We draw the line at the prayer-meeting pledge. Experience shows that young people need it. If one person tries to do his duty and have a good meeting it is only just that others should be so pledged that they cannot flinch. The Society means to weed out religious shirks. Moreover, the Society has advantages along the lines of Christian work. Its value lies in the proportion that exists between Christian activity and the recital of Christian experience. This can be illustrated by the work of its Sunday school Committee or the work of its Social or Fruit and Flower Committee. Or take its relation to beneficence. In the society connected with the Mystic Church in Medford, the envelope system of free-will offerings is working wonderfully. Now we submit that this systematic giving is an admirable schooling for young church supporters. Suppose the whole adult generation had been thus trained. There are in this one society *eighty-four persons who are pledged to give every week in envelopes*. In a recent report it was affirmed that the Society is to be confronted with the unusual experience of having more money than it knows what to do with. But what an improvement is the result of this systematic training over the old practice of begging for a little needed money. In the happy phrasing of the report, attention was drawn to the trouble and perplexity that were entailed to our legislators by the surplus in our national treasury. Although this Society gives largely toward spreading a knowledge of our principles yet it is threatened with the evil that comes from having money on hand. God save us from the danger that attends a surplus! We believe He will.

In Doors and Out.

For Boys and Girls.

SOME STRANGE ANTIPATHIES.

It seems absolutely incredible that Peter the Great, the father of the Russian navy, should shudder at the sight of water, whether running or still, yet so it was, especially when alone. His palace gardens, beautiful as they were, he never entered, because the river Mosera flowed through them. His coachman had orders to avoid all roads which led past streams, and, if compelled to cross a brook or bridge, the great emperor would sit with closed windows in a cold perspiration. Another monarch, James I., the English Solomon, as he liked to be called, had many antipathies, chiefly tobacco, ling and pork. He never overcame his inability to look with composure on a drawn sword; and it is said that, on one occasion, when giving the *accolade*, the king turned his face aside, nearly wounding the new-made knight. Henry III., of France, had so great a dislike to cats that he fainted at the sight of one. We suppose that, in this case, the cat had to waive its proverbial prerogative, and could not look at a king. This will seem as absurd as extraordinary to lady lovers of that much petted animal, but what are we to say of the Countess of Lamballe, of unhappy history, to whom a violet was a thing of horror? Even this is not without its precedent, for it is on record that Vincent, the painter, was seized with vertigo and swooned at the smell of roses. Scaliger states that one of his relations was made ill at the sight of a lily; and he himself would turn pale at the sight of water-cresses, and could never drink milk.

Charles Kingsley, naturalist as he was to the core, had a great horror of spiders; and in "Glaucus," after saying that every one seems to have his antipathetic animal, continues: "I know one (himself) bred from his childhood to zoology by land and sea, and bold in asserting and honest in feeling that all, without exception, is beautiful, who yet cannot, after handling and petting and examining, all day long, every uncouth and venomous beast, avoid a paroxysm of horror at the sight of the common house spider."

The writer shares in this dislike to a painful extent; in this case it is inherited from his grandfather. The genial author of the "Turkish Spy" says that he would far prefer, sword in hand, to face a lion in his desert lair, than have a spider crawl over him in the dark. The cat, as we have previously mentioned, has repeatedly been an object of aversion. The Duke of Schomberg, though a redoubtable soldier, would not sit in the same room with a cat. A courtier of the Emperor Ferdinand carried this dislike so far as to bleed at the nose on hearing a cat mew. A well-known officer of Her Majesty's army, who has proved his strength and courage in more than one campaign, turns pale at the sight of a cat. On one occasion, when asked out to dinner, his host, who was rather sceptical as to the reality of this feeling, concealed a cat in an ottoman in the dining-room. Dinner was announced and commenced, but his guest was evidently ill at ease, and at length declared his inability to go on eating, as he was sure there was a cat in the room. An apparently thorough, but unavailing, search was made; but his visitor was so completely upset that the host, with many apologies for his experiment, "let the cat out of the bag," and out of the ottoman at the same time. Lord Lau-

derdale, on the other hand, declared that the mewling of a cat was to him sweeter than any music, while he had the greatest dislike to the lute and the bagpipe. In this latter aversion he was by no means singular. Dogs, too, have come in for their share of dislike. De Musset cordially detested them. When a candidate for the Academy, he called upon a prominent member. At the gate of the chateau a dirty, ugly dog received him most affectionately, and insisted on preceding him into the drawing-room, De Musset cursing his friend's predilection for the brute. The Academician entered, and they adjourned to the dining-room, the dog at their heels. Seizing his opportunity, the dog placed his muddy paws upon the spotless cloth and carried off a *bonne-bouche*. "The wretch wants shooting!" was De Musset's muttered thought, but he politely said:

"You are fond of dogs, I see."

"Fond of dogs?" retorted the Academician, "I hate them!"

"But this animal here?" queried De Musset.

"I have only tolerated it because I thought it was yours, sir."

"Mine!" exclaimed the poet; "the thought that it was yours alone kept me from killing him."

We have read somewhere of a man who, if he saw a crayfish, became perfectly limp and helpless, while the perspiration streamed from his face. The writer's brother has so strong a dislike to beet-root that a dish of it placed near him will not only destroy all appetite, but cause him to turn pale and feel faint.

Boyle, philosopher though he was, tells us himself that he was unable to overcome his aversion to the sound of a jet of water splashing from a pipe. He records the case of a man whose antipathy to honey was so great that a poultice, of which it was an ingredient, applied to his foot, made him ill. He mentions that a servant of his could never hear a knife sharpened, or a sheet of brown paper torn, without bleeding at the gums. Chesne, secretary to Francis I., would bleed at the nose at the sight of apples. Jean Jacques Rousseau writes of a Persian lady who was always seized with uncontrollable and violent laughter at the sound of any music. A friend of the writer's is affected obversely; at the sound of a barrel-organ it is only by the strongest effort of will that she refrains from sobbing and shrieking aloud. Aversion, in this case, is only to barrel-organs; street pianos do not disturb her peace more than to the usual extent. Another lady friend, at the touch of a russet apple, shudders, and has all her teeth put on edge.

It may be said that the majority of the above-mentioned cases, curious as they undoubtedly are, are mental or nervous antipathies; constitutional and deep-seated, perhaps, but still affecting only the nervous system.—*Cassell's Family Magazine for October.*

"We Point with Pride"

To the "Good name at home" won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla, and realize its peculiar curative power.

Art in the Parlor.

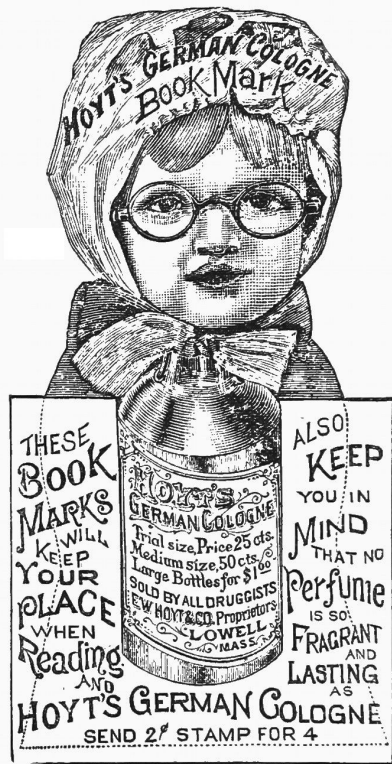
Those who do not heat their houses by furnaces are compensated by the fact that the parlor stove can be had in a beauty of design and form that makes it an enviable piece of decoration as well as utility. These two elements of beauty and usefulness are combined in the highest degree by the celebrated Hub parlor stoves and grates, made by the Smith & Anthony Stove Co., whose salesrooms are at 52 and 54 Union Street, Boston. All their wares are as low in price as any goods of similar quality.

Please Read This.

With this issue we begin another year's advertising for THE MCSHANE BELL FOUNDRY, of Baltimore, Md. There is no concern in the country that is more reliable in their business transactions; always courteous and obliging, willing to give every customer full justice, and full value for the money; furnishing the finest grade and best quality of Bells, they deserve full recognition and a full share of the trade of our people. There are no Bells in the market that are superior to those they manufacture. And this is evidenced by the fact that the demand for MCSHANE BELLS has gradually grown and increased year after year until now, and is apparently getting heavier every month. During 1886 they furnished 876 Bells to churches and for other purposes; and from Jan. 1st to Sept. 15th they have shipped away 615 Bells, indicating a total, for 1887, of about 920 Bells. Our people will do well to write this firm for prices and terms when in want of Bells.

The Favorite Line to California.

The Great Rock Island (C., R. I. & P. Railway) offers a choice of routes beyond Missouri River, on both single and round trip tickets. First-class excursions every week. Rates as low as the lowest. Trains composed of elegant day coaches, superb dining cars, magnificent chair cars, and Pullman Palace sleeping cars. For full information, address E. A. Holbrook, G. T. & P. A., Chicago, Ill.



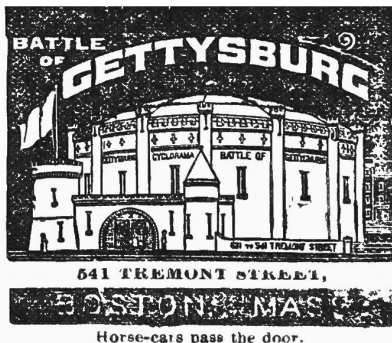
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VANDUZEN & TIFT, Cincinnati, O.

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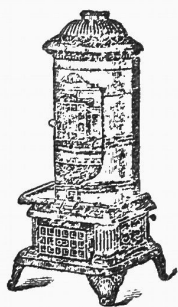
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Second term begins Feb. 1, 1887. J. G. Whittier says, "A better, healthier, and pleasanter location for a school could scarcely be found in New England."

PORTSMOUTH, N. H.



THE Hub Heater ART STOVE.

Made in three sizes.--Nos. 20, 30, and 40, adapting it for small or large parlors.

The Hub Heater is a new creation, embodying the latest and best known improvements, combined with the artistic features that make it worthy a place amid the most elaborate parlor surroundings. Its ornamentation is in exquisite taste, and shows how so commonplace an article as a stove may be made artistic as well as useful. It is a powerful heater and any size of it will warm as much space as the next larger size of any other stove made.

By our Double Walled Ash Pit, the cold air, which would otherwise remain at the bottom of the room, is drawn through the base of the stove and heated. This imparts a circulation to the air in the room, and secures an important sanitary result.

The Hub Heater is sold by all dealers throughout the country.

We shall be pleased to send descriptive circulars on application, together with prices, and name of nearest dealer selling the stove.

Manufactured by

Smith & Anthony Stove Co.,

Salesrooms 52 & 54 Union St., Boston.

Magee Mystic Range.



Over eight thousand sold in 1886. Made in a hundred different sizes and styles, and suited to the requirements and varying tastes of all families; fitted for burning wood, hard or soft coal, and coke.

Magee Ranges have a world-wide fame, and are universally acknowledged to be the best in use. Used by all the principal cooking schools throughout the country. Miss Parloa says: "The Magee fulfills every requirement for the most exacting work. Is a quick, sure, and even baker, economical with fuel, and I always use and recommend it to others as the best cooking apparatus."

Our motto is, "The best is the Cheapest," and we spare no pains or expense in the production of our leading goods. THE MAGEE RANGES, FURNACES, HEATING AND COOKING STOVES ARE SOLD EVERYWHERE by our agents, and we warrant each one to give perfect satisfaction to the buyer. When you need a cooking or heating apparatus, don't buy before seeing the Magee.

MAGEE FURNACE CO.,

32, 34, 36 & 38 Union St.,
19, 21, 23, 25 & 27 Friend St.,
BOSTON, MASS.

AGENTS Illustrated circular free of Two New Books, and proof that \$100 a month is made selling our new edition of *Mother, Home and Heaven*, 180,000 sold. Edited by T. L. Cuyler, D.D., \$2.75; also, 10,000 *Curiosities of the Bible*. Introduction by J. H. Vincent, D.D., Illustrated, \$2. E. B. TREAT, 771 Broadway, New York.

The Golden Rule.

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To avoid losses by mail, remittances should be made in Bank Checks, Drafts, Money Orders, or, in case neither of these can be procured, in a Registered Letter.

Communications for the various departments of this journal should be signed with the writer's name, and addressed to Editor of THE GOLDEN RULE, 50 Bromfield Street, Boston, Mass.

C. H. SIMONDS & CO., PRINTERS, 45 TEMPLE PLACE, BOSTON.

for Boys and Girls.

BUDGE'S LETTERS FROM EUROPE.

Budge on the "City of Rome."

JUNE 17th.

DEAR LITTLE ROSEBUD: I am going to write a little every day, and tell you everything that happens, so you will almost think you came with us.

When we were coming on board the steamer I was almost afraid, it looked so big and high, and there was such a noise. I don't know but I should have cried, only I saw a little bit of a girl just in front of me, walking along as brave as could be, and I was not going to be beaten by a girl. We went down stairs first to see our stateroom; such a little bit of a room, with two shelves for beds, and a little lounge for me. Mamma's bed (she calls it a berth) is about as big as your crib, only a little longer.

We left our things in the stateroom, and went on deck to watch the people coming on board. Such crowds of people were coming, some of them crying, and some very smiling and happy. Most of the ladies had bouquets in their hands. There was a handsome chair brought in too, all made of flowers. At last the bell rang, and everybody hurried off. At the last minute, a funny-looking man came running up, with his bed and his quilt and his pillow in his arms. They said he was going into the steerage, but I don't know what that means. Then they untied the ropes and we started, and all the people on the wharf waved their hats, and cried and sung and cheered. I felt very grand to be sailing away in such a big ship, and everybody looking at us.

We sat on deck and watched all the sights till we reached Sandy Hook, and then the pilot-boat came and took the last letters on shore. It began to get pretty rough soon after that, and now the boat is rocking so I can hardly write. The waves are very big, and the boat joggles about every way. I don't want to worry you, Rosebud, but I am afraid something is the matter with mamma. She looks very pale and she is very quiet. Papa is reading the paper. A good many of the people have gone down stairs. I should think they would like it better on deck, where they can see something. Mamma just looked at papa, and said if he would take care of me, she would go and lie down a little while. Now, isn't that strange? She can't be tired, for she has been sitting down all day. I'm sure there must be something the matter with her, but papa doesn't seem to be worried. He only smiled and said, "All right." I asked him if he thought mamma was sick, and he said he guessed so, but he didn't say anything about looking for the doctor, though I know there is one on the ship. I don't know what is the matter, but papa doesn't seem much frightened about her, so I hope it is nothing very serious.

The waves keep getting bigger and bigger every moment, and the boat is rocking dreadfully. I don't like it as well as I did at first, and I wish it would stop. I don't see what can be the matter with mamma; but whatever it is, I am afraid I've got it too, for I don't feel a bit well. Oh, dear! I think I'll go and lie down with mamma. I almost wish I hadn't come.

If this big ship ever stops rocking, and I feel better, I'll write some more.

Your loving brother, BUDGE.

Do you suffer with catarrh? You can be cured if you take Hood's Sarsaparilla, the great blood purifier. Sold by all druggists.

Catarrh Cured.

A clergyman, after years of suffering from the loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th Street, New York, will receive the recipe free of charge.

A Stitch in Time

saves nine, and by keeping a bottle of Kidder's Digestin always on hand you may save yourself many an ache and pain.

Mrs. CHARLOTTE Lisle, of Chicago, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me, . . . but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Piso's REMEDY for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.



How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

TORTURING, DISFIGURING, ITCHING, scaly and pimply diseases of the skin and scalp and blood, with loss of hair, from infancy to old age, are cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays itching and inflammation, clears the skin and scalp of crusts, scales and sores, and restores the hair.

CUTICURA SOAP, an exquisite Skin Beautifier, is indispensable in treating skin diseases, baby humors, skin blemishes, chapped and oily skin. CUTICURA REMEDIES are the great skin beautifiers.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases." 1

TINTED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED SOAP.

TREMONT TEMPLE, OCT. 28.

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The Best Cure for Coughs, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Combining the most valuable medicines with Jamaica Ginger, it exerts a curative power over disease unknown to other remedies. Weak Lungs, Rheumatism, Female Complaints, and the distressing illness of the Stomach, Liver, Kidneys and Bowels are dragging thousands to the grave who would recover their health by the timely use of PARKER'S GINGER TONIC. It is new life and strength to the aged. 50c. at Drug-gists. Hiscox & Co., 163 William Street, N. Y.

HINDER CORNS The Best Cure for Corns, &c. 15 cents. At Druggists

WORK FOR ALL. \$50 A WEEK and expenses paid. Outfit worth \$5 and particulars free. F. O. Vickery, Augusta, Me.

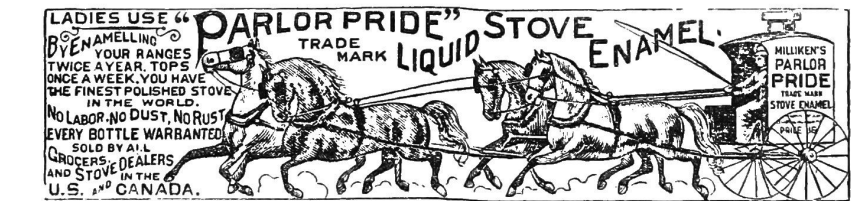
Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.



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Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and methodical—its discipline strict and exacting. The luxury of its passenger accommodation is unequalled in the West—unsurpassed in the world.

All Express Trains between Chicago and the Missouri River consist of Comfortable Day Coaches, magnificent Pullman Palace Parlor and Sleeping Cars, elegant Dining Cars providing excellent meals, and—between Chicago, St. Joseph, Atchison and Kansas City—restful Reclining Chair Cars.

The Famous Albert Lea Route

Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Over this route solid Fast Express Trains run daily to the summer resorts, picturesque localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Watertown. A short, desirable route, via Seneca and Kankakee, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

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BOOKS.

The following books by Rev. F. E. CLARK should find a place in every library. They have received the highest commendations from the pulpit and the press for the eminently practical manner in which the subjects are treated.

YOUNG PEOPLE'S PRAYER-MEETINGS

with 1,500 topics for the prayer-meeting, "supplies a long-felt want." "Should be read by every pastor." "Every Christian worker should read it, it is so helpful and suggestive," are some of the commendations it has received. Cloth, 75 cts.

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Religious News.

Gen. Henry S. Briggs, son of the late Ex-Governor Briggs, for many years president of the American Baptist Missionary Union, died recently in Pittsfield, Mass., at the age of sixty-one years. He was an active Christian member of the First Baptist Church, and served with great honor in the late war.

Rev. James H. Pettie and wife, of Manchester, N. H., started, last week, on their return to Japan, where they will resume work as missionaries of the American board. Mr. Pettie is well known to readers of THE GOLDEN RULE, and carries with him many wishes for success in his work.

Mr. Samuel Halstead, the Methodist layman who started the system of praying-bands, some years ago, died in Brooklyn, October 3d. He was a dry-goods merchant before he became an evangelist, and acquired a comfortable fortune. After taking up preaching, he continued it, until he was too old to work.

The membership of the Malden (Mass.) Young Men's Christian Association is 408, an increase of 110 during the summer and early autumn months. Attractions are being provided at the rooms almost every evening in the week, to make them a pleasant resort for the young men of the city.

A particularly interesting ordination was that which took place at Princeton, a short time ago. The candidate, Mr. J. N. Forman, was born in India, of missionary parents, and now he returns to India to take up their labors. The students of Princeton College send Mr. Forman to India as their representative, and have pledged the money for his support.

To the Friends of Home Missions.

The receipts of the American Home Missionary Society from legacies suddenly fell, last year, from an annual average of almost \$116,000 for the five previous years, to \$66,800. Chiefly on this account, the Society found itself at the close of its sixty-first year entering with an empty treasury on the dry summer months with their small receipts and large dues to the missionaries. The legacies were (and they still are) decreasing. To avoid threatening embarrassment, the executive committee felt obliged—in the face of plainest providential calls to a large advance in the work—to reduce by \$25,000 their intended apportionment for the present year. In justice to the workers at the front, the Society, at its annual meeting last June, voted that the officers borrow money at the banks and pay the missionaries promptly. By compliance with this vote the Society is now indebted to the banks for loans amounting to \$75,000. The banks suggest that this is as far as they care to go in these times of financial stringency. The executive committee and officers do not think it wise to incur a larger debt. They believe that the churches will agree with them in this.

The summer months are over. Pastors and people are now getting into their regular work. That of the Society knows no rest. Its daily maturing claims for work, taken up in the name of the Congregational churches, call for \$1,000 a day. Over and above this is this seventy-five-thousand-dollar debt to be provided for. Notes at the bank, amounting to \$25,000, mature within a few days. They must be met, unless the Society's credit is to suffer. The credit of the Society means the credit of the Congregational churches that act through it. Shall these notes, given to carry on your work, be paid at maturity, or shall they go to protest?

The officers were told to trust the churches. They have trusted and are trusting them. But the banks do not know, and cannot reach, the churches. Neither can the missionaries. Both trust the Society, and look to it for their dues. Will the churches come now to the rescue?

We are relying upon them to forward at once to the treasury the \$25,000 now nearly due; to supply the remaining \$50,000 before winter; and meanwhile to see that the \$1,000 a day needed for current work be not lacking. Unless the Society's friends shall supply the means by promptly redeeming its pledges, the sad necessity will be laid upon its officers of still further cutting down the work, already restricted to the narrowest limits consistent with duty to our land, and to the blessed Master who commands us to reclaim it unto Himself.

D. B. COE, Hon. Sec. W. M. BARROWS, Sec.
A. H. CLAPP, Treas. J. B. CLARK, Sec.
Bible House, New York, Oct. 15th.

R. & J. GILCHRIST.

LACE VEILINGS.

From New York's largest importer we have secured their entire stock of Naniche Souffle Dotted Veiling Nets in Cream, Black and Cardinal ground, with Gold, Silver, Steel, White, Cardinal and White Dots, 27 inches wide, former rice, 35 and 50, will be closed out at
7 cts. a Yard.

To ladies interested in Fairs and Fancy Work, we suggest they could find dozens of uses for it. It is also very desirable for evening neckwear or drapey. Remember it is double width.

Good quality Silk Parisina Veiling, all colors, nearly half price, viz.,
15 cts. a Yard.

WOOL LACES.

Three lots of Wool Laces at the most absurdly low prices ever heard of, colors Brown, Navy, Green, Olive, Tan, Slate, Cardinal and Garnet. The prices are

2 cts. a Yard, formerly 10 cts.

4 cts. a Yard, formerly 17 cts.

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Almost Given Away.

SILK PLUSH.

Good quality of Silk Plush, full width, in all the desirable colors, at
\$1 a Yard.

Plain and Shot Silk Velvets in all the new colors and changeable effects.

Fancy Striped Silk Velvets from
50c. to \$1.50 a Yard,
being positively half the former prices.

R. & J. GILCHRIST, 5 and 7 Winter St.

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Kid Gloves, Fabric Gloves.

We have opened a department for
LADIES, MISSES AND GENTLEMEN,
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Young Men's and Boys' Eng. Derby Hats.

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WORD-STUDIES IN THE NEW TESTAMENT.

By Marvin R. Vincent, D. D. The Synoptic Gospels, Acts of the Apostles, and the Epistles of Peter, James and Jude.

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The New York Observer says:

"It is not a commentary, though it contains much that is exegetical; nor is it a grammar, though there is a large space devoted to the etymology, history and forms of words in its pages. It is a true study of words, designed to aid the careful student in gaining the richness and fullness of the divine thought."

"A delicious book. Thousands will take delight in handling the gems which Dr. Vincent has brought to view by his careful research and judicious discrimination."—Rev. Howard Crosby, D. D.

Philadelphia Presbyterian says:

"It is exactly what all readers of the New Testament need and should use. It ought to be adopted immediately in every Sunday school and Bible-class where men and women, boys and girls, pretend to study the New Testament. They will find it a very great treasure."

"It is just like no other work on the New Testament that we can find elsewhere, and therefore it fills a niche that has hitherto been left empty."—Rev. Theodore L. Cuyler, D. D.

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Church Carpets at Wholesale Prices.

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Those intending to order Seal Sacques or other Furs this fall, or having Furs needing to be repaired, will find it much to their advantage to place their orders early, before the rush of business comes on. Seals to be re-dyed should be sent to us very soon.

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The GOLDEN RULE.

DEVOTED TO CHRISTIAN NURTURE AND PRACTICAL CHRISTIANITY.

OLD SERIES, VOL. XIII., No. 9.
NEW SERIES, VOL. II., No. 4.

BOSTON, THURSDAY, OCTOBER 27, 1887.

SINGLE COPIES, FIVE CENTS.
TWO DOLLARS A YEAR.

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praised her, but usually mentioned her in tones of condescending toleration, or even of bitter contempt. The wisest and best of the Grecians spent many hours of his final day on earth in conversing with his friends, but his weeping wife and children were with him only a short time, and he seemed glad when the brief interview was ended.

But now woman stands at man's side as his companion and equal; and she owes her elevation to Him who humbled Himself to be born of a virgin. All of her rights are not yet accorded to her, but at Christ's feet she will certainly find the redress of all wrongs and the possession of all rights.

What Childhood Owes to Christ.

And childhood owes a great debt to Him who was once the Babe of Bethlehem. Before a stable gave Him room and a manger became His cradle, children had been rated very cheaply by the foremost nations of the world, and such continued to be the case, until His gospel produced a change of sentiment.

Near the Lactarian Column, in Rome, parents left their infant children at night, to die from exposure, or to be carried away by criminal wretches who brought them up to be sold as slaves, or trained them to a life of shame. Healthy male children were rarely exposed; but female children, and children of either sex who were feeble or deformed, were cast forth to die by the thousand. And moralists defended this horrible practice. Quintilian said, "to kill a man is often held to be a crime, but to kill ones' children is sometimes considered a beautiful action among the Romans." Seneca, who was born a few years before Christ, and who stood in the front rank of Roman moralists, thus speaks concerning children: "Monstrous offspring we destroy; children, too, if weak and unnaturally formed from birth, we drown. It is not anger, but reason, thus to separate the useless from the sound."

Benevolent Institutions.

But Jesus took a child, and placing him in the midst of a wondering multitude, so spake concerning him that childhood was lifted into the kingdom of heaven and made forever sacred. When He took little children in His arms and blessed them, He did not reject female infants, and if there was a feeble lamb in all that flock, we may be certain that He pressed it against His loving heart with special tenderness. Jesus was the discoverer of children, not Froebel. How much His gospel has done to show that the "child in the midst" is the hope of society, and that the utmost care should be bestowed on its mental, moral and spiritual training!

Charity, the chief Christian grace, stands at Christ's right hand to befriend the sick, the blind, the insane, and all who need special help.

Christ was wont to work miracles for the healing of such when He walked the earth, and His tender sympathy is extended to them still; for it has endowed hospitals, established asylums, built homes, and founded noble philanthropic institutions by the thousand, to give all classes of unfortunates just the help that they need. How few such institutions there were in the world before Christ sent the credentials of His Messiahship to inquiring John, in these words: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."

In short, the spirit of the gospel animates all great reforms. Whether it be the reforms of social science, or the temperance movement, or the breaking down of caste, or any other moral reform, the hopefulness of the movement is in proportion to the amount and degree of practical Christianity which it embodies.

Doubting souls sometimes cry, "How long, O Lord, how long?" fearing that the kingdom of Christ is advancing very slowly in the world.

Christianity Structural.

But Christianity is *structural*, as well as phenomenal. It does not all appear to outer view. It is in a thousand things besides the hearts of Christ's professed followers. It leads armies, sets up and dethrones kings, sways senates, makes laws, and causes even the wrath of wicked men to praise God. It leavens literature, shapes education, inspires invention, guides economics, and is the chief regenerative force of society. Like the spirit of the living creatures in that vision which Ezekiel saw, it is in the wheels of Christ's chariot, and is carrying Him forward, with unfailing certainty, towards that glad day when He shall reign "from sea to sea, and from the river to the ends of the earth."

In speaking of Christ and His gospel, I do not forget that the Bible is my theme; for to show forth

Christ is the main object of the Bible, from Genesis to Revelation. The Law and the Prophets lead up to Him; the Gospels reveal Him; the Book of Acts narrates some of His early conquests; the Epistles testify of Him, and the Revelation draws aside the veil of the future and gives us a glimpse of His final triumph. He is Alpha and Omega, the beginning and the ending, which is and which was and which is to come, the Almighty.

Galesburg, Ill.

For The Golden Rule.

A TROUT FARM IN NEW HAMPSHIRE.

BY GEO. M. WARD.

For a number of years the various State legislatures have been striving in some way to regulate, by legislation, the taking of trout from their streams and lakes. In many instances, fishing, seining, or taking of trout by any method has been prohibited during certain months of each year. In this way it is hoped to protect the fish during spawning time and while they are yet very small and only partially grown.

Such laws and regulations were soon found wholly inadequate, however, if the result aimed at was the preservation of these popular fish in any appreciable number. So great was the drain that was constantly taking place, occasioned by the efforts of the almost innumerable sportsmen who yearly populate (or depopulate) our woods, that it was found absolutely necessary to adopt some method to prevent the result which seemed imminent, namely, the total extinction of both brook and lake trout. In many States it was deemed wise to appropriate a certain sum of money, to be devoted to the purpose of not only protecting the trout already existing, but also of adding to their numbers.

Accordingly, fish-commissions were established, which proceeded to provide trout-farms, where, by artificial means, the spawn obtained from trout which had been captured for this object of breeding, and were kept for this express purpose, could be protected from the ravages of water reptiles, and could be hatched and cared for till the little fish could look out for themselves, and be trusted to incur no risk beside that resulting from yielding to temptation in the shape of some sportsman's fly.

Such a farm exists in Plymouth, N. H., and through the courtesy of its manager, Mr. Maclin, the writer was enabled to visit it and to learn something of the methods.

The farm is situated just below the famous Turners Falls, and is supplied with a constant stream of pure water, which flows swiftly, but steadily, down from the falls, out through channels provided for it, till it enters the river again below. One current is so swift, that, during the winter, the water does not freeze, and thus there is no danger from this source.

In the centre of the space inclosed for the farm is a large pond, in which can be seen, floating idly about, great salmon, weighing anywhere from twelve to twenty-five pounds. These creatures are mere temporary sojourners. They are taken just before the breeding-season, when they are on their way up from the salt water, and kept till the season is over, and then allowed to depart to the ocean again.

After the spawn has been taken from them, they are the most economical boarders imaginable; for, as we were told by the warden, they eat nothing during the entire time which is spent in fresh water, going back to old ocean for their yearly supplies.

Entering this pond at its upper end is the channel already referred to. Throughout its entire course it is fenced off, or divided up, into sections, by closely driven boards, which form little pens about ten feet square, in which are confined the trout of various ages. We begin at the lower end, and find the first pen swarming with little fellows two or three months old. Our friend dips into the mass a gauze net, and brings it up half filled with just such a mess of brook trout as we have tramped for miles and fished for hours to obtain, on many a past fishing-trip. Here are the "Rainbow trout," the "Mountain trout," the "Lake Superior trout," each in its own peculiar shimmering dress, sparkling with red and gold and silver, and dotted over with almost every color imaginable. We are told that there are about two thousand in this pen, and as we turn to look in our guide's eye to try and judge of his truthfulness, we find that he is moving on to another pen.

Here the trout will average a quarter of a pound in weight, and our eyes open wider and wider, and our

blood begins to get excited as we take them up in our hands, and try to think how it would seem to catch such a string as could be taken up here in a couple of nets. But there is more to follow, and we move on to the next.

Here there is a gain in size; these fellows are older and larger and more "gamey." As a result, our excitement increases and our fingers begin to twitch, but it is no use, we move on.

I have no words to describe the sights that follow; we go from pen to pen, each one presenting a tribe of speckled beauties, larger than the one preceding, till we finally reach the last one, and find there, in a section about twice or three times as large as the others have been, great fellows, glorying in their three, four and five pounds of flesh, and calmly swimming about before our eyes, in a way that shows they are either totally unconscious of the fearful passions they have awakened in us, or as if they knew their warden would protect them against us, and that thus we were rendered harmless.

We are prepared now for any statement, and when we are told that there are twelve thousand of them within this little enclosure, we simply gasp, and when we can find our voices, we ask how it would seem to march into THE GOLDEN RULE office with a string of such trout as might be taken here. Could it be done, our reputation as fishermen and as "high lines" would be assured. Talk of fish-stories, they pale, even in their worst (I should have said their most thrilling) instances.

Even the ladies of the party grow interested and deign to acknowledge, "Yes, now I do see why you are so anxious to go to Moosehead each summer."

After watching this little army fed, and seeing them consume with ease their seventy-five pounds of ground meat, we proceed to the hatching-house. Here are row upon row of narrow troughs painted upon all sides with black paraffine varnish, and containing little wire gauze shelves, each one about eighteen inches square. On these shelves are the eggs or spawn, looking, for all the world, like little drops of glue, about as large as a very small pea, six thousand on each shelf. Over them flows a constant stream of cold water, and day after day the shelf is jarred a little, and that is all. One hundred and ten days are necessary for the hatching, and then there appears the little trout. Small scarcely describes their size. Holding up to us a gill dipper, the warden asked how many we thought it could hold. After we had guessed all the way from fifty to two hundred, he calmly remarked, "You're off, it will hold thirty-five hundred."

For six weeks these minute specimens eat nothing. During that time they exist on the contents of a little sack that is attached just by their under fins. At birth, this sack is very sizable, comparatively, but, as week after week passes, it diminishes in size, till at the end of the sixth it disappears, and the fish looks elsewhere for food. At this age they are ready for shipment, and, as our informant calmly announced that the single farm we had just visited had sent away a million and a half each year, we took our departure, vowing that we would "keep it dark," and when next season opened, we would pack our grips and shoulder our rods for a New Hampshire stocked brook.

THE MORE CONVENIENT SEASON.

BY REV. GEO. L. CLARK.

What terrified the Roman governor, who, Tacitus says, "through every cruelty and lust exercised the authority of kings with the nature of a slave?"

Was it Paul's discourse upon "Righteousness?" Did the moral essays of Seneca thus move men? Was it the address on "self-control," moderation in appetite and power? The favorite of Claudius and Nero need hardly be disturbed by such an appeal. The arrow which penetrated the brazen pride and vanity of the man must be sought in the third topic of the apostle's speech, "Judgment to Come." It was that which sharply, pungently stung the conscience, hardened by years of sin. We cannot believe that Paul made many qualifications regarding future retribution. Had anything been said which would weaken the sense of peril, or diminish the strenuousness of the command to repent at once, Felix would have eagerly caught at it. The incidental nature of the testimony which this verse contains, respecting Paul's preaching of "The Judgment to Come," gives it peculiar force. How does Felix treat the truth? "Go thy way for this time; when I have a convenient season, I will call for thee." Despite his terror he urged the

excuse, a favorite the world over, "the more convenient season."

1. He made spiritual things yield to worldly plans. "You can wait. God can wait. Eternal interests can wait." Who has not comforted himself with this virtuous resolution to be earnest by-and-by. The man is courteous; polite words flow smoothly from his tongue. "Fare-thee-well to-day. I'm busy just now, come again." With courtly grace, the guest is bowed from the presence of him whose conscience is struggling to be true. One has bought some land, another some oxen, another has married a wife.

If it is not one excuse it is another. Felix wanted a bribe. Whatever is said, there is one purpose to subordinate spiritual interests to worldly plans. Money, pleasure, ambition, by varied avenues the spirit of the present age enters and possesses the soul. Conscience revolts at the weak surrender. Reason cries out against the cowardly yielding. Everything true and noble in a man says, "Be honest, be fair, give a true reason. If you do not need Christ, very well. If you do not acknowledge Christ's authority, say so. Do not cheat yourself with the delusion that you are doing a virtuous thing in not driving away the Master in scorn." Let every man who is thus sending away Jesus Christ see that he is saying, "The present seems to me worth now more than everything you offer." The lump of earth hides the sun. The glitter of the toy is more attractive than the gleam of the gates of pearl. The mess of pottage is more to be desired than the birthright. The words, "When I have a convenient season, I will call for thee," which men try to persuade themselves are so respectful, so polite, so conciliatory, so virtuous, conceal a spirit which is grasping and mean. They seem fair, they are false. They really say, "I want what you offer, without the self-denial. I want the future good, and I'll secure it by-and-by, but I will hold fast to present pleasures." Better, because more true and manly, say, "I acknowledge the claim. I need Christ. I will not obey Him." Whatever else we do, let us be honest with God and self. Try to see things as they are, and not confuse the judgment and bewilder the conscience. If you will choose to subordinate the higher to the lower, the heavenly to the earthly, do it with open eyes.

2. The words of Felix assume that God can and will wait for our convenience. He has waited long. His longsuffering is marvellous, but there is a limit. A time comes when He can wait no longer. Repeated refusals dull the conscience, and the call of Christ seems like a meaningless echo. The spirit is grieved and the destiny fixed. And the track of such a soul is strewn with excuses like that which Felix offered—fair words hiding weak, dishonest thoughts; suave promises, empty and insulting, because moral earnestness was lacking. If God were not greater than man, He would not return a second time. Let a friend treat you thus, your heart would burn with indignation. It is God's great way to seek us with infinite friendliness and patience. You may bid the earthly prince wait at your door till you finish your game or your newspaper, but do not keep Christ waiting, do not send Him away, for knowing your heart, seeing that it is vain, He may never return.

Our Story.

For The Golden Rule.

WORKING WITH THE MASTER.

LUCIA E. TREVITT.

The short November afternoon was drawing near its close and the schoolroom was already growing dark. The last class had been dismissed and the scholars had gone out leaving Miss Thayer alone at her desk. She laid aside her class-book, presently, and leaned her head wearily upon her hand. It had been a hard day and she was tired, and not only tired but discouraged. The pupils had been behindhand with their work, and careless and inattentive in recitation all day. The last straw had been added to the young teacher's burden when Leonard Harvey, one of the seniors, had come into the history class without doing any of the required work, and had been not only inattentive but impudent.

He was a bright boy with a thoughtful face that had attracted Miss Thayer from the first, and her interest in him had been deepened when she learned that he had no mother. He had annoyed her a good deal of late, but she had been patient with him, hoping for better things. This last offence, however, could not be overlooked, and she knew she must speak to him,

but she had hesitated and let him go out after the recitation. It was not that she was afraid to rebuke him; she had done that in the class, and by simply reporting to the principal she could bring upon the boy punishment swift and severe. But that was not what she wanted or why she hesitated. There was good in the boy, she knew. Could she say something that would show him to himself in that true light, and waken in him a desire to make the best of himself? She would think about it over night and would surely see him in the morning.

Some one came along the hall and opened the door. Miss Thayer looked up and her heart gave a frightened little throb. It was Leonard, and the opportunity which she had felt she must seek and had so much dreaded was thrown in her way. He came up to her desk with his usual indifferent manner.

"Here is a book which Mrs. Means asked me to give you this afternoon, but I forgot to bring it down. Will it make any difference?"

"Thank you, no; its all right," she answered, absently. He turned to go, and then, sending up a swift silent prayer for wisdom, Miss Thayer spoke again:

"Leonard, wait a minute, please."

The boy came back and stood by the desk, carelessly twirling his hat.

"Leonard," said Miss Thayer, looking straight into his face, "are you really satisfied with the work you are doing this term?"

"Oh, I don't know!" was the indifferent reply. "I haven't thought much about it."

"Do you think your manner in the class this afternoon was either dignified or courteous?"

"No, I don't suppose it was."

"I do wish you could see," the young teacher went on, still looking into his face with sad, kind eyes, "how unworthily you are acting. I expected better things of you."

The boy dropped his eyes and made no answer.

"How old are you, Leonard?"

"Seventeen."

"And almost ready to enter college. Isn't it time you put into your life a little more of earnest, hard work and manly effort?"

"Yes, I suppose so, if it wasn't too much trouble."

Miss Thayer flushed a little at the boy's impertinence, and her voice was stern when she spoke again.

"You will find that your life never will amount to much if you are afraid of 'too much trouble.' Don't you know that the man who never thinks of anything but his own pleasure and ease is the most wretched and useless creature upon earth?"

"Oh, I didn't mean so bad as that," said the boy, moving uneasily. "But what is the use of digging away all the time when you can get along without it?"

"Do you think it is a noble ambition just to 'get along' with as little effort as possible?"

"I don't think it makes very much difference."

"You will find it does make a great difference. If I thought you really meant what you said, I should feel very hopeless about you, but I don't believe you do. You have ability enough, and I am sure you have that in you to make a good and useful man. It rests with you, my dear boy, whether you will let your indolence and your selfish impulses make you a trouble instead of a help to the rest of the world."

Leonard flushed and his hand trembled. Selfishness and indolence were ugly words. He made no answer, and after a little pause Miss Thayer spoke again, with her eyes full of tears and a tremble in her voice.

"I want nothing so much as to see you boys growing up into true men, earnest and brave and pure. For the sake of your dead mother, Leonard; for the sake of the Master who is waiting for your service, show yourself a man!"

She began to gather up her books and the boy left the room without speaking. Miss Thayer waited till she could no longer hear his steps in the building, then put her head down on the desk and cried. She felt that she had utterly failed to reach him, and had done more harm than good by saying too much. In her room that night she opened the book that Leonard had brought her and read this passage: "Every one that is ready the Father brings to Jesus; the disciple is not greater than his Master and must not think to hasten the time or lead one who is not yet given him to lead. One ought not to be miserable about another as if God had forgotten him—only to pray and be ready. Strange helpers must we be for God, if, thinking to do His work, we act as if He were Himself neglecting it! To wait for God, believing it His one design to

redeem His creatures, ready to put to the hand the moment his hour strikes, is faith fit for a fellow-worker with Him."

She read it through twice and felt comforted.

All the year she watched for some improvement in Leonard, but matters only went from bad to worse. It seemed sometimes as if the boy were possessed by an evil spirit. Still Miss Thayer's heart yearned over him, and his name was often in her prayers. In the fall, Leonard went to college. There were the usual freshman experiences; getting acquainted with the place and the other fellows, society invitations and initiations, a good deal of playing and not much studying. Leonard was too bright and too good-natured not to become popular very soon, and with not the best class of students. As is often the case with boys whose college fit is thorough, the first year of the curriculum gave him too little work and he had much more time than was good for him to attend card parties and the like.

For the first two months he drifted, not caring or realizing how fast he was going down. Then he was startled by a reprimand from the faculty.

It made him angry, and after growling about it a while he went out to the room of a man whose vice was so open that even he had shunned him before. Two of the other fellows were in, and there was gambling and drinking and much low talk. Leonard joined with the others and played and drank recklessly. By-and-by, one noisy youth proposed a walk. The fresh cool air sobered Leonard a little, and he began to feel ashamed of himself. He had never been drunk before. Still he went on with the hilarious group who were all too far out of their senses to realize the danger of detection, and joined in their low talk and songs. Presently, one of the boys proposed an adventure from which Leonard, half-drunk as he was, shrank with disgust.

"What's the matter, Harvey?" cried one of his companions. "You going to turn baby? Come on, and be a man!"

Like a flash, there came back to Leonard the memory of that talk in the dark schoolroom, and he heard Miss Thayer's words as though some one spoke them at his side:

"A man, earnest and brave and pure. For the sake of your dead mother, for the sake of the Master, who is waiting for your service, show yourself a man!"

He was sober now, but his cheeks were burning with shame. He turned abruptly, walked rapidly back to his room and locked the door. For hours he paced the floor, while the good and bad in his nature fought desperately. To change his life now involved more than he had realized. All the indolence, the pernicious habits, the low tastes in which he had indulged, had taken strong hold upon him. He knew that to make himself a true man, fit for the presence of his mother and God's service, he must give up all these things and turn his back upon the companions he had chosen. Had he the strength or the courage to "right about face," and to keep on steadily?

In all the shame and distress that overwhelmed him in those night hours he clung to the gracious memory of his mother's teaching and prayers. He knew that her love and patience would never fail, and gradually he came to see that there was a higher love, which was waiting to forgive and help him.

It was a hard struggle, but at last, when the first light was showing itself in the east, Leonard turned to the only true source of strength, and falling upon his knees prayed, humbly:

"Help me, O God, to show myself a man!"

One dreary November afternoon, Miss Thayer received a letter which she opened with trembling hands, and read with thankful tears:

"DEAR MISS THAYER," the letter ran, "do you remember what you said to me in the schoolroom that night, last November? I want to tell you that that talk and the thought of my mother have saved me from—nobody knows what. God helping me, I will, really, after this, show myself a man."

Gratefully yours, LEONARD HARVEY."

And so Miss Thayer went on with her work with new courage and hope. Teaching meant more to her than ever now, for had not the Master crowned the poor efforts of His fellow-worker with the most blessed results?

And her faith took hold as never before of one of His promises which kept saying itself over to her: "And so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

The Sunday School.

EDITED BY REV. SMITH BAKER.

INTERNATIONAL SUNDAY SCHOOL LESSON.

BY REV. SMITH BAKER.

NOVEMBER 6th, 1887.

MATT. 10: 29-42.

Are not two sparrows sold for a farthing? 29 and one of them shall not fall on the ground without your Father. But the very hairs of 30 your head are all numbered. Fear ye not there- 31 fore, ye are of more value than many spar- 32 rows. Whosoever therefore shall confess me 33 before men, him will I confess also before my 34 Father which is in heaven. But whosoever 35 shall deny me before men, him will I also de- 36 ny before my Father which is in heaven. 37 Think not that I am come to send peace on 38 earth: I came not to send peace but a sword. 39 For I am come to set a man at variance 40 against his father, and the daughter against 41 her mother, and the daughter-in-law against 42 her mother-in-law. And a man's foes shall be 43 they of his own household. He that loveth 44 father or mother more than me is not worthy 45 of me: and he that loveth son or daughter 46 more than me is not worthy of me. And he 47 that taketh not his cross, and followeth after 48 me, is not worthy of me. He that findeth 49 his life shall lose it: and he that loseth his life 50 for my sake shall find it. He that receiveth 51 me, and he that receiveth me receiveth 52 me; and he that receiveth me receiveth 53 a prophet in the name of a prophet shall re- 54 ceive a prophet's reward; and he that receiveth 55 a righteous man in the name of a righteous 56 man shall receive a righteous man's reward. 57 And whosoever shall give to drink unto one 58 of these little ones a cup of cold water only 59 in the name of a disciple, verily I say unto 60 you, he shall in no wise lose his reward.

1. The greatness of God is revealed in His special knowledge and care for little things, and that nothing escapes His notice. This, at times, seems impossible, but the more we think, the more it seems reasonable, because if there is anything too small for God to notice, then He is not infinite, and if He is not infinite, then He is not God; hence, it is necessary to His perfection, yea, we cannot conceive of a God who did not know each sparrow. This makes God's providence universal and to include all things and events, so that all things live and move and have their being in Him. Nothing is too cheap for God's notice.

2. The next verse is still more particular. Not only is every being noticed, but the smallest part of each being, and in particular, the most unimportant part of each man's body, even the hairs of his head—this also follows from the infiniteness of God. It must be so, because God is God. If, then, all the hairs of our heads are numbered and have a place in God's memory, how much more are our deeds and thoughts numbered and remembered, as deeds and thoughts are greater and more important than hairs. How wonderful this makes the fatherhood of God! How great it makes each deed in life! What an encouragement for faithfulness in little good deeds! What a fearfulness it gives to what men call little sins!

3. What dignity is given to man, as much as to say, that in the sight of God, the hair of a man's head is of as much importance as any mere creature.

4. This doctrine is a comfort to Christians, for they know that God watches over them in all things, and that their least wants are known to Him. There is no stronger, sweeter truth for the soul than this, of the special providence of God in all parts of the Christian life.

5. There is no deceiving God. There are no mere professors in His sight. We cannot pretend or profess to God. We must either be or not be. We are saved or lost in His sight. He knows.

6. Christ puts down a double test here. As confessing Him before men and not confessing Him to God is a sham, so confessing Him before God, but not confessing Him before men is a sham. As profession without possession is unreal, so possession without confession is unreal. You may as well speak of a cold fire or a dark light, as of a secret Christian. As Christ confessed His love for us to the whole world, so we are to confess our love to Him to the whole world. The confes-

sion of Christ is not so much the condition of His confessing us, as it is a revelation of our choice of Him. As we well light a lamp without its shining, as to love Christ without confessing it. Refusing to confess Christ is not modesty or humility or caution, but fear and pride and self-righteousness. The greater sinner man sees himself to be, the more he will want to confess Christ, and the greater saint a man is the more he will confess Christ; only those who are blind to their sins and destitute of love refuse to confess Christ.

7. What is meant by confessing Christ? Have the pupils tell. It does not mean professing to be good or perfect or worthy, but it means that we confess ourselves to be sinners, and choose Christ as our Master, trust Him as our Saviour, wish to serve Him in our lives, and want all the world to know we are His disciples.

8. Notice this is necessary, there are no exceptions. No man has any right to hope for eternal life who is unwilling to confess Christ. The trying to be a Christian without professing to be one is a spiritual humbug, and is the best evidence a man is not a Christian. Supreme love loves to confess itself. It must, it will; you may as well try to box up heat, or bottle up sunshine. When a man professes to love a woman more than all other women, and is ashamed to marry her, then doubt his love. When a man professes to love Christ, and is not willing to join His church, then there is something wrong, either in his brain or heart; but be sure to teach no man has any right to hope for heaven who will not confess Christ.

9. What is meant by Christ confessing us? That He will name us before God, as of those who are to be saved by His atonement. He will stand before God as our Saviour, Advocate, Redeemer and Judge—our Substitute. He will place us among those whom the Father has given Him, in other words, He will save, defend and keep us.

10. Much might be said about the influence of confession upon the person's own nature in this life. An unprofessing Christian can no more come into the image of Christ, than an unbloomed rose can reveal its beauty and sweetness.

11. To deny Christ, that is, to refuse to confess Him, is to be denied of Him. All a man need to do in order to be lost is to do nothing, is to refuse to confess Christ. Men are lost until they confess Christ.

12. To refuse to confess Christ is a four-fold sin. (a) Against one's own nature, in that it prevents his development in the divine life. (b) Against the world, in that such an one is a stumbling-block for sinners. (c) Against the church, in that it is a silent vote against it. (d) Against Christ, in that it is wilful ingratitude.

13. The 34th verse seems a contradiction to the mission of Christ as a peace-maker, but He here refers to the conditions of peace-making, that it is war against all sin. There can be no permanent peace, as evil is clung to. Sin will not let go easy. The way into peace is by the destruction of evil. (a) In a man's own heart, he must contend with his old temptations and conquer them. (b) The world hates holiness, the moral world, the cultured world, the fashionable world and some forms of the religious world. Holiness strikes against the world's pleasures, the world's selfishness, the world's vices and the world's conceit. Hence a man will find opposition who seeks to be holy, and the church will have persecution which seeks to be holy. All Christian reforms have been advanced by contention. Contention is the preparation for peace, as ploughing is the preparation for a harvest.

14. The 35th and 36th verses state how close and severe the contest will at times be, that the hardest struggle will be with those whom we love most, and who should be our friends. The bitterest opposition comes from such sources. Christian wives are tantalized by unbelieving husbands. Christian children are made fur of by un-

christian fathers, and Christian sisters are ridiculed by unchristian brothers. We have lately known a Christian servant-girl to be ridiculed and suffer bitter words of sarcasm from the man in whose home she worked, who, himself, is considered one of the most cultured and refined and moral and gentlemanly and influential members of his profession. But of course such a man is no gentleman, but a brute.

15. Our Saviour next goes to the bottom of the truth, and says, No matter how much those you love most oppose you, you are my disciple, when you love me more than all others, and rather than not confess me, you will forsake father and mother, if need be. There is to be no refusing to confess Christ, for the sake of peace with friends, or to please those we love. It must be Christ first or not at all.

16. Still deeper He goes. Life itself is not to stand in the way. If confessing Christ costs us our lives, then life is to go; far better lose this present life for a few years, than to miss the eternal life.

17. He that clings to anything in this life rather than Christ shall lose Christ and heaven, but he who gives up all in this world for Christ shall have the eternal life. What a standard this is, high and absolute! What power and peace it gives the man who has it! What power the church would have, if it were there! Absolute consecration would conquer the world.

18. The remaining verses teach (a) that the Christian represents Christ, and that a kindness done to a disciple is one done to Christ. (b) That no little act done as a Christian shall lose its reward.

LIGHTS ON THE LESSON FROM MANY SOURCES.

[Selected by Mrs. F. E. CLARK.]

This lesson is a continuation of the counsels Jesus gave to the twelve when he sent them forth to preach throughout Galilee. They were going forth now for the time alone. He told them what to preach; He warned them of the difficulties in their way, and what to do when they met them; He gave them precious promises and encouragements, not only for themselves, but for those who should believe through their word.—Peloubet.

"Whosoever therefore shall confess me before men" (v. 32). It is not a mere public profession before the church which is meant, for it must be "before men," i. e., as interpreted by verses 17 and 18, councils, synagogues, governors, kings, in time of peril, when confession costs something; nor is it even every public profession before men which is meant, but a confession in Christ, i. e., such a confession as has its root in Christ, and shows a living union with Him. "The context shows plainly that it is a practical, consistent confession which is meant, and also a practical and enduring denial."—Abbott's Commentary.

That no vain confession of the lips is signified, but the maintenance and consistent exhibition of discipleship in the whole life, in spite of the world's enmity, and even unto death, is clear from the whole discourse, as well as from the passage in the Sermon on the Mount. Consequently, the denial, against which the threatening is directed, is not a transitory lapse of personal weakness, such as was forgiven to Peter, and such as very few of the Lord's disciples are free from, but the entire renunciation and abandonment of communion with the Lord. He who may have denied Him, yet without persistent obstinacy, shall find grace through repentance. It is obvious, also, that while He requires the confession of the heart unconditionally, He demands the confession of the mouth only where duty and usefulness require it, and where its failure would be a denial.—Stier.

Christ is confessed (1) By informal and private acknowledgment. (2) By public profession in church. (3) By a Christlike life, a life so different in spirit and in act

that men will take knowledge of us that we have been with Jesus. (4) Publicly in various ways before men; standing up for Jesus in all circumstances. Christ is denied (1) By words. (2) By rejecting Him as our Lord and Saviour. (3) By taking sides with the world against Him in amusements, business principles, social customs. (4) By conduct unworthy of Christ and contrary to His teachings. (5) By silence when we ought to speak. (6) By neglecting or refusing publicly to confess Him.—Peloubet.

"Think not that I am come to send peace on earth" (v. 34). The persecutions are not accidents. They are the natural result of Christ's work on earth. He did not come to "send" or "cast," or, stranger still, as the Greek implies, "coerce" or "compel," peace on earth. He came to cast a sword, the sword of truth, into a world of falsehood. It was Christ against the devil. Strife, contention, wars, must be the natural result; for the devil and the wicked will fight against the truth. To show how general and how furious the contest would be, He gives a specimen of the effects of the gospel in a single household, similar to that already noted in verse 21. There it is the worldly fighting the disciple; here it is the disciple forced to differ from the worldly. The "daughter-in-law" is strictly a "young bride," who, in the East, is subject not only to her husband, but also to her mother-in-law. The gospel would make members of the same home the bitterest foes to the disciple in the home. How true that became we know from multitudes of cases in times of religious persecutions then and in later days.—People's Commentary.

"A man's foes shall be they of his own household" (v. 36). Because there the conflicting opinions come into closest collision. This has been and often still is one of the greatest obstacles in the way of becoming Christians. It is the hardest opposition to endure, because it is continual; it tears asunder the dearest relations; it is the most intense; it comes from those relations which were made to bring the deepest comfort and peace. Household, in the application of this truth, includes not only the family, but also the circle of intimate friends, schoolmates, shopmates, those in business relations.—Peloubet.

In such a state of division even in families, the true follower of Christ must not hesitate. Better to give up the nearest kindred, take cross on shoulder, and be content to lose life itself, than to forsake Christ. The question whether one loves father and mother more than Christ is put to the test in any case in which the wishes of parents stand opposed to the known will of Christ.—Broadus' Commentary.

"He that taketh not his cross" (v. 38). Take up, is a strong expression derived from the custom, according to which, malefactors on the way to execution were required patiently to take up and carry the cross on which they were to die. Even so must every follower of Christ take up the cross, which on that account is properly *his own*, and essential to his following the Lord. It is already prepared and laid upon him; that he should make one for himself is unnecessary and forbidden.—Stier.

We take up our cross when we mortify the deeds of the flesh for the sake of the Spirit, or when we gladly suffer the loss of all things that we may be found in Christ, or share His sufferings and self-sacrifices that we may minister to His suffering ones.—Abbott's Commentary.

All self-denials for Jesus' sake are a taking up the cross. The cross is the symbol of death, and the spirit of taking up the cross implies the willingness to suffer for Jesus even unto death. But after many small self-denials, a continual enduring of little crosses is more difficult to bear than martyrdom, and is as real a sacrifice of the life to Jesus. Each one must take up *his own* cross, the one the good Father lays upon him. He must bear it

after Christ, in Christ's spirit, in His way, in doing His work. Every person needs a cross to make him better in this world and fit him for heaven. No true life is lived without some cross. There is always a crown surmounting the cross.—*Peloubet*.

"He that findeth his life shall lose it" (v. 39). All self-seeking is self-losing. Even in spiritual things, he who is perpetually studying how to secure joy and peace for himself loses it. A certain measure of self-forgetfulness is the condition of the highest success even in Christian grace. Observe that *finding* implies *seeking*; so that this proverb is not at all, He that gains this life loses the next, but He that makes his own life the chief object of his endeavor, and seems to succeed, really fails.—*Abbott's Commentary*.

"He that receiveth you receiveth me" (v. 40). What a wonderful statement. Receiving a disciple is receiving Christ, and receiving Christ is receiving the Almighty, who sent him. But what does receiving imply? Befriending persecuted and weary disciples, sympathizing with them, and accepting their message in the life and heart.—*People's Commentary*.

Underneath this is a deeper meaning of wider application. He who receives the servant of Christ and His message in his heart receives Christ; he who opens his heart to Christlike influen from men opens it, even though unconsciously, to Christ.—*Abbott's Commentary*.

"He shall in no wise lose his reward" (v. 42). Signifying that however low we come down in our service to those that are Christ's, all that is done for His sake, and that bears the stamp of love to His blessed name, shall be divinely appreciated and owned and rewarded.—*Peloubet's Notes*.

PRIMARY EXERCISE.

BY FANNIE H. GALLAGHER.

I find in our Bible story-book to-day, children, not a story but a letter, a letter written to you. I know it is for you, for the first word of it is "Whosoever," and that means you and you and you.

Jesus, Himself, sent this letter to you. Matthew, one of the apostles of whom you learned last Sunday, wrote it. He wrote it more than eighteen hundred years ago, and still we have it to-day. I would like to thank God that He has kept this precious Bible so many years for all His children to read and study. Shall we all thank Him now?

I would like you to learn the Golden Text before we talk about this letter. The text is a little hard, but I think the most of you look as though you could do a hard thing. Shall we try it?

A centurion knelt before Jesus once. What did he want? He did not come to Jesus when He was alone; he did not whisper softly his prayer; he cried aloud before all the people, "I believe you can heal my servant with a word!"

Jesus was asleep on a pillow in a boat. The storm was dreadful. The boat was tossed by the waves. The men who were in it cried aloud, "Save, Lord, or we perish!"

A little girl was dying. Her father left her bedside, threw himself at Jesus' feet, and cried, "You can save her, come!" All the people heard him.

A poor woman touched Jesus' robe, secretly, afraid to tell even Him her trouble, but when He had healed her, she went home rejoicing, glad to tell all her friends that Jesus had made her whole.

Two men cried aloud in the crowded street that same day. They were calling Jesus. They were not afraid of being heard by other people; they were only afraid Jesus might not hear them. Jesus opened their blind eyes and they spread the news abroad through all the country.

All these people confessed Jesus before men; they first believed He had power to do the thing for which they asked, and

after He had done it, they delighted to tell all men of it.

The twelve apostles confessed Jesus, also, and all but one spent their whole lives in telling of Him.

But many of the rich and great men among the Jews did not believe in Jesus. They drove Him from their temple, from their towns, and by-and-by, as we shall learn, they killed Him, God's Holy Son. They denied Jesus before men.

Years went by and everything was changed. Jesus, who had been put to death by these wicked men, arose from the dead, went up into heaven where He reigns forever at God's right hand. One by one the men and women whom He had known here came before Him. Those who had confessed Him on earth He called "Blessed," and owned them as His friends before God and the holy angels. But those who had denied Him, had persecuted and killed Him, He denied before His Heavenly Father, "Depart from me, I never knew you."

Jesus says to you and you and you, "Will you confess me, or will you deny me?"

In another part of His Book, we are told to believe in our hearts, and confess with our lips, that Jesus is our Saviour.

I think Jesus knew that we might not understand just how to confess Him, so He tells us. We are to love Him more than father or mother, more than brother or sister. We are to love Him more than our life. We are to say always, "Let Thy will be done, not my will be done."

Now, children, do you think it is easy to confess Jesus? Why, it cost Peter, James, Matthew and most of the apostles their lives to confess Jesus. One by one they were beheaded or burned or killed in some way for confessing Jesus. Those dreadful days have passed away. We do not often hear now that people are killed for Jesus' sake, yet it is not easy for even a child to say, "Not my will, but Thy will."

But you can say it, with Jesus' help. You cannot say it without His help. You can say the words, but way down in your heart you cannot mean them without Jesus' help. So the first thing for you and for me to do is to pray each morning, "Lord Jesus, help me to confess Thee to-day!" and each night pray again, "Help me to confess Thee to-morrow!"

And then, after praying for help, go out into your little world, your school world or your home world or your work world, and try your hardest to do what you know will please Jesus. Sometimes it is hard to tell the exact truth; sometimes it seems almost impossible to keep back the angry word; sometimes no one but Jesus knows how hard it is to obey your parents or teachers or masters, but do it, do it for Jesus, and you will confess Him before men. Ah, children, think how blessed you will be if, by-and-by, He confesses you before His Father and the holy angels!

HINTS AND HELPS.

BY REV. F. N. PELOUBET.

How to Get a Class Together.

It is often a matter of no small difficulty to get a teacher for a class in Sunday school, and it is often no less difficult to get a class together for a teacher; or, rather, I would say, it is a rare thing to find a member of the church come into the Sunday school who is willing to go into the highways and byways and find a class for himself. It is related of the late Mr. Dodge that, when he was a young man and first came to New York, he entered a certain Sunday school, with which, I believe, he remained connected to the day of his death, and said to the superintendent that he would like to teach a class. The superintendent answered that he had no class for him; "but," said he, "here is a desk and a chair and a bench." Young Dodge took the hint, went out into the streets, kindly talked with young men, and soon had his class full.

There is, it is to be feared, too little of

this kind of aggressive missionary work done in many of our Sunday schools throughout the church. Members of the church, young men and women, who have grown up from infancy in the school, when they come to a certain age are willing enough to "take a class," provided the pastor and superintendent will get a class together, first of all, without any particular trouble or concern to themselves; and, very often, both pastor and superintendent are obliged to put up with this offer as the best that can be expected, and are usually very thankful for so much as this. However, right and proper as this is in its way, it is, undoubtedly, more noble still, and bespeaks a more earnest devotion to the cause of Christ, to ask only the privilege of bringing in a class from the outside world, constituted of such persons as are living beyond the reach of all religious influences.—*The Guardian*.

Giving Rewards in the Sunday School.

While disapproving of prizes in the Sunday school, we have taken no exception to a wise system of rewards. As in accord with our views on this point, Mr. D. C. Taylor, of New York, reports to us his method of stimulating scholars to effort, punctuality and good behavior. It will be seen that this is calculated to accomplish the result aimed at in prize-giving, while it avoids its possible evil consequences. In his school, Mr. Taylor has established "Sunday School Bands of Honor," having the following titles and conditions of membership:

BRIGHT AND EARLY BAND.—Those never late during three months and afterwards, nor absent without good cause.

BAND OF GOOD BEHAVIOR.—Those who are attentive, orderly, polite and gentle every Sunday during three months and afterwards.

BRINGING-IN BAND.—Those who bring in one or more new scholars.

BAND OF BENEVOLENCE.—Those who every Sunday, for three months and afterwards, give money to the school, to be used in doing good.

BIBLE BAND.—Those who every week, for three months and afterwards, do their best to study and recite the lessons of the school.

BAND BRIGHTEST AND BEST.—Those who are members of all the other bands. They shall be the superintendent's guard of honor, and in any general entertainment or distribution of gifts shall be entitled to special distinction.

Band membership is forfeited by any failure to comply with the above conditions, and requires a new start—except in case of absence with good cause. In the latter case, all missed recitations and contributions have to be made good. A roll of each of the bands is kept posted in the schoolroom. Perhaps other superintendents will feel like trying this Band idea.—*Sunday School Times*.

When we look around in many Sunday schools we are painfully impressed with the irreverence and indifference manifested, especially during the devotional exercises. Levity and absence of seriousness are shown in the prayers, singing and the reading of the lesson. Those who conduct many of our Sunday schools are not sufficiently careful in enforcing reverence. The scholars are allowed to lounge during prayer, and stand indifferently during the singing, and whisper during the reading of the lessons. When such things are allowed, respect and attention to the teacher are at a discount. Those who take the lead should seriously consider that this kind of indifference is highly displeasing to God, who will not have His name used in vain.—*Sunday School World*.

There is such a fulness in the Bible that oftentimes it says much by saying nothing; and not only its expressions, but its silences, are teaching, like the dial, in which the shadow as well as the light informs us.—*Boyle*.

It is of no small importance that the records of a Sunday school be well kept. Good

bookkeeping is comparatively as necessary in it as in a factory or in a dry-goods house. The superintendent should be able, by a glance at the records, to tell the present condition of his school, whether it is gaining or falling off, what classes are doing well and ill, what scholars are missing and unaccounted for, what is the state of the treasury, and in what condition is the library.

In one school the records have been so faithfully kept, that the whole history of the school, for twenty-five years, can easily be gathered from them. Not only can the name of every scholar be found, but also the date of his departure, the name of the school with which he united, etc. The secretary can give approximately, the number of those who have become Christians, teachers, ministers and missionaries. Are not such records worth having?—*Pilgrim Teacher*.

The Sabbath school teacher has an individual responsibility, before his class, well-nigh overwhelming, for he must try to be in all things what he would have his scholars become. This may seem a severe statement, but really, can a teacher expect punctuality from the class while setting the example of tardiness himself? Can he expect a carefully prepared lesson when he gives it only a single reading? Can he expect an orderly class when he himself spends much time in discussing trivial matters with a neighboring teacher? Can he expect prayer and consecration and devotion from these boys or girls, if he has not for himself and them a daily secret communion with the Throne of grace? Can he expect regularity of attendance, if he is present only when inclination prompts?—*Pilgrim Teacher*.

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What "They Say"

In Books, Papers and Magazines.

Selected and Recorded by

ELIZABETH DEERING HANSOM.

DINAH MULOCH CRAIK.

Wherever the English tongue is loved and spoken, wherever Saxon womanhood is honored, there is sorrow that the voice of the sweet singer is hushed, that her stories are all told. More than any other woman in the list of those renowned as English writers, Dinah Muloch Craik was a type of the "ever womanly." Critics say that she is not a poet in the true sense of the word; that her novels are not written in accordance with artistic rules; that her limitations are more apparent than her excellences; that she is too narrow, and confines herself too closely to one class of readers to be truly an artist. But what if the critics do say these things? Emerson, our own great poet and philosopher, has said, "The true question to ask respecting any book is, 'Has it helped any human soul?'" Ask this question respecting "A Life for a Life," "John Halifax, Gentleman," or those sweet verses, "By the Alma River," "All Saints' Day," and a whole host of men and women, who through them have grown nobler and purer, will rise up to witness to the good they have done and to call her blessed who wrote them. What matter if she was not amenable to all the rules of art; she could put into living words the wail of a broken heart, "Do you know all now up in heaven, Douglas, Douglas, tender and true;" she could tell the wonderful story of "a man's love and a woman's" more tenderly, more purely than any other English writer; she could show to thoughtless girls and scoffing men the divinity of love, the beauty of sacrifice, the grandeur of true living.

For years she lived on the heights, as she herself described it:

"On the cliff-top, earth dim and heaven clear,
My soul lies calmly, above hope—or fear."

From her vantage ground she saw things with clearer vision than is granted to those on the plains. She was always ready to turn her eyes to earth and to help her struggling, toiling brothers and sisters; but in all her writings we catch a glimmer of the fields that lie beyond. The life to come, the life everlasting was to her no hypothesis, no possibility, but a blessed fact. Always she seemed to stand between the two worlds, as in these verses:

"I shall find them again, I shall find them again,
Though I cannot tell when or where,
My earthly own, gone to worlds unknown,
But never beyond Thy care."

"I shall find them again, I shall find them again,
By the soul that within me dwells,
Leaps to them and Thee, with a rapture free
As this jubilant anthem swells:

"I heard a voice saying!" What it says
I hear. So, perchance, do they,
As I stand between my living, I ween,
And my dead, upon All Saints' Day."

"But my own, my own, ye are holding me fast
With the human clasp that I know,
Through the chorus clear your voices I hear,
And I am singing with you."

"Ah, they melt away as the anthem dies,
Back comes the world's work, hard, plain,
Yet God lifted, a space, the veil from His face,
And He smiled, 'Thou shalt find them again.'"

She wrote of all the experiences that come to men and women, more especially of those that come to women, of the joys of childhood, of the rapture of loving and being loved, of patient waiting and constant self-sacrifice, of bearing and rearing children, of sorrow and disappointment, of temptations and victories, of love and faith that last on through death into life. Many writers are busy belittling and defiling the human in man; for over thirty years she sang of the divine in man.

Now that she is gone, I know of no fitter words for her than these she herself wrote:

"Though we cannot trace God's ways,
They to her may plain appear,
And her voice that sang His praise
May still sing it loud and clear,

O'er this silence of deep sleep,
Wondering at those who weep."

"Thus, Our Father, one by one,
Into Thy wide house we go,
With our work undone or done,
With our footsteps swift or slow.
Dark the door that doth divide—
But, O, God! the other side!"

CHARLES READE'S "LAST WORDS TO MANKIND."

If Charles Reade had left no record but that on his tomb, he would yet be worthy of a place among the thinkers and writers of the English nation. He was dramatist, novelist and journalist; but above and beyond all these, he was a reverent, loving man. Perhaps the finest words he ever wrote are these, which are inscribed on his tomb:

"I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created me out of nothing, which nature could not. He can restore man from the dust, which nature cannot."

"And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and meditation of Jesus Christ."

"He has promised His intercession to all who seek Him, and He will not break His word; that intercession, once granted, cannot be rejected; for He is God, and His merits infinite, a man's sins are but human and finite."

"Him that cometh unto me I will in no wise cast out." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

THE FIRST CHRISTIAN SABBATH IN JAPAN.

No one who reads Dr. Griffis' "Life of Matthew Calbraith Perry" can fail to be impressed by the sturdy qualities exhibited by the great sailor and statesman, in all his deeds. Probably the force of his strong personality was never more felt, than while he was engaged in his greatest work, the opening of the ports of Japan to commercial relations with other nations. You will all be interested in this extract from Dr. Griffis' interesting book, which shows how firmly Perry adhered to his early principles:

"The third day dawned, again to usher in fresh anomaly. The Americans would transact no business on this day! Why? It was the Sabbath, for rest and worship, honored by the admiral from childhood, in public as well as private life. With the aid of glasses, from the bluffs on the shore, they saw the *Mississippi's* capstan wreathed with a flag, a big book laid thereon, and smaller books handed around. One, in a gown, lowered his head, all listening did likewise. Then all sang, the band lending its instrumental aid to swell the volume of sound. The strains floated shoreward and were heard. The music was 'Old Hundred.' The hymn was:

'Before Jehovah's awful throne,
Ye nations bow with sacred joy.'

The open book on the capstan was the Bible. In the afternoon a visiting party of minor dignitaries was denied admittance to the decks of the vessel; nor was this a mere freak of Perry's, but according to a habit and principle.

"This was the American rest-day, and Almighty God was here worshipped in sight of His most glorious works. The commodore was but carrying out a habit formed at his mother's knee, and never slighted at home or abroad. To read daily the Bible, receiving it as the word of God, and to honor Him by prayer and praise, was the chief part of the 'provision sufficient to sustain the mind,' so often recommended by him to officers and men. 'This was the only notable demonstration which he made before landing.'

"Remarkable was this Sabbath morning salutation, in which an American fleet, with such music as those hill-sides never re-echoed before, chanted the glories of Jehovah before the gates of a heathen nation. It was a strange summons to the Japanese.' Its echoes are now heard in a thousand glens and in the cities of the Mikado's empire. The waters of Yedo Bay have since become a baptismal flood. Where cannon was cast, to resist Perry, now stands the Imperial Female Normal College. On the treaty grounds rises the spire of a Christian church."

MAN'S GREATEST PRIVILEGE.

Many a woman whose life happiness is gone out in darkness, obscured by the clouds of imperceptible and intangible "little things" which so frequently arise, many a girl, even now, in the mystical brightness of the "light that never was on sea or land," wondering over "the terrible dullness of a man before the nature of the woman he loves," will join with a writer in a Toronto paper, in these words:

"The desire to be a man has never taken deep root in my heart, but I have often thought I should like to be a husband for a little while. It is true that a missionary life has its charms, and various philanthropic enterprises are alluring. It is a grand thing to be a minister who ministers unto the needy, or a physician who heals the sick, or a musician, or an artist, who makes life beautiful, but, nevertheless, the greatest opportunity for being a benefactor—for leading a noble, magnanimous life, is given to the husband. It is of course true that an equal opportunity for nobility, magnanimity and self-forgetfulness is afforded to the wife, but this truth has been preached and practised for generations past. It is now time to give the other side a chance."

"Previous to becoming a husband, I don't think I should fall in love. On the contrary, I should rise into love. Instead of stumbling into a pitfall, I should be, as it were, caught away in a cloud. Once above the world, I should strive to maintain this ascendancy, and never again become of the earth earthy. As for the object of my love, I should not dream of asking her to be mine. It would be impossible for me to respect a woman who belonged to any one. 'Give me, I entreat you, the best right to make you happy. That is, and always will be the strongest desire of my life.' Such, or something like it, would be the form of my address. But lovely words drop easily from lover's lips. In any case, these flowers of speech should, of course, bloom perennially."

"After entering upon the life matrimonial, my first care should be to establish firmly and guard jealously the divine right of all husbands—the right to make their wives as happy as possible. I should constantly bear in mind that the delicate, imperceptible, intangible thing called happiness is dependent upon trifles as light as air. I would try to please my wife in trifles. Her finer taste and acuter perception should rule my life and conduct. I would come home in the evening with the same eagerness and gladness that made me so welcome in our courtship days. If she were cold and unresponsive, I should remember that there is no text in the Bible that says: 'We who are strong should be indifferent to those who are weak, and ought always to please ourselves.' I would study to please. If it were possible, I would share her trouble, or take it entirely on my own shoulders, but if not, I would make her forget it. By every gracious and graceful means in my power, I would compel her to be happy. The only way to make a woman angelic is to treat her as if she were an angel. So far as I can see, the best advice to be given to husbands is, Be good and you will be happy. To wives, Be happy and you will be good."

COURTESY AT HOME.

Quite in the same line as the last article is this taken from an exchange. It is Robert Browning who says:

"Ah, the little more, and how much it is!
And the little less, and what worlds away!"

Perhaps a careful consideration of the following would help us to the "little more."

"Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own the house, or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn it to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before."

Reviews.

"Matthew Calbraith Perry, a Typical American Naval Officer," by William Elliot Griffis, author of "The Mikado's Empire," "Corea, the Hermit Nation" and "Japanese Fairy World." Boston: Cupples & Hurd. Price \$1.50. Dr. Griffis is already well known as a writer of books of travel in strange lands. In his latest work he has shown himself an able writer of history. The subject of the book, although one of the most remarkable characters in American history, is comparatively unknown to the present generation. No biography of him has before been written; his fame has been overshadowed by that of his older brother, Oliver Hazard Perry, the hero of Lake Erie. Yet Matthew Calbraith Perry was active as a naval officer in the war of 1812, chose the location of the first free black settlement in Liberia, was one of the leading educators of the United States Navy in the day of its glory and power, was the father of our steam navy, founded the first naval apprenticeship system of the American navy, was influential in securing our fine lighthouse system, commanded during the Mexican war the largest fleet which had assembled under the American flag, ruled the first American fleet kept in discipline without the lash, helped to remove dueling and the grog ration from the navy, and, greatest triumph of all, with his fleet and the power vested in him as a representative of the American government, opened Japan to the world, and, in doing this, attained one of the greatest victories of modern times without shedding a drop of blood or engaging in any hostilities. Surely we have reason to thank Dr. Griffis for giving to us the biography of such a man and for rescuing the necessary data from "the dusty pigeon-holes and sepulchre-like archives of the Navy Department at Washington." The author gives this account of his method of gathering material for the book: "I began my work by a study of the scenes of Perry's triumphs in Japan and of his early life in Rhode Island by interviews, in navy-yards, hospitals and receiving-ships, with the old sailors who had served under him in various crusades; by correspondence and conversation with his children, personal friends, critics, enemies and eye-witnesses of his labors and works. I followed up this out-door peripatetic study by long and patient study in the archives of the United States Navy Department in Washington, with collateral reading of American, European, Mexican and Japanese books, manuscripts and translations bearing on the subject; and, most valuable of all, documents from the Mikado's Department of State in Tokio." Yet, in spite of the mass of statistics from which the history is reduced, the style is exceedingly pleasing, and the author is so evidently enthusiastic on the subject that the reader must also be enthusiastic. Especially entertaining is the account of the treaties with the Japanese government. Perhaps the highest merit of the book is that it is written so that we recognize and honor the man Perry, instead of the commodore, the reformer or the statesman. The personality of the honest, earnest, God-fearing man is so impressed on us that we, also, long to grow more honest, more earnest, more God-fearing. The secret of his success is thus told: "That was Matthew Perry—never doing less than his best. Action was limited only by ability."

"Ran Away from the Dutch; or, Borneo from South to North," by M. T. H. Peralta, translated by Maurice Blok and adapted by A. P. Mendes. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co., Boston. Price \$2.25. This is an exciting book of travel and adventure in a comparatively unknown country. The story is of four soldiers who deserted from the Dutch service, and made their way across the island to the English station at the extreme north. The fact that they were pursued by the Dutch and that their journey was through the country of the "head hunting" people, whose greatest prize is the head of a European, complicated dangers already numerous and terrible. The story is told in a simple and pleasing manner, and, although the reader's imagination is sometimes taxed to its utmost limit, the story loses none of its charm. All who are fond of stirring adventures will be delighted with this book, which contains much more fact than fancy, in spite of its apparent extravagance.

"Jack Hall; or, The School Days of an American Boy," by Robert Grant. Boston: Jordan, Marsh & Co. There has long been a need of just such a book as Mr. Grant has now given us. It is nearer the al of a boy's book, "Tom Brown at Gby," than anything we have yet seen.

American boys and girls, and men and women, will, perhaps, enjoy parts of it even better than they enjoy its great prototype. It is essentially an American book, and Jack is a typical American boy, frank, thoughtless, impulsive, fun-loving, with great possibilities for good or ill. Fortunately the good is developed by means of the kindly influences of "Utopia." We wish there were more such schools as Utopia, and more such teachers as Dr. Meredith. The book ought to do good to instructors as well as to pupils, and doubtless it will accomplish this work. Our great national game plays an important part in the book, and "all the fellers" will read with interest the account of Haseltine's triple play in the match between the Fulhamites and Rogerlues. Indeed, it is hard to tell which is the more exciting, Haseltine's victory as captain of the school nine or Hall's final race with the doctor. The illustrations, by F. G. Atwood, are excellent. The book is one which can safely be recommended, and we believe that no boy can read it without becoming more manly.

"The Life and Times of John Jay," by William Whitelock. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co., Boston. Price \$1.75. This interesting book, which is a history of the times, rather than of the life, of John Jay, is a valuable contribution to the constitutional history of our country, and is very fittingly published at the time of the great centennial celebration. The subject of the history was secretary of foreign affairs under the Confederation, and first Chief Justice of the United States, and, while holding these offices, was necessarily connected most closely with the political history of the new country. John Jay's name was, for a time, under a shadow, caused by the slanderous imputations which assailed the reputations of all the leading Federalists. The author of this book considers that a calm review of the life of the great statesman will most effectively clear away any remaining doubt concerning the purity of his character and motives. No one can read this book without knowing better the man of whom it is written, and without becoming more conversant with the history of those times which tried men's souls and brought forth the great American nation.

"Letters from Heaven," translated from the fourth German edition. New York: Funk & Wagnalls. Price \$1. These letters are supposed to be written by a mother to her son. She has lived an earnest Christian life, has brought up her children in the faith, and, when full of years, has been taken to the better country, where her husband and friends are waiting to receive her. While we do not generally approve of attempts to write of the supernatural and the great hereafter, we can find no fault with this book. Deep reverence and humility are shown in every word, and there is not one trace of the common materialistic tendency. "Spiritual" is the true word by which to describe this work. The aim is to show how the heavenly life supplements the earthly life, clears its mysteries, explains its sorrows, increases its joys, and completes and perfects all its experiences. The work is entirely orthodox, and is written in "full assurance of the faith." The volume is a companion to "Letters from Hell," which made such an impression at the time of its publication. That this new work promises to be equally popular is shown by the fact that the first edition of the translation is already exhausted.

"With the King at Oxford: A Tale of the Great Rebellion," by the Rev. Alfred J. Church, M. A. New York: Dodd, Mead & Co. For sale by Loughton, Macdonald & Co. Price \$1.50. This is a most interesting story of Oxford and London in the days of Charles I. The style is quaint, and the Old English phraseology is well used. The incidents are minutely described, with an accurateness which quite deceives the reader into believing that he is reading the account of an eye-witness of the battle of Naseby, the sessions of Parliament and the execution of the king. The book shows great study, and yet it is written in a way that will make it very interesting to the young.

S. S. Scranton & Co., of Hartford, Conn., have in press a book entitled "Grant in Peace," written by General Adam Badeau, a confidential friend of General Grant for twenty years. It is needless to say that the book will be of great and unique interest.

Selah Merrill, D. D., LL. D., of Andover, Mass., who has had rare opportunities for travel and research in the Holy Land, and who has made the best possible use of these opportunities, has prepared a number of lectures, which he proposes to deliver this fall and winter.

While these lectures will furnish the freshest and most scholarly information respecting the Holy Land, they are designed to be popular and entertaining in character. For terms and arrangements apply to Selah Merrill, Andover, Mass.

The *Citizen* is issued in a new form, and hereafter will give special attention to the work of the Law and Order League of Massachusetts and through the country, and will work especially for advancing the cause of temperance in the Commonwealth. Published weekly at 13 Doane Street, Boston.

The *London Illustrated News*, in its American edition of October 15th, has, as usual, many interesting illustrations, accompanied by much delightful reading matter. Scenes of the Mitchellstown and Cork riots of last month are especially interesting. Beside these, are pictures of life on board a man-of-war, the British mission to Morocco and a fine double-page illustration of deer-stalking in the Highlands. Price ten cents a copy. Published at 237 Potter Building, New York.

New Publications Received.

From Robert Carter & Brothers, New York. "Cross Corners," by Anna B. Warner. Price \$1.50.

From Charles Scribner's Sons, New York. "The Ethical Import of Darwinism," by Jacob Gould Schurman. Price \$1.50.

From Wilbur B. Ketchum, New York. "Weights and Wings," by Charles F. Deems, D. D., LL. D. Price \$1.

From Congregational Sunday School and Publishing Society, Boston & Chicago. "Sermons for Children," by A. Hastings Ross. Price \$1.25.

From Houghton, Mifflin & Co., Boston. "The Book of Folk Stories," rewritten by Horace E. Scudder. Price 60 cents.

From Oliver Ditson & Co., Boston. "United Voices," by L. O. Emerson. Price 50 cents.

From Rev. Sylvanus Stall, A. M., Lancaster, Pa. "Lutheran Year-Book and Historical Quarterly." Price 25 cents.

From Ticknor & Co., Boston. "Fools of Nature," by Alice Brown. Price \$1.50.

"Aunt Serena," by Blanche Willis Howard. Price 60 cents.

From Cupples & Hurd, Boston. "Old New England days," by Sophie M. Damon. Price \$1.25.

"Letters from Colorado," by H. L. Wason. Price \$1.25.

From Lee and Shepard, Boston. "Miss West's Class in Geography," by Frances C. Sparhawk. Price 30 cents.

"Peter Budstone," by J. T. Trowbridge. Price \$1.25.

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The regular weekly edition of THE GOLDEN RULE is twelve thousand copies..... 12,000
Of which eleven thousand one hundred and five..... 11,105
are paid annual subscribers.

WM. SHAW, *Adv. Manager.*

BOSTON, SEPT. 29, 1887.
Personally appeared before me, the above-named Wm. Shaw, and made oath to the above statement.
WM. KNOLLIN,
Justice of the Peace.

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Editorial.

CONDENSED PROSPECTUS.

We have room for only a SMALL FRACTION of the good things which will make the GOLDEN RULE most attractive during the coming year. But here are a few of them:

1. A Series of Articles entitled "How I Became a Christian," by Rev. C. F. Deems, D. D., Rev. Wayland Hoyt, D. D., Rev. J. L. Withrow, D. D., Rev. A. J. Gordon, D. D., Rev. O. P. Gifford, and many others.
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GIVING THE BEST.

Let us not be content with serving the Lord a little, with giving Him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact, their sole purpose seems to be to solve the problem, how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. "A starless crown, and a third-rate harp in heaven" they seem to say, "is good enough for me, if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered as service at all. If we read our Lord's life correctly, He would not have allowed such people to count themselves among His disciples. If there was one thing about which He was emphatic, it was that if any one would follow Him, he must leave all. If any one would be His disciple he must take up his cross. What sublime courage it took for a friendless young man, as He appeared to be, to turn away the rich young ruler from His standard, when His cause seemed to be in such desperate need of influence and wealth, simply because he lacked *one thing*, because he would not give up *all* for Christ! His demands are just as imperative now. He asks our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and give Him anything less than *all* it is or hopes to be.

HEAVEN "THROWN IN."

It is also true that this compromise life is the most unhappy and wretched of all lives. It is not only very certain that he who sits between two stools falls to the ground, but that during the short and unhappy time that he manages to maintain his balance, he is in a miserable state of suspense and uncertainty. For a thoroughly unhappy man commend us to the Christian with the pricking conscience, who is living a half-and-half life, and who is willing neither to give up the world nor to cast Christ aside wholly. For a thoroughly happy man commend us to him who, though poor and humble and obscure, is willing to follow Christ wholly. In this connection, a familiar story of Father Randall, one of the founders of the Free Baptist denomination is pertinent. As the old man was about to die, some of his friends, gathered about his bedside, remarked, "Well, Father Randall, you've had a hard time here, but you'll have your reward in heaven." This was a theology that the old veteran could not countenance, even by his silence, and straightening up on his dying bed, he cried out, "No, not so, not so! I've had my reward every day as I went along, and heaven will be thrown in at the end." It is no otherwise with every devoted child of God. He will have his reward every day of his faithful life, and heaven will be the additional gift of God's free grace at the end.

LETTING OUT THEIR FEET.

The missionaries from China tell us that one of the greatest obstacles to the spread of Christianity throughout that great empire is the small feet of the women which, being tortured out of shape from childhood, prevent them from walking, and from working in the household, so that their homes are dirty and neglected and upper-class womankind becomes very helpless and useless. One sign of genuine conversion is a willingness on the part of the Christian Chinese females to "let out their feet," i. e., to take off the bandages and let their feet gradually resume their normal condition. The facetious editor would doubtless take occasion to remark that a broad understanding is an excellent thing in both hemispheres, and that women of narrow souls are found among the women of America as well as of Asia, etc. But there are certain very serious lessons to learn from this grotesque illustration. Confession of Christ always means sacrifice of some kind. It is as true now as ever that whosoever would be Christ's disciple must take up his cross and follow Christ. In China, it may mean "letting out the feet." In America, it may mean giving up the theatre or the ball, or crucifying one's timidity by confessing Christ in prayer-meeting; but it means *something*, here as there. It is not of so much importance what it is if the act shows a serious deter-

mination to turn away from the past and toward the new life in Christ. On that account it is so necessary to put much stress on the early *commitment* of the new-born soul to Christ. It is his Rubicon, which he must usually pass before he can be counted the Lord's disciple. In America, the commitment usually is made through the trembling word uttered in the prayer-meeting. Another lesson is also illustrated of the broadening and elevating influence of Christianity upon womankind. It has broadened her usefulness; it has unfettered her mind; it has made it possible for her to do a thousand things which the shackles of heathenism forbade. It has "let out" the heart and the brain of womankind the world over, as well as the feet of her sisters in China.

"MELICAN HEATHEN."

It would weaken the force of the following story, which we find in one of our secular exchanges, to dwell for a moment on its obvious moral:

"A Chinaman applied for a position of cook in a family in a Western city. The lady of the house and most of her family are members of a fashionable church, and the Chinaman was questioned closely: 'Do you drink whiskey?' 'No,' said he, 'I Clistian man.' 'Do you play cards?' 'No, I Clistian man.' He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a 'progressive euchre' party, and had wines at the table. John Chinaman was called upon to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said he wanted to quit work. 'Why, what is the matter,' she inquired. John answered: 'I Clistian man; I tole you so before, no heathen. No workee for Melican heathen!'"

FAVORITE HYMNS.

What would be the vote of the readers of THE GOLDEN RULE if their favorite hymn was called for? A London paper has recently attempted to find out the opinion of its readers on this point, and 3,400 lists of "favorite hymns" were received.

We are not surprised to find that Toplady's "Rock of Ages" heads this list, having received 3,215 votes; though some would suppose that Wesley's "Jesus, Lover of My Soul" would have had even more, while it really held only the third place, and did not have so many admirers as Lyte's "Abide with me." "My Faith Looks up to Thee" occupies sixty-ninth place.

We imagine that the opinion of an American constituency would be considerably different, and that the above would come considerably higher in the list. Ray Palmer's beautiful hymn, "Nearer, My God, to Thee," would stand, we think, among the first five, while "In the Cross of Christ I Glory," "Oh, Where are Kings and Empires Now?" and "Sun of My Soul, Thou Saviour Dear," would be found in almost every list. A hymn is very dependent, however, on its tune for popularity. Many an excellent hymn has been sent into obscurity by being wedded to an unfortunate tune. Such a marriage is as unhappy as some of those which the minister solemnizes. But in this case there is a remedy close at hand. A divorce and immediate remarriage is not only permissible, but absolutely necessary, if we would rescue some of our most beautiful hymns from practical oblivion.

A CRUEL SEPARATION.

We mean the separation of hymns from the tunes with which they have long been united. Some of our recent hymn-books are sinners above all others in this respect. Their authors have shown their originality largely by wrenching a hymn from the tune to which it has always been set, and placing it with some new and unfamiliar melody.

We have often seen a look of disappointment come over an audience which only reflected the disgust of the minister, when they both found that one of their prime favorites had been thus abused. It is like taking an aged friend, who for scores of years has lived in a good, old-fashioned homestead, whose every beam and brick we are familiar with, and setting him down in a spic-and-span city flat with all the modern improvements. His surroundings may be smarter and more modern, there may be more frescoing and artistic gilding than in the old house, but we do not enjoy our visit to him nearly as much. By all means, Mr. Hymn-Book-Maker, let the old friend stay where he belongs, with his old companion tune.

EDITORIAL NOTES FROM THE WIDE FIELD.

"The Field is the World."

It looks more and more as though the villains who slew Cashier Barron had been caught at last. When taken to Dexter they were positively identified by many of the citizens. What an illustration of the power of sin as a detective! "Be sure your sin will find you out." Not only will the sin be discovered, but the sinner himself, the secrets of his heart, shall be discovered through the disclosure of the long-buried sin.

We are particularly glad to have the long-traduced memory of the martyred cashier vindicated. That the bank officials and some of the leading citizens of the town should industriously circulate the venomous slander, that Mr. Barron killed himself, is unaccountable. To blacken the character of a man who died defending their interests, as we firmly believe, is about as base a thing as has lately happened. To try to believe evil of another man, and especially to spread such reports, shows a wicked heart and a rotten character. When Stain and Cromwell have had their deserts, we hope these traducers will have their turn.

THE arrogant demands of the liquor-dealers and their combination in the new political party—the Personal Liberty Party—has aroused the clergy of New York, as we thought would be the case. To the number of more than one hundred they have come together, and have appointed a Representative Committee of a dozen leading men, from the various denominations, to resist these insolent measures of the liquor men, and preserve, if possible, an American Sabbath uncursed by rum.

AGAIN have our Episcopal friends been wrestling with the question whether or not they are "The Church of America," with a big T. and a big C. Again has the manly rector of Trinity Church, Phillips Brooks, raised his voice against the change of name, and we rejoice that so many sensible Episcopalians agree with him. Until a denomination numbers considerably more than a thirtieth part of all the professing Christians of the country, it should be modest about claiming to be THE CHURCH OF AMERICA.

THE anarchists have made their last appeal to the courts, and if this fails there seems to be nothing between them and the gallows. Let us not blind our eyes to the fact that these men are murderers, and for that reason they ought to suffer, not because they hold this opinion or that opinion; but because they have, with atrocious malice aforethought, shed the blood of their fellowmen. All the resolutions of all the socialists in England and America, even with misguided poets like Morris at their head, cannot palliate or excuse such crimes.

Such a fair as that now being held in Boston, by the Massachusetts Charitable Mechanics' Association, shows the marvellous resources of Yankee ingenuity. There you can find everything from a hair-pin to a switch-back railway, from a corn-ball to a Queen Anne house, all made by machinery, and to be turned out by the million, if desired.

For The Golden Rule.

OUR NEW YORK LETTER.

NEW YORK, OCT. 19, 1887.

Who can complain at high prices now? Provisions were never so cheap. And as to dry-goods, the "cut-rate" war which is now going on here is offering unusual advantages to the purchaser. Bargains are what people are looking for, as they travel around from 23d Street, down Broadway, across 14th Street and up 6th Avenue. But to the reflecting man these bargains cause a sting. He can't but think of the poor sewing-girls and women, who are working their life away for a miserable pittance. This question of woman's work and wages is one that needs full discussion. Something is wrong. The fundamentals of social order are against this great employment of women and children, in such public and unfitting ways. The sins that make it necessary, such as drunkenness and gambling, ought to be stopped. The best paid woman worker, at the present time, is the housemaid. Never was the "Song of the Shirt" truer than now.

Miss Helen Dauvray's marriage with Mr. John Ward, the famous base-ball short-stop, is worthy of note, in that it brings out the fact that skilled base-ball playing is profitable business. Ward makes from \$8,000 to \$10,000, yearly, at it.

Columbia College sophomores have set the world of

"sophs" a good example, in that they have done no hazing whatever this fall, notwithstanding the many freshman provocations given. Good! The Columbia students have established a College Y. M. C. A., recently. Good, too!

Dr. Lyman Abbott has been invited to become Plymouth pastor (Brooklyn), *ad interim*, i. e., between the present and the time when Beecher's permanent successor is chosen. Dr. Parker evidently won't be that man.

On Monday, in Dr. MacArthur's Church (Calvary Baptist, 59th Street), there was an immense rally of ministers, whose object in gathering was *defence of the Sabbath*. The immediate occasion was the goad to all good people which was applied in the shape of the newly formed Personal Liberty Party. That party is a personal do-as-you-please-on-Sunday-and-every-day party. What a shameful degradation of the noble name of liberty! It is a sort of stealing of the livery of the court of heaven to serve the devil in. These clergymen, protesting and planning, included the flowers of the flocks of all denominational names. And from their stirring and true words, as well as from their determination, we hope to see quick and healthful results.

Among the best openings in the way of practical Christian institutions of which I know was that of the club-house for railroad men, given by Mr. Cornelius Vanderbilt. So far as the structure itself is concerned, both internally and externally, in all of its details and in its adaptiveness to its special purposes, it is our *one* building, of its kind, that not only has no faults to criticize, but that is also a model of utility and beauty. Nor is it the careless gift of a millionaire seeking notoriety. On the contrary, it is the sincere expression of most earnest thought and desire for the benefit of the employees of the New York Central & Hudson River Railroad. His little speech on Monday evening showed this most plainly. In recognition of these facts, perhaps, it was that Bishop Porter interrupted the proceeding to move three cheers for Mr. Vanderbilt. Mr. Depew's address gave us the Christian philosophy that explains this new club-house when he said:

"We haven't given attention enough to the question how social differences are to be healed. The man who strikes out a method to heal them, to bring the men and the hearts of a great corporation closer together, is a public benefactor. This building stands to-day as one of the bridges to show that the chasm—which never shall be bloody—may be closed over."

Good! We thought Depew knew more about the real difficulty in the social body than he wanted to tell some time ago, when he declared to the effect that "there is a real trouble, but we don't know what it is."

METROPOLIS.

Applied Christianity.

For The Golden Rule.

FRANCES E. WILLARD AND THE PUNDITA RAMABAI.

BY E. D. H.

If the worthy fathers who founded Boston could have looked into Tremont Temple on the evening of the 18th of October, 1887, they would have been surprised at the sight. On the platform sat scores of women, grand, noble, *motherly* women, on the floor and in the galleries every available seat was taken, men and women stood in the aisles and blocked the doors. And if the aforesaid worthy fathers could have seen what these men and women saw, I fear that their astonishment would have been greater than they could bear. What went these people "out for to see?" Wait a moment and you shall hear. A woman rises from her seat on the platform and calls the meeting to order. She is the presiding officer, and addresses the Women's Christian Temperance Union in convention assembled.

These people have all the same object which Joseph Cook declares to be his: "I want to see," he said, "the daughter of the Mississippi and the daughter of the Ganges stand side by side on the shores of the Atlantic and clasp hands over this Bible." And out from among the women on the platform came Miss Frances Willard and the Pundita Ramabai—the one fair, gracious, as some one has said, "the consummate flower of American civilization;" the other dark, petite dressed in her native costume, a prophecy of what the women of India are to be. Strangely unlike are the two women, and yet strangely alike in their work

for others and their abandonment of self. The one works for the homes of the West, the other for the homes of the East; and what matters if ten thousand miles of land and sea stretch between the two countries, "home" is the same everywhere!

To those who, for the first time, heard the two women, the night is one not soon to be forgotten. The Pundita briefly outlined her work, and pleaded that all would take an interest in the school which she is trying to found. This little lady, who knows whereof she speaks, and who has herself escaped from the base servitude usually the lot of Hindu widows, is trying in every way to raise money to found a school for the widows of India. She is trying to do this by private contributions, although she acknowledges that a much easier way would be to ally herself with some denominational body. This, however, would prove disastrous in the end, as her people would take no interest in a school under the auspices of a Christian organization. So up and down through this far Western country goes the intrepid woman, pleading with all the culture of her race and education, with all the force of her womanhood, for men and women to help the perishing widows of her native land.

Then Frances Willard, the National President of the W. C. T. U., gave one of her thrilling addresses. No report could do justice to the words she said, much less to the way in which she said them. With an eloquence all her own, she stood before that great audience and pleaded for the homes of the country. She outlined the work of the White Cross Movement, spoke of its prophetess, Mrs. Josephine Butler; its teacher, Miss Elise Hopkins; its apostle, Mr. William Stead; and begged the women of the "white ribbon army" to become its evangelists. It is undoubtedly true that no one present but was stirred by her earnestness to truer and purer living. Of her it might be said, "Men at her side grew nobler, girls purer." The effect on the audience was electric. I believe it was more than that, it was permanent, and the result will be seen in purer men and braver women.

For The Golden Rule.

WORK AS A PACIFIER.

We rejoice to read an editorial with the above caption in one of our most able contemporaries, which has given much attention to controversial matters. There is no other such pacifier as Christian work. As has been truly said, "it is well nigh a cure-all." It is the mission of THE GOLDEN RULE to do what it can to recommend the application of this healing balm. This is the true meaning of applied Christianity. The *Congregationalist* forcibly says:

"It must needs be that contentions come, but the voice of their Lord calls on His children sometimes to do more even than to stand for the defence of the truth. It says: 'Move forward; the world waits for you.'"

"Work has a wonderfully clarifying effect upon the partially sanctified mind. A few months of honest, hearty and unabating labor for the souls of men around us will draw us nearer together intellectually than volumes of argument and discussion; showing us what truths are working truths, and emphasizing the points of our agreement rather than those of our difference. And so we shall be following the apostle whose heart's desire was that Christians should keep the unity of the Spirit in the bond of peace."

For The Golden Rule.

PRISONER'S SUNDAY.

It is very much to be hoped that Sunday, October 30th, will be observed very generally throughout the country as Prisoners' Sunday, as has been suggested by many of those interested in prison reform. No class in the community so much need prayers and manly and womanly sympathy as the convicts in our prisons. Coddling and bouquets and sentimental gush and unwise efforts for pardon only harm them, but Christian sympathy and prayer and, especially, efforts to provide work for those just discharged, will always be helpful. Teach the prisoner to respect himself, and when he gets out of jail the community will be safe.

ARE you ashamed of the Gospel of Christ?

ARE you known in business circles to be a firm uncompromising believer in Christ?

Does the world believe in the Church and its Head more because of the way you speak of the brethren?

Christian Endeavor.

Officers of the United Society.

PRESIDENT:
REV. F. E. CLARK.

TRUSTEES:

W. J. VAN PATTEN. REV. N. BOYNTON.
REV. C. A. DICKINSON. CHOATE BURNHAM.
REV. J. L. HILL. REV. R. W. BROKAW.
W. H. PENNELL. REV. H. B. GROSE.
GENERAL SEC'Y, GEO. M. WARD.
TREASURER, WM. SHAW.
80 Bromfield Street.

OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor.		
	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	156	8,905
In 1885.....	263	10,964
In 1886.....	350	50,000
In 1887 (July 5).....	2,314	140,000

A FAMILIAR LETTER.

From the President of the United Society.

MY DEAR FRIENDS: These cool October days remind me that the time is drawing on for our most vigorous and aggressive church work. It is but little more than two more months before the "Week of Prayer" comes, and the church year culminates. But the "Week of Prayer" will be of little value to us unless we prepare for it beforehand. An "unpremeditated revival" never comes. *Some one* has always been praying and watching and waiting for it. This is God's law of working. The Holy Spirit comes where in the desert of sin a highway has been prepared by the earnest supplications of God's people.

It is a glorious thought to me, dear Christian Endeavor friends, that the revival in your church may begin with you. Though young and inexperienced and modest, there is no reason why in your heart the way of the Lord should not be prepared, and you become the forerunner into the kingdom of God of many another soul. Remember your opportunity and your privilege. There is no church that may not have a true revival of religion this winter; there is no Society of Christian Endeavor that may not be used of God to bring the blessing to the church; there is no young Christian, however humble, who may not be God's advance-courier, to bear the glad news to society and church. True heart consecration, devotion to duty, faithfulness to vows, striving in prayer, reliance upon God, these are the conditions that any one can fulfill.

Let your lives be so pure and true that every word you speak shall have weight. You remember that when the lame beggar who lay at the Beautiful Gate of the temple was healed by Peter and John, the author of Acts says: "When they saw the man that was healed, they could say nothing against it." They could argue against Peter's speech; they could deny his power; they could blaspheme even the name of Christ, but when they saw the man that was healed, they could say nothing against it. So when our companions see that indeed we have been healed by the life-giving touch of Christ; when they see that our lives are really different; that our speech is gentler, and our faces sunnier, and our daily lives purer because of our religion, they can say nothing against it, and the revival, so far as we are concerned, has already begun in our church.

In this connection, I want you to read carefully the story of what the Saratoga Convention did for one of our friends, which is printed on this page. She tells it in such a simple and artless way, and it is so evidently genuine, that it interests us all.

There is the power of God's Spirit made manifest. When this friend was touched with the spirit of consecration

which thrilled all our hearts at that great meeting, she did not fear the taunt of any worldly companion; and those pieces of ribbon with the words "Christian Endeavor" on them, which had seemed so poor and worthless to her before, became to her badges which a queen might be proud to wear.

The other evening I was at a Christian Endeavor meeting where was a young lady who could not speak or pray or even trust herself to say a verse, owing to some slight impediment in speech, but she could sing. She was faithful to her prayer-meeting pledge, and before the meeting was over raised her beautiful voice in a clear, high soprano, and all alone sang a verse of one of our common hymns, to show her love and devotion. I never heard anything more sweet, because of the spirit of devotion which animated it, and because it showed how one soul was willing to overcome difficulties for Christ's dear sake.

I am sure if she sees this, she will not object to my telling you about it, for I hope there is a suggestion and inspiration in her example for many others.

This last week has been, in some respects, a sad week with me, for since I last wrote you I have finished my work for grand, old Phillips Church.

There never was a nobler church nor a more generous one, and it costs not a little to leave it. Never was there, I believe, such a band of young Christians as make up her Society of Christian Endeavor. You will excuse a little partiality in a pastor, I am sure. I wish you could all come into our Tuesday evening meeting sometime, and hear those earnest young Christians, nearly two hundred of them, who try for a chance to testify of their love for Christ. Never has their pastor asked them to do anything they were not willing to try to do. Never has work been so laborious or a burden so heavy that they would not take it up and bear it. Their cry has always been, "Give us something more to do," "Don't let us rust out."

Never, I believe, did pastor and church and young people all love each other more. But the council has met and considered the case, and deemed that I could serve the cause of Christ better by working for you all in the Societies of Christian Endeavor, and so has set me free, while the dear old church, with many parting gifts and many loving words, has said, "God speed you, pastor, and God bless you!"

I have read a little poem somewhere with the title, "Set Free to Serve." That is the way I feel now. Set free from these pastoral duties and ties which were so pleasant and delightful, and which it has cost so much to break, but only "set free to serve," and to serve you.

Your true friend,

FRANCIS E. CLARK.

A PERSONAL EXPERIENCE AT THE CONVENTION OF THE SOCIETY OF CHRISTIAN ENDEAVOR AT SARATOGA.

In order to tell you of my experience, I must first speak of the feeling I had, before going there, about the Christian Endeavor Society.

It was not, I am sorry to say, one of love, nor was it one of great dislike. It was better had I had the latter, for then I should probably have looked into matters, in order to uphold my side in argument, and, in so doing, I am sure would have been brought to write my name in the list of active members, but only a feeling of calm indifference was mine on this subject.

I was put upon one of the commit-

tees, so signed my name on the list of associate members. I had no objection to being this kind of a member, in fact, thought it best to be connected with the Society in some way, as I was a Christian (only an intellectual one, I fear, for, as I look back, little spiritual feeling was mine) and a member of the church. In past time I had had spiritual life, but through carelessness had become "lukewarm."

I had decided, before knowing that the Convention was to be in Saratoga, to spend a few weeks in that place, and, when this was known by our president, he asked me to be a delegate, and represent my committee.

My answer to this was, "Nothing would induce me to do anything of the sort. I'm going there for another purpose, and do not intend to go to a single meeting."

Several times I was obliged to give this same answer, but never felt the least shame about it.

The Convention did not open for several days after my arrival, and by that time I was somewhat homesick for the sight of a familiar face. Knowing I should meet our delegates if I went into the meeting, I did so just in time to hear the end of the service.

As I went in, a young man stepped up and asked, "Are you a delegate?" at the same time holding out a badge to me. I answered "No," and walked on, remarking to my companion, as I went home, "Rather cheap looking badges, don't you think?"

It has occurred to me since, that the question asked by that young man was in a foreign language, which, if interpreted would have been, "Are you working for, and interested in, Christ?" And I, a Christian, a church-member, answered, "No."

My hotel was near the church, so I had a chance to see the crowds pass in and out of the meetings, from early morning till late at night, and wherever I went I met people wearing the much-despised badges. If I turned a corner suddenly, I was sure to come up against a lot of badges; if I looked up or down the street I saw badges; if I went to the springs I saw badges, until I was heartily sick of badges, and wished they would depart from the land; but when, at last, they did depart, I as heartily wished them back, for I grew to love them.

The first morning of the Convention, I sat on the hotel piazza, and watched the crowds come from the 6:30 prayer-meeting. The thought came to me as I looked at them, "What an interest they must have to get up so early to attend a prayer-meeting." Noticing our delegates in the crowd, I ran down the steps to speak to them. They spoke in glowing terms of the meeting. "Grand" seemed to be the only term to apply to it, and one made me promise to attend the next morning. I inwardly groaned at the thought of arising at such an early hour, but after attending one, I would gladly have risen at that hour every morning, could I, by so doing, have found the enjoyment, peace and comfort that I did find at that morning meeting of praise and prayer.

While walking through the streets that day, I, of course, kept coming upon badges. In every nook and corner stood or walked somebody with a badge, but somehow I felt differently toward them, from what I had the day before. The thought of the prayer-meeting to be attended was in my mind, and the cheapness of the badge faded from my sight, and I realized, for the first time, what they meant, and longed for the right to wear one.

With the new feeling in regard to the badges, I returned to the hotel. My friends and myself had a small table in the dining-room to ourselves, and as we were busily eating and talking a gentleman stepped up and asked if there were any delegates at that table.

All at the table had heard my opinion of the cheap badges, and knew how I felt about being a delegate myself, for we had discussed the subject, so were much surprised when, after one of the party said, "No, there are no delegates here," I suddenly turned to the gentleman, as he started to leave, and said, "Excuse me, but I'm a delegate, I haven't a badge, but I'm going to get one right after dinner." And after dinner I hunted up my president and got my badge, and as far as I can remember I never was prouder of anything than of that "cheap badge."

That evening, I attended the meeting, and, as I looked over that vast body of young people, and thought of the grand work their united efforts would accomplish, I realized what the Society of Christian Endeavor was, and felt thankful that I was connected with it, even in my small way, for as yet no thought of becoming an active member had entered my head, for I objected to pledging myself to attend and speak at every meeting. Being an associate member seemed to me to show an interest in it, and anyway the Society seemed such a grand thing to me by this time, that I felt proud of belonging to it in any way, however small.

The next morning at 6:30 I was in my seat. I looked first at the crowd, then listened to the singing, then to the prayers, two and three at a time, and as the last hymn was being sung, turned to my president and said, "Put me down as an active member. I have had enough of associate membership."

Since I took this step I have found more comfort and interest in my religious life, and feel that I am growing stronger every day.

I wish this account of my experience might be the means of leading some person to write his or her name on the list of active membership.

"The Lord wants reapers, oh, mount up
Before night comes, and says, 'Too late!'
Stay not for taking script and cup,
The Master hungers while you wait."

For The Golden Rule.

CHRISTIAN ENDEAVOR HYMN.

BY REV. JOEL S. IVES.

1 John 2:14.

[This may be sung to the tune of Leighton.]

Hear ye the Lord's command?

"Young men, to you I call,

For ye are strong. Possess the land!

Redeem the world from sin!"

Lord, we obey Thy call,

Our youth, our strength, our hope,

Our talents, aspirations—all

Are Thine, and Thine alone.

Accept our sacrifice;

Our weak endeavors bless.

Make Thou our growing thousands strong

In Thine almightiness!

Keep us from thoughts of pride,

As larger work appears.

Oh, may Thy presence cheer our hearts,

And chase away all fears.

Give us more faith, O Lord!

Open our eyes to see

The recompense of the reward:

Thine shall the glory be.

For The Golden Rule.

A LOCAL UNION AND HOW IT WAS FORMED.

BY E. S. C.

On the Fourth of July, last, three earnest Christian workers, from Wor-

cester, Mass., wended their way to the great gathering of Christian Endeavor Societies, in Saratoga.

With earnest, expectant hearts they went to gather rich treasures; with loyal, consecrated hearts they returned, richly laden with good things, "ready to distribute, willing to communicate." By day and by night did they labor unceasingly; and to their faithful efforts do we owe the delightful gathering which convened in Union Church, September 5th, when we had the great pleasure of listening to the inspiring words of our General Secretary, Mr. Geo. M. Ward.

At the close of the service we were fully convinced that a Local Union was needed, to bind our societies together in a common work for Christ.

The enthusiasm of the "three" awakened in others a similar spirit, and together their work has resulted in the formation of seven new societies within a month, and frequent meetings to plan for the formation of a permanent organization for united work in our city.

The plan reached its consummation in a second union meeting of societies, which was held October 10th, in the beautiful, new building of the Young Men's Christian Association. The meeting was opened by a devotional service, followed by social greetings, in which a large and enthusiastic company participated. The service closed with a business-meeting, at which the constitution of the new union was accepted and adopted. The following officers were unanimously elected: President, Rev. W. V. W. Davis, of Union Congregational Church; Vice-presidents, the presidents of the twelve local societies; Recording Secretary, Mrs. S. H. Moulton, of Grace M. E. Church; Corresponding Secretary, Mr. W. W. Greene, of Union Congregational Church; Treasurer, Miss May Sleeper, of Summer Street Congregational Church.

The new President, Rev. W. V. W. Davis, was escorted to the chair, and was received with great enthusiasm. After a brief speech of acceptance, he urged all the members to enter at once into active Christian work.

The whole meeting was characterized by deep spiritual earnestness, and a desire to "move forward all along the line." We expect to be greatly quickened by the union meetings which will begin October 16th, and continue several weeks, under the lead of Rev. B. Fay Mills.

A WANDERER'S LETTER.

BY GEN. SEC. GEORGE M. WARD.

Fate, as embodied in a board of trustees, has decided that I shall move. To move, in this case, must not be understood as meaning to change the present residence for another, to be located and situated permanently in some other street or city than that at present known as "home." In the present instance, the order to move is more like the command issued by one of those blue-coated guardians of the peace as he comes upon some forlorn vagrant who can claim no permanent abiding-place, and who, seating himself upon a friendly bench or in a secluded doorway, succeeds in realizing what comfort might be obtained from a long stay in his present quarters, only to be ordered to "move on" by some zealous policeman. "Move on!" it is the rule of the day. To one and all comes the same order. To the child in school, to the man in business, to the mother as she trains her children, it is all the same. Nor is it confined to the social and business world. In the kindest sense, yet ever so surely, comes the same order from God, and how grandly

and nobly His cause has advanced in obedience! As one division of His army, the cause of Christian Endeavor has ever striven to obey the orders of its commander, and since it first volunteered for service it has been under "marching orders." It has been said by one of our own members that the religion of our Lord Jesus Christ is a religion of "go," the aim being one of constant advance, accomplished by steady pushing onward and upward. In the wisdom of the trustees, the cause of Christian Endeavor demands that its Secretary move on in the direction of the West. In accordance with orders received, Monday morning finds us crossing the ferry to Jersey City, en route from New York to Philadelphia, our first stopping-place. Never before had the streets of the great metropolis seemed so crowded and yet so dismal. Dirt, poverty and wickedness on every side. True, if we will only select our streets with this object in view, we can, in a measure, avoid these unpleasant sights. Only in a measure, however, for even then stumbling against our feet are ragged, dirty little children, whose faces exhibit a strange commingling of shrewdness, guilt and misery, blurring the more familiar characteristics of rollicking, careless childhood.

All is so strangely mixed. In the horse-car, on the elevated road, or even here in the ferry-cabin we find, seated beside some daintily-dressed damsel, a great, broad-shouldered German, whose face and figure give one the impression that all the surplus *avoirdupois* was not obtained in an altogether healthy or natural way, and whose clothing looks as if the last "schooner" he had run afoul of had pumped its liquid cargo down his waistcoat rather than down his throat.

Next in order sits a native of the "Emerald Isle," whose clothing betokens that his sojourn in this country has been a brief one, long enough, possibly, for him to conclude that this country owes him a living, but too short for him to realize that he must work for it.

Next come representatives of the Jewish, Italian and African races, each a little more forlorn and disreputable looking than the last, and each seeming to say by his appearance that life in New York, to him, meant a sore struggle for existence.

We leave all this behind as our train draws out of Jersey City—out into the low-lying fields of New Jersey. On every side stretch the level, highly cultivated fields, with their long furrows of celery and other late vegetables, the last products for the year of this great market-garden of New York.

Here and there, where the winter wheat has been sown, the ground is covered with a thin layer of green, looking as if some one had decided to paint the country, not red but green, and had put on the first coat or priming.

Forcible reminders meet us on every hand that this is not altogether a region of bliss. On every fence and rock, on every barn and shed and roof, appears the glaring sign, "Schenck's Mandrake Pills. No Malaria." Perhaps we are over-suspicious, but these signs in their frequency strike us as unfortunately suggestive of a state of affairs which cannot render life, in the small remnant of "Jersey" which we are told is left "when the tide is in," entirely free from trouble.

Now Philadelphia is reached, and, as we wend our way up to our hotel, we are reminded of Dr. Strong's story of the Boston man whose attention was called to the regularity with which Philadelphia streets were laid out, and who answered immediately when reminded of the crookedness of the Boston

highways, that "if Boston were as dead as Philadelphia, it, too, might be 'laid out' as straight." But we look in vain for that "deadness." Certainly, in population, the city has grown since the last census from seven hundred and fifty thousand to a round million. If public buildings are to be the test, Boston must look out for Philadelphia's great marble City Hall, rivalled in magnificence only by Albany's nineteen-million-dollar capitol, is a marvel of beauty and elegance.

If you still think the city is dead, go into John Wanamaker's great emporium and look about you; or go up to Wayland Hoyt's church, and look at that vast audience.

No, New York even has a rival, and, with unlimited territory into which to expand, Philadelphia has plenty of room to locate the thousands that every year are hastening to her boundaries.

But it is all so German. The signs upon the streets, the costumes of the laborers, the market-women in the open stalls, the names of the suburban towns, everything betokens the "der Vaterland." Even the *menu* at our hotel table seems to have been affected by this universal Germanizing tendency. We have no fault to find, however, and our State Superintendent, a Pennsylvanian born and bred, looks on with evident approval as we select the German dishes and express our approval of the same, not alone in words but in a far more convincing manner. And truly those peach and apple "butters" seem to have imbibed a little of the fragrant garden air in which we are told they are made. And as our hostess tells how the great kettle is hung out in the garden over an open fire and made to swing back and forward as it is stirred, hour after hour, we do not wonder that the result, arrived at only after eight or ten hours of labor, is the concentrated essence of sweetness we are doing our best to dispose of. Thus, under the spell of a Pennsylvania welcome, and feasted on such native dainties as those abovementioned, we adopt the formula of one of our worthy trustees, "Forgive all of our enemies if we have any," and with a heart made heavy by the parting (we assure ourselves it can be nothing else, for the eatables were warranted harmless), we tear ourselves away from Philadelphia and "move on" to the westward.

THE NEED AND THE BENEFIT.

BY REV. CHAS. R. SEYMOUR.

We can scarcely think of the beginning and progress of a movement like that of the Society of Christian Endeavor without a special call for it. On its face it bears the mark of Divine Providence, and Providence does not nurture a needless thing. From the first this uprising has been greeted by the wise and good with a grateful "amen." Also, from the first, it has been casting out fears from the hearts of the timid, reassuring the doubtful and disarming the criticisms of the hostile by its constant, cheerful exhibition of the works of Christian love. These gathering hosts of young people have awakened sleeping churches, encouraged struggling churches, and have suggested to active ones new fields of opportunity. Somehow, they have borne along in their new life the visible proof that their enthusiasm was but a hearty response to a divine call.

What was the real need of the Endeavor movement? Six years ago the young people of most New England communities were not, as a rule, religiously active. Fault was found that they were not in the regular meetings

of the church. They accepted the Sunday school if it was not too devotional, but even there their interest flagged at the age when their help was especially desired. There was a double need. The churches needed the young, yearned for the warm blood, languished for want of the confidence and sympathy of the youthful eye and voice, needed the sparkle and even the shout of the boy who is glad to get away from restraints and gladder to get home again, needed the cordial smile of the girl who had evinced a strange shyness and fear of Christian society and work. But no more did the church need the young than the young needed Christian employment. What that might be required an experiment to make clear. Thanks to him who proposed the agreeable task that brought responsibility with it. When a young pastor in Portland counselled his young people to unite, and led them in undertaking to do what they well knew they should do, he proved himself a Jason summoning the "sons of heroes" to go in search of the golden fleece. He began to make history after a new and admirable pattern.

Now here was a want not so easy for older people to appreciate, harder still for them to meet. To be sure, it is the glory of a mature mind to be able to accommodate itself to the limitations and needs of an immature and growing mind. The great Socrates could attempt nothing nobler. There are those in our midst who count it their joy to associate with the young, to guide and stimulate them. But, I repeat, it is not easy to do. Usually people who are past the meridian of life find themselves lacking in power of adaptation. The church of our recent past seems to have failed to provide such services as interest, hold and help her children. In the exigency another way was opened. Young people were invited to have meetings of their own, to organize and branch out on lines of Christian activity, at the same time to draw forward into the bosom of the church.

The method of meeting the need seems very easy now it has been adopted. An era of young people's services having been inaugurated, multitudes of young people having bound themselves by contract to do their part, be it ever so small, and the result having exceeded the most sanguine anticipations, we can all congratulate ourselves on the new discovery; and move forward with confidence into the wide field presented by the ninety thousand Protestant churches of America.

And still the benefit of this movement has not reached its final and best results. We have been interested and profited so far, but the end is not yet. We are holding before us a grand uprising of young people pledged to Christian service. The church recognizes and for the most part approves the movement. Church doors are open with a cordial welcome to candidates from the societies. What lasting benefit is to be felt and recorded? The answer depends on us. The fulfillment of conditions is involved. We must now speak to those who have yielded themselves to the new enthusiasm, not about them.

The idea of permanent benefit suggests three thoughts: 1. A good thing may last. 2. The really good becomes better. 3. Better ends in best.

The need of Christian activity will continue as long as temptation assails us, and as long as the people of this world naturally go downward. Even if we should stand on the rock above danger, the world lying below is in sore need of assistance. Holding before us the need then, keeping eye and heart

upon it, the only requirement in view of permanent benefit is to continue working. Young people of the Endeavor societies, you have made your pledge, now keep it. "Vow and pay unto the Lord your God." Patient activity with a clear intention is sure of a good result, for *God is in such activity*. The historian tells us that Aurelian, who reigned only four years, was remarkably successful, and that his success was due to strict discipline. His soldiers must be "frugal and laborious." They must keep their "armor bright, their weapons sharp," and their "clothes and horses ready for immediate service." It is care to do the needful thing, in time, and all the time, that insures the recompense.

The good results already realized may be improved upon. With all the activity of the past so gratefully acknowledged, something has been lacking which can now be supplied. Again, young people, your faithfulness has not been perfect, your attention not always strict. Courage has sometimes faltered. The view some have taken of the vital connection of their work with church life has been deficient. Love for the church, too, perhaps in some cases, lacked warmth. All have not thought seriously enough of putting their new life into the "body of Christ," which waits for them and needs them. I suppose none are more keenly alive to these failings than the young people themselves. They do not need lecturing, therefore; they welcome the friendly suggestion to make what is already good better. Let them have courage, then, and make it persistent as that of the ancient Batavian tribe—the Chatti—of whom it was said: "Others go to battle, these go to war." We all need the fidelity that does not flinch. The Church of Christ is the real army, and that needs to-day a new impress of the idea of improvement in all that makes the good soldier in the fight of faith.

The good may become better, but there is no hope of the better becoming best unless we pursue the ideal which the Scriptures set up. A prominent feature of Endeavor work thus far has been the study and presentation of the truths of the Bible. The meetings have developed a new zest in reading, committing to memory, and quoting the Word. This is well. But we must not miss the mark. The truth in Christ is to control our life, and this necessitates an incorporation of the truth. "Truth," some one has lately said, "does not exist for us until it is a part of our life; until we have it by absorption and assimilation." What I would now insist upon is that we get into our souls the Scriptural ideal of right living. The "best" waits on this possession. We must steer our craft away from every defect in character. Take counsel with men of experience, bear patiently the reproof, yes the rebuke of all, and yet, seek always the more excellent way. Accept no man as an ideal character who is not clearly fulfilling the law of Christ. We have the ideal. Choose Him who perfectly fulfils the law; follow Him if you would be best. The perfection of the individual and of society waits on those who are now rising and shall yet arise with singleness of aim to do completely the will of the Son of God.

NEWS ITEMS.

[We shall be glad to publish in these columns condensed news from the societies. Owing to the great number of societies from which we wish to hear, our correspondents will see the necessity of making that which is intended for publication as brief as possible. In every society there should be a permanent Corresponding Secretary, with whom the United Society may always communicate. This officer should be appointed "for life or during good behavior," and should not be changed with the other officers and committees.]

Maine.

The society connected with the Jefferson Street Church, of Biddeford, observed its birthday October 26th.

The New England Convention of Free

Will Baptists, which met in Portland a few weeks ago, gave a part of one session for the presentation of the Y. P. S. C. E.

The Society of Christian Endeavor in Oxford was organized July 1st, with eight members; there are now fifty-two. The prayer-meetings are well-attended and profitable. The committees did excellent work through the summer, and—though in this little hill-town winter is the quiet time, and many of the members of the society have returned to their work or study in the cities—we expect increased faithfulness from those who remain. On September 11th, five members of the Y. P. S. C. E. were received into the church.

The Watchman, in commenting on the Baptist Convention, held in Bangor the first week in October, gives this good word for the Christian Endeavor movement: "The attendance of the younger members of the churches was noticeably larger than usual. This was due largely to the formation of several new societies of Christian Endeavor in the churches, and to the reception given on Thursday afternoon by the society connected with the First Church, Bangor, to the representatives of the societies that were present. This reception was a pleasant one, and included an appetizing banquet."

The Convention of Y. P. S. C. E., of Hancock County, was held in Bucksport, October 21st. The rain poured in torrents all day, but it did not rain hard enough to keep away the delegates, or to dampen their ardor. Many came from a distance of eighteen and twenty miles, and even further, driving through the wind and pouring rain. Such devotion to the cause is rarely seen. Rev. Mr. Freeman was the chairman of the Convention, and the important question of "The Development of Active Piety on the part of Young People" was ably and interestingly discussed by Rev. Wm. Forsyth, of Bucksport, Rev. B. Merrill, of Brewer, Rev. Mr. Skinner and others. Very excellent brief papers on "The Committee Work" were read by Miss Hale and Miss Parker; on "The Pledge," by Mr. Page and Mrs. Haskell, of Greens Landing, and on "The Consecration-Meeting," by Miss Page, of Orland, and Miss Homer. Rev. F. E. Clark conducted the question-box in the afternoon, and addressed a large audience in the evening. Afterwards a very pleasant reception was extended to Mr. Clark, at which refreshments were served. Thus closed a delightful Conference.

Vermont.

Several societies in Northern Vermont are adopting the uniform topics for prayer-meetings, and greatly enjoying them.

Vermont's first Local Union has just been organized at a meeting held at Randolph, where Mr. C. H. Dutton, of Bethel, was chosen president, and Mrs. W. R. Burr, of Hartford, secretary. The name adopted was the "White River Union," but it is expected that it will enlarge its limits and take in some societies outside that valley.

Massachusetts.

A society was organized at South Byfield, October 11th, with twelve members.

At the first anniversary of the Y. P. S. C. E. of the Wood Memorial Church, of Cambridgeport, Nov. 1, addresses will be made by Mr. J. C. Clark, State Superintendent, Mr. C. N. Goodrich, of Medford, and Rev. Isaiah W. Sneath, pastor of the church.

Rev. Asa Bullard, who is still one of the young people, writes to us: "In visiting the churches in Shelburne and Shelburne Falls, last Sabbath, I found that there is a flourishing Y. P. S. C. E. in each place. In the former it numbers about thirty and in the latter fifty. The pastor at the Falls, when asked in regard to the society, said, 'It is the joy of my heart!'"

The interest in the meetings of the society connected with the East Baptist Church of Lynn is very great, and is constantly increasing. This is due partly to the vigorous effort made in September. Invitations and topic-cards were distributed in the church and Sunday school, and all were made aware of the work to be done during the coming winter. Since the first of September the average attendance at the meetings has been seventy-five.

At the last meeting of the Y. P. S. C. E. connected with the First Congregational Church of Gardner, the leader asked for a season of one sentence prayers, which was responded to very promptly by both ladies and gentlemen, many praying who would not have thought they could make a formal prayer. There is a quiet but steadily increasing interest in the meetings, and the members are hoping and praying and working for an outpouring of the Holy Spirit.

The society connected with the Pleasant Street Congregational Church, of Arlington, was organized October 7th, 1886, with eleven members; it now has seventy-seven. Much interest has been aroused among the young people of the church, and the beneficial influence of the society is plainly seen. The first anniversary of the society was held October 26th. Rev. Mr. Alexander, of North Cambridge, and Rev. E. B. Mason, D. D., pastor of the church, delivered addresses.

The Christian Endeavor Societies connected with the Pilgrim Congregational, Prospect Street Congregational, the Wood Memorial, the Charles River Baptist Churches, of Cambridgeport, organized as the Cambridge Christian Endeavor Union, September 15th. At the first meeting of the Union, held October 6th, the societies of the North Avenue Congregational Church, of Cambridge, and of the First Baptist Church, of Cambridgeport, were elected to membership. The officers of the Union are: William F. Hurter, president; Harry P. Ball, vice-president; J. William Sparrow, secretary; Carrie A. Chamberlain, treasurer. The next meeting of the Union will be held Nov. 3d.

Connecticut.

At the coming State Convention, Rev. G. H. McGrew will speak on the question, "Does Paul Forbid Women Taking Part in Prayer-meeting?" instead of Prof. G. B. Stevens, as previously announced. Other speakers not before announced are Rev. A. H. Hall, of Meriden, Rev. P. S. Evans, of New Haven, Rev. A. Anderson, of Bristol, and Rev. R. G. S. McNeille, of Bridgeport.

New York.

The society connected with the Presbyterian Church of Sennett was formed November 21, 1886, and already sixteen have become Christians on account of the work done in the community by the Y. P. S. C. E.

The first organization under the "Endeavor" plan in the Methodist churches of Rochester was recently started. At last reports there had been but one meeting, but there were then forty-one enthusiastic members. We feel like playing schoolmaster to the Rochester Methodists, and giving the well-known call—Next?

Gratifying accounts come to us from the society connected with the Ninth Presbyterian Church of Troy, which is to celebrate its first anniversary November 13th. This society was the first in the city to reorganize and come under the Christian Endeavor plan. The change has marked a new era in the lives of the members. The past year is voted the most successful of the history of eighteen years of young people's work. Since the change in this society, three other societies have fallen into line, and a few others in the vicinity have been organized.

New Jersey.

The society at Jamesburg chronicles a rapid increase in membership, of children of seven to eight years. The "Junior" society is a thought of the future.

On the evening of September 13th, a delightful fraternal meeting of the Societies of Christian Endeavor of Morris County was held with the society in Chester, the oldest society in New Jersey. A part of the regular order of exercises of the Chester society consists of reports from other societies. Letters and items of interest are read from THE GOLDEN RULE. In this way the society has become familiar with the work of sister societies in all parts of the country.

The Y. P. S. C. E. of the Tabernacle, Jersey City, held its second anniversary on Tuesday evening, October 11th. Addresses were made by the pastor, Rev. John L. Scudder, and by Rev. Dr. A. P. Foster, of Boston, and several others. At the conclusion of the exercises everybody was invited to a sociable in the lecture-room, where refreshments were served. The pleasantest feature of the evening was the general sociability that prevailed. Many societies had responded to the invitations to be present, and pleasant acquaintances were formed which, it is hoped, will ripen into friendship.

Pennsylvania.

A correspondent, in Greenville, writes to us in the highest terms of Mr. Ward's visit to that place, where he addressed two union meetings, and thinks that great good will result from the visit of the secretary.

There has been received by the treasurer of the United Society a most delightful letter from the delegate sent by the First Presbyterian Church, of Scranton, to the Saratoga Convention. On his own responsibility, the delegate pledged ten dollars to the general fund, but on his return the society found fault with him for pledging that amount, and said he had not made the

sum large enough. So last week came a letter, containing the delegate's explanation and a check for twenty-five dollars. It is needless to state that the apology is most gratefully accepted.

New Jersey.

The society connected with the First Presbyterian Church of Passaic, has recently organized, and has an unusually full and clear constitution. Two rather novel committees are described as follows:

"The Literary Committee: This committee will try to devise a plan by which readable books can be procured and circulated among the members of the society. They will endeavor to gather a 'Reference Library,' to be kept at the church for young students of the Bible. They will try to promote Bible study, and they may work for the Sunday-school library."

"Committee on Little Things (Boys): This committee shall stand ready to do little things (such as boys can do) that they may be asked to do for the interests of the society, the Sunday school or the church. They may try, also, to find out things to do."

There is a committee for girls corresponding to that for boys.

Delaware.

The young people of Asbury Methodist Episcopal Church, Wilmington, Del., held a meeting Sunday, October 16th, and resolved to organize a Society of Christian Endeavor. About forty were present. Organization was completed Sunday, October 23d.

The Y. P. S. C. E., of the St. Paul's Methodist Church, of Wilmington, celebrated its first anniversary, October 23d. The exercises were opened with a consecration service, led by Rev. John Thompson, of Philadelphia. Addresses were made, during the evening, by Rev. R. H. Adams and Rev. John Thompson.

Ohio.

The Y. P. S. C. E. of the Congregational Church of North Amherst, organized about a year ago, has thirty active members and a proportional number of associates. Under the watchcare of Rev. K. H. Crane and his wife, both earnestly in sympathy with the young people, the society is doing well. The Endeavor Society of the Methodist Episcopal Church, a younger organization, is also flourishing. Both churches sent good delegations to the quarterly meeting of the Northern Ohio Y. P. S. C. E. Union, held in Wellington, October 6th. The meeting was an excellent one, fairly well attended and rich in fruitful discussion of pertinent topics. The next meeting of the Union will be held in Medina, Medina County, January 12th, 1888. The officers of the Union are: president, A. S. Clark; vice-president, Miles Lawless; treasurer, George M. Smart.

Iowa.

The State Convention, at Waterloo, was closed by a most impressive consecration-meeting, led by Rev. Dr. Reed, pastor of the church in which the Convention was held. Many were led, through this meeting, to consecrate themselves, for the first time, to the service of Christ.

Dakota.

The young people of the Plymouth Church of Fargo organized a society last July. It now has thirty-six members. The pastor, Rev. Arthur B. Peebles, writes: "I do not see how any church can get along without this society. It is my most hopeful prospect."

NOTICES.

[The publishers of THE GOLDEN RULE will be glad to print in this column abbreviated notices of State meetings, local unions, anniversaries, etc. These notices, however, must necessarily be very short.]

- Oct. 31.—Meeting of the Norfolk Union, Foxboro', Mass.
- Oct. 31.—Anniversary of Newell Y. P. S. C. E. of Second Congregational Church, West Newton, Mass.
- Nov. 1.—Anniversary of Y. P. S. C. E. of Wood Memorial Church, Cambridgeport, Mass.
- Nov. 1 and 2.—Vermont State Convention, St. Albans, Vt.
- Nov. 1 and 2.—New York State Convention, Rochester, N. Y.
- Nov. 1 and 2.—Connecticut State Convention, Hartford, Conn.
- Nov. 3.—Meeting of the Cambridge Christian Endeavor Union.
- Nov. 3 and 4.—Ohio State Convention, Elyria, Ohio.
- Nov. 10.—Anniversary of Y. P. S. C. E. of Union Congregational Church, Keenebunk, Maine.
- Nov. 13.—Anniversary of Y. P. S. C. E. of Ninth Presbyterian Church, Troy, N. Y.
- Nov. 16.—Western Massachusetts State Convention, Springfield, Mass.
- Nov. 18, 19 and 20.—Wisconsin State Convention, Beloit, Wis.

Christian Endeavor

PRAYER-MEETING.

EDITED BY REV. S. W. ADRIANCE.

PRAYER-MEETING TOPIC

For the Week Beginning November 6.

The Right Use of Money.

Matthew 19: 16-30.

BY REV. S. W. ADRIANCE.

Surely, no more practical topic can be considered by young Christians. The right use of money would mean greatly enlarged facilities for work everywhere. Colleges would be thoroughly endowed, mission boards would not go half-crushed, churches would not think themselves obliged to resort to schemes of raising money. To some it seems a little severe that the Saviour made such a demand on this rich young man. But if we could see with His eyes the supreme importance of a Christlike character, we should realize that it was through divine love for the man that Jesus ordered him to take this step.

1. First then, make money your servant and not your master. It is a grand servant. Let it serve the higher end of our lives. Let us make our money, whether we have a few cents or thousands of dollars, minister to our Christian lives. But if money becomes our master, and we are willing to do anything for the sake of money, we shall be cursed with a grievous curse. Psalms 62: 10; 1 Chronicles 29: 12; Deuteronomy 8: 18; Proverbs 8: 18.

2. Let us make money a means and not an end. It is not using it rightly to make it our one great search. God intended us to use money, and it may be the means of some of our greatest blessings. But to use all life in the one struggle to make money is an abominably poor use. The church, the family, the community, God—all things are subordinated to this one end. Jeremiah 9: 23; Matthew 6: 19; 19: 21; Luke 16: 9; 1 Timothy 6: 17, 18; James 1: 9, 10.

3. Use it, but do not love it. The Bible nowhere says that "money is a root of all kinds of evil," but "the love of money is a root of all kinds of evil." 1 Timothy 6: 10. When Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" the disciple thought the trouble was with the money. But Jesus showed that it was through the wrong use of money: "How hard is it for them that trust in riches to enter into the kingdom of God!" Mark 10: 23, 24. The story is told of a sun-dial which was given by some white man to an African tribe. The people, filled with admiration of it, set it up to worship it, and destroyed the use of it by building a special hut to contain their treasure. Thus is it, when a man takes the money which God gives to use, and worships it. Ecclesiastes 5: 13; Proverbs 13: 7; Psalms 39: 6.

4. Some principles to remember. (a) You do not have to be rich to learn the right use of money. When a child has earned ten cents the question is most vital. For most rich men learned the right use of money when they earned small wages. (b) Spend it, but do not waste it. Spend it for good things and not poor, for helpful and not hurtful, for unquestionable and not for questionable things. Never spend a cent on anything questionable. The peril of our lives is on the matters which are not quite clear. Until it is positively clear, by *honest reasoning*, that an indulgence is right, don't spend a cent for it. In these days of cheap books, every one might have a good library. Scores of clerks are wasting

every year, in unnecessary luxuries and frivolities, in ribbons and candy and feathers and cigars and the ineffectual attempt to be a dude, in theatres and drink, enough to obtain a large number of books. Spend some of your money for the church. It is not true that young clerks cannot go to church, or that churches are so expensive that clerks cannot attend. The writer of this was getting less than ten dollars a week, as a clerk in New York City, and paying seven dollars for boarding and clothing himself, and yet took a seat in one of the wealthiest churches of New York, and got a good seat too. It did not cost him so much as a five cent cigar a day, either. (c) Save it, but do not be miserly. Remember a little laid by quite often makes a good deal. A miser is a man who saves from necessities and benevolences. God keep us from that! A wise man is one who saves from luxuries and indulgences. (d) Give. We have the Divine Word for it that this is the right use of money.

Give *regularly*. Indefinite giving, when some one begs us for money, has no principle behind it. Regular giving develops into a wise benevolence. 1 Corinthians 16: 10

Give *largely*. I do not mean a large sum, absolutely speaking. Of course a thousand dollars, viewed by itself, looks large; but it may have been meanness in the one who gave it. The proportion of our giving while we are young will, in the larger number of cases, be the proportion when we are old. The little girl who saved ten cents for a toy, but gave five cents out of it for missions, was a benevolent child in the fullest sense. The great givers began to give when they were poor. William E. Dodge, Daniel Safford, etc., gave at the outset of their careers. If all Endeavorers will form the habit of large giving while young, when they become prosperous and rich our churches and mission boards will be able greatly to enlarge their work. Hundreds of young men and women stand waiting to go anywhere in the world to work for Christ, if the givers will come forward. 2 Corinthians 9: 6, 7.

Give *widely*. Do not cramp yourself in your giving any more than in your praying. The Saviour loves the world. Give for work in China and Denver and Boston, and do not speak of *Home Missions* and *Foreign Missions*, but call it work for Christ in the world.

Give *frequently*. Not regularly once a year, but regularly once a week.

Give while you pray and pray while you give. Consecrate your money. It is merely a trust. You have no absolute right to it. You are only a steward.

Daily Readings.

First Day—Use it, but do not Love it.—1 Timothy 6: 1-10 (v. 10).

Second Day—Do good with it.—1 Timothy 6: 11-21 (vs. 17, 18).

Third Day—Christ's Caution.—Matt. 6: 1-7 (v. 3).

Fourth Day—Be Liberal.—2 Cor. 9: 1-15 (v. 7).

Fifth Day—Trust not in Riches.—Mark 10: 17-31 (v. 24).

Sixth Day—Paul's Charge.—Acts 20: 17-38 (v. 35).

Seventh Day—An Earnest Summons.—Malachi 3: 1-18 (v. 10).

IOWA STATE CONFERENCE.

BY WM. BRYANT.

About one hundred and seventy delegates, from various parts of Iowa, met at Waterloo, October 11th, 12th and 13th, at the second Annual Conference.

The following denominations were represented: Congregational, Presbyterian, Methodist, Baptist, Freewill Baptist and United Presbyterian.

The opening address from Rev. George Knox, of Sioux City, on "A High Standard," struck the key-note of the Conference. It was entire consecration to Christ.

The devotional meeting, next morning, was in the same spirit, and no discordant note was struck afterwards to mar the happy feeling.

Denominationalism as denominationism was never mentioned. It simply showed itself in the loyal work of each society for its own church, in response to missions and all forms of Christian work.

Papers and addresses, all carefully prepared and full of helpful thoughts, were given by Revs. C. H. Purmort, J. T. Blanchard, F. S. June, B. St. John, C. C. Smith, S. G. Barnes and Wm. Bryant; Misses Annie Merrill, Ella Rein-king and Carrie Case; Messrs. Roger Leavitt and J. A. Dontrunk.

The reviews of the work, by the President, Rev. C. A. Towle, was wise and helpful, as was also the excellent report of Mrs. E. H. Slocum, State Secretary.

General Secretary George M. Ward was with us, and besides two stirring addresses, helped wonderfully by his suggestions as to the general work.

The following officers were elected for 1887-8: Rev. C. A. Towle, President; Mrs. E. H. Slocum, Secretary; Roger Leavitt, Treasurer; Revs. E. N. Barrett, D. D., C. C. Smith, J. M. Hamilton, C. H. Stocking, J. K. Fowler, Vice-Presidents.

Sioux City was selected for the next place of meeting, and the society elected to become a delegated body on the basis of two delegates for each society of fifty members or less, with one additional delegate for over twenty-five members more; the pastors to be *ex-officio* members of the Conference.

The public meetings were crowded, and overflowed into chapel and classrooms of the capacious Baptist Church, where the meetings were held.

Reports from societies showed both a healthy growth in membership of old societies, and the creation of a large number of new ones. One was organized during the sessions.

It ought to be added that on the afternoon before Conference met in the evening, the Waterloo Union, the oldest and largest local union in the State, held its annual meeting and elected Mr. Nekutt as President, and re-elected J. B. Stetson as Secretary, and a Vice-President from each of the thirteen societies in the union.

Four new societies were added, the Baptist, of Grundy Centre, the Methodist, of the same place, the Freewill Baptist, of Ochlewin.

Grundy Centre was chosen as the next place of meeting for the Waterloo Union.

These three days' meetings, with their blessed spirit of consecration and harmony, cannot but be helpful to the work in Iowa, and especially in the Waterloo Union, whose delegates were most largely present. It is pleasant to see how the Methodist and Baptist Churches are coming into line for this work.

THE CONVENTION AT ST. LOUIS.

The first annual convention of the Missouri Societies of Christian Endeavor was held October 13th and 14th. The meeting on the evening of Thursday, the thirteenth, was for the purpose of greeting the delegates and introducing them to each other. The real work of the conference began at nine A. M. on Friday, with a large audience, including one hundred and fifty delegates from all parts of the State. Reports of the secretary and treasurer showed that

much inquiry has been made concerning founding new societies, that the finances are in an excellent condition. The State superintendent, Mr. George B. Graff, reported that the number of societies in the State had increased from twenty-nine to forty-nine since last July, and that Missouri had one of the largest memberships in the order of any State in the Union. Delegates from thirty societies reported concerning the progress of the work. Mr. George M. Ward, the General Secretary, closed the morning session with an address on "The National Organization."

In the afternoon, papers were read on "The Work of the Different Committees," "Personal Work in Christian Endeavor," "Women's Part in the Societies," "The National Organ: THE GOLDEN RULE," and "Active and associate members." Mr. Ward conducted a very interesting "question-box."

At the evening session, Rev. H. A. Stimson, of St. Louis, delivered an eloquent address on "The Society of Christian Endeavor Inseparable from the Church," and Mr. Ward spoke at length on "The Characteristics of the Y. P. S. C. E." The conference closed with remarks by the pastors as to the value of the societies.

THE NEW YORK STATE CONFERENCE.

BY REV. HOWARD B. GROSE.

I am sure Christian Endeavorers everywhere will be glad to know in advance what good things are in store for those who may attend our second Annual Conference in the Empire State. The executive committee began work on the programme right away after the national meeting in July. Two points we were determined upon: that we should have both President Clark and Secretary Ward with us, to rejoice over the remarkable growth of the work in the State during the year, to give us their words of counsel and cheer, and to receive our high appreciation and honor. In these points we have been successful, as in all the others we set out for—save one, namely, crowding three days' work into two days' time. There was so much practical ground we wanted to cover, with only five sessions all told. Brethren whom we would hear with delight, and who ought to be heard, could not have place because all parts of the great State must be recognized.

Well, we have done the best we could, and now for a good and glorious season of spiritual refreshment at Rochester, November 1st and 2d. The place of meeting is auspicious. Rochester is one of the most beautiful cities in America. It is a live city, with aggressive piety as well as business. We shall be welcomed royally by some of the strongest and staunchest Christian Endeavor Societies on the national list. While the location is in the western part of our field, yet we are counting on from a thousand to fifteen hundred delegates; and we should be delighted to receive some fraternal delegates from New England, the Middle States and the West. Why not thus exchange greetings in person, Connecticut and Massachusetts, New Jersey and Pennsylvania, and so on? We have asked all societies in the State to make the last meeting of this month one of special prayer for the outpouring of the Holy Spirit upon the conference, that we may carry home a zeal that shall be felt throughout the State.

[We regret that we are unable to print the programme which Rev. Mr. Grose so kindly sent us, but our space is too limited to allow us to do that. A prominent place is given to women and laymen. Some of the speakers have already been announced in a previous issue of our paper; others are: Mr. J. T. Alling, Rev. S. W. Duncan, D. D., Mr. W. A. Hubbard, Jr., Rev. J. W. Chapman, Miss Allie E. Fergusson and Rev. T. W. Hopkins.—Ed.]

In Doors and Out.

For Boys and Girls.

MONSIEUR DU VALL, THE FAMOUS HIGHWAY ROBBER.

The following is an extract from the "Memoirs of Monsieur Du Vall, containing the History of His Life and Death: whereunto are annexed his last Speech and Epitaph, intended as a severe reflection on the too great fondness of English Ladies towards French Footmen, which, at that time of day, was too common a complaint."

He, with his squadron, overtakes a coach which they had set over night, having intelligence of a booty of four hundred pounds in it. In the coach was a knight, his lady, and only one serving-maid, who, perceiving five horsemen making up to them, presently imagined that they were beset; and they were confirmed in this apprehension by seeing them whisper to one another, and ride backwards and forwards. The lady, to show that she was not afraid, takes a flageolet out of her pocket and plays. Du Vall takes the hint, plays also, and excellently well, upon a flageolet of his own, and in this posture he rides up to the coach-side. "Sir," said he to the person in the coach, "your lady plays excellently, and I doubt not but that she dances as well. Will you please to walk out of the coach and let me have the honor to dance one currant with her here upon the heath?" "Sir," said the person in the coach, "I dare not deny anything to one of your quality and good mind. You seem a gentleman, and your request is very reasonable." Which said, the lacquey opens the boot, out comes the knight, Du Vall leaps lightly off his horse, and hands the lady out of the coach. They danced, and here it was that Du Vall performed marvels; the best masters in London, except those that are French, not being able to show such footing as he did in his great French riding-boots. The dancing being over (there being no violins, Du Vall sang the currant himself), he waits on the lady to her coach. As the knight was going in says Du Vall to him, "Sir, you have forgotten to pay the musick." "No, I have not," replies the knight; and, putting his hand under the seat of the coach, pulls out a hundred pounds in a bag and delivers it to him, which Du Vall took with a very good grace, and courteously answered, "Sir, you are liberal, and shall have no cause to repent your being so; this liberality of yours shall excuse you the other three hundred pounds," and, giving the word that if he met with any more of the crew he might pass undisturbed, he civilly takes his leave of him. He manifested his agility of body by lightly dismounting off his horse, and with ease and freedom getting up again when he took his leave; his excellent deportment, by his incomparable dancing and his graceful manner of taking the hundred pounds.—*English Illustrated Magazine for October.*

DOG STORIES.

Some time ago, when going along a country lane, I saw a man walking quickly toward me, accompanied by a large dog. Something attracted the dog's attention and caused him to stay for a few moments, during which time the man had come to a place where four roads met, and had gone a considerable distance down one of them. When the animal came to the place, he was much puzzled to know which way his master had gone. He ran down one lane, but

soon returned; then a second; but both journeys were fruitless. He stood a moment, as if thinking, then raised himself on his hind legs, and swept the horizon with his intelligent eyes. The hedges being rather low, he was happily enabled to see his master, and the lane he was walking in; and, with a joyful bark, he bounded away after him.

A collie had several puppies; and one of these puppies, being condemned to death by its owner, was taken away from its mother and young brethren, drowned and buried. The mother, however, not seeing the force of being deprived of her offspring, resented this, and, setting forth, determined on its recovery. She tracked her infant to its newly made grave, scratched it up, and proceeded to lick it all over—a process which she continued, until she actually succeeded in bringing it to life again. And that puppy lived to grow up into a fine and healthy dog.

One day, at Liverpool station, I met a wretched, dirty, little white cur, and I said, "Come on, and I will give you something to eat." We went together into the dining-room; and, after he had had a good meal, off he went in a great hurry. "He is not very grateful," I said to my husband. But, much to my surprise, in a few minutes there was a little scratch at the door; and, when it was opened, in walked my small friend, accompanied by a more lean and miserable specimen of the canine species than himself, if possible. "Allow me to introduce my friend, Mr. Black," said he; "and, if you will provide him with as good a dinner as you have given me, he will be much obliged." Needless to say, they both had a meal which, doubtless, they remembered to this day, after which they trotted away together, wagging their tails, as happy and contented as dogs could be.

Nep had been punished for bringing in rabbits. Soon after, he found the cat with a young one in her mouth. He brought the housekeeper out, that she might see he was not the thief, and then took bunny from the cat, and gave it to the housekeeper.—*London Truth.*

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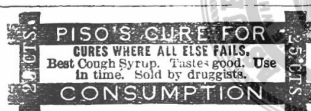
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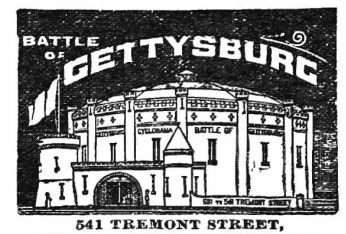
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BUDGE'S LETTERS FROM EUROPE.

Budge on the "City of Rome."

JUNE 24.

DEAR ROSEBUD: It is four days since I wrote to you, and I am just beginning to feel well enough to write again. O Rosebud! you had better be glad you stayed at home. I have been dreadfully sick, and so has mamma and so has papa. It is only sea-sickness, papa says, and nothing to worry about, but O Rosebud! it feels worse than scarlet-fever, or mumps, or measles, or anything I've ever had. Almost everybody has been sick, but to-day the water is quite calm, and a good many people are on deck again. Papa looks every day at the track chart to see how far we have sailed. The captain writes it down at twelve o'clock. Since yesterday noon we have sailed three hundred and ninety miles. We are now a little more than half-way across.

Most of the people on deck are lying back in their steamer-chairs all wrapped up in their rugs. They look very funny, lying in a row along the deck. Every day some of the men go into the smoking-room and bet on how many miles the ship has sailed. One man said he made forty dollars to-day because he happened to guess right. To-night we are going to have a concert down in the saloon. I hope I shall feel well enough to go down and hear it. They have just been having the "tug of war" on deck. Twelve great strong Englishmen took hold of one end of a rope and twelve good loyal Americans took the other end. The Americans pulled the Englishmen down on the deck twice out of three times. Hurrah for America!

Now it is Saturday afternoon, and this is the last I shall write you on the City of Rome, for we are in sight of land. Oh, you don't know how glad I am to see it! I am very tired of living on the steamer, though we have had a pretty good time since we began to feel well again. All the people have been studying guide-books to-day and writing letters. The land is so far away and faint in the distance that the mountains look like clouds. It is six o'clock now, but papa says we shall not land till nearly midnight. The people seem to be packing up and getting ready to go ashore. There are nearly a hundred of us to land at Queenstown. I'll tell you about Ireland the next time I write.

Good-by, From BUDGE.

BIRDS OF THE SEA.

Some fishes are so called because they are "water-nest-builders." Among them, none are more beautiful than the paradise-fish. At the proper season, the house-father comes to the surface of the water, sucks in a bubble of air, carries it down, and encloses it in a covering of saliva. It presently floats above the water, looking like a lovely soap-bubble. He makes enough of these tiny bubble-cups to form a closely-connected raft, which is about half an inch above the surface and several inches below. In these pretty rainbow-hued sacs the small eggs are snugly tucked.

When the baby-fishes leave the egg the walls of the fairy-like castle supply all the food they need for a time. When it is all gone, they are large enough and strong enough to swim away and find their own living.

In Siam they are called "plaket-fish," and are kept as pets. Their fins are

very handsome; their scales are olive-tinted, with oval spots. In the sunlight they make one think of a floating rainbow.

Very fond of play are they. Like children at "hide-and-seek," they chase each other in their tanks. Should their owner but touch the water with his finger the pretty creatures follow it, as if watching for all the fun and frolic they can get from life.

In Siam, these "plaket-fish" are carried about in large water-jars, and are fed upon the larvæ of mosquitoes. They can be trained to go through all the evolutions of a mock-fight.—Our Little Ones.

Hood's Sarsaparilla is a purely vegetable preparation, being free from injurious ingredients. It is peculiar in its curative power.

The Philosophy of It.

THE GOLDEN RULE prints conspicuously this week the latest announcement of Messrs. Macmillan, Parker & Company, the well-known Massachusetts and Rhode Island clothiers. It is a comparatively short advertisement, but satisfactory in what it says, and eminently suggestive in what it implies. With a little reading between the lines, all people interested in good ready-made clothing can easily see that if there are special advantages attendant upon well-paid labor, and in good air, good light, and pleasant associations in daily experiences within workshops, then the customers of this house have the benefit of that state of things. For it follows, without question, that self-respecting and contented employees at bench and board, with first-class surroundings, are bound to take pride in their position, and all this leads to broader views of duty and to faithful endeavor in action. It is a good, an honorable, and a square-dealing house that forms the subject of this paragraph, and a pioneer in all good works. In many respects it is a leading concern, with a large constituency in every State in New England. Honor to whom honor is due.

Will It Encourage Immorality?

The whole country is losing in both moral and physical strength. Moral, because the rapid accumulation of wealth leaves its people the means of gratifying this nature, which calls for fast, luxurious living. Physical degeneracy, eradication of the moral senses, broken constitutions, and paralytic heart diseases are the result. People of this kind are easily killed with ordinary illness. Everybody is easily out of breath, easily tired; the nerves lose their vigor, and power to control the functions of the body, and many drop dead from insufficiency of the nerves of the heart. The Moxie people say it will stop it all, and prevent ill effects from a fast life, and hard wear that brings heart troubles. Then will it not encourage such habits? The Moxie Co. say people would do the same if Moxie had not been discovered. While Christianity heals the moral, Moxie eradicates the physical effects. One encourages no more than the other. The Atonement holds out relief to a man an hour before he dies.

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Religious News.

The case against Professor E. C. Smyth, of Andover Theological Seminary, is to be placed, next month, on the calendar of the Supreme Court of Massachusetts, on appeal.

A few years ago it was thought improper for a woman to be a foreign missionary, unless she was a missionary's wife. Now there are 2400 unmarried women in the mission field.

Twenty-six persons left on the Inman Line Steamship, *City of Richmond*, for Central Africa, to join Bishop Taylor's colony. The party consisted of men, women and children, and they seemed anxious to get away to their new field.

Till the fifteenth century no Christians were allowed to receive interest of money, and Jews were the only usurers, and were often banished and persecuted. In England, under Edward VI., interest was forbidden entirely from religious motives.

The Sultan of Turkey has approved thirty-two editions of the Scriptures in Arabic, and two hundred and ninety of the three hundred publications of the Protestant press at Beirut. This authorization gives them unrestricted sale throughout the empire.

Miss Sophie Preston, the first missionary from the Presbyterian Synod of the Columbia, was entertained in Portland, Oregon, on her way to China, her native land, where she goes to take up the work laid down by her parents several years ago. She will teach in Canton.

Sunday, October 30, is to be observed as the second anniversary of the Reformatory Young Men's Christian Association, in Concord, Mass. Special services will be held under the direction of Rev. Wm. J. Batt and Rev. C. L. Rhoades. Delegates from the other Associations in the State are invited to be present.

The Russian Church, which has been in process of construction during the last ten years, on the Mount of Olives, is now finished. A small convent or pilgrim-house has also been completed, new roads have been made, trees planted, and grounds laid out, by the same Russian ecclesiastics who are exhibiting, of late, unusual activity in the acquirement and improvement of sites.

The Right Rev. Dr. Walker, Episcopal Bishop of Dakota, has an enormous diocese. It comprises more territory than all New England. When he went there, three and a half years ago, there were only four Episcopal churches in the diocese. Now there are sixteen. The population is composed of enterprising young men from the East, native Indians, Scandinavians and Icelanders. Bishop Walker is one of the youngest of Episcopal bishops.

The election of Miss Willard as a lay delegate to the Methodist General Conference, from the Rock River (Ill.) Conference, has created quite a sensation, and the hearty endorsement by the laity tells strongly which way the tide is flowing. She will undoubtedly have an honored seat in the coming General Conference, and if there is to be any discussion on the woman question, rights, privileges, etc., that will be the hour for its opening.

Rev. C. H. Coon, general superintendent of the Charlestown (Mass.) Young Men's Christian Association, leaves his position to join Rev. B. Fay Mills in his evangelistic work. Mr. Coon has been in Charlestown eight years, and has done some excellent work for the Association, during his connection with it. He has given the organization a position in the community, and has enabled it to acquire some \$25,000 worth of property.

The evangelicals of Hungary, both Lutheran and Reformed, have united in the project of revising their translation of the Bible. The version now in use is that made by the senior and pastor Genez Caspar Karole, and completed by

him, after many years of faithful work, in 1590. The translation, as a whole, is a good reproduction of the original. The reasons for a revision are the changes which the Hungarian language has undergone in the last two centuries. The British Bible Society has consented to bear the expenses of the revision.

A remarkable work of grace is progressing in the English Church Mission, in Punjab, chiefly in and about Amritsar. Several prominent men, as well as people of low caste, have been reached. About one hundred and fifty low caste converts were baptized the previous year, but now the work seems much more extensive. Nothing like it, in vigor and growth, has ever been seen before in that region. The ingathering of low caste people is affecting the Hindus, Sikhs and the Mohammedans, and several of these higher classes have been reached. The missionary at Amritsar writes of the remarkable interest manifested in the simple story of the gospel. "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with *bhajans* and bits of the gospel." Much of this is the result of Medical Missions.

Prof. Loissette's Memory Discovery.

Prof. Loissette's new system of memory training, taught by correspondence at 237 Fifth Ave., New York, seems to supply a general want. He has had two classes at Yale of 200 each, 250 at Meriden, 300 at Norwich, 100 Columbia Law Students, 400 at Wellesley College, and 400 at University of Penn., etc. Such patronage and the endorsement of such men as Mark Twain, Dr. Buckley, Prof. Wm. R. Harper, of Yale, etc., place the claim of Prof. Loissette upon the highest ground.

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