

# The GOLDEN RULE

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For The Golden Rule.

## CHRISTIAN COMMUNISM.

BY REV. CHARLES F. DEEMS, D. D., LL. D.  
Pastor of the Church of the Strangers, New York.

There seems to have been a great mistake as to the character and spirit of the early Christian communism. This mistake has not been confined to vulgar minds; it has been shared by men of exalted genius. The case is thus stated in the Acts of the Apostles: "All that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all according as any man had need" (chap. 2: 44, 45). "And the multitude of them that believed were of one heart and soul; and not one of them said that ought of the things which he possessed was his own; but they had all things common." Upon this so acute a man as the eloquent Bossuet remarks ("Meditations on the Gospel of St. John," 157th day): "It is the divine will that there should be equality among men; that is to say, that none should want, but that all should have what they need, and that there should be compensation for inequality. When shall we say with our whole heart to our suffering brother, 'All that is mine is thine,' and to our more wealthy brother, 'All that is thine is mine?'" In the same paragraph he says, "Let charity equalize all, according to St. Paul, who says that all should be equal."

The eloquent bishop fails to refer to any passage in the writings of the apostle where he makes any such statement, and he fails to recall the passage in which St. Paul said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3: 10).

The record in Holy Scripture shows the following state of affairs: (1) The community had none in it who were not Christians. (2) There was no denial of their right to hold property; property was not considered robbery. (3) Each had an unquestioned right to retain his property, to sell his property, to retain the proceeds or contribute them as he chose. This further appears in the case

of Ananias, to whom Jesus said, "While it remained was is not thine own? and after it was sold, was it not in thine own power?" (Acts. 5: 4). (4) While no one was compelled to put his property into the common stock, it was done out of charity, and by no communistic law.

Nowhere in the New Testament is there an encouragement to any man to say to his wealthier brother, "All thine is mine." That is the language of the communism of diabolism. To say to our suffering brother, "All mine is thine," is the language of Christian communism. The inequalities are to be met not by the violent claims of the poor, but by the spontaneous charity of the rich. Christian communism does not find its possibilities in the wants of some, but in the love of others. It can never be brought about by the snatching of the needy, but by the generosity of the wealthy. The former is the devil's method; the latter is Christ's. The devil's instrument is dynamite; Christ's instrument is charity. The devil has always been a liar and a failure; Christ has always been the truth and a success.

The two classes who stand most in the way of the adjustment of the difficulties of social life are those who shout at the wealthier brother, "All thine is mine," and those who fail to say to the poorer brother, "All mine is thine." Let not the latter class forget that they are just as guilty as the former. The two most injurious, perhaps equally injurious, classes in the community are the ungenerous rich and the greedy poor. The strength and beauty of society are the considerate, charitable rich, and the contented, industrious poor.

For The Golden Rule.

## MANNERS IN VISITING, AT A PARTY, AND ON THE STREET.

BY SARAH K. BOLTON.

### Manners in Visiting.

1. *Do not stay too long.* The old adage that "short visits make long friends" is generally a true one. Too often, long visits are made as a matter of convenience. I have seen city visitors in the country, saving hotel bills, and greatly enjoying themselves, while the hostess was worn out by cooking dinners, and ironing dainty white skirts for thoughtless company. It is unfortunate for some people that they live at the seaside, for all their cousins will desire to visit them.

Bishop Jeremy Taylor said, "Men will find it impossible to do anything greatly good, unless they cut off all superfluous company and visits." While it is delightful to have friends and to see them, much time is wasted, especially among women, by frequent and long visits. One occasionally hears a remark like this, "I hadn't anything to do, so I thought I would come to see you."

2. *Do not be careless.* I have seen the marks of matches on the walls in best chambers, gas turned on, and left burning for a whole evening when the visitor was out, or window blinds left wide open so that the sun might fade a new carpet. I have seen gentlemen (?) lean their heads against delicate walls and leave the walls soiled and blackened. I have seen persons smell of a bouquet, putting their noses against the white petals, or turn the leaves of nice books, wetting their fingers, and leaving a mark on each page. It is said that the aristocracy of a European court were much horrified by this latter habit in an American ambassador, and well they might be. I know a prominent Christian worker who, when a guest, always turns back the bed-clothes and leaves his room in order, that the servants may feel that he is a Christian. A good example for others!

3. *Do not delay in leaving a house after a call is made.* Many keep the hostess standing nearly a half hour while saying their last words. Let last words be said before you arise. To avoid awkwardness, adopt Sydney Smith's rule, "Think of others, and not of yourself." Never lie by saying that you are "not at home;" say that you are busy and must be excused. Select one day in the week to receive calls, if possible. Do not keep people waiting to see you, if it can be avoided. Be sympathetic.

### Manners at a Party.

1. *Do not monopolize the company of any one person.* If a young lady be charming or a young man brilliant, give others an opportunity for conversation as well as yourself. Be especially mindful of such as seem timid, or know few persons, or receive little attention.

2. *Do not laugh at any misfortune or accident.* I was once at a party when a basket of cake was dropped. A young lady laughed heartily, partly with the hope of attracting the attention of a student. She did attract his scorn, and lost his friendship. Rev. T. T. Munger says, "There is one respect in which our Anglo-Saxon race is simply brutal in its manners; namely, its treatment of this ludicrous when it involves pain. A person, old or young, on sitting down misses the chair, and comes to the floor; and the room screams with laughter. What could be more essentially cruel and barbarous? A public speaker stammers, and the audience giggles. . . . If there were a litany of good manners it might well begin—'From giggling, good Lord, deliver us!'"

A well-known clergyman was quoting a Scripture text in his pulpit, and became confused. "In the sweat of thy—in the sweat of thy—in the sweat of thy bread—shalt thou eat thy face!" So well-bred was the congregation that not one person laughed.

3. *Do not feel slighted at trivial matters.* Do not acknowledge, to yourself, even, that others can feel above you. You are as good as they as long as you behave properly. The only true aristocracy in this country is that of nobility of character. A person who is always thinking that somebody is cold in manner, or intended to pass him by, is a most uncomfortable acquaintance.

4. *Guard against familiarity,* even with your best friends. It is rarely in good taste for one man to address another by his first name. Slapping on the shoulder, with—"How are you, old boy?" is boorish, even though the person who utters it be a college graduate or an official of the United States. Never wink at another. It indicates something secret, if other company be present, and is at best, inelegant.

Alexander M. Gow, in his "Good Morals and Gentle Manners," says, "No girl should permit a boy to be so familiar as to toy with her hands, or play with her rings."

Never "run in" to the back door of a neighbor's house for a friendly chat. We fancy that our friend will not mind us, if her work is still unfinished, or she is not fully dressed; but she does mind, though she says nothing.

Delicacy is one of the characteristics of a true gentleman; Ruskin calls it "fineness of nature." It makes a man careful in asking questions—the fewer the better; makes him joke sparingly lest a sensitive nature be wounded; leads him to avoid subjects where controversy may arise; gives him ease without familiarity, and tact, which is as necessary as a compass to a ship.

5. *Be calm and self-possessed.* Lord Byron, who prided himself upon his influence with women, said, "I find myself adoring beautiful, calm women who cannot be flattered with." Those persons who are always in a hurry and flustered accomplish less than others. Only that person makes life a success who can do the most important things quickly, energetically and calmly.

### Manners on the Street.

1. *Avoid being conspicuous,* either by much jewelry, too bright colors, or loud laughing. Emerson says, "A gentleman makes no noise; a lady is serene."

2. *Never smoke on the street.* Professor Tyler, of Massachusetts, says: "Gentle manners come from the gentler sex, pure morals from purity and propriety in women. She is the atmosphere with which public sentiment rises or sinks, like the barometer, and the very element in which public morals live, move and have their being. If women were only sufficiently enlightened, united and decided; if women would always frown upon those habits of eating, drinking and smoking, which lead to intemperance, and minister to licentiousness; if women would never walk or ride with a smoke-stack, or keep company with a beer-barrel or a bottle of champagne,—I repeat it, if women were only



sufficiently enlightened, united and decided never to smile, but always to frown, on these and similar habits, from which they themselves are the greatest sufferers, they would soon be banished from all decent society; they would vanish away and disappear."

3. *Never stare at people.* Women who look one another over from head to foot, or those young men who stand on street corners, or church steps to gaze, are far from well-bred. Do not whistle or eat on the street, or point or make gestures. Rarely linger on the street to talk, as you obstruct the way for others. Turn back and walk with your friend, if you desire to converse. Take a circular when handed you, if possible. If a newsboy asks you to buy a paper, answer him civilly. A true gentleman will be as courteous to a newsboy or boot-black as to a millionaire.

*Sarah H. Bolton*

Reported for The Golden Rule.

#### THE CHRISTIAN'S FEAST.

BY REV. C. H. SPURGEON,

Minister of the Metropolitan Tabernacle, London.

[From a recent Thursday Lecture, reported especially for this paper by its representative in London.]

In the Christian's feast there are four things: food and feeding, welcome and delight.

First, there is food. "Eat ye that which is good." It is presented to us freely. There is a word about buying; but that is covered up with "Buy without money and without price." We need to say it still—everything in the grace of God is free; no merit is asked, nothing that fits you for it. Grace is free as the air. It is also presented freely in its quality. You are not permitted to drink of the water freely, and then to purchase the wine; you are not invited to come and eat of that which is good, and then spend your labor for that which is fat. You think that you will be highly favored if you are allowed to partake of the crumbs that fall under the table, and so indeed, you will; but the daintiest morsels are as free to you as these crumbs. Sanctification is as much the gift of God as justification, and the highest perfection in holiness is as much the gift of God as the first cry of "God, be merciful to me, a sinner."

What is this food? First, it is the *truth of God*. A soul can never feed to the satisfying of the understanding or the heart, except upon revealed truth. Thou must know what God will have thee know, therefore attend, and hearken diligently, that this divine truth may become nutriment to thy spirit. Better still, this food is the incarnate Word of God, for Christ Jesus, Son of man, Son of God, is the Word; if men feed on Him they shall find that His flesh is meat indeed, and His blood is drink indeed. "This is that bread which came down from heaven; he that eateth of this bread shall live forever." What is this bread? Well, it is the *grace of God*. Oh, how satisfying is this! He giveth all grace, and we live upon grace; grace is our daily bread—grace for every trial, grace for every duty, grace for every sin and grace for grace.

Another question is, What is the nature of this food? It is good indeed, good for you now, good for you at any time; good for you living, good for you dying. Other foods satiate, but they cannot satisfy; they can cloy, but they cannot content. God gives us meat to eat which even the angels do not eat, for never did angels feast upon redeeming grace and dying love. If any one is hungry and thirsty, there is in Christ, there is in God's Word, there is in God's grace, all that one can possibly need to send one away full of joy.

Now secondly, here is feeding. Food is of no use until it is eaten. To eat the truth you must believe it to be the truth; to eat Christ you must believe Him to be the Christ of God; to eat the grace of God you must believe it to be the grace of God, which bringeth salvation. What is eaten is appropriated; you can very well understand that. So you must take Christ in that way. Say "He is mine—I take Him. He is Christ, He is salvation; I believe Him, and I now trust Him, rest in Him and appropriate Him to be mine."

But how can you digest the Word? Well, when thou believest it, when thou dost take it to be thine and meditate upon it. Turn the truth over and over and over in the mind.

There is no stint. It is not said, "The Lord allows so many ounces of meat, it is going to be weighed out to you." Nothing of the kind; you are just taken to the table, and the exhortation is to eat to your heart's content, "Let your soul delight itself in fatness." As there is no stint, so there is no reserve. When God invites you to the table, you may have anything that is on the table, no matter what. You are not called here to sit below the salt, you are called to sit at the table like any of the princes.

So, too, there is no limit as to the time. Delight yourself in fatness, keep on delighting yourself in fatness;

you will never use it all up. I read of a country once, though I hardly believe the description, where the grass grows faster than the ox can eat it. You may eat all you will out of the divine Word, but you will find that there is more left than you have taken, and it seems as if there is more after you have eaten. Grace grows larger as you feed more ravenously upon it. There are some of God's people that neglect the richer meats. Why, some dare not make a good meal on the doctrine of adoption, the doctrine of the immutable love of God, the doctrine of the union of the believer with Christ, the doctrine of the eternal purpose that can never fail. There are, in the Word of God, shallows where a lamb can wade, but there are also depths where leviathan can swim. There are different foods for different grades of grace. There are some who always want to know, when they come to the table, how little will do, what is the minimum upon which a person can live. I don't think you will go home and consult the doctor as to what is the smallest amount of food upon which you can live. Oh, how many of you work out that problem with your souls. "Don't you think one sermon on Sunday is enough?" If you had only one meal a week, you would feel a little hollow here and there.

There are some, who are very sincere, who always ask how much they may take. "May I dare to call Jesus mine? may I dare to think about everlasting life? Why, I am the very least of God's people." Well, it's not what you are, but what Christ is; and if He has spread the table, make no difficulty about it, but eat what He sets before you.

Put all this in practice. "Eat ye that which is good, and let your soul delight itself in fatness." Don't say that this is a high doctrine; you have no business to call doctrine high or low. If it is in God's Word, believe it and live upon it. Don't be afraid to feed on anything that Christ sets before you. Above all, don't neglect to feed upon what you have not got yet, but which is yours in the hands of Christ. On the glories of the second coming often dwell, and let your heart take courage.

There is no peril in delighting yourself in God's Word, delighting yourself in Christ. You may be as happy as ever you can be; there will be no danger in it, for the joy of the Lord is your strength; the joy of the Lord is your safety, and the joy of the Lord will be your restoration, if you have wandered away from Him. There will be no idleness or selfishness produced by this food; you will not say, "I am saved myself, and will therefore let others perish." No, you will have a burning desire to bring others in. There are none that love the souls of men so much as those that love their Lord.

*C. H. Spurgeon*

For The Golden Rule.

#### ARE THE GOSPELS CREDIBLE?

BY REV. JOHN HENRY BARROWS, D. D.,

Pastor of the First Presbyterian Church, Chicago, Ill.

#### XIV.—Miracles and the Early Progress of Christianity. Objections.

Paley has well said of the early Christian plan of subduing the world: "Here were no victories, no conquests, no revolutions, no surprising elevation of fortune, no achievements of valor, of strength, or of policy to appeal to; no discoveries in any art or science, no great efforts of genius or learning to produce. A Galilean peasant is announced to the world as a divine lawgiver. A young man of mean condition, of a private and a simple life; and who had wrought no deliverance for the Jewish nation, was declared to be their Messiah. This, without ascribing to Him some proofs of His mission (and what other but supernatural proofs could there be?), was too absurd a claim to be either imagined or attempted or credited." Mr. Gladstone is of the opinion that there never was so unequal a contest as that of Christianity with the Roman world. "Tainted in its origin by its connection with the detested Judaism, odious to the prevailing tone by its exclusiveness, it rested originally upon the testimony of men poor, few and ignorant, and for a length of time no human genius was enlisted in its service, with the single exception of St. Paul." Gibbon, the historian, in his famous fifteenth chapter elaborately describes five causes for the rapid early spread of Christianity. The third of these is the miraculous powers attributed to the early church. The other causes are the intense zeal of the early Christians, a zeal mingled with love, the profound and prevailing belief in immortality as a state of reward and punishment, the active virtues of the early believers, and the mild and equable form of church government existing for a century after the death of the apostles. But when we go back of these secondary causes, and ask why Christian men had such a self-denying zeal in an age of utter selfishness, why they

were so confident in regard to the future when the world generally had become sceptical, why they manifested such virtues far above the men about them, and lived as loving brethren, in their church life, in the midst of a hate-ridden world, we strike immediately their belief in Christ's resurrection, the supreme evidence to them of their immortality; we strike their belief in a divine person who was their risen King, to whom they were bound by a deathless love, who inspired in them every active and passive virtue, and before whose majesty all were equal and all should be loving. The system of truth that originated with a Jewish carpenter and a few rough fishermen could not have fought its way to world-wide acceptance against the combined hostility of Jerusalem, Athens, and Rome, against synagogue and philosophic school and armed antagonism, against all the external forces of imperial civilization and against the obdurate unbelief and wickedness of the human heart, unless it had been accompanied by the signature of Almighty God. Only the pierced hand of Him who rose from the tomb, to use Richter's eloquent expression, could have "lifted empires from their hinges and turned the stream of history into new channels."

A common way of attacking miracles is to point to their extreme improbability, coupled with the probability that the testimony to them is untrustworthy. But miracles cannot be rejected simply because they are improbable. Many improbable things do take place; our lives are filled with such things. It was improbable that President Garfield would be shot shortly after his inauguration. It was improbable, seventy years ago, that a city like Chicago would stand on the swamps at the foot of Lake Michigan. Archbishop Whately has shown that the life of Bonaparte contains "a much greater amount of gross and glaring improbabilities" than any equal portion of Scripture history. All will agree that the old Greek spoke wisely when he said that "it is probable that many improbable things will happen." Our lives abound with events that before their coming would have seemed vastly improbable.

This is a wondrous universe that we live in. Mr. Edison, spending his life amid the miraculous atoms, which combine so marvellously and so intelligently to form such diverse results, declares that there must be a God working behind all this chemistry. He who explores the secrets of organized life and finds a cell, a mysterious, and to the human eye, invisible something which weaves every tissue of every living thing, whether it be palm tree or rose bush, eagle or leopard, discovers at once that he is living in a marvellous system of things. It seems unbecoming in any who have been touched by the mighty mysteries of life, to scoff at miracles on account of their improbability. It may be no more an antecedent improbability that miracles should occur, in connection with God's revelation of His redemptive plan, than that men to-day, three thousand miles apart, and on different sides of the sea, should speak to each other in intelligible language, or that Lisbon should suddenly have been destroyed by an earthquake, or that the midnight sky above us should be illumined by innumerable suns, of inconceivable magnitude and unimaginable remoteness.

But we are told that human testimony to miracles cannot be trusted. That is the very question at issue. Is the testimony to the gospel miracles conclusive? Are the evidences that the apostles told the truth sufficient to remove all reasonable doubt? That question is not to be answered by impugning human testimony in general. Every man who has heard Mr. Kennan's lectures on Russia, or read Motley's histories, or the lives of Washington, Grant and Lincoln, believes many improbable things on human testimony. Because some testimony is likely to be false, are we to conclude that all testimony is? Every one will detect the fallacy in the following, which is adapted from Whately. Some books are trash. "Paradise Lost" and "Uncle Tom's Cabin" are some books. Therefore these chief works of John Milton and Mrs. Stowe are trash! This is equal to some of the logic against miracles. The sceptic that lumps together, in indiscriminate condemnation and distrust, the weak and doubtful testimony to the so-called miracles of mediæval and modern times, and the testimony that the apostles sealed with their blood, is not grounded on hard common sense. That accomplished and satirical critic, with mind more Greek than Christian, that poetical pessimist, the late Matthew Arnold, may have concluded that historic Christianity rests on "a fairy-tale." He may have written that the miracles of the Bible must be resolved into natural causes, must be explained as myths, legends, or as products of the imagination; he may have felt that the progress of science would explain them as fancies. But the fact is, the progress of science has no such tendency. As one has said, "the more we know of nature and science, the more impossible it will be to account" for miracles, "by second causes." "The progress of science does not leave the alternative of miracle or imagination; it leaves only the alternative, miracle or imposition."



When we consider the number and variety of the miracles alleged to have been performed, and their intimate connection with the other events recorded, it becomes more apparent that either the miracles are true, or the apostles told what they knew to be lies. If we turn from Matthew Arnold to his father, more rugged and of sounder mind, Thomas Arnold, the Rugby teacher who made himself a mighty name in sifting the legendary from the true in the history of ancient Rome, and to that most accomplished of modern scholars, Niebuhr, we find these men, accustomed to weigh evidence, agreeing with nearly all the great judges of the world in concluding from the testimony offered that the historic basis of Christianity is impregnable. Dean Stanley says of Thomas Arnold that, "he placed the supernatural inspiration of the sacred writers on an imperishable, historic basis." And Niebuhr wrote, "The fundamental fact of miracles must be conceded, unless we adopt the not merely incomprehensible but absurd hypothesis that the Holiest was a deceiver and His followers either dupes or liars."

*John Henry Barrows.*

For The Golden Rule.  
THE AMERICAN MECCA.

BY M.

Summer by summer the tribes of Christendom make their annual hegira to the modern Mecca, otherwise, Northfield. Here for many years have come dwellers in the East and the South, to join head and heart with others from our Northwestern world in study of the inspired Book. Here from Europe, Asia, Africa and the isles of the sea, come up many who love our Lord and His Word, to spend with their American brethren a season of rest and of preparation for new work. Here is true Christian fraternity daily shown, where, side by side, the African, the Hindoo, the Chinaman, the Indian, and their white brothers sit at the feet of the teachers of the Word. And here are spread for their enjoyment rich feasts of knowledge prepared by many teachers and leaders in the word and work of God.

A place more conducive than Northfield to physical rest and the quiet needed for the contemplation of the "things of God," it would be hard to find. For scores of years the village has had many attractions of its own. Its wide and shady street, with its green lawns and four rows of maples or of elms, its fine old village homesteads and well-kept yards about them, the fertile farms along the wide and beautiful Connecticut River valley, the hills in the background, and the lovely sunsets, make this place an ideal haven of rest for the tired worker. But since Mr. Moody has made it his home, many improvements have come to this already beautiful spot. At the north end of the village are the imposing stone and brick buildings of the Northfield Seminary, better known as Moody's School for Girls. Across the river and a little below the village, the equally fine equipment of the boys' school crowns a little hill known as Mt. Hermon. At the northeast of the old village, and well up the hill, stands the new and spacious Hotel Northfield, surrounded by a group of beautiful cottages and villas that have sprung up within a few years. In the midst of the village, convenient to both the old and new sections, stands the new church, a structure of great internal beauty.

In this village, from June to September, are daily meetings of great value to Bible students. This year Drs. Pentecost, Munhall and Pierson have conducted the afternoon studies. But the great features of the summer are two: the gathering of college students for ten days in July, and the great convocation of Christian workers for the same length of time in August.

To address both of these assemblies are gathered from the four quarters of the globe men who are eminent for their Scripture knowledge, or for their success in Christian work. To provide accommodations for the great audiences that these meetings draw together, the hotels are crowded, the villagers fill their houses with boarders, the buildings of the Seminary are brought into requisition, and the hillside is dotted with tents.

In the congregations are seen the faces of many well-known leaders in the various evangelical denominations, doctors of divinity, professors and editors, and many among the larger throng of equally earnest, but less well-known students and workers. All find themselves well repaid for their visit. A summer in Northfield may be one both of rest and of instruction in truth and inspiration for work.

Many of the more prominent workers in the evangelistic field have made for themselves summer homes in Northfield, among whom are Messrs Moody and Sankey, Drs. Pentecost and Pierson, Prof. Towner and Mr. Sayford.

Northfield has been this year, as for years past, a place

of blessing and of encouragement, a "house of God" and "a very gate of heaven" to hundreds. What wonder, then, that from "all the tribes of the earth" there come up, in annual pilgrimage, so many hundreds who would share the blessing and receive the inspiration for their life and work?

They do well who include Northfield in the plan for their summer vacations, and the number of such constantly increases.

For The Golden Rule.

ZACCHEUS.

BY JOSEPH A. TORREY.

Zaccheus, a Jew, of publicans the chief,  
Was rich and famed, but in his stature brief.  
Great was the love he to the Master bore;  
A love that grew within him more and more.  
The good Lord came, one day, to Jericho,  
But thronging multitudes did press Him so  
To hear His gracious words and see His face,  
That near Him Zaccheus could find no place.  
So, running on before,  
He climbed a sycamore,  
Thinking full surely Jesus would pass by.  
But when the Lord unto the place came nigh,  
He saw him 'mid the branches, and did say,  
"Zaccheus, make haste, come down, for I this day  
Must in thy house abide."  
Then Zaccheus hastened down with joy and pride  
To be so honored. And thereafter he  
Received Him in his mansion joyfully.

Then through the multitude a murmur ran:  
The Lord a guest with Zaccheus, a man  
Who is a sinner and a publican!

But Zaccheus said, "Master, unto the poor  
The half my goods I give. Yea, more—  
If in the stress  
Of my despised vocation  
I make false accusation,  
And take from any, aught  
That is not mine by right, then naught  
Will I retain, but make redress,  
And will restore,  
In lands or gold,  
Fourfold.  
Can any man do more?"

Then said the Master unto Zaccheus, "Nay.  
Salvation to thy house hath come, this day!"

## Our Story.

For The Golden Rule.

THE MAN WITH A STORY.

BY ESTHER CONVERSE.

"How well you do that," said the owner of the stone and lumber that were being converted into an elegant mansion.

The workman addressed looked up with a sudden flash of surprise and pleasure. "Thank you, sir," he said as he turned again to the work that demanded his close attention.

"Who is that man?" the owner asked of the builder, "that tall, good-looking man, with the clean overalls?" "That man?" said the builder, "O, that's Atkinson; that man has a story."

"I thought so," replied the other.

"He's the son of a clergyman, well educated and well brought up. If you can spare a few minutes, I'd like to tell you his story. He is a cousin to my wife; that's how I came to know about him."

"I shall be glad to hear," replied Mr. Carrol, glancing again at the workman. "There's something striking in his face,—in the expression of his face, I mean. A singular look of patience and of suffering, if I read it correctly."

"You do, sir; it's a pitiful story I have to tell you. He was a bit wild when a lad, but not more so than most boys, I reckon. He didn't take kindly to study, and at his father's death, he went into a store. I don't know how old he was when he went to the city,—not more than twenty, I think. He went into the wholesale department of Brown and Fuller, and no man could say that he wasn't honest and steady during the two years before this affair happened. One day an officer came in and arrested him for forgery. He says he was so conscious of his innocence that he must have behaved strangely. He denied everything, of course, but refused to get bail or notify his friends. I suppose he was sullen; he says he was so mad and hurt that he hardly knew what he did.

"It seems that the check had been presented at the bank by a man they afterward identified as Atkinson. The forgery was well done and the check pretty large. The firm made inquiries concerning his habits and found that he had been seen frequently at a gambling house. Atkinson denied this, too; said he had never touched

cards nor gambled in his life. They didn't believe a word he said, and it made him so angry he says he supposes he raved like a mad-man. He sank into that dogged, sullen state that, you know, tells against a man, sir, and didn't appear at advantage in court, so he was committed for trial. He had a mother, and one brother younger than himself. He wrote to his mother at last, and she went on to see him. Her belief in him was the first ray of light he had, and that softened him more than anything else. He had no money, and no witnesses; there was nothing but his own stout denial and his mother's testimony that he was a good son and sent her half his earnings. I take it, sir, that that's a pretty tight place to be in; the law takes a firm grip, and guilt puts on a bolder face than innocence. It does seem as though lawyers might discern between the two.

"Well, the trial came on, and the cashier identified Atkinson, and the bar-tender of the gambling den identified him, and worse than all a disreputable woman identified him; said she lived with him a year. Atkinson's mother fainted at this, and Atkinson says he was so confounded that he must have appeared guilty. Mind you, sir, I'm talking about an innocent man; you see how all these things would come upon such an one. He was pronounced guilty and sentenced to a term of hard labor in prison. His mother still believed in him, but she didn't live many months after that.

"It does seem as if people like to believe the bad of anybody, for his town's people turned against him and brought up all his old boyish pranks to prove him capable of crime. And then the exaggerations and falsehoods. Atkinson didn't know how few friends he had.

"Well, when his sentence was about half out, another forged check was presented at another bank, and the description of the man tallied precisely with the other. They got a photograph of Atkinson, and the cashier swore that was the man. They sent to the prison and found he was still there. The cashier was amazed; you see, sir, it isn't a common face; you'd know it yourself among a hundred. The peculiar circumstances aroused attention, and copies of the photograph were distributed among the detectives and soon the man was caught; the double of Atkinson. I've seen him myself,—a little stouter, with hair a trifle darker, but as near alike as two peas.

"Atkinson says that he remembers now that strangers sometimes spoke with him and called him another name, but he didn't recall it until this came out. It wouldn't have done any good, probably, if he had. So Atkinson was released on the confession of the other man. They were placed side by side in court, and the woman hesitated at first which to claim as the man she had known.

"I suppose, sir, we can form little idea of the effect prison life has upon men. I doubt if a man's spirit ever recovers from it; it crushes, humiliates, takes the spring out of a man. That's the case with Atkinson. He's like a man of fifty,—takes no interest in things suitable to his age; reads a good deal Sundays, but is only contented when hard at work with his hands. I suppose he took that way to drown thought until it's become second nature. He shrinks from mercantile life, fairly turns pale if you mention it to him, but he makes a capital mechanic, sir, one of the best. I've made a long story of it, Mr. Carrol, but I'm interested in Atkinson."

"So am I," replied Mr. Carrol, looking earnestly at the workman; "what can be done for him?"

"Nothing, sir, at present, except to encourage him and treat him with respect. His mind may recover itself partially, by and by."

Mr. Carrol passed on into the busy street. "Another instance of man's inhumanity to man," he muttered. "Who can understand the humiliation, the misery of these convicts, innocent or guilty? Such wrongs ought to be impossible; falsehood ought to be impossible, then a man would be taken at his word. Yet truth prevailed at last."

SOME persons think it injurious and unwise to tell children imaginative stories. They fear that they will regard themselves as having been deceived, when they find out that the stories are not true to fact. The difficulty is felt because a clear distinction is not made between fact and fancy. A child who is yet unable to speak, understands the difference between fact and fancy, and is able to see that the unreal is not always the false. Children at play imagine scenes and people, but they do not confuse their inventions with reality. When mother or sister tells the child a tale, the child understands that it is a fancy, a made-up story. But the recognition of the limits between the fanciful and the false needs to be borne in mind at every stage of a child's training. The false is not to be tolerated. The fanciful is to be allowed a large place. It may even be argued, that some of the primary moral truths, duties, and relations can be best taught the young children by the aid of imaginative creations.—*London Sunday School Chronicle.*



## The Sunday School.

### INTERNATIONAL S. S. LESSON.

SEPTEMBER 14, 1890.

#### PARABLE OF THE POUNDS.

Luke 19: 11-27.

BY REV. SMITH BAKER.

GOLDEN TEXT.—Unto every one that hath shall be given.—Luke 19: 26.

1. There were people then as now who seemed to think that the kingdom of heaven is the ushering in of a glorious epoch, some wonderful manifestation of God's power and glory; but our Saviour teaches that the coming of the kingdom of God is the coming of His love in our hearts, and living in the kingdom is in being faithful to the daily trusts committed to us. He who has commenced to serve Christ is already in the kingdom of God.

2. The "certain nobleman" refers to Christ, who is now gone to the right-hand of God as ruler of the unseen worlds; and He will return again when we know not. All speculations about the time are a waste of words. It is ours to do the will of our absent Lord and then when He comes all will be well.

3. The nobleman left his servants a responsibility, a pound to improve upon. This parable differs from the one of the talents in that that illustrated the diversity of gifts, but this illustrates the fact of a common gift to all alike. Christians differ in their talents but are equal in the grace which is given to them. One man cannot have, perhaps, as much money, or as much learning, or as strong a mind, as another; but each man can have as much grace as any other. The poor and the rich, the ignorant and the learned—each man has his pound. Goodness does not depend upon wealth or brains or culture or position, but upon the free gift of God received into the open soul.

4. Grace is a gift to grow and increase in our souls and lives the longer we live. Far too many disciples never go beyond their conversion. They are never any stronger or broader or more useful or more happy than when they were first converted. They roll their new life up in a napkin and when you see them five or ten or twenty years afterwards they are no stronger Christians than at first. They are napkin saints.

5. Remember that the increase in pounds teaches the duty of growth in grace. A person's love should grow each year, his faith should be stronger, his hope brighter, his joy deeper. He who is contented to simply be saved has reason to fear that he is not saved.

6. Notice also, that while grace is an equal free gift and all should grow in grace, some can use the grace God gives them more than others can because their opportunities are greater; and not only must he to whom God has given much, answer for much, but though God may have given one man no more than He has another, He may require more of the first because of his greater opportunities.

7. No one is excused from not growing in grace, for grace is a gift which will increase if used, and only pure neglect and laziness can keep any new-born soul from increasing in its spiritual life.

8. Notice that heaven will not be the same to all the saved. The redeemed will differ in their reward, and the difference will not depend upon the greatness of their talents here, but upon their faithfulness to the spirit of God. Many a learned and brilliant preacher will have but little reward in heaven, and some of his poor, ignorant hearers will outrank him.

9. Remember that even in grace the law of God is exact, and God in His gift of love requires that it shall be honored. Some seem to teach that God's love is all mercy, but God requires that we honor

His love and grace; and not to honor it is the deepest insult to His love. A lazy Christian who hopes he has been converted and settles back without growing in grace, will be exposed at last and wake up to see the delusion of his hope. Even his dreams and expectations of great rewards shall be taken from him; while he who has grown in grace shall receive more than he or others expected.

10. We are not saved because of our goodness, we are saved by the free grace of God as a free gift; but we are rewarded because of our goodness. We are not rewarded because of our greatness, but because of our growth in grace, while those who reject Christ will not only receive no rewards, but no heaven. We learn, then, that there will be two conditions after this life, one of the saved and another of the lost. With the lost there will be two classes, those who by the simple rejection of Christ, which is the sin of sins, will be lost, and those who in addition to the rejection of Christ have lived lives of wickedness.

11. Do not fail to impress upon the pupils the fact that the greatness of the eternal life will depend upon the Christ-likeness of this life.

#### LIGHTS ON THE LESSON FROM MANY SOURCES.

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

The words of Jesus Christ as He stood on the borders of the other world and in front of the Cross are among the most solemn and weighty of all the solemn and weighty words He left us. Heaven and earth shall pass away, but they shall not pass away. They were not spoken for the group around Him, but to all in all times till the end comes. They must not be studied merely in the light of the hour when they were uttered. They must not be studied to use on others alone. They must be pointed straight at our own souls first, and we must suffer ourselves to be judged by them before we ascend the judgment seat from which we look at others or before we attempt to be teachers of their meaning.—Rev. E. N. Packard, in *Monday Club Sermons*.

A certain nobleman went into a far country, to receive for himself a kingdom, and to return (v. 12). The early disciples seem to have made two mistakes in respect of the establishment of the kingdom. First, that it would beset up while our Lord was on the earth; and second (after they came to understand that He must first go to His Father) that His return was to be immediate. Both of these errors Jesus sought to correct in the terms in which He set forth His parables. The point He wishes to insist on here is, that though He will not now set up His kingdom, but must first go away, yet will He return. On this point some of His disciples are to-day making a mistake by supposing that He will not personally return, but will call His disciples to Himself, and, taking them out of the world, leave it forever. Not so, for when He gets His kingdom from the Father, which will be when the whole number of the saved are called out of the world by conversion and regeneration, He will return, and establish His kingdom on the earth, appointing the faithful in all the ages to come to be rulers over various parts of it.—*Pentecost*.

Lord, thy pound hath gained ten pounds (v. 16). (1) Observe here that it is God's pound that has made the ten pounds; the fruitfulness of our work is the gift of divine grace. (2) In God's government promotion depends on fidelity. This is in a measure true here and now; fulfillment of duty in a lower and lesser station is rewarded by the providence which bids to go up higher. (3) Present duties are but trials of character; God gives the pound that He may test and see who is worthy of a city. (4) The grace given here below, by our use of which we are to show ourselves capable of receiving the crown above, Jesus calls a *very little*. "What an

idea of future glory is given to us by this saying."—*Godet, from Abbott's Commentary*.

Thou wast found faithful (v. 17). Fidelity is the prime condition of promotion and reward, here and hereafter. Every hour and every duty of to-day test our fitness for a higher position to-morrow; so of the relative work and reward of this life; so of life entire in relation to the life to come. The right use of a "pound" here, the sovereignty of a "city" in the coming kingdom, and all we have in this life, is but a "very little" in comparison.—*Hurlbut*.

Have thou authority over ten cities (v. 17). The authority over the ten cities means not so much larger revenues for the ruler, as larger spheres of usefulness, increased opportunity to do good, multiplied power and influence. This is the true work of the ruler,—to improve the cities and the people, to build them up in every worthy direction. The faithful one is made ruler over a larger sphere. We constantly see this illustrated in this life. Faithfulness in the smaller sphere ever leads to a larger sphere, to new activities, to grander opportunities, to more splendid achievements. Thus, and thus only, can one become ruler over many things. More of the forces of nature are obedient to him, more of the influences over men are subject to his control. Even those which to the unfaithful bring ruin will be made to aid him in his work of good. All this is infinitely more true of the future life, and finds its perfect fulfilment there.—*Peloubet*.

And the second came, saying, Thy pound, Lord, hath made five pounds (v. 18). Either through lack of ability or zeal he had not made the profit out of what was intrusted to him that the other had made. As, in the first case, the Master did not allow the servant's agency in making the profit to be obscured, so now He does not pass entirely over the deficiency of this one. He recognized merit and right to reward, but only in proportion to the ability and zeal shown. And he said unto him also, Be thou also over five cities.—The reward is the same in quality and character, but inferior in amount. This throws light on the command of a previous lesson to lay up for ourselves treasures in heaven. It is evident that heaven is not a level plane of experience and reward.—*Standard Eclectic Commentary*.

Here is thy pound, which I kept laid up in a napkin (v. 20). This man reminds us of those who were condemned in the parable of the judgment (Matt. 25: 41-46), not for positive crimes, but for refusing to do the good they might have done. We are responsible not only for our sins, but for all the good that might have flowed from our lives, for the opportunities of usefulness, the possibilities of growth in character. They hide their talents in a napkin, who not only shut themselves up in hermits' huts or convent walls, but who shut themselves from their true work in the world, within the walls of timidity, or selfishness, or the overpressure of worldly cares. Had the boy of Tarsus always remained a boy and never grown into Paul at Rome; or the babe in the bulrushes refused to grow into Moses; or the uncouth mountaineer to become Elijah on Carmel, they would then have been illustrations of the failure and loss of those who hide their talent in a napkin. Nothing is so improvable as the human soul. It is well to note also that the punishment for sins of omission is like the sin. It omits the best things from this life and the next.—*Peloubet*.

But those mine enemies (v. 27), who not only neglected duty, but refused to be subject to his sway. Slay them before me. There is nothing possible for those who in spite of all warnings and all influences for good, determine to remain in sin, and oppose the reign of righteousness in Christ, but to be destroyed. There was a fulfilment of this at the destruction of Jerusalem, forty years later, when not a

Christian perished, but more than a million of Jews were slain. But that destruction was but one example of the ruin which must follow a life of sin.—*Peloubet*.

#### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

To whose house did Jesus go to dine in our last lesson? Were there others there besides Jesus and Zaccheus? What kind of people? Were there always some who loved Him in every crowd? To what city was Jesus going? Did the Jews have a king of their own? Did they love the king the Romans had set over them? What did Jesus' friends hope He would become? When did they think He would take His kingdom? What did they expect He would give them? Did Jesus come from heaven to become that kind of a king? Of what did He wish to be king? How much longer had He to live?

So, as He had only a little week more in which to teach, and as He knew they did not understand the kind of a King He was to be, or the kind of a kingdom He was to set up, He told them a story, sitting there in Zaccheus' house, which I am sure was full of people even to the door.

All Jesus' stories meant something; you shall tell me the story you faithful boys and girls who study your lesson-paper, and I'll tell you what it means.

You see, the nobleman left behind him servants hired by him, bound to obey, and people who lived on his land, paid taxes or rents to him but who said openly, "We will not obey, we will not have this man to reign over us." So we do not expect the story will tell us that these citizens tried to please him, do we?—but surely all servants will! Did you ever make a penny grow? Why I knew of a little girl who made a penny grow by buying a vase with it and filling it with fresh flowers each day, for which she was paid another penny each day. Do you suppose the first servant's pound grew in some such way?

And the man who was wise enough to make one pound grow to ten, was wise enough to rule ten cities, so he was made their lord.

And the man who could make one pound grow to be five pounds, though not quite so wise and careful as the first, could well be made master of five cities. And here comes the last man, and his pound is carefully tied up in a napkin. He says, I knew you were a man hard to please; expecting me to work and give you all I earned. I was afraid of you, so I hid your money in the ground; here it is!

I think that man's punishment is beginning already; as he went to dig up the money he thought he would say this to his master, but even before he spoke the words he knew he was lying. Was that a hard master who returned ten cities for ten pounds? five cities for five pounds? Need any man be afraid of him? "If you thought I was a hard master" he is saying, "Why did you not try harder to please me? If you were afraid of me why did you not work the better to win my love? Your pound is not yours, it belongs to the man who can best make it grow."

Jesus' story meant: I am the nobleman; heaven is the home to which I am going, I will come and receive from you all what you have to give me. I have given you all something to work with,—hands, feet, heart, mind, wisdom. Will you be my servants and use your hands and feet for me, preach for me with your lips, love with your hearts all I have made, use your wisdom to win others to me? Or will you while saying I am thy servant, waste the gifts I have given you? Will you do even worse, and cry, I will not have this man to reign over me?

It was eighteen hundred years ago Jesus told this story. He is telling it again to day to us. Are we His servants, or His enemies? If His servants, are we busy, happy, cheerful workers? Maybe you can only do a little,—well, do it for Him. Susy thought she could not read well enough to read at the Sunday school concert, so she said "No," though the teacher said, "Please do, Susy." So Dora read, a little lame girl who could not read so well, but who said, "I'll do it to help along." Susy was punished as the lazy servant was punished, even while she listened to Dora, for she had hidden her pound.

Tell me next Sunday how many pounds your pound has gained.

#### INTERNATIONAL BIBLE-READING ASSOCIATION.

Sept. 8.—Parable of the Pounds.

Luke 19: 12-27.	
" 9.—The Talents.	Matt. 25: 14-23.
" 10.—The Talents.	Matt. 25: 24-30.
" 11.—Spiritual Gifts.	1 Cor. 12: 1-11.
" 12.—Variety of Gifts.	Rom. 12: 1-9.
" 13.—Service Despised.	Mal. 3: 13-18.
" 14.—Faithful Service.	Luke 12: 41-48.



## Christian Endeavor.

## PRAYER-MEETING.

## TOPIC FOR WEEK BEGINNING SEPT. 14.

## WHAT GOD DOES TO SHOW HIS LOVE TO THE SINNER.

Rom 5: 1-11; 1 John 4: 10.

[Editorial.]

When a convicted criminal is awaiting the execution of his sentence he is closely confined. It might be expected that, when the human race came under condemnation to death, it would have been reserved, like the apostate angels, "in everlasting bonds under darkness," and that this earth would have been transformed into a gloomy prison-house. Yet upon all of sinning mankind comes not the fiery tempest that ruined the cities of old, but the welcome rain from heaven; on all nations streams the life-giving light; to all peoples the earth yields seed to the sower and bread to the eater; everywhere come fruitful seasons filling men's hearts with food and gladness. When man hears God's voice calling, the natural impulse is to do as did the first sinners, and to seek to hide from the Divine Being; when the Lord says, "Behold, I stand at the door and knock," the first thought is that the knock is that of Justice seeking an offender; it would be in accord with the suggestions of conscience had Christ's words been, "I am come to seek and to punish." But none of God's favors are mockeries, none of His invitations insincere; all alike are vouchsafed as tokens of the love that sin ever distrusts, the love that does not wish that any should perish. By all evidences of His goodness God is seeking to lead men to repentance.

Not alone by the voiceless message of creation, but through the spoken word is love made manifest. The divine Lawgiver not only plainly sets forth law and the penalty of breaking it; He shows as do no human statute-books how pardon may be obtained; He reveals His own character, He suggests the way in which He can be approached with a certainty of success, and again and again by His messengers does He repeat the tidings, sending prophets to threaten doom only to enforce His gracious call. By the providences attending every life He brings home the word to each individual, hedging up the way behind and before, by prosperity and by adversity, by sorrow and by joy, by warning and by promise, seeking in all ways to fix the thought of His wandering creatures on the home to which He would lead them.

Men are often regarded as magnanimous when in return for an offender's humblest apologies they accord a cold pardon; it is not a common thing to find one who has been wronged seeking the wrong-doer to press upon him forgiveness; and still more rare is the double condescension when the offender is the inferior. Yet when all other methods have proved ineffectual, the Lord speaks no longer through a prophet's lips, but comes Himself in the person of His Son to urge upon His rebellious subjects His invitation to be sharers in His kingdom. To the Israelites of old He said, "What could have been done more to my vineyard?" what would be His appeal to the sinners of later generations?

## SLANT LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,

Pastor of the Phillips Church, South Boston.

We have peace with God (Rom. 5: 1). All that the sinner has, comes through Christ. Outside Calvary there is no blessing for a guilty soul. God's love for rebellious humanity has never been disconnected from His Son and His Son's work. The cross has from all eternity cast its shadow upon the on-coming ages. God's love has always been sacrificial love, because the plan of redemption was eternally anticipated. In this verse the sinner is treated as an enemy or rebel against God. Right and wrong are necessarily in continual warfare. The sinner champions the wrong, and hence must come under condemnation of the right. God hates sin but loves the sinner. He shows His love to the sinner by issuing a proclamation of amnesty for his past rebellion, and by making His enemy at peace with Him. Justice unseasoned with mercy would ring out the verdict and the dreadful sentence that should follow. Holiness untempered with rescuing pity would turn away in loathing from the vileness of sin.

But God is love. Hence He offers peace instead of extermination, and the sinner may now look up into His love-lit face and receive a free pardon through faith in Jesus Christ.

By the Holy Ghost, which is given unto us (Rom. 5: 5). Here we have the means by which our hearts are reached. Unaided, none of us

could ever have appreciated our own state, or appropriated the atonement of Christ. God has not been a cruel king, but a kind, loving Heavenly Father to the sinner all the way through. Dear young disciple, you never would have come to Him of yourself; so He has sent His Spirit to woo you. Sometimes you have in silent meditation wondered, "Why am I not a Christian?" Whence came the thought? It was a stroke of God's Spirit. When you have followed some dear one to the grave, the words, "I am the resurrection and the life," rang loudly in your ears. What caused the ringing? It was a stroke of God's Spirit. You opened your Bible and read, "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow." That was a stroke of God's Spirit. Even while His rough hand of discipline was knocking heavily at your heart's door for an entrance, His Holy Spirit was gently persuading you to yield and receive the blessing. The reason why you love Him now is that He first loved you, and sent His Son into the world to bring you near to Him. But in addition to this He has given you His Holy Spirit to apply that other great fact to your conscience, and make you realize not only your own guilt but also His wonderful love in Christ for you. Resist not the Spirit!

For when we were yet without strength (Rom. 5: 6). Here the figure is changed, and God is pictured as bending over the sinner in his utter need, and endowing him with heavenly strength. Forgiveness was the thought in the first illustration, compassion is the idea here. The sinner is a poor, trembling leper crouching away by himself from the gaze of all pure eyes, and God stoops down in His wondrous pity and lifts him up in His healing arms, and the scales disappear, and the sinner becomes regenerate. The sinner is a returning prodigal, ragged, begrimed, loathsome, but penitent. God runs toward him, calls him His son, prints a kiss on his neck, puts a ring on his finger, and invites him to a banquet where angels chant the glories of redeeming love. Does it not seem incomprehensible that so many can hear from week to week of the divine compassion and yet feel no answering throb of gratitude, and shed no penitential tear over their heart wanderings from the favor of this loving Father? Dear associate member out of Christ, won't you ponder this love of God for you?

We shall be saved by His life (Rom. 5: 10). There is more in this expression than we can treat of in our space. I shall bring out but a single thought,—the love of God expressed in the person of Christ. Suppose Christ had never come, what idea could any of us have formed of God? We cannot think of a spirit. It is necessary that the spiritual should become materialized that our limited faculties may perceive it. Does it not appear as if God, realizing our inability to understand His infinite nature, took His own expression of attributes which must always be beyond our thought, and embodied them in the person of His Son, that we might love and adore with all our hearts the divine in human and familiar form? And now that Christ has come as the fullest possible expression of the Father's love, must we not admit the divinity, as well as the humanity, of His nature, also? Could a merely human saviour become the "fulness of the godhead bodily"? Could a mere man be "God manifest in the flesh"? When infinity professes to empty itself in love, must not the expression of that love be also infinite? Let us be thankful then and praise God by reconstructed and faithful lives for His measureless love to us sinners, through the life, as well as in the death, of Jesus Christ.

## Infinitudes.

God loves infinitely. Is not our limited love but a poor return to offer Him? What ingrates we must be to withhold that!

God knows us infinitely, and yet loves us. Can we think of greater condescension? He thoroughly knows our weaknesses, tendencies to evil, scepticisms, sins, and yet loves us. Wonderful!

God promises us infinite blessings. Why should we cling to the frail and unsatisfying things of time, when eternal riches and joys are offered us in Christ?

God helps us infinitely. Why lean on human props, and go around begging human assistance when He says, "My grace is sufficient"?

God saves infinitely. Death and hell lose their power when He rescues. The world, the flesh, and the devil are impotent when He goes forth to deliver. Do you know Him as a redeemer?

Thy love to me! I cannot scale its height, I cannot compass all its wide extent, I am bewildered in its dazzling light,

My senses reel, and, lost in wonderment, I kneel and bless thee for a love so grand, That even angels cannot understand.

## ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

There is the same love in the law as in the gospel, the difference is only in expression; as when I warn one against venturing into the roaring flood, and when, on his leaping madly in, I follow to save him. In the law, love warns; in the cross, it redeems. Both are the true mirror of Him who thus defines His own character, "God is love."—Thomas Guthrie, D. D.

Thus ever to us Christ comes, giving us a civilization, founding the home, ennobling woman, blessing children, sanctifying manhood, relieving poverty, healing sicknesses, lifting the soul nearer the skies. We receive His gifts. We rejoice in His Christness. Do we receive Him? Do we rejoice in the Christ? Christ gives all that He may give Himself. When we receive all, and refuse Him, we are poor. When He finds that He cannot give Himself with the other gifts, He often takes away the other gifts that He may give Himself. Many of us know that when, in giving us health and prosperity and joy, He could find no place for His reception, He has given sickness and darkness and pain. Borne on the white wings of sorrow He has come into the temples of our lives.—C. F. Thwing.

Lord, what am I, that with unceasing care, Thou didst seek after me, that thou didst wait, Wet with unhealthy dews, before my gate, And pass the gloomy nights of winter there? Oh strange delusion! that I did not greet Thy blest approach and, O, to heaven how lost,

If my ingratitude's unkindly frost Had chilled the bleeding wounds upon thy feet. How oft my guardian angel gently cried, "Soul, from thy casement look and thou shalt see

How He persists to knock and wait for thee!" And O! how often to that voice of sorrow, "To-morrow we will open," I replied.

And when the morrow came, I answered still, "To-morrow."—H. W. Longfellow, (tr.)

If you would know how God loves even the guiltiest of His children, see Misery left alone with Mercy on the Temple floor, and hear the voice, so awful in its warning, yet so solemn in its tenderness, "Neither do I condemn thee; go and sin no more." And He who thus represented God by His acts, how did He represent Him in His words? Was it not solely, essentially, exclusively as a father? as "our Father which art in heaven;" as the God who maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust; as the God of little children, whose angels behold His face in heaven; as the God of the lilies and the ravens; the God of the lost sheep; the God of the falling sparrow; the God of the prodigal son; the God by whom the very hairs of our head are all numbered; in one word, which comprises all, the God of love?—F. W. Farrar, D. D.

O! great heart of God! whose loving Cannot hindered be, nor crossed; Will not weary, will not even In our death itself be lost. Love divine! of such great loving Only mothers know the cost— Cost of love, which all love passing Gave a Son to save the lost.

—Saxe Holm.

Still thy love, O Christ arisen, Yearns to reach these souls in prison! Through all depth of sin and loss Drops the plummet of thy cross! Never yet abyss was found Deeper than that cross could sound!

—J. G. Whitier.

A Christian father in good circumstances, in one of the Eastern States, had a reckless son, who disgraced himself and brought shame upon his family by his misconduct. From home the prodigal went to California, to become even more reckless. For years the father heard nothing of him. A chance offering, he sent this message to him: "Your father still loves you." The bearer sought him long in vain. At last he visited a low den of infamy in his search, and there recognized the erring son. He called him out, and at the hour of midnight delivered his message. The gambler's heart was touched. The thought of a father that loved him still, and wanted to forgive him, broke the spell of Satan. He abandoned the game, his companions, and his cups to return to his father. The heavenly Father sends a like message to every prodigal.—From Vincent's Lesson Commentary.

My joy in Christ's salvation is ten-fold increased when, after being permitted to think that He is mine, I am also permitted to think that I am His. If it did not please Him to get me back, my pleasure would be small in being coldly allowed to return. No, the longing of Christ to get the wanderer into His bosom again, for the satisfaction of His own soul, is the sweetest ingredient in the cup of a returning penitent's joy.—William Arnot.

God loves to be longed for, He loves to be sought. For He sought us Himself with such longing and love:

He died for desire of us, marvellous thought! And He yearns for us now to be with Him above.

—F. W. Faber.

Bible References: Ex 34: 6, 7; Ezra 9: 13; Neh 9: 19-21; Ps. 86: 5, 13, 15; 103: 8-10; 130: 7, 8; 145: 8, 9; 146: 10; 147: 10, 11; 55: 7; 59: 1, 2; 61: 10; 63: 9; Ezek. 18: 31, 32; 33: 11; Joel 2: 12, 13; Matt. 4: 16; 20: 28; Luke 1: 78; 79; 15: 20; 19: 41-44; 22: 31, 32, 61, 62; 23: 33, 34; John 6: 51; 10: 18; 17: 19; Rom. 2: 4; 2 Cor. 8: 9; 9: 15; Eph. 4: 32; 5: 2; Phil 2: 7, 8; 1 Thess. 5: 9, 10; 1 Tim. 1: 15; 2: 3-6; 2 Tim. 1: 9, 10; Titus 2: 11; 3: 4-7; Heb. 12: 2; 13: 12; 1 Peter 1: 18-20; 2: 9, 10; 3: 18, 20; 2 Peter 3: 9, 15; 1 John 1: 8, 9; 4: 9, 16, 19; Rev. 3: 20.

## DAILY READINGS.

First Day.—"God so loved the world." John 3: 14-21.  
Second Day.—"Hereby perceive we." 1 John 3: 1-16.  
Third Day.—"Rich in mercy." Eph. 2: 1-10.  
Fourth Day.—Seeks for the sinner. Matt. 18: 10-14.  
Fifth Day.—Draws with loving kindness. Jer. 31: 1-9.  
Sixth Day.—Speaks through His Son. Heb. 1: 1-4; 2: 9-18.  
Seventh Day.—"What God does to show His love to the sinner." Rom. 5: 1-11; 1 John 4: 10.

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## What "They Say"

In Books, Papers and Magazines.

### THE TIME OF THE GOLDEN-ROD.

Whispering winds kiss the hills of September,  
Thistledown phantoms drift over the lawn;  
Red glows the ivy, like a ghost-lighted ember,  
Shrouded in mist breaks the slow-coming dawn;  
Sunlighted vistas the woodland discloses,  
Sleeping in shadow the still lake reposes,  
Gone is the summer, its sweets and its roses—  
Harvest is past and the summer is gone.

Plaintively sighing, the brown leaves are falling,  
Sadly the wood-dove mourns all the day long;  
In the dim starlight the katydids, calling,  
Hush into slumber the brook and its song.  
Gone are the sowers and ended their weeping,  
Gone are the gleaners and finished the reaping,  
Blossoms and bees with the song-bird are sleeping—  
Harvest is ended and summer is gone.  
—Robert J. Burdette.

### THE SUNDAY QUESTION.

Burdette crowds considerable wisdom, sometimes, into a few well-chosen words. Note the suggestiveness of these few remarks on a much discussed question.

"Speaking of the old Puritan Sabbath as it was observed in his younger days, Oliver Wendell Holmes says: 'I have never got over the saddening effects of this early discipline; indeed, I have hardly recovered from it to this day.' If the stern old Puritan Sabbath, with its subduing, saddening effects, wrought out such joyous natures as Beecher's and gave to the world such a beautiful blending of tenderness and strength, laughter and tears, heart-deep pathos and sunny humor as Oliver Wendell Holmes, let us have another century of Puritan Sabbath."

"Up to date the Sunday of the beer garden has failed to bring forth a Holmes or a Beecher. It has evolved a Johann Most and an August Spies, but somehow that sort of a product doesn't seem to be quite up to the old Puritan mark. When you run up the bunting to-morrow, remember that it was the steady-going old Puritan Sabbath that hatched the Fourth of July. The day we celebrate, dearly beloved, wasn't born in a Chicago beer-dive on a Sunday afternoon: not by a jug-full."

### "TAKE OUT THE PIN".

Marion Harland, that embodiment of good sense and housewifely wisdom, in combination with a facile pen and ready wit, cannot resist the following little plea for home comfort even while she is defending the right of a woman to choose for herself which is the more valuable to the world, "her preference for study or writing," or "the renovation of out-of-fashion garments for herself and the girls." In *The Arena* she says:

"Rooms, seemingly in arrangement, and apparel conventional in material and make, well-cooked and well-served meals, and wise attention to the frugalities of larder and kitchen, may not of themselves foster self-growth, and neglect of one or all may be a trifle,—a trifle hardly more important than the pin dropped among the wires of the bedusted piano."

"But, dear sister and co-laborer, take the pin out! If you have not the executive ability to arrange a systematic plan of daily labor, stand in your lot and do the duty that lies nearest your hand so well that the just Father will show you the way to the second. Another may write your story, or poem, or essay. Nobody else in all the universe can mother your boy, or be your girl's guide and best friend."

### A DESPERATE ATTEMPT TO BE COURTEOUS.

The poor horse-car driver chronicled in the *Washington Post* seems to have had hard luck in trying to please his patrons. It is so difficult to strike the happy medium.

"He had been driving a horse-car for four years, and got a little bit more weary looking every day. 'I can stand it no longer,' he said at last. 'I ain't agoing to have any more women finding fault and claiming they don't have courteous treatment.' There was a woman standing on the next corner. He stopped his horses, dismounted from his perch, and going toward the curb-stone lifted his hat and inquired: 'Do you propose making use of

this vehicle to-day?' 'Sir?' she said in tones of astonishment. 'Do you wish to ride in this horse-car? If so, I will gladly escort you to it and procure you a seat and hand your fare to the conductor. I sim to please.' 'Why, I never heard of such impertinence!' she stammered. 'I did intend riding on your car, but I shall certainly wait for the next one. And you may expect a complaint from me at the superintendent's office concerning your conduct, sir.' He remounted the stool and pulled his hat down over his eyes. 'Taint no use! Geddup!' was all he said."

### A BEAR'S GRATITUDE.

There seems to be little of "the devil take the hindmost" policy about old Bruin. He is not only able to take care of himself, but he can remember a favor at least as long as his benefactor is actually before him. Our *Dumb Animals* tells the following good story:

"A gentleman, making inquiries in Russia about the method of catching bears in that country, was told that, to entrap them, a pit was dug several feet deep, and, after covering it with turf, leaves, etc., some food was placed on the top. The bear, tempted by the bait, easily fell into the snare."

"'But,' he added, 'if four or five happen to get in together, they will all get out again.'"

"'How is that?' asked the gentleman. 'They form a sort of ladder by stepping on each other's shoulders, and thus make their escape.'"

"'But how does the bottom one get out?'"

"'Ah! these bears, though not possessed of a mind and soul, such as God has given us, yet feel gratitude; and they won't forget the one who has been the chief means of procuring their liberty. Scampering off, they fetch the branch of a tree, which they let down to their brother, enabling it to join them in the freedom in which they rejoice.'"

"Sensible bears, we would say, are better than some people that we hear about who never help anybody but themselves."

### BURDETTE'S REASONS.

If the question is whether a woman has a right to vote, or not, few would quarrel with Burdette's arguments as expressed in these words:

"Why am I a woman suffragist? Because I am. Because a woman has more good hard common-sense than a man. Because she doesn't give \$1.50 for an article that she knows very well she can get for 75 cents. Because she does not stalk loftily away from the counter without her change if the robber behind it is a little reluctant about counting it out. Because she is too independent to pay the landlord \$2.25 for her dinner, and then pay the head-waiter \$1 to send her a waiter who will bring it to her for 50 cents. Because she will hold her money tightly in her own good, little right hand for two hours until she first gets a receipt for it from the fellow who made her husband pay the same bill three times last year. Not any 'Just give me credit for it,' from her. Because one day a Pullman porter complained to me, 'No money on this trip; too many women aboard. Don't never get nothin' out of a woman 'ceptin' just her regular fare.' I had just paid him 25 cents for blacking one of my boots and losing the other; and when he said that, when I saw for myself the heroic firmness of those women travelling alone, paying their fare and refusing to pay the salaries of the employees of a wealthy corporation, I said: 'These women have a right to vote. To vote? By all that is brave and self-reliant and sensible, they have a right to run the government!'"

### BRAINS AND COMMON SENSE.

It would seem, at first sight, as if Mrs. F. R. Merry's postscript to her eminently sensible letter in *Good Housekeeping* were truly heresy. But given a woman with a well disciplined mind, a good portion of common sense, and the necessity for their application to practical housekeeping, and really, what would you expect? She writes:

"P. S.—A woman's postscript is said to contain the only important part of her letter—and I have a very heterodox statement to add. That is, that the very best house-keeper and mother I ever knew, when married, knew absolutely nothing

about housework—but she had brains and a good deal of common sense. She keeps but one maid, and does the principal part of the work herself. Her cooking is the delight of all who know her. Her children are ideal in manners and cultivation, and she, herself, would be an adornment in the most cultivated, fashionable drawing-room. And when first married she had none of the advantages—or disadvantages, for I have seen sad results—of the cooking-school; indeed, she is in every way an exception to the housekeeper of modern fiction."

### THE TWO OLD SOLDIERS.

You don't quite remember? Ah! modest old fellow!  
Eh? Yes, we are gray and a little bit mellow;  
But if from the shade of yon sheltering thicket  
Should creep forth the enemy's vigilant picket,  
We'd prick up our ears, and we'd ram down the cartridge,  
And scent game that's different from squirrels and partridge,  
Old fellow!

Think! Aye, now you've hit it—there had 'been some fighting,"  
Old boy, where the hail-storm of bullets was blighting  
And deadly. One-half of the company shot there,  
All heroes, whose blood has made sacred the spot there.  
Ah! now you remember. Yes, Death was de-lighted.  
(He'd held a reception, and we'd been invited,  
Old fellow!)

We rested that night on the field, in our places;  
The moonbeams seemed trying to kiss the dead faces  
That lay there; while slowly I called the roll, giving  
The names of the dead with the names of the living;  
And when I called yours a strange feeling came o'er me,  
I dreaded to look at the thinned ranks before me,  
Old fellow!

I called you—no answer! But who was that crawling  
Across the torn earth where the shot had been falling?  
"He's here!" answered some one, and up you came, dragging  
Your poor wounded limb; for you wouldn't be lagging  
At roll-call. "I'm present," you answered, and sank there,  
The truest of all the true heroes in rank there,  
Old fellow!

"I cared for you?" Bless your old buttons, don't say it!  
I owe you much more, but I never can pay it.  
For we two were mess-mates. Eh! Yes, 'tis warm weather,  
And tears come from dust and tobacco together.  
Come, let us go in. Hark! the children are singing—  
Our grandchildren! Time has been swift in his winging,  
Old fellow!  
—*New England Magazine*.

### GERMAN GIRLS.

What girls can compare in housewifely arts, in wise economy, in loyal devotion to their lord and master, and in genuine solid comfort, with the typical Gretchen? She is all that a husband could wish, so far as his physical comforts are concerned. But after having discovered in the German girl of to-day definite longings for a broader, fuller future, Lady Blennerhasset, in a discerning article in the *English Illustrated Magazine*, sums up the present condition of things thus:

"Girls in Germany are simple in their tastes and habits, hardworking, rather serious. Frivolity among them is still quite an exception, but of course it exists. Attractiveness is not their prevailing characteristic. Partly because they are shy, partly also because habits of self-control and renunciation, early acquired and steadily followed, do not always make it easy to sacrifice to the graces, particularly in a country where the art of conversation is not cultivated. Their powers of acquisition seem greater than their creative power. Both in literature and in art no German girl has ever produced anything first-rate; no German novelist has equalled one of the second-rate female novelists of England. In regard to poetry, however, an exception must be made. Annette von Droste Hülshoff has produced works which, for depth of thought and beauty of form, rank with the best lyrics ever produced in the German tongue. She has had distinguished followers. Betty Paoli, Emilie Ringseis, and others have written beautiful lyric poetry."

"Still the purely intellectual work achieved by the German girl might have been left undone without considerable loss. What the country will never be able

to spare is the self-sacrifice and the loving obedience with which she silently shapes the national life:

"Aus Märchen grüntz was sie für andre konnte,  
An Heilgenschein, was sie sich selbst versagt."

### RARE, RICH, AND RACY.

"There is always room at the top" doesn't apply to the thermometer.—*Lynn Item*.

"Just hear that rooster crow," said Tommy. "Anybody'd think he'd laid an egg."

"Well, I guess he can be proud of his wife," put in Willie.—*Harper's Young People*.

"How gracefully she sweeps the keys,"  
The caller to the mother said,  
As o'er the answering ivories  
The daughter's nimble fingers sped.  
"Ah, yes," the mother's voice replied,  
And tremors in her accents creep;  
Then to herself she sadly sighed:  
"The keys are all she cares to sweep."  
—*Selected*.

The *Evening Star* reports that a notice was recently posted in the rooms of a New York club—the president having resigned his office—to the effect that an election would be held "to fill the vacancy formerly occupied by Mr. Smithers."

"Hello, Jack, where are you living now?"

"I'm boarding with a widow lady on Madison Avenue. Where are you living?"  
"Oh, I'm the guest of a widower gentleman with two daughter ladies and one son gentleman—same avenue."—*Selected*.

An Important Question Settled.—Literary Old Maid: "There is a line of poetry that runs, 'There never-ending spring abides!' Do you know who wrote it?"

Billy Sharp: "I do not know his name, but I think he must have been the advertising agent of the Waterbury Watch Company."—*Jewelers' Weekly*.

"You want a pension, and yet you say you were not even enlisted. On what do you base your claim?"

"Just this; if I had gone to the front I might have been totally disabled, and so been in a position to claim one hundred dollars a month. As it is, I ask for only twenty-five dollars. Money in the government's pocket, don't you see?"—*Bazar*.

A certain army chaplain was given to cutting the service short, and, as far as possible, curtailed every part of it. The congregation, however, were more than astonished upon one occasion when he was reading the third chapter of Daniel. The fifth verse refers to the sound of "the cornet, flute, sackbut, psaltery, dulcimer, and all kinds of music," which he read. On coming to the same passage in verses 7, 10, 15, he condensed it by simply saying, "band as usual."—*Selected*.

### BOOKS FOR THE IDEAL SUNDAY SCHOOL LIBRARY.

SELECTED BY REV. F. N. PELOUBET, D. D.

This list, a continuation of one before published, will be supplemented by other lists in the future.

#### Some Temperance Stories.

113. OUT OF THE TOILS. pp. 389. \$1.25. By John W. Spear. Phillips & Hunt, 805 Broadway, New York. An earnest and interesting *Temperance story*, quite different from the ordinary books of the kind. For youth.

114. RIPLEY PARSONAGE. pp. 351. \$1.25. By Faye Huntington. National Temperance Society, 50 Reade Street, New York. A story of influences toward redemption from the toils of worldliness and intemperance. Bright and interesting.

115. THE STORY OF RASMUS; OR, THE MAKING OF A MAN. pp. 326. \$1.25.

116. THE MADE MAN: A SEQUEL TO RASMUS. pp. 325. \$1.25. By Julia McNair Wright. National Temperance Society, 50 Reade Street, New York. A boy from the dens of the city, a tramp in his youth, grows up to be a good, true, useful man. Containing many facts and experiences in regard to temperance.

117. LET IT ALONE. pp. 286. \$1.00. By Edward Carswell, of Canada. National Temperance Society. Showing how intemperance injures many besides its direct victims. A bright story of usefulness and help.

118. THE TWIN COUSINS. pp. 254. 75 ct. For young people. By Mrs. J. S. Bash. United Brethren Publishing House, Dayton, O. A bright, interesting story of the way two families of young people grew up. A tale of noble resolution and of temperance.

119. THE TURNING OF THE WHEEL. pp. 342. \$1.25. For youth. By Mary Dwebell Chellis. National Temperance Society, 50 Reade Street, New York. A New England story of the progress and development of young men and women, through difficulties and temptation, to worthy places in the world. Temperance and Labor questions are referred to.



## Reviews.

## Religious.

**LIGHT ON LIFE'S HIGHWAY.** By Wayland Hoyt, D. D. Philadelphia and St. Louis: John J. Huber Company. The pilgrim feet upon life's highway pass through a varying world,—doubtful, difficult, sinful, pleasant and sorrowful. The sympathetic and luminous writer seeks to shed here and there a ray of light that shall give direction. He believes that the truest words of guidance for every traveller ever uttered fell from the lips of Him who said: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." In Dr. Hoyt's hands Christ's words become, in veriest reality, a lamp to one's feet, and a light to one's path. After reading all, we think, of the many books of our brilliant author, we strive to find the hiding-place of his unusual power. It defies analysis. It lies in a mysterious combination of gifts. He first finds more in God's Word than is vouchsafed to most men. He is a veritable seer. He sees much, and hence can tell much. But this is not all, for he always makes a personal address. He seems to find you. His words come like a message. He is a direct writer. "If you have anything to say to me individually, I have, at least, a curiosity to know what it is," the reader seems to say. The success of Dr. Hoyt's "Saturday afternoon" conferences is explained by the fact that those who came together would be personally addressed. Then the manner of expression gives a charm to every page. The style is radiant. Windows of thought are opened out toward the light from every quarter. It is not invidious to the superb engravings to say that the word-pictures are better. In some way Dr. Hoyt can stir into exercise the spiritual faculty. He can challenge spiritual attention. He is the strong, helpful man. His writings are full of blessing. This book must have a good mission, and greatly extend the author's influence. The volume is elegantly illustrated and is in every way a splendid specimen of the book-makers art.

**SERMONS.** By Rev. John McNeill. Vol. I. 7½ in. x 5½, pp. 416. New York and Chicago: Fleming H. Revell. Cloth, \$1.50. For this volume our highest anticipations had been excited. Perhaps the leading educator in this Commonwealth, a life-long teacher of teachers, had been spending some successive weeks in London. Like other visitors to the world's metropolis, he first cherished the purpose to hear various celebrities. But, listening once to Rev. John McNeill, he could go no further. Nothing better or different could be desired. For his stay in London he became a loyal and enthusiastic parishioner. What he heard on Sundays was often recalled during the week, and was found to be a great help in high living. Remarkable as were the sermons, there still seemed to reside in the preacher an unexpressed force and quality. He possesses in its best form what is commonly known as unction. He is, first of all, a preacher. He is familiarly styled, "The Scottish Spurgeon." As the successor of Dr. Dykes, he is making the Regent Square pulpit doubly conspicuous. The introduction by Dr. A. T. Pierson is extremely felicitous. These sermons are sure to have a large sale. Few volumes of sermons deserve so well at the hands of the public. Readers in remote places, who have not the opportunity for examining books before purchasing, will make no mistake in ordering the sermons of Rev. John McNeill.

**HINTS ON BIBLE STUDY.** 7½ in. x 5½ pp., v, 478. New York and Chicago: Fleming H. Revell. Cloth, 50 cents. The "hints" are by nine eminent English authors. The names of Professor Drummond, Dr. Elmslie, Rev. Messrs. Berry and Dawson ensure the excellence of the book. We find some of the contributions to be of exceptional merit. Dr. Clifford's suggestions are particularly good. The best sample study is, in our judgment, that by Rev. H. C. G. Moule, M. A. Different students, however, will find profit in different writers. While the Bible is being made a text-book in these passing days, in many of our colleges, there is still a multitude of students who must make the best of their opportunities to master God's Word at home. For them such a manual is of great value.

## Miscellaneous.

**GIRLS AND WOMEN.** By E. Chester. 6¼ in. x 4½, pp. 228. Boston and New York: Houghton, Mifflin and Company. Cloth, 75 cents. Perhaps no book of the kind recently published is receiving such encomiums from the press as this late and decided addition to the "Riverside Library for Young People." We find their universal, uniform and unanimous praise perfectly deserved. So much is issued in this department of literature that it is refreshing to find such discernment and sense and incitement. While the

book is not distinctively religious, it is pervaded by a good moral tone. In the chapters upon "Shall girls support themselves?" and "How shall girls support themselves?" we find how a crisis in her affairs has taken the conceit out of many a girl, and given her back to her friends, simple, modest and self-respecting. "The lower work must be done, and often by the highest natures." Do not drift into any work. When even a narrow choice is left, try to weigh your own tastes and talents truly. We all want "a broad margin to our lives, and we may do our great life-work entirely outside of our work for bread." The author seems to have had a wide acquaintance. Much is made throughout these pages of personal observation. So many good books freighted with moral lessons have been addressed to young men that we are glad to turn for a time, with our author, to consider the physical, intellectual and moral well-being of girls and women.

**THE PROPHET OF PALMYRA.** Mormonism reviewed and examined in the life, character and career of its founder, from Cumorah Hill to Carthage Jail and the Desert. Together with a complete history of the Mormon Era in Illinois, and an exhaustive investigation of the Spalding Manuscript Theory of the origin of the Book of Mormon. By Thomas Gregg, pp. 552. New York: John B. Alden. We have quoted in full the lengthy title of this bulky volume, because it gives a very tolerable *resumé* of the book which it prefates. Joseph Smith, the "Prophet of Palmyra," is in these pages set forth in all his crafty meanness of soul. His idle, worthless boyhood, and his still more worthless manhood are painted in striking colors. Imposture, deceit and vulgar fraud seem to have marked Joseph Smith from his earliest boyhood, and our author considers him to have been an imitator of "Steve Burroughs," the famous Dartmouth College rogue, whose biography was written for the delectation of our ancestors. The only wonder is that so evident a counterfeit could have gained such currency; and how a man so stupid as Smith is represented to have been could have so impressed himself upon his followers. But then the whole history of the Mormon delusion is full of just such paradoxical features. This book is well calculated to stir the indignation of every honest man against the mean and sordid imposition that so long has masqueraded under the name of religion. It will do good wherever read, and we hope it will have a large sale.

## How Invalids Fare on the Pennsylvania Limited.

The following extract is reprinted by permission from a letter dictated to the stenographer on the "Pennsylvania Limited":—"Many times have I travelled over the Pennsylvania line, and have always been pleased with the kindness manifested by all the attaches of the company. This feeling of pleasure came to me when in perfect health, and when I could appreciate so much every kindness. How much more now do I realize the comfort and happiness which the Pennsylvania Limited affords me on my journey to Cincinnati, an invalid from a long siege of sickness. "The anticipated hopes of great fatigue were readily discarded after a few hours' ride on the splendidly-equipped train of the Pennsylvania Limited." This is travelling in America, and could some of our foreign cousins, who journey from place to place in a close compartment car, experience a trip on this daily western and eastern "home on wheels," they'd then appreciate the statement recently made by an Englishman on the Limited, that "in railroad comforts the Americans are one hundred years ahead of us."

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53,132.

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## GOLDEN RULE PRIZE ESSAYS.

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Over one hundred and fifty dollars given away for the best Essays on "How to Make a Christian Endeavor Society More Effective," "The Model Prayer-Meeting," "New Methods," "The Different Committees," "The Junior Society."

For particulars see the issue of THE GOLDEN RULE for August 28, page 16. Read the two columns carefully.

### "TRIAL TRIP" OFFER STILL OPEN, THREE MONTHS FOR 25 CENTS.

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## Editorial.

### A WORLD MOVEMENT.

The indications are multiplying that the Christian Endeavor movement is to be more and more a world movement. Not only are the societies increasing more rapidly than ever before on this continent, in all denominations, and on both sides of that line which separates Her Majesty's subjects from Uncle Sam's citizens, but to the very ends of the earth the news has gone, and every mail brings back answering tidings of societies of young people of the same pattern and bearing the same name, in every land to which our missionaries have gone.

In England, the British section of the society is holding steadily on its way, and is growing in numbers and interest, and in the confidence with which it is regarded by the churches.

The *Sunday School Chronicle*, of London, in its issue for Aug. 15th, says:

"It would be well if ministers, who may be enjoying their holiday or about to take their leave, would look into the question of the Christian Endeavor Society—a religious movement which, in ten years, has achieved such enormous results for young people; even though that movement may relate to another country, it is surely a matter in which all pastors should be interested. They will find, though there may be a few things essentially American, that, for the most part, the constitution of the society could be well adapted to meet the requirements of our own churches in England. The fact that it has been adopted by almost every religious denomination in America shows the catholic character of its constitution. Pastors on every hand are ready to testify that this work has done more to bring them into vital contact with the young people, and to bring the young people themselves into hearty relationship with church work, than anything else."

From Australia comes the news that a "Victorian Section" of the Christian Endeavor Society has been formed, and during the coming year we expect, from present indications, to record the permanent establishment of the Society in Japan, China, Turkey, India and Micronesia. Flourishing societies already exist in these countries, especially in Turkey and India, as well as in the Sandwich Islands; and in a new book concerning Ceylon, by the Misses Leitch, which has recently appeared in Lon-

don, a most interesting chapter is given to the Societies of Christian Endeavor in that island.

The marvellous spread of these organizations in less than ten years into all parts of the earth is not to be wondered at, when we remember not only the signal blessing of God which has attended it, but the proved adaptability and flexibility of the organization. There is no evangelical creed which it does not fit; there is no church polity that provides a place for the prayer-meeting, with which it is not in accord. There is no central Christian Endeavor organization that desires to lord it over the young people, or that asks a single penny of their contributions, so that there is no room for jealousy nor fear of ecclesiastical interference outside of the church to which each society belongs. Every denomination, in every land, can manage its own Christian Endeavor Societies in its own way, with no one to question or interfere; while at the same time, from their great union meetings the members obtain stimulus and enthusiasm.

Every denomination can call together its own societies in annual convocation, can prescribe courses of reading or study, or topics for prayer, can circulate through the societies its denominational literature, can exercise little or much ecclesiastical control, as it may choose, since there is no other body besides the local church to exert any control. No wonder, with such flexibility, and such loyalty to its own church as a foundation stone, the society has spread into every land and every sect. The glowing commendations of the representative clergymen of twelve leading denominations recently published, show how it has found its way into the heart of every denomination, and how cordially it has been welcomed wherever it has gone; and they give eloquent promise of a world-wide movement in the future.

### A HERCULEAN TASK.

A clergyman from Nova Scotia, it is said, has undertaken in England the formation of "A Christian Unity League," the chief feature of which is the following four-fold pledge:

(a) That I will endeavor to refrain from the use of unkind words towards individuals or bodies of men of all classes or creeds; (b) That I will not allow an unkind word to be spoken in my presence without attempting, so far as I may be able, to prevent, divert, or mitigate the same; (c) That I will strive to see beauty in every object, goodness in every character, and truth in every system of thought; and (d) That I will endeavor to avoid noticing ugliness in nature, faults in individuals, error in philosophy, and controversy in religion, in so far as I may be able conscientiously so to do.

The *Christian World* declares that the enthusiastic Nova Scotian has undertaken a labor compared with which those of Hercules were child's play, and further says: "By the time he has thoroughly converted the Anglican clergy to speaking kindly of and fraternizing with Jews, Turks, heretics, and Papists, leaving out the Moslem, Buddhists and Confucianists, nothing else ought to be able to stop him on his career of reconciliation."

And yet why should this task seem so insurmountable as to excite the ridicule of even religious papers? Are we so far committed to religious controversy that the mere thought of trying to stop it brands the man who courageously proposes doing so as a dreamer and a crank? Suppose our religious papers should resolutely refuse to expose the shortcomings of their neighbors' creed, and should overlook the weak points in their armor, or at least fail to thrust a spear between its joints. Suppose our pulpits, so far as all love and serve the Lord Jesus Christ, and accept in simplicity His teachings, should agree not to utter one disparaging word about each other's belief, polity or practice; suppose individual Christians should carry out the spirit of the Nova Scotia reformer's resolution, would not the cause of Christ be advanced quite as rapidly as it is at present?

After all, it is no great triumph to make a Baptist out of a Presbyterian, or a Presbyterian out of a Baptist, or a Methodist out of a Congregationalist, or a Congregationalist out of a Methodist, or a liturgist out of a non-liturgist. It requires little brain and no heart to find inconsistencies and absurdities, imaginary or otherwise, in another's creed. It does require brains and heart, and a Christlike spirit, to fulfil the apostles' command to love as brethren, to be pitiful, to be courteous.

### WORKING TWENTY-FOUR HOURS A DAY.

That was a happy thought happily expressed of the wide awake clergyman with prophetic vision, who said, "The world will never be evangelized until all our churches work twenty-four hours a day; twelve hours at home and twelve in some foreign field." And why should this vision of every church working twenty-four hours a day be deemed quixotic? It only demands that each church should support its own missionary in the foreign field, not as an independent worker, but, as now, associated with others under the control of the great denominational boards. All that is required is a revival of

benevolence, the great need of the church of the present day.

The men to represent the churches on the other side of the globe, we believe, are ready. There is every indication that there are far more workmen ready to offer themselves than ever before. The Student Volunteer movement and other signs of the times point to the fact that five times as many men and women are ready to go as can be sent with the resources at present at the disposal of the church.

If every church in America had one foreign representative at work on the other side of the globe, while the home representatives slept, that fact would mean an increase of a hundred thousand missionary workers, enough, well nigh, to preach the gospel to every creature. Or, suppose that only one-third of the churches of America are strong enough to make it possible to send out a foreign representative alone, that would mean thirty millions of dollars annually instead of the paltry two or three millions now used in foreign work.

Moreover, there is a great advantage in each church having its own special representative, one in whom each member can have some special and personal interest, in whose support the Christian Endeavor Society and the Sunday school can have some part, one who will keep the church posted concerning his work and who can thus keep their missionary zeal at white heat.

If we cannot as yet look for the ninety thousand, or even the thirty thousand new missionaries, why is it not possible at least to make a beginning along this line. There are thousands of churches that might, if they would, in six months from to-day, be working twenty-four hours a day, twelve hours through their members and their minister at home, and twelve hours through their representative abroad.

### GOLDEN RULE RECIPES.

#### For A Good Husband.

A good husband, it has been wisely remarked, like the hare, must be caught before he is cooked. He cannot always be told at a glance, and sometimes he must be summered and wintered before his real character is discovered, but it is safe to say that when caught he should be found to be composed of the following ingredients in suitable proportions: mother wit, good-nature, gentleness, strength, manliness, purity, courage. But even when the full measure of some of these necessary qualities is lacking, a very good husband can often be secured by a persistent use of the following recipe:

Wifely tact.....	10 parts.
Wifely forbearance.....	10 parts.
Wifely good nature.....	10 parts.
Good housekeeping.....	10 parts.
Good cooking.....	10 parts.
Wifely love.....	50 parts.

There are some brutes upon whom even such a precious mixture will be wasted, but they are very few; and a persistent application of it, morning, noon and night, for two years, is warranted, in nine cases out of ten, to make a man and a gentleman out of very commonplace material.

Some high authorities on husbandry have insisted that all that was necessary to make a good husband was one hundred parts of wifely love freely applied; and that tact, forbearance, good-nature and even good cooking were only manifestations of wifely love. However, it will be evident to our readers that this is, after all, only a difference of terms.

It is necessary to add that this recipe has been tried for many generations. In certain families it has been handed down from mother to daughter for many years, and up to date no reliable substitute has been discovered for making a good husband.

### EDITORIAL NOTES FROM THE WIDE FIELD.

No subject is of greater practical importance at the present day than the one treated by Rev. C. F. Deems, on our first page.—Mrs. Bolton always writes charmingly and instructively, and never more so than when she treats such important matters of etiquette as engage her pen this week.—Mr. Spurgeon welcomes the Christian to a rich feast indeed.—Dr. Barrows treats most helpfully one of the crucial matters of Christian evidences—the miracle.—On the third page we print "The American Mecca," and students of next Sunday's Sabbath school lesson will read with interest Mr. Torrey's pleasant paraphrase.—Esther Converse's story has the advantage of being not only true to life but true to fact.—See how many helpful things for the Sunday school and for the Christian Endeavor prayer-meeting are found on the fourth and fifth pages, and as for the sixth, it is crowded with bright and breezy articles, for which our neighbors are given credit.—Christian Endeavorers will be particularly interested in the columns given to the missionary Prize Contest. We hope that they will be read carefully.



**THIRTEEN YEARS OF CHAUTAUQUA.**—For thirteen years the Chautauqua Literary and Scientific Circle has served as a great people's university, and has matriculated more students within that length of time than any college in the land. This autumn it will begin its fourteenth year. The course will include English language, history and literature, geology, and readings from French literature. Among the writers who will contribute the required readings are: Prof. Edward Freeman, Prof. George P. Fisher, Prof. A. S. Hill, Harriet P. Spofford, Prof. A. H. Beers, Prof. Alexander Winchell, Bishop John F. Hurst. Mr. John Habberton is president of the new class. 'Rah for '94!

**THE FLITCH OF BACON.**—Early in August, we are told, according to an old English custom, the Dunmow flitch of bacon was awarded, "with all the ancient ceremony and in the presence of thousands of people. The jury consisted of six maidens and as many bachelors, who awarded the claimants, Wood-green florist and his wife, each a flitch. Kneeling upon stones they took an oath that they had not uttered a cross word to each other for a twelvemonth." Suppose THE GOLDEN RULE should offer a similar prize to every married couple among its subscribers, how many flitches would be needed? We shall not make the offer, however, for fear that we should be obliged to go into bankruptcy in attempting to meet our obligations thus incurred.

**PROHIBITION IN NEBRASKA.**—We have great sympathy with the brave fight which the friends of temperance are making for constitutional prohibition in Nebraska. Our friends in the Prairie State, after their long trial of high license, have odds to overcome, but we believe they are equal to the fight. The president of the Non-Partisan Prohibitory-Amendment League justly says:

"The unusual importance of the contest is fully understood and appreciated by the national liquor associations. Their financial resources are practically exhaustless. Great newspapers are being bribed to suppress the truth and to disseminate falsehood. Avarice, appetite, ignorance, prejudice and passion are being carefully fostered and appealed to in the interests of the liquor traffic. That, wherever possible, fraud will be attempted at the coming election is reasonably certain. If the friends of constitutional prohibition in other States will contribute one-tenth as much to secure its adoption as liquor-dealers in other States will expend to defeat it, we will be reasonably certain of victory."

As John Ploughman says: "If you feel for me, feel in your pocket." And if any of our readers feel for the cause of Prohibition in Nebraska, let them feel in their pockets, and send their contribution to Hon. John M. Stewart, League treasurer, Lincoln, Neb.

**SHALL THE WORLD'S FAIR BE CLOSED, ON SUNDAY?**—We consider it of vast importance that the coming World's Fair should be closed on Sunday. If it is kept open on the Lord's Day, it will do more to debauch and secularize our people than any one event in the history of our Republic, and it will be a standing disgrace to us as a Christian people. In view of the gravity of the matter, we are glad to give this notice to our readers:

"The American Sabbath Union has prepared an earnest appeal to the Commissioners of the World's Columbian Exposition to be held in Chicago, asking them to decide that the Exposition shall be closed on Sundays. It is understood that the Commissioners will meet in Chicago on October 7th. The officers of the union, in making this appeal, are seeking the co-operation of all the friends of the Sabbath throughout the land. Individuals, local churches, institutions of learning and all organized societies of whatever kind, are invited to send their communications to the secretaries of the American Sabbath Union, No. 23 Park Row, New York, who will see that they are forwarded to the Commissioners before the above date. A matter affecting so vitally the welfare of the nation ought to claim the immediate attention of all patriotic citizens."

**LABOR DAY** was probably observed more widely last Monday than ever before in the short history of this holiday. Nothing but good can come of such a day if it is not allowed to drift into the hands of blatant demagogues who will play upon prejudice and ignorance for their own benefit. If Labor Day causes capital to reflect upon what it owes to the laboring man, and gives the laboring man time to remember what he owes to himself, to society and to God, this will become the most important day in our national calendar of holidays.

**PREACHING WITH THE EYE.**—Dr. Frederick G. Clark, in the *Presbyterian*, has recently said some very true things about preaching with the eye. Diffidence prevents many men from looking directly into the eyes of their audience, and the answering, sympathetic look is not always sent back when they search for it. Mr. Clark truly says:

"Ministers would often double the force of a sermon if they could not only speak it out as they do, but look it out with naturalness. It seems absurd to the pew that the preacher should have any trouble in this matter. But let the layman try it once, and he will be wiser. It is undoubtedly true that God bestows the magnetic eye as a touch of something often akin to genius. It is a

grand endowment. But who shall say what is possible to average eyes with honest and burning souls behind them? What might not many preachers have gained, if, in receiving their homiletical instructions, they had been taught the enormous power of the eye, and had been practised by long and patient drill, to quadruple the force of their words by looking straight into the hearer's eye, thus securing contact at once of mind with mind, heart with heart, eye with eye?"

## Applied Christianity.

### THE TEACHERS' RESERVE CLASS.

Prof. Charles F. Bradley, of Evanston, Ill., in an address on societies of Christian Endeavor before the World's Sunday School Convention in London, last summer, gave the following account of the Teachers' Reserve Class which has since been printed in *The Sunday School Times*. We are glad to reproduce some of the valuable hints contained in the article and do not see why they may not be universally applied. Surely a teachers' reserve class would be a perpetual source of joy and confidence to many a harassed superintendent. This is an account of an actual experiment undertaken in Evanston:

"The special function of the teachers' reserve class was to be the supplying, at a moment's notice, of the places of any teachers absent from duty. To prepare for this, the class was to study the regular lesson one week in advance of the rest of the school. Each one joining the class was to promise, in so doing, to serve as a supply teacher when requested, but no one would be asked to teach two Sundays in succession. The definite aim of the instruction given would be to prepare the members to teach the lesson. Incidental normal training was promised, should available time be found for it. Volunteers were invited to undertake this work as a new department of Christian activity, to be entered upon in a loyal and self-sacrificing spirit. Yet the burden assumed by each individual was shown to be light. The hope was expressed that by this method some would be prepared for, and introduced into permanent positions as teachers.

About twenty-five were enrolled on this day, many of whom expressed a preference for teaching scholars of a particular age. Each member was requested to bring a Bible and note-book every Sunday.

The general method of teaching may be outlined by the following inquiries: 1. What is the central truth of this lesson? 2. By what introduction may we lead the minds of scholars up to this central truth or truths? Various methods of introduction are discussed as suitable to different ages, and suggestions are invited from the class. 3. How may we illustrate this truth? 4. How may we apply and enforce it? Of course, this outline is not always followed. Occasionally the lesson is taught just as it would be to a class of young people in the school.

Each Sunday, immediately after the opening exercises, the superintendent reports to this class the number of vacancies to be filled, together with the names of the absent teachers. If the age and character of any class to be supplied are not already known, a list, kept for the purpose, is consulted. Volunteers are then called for; but if the response is not immediate, the teacher of the reserve class selects the supplies, who report for duty to the superintendent, who, in turn, introduces them to their classes.

Although we are still in the experimental stage of this movement, a few words concerning its special advantages may be helpful: 1. It greatly relieves the superintendent. This needs no further proof. 2. It provides for the classes whose teachers are absent, substitutes who have prepared the lesson. 3. It introduces young people into Sunday school teaching by a gradual and inviting method, which allows them to test their powers and adaptations in a less burdensome and embarrassing way than the ordinary one. 4. It provides training for Sunday school work and normal instruction without requiring attendance on a week-night evening. In Evanston, at least, we do not have evenings enough in a week. 5. It removes a bugbear which frightens many adult visitors from the Sunday school; namely, the fear of being obliged either to refuse an importunate superintendent, or to face a class without having prepared the lesson. 6. It adds a novel Bible-class to the school, which furnishes special incentives to attention.

### WINNING SOULS.

BY REV. GEORGE S. RICKER.

Pastor of the Church of the Redeemer, St. Louis.

The winning of souls implies individual effort. There are great truths applicable to all; yet different men receive these truths under different forms. The personal equation is not to be ignored in the setting forth of truth. "All true preaching makes some men better and others worse." In personal effort it is not practicable for the hearer to shed the drippings of the gospel on others by means of a moral umbrella. Nathan's parable

might have aroused fiery indignation in an audience; but when he stood face to face with the king and said, "Thou art the man!" there could be no dodging of the application. The soul-winner comes into close contact with the soul he is seeking to win, finds out his idiosyncracies, observes the effect of the truth upon him, removes his difficulties one by one, overcomes his prejudices,—wins him, in spite of indifference, obstinacy, or hostility.

The Lord Jesus affords us the noblest example as a winner of souls, and His example is richly suggestive. It was His especial delight to come into closest relations with one soul. How often did He send the multitudes away, or escape from them when they thronged about Him? Yet weary as He was, He eagerly opened the fountain of the waters of life to the sinful woman of Samaria. He seemed to expend His resources chiefly on individual souls,—notably on the twelve upon whom He founded His church.

The winning of souls implies subsequent guidance, instruction, helpfulness. A soul is not won, in the larger meaning of that term, until it graduates into full-grown manhood. How many a soul partly won is afterwards lost, because it is not patiently and wisely cared for after its first acceptance of Christ! We sometimes are too eager for numbers, forgetting that one soul saved and built up into Christ Jesus is better than scores partly saved and then lost. The training of souls may be the most important thing in the winning of souls.

One of the more important results of soul-winning is to be found in the effects wrought in the soul-winner himself. There is no better medicine for the sick soul than the earnest effort to administer healing to some other sick soul. There is no surer way to tone up the spiritual muscles, and make the soul glow with health, than a downright, honest, faithful, wise and loving endeavor to lift up some soul in worse condition to the highlands of spiritual vigor and health.

The winning of souls is one of the highest aids to one's own spiritual life. Direct and loving contact with an unsaved soul, in the earnest endeavor to win it to Christ, will cause one's own doubts and difficulties to take to themselves wings and fly away. Personal contact with souls in some wonderful way opens the very gates of heaven, shows the loving face of the Father, causes the whole spiritual life to become marvelously luminous. "Save thou a soul and thou shalt save thine own."

If these things are true, what amazing results might be secured, both in bringing unsaved souls to Christ, and in the uplifting, broadening and making luminous of the spiritual life of the churches of Christ, if all the members would become winners of souls!

The low tone of the spiritual life of the church is the chief barrier in the way of its onward march. Even the blatant infidelity of the nineteenth century would shrivel and disappear before a live church, whose altars were ablaze with devotion, and whose membership embodied the spirit of the Lord Jesus Christ.

### SCHOOL FOR CHURCH MUSICIANS.

We are very much interested in the preliminary announcement of the school for church musicians under the care of Hartford Theological Seminary. The board of instruction consists of professors, and embraces such well-known names as Prof. E. N. Anderson, Prof. Eugene A. Agnes, Prof. Waldo S. Pratt, Prof. Frank E. Morse, and others. The regular course will cover three years, and special courses will vary in length according to the subject undertaken.

"The chief purpose of the school stated briefly will be, to provide for both young men and young women an extensive and minute course of training as musical performers, both vocal and instrumental, as musical theorists, understanding all the usual branches of composition, analysis, and criticism; as musical teachers and directors, fitted for the guidance of all kinds of pupils and classes, including choirs, Sunday schools, congregations, etc.; and above all, as musical parish workers, bringing to their work a warm Christian enthusiasm, coupled with a thorough knowledge of the most approved methods of official Christian activity. In pursuing this purpose, the School proposes to elaborate a full course of study, based upon a novel scheme of scientific classification, including all the topics ordinarily pursued in the largest music schools; and so to connect this course with the curriculum and the spirit of the Theological Seminary as to ensure a perfect harmony of aim and method between the two."

"While the School is intended primarily to train specialists in church music, it is not proposed to refuse its advantages to those students, especially from the neighborhood of Hartford, who may desire to pursue special branches of musical study without explicit reference to church work. As many special courses as may be demanded will be arranged in piano and organ playing, in voice culture, in harmony, counterpoint and advanced composition, in musical history, and in the theory and practice of music teaching. Special students will enjoy most of the privileges of regular students within their specialties."

This school surely augurs well for the future of church music, both in the public worship of Sunday, the Sunday school and the prayer-meeting.



## Christian Endeavor.

"One is your Master, even Christ; and all ye are Brethren."

### OUR GROWTH.

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

	Societies.	Members.
In 1881.....	7	68
In 1882.....	7	451
In 1883.....	56	2,370
In 1884.....	156	8,905
In 1885.....	263	10,364
In 1886.....	860	50,000
In 1887.....	2,314	140,000
In 1888.....	4,879	310,000
In 1889.....	7,572	485,000
In 1890 (on record to June 1).....	11,013	660,000

### A Familiar Letter from the President of the United Society.

BOSTON, AUGUST 30, 1890.

MY DEAR FRIENDS: Considerable space is given, as you will see, in this week's paper, to the missionary prize contest, and I trust that the columns devoted to it will receive the careful attention it deserves from every reader of THE GOLDEN RULE. Honor to whom honor is due. This is not a GOLDEN RULE scheme, though THE GOLDEN RULE approves it and sees much promise in it; nor is it a United Society plan, but the credit is due to Mr. S. L. Mershon of Evanston, Ill., who conceived it, proposed it, and has thus far carried it out. Nor is this any sudden and hasty plan of Mr. Mershon's; it has been born of a long continued and intense devotion to missionary interests.

#### It Begins at the Right End.

Let me tell you why I like it. In the first place it begins at the right end. It seeks to give information, and when we all are well informed about missionary matters the battle is won. There will be no lack of men or money when we are thoroughly instructed in regard to the history and needs of the mission fields. No person can enter for this prize contest without gaining a vast amount of knowledge about the work and without opening a door upon unexplored fields of future study.

#### Practical Loyalty.

In the second place I like it because it inculcates practical loyalty to existing denominational missionary boards. Each society is to study the needs of its own denomination in missionary fields. We may not be content to stop there, but that is the place to begin. It will teach us what our own church has done and is doing and hopes to do. It will make us acquainted with the work of the missionaries whom our money in the future is to support. The text-books recommended are those published by the great mission boards of the several denominations. It does not multiply organizations or attempt to set up any new boards. A committee from each church decides upon the merits of the essays, and the prize life membership is awarded in the missionary board of that denomination to which each successful contestant belongs.

#### It Ensures Benevolence.

Third, I like this plan because from its very terms it ensures missionary benevolence. To secure a place on the Christian Endeavor Missionary Roll of Honor it is necessary to give five dollars to the foreign board and five dollars to the home board of the denomination to which the society belongs. This contribution entitles a society to two places on the roll of honor.

If no other good resulted from the contest beyond this, it would be well worth making the effort if it ensured such a contribution from several hundred or several thousand societies as I hope it will.

One of the great features of this new year of work will be, I trust, a vastly increased amount of money given to missions, home and foreign. This is in our advance line of march for 1890 and '91, and Mr. Mershon's plan falls in exactly with this effort. May I also add that I hope every society will adopt some regular and systematic plan of benevolence—the weekly

or monthly missionary envelope plan is by far the best that I know of. If this were adopted the poorest and weakest society in the land could easily raise the \$10 required for the prize contest.

#### A Missionary Rally.

In the fourth place I like the plan because it provides for a grand missionary rally in each society that adopts it when the names of the winners are to be announced and prizes awarded, and the best essays, and replies to questions are to be read. This will ensure at least one rousing missionary meeting, full of fire and zeal. As Mr. Mershon says, "Mass together into that programme the best music and the brightest speakers obtainable. Let the people catch the fact that the mighty missionary forces are not resting in intrenchments, but are now making the grand double-quick charge which is to redeem this planet to Christ. The Society of Christian Endeavor is in line under its banner,—'For Christ and the Church.'"

Mr. Mershon suggests that this missionary rally should be held the second week in February. Why not combine this celebration with the National Christian Endeavor Day which comes at about the same time, i.e., the first week in February? That is a missionary day, you know.

The United Society asks for nothing for itself, but simply asks that on that week a missionary rally be held and that a contribution to the cause of home and foreign missions be made. Christian Endeavor will be ten years old February 2, 1891. How better could the birthday of this ten-year-old child be celebrated than by such a rally? I think Mr. Mershon will accept the amendment.

#### The Nature of the Prizes.

And lastly I like the plan because of the nature of the prizes. For such a purpose certainly it is appropriate that these prizes should be not money awards, but certificates of enrolment in the Christian Endeavor Missionary Roll of Honor and honorary prize life memberships in the missionary boards to which we belong. But I must not make this letter any longer, I can only say that I hope thousands of societies will enter the lists and that untold missionary interest will be the result. If you have any questions to ask, or if you desire further information please address Mr. S. L. Mershon, Evanston, Ill.

Your friend,

*Francis E. Clark.*

#### Question-Box.

Ques. 1. What kind of entertainment would you recommend for a Christian Endeavor lawn sociable?

2. Has the president, while acting as chairman, a right to vote except where the society is equally divided?

3. On what grounds may an associate member be expelled? G. H. B.

Ans. 1. Who will answer?

2. No.

3. Only when his influence becomes a positive and decided injury to other members, and only after kind and affectionate efforts to keep him in.

Ques. In cases where we have members of the church who will not join us as active members, as they object to taking part, is it allowable to receive them as associate members?

Ans. No church member ever ought to join the society as an associate member. The associate members are those who have not confessed themselves to be servants of Christ.

#### Exchange.

#### "Fresh Air."

As a most practical suggestion for Endeavor Societies that are accessible from cities, comes a plan adopted by the Old Colony Union, which includes towns an hour or two distant from Boston.

As the circular letter sent to the societies explains itself we give it here.

DEAR FRIEND: I wish to interest you personally, and your society as a member of our local union, in a missionary work that lies at our very door.

There are thousands of boys and girls and women in Boston who would be helped physically and spiritually by a week's stay in our delightful country air.

The plan I have in mind is briefly this. If your society approve, let a committee be appointed to see how many people of your town will, during the week beginning —, take into their homes, free of expense, one or more boys or girls or women. Mr. Waldron, the city missionary of Boston, will furnish those wanted and send them at the proper time.

There will be some who, while willing to help, cannot take any into their homes. Let such give money to pay the fare of those who come, or the board of some who go elsewhere.

Whatever you conclude to do must be done soon, as I must know the number and sex of those you will take, and the money you will furnish, at once. Please appoint as chairman of the committee, some one who can attend to receiving the children at the train, and let me know the chairman's name. I sincerely hope this opportunity of helping others, which is the central thought of Christian Endeavor, will not be lost by the Union.

C. P. HOWLAND, President.

We are informed by Mr. Waldron, that the total number of persons sent as guests as a result of this letter was one hundred and twelve, and enough money was also received to pay the car fares from Boston and home again. Surely other societies might share in the good work, not only next summer but even in these first, beautiful, autumnal weeks.

#### THE CONVENTION MINUTES.

The report of the Ninth Annual Conference of the Young People's Society of Christian Endeavor is before us as we write, and a comely volume it is, packed full of matters of the greatest interest to every Christian Endeavorer. We doubt if more wit and eloquence were ever brought together within the limits of a similar pamphlet. Those who were at St. Louis can live over again the experiences of those delightful days in these pages, and those who were not there will get not a little of the real substance of the convention from the reports. The readers of THE GOLDEN RULE, to be sure, have already, through these columns, anticipated the publication of the report in pamphlet form, but many will desire it in more compact and handy shape than the files of a newspaper can present. Much credit is due to Gen. Sec. J. W. Baer, who has taken his vacation in hastening the publication through the press, and also to Miss Lillian A. Wilcox, one of the assistant editors of THE GOLDEN RULE, to whose careful proof-reading the correct typographical appearance of the report is due.

#### THE PRIZE ESSAYS.

Have you read carefully the offers for the best essays on Christian Endeavor themes made in another column of this paper? These offers are well worth the attention of every reader of THE GOLDEN RULE, and, while all cannot win the prizes, a real benefit will come to all who faithfully strive for them. Moreover, we anticipate many good things for THE GOLDEN RULE as a result of these prize essays. The best thoughts in all the land on these distinctively Christian Endeavor subjects will be brought out, many new methods will be given, and the cause will be distinctly a gainer. Tell the news to all your friends, and watch the columns of THE GOLDEN RULE for further announcements, and for the prize essays when they appear. These essays should not be confounded with the missionary prize essays of which Mr. Mershon speaks in another column. Full particulars concerning these essays will be found in THE GOLDEN RULE two-column prospectus on another page.

#### CONCERNING RECOGNITION.

The Epworth Herald, the organ of the Epworth League, is considerably exercised to know why THE GOLDEN RULE has not recognized it. If the Herald wishes us to be frank we will say that it is because in almost every issue the Herald misrepresents (unintentionally we are bound to believe) the cause for which THE GOLDEN RULE stands, and because it is doing all that it can to destroy the organization in which THE GOLDEN RULE believes. We fear we cannot allude to it without provoking controversy, and we have hitherto preferred to keep silence, as THE GOLDEN RULE is a peace-loving paper. The Bible tells us when we are smitten on one cheek, to turn the other also, but it nowhere commands us to shake hands with a man who is trying to stab us in the heart.

If any one thinks we are putting the case too strongly we would refer them to a question and answer which appear in the last number of the Epworth Herald, as follows:

"Do you think that a Christian Endeavor Society in a Methodist Episcopal Church which is in good running order should be changed to an Epworth league?"

"We think so. We would not change abruptly nor arbitrarily, but would make it apparent that it is better in many ways to be identified with your own denomination rather than with a society that is responsible to none. If your present society 'is in good running order,' it is pretty certain that it contains material that would make it run still better with a constitution which is part of the machinery of your own church."

If this means anything it means that it is the intention and purpose of the Epworth Herald to destroy and supplant if possible the Christian Endeavor Societies in the Methodist Church, and to withdraw them from their interdenominational fellowship. Notice that the question is concerning a Christian Endeavor Society which is in good running order, and that the answer is unequivocal. We are greatly surprised at this avowal on the part of the Herald, and can scarcely believe that this is the settled policy of the great Methodist denomination, some of whose leaders have more than once informed us that the Epworth Leagues were not meant to supplant Christian Endeavor Societies, but simply to offer another plan of organization for those who do not desire Christian Endeavor methods. We have been told over and over again that Christian Endeavor Societies would only be encouraged to join the General League as affiliated chapters without any change of name or constitution. But now it is said that Christian Endeavor Societies in Methodist churches, even when in good running order, should become Epworth Leagues.

As an example of frequent misrepresentations which we hope and believe are unintentional, and born of misapprehension, the Herald of Aug. 9th says, "We are not just ready to hand over the training of our vast army of young people to a society practically controlled by another denomination." Nothing could well be more unfair or untrue in its implications. The Christian Endeavor Society is not controlled practically or any other way by any denomination. In the same article it goes on to compare the young people's society and the Sunday school, and says that they are parallel in their relation to their own churches and denominations.

If they are parallel then why not have the same name for the same thing? The Methodist Church does not call its Sunday school The Epworth Bible school, for the sake of "self-preservation," as one Methodist paper says that it must have the Epworth League instead of the Christian Endeavor Society. When the Methodist Episcopal Church establishes a Sunday school it calls it a Sunday school just as other denominations do. That is all that the Christian Endeavor Society contends for, that where its distinctive name and principles are adopted its name be adopted too.

It can be called a Methodist Christian Endeavor Society or an Epworth Christian



Endeavor Society or an Epworth League of Christian Endeavor, but to take the ideas without the name or to transform existing Endeavor Societies into Epworth Leagues simply by changing the name, and largely for the purpose of keeping them out of the interdenominational Christian Endeavor movement we consider neither fair nor wise. A committee of the trustees of the Christian Endeavor Society, consisting of Rev. Wayland Hoyt, D. D., Rev. John H. Barrows, D. D., and Rev. F. E. Clark, some months ago petitioned the Board of Control of the Epworth League to respect the name Christian Endeavor as applied to societies that insisted on the pledge and consecration-meeting and other distinctive Christian Endeavor features. The request was presented at the last meeting, held in June, but no reply has been received. Will the *Epworth Herald* accept that plan and urge it? If so the Christian Endeavor Society will bid Godspeed to the Epworth League, but it must be excused for not approving of, or rejoicing in, a wholesale destruction of Christian Endeavor Societies for the sake of building up Epworth Leagues on their ruins. Once more we ask, Will the *Epworth Herald* advocate and urge that all young people's societies in the Methodist Church which are established on the Christian Endeavor basis of the pledge and the consecration-meeting shall in some form retain the Christian Endeavor name? Such Epworth Leagues of Christian Endeavor will be as fully Methodist as any society can be. Their officers can be ratified by the Quarterly Conference. They can have affiliations with the denominational young people's conventions and also with the Christian Endeavor conventions. This is all that the Christian Endeavor Society asks, that the name should mark the movement wherever the movement spreads. The United Society does not ask anything of any local societies. It will not even record their names unless they desire them to be recorded.

Will the Epworth League advocate this kind of fraternity, or will it attempt to destroy and supplant Christian Endeavor Societies, as we can prove by many witnesses that it has done already in many cases, according to the plan openly advocated in the last *Herald*? We shall watch for the practical answer which the history of the coming year will give to these questions with much interest.

#### RUNNING A PARALLEL.

BY S. L. MERSHON.

Fact or fiction, which? Youth craves books, the expanding mind hungers, the growing brain must be fed. The appetite craves that which satisfies. Feed the hungry young mountaineer to-day on mush and milk, and to-morrow when he hungers, he hungers for mush and milk. The appetites learn to crave that which they are taught will satisfy. It is your mother's home-made bread, but it's my mother's biscuit that form our respective ideals of supreme culinary achievements. Had the sons or mothers been reversed, then reversed would have been the ideals. Your ideal type of an author is Dickens, mine is Scott. Years ago you absorbed the one, I the other. With both of us, however, were the same sensations, as we laid down the story at its happy culmination and said, "If it were only true." Important has been the mission of good fiction, but somehow the mind revolts against that which is not true. There is a hollowness about the false; while it fascinates, it at the same time affronts the well balanced mind. History and fiction both rest on the heroic element in humanity. Deeds of heroism stir the blood, therefore the historian and moralist alike weave into the fabric of narrative the hero of self-forgetfulness and loyalty to a high ideal. Pertinent then are the inquiries, Has human genius imagined in fiction higher qualities of character than

those produced under the influence of divine revelation? Has devotion to selfish interests incited nobler deeds than loyalty to Christ Jesus? I say thee, nay!

How excited the mind becomes as we reach the point where Robinson Crusoe, having stealthily crawled up to the edge of the cliff, is watching from his hiding place the cannibal feast on the shore of his island home, saying to himself, What next? See that other island, the shores of which are crowded with a cannibal army. They are watching that row-boat backing toward the beach. Standing erect in the stern of that boat is that ex-polo-player and athlete, Bishop Patteson, facing a tornado of flying arrows. The boat halts just out of their reach and he throws himself into the sea, swimming toward what seems certain death. See him holding up both hands, no weapons. Watch him land, engulfed by that crowd and the boat rowing away. Come in the night and let us steal a look into that hut. Bishop Patteson quietly asleep on the floor with fifty pairs of cannibal eyes watching him. What became of him? Read the story.

Mobile must be captured. Admiral Farragut sees the ship-of-war *Brooklyn* hesitate in the face of that awful tornado of death. He lashes himself to the mast, orders the flag-ship into line and snatches victory in that terrible hour. Another ship hesitates: it is the mission ship on the shore of Raratonga. A landing party has just returned to the boat, saved from slaughter by the strategy of a woman. A council of war decides not to land again. See that converted Tahitian grasping a Bible in his hand, saying as he jumps into the sea from the deck of that ship, "The Lord is my shepherd, I am in His hand." He is soon lost to sight among the natives and the ship sails away. Was the Lord his keeper? Read and see.

You and I sat spellbound under the story of the last days of Pompeii. Remember that day of darkness and hurrying feet. We catch our breath as the belching fires illuminate, for a moment, the seas, and a glimpse of the host along the shores fleeing for life comes to view. Turn over the globe as a kaleidoscope. Another volcano is hurling forth its streams of molten lava. All Hawaii trembles in deadly fear, for did not that awful monster once destroy their whole army in a single night? The deity of that mountain must be kept appeased. No woman could approach that mount. But Kapiolani, the heroine of Hawaii, had seen Jesus. She determines to destroy the power of that deity. Her husband pleads, the people beseech, a prophetess warns and the mountain shakes. See her climbing the sides of that mount, watch her eat of the sacred fruit, behold her standing at the edge of that crater hurling stones into the awful abyss, and with the sulphurous fires to illuminate the page, and a roaring sea as her organ accompaniment, she sings a song of Christian triumph and breaks the power of idolatry.

I will go with you for a cruise in Oliver Optic's *America* or her consort, the *Josephine*. Then come with me for a voyage in the *Morning Star* or her consort the *Evening Star*, and I will prove to you that there is more dash and daring in missionary enterprise than in the annals of political history or the pages of fiction. With this in view the Christian Endeavor Missionary Prize Contest is inaugurated.

#### GENERAL OUTLINE OF THE MISSIONARY PRIZE CONTEST.

Every local society entering this contest is expected to confine its study to the history of its own denominational missions.

The text-book is to be the book that is recommended by us in our list of text-books for the societies in the respective denominations.

The contesting local society is to offer its members two prizes.

Prize Number One: A place in the Chris-

tian Endeavor Missionary Roll of Honor. This prize is to be given for the best essay of not over 2,500 words replying to the question, "What are the comparative claims of the different countries in our denominational missionary field as related to the need of missionary effort?" This question includes the home field. Essays are to be handed in to the chairman of the local missionary committee prior to a date to be fixed by that committee in the month of January, 1891. The essays are to be submitted to the judges without the names of authors. The decision of judges is not to be announced until the close of the public missionary meeting provided for herein.

Prize Number Two: A place in the Christian Endeavor Missionary Roll of Honor. This prize is to be given to the one answering most accurately in writing ten questions prepared by the missionary committee, on each country in which its own denominational board is carrying on missionary effort, including the home field.

The examination for this prize is to be held in the church parlors in the month of January, 1891.

The names of winners are to be announced and prizes awarded, and the best essays, with replies to the questions, to be read at a Grand Public Missionary Rally to be held the second week in February.

The Prize Essay is to be promptly forwarded to the State president of the Y. P. S. C. E., who, with a committee appointed by himself, shall decide which essay is the best from each denomination in his State. Such selected essays will be acknowledged by an autograph letter of award and sent to the undersigned, who will forward them to the general secretary of each respective board of foreign missions. Said general secretary will award

An Honorary Prize Life Membership in his missionary board to that young person who shall have prepared the best essay submitted from his own denomination.

#### HINTS FOR THE MISSIONARY COMMITTEE.

##### Concerning the Prize Contest.

The preparation of the questions referred to and the judgeships can be left by the local societies to lawyers, merchants and others who may not have been actively interested in missionary effort. Furnish them each a text book. Experience shows that they will accept the trust and faithfully perform the duty. By dividing up the work among several committees, especially in preparing the questions, a large circle of adult non-members may be brought into the contest. They will become imbued with the spirit of the contest, parents will assist their children, judges of the contest will become informed, and the awarding of prizes with the reading of essays at the missionary rally will stir the church to its centre.

In presenting this prize contest to your society, either at its meeting or in your Sunday school, have slips of paper prepared and distributed, so that after a lively presentation by your "ready speaker" and a stirring indorsement from your pastor, you may have them sign at once a promise that they will enter the contest for one or both prizes. Numbers create enthusiasm, and an active and urgent personal canvass by the whole committee will surely win.

The gift of \$10 entitles a local society entering this contest to two places in the Christian Endeavor Missionary Roll of Honor. Such society is expected to forward to the respective secretaries of its denominational boards of home and foreign missions \$5 each, with the names of the respective candidates who have succeeded in earning the prizes. Two appropriate receipts, with names inscribed, will be prepared and returned to the president of

the local society. The names and remittance should be sent promptly at the close of the examinations, so that the acknowledgements may be returned to the committee in time for presentation at the missionary rally. The general missionary secretaries of the respective denominational boards of home and foreign missions, will have a copy of the roll of honor containing all the names and addresses of the successful contestants in the respective denominations.

The secretaries will be requested to appropriate this fund for some specific object "for Christ and the church."

Crowd the missionary rally full of fire. Mass together into that program: the best music and brightest speakers obtainable. Let the people catch the fact that the mighty missionary forces are not resting in intrenchments, but are now making the grand double-quick charge which is to redeem this planet to Christ. The Society of Christian Endeavor is in line under its banner—"For Christ and the Church."

The societies entering this contest should promptly advise the undersigned, stating the denomination.

For any further necessary particulars regarding literature, address with stamped envelope enclosed, the general secretary of your foreign missionary board, and for further particulars regarding the contest, address,

Evanston, Ill. S. L. MERSHON.

#### TEXT BOOKS TO BE USED IN THE PRIZE CONTEST.

##### Baptist.

Do you Baptist Christian Endeavorers realize what a treat awaits you? The studies are leaflets brimful of good things, inviting one at first glance to sit down and taste their contents. The study of the Congo Mission, for example, is so intensely interesting that when you have devoured every word of it, you will crave more. All the leaflets are brought down to date, and are racy. All have fine maps and many are illustrated. I can only hint at the live accounts under such headings as these: "Day Dawn in the Orient;" "The Sunrise Kingdom;" "Rays of Light in Far Cathay, and the Waiting Isles." "The Sketches" is a little volume by the author of "My Country, 'tis of thee." Begin with the leaflet that attracts you most; go from that to the others, and all will prove interesting. Supplement each country by the chapter upon it in "The Sketches."

CORNELIA B. ADAMS.

##### Presbyterian.

"Historical Sketches of Presbyterian Missions" will prove an invaluable aid to every missionary society. Not only do we find in each sketch full and accurate accounts of the mission work done in each country, but facts concerning the government, political life, traditions and religions of these people, written in a bright interesting style. Maps of each country with geographical descriptions add greatly to the value of this book, while the list of reference books, after the sketches, opens up a vast amount of missionary lore, the need of which has long been felt by the missionary committees of all denominations. No progressive missionary committee can afford to be without "The Twelve Question Books" given in this list of text books. While some little space in these is devoted exclusively to denominational work, the larger portion is leading questions concerning the life and habits of foreign people, with brief, pointed answers which will give life to the missionary meeting that drags. Why longer have the "pokey" meetings when we have so much placed within easy grasp to make them entertaining? Fuel is plenty, why not a little fire? We have taken great interest lately in Stanley's marriage, his bride's trousseau, and the wedding tour. Do we all know of those other tours of his through the



"Dark Continent" and of the fields he has shown that are "ours to possess?" The sketch by Rev. Mr. Nassau will tell you of that. There are "The Land of the White Elephant," "The Land of the Lion and the Sun," and "The Middle Kingdom;" do we all know what countries these are? Rev. Dr. Robinson and Greene will tell of them in a strong, entertaining way, while Mrs. Herrick Johnson cannot fail to attract with her North American Indian queries. Let us see which society will be the first to send for these much needed and long desired helps.

#### Methodist.

The work of Methodist missions, home and foreign, is fully set forth in the Annual Report which may be had on application to the secretaries at the Publishing House, 150 Fifth Avenue, New York City. Applicants will please state the purpose for which they are wanted. In the absence of any concise document showing the progressive stages of the work, we now suggest that back numbers of the report may possibly be had of pastors and others interested in missions, and the comparison thus afforded will enable each one to more accurately judge of the merits of each field. The following may be had of Hunt & Eaton, New York City, or of any Methodist Episcopal Book concern: viz., "China," 15 cents; "Our Brother in Black," 2 cents; "The Japanese Door," 2 cents; "Twenty Years Review," by Mrs. Dr. Gracey, 15 cents; "India," 50 cents. Suggestive and helpful leaflets will be found in the supplement to the *Heavenly Woman's Friend* and may be had by addressing Miss P. J. Walden, 36 Bromfield Street, Boston. Ten cents will doubtless procure the supplements of this year so far as they have been issued. We advise all missionary societies to send for these supplements so admirably adapted for monthly missionary meetings.

#### Cumberland Presbyterian.

This church, born of the mighty revival of 1800-1803, immediately harnessed its laity to the sacred calling of soul-winning. The last two annual reports of its board of missions are replete with the story of Christian conquest under the Cross of Christ. Its *Missionary Record*, published monthly at 904 Olive Street, St. Louis, Mo., is resplendent with light along the line of missionary effort. In clubs of five its last twelve copies can be secured for 50 cents per set. These, with Gracey's well-known pamphlets (published by F. H. Revell, 148 Madison Street, Chicago), on the various mission fields will furnish a splendid compendium for the Christian Endeavor missionary committee in the Cumberland Presbyterian churches. The beloved secretary of the Cumberland Presbyterian Board of Missions, Rev. J. V. Stephens, will gladly respond to any inquiries if sent to 904 Olive Street, St. Louis.

#### Reformed Church.

This church grew on ground conquered from the sea, and shed its early blood in defending its dykes from religious intolerance. Self-sacrifice is inwrought within it, and India, China and Japan have felt its power. Gracey's pamphlets, published by F. H. Revell, 148 Madison Street, Chicago, on these countries, in conjunction with the *Board's last annual report*, will furnish a basis of study. Read Secretary Cobb's letter in another column for reference literature recommended by him as specially helpful.

#### Congregationalist.

"Cruise in the Morning Star." Cutting the waves of the South Seas under the Stars and Stripes, carrying the gospel of Jesus Christ. Rounding Cape Horn, strange scenes among the natives. On to the Gilbert Isles. Wreck. The new ships afloat. See the bright track left by the keel of that ship. "Africa." The story is black but clear as crystal, sparkling with deeds of devotion. "India and Ceylon." Onslaught against overwhelming odds.

No retreat. The dawning of victory and the sudden defeat caused by America withholding its help. Renewed assistance and strong advance all along the line. Thrilling story of Christian heroism. "China, Japan, Turkey"—a repetition of the tidal wave of consecrated effort, but under different skies, along new shores and with varying scenes. Wonderful conflicts. "Micronesia;" surely the "isles shall wait for me." The awfulness of that wait, wait, wait, while tramp, tramp goes its mighty army into eternity! The scene shifts, Christ is brought and the isles shall rejoice in Him. The gems of the sea gathered in clusters for the Redeemer's crown. "The American Board." A story of Great Heart, and a heart in love—in love with everybody. Army headquarters moved by hate, mission headquarters moved by love. "God so loved that he sent." They so love that they send, and you will so love that you will send until He shall reign from the rivers to the ends of the earth.

#### WHAT SOME MISSIONARY SECRETARIES SAY OF THE PROPOSED PLAN.

The plan opens up a vast millennial vista to the eye of faith. With 600,000 Christians working for missions, there is no telling what can be done. They ought, each one, to be instrumental in adding at least ten dollars to the income of Protestant missionary societies, and that would give us an increase of six millions, or more than double what we are receiving now. I like your plan. We will try to furnish each society connected with the Methodist Church with data from which to prepare essays. I do not believe that I can add any suggestions to improve your plans; but I hope that somehow you will swing the whole Society of Christian Endeavor into line for the conversion of the whole world. Such united action as that would mean nothing short of a revolution. It would mean the speedy carrying of the gospel to every creature. God is leading; something great is coming to pass.

REV. C. C. MCCABE,

Corresponding Secretary of the Board of Missions of the Methodist Episcopal Church.

I heartily favor any reasonable method which tends to disseminate missionary information among our young people, and especially to stimulate them to investigation. The two questions you suggest afford ample scope for a good paper. It might be well to couple with the idea of the great need that of the ripeness of the field, using the word in its large sense, as including permission on the part of the authorities, foundation work already laid in the translation of the Bible, the establishment of schools, etc. Some of our missions yield very slowly to missionary effort. Of course such fields are not to be abandoned because of this, but it is well for our young people to be taught to discriminate as to the character of the work in different countries. I shall be glad to examine the essays sent to this office, and to express an opinion as to the one most meritorious. As to literature, the book you suggest, "Historical Sketches of Presbyterian Missions," is the most compact and complete. In addition to this, we shall very cheerfully send a copy of our forthcoming Annual Report to any members of the society who are in earnest in this matter, and desire to compete for the prize. Congratulating you on the success of the enterprise thus far, and hoping that the divine blessing may continue to rest upon your efforts, I am

Yours sincerely,

REV. JOHN GILLESPIE, D. D.,

Board of Foreign Missions of the Presbyterian Church.

We rejoice here in all the new enthusiasm which is waking up through the endeavors of your association, and in all other ways in behalf of this most fascinating subject of missions for the heathen world. We shall be happy to assist in

any way we can. For the missions of the American Board we can recommend, for a concise statement, the sketches of our different fields in pamphlet form, which we will furnish, as suggested by you, at reduced rates when ordered by the quantity. Wishing you abundant success in all your plans, I remain, Truly, sir,

REV. E. K. ALDEN, D. D.,

Secretary of the American Board.

The proposal to stimulate the young people who are members of the Y. P. S. C. E. to the study of missions meets my own most hearty approval, and I cannot but hope for a wide missionary awakening in consequence.

REV. P. S. HENSON, D. D.,

Member of the Advisory Committee of the American Baptist Missionary Union.

I like your plan very much indeed, and am sure it cannot be other than helpful in stirring up missionary interest in the members of the Y. P. S. C. E. I shall be glad to put at your disposal any amount of our literature, but it will only cover our field, not that of other societies. If I can be of any service to you in this splendid effort, you need only call upon me. If the earnest and enthusiastic young Christians, who in such multitudes are gathered into the Y. P. S. C. E., could know half the destitution of the millions among whom our missionaries are laboring, they would, I am sure, be interested to increase their contributions of sympathy and prayer and money to this great work. Your effort is just the one to give them an intellectual knowledge of the whole broad field of missionary work. Wishing you all success in your noble undertaking, I remain,

Yours sincerely,

REV. C. J. RYDER.

District Secretary of the American Missionary Association.

Your plan for awakening an intelligent interest in missions in the Endeavor Societies seems to be an excellent one and I shall be happy to do what I can to help. We shall be glad to furnish to any local society in our Reformed Church a copy of our last Annual Report (as soon as issued) and also a sketch of each of our missions, with copies of such tracts as we have which throw light on the subject. Our missions are in China, India and Japan, and for general information as to these fields of operation and the peoples, I may recommend for China, especially in the region we occupy, "Pagoda Shadows" by Adelle M. Field; for India, "India and Its Millions," by Rev. Dennis Osborne, a converted Hindu; for Japan, "A Budget of Letters from Japan," by Arthur Collins Maclay. Intelligent information in regard to missions is the desideratum of the time, and I hope your plan will be greatly useful in promoting it.

Yours very sincerely,

REV. HENRY N. COBB, D. D.

Corresponding Secretary of the Board of Foreign Missions of the Reformed Church.

I am very much pleased with your plan to place before the 660,000 members of the Y. P. S. C. E. the great missionary question. The proper cultivation of this spirit among the young people will double the number of missionaries, and the amount of money now contributed, in ten years or less time. My own society has not yet published a history of its work, but I am now gathering materials which I hope to put in shape before a distant day. In the meantime I shall be glad to furnish by correspondence such information as may suffice to any one who may inquire for particulars in our denominational work. I am editor of the *Missionary Record*, the organ of my society, a copy of which I send you, through whose columns I shall be pleased to help you and your undertaking as far as I possibly can. There are great possibilities in this wonderful uprising of the young people. Let the enthusiasm be harnessed to the chariot of work, and the church will bound forward.

Sincerely,

REV. J. V. STEPHENS,

Secretary of Board of Missions of the Cumberland Presbyterian Church.

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## NEWS ITEMS

## CALIFORNIA.

Rev. J. K. McLean, of Oakland, is giving an account of the St. Louis Convention at various places; one appointment being at the Congregational State Association, September 30th. The society in this church, the First Congregational, has been planning an all day celebration of its eighth anniversary soon to be held.

## MISSOURI.

The Missouri Chautauqua Assembly, which held its annual ten-day session at Pertle Springs, Warrensburg, very generously gave one hour each day for a Y. P. S. C. E. institute, engaging Rev. B. F. Boiler, of Sedalia, to conduct it. Sunday, Aug. 10th, was also known as Y. P. S. C. E. day. At the first meeting, Aug. 5th, it was decided to organize a society on the grounds, to be known as Pertle Springs Chautauqua Y. P. S. C. E. The following officers were elected: President, Rev. I. B. Ironie; secretary, Miss Stella M. Johnston. Three committees were appointed, lookout, social and floral. These committees did good work. The lookout committee secured a membership of thirty-one active and one associate member. The social committee secured the attendance of a great many strangers. The floral committee decorated the Tabernacle beautifully for Christian Endeavor Day, working hard to arrange the different mottoes on the walls. The institute work was especially beneficial, as it was directed by one who has tested all his methods. Good instruction was given along all the lines of committee as well as individual work. This was a great thing for Christian Endeavor in Missouri, for many resolutions were formed by visitors, who had never before been interested in the work, that they would organize the work at home.

## MINNESOTA.

A very successful union meeting of the Congregational and Methodist societies was held in the Methodist Church of Excelsior on Sunday evening, Aug. 17th. The union prayer-meeting, at seven o'clock, was led by the State secretary, and the platform meeting that followed was addressed by Rev. J. Newton Brown, of the Northwestern Congregationalist; Miss Martha Anderson, of Minneapolis; Mr. S. A. Lentz, president of the Minneapolis District Union, and State Secretary J. L. Keough. The closing consecration-meeting was led by Mr. Lentz.

## ILLINOIS.

The Winnetka Society celebrated its first anniversary, a short time ago, with a social reunion during the week, and a special religious service on Sabbath evening, when an address was made by the secretary of the Chicago Union, Mr. P. F. Chase, who gave hearty encouragement to the Winnetka Society. This church holds no services of its own on Sabbath evenings, but gives place to the Endeavor meeting, which uses this hour with great advantage and growing power.

There was a meeting held in the Board rooms, 59 Dearborn Street, Chicago, on Saturday evening, Aug. 23d, for those of the union who were interested in Junior work. It was well attended, and the reports given showed how the Master's work is progressing among the younger element in this city. One particularly interesting feature of the meeting was the report given by Frank E. Simmons, a young lad fifteen years of age and president of the Junior Society of the Onward Mission.

## INDIANA.

The Presbyterian Society of Huntingdon observed its first anniversary, August 5th, with most interesting and helpful meetings, held in the afternoon and evening. The influence of the meetings was widely felt.

## MICHIGAN.

It will greatly assist the statistical secretary in gathering his reports, and it will prevent much confusion and delay, if the office of corresponding secretary in all societies be made permanent.

The Thompson Presbyterian Society of Detroit, has recently been deeply afflicted through the death of one of its active members, Miss Clara M. Welton, the youngest daughter of the beloved pastor, Rev. H. P. Welton, D. D., who is president of the State union. Appropriate resolutions were passed by the society.

On account of the sad sickness and death of his daughter, Rev. H. P. Welton, of Detroit, the State president, has been kept from active work, recalling all his appointments. He expects, however, to be able to resume his labors in the early fall. All societies unite in extending him their sincere sympathy.

## KENTUCKY.

The following remarkable record is chronicled by *The Broadway Methodist*, of Louisville: "On July 27th Miss Minnie Miller was out of the city, and necessarily absent from the prayer-meeting, but left a note to be read at the meeting. We mention this because Miss Miller has a record which we think is unsurpassed. She joined the society shortly after it was organized, nearly two years ago, since which time she has never been absent from a prayer-meeting of the society; has never failed to be present at, and have a report, and a good one, for the business meeting each month; has never failed to attend a meeting of any committee of which she was a member; she has taken part in every prayer-meeting since she joined, and at different times, in every way possible for one to take part. Besides this, she is corresponding secretary of the society, and writes on an average of fifteen to twenty letters every month, and has been the cause, through her letters, of organizing several new societies and encouraging others. Can any society produce a member with a better record than this? If so, let's hear from you."

## VIRGINIA.

F. W. Rolinet, of Flag Pond, Scott County, would like to exchange mineral and other curiosities for literature, especially religious weeklies

and books. We have seen a sample collection, which is quite desirable.

## OHIO.

The societies in the First and Second Congregational and Baptist Churches of Oberlin organized a local union, recently, with Mr. A. Z. Tiltonson, president, and Miss Mary E. Woodruff, secretary.

## DISTRICT OF COLUMBIA.

The souvenir "History of Ye Trip," of the District delegation to the National Convention, is an attractive and substantial little pamphlet, containing a racy account of the preparations for the journey, the westward and homeward bound experiences, and a running account of the days spent in St. Louis. A valuable and delightful memento of a memorable journey.

## PENNSYLVANIA.

Blair County has a union. Mr. J. J. Irwin, the district secretary, called a meeting for August 1st. A large number of societies responded. The union was organized with the following officers: president, Rev. A. W. Spooner, of Altoona; secretary, Mrs. N. C. Naylor, of Altoona; treasurer, Thos. H. Suckling, of Hollidaysburg. Addresses were made in the afternoon and evening. Rev. Mr. Spooner welcomed the delegates, and in the evening addressed them on "The purpose of the Y. P. S. C. E." Rev. Mr. Forgens then spoke of "Its Influence"; Mr. A. T. Finely spoke of "The Pledge," and Rev. Dr. H. R. Bender of the Eighth Avenue Methodist church, followed on "Its Claims." In his remarks he said, "It has been a felt need in the churches, and especially by the pastors, for many years, and this felt need we have attempted to supply by various arrangements, but no one, till this one was started, seemed to fit in and supply our needs."

## NEW JERSEY.

The union of Camden and vicinity is divided into three sections, each under the care of a lookout committee. One of the most successful plans for spreading the movement in this locality has been furnished in the conferences held by the societies, where a practical topic is taken for discussion, and all the young people of the neighboring churches are invited in. Speakers are appointed, who follow each other without announcement.

## NEW YORK.

The United Presbyterian Society, of Andes, recently conducted a two days' bazaar and festival which netted \$253. The training of the Y. P. S. C. E. was manifest in the harmony existing between and in the various committees and in the strict attention given to the work assigned the respective committees.

The Congregational Society of the Congregational Church, of South Hartford, observed its third anniversary, August 17th. An address was made by Mr. G. L. Robinson, of West Hebron, who for three years has been teaching in Syria. Since January the society has gained eighteen active members, many of them from the associate list, and many of the members have united with the church. It has pledged \$25 towards the new church to be erected this year. The meetings are well attended and interesting.

At the Chautauqua Endeavor meeting, held Tuesday evening, Aug. 19th, Christian Endeavor missionary work received a stirring endorsement and a strong incentive. The Missionary Prize Contest, as explained on pages 11 and 12 of the issue, was forcibly presented and discussed. Addresses were made by Mr. Stagg, of Yale College, Mr. Butler and Miss Towle, of Illinois; and Miss Livingston, "Pansy's" niece. About a hundred delegates from as many societies and parts of the country enthusiastically adopted the idea.

Several officers of the regiment of the U. S. Army stationed at Madison Barracks, Sackett's Harbor, including one of the captains, are active members of the Y. P. S. C. E. of the Presbyterian Church of that place. The cause of Christian Endeavor in this vicinity has recently suffered a severe loss through the death of one of these officers, Mr. J. H. Philbrick, who was president of the Sackett's Harbor Society and the delegate of the Jefferson County Union to St. Louis. Mr. Philbrick was adjutant of the 11th Infantry and a graduate of Colby University and of West Point, having also served as an instructor at the Military Academy.

## CONNECTICUT.

Christian Endeavor was well represented in the recent encampment of the Connecticut brigade of militia at Niantic. Besides numerous members of the Y. P. S. C. E. who are also officers and privates in various companies, Rev. J. E. Twitchell, D. D., of New Haven, "the founder of local unions" was present as chaplain of the 2nd Regiment, and Rev. H. H. Kelsey, president of the Hartford Union, as chaplain of the 1st Regiment. Rev. H. N. Kinney, the former president of the State Union, was also a guest of one of the officers of the 4th Regiment.

The sixth annual conference of the State union will be held in Willimantic, October 6th and 7th. Monday evening the exercises will be held in the Congregational Church and the three sessions on Tuesday will be in Loomer's Opera House. An interesting and practical programme is being prepared which will include such speakers as Rev. Joseph Pullman, D. D., New Britain; Mr. W. H. H. Smith, Washington, D. C.; Prof. W. R. Harper, Prof. Graham Taylor, Rev. A. T. Pierson, D. D., New York; Rev. J. Wilbur Chapman, D. D., Philadelphia and others. Reduced hotel rates and reduced rates on the railroads have been arranged for. For circular containing full information, address A. E. Kilbourne, Box 146, East Hartford.

## MASSACHUSETTS.

At the quarterly meeting of the Pilgrim Union, which is to be held September 25th, in the Congregational Church of Norwood, Rev. E. T. Pitts, of Everett, will make the address.

## VERMONT.

The members of the Bethany Y. P. S. C. E. of Montpelier, recently held a social at which they were very pleasantly entertained by a short lecture on the "History of Our Country," illustrated by a stereopticon. For this they were indebted to Rev. Edward Smith, a member of the society, who this last spring completed his studies at Yale and who starts at once for his field of work in Genesee, Idaho.

## ONTARIO.

The Ontario Provincial Union will hold its convention in the city of Hamilton on the 23d and 24th of October, in the Central Church, which is well adapted for the purpose. President Clark has arranged to be present on the 23d, and some of the leading Christian Endeavor workers will take part. All the societies in Hamilton have entered enthusiastically into the work of making arrangements for receiving the delegates, and as there are now in the Province some 245 societies it is expected that at least 500 delegates will be in attendance. Special rates will be given by the railways, and delegates will be entertained at the homes of the nine societies in the city.

## NORTHWEST TERRITORY.

At the quarterly union meeting of the Methodist and Presbyterian Societies of Regina, Aug. 11th, a committee of seven was appointed to take steps to extend the organization of Christian Endeavor throughout the territories of Assiniboia, Alberta and Saskatchewan. At a subsequent meeting of the committee, Mr. J. W. Shillington was elected chairman, and Mr. C. J. Atkinson secretary. Correspondence will at once be opened with the chief points in the Territories named. The meeting that led to this step being taken was most interesting. A few minutes were occupied by members in enumerating personal benefits derived from the Y. P. S. C. E., followed by an address on the recent International Convention and the extent of the work, and an address on the duty of the Regina societies in extending the work throughout the vast western country. Progress in the work of organization will be reported.

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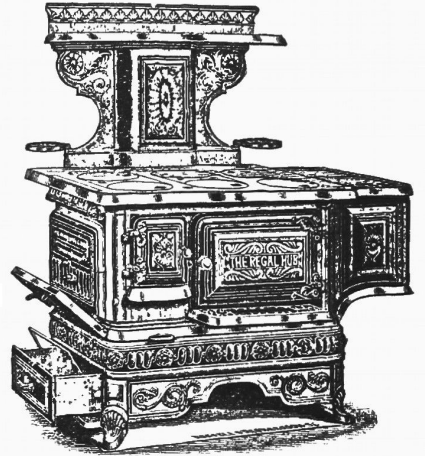
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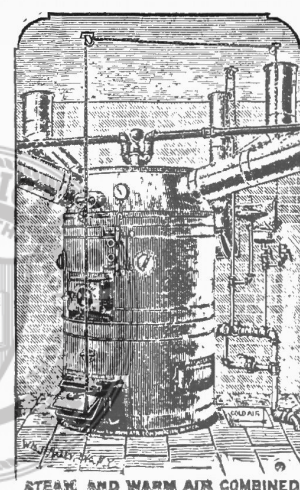
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## Christian Endeavor.

### JUNIOR SOCIETIES.

#### AN APPEAL TO PASTORS.

BY MRS. ALICE MAY SCUDDER.

##### Christ's Command.

Every pastor in the land ought to ask himself this question, What am I doing to aid in the spiritual growth of the children of my church and neighborhood? Christ's command is very emphatic. "Feed my lambs." I do not interpret this to mean, Feed my lambs if you have time, or if it is convenient; but rather, it is so decided in tone as to imply that one must make time, if necessary, in order to feed Christ's lambs.

If Jesus should come to inspect the work under your charge, exactly what amount of spiritual food would He find set before the little ones in your flock? In many churches, alas, the feast is spread only once a week, for in the Sunday school is given the only religious teaching that the children can comprehend. The church service is very often far above them, and save one or two hymns they understand, literally, nothing.

I. Pastors please answer this: Is there any part of your church service adapted to the little ones? If not, will you not place one dish on the Lord's-day table from which the lambs may be fed? There are various kinds of nourishment that will be acceptable, such as preludes on common sins, given in simple language; or bright illustrations told simply in your sermons; to which you can call the attention of the children by some such remark as this: "Now listen, children, for you can all understand this," and then, catching up a few of the preceding threads of thought, you can proceed to illustrate.

Again, alternate the responsive reading between the children and the grown people, allowing a deacon to lead the little ones, while the pastor leads the older ones, or vice versa. On each Sabbath morning there ought to be one hymn that is decidedly a children's hymn, even one as simple as

"Jesus loves me, this I know,"

or

"I am so glad that our Father in heaven."

But some will say, "Oh, we cannot do this, because it will take away from the stateliness of our service!" True, my dear brother, it will, but since the tendency of the past few years has been to help to give the clergy a place in the hearts of the children, why may not the Sunday service drop a little of its dignity, if perchance some of the dear children's souls may be saved thereby. If stateliness is preserved by half starving the children, only a divine miracle can save that church ten years from now. Couple an attractive service with frequent and hearty invitations from the pastor to attend church, and you will surely win the children.

II. Next, encourage the parents to bring their children to the weekly prayer-meeting—but not until you are certain that they can be interested there. The prayers should be short and varied, the exhortations must be simple and to the point, and the pastor must find time to prepare topics on the subject of the meeting to distribute to those who can give helpful ideas. Suppose, for instance, that the subject is "Little Things." After writing at the top of each slip, "Please speak only two minutes," add the thought to be enlarged upon, such, for example, as, Disease germs are little, but powerful.

On another slip, Spiritual death is often caused by one little sin.

On another, "No" is a very little word, but thousands have been wrecked because they failed to say those two little letters, N-O.

Next find suitable hymns, and let others besides the leader announce them. Scripture verses, also, can be distributed to the children, to be read in the meeting.

Towards the close, let the pastor make one or two decided points for the little ones, or even ask them what they have learned, which will be helpful. Children will attend such a feast gladly.

III. Taking for granted that the children of your church attend Sunday school, the morning service and the prayer-meeting, I would ask if they do not require further nourishment? There must be variety in food to produce growth, and, in spite of these three good meetings, there must still be a fourth, or the future usefulness of the children will be seriously impaired. The Junior Society has a work different from any of which we have spoken, for it is to teach children to plan and execute all kinds of benevolent work, to take part in meetings, and to give time for a more extensive study of the Scriptures and religious principles. It is in this sort of a meeting that the pastor's heart becomes knit to the children, and a bond of love and union formed that can never be broken. Hundreds of pastors know the blessedness of such work, and would join in this appeal to all who have no such society, to organize one at once. Do not say you are too busy. Think carefully, and see if there is not one hour out of each week that you can give to the dear children. Do you not overestimate, perhaps, the value of some lines of work which you are following, and can you not see that this is work that will repay a hundred-fold? Is that other work likely to pay such a satisfactory interest? The trouble with many pastors is that they dread to start, for they do not know exactly how or where to begin. Let me tell you: Make a list of all the children you can influence, send to THE GOLDEN RULE for specific directions (the address is 50 Bromfield Street, Boston, Mass.), and you will soon be doing a work in which you will feel a keen delight. Win the hearts of the dear children and lead them early to the Saviour, and you will find Solomon's words true: "Train up a child in the way he should go, and when he is old he will not depart from it."

## AYER'S PILLS

Excel all others as a family medicine. They are suited to every constitution, old and young, and, being sugar-coated, are agreeable to take. Purely vegetable, they leave no ill effects, but strengthen and regulate the stomach, liver, and bowels, and restore every organ to its normal function. For use either at home or abroad, on land or sea, these Pills

### Are the Best.

"Ayer's Pills have been used in my family for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pill used in our neighborhood."—Redmon C. Comly, Row Landing P. O., W. Feliciana Parish, La.

"I have been in this country eight years, and, during all this time, neither I, nor any member of my family have used any other kind of medicine than Ayer's Pills, but these we always keep at hand, and I should not know how to get along without them."—A. W. Soderberg, Lowell, Mass.

"I have used Ayer's Cathartic Pills as a

### Family Medicine

for 35 years, and they have always given the utmost satisfaction."—James A. Thornton, Bloomington, Ind.

"Two boxes of Ayer's Pills cured me of severe headache, from which I was long a sufferer."—Emma Keyes, Hubbardstown, Mass.

## Ayer's Pills,

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Dealers in Medicine.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

## CATARRH

Sold by druggists or sent by mail.

# Why Suffer *One Moment* From Torturing Skin Diseases

When a single application of the **Cuticura Remedies** will, in the great majority of cases, instantly relieve the most agonizing of itching, burning, scaly, crusted, pimply, and blotchy skin and scalp diseases, and point to a speedy, permanent, and economical (be-



cause so speedy) cure when the best physicians and all other remedies fail? **Cuticura Remedies** are the greatest skin cures, blood purifiers, and humor remedies of modern times. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, heals the skin, and restores the hair. CUTICURA SOAP, an exquisite skin beautifier, is indispensable

in cleansing the diseased surface. CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the **Cuticura Remedies** cure every disease and humor of the skin, from infancy to age, from pimples to scrofula.

☞ *Summer, when the pores open freely, is the best time to cure skin diseases, whether simple, scrofulous, or hereditary.*

☞ "ALL ABOUT THE SKIN AND BLOOD" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, \$1.00. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.

**Bad Complexions**, pimples, blackheads, red, rough, and oily skin and hands, and simple humors and blemishes of infants and children prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated **Cuticura Soap**. For the prevention of tan, freckles, and sunburn, and for giving a brilliancy and freshness to the complexion, **Cuticura Soap** is incomparably superior to all so-called skin and complexion soaps, while rivaling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. Sale greater than the combined sale of all other skin soaps.



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Features of perfect service are **FAST TIME** and

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**Tricopherous**  
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**HAIR & SKIN**  
An elegant dressing exquisitely perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow thick, soft and beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.

All Druggists or by Mail, 50 Cents.

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Its merits as a Wash Blue have been fully tested and endorsed by thousands of housekeepers.

Our Grocer ought to have it on sale. Ask for it.

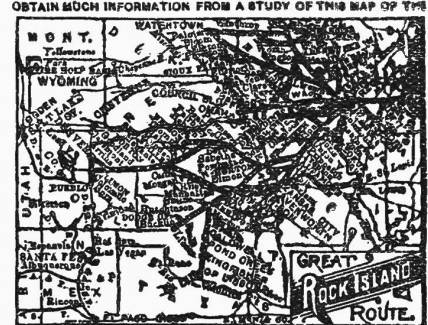
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UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



## Chicago, Rock Island & Pacific Ry.

Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SPRINGS and PUEBLO. Free Reclining Chair Cars to and from CHICAGO, CALDWELL, HUTCHINSON and DODGE CITY, and Palace Sleeping Cars between CHICAGO, WICHITA and HUTCHINSON.

### SOLID VESTIBULE EXPRESS TRAINS

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Solid Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sioux Falls via Rock Island. The Favorite Line to Watertown, Sioux Falls, the Summer Resorts and Hunting and Fishing Grounds of the Northwest.

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For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address

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PRINTER." Set up any name prints cards, paper, envelopes, etc., marks lines.

With 616 BEWAH & Co. CHEST, COUNTRY & CITY. Postpaid only 25c. 1.00.



## In Doors and Out. FOR BOYS AND GIRLS.

### THE WAY TO SLEEPTOWN.

The Town of Sleptown is not far,  
In Timbuctoo or China,  
For it's right near by in Blinkton County,  
In the State of Drowsyina;  
It's just beyond the Thingumbob hills,  
Not far from Nodville Centre;  
But you must be drawn thro' the Valley of Yawn,

Or the town you cannot enter.  
And this is the way,  
They say, they say,  
That baby goes to Sleptown!

He starts from the City of Odreama,  
Thro' Boohoo Street he totters  
Until he comes to Dontery Corners,  
By the shore of the Sleeping Waters;  
Then he comes to the Johnny-jump-up hills  
And the nodding Toddledom mountains,  
And straight does he go thro' the Vale of Heighho,

And drinks from the Drowsy fountains.  
And this is the way,  
They say, they say,  
That baby goes to Sleptown!

By Twilight path thro' the Nightcap hills  
The little feet must toddle;  
Thro' the dewy gloom of Flyaway forest,  
By the drowsy peaks of Noddle;  
And never a sound does baby hear,  
For not a leaf does quiver  
From the Little Dream gap in the hills of Nap  
To the Snoozequehanna River.

And this is the way,  
They say, they say,  
That baby goes to Sleptown!

Away he flies over Bylow bridge,  
Thro' Lullaby lane to wander,  
And on thr' the groves of Moonshine Valley  
By the hills of Wayoffyonder;  
And then does the fairies' flying horse  
The sleepy baby take up—  
Until they enter at Jumpoff Centre  
The Peekaboo vale of Wakeup.

And this is the way,  
They say, they say,  
That baby comes from Sleptown!  
—S. W. Foss in *Yankee Blade*.

### FRANK'S GREAT SPEECH.

Frank Lane is a bright boy of twelve. He belongs to the Loyal Temperance Legion, and the rest of the boys regard him as a fine orator. He has many original ideas, and an easy flow of words. When Frank has a speech as part of the programme at the Legion, the other boys are sure to be on hand to hear. Yesterday I went in and heard Frank's speech. He went to the platform and looking about earnestly, said quietly:

"Last night I dreamed. I dreamed that a great, white, flying horse came to me, and I got on his back and rode out into the air. We flew down to Texas, where there were acres on acres of hops growing. They shook out their green tassels as far as eye could see. Then the hops picked themselves and fell into a long heap and turned into a great river of hops, and began to flow out far over the land.

"Then we flew a little north, over Missouri, and I saw corn fields—miles on miles of corn fields. The corn stood straight as soldiers, and tall as a man. In a little while the corn picked itself and husked itself, and fell into a long heap, and turned into a great river of corn, and began to flow out over the land.

"Then I flew on my horse still farther north, over North Dakota; and I saw field on field all standing thick with rye; and it waved in the wind like the billows of a great green sea. Then the rye reaped itself, and threshed itself, and fell into a river of rye, and flowed out along the land. And these three rivers united, and rolled on and on.

"Then I flew east, and perhaps it was Michigan; and I saw whole farms of beautiful tall barley. Its beards glistened in the sun just like silver. And the barley reaped itself and threshed itself, and fell into a long heap, and turned into a barley river, and rolled off across the land. And it met the river made of the other three, and joined them, and rolled on.

"Then I flew over Northern New York and I saw great orchards. There were thousands of trees full of apples. The apples picked themselves and fell into a long heap, and rolled off like a river, and joined the other four.

"And then I saw two great buildings.

They looked as big as the earth. They were full of windows and chimneys, and fires roared in them. The great river made of five—the hops, corn, rye, barley and apples—rolled right into these two great buildings. My flying horse took me way up over these buildings, so I came where I could see the other side, and there I saw the river that had just rolled in, rolling out. But it was turned into a river of beer and whiskey.

"It rolled over the land like a great flood. It carried off men, women and children. It swept down houses, and barns, and shops. It carried away clothes and books and furniture. It was ninety hundred times bigger than the Johnstown flood. All before it was quiet and rich and green and happy. All behind it was ruin and wreck. And I heard an awful cry of people wanting to be saved from these rivers of whiskey and beer! Then my horse flew back to my home with me, and left me, I suppose, for the next thing I knew, I was in my own bed. And I wondered what we should do to keep the beautiful hops and corn and rye and barley and apples from turning into a flood to destroy everything. And why it is we must let people have a trade of turning good things into bad things."

This was considered Frank Lane's best speech.—*Julia McNair Wright, in Young Crusader.*

### THE NEW TRANS-CONTINENTAL ROUTE

VIA THE

Chicago, Milwaukee & St. Paul R'y

AND THE

NORTHERN PACIFIC R. R.

Commencing Sunday, June 15, 1890, there will be established a through line of first-class vestibuled Pullman sleeping-cars running daily between Chicago, Milwaukee, St. Paul, Helena, Montana, Spokane Falls, Tacoma and Seattle, Washington, and Portland, Oregon, making the fastest time to and from all points on Puget Sound and the North Pacific Coast, and affording an excellent through route for passengers destined to California points.

West bound trains will leave Union Passenger Station, corner Adams and Canal Streets, Chicago, daily, at 5.30 P. M., arriving St. Paul 7.00 A. M., Fargo 4.55 P. M., Helena 1.15 A. M., Spokane Falls 5.00 P. M., Tacoma 10.50 A. M., Seattle 11.45 A. M., Portland 6.30 P. M. These trains will carry all classes of passengers and will also provide the finest dining-car service between Chicago and the Pacific Coast. Trains of all lines from the East arrive in Chicago in ample time to make connection with the 5.30 P. M. train from Chicago.

In addition to the foregoing, special Pullman sleeping-cars for the famous Yellowstone Park will be attached to these trains, thus affording, during the summer months, a direct through car line to the "World's Wonderland" and the Lake Park region of the Northwest. Time, 48 hours to Mammoth Hot Springs Hotel.

The advantages to be secured by purchasing through tickets via a route composed of such favorably known and well-established lines as the Chicago, Milwaukee & St. Paul and Northern Pacific Railways must be apparent to all first-class travellers.

For further information, circulars showing rates of fare, maps, etc., address CHARLES A. BROWN, New England Passenger Agent, 210 Washington Street, Old State House, Boston, Mass.



### BANNER LAMP

EIGLES ALL OTHERS FOR  
Beauty, Brilliancy,  
Safety & Economy.

GIVES A STEADY WHITE  
LIGHT.  
SUPERIOR IN WORKMAN-  
SHIP AND FINISH.  
Prices Lower than  
ANY OTHER LAMP of  
equal merit. Several  
attractive styles.

Ask your dealer for it.  
Take no other.  
The Plume & Atwood Mfg. Co.  
New York, Chicago, Boston.

## BEECHAM'S PAINLESS PILLS EFFECTUAL.

WORTH A GUINEA A BOX.

### For BILIOUS & NERVOUS DISORDERS

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.

BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

### For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,

they ACT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who (if your druggist does not keep them) WILL MAIL BEECHAM'S PILLS on RECEIPT of PRICE, 25cts. A BOX. (MENTION THIS PAPER.)

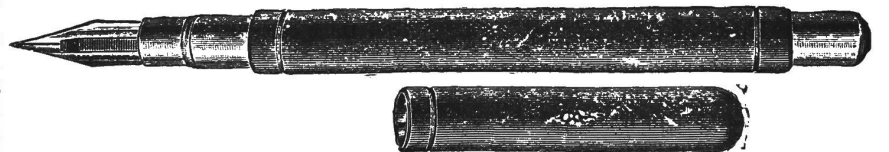
## THE RISING SUN STOVE POLISH.

"A Thing of Beauty is a Joy Forever."



Beware of being humbugged by peddlers with Liquid Polishes (paint) and Pastes said to be self-shining which stain the hands, rit the iron and fill the house with a poisonous and sickening odor when heated. The Rising Sun Polish is the best attainable result of seventeen years experience. A five-ounce package costs ten cents.

FOR 25 CENTS.



### A PERFECT FOUNTAIN PEN.

This Pen is furnished with a non-corrosive pen-point, and is lined throughout with nickel. Its construction is simple, and it is easily filled and the flow of ink easily adjusted. It is attractive in appearance, and is the cheapest Fountain Pen made. A Filler goes with each Pen. Neatly put up in pasteboard box and mailed to any address, postage prepaid, upon receipt of 25 CENTS in Cash, Postal Note or Postage stamps. Address

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## Boston & Albany R. R.

### NEW TRAIN

—TO THE—

### WEST.

On and after Sunday, Aug. 17, a new train will be run from

## BOSTON TO CHICAGO

Via BOSTON & ALBANY,  
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MICHIGAN CENTRAL R. RS.

To be known as the

## "NORTH SHORE LIMITED."

Leaving Boston at 2.15 P. M. daily, arriving at Albany 8.00 P. M., Utica 10.35 P. M., Syracuse 11.52 P. M. same day; Detroit 9.15 A. M. and Chicago 4.50 P. M. next day.

### Wagner Vestibuled Sleeping Cars BOSTON TO CHICAGO.

For information, tickets, accommodations in sleeping cars, &c., apply at city ticket office, 232 Washington St., or at Station, Kneeland St.

A. S. HANSON, Gen'l Pass. Agent.

\$75.00 to \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. A. S. HANSON & CO., 100 Main St., Boston, Va.

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all want FERRIS'

### GOOD SENSE CORSET WAISTS.

THOUSANDS

NOW IN USE.

Best for Health, Economy and Beauty.

BUTTONS at front instead of CLASPS.

RING BUCKLE at hip for Hose supporters.

Tape-fastened Buttons—won't pull off.

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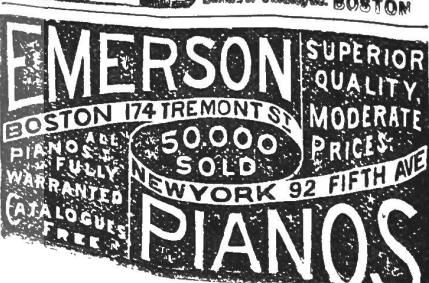
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5000 SOLD  
WARRANTED  
CATALOGUES FREE  
PIANOS



## Christian Endeavor.

## SOCIETIES REPORTED LAST WEEK.

MAINE.—Brooksville, Congregational.  
 NEW YORK.—Cherry Creek, Baptist; Lawrence; McDonough, First Baptist; Metuchen, New Durham; New York, Central Baptist; North Wolcott; Scriba.  
 NEW JERSEY.—Blawenburgh, Dutch Reformed; Hamburg, Presbyterian; Newark, Park Presbyterian; North Vineland, Methodist; Riverside.  
 PENNSYLVANIA.—Altenwald, United Brethren.  
 OHIO.—Ankenytown; Findlay, Methodist Protestant; Mineral Ridge.  
 TENNESSEE.—Memphis, Methodist; Nashville, Methodist, Presbyterian.  
 MISSISSIPPI.—Oak Grove.  
 INDIANA.—Aurora, Ebenezer Baptist; Bangersville; Greenwood, Presbyterian; Hurricane.  
 ILLINOIS.—Henry.  
 MINNESOTA.—Eyota.  
 MISSOURI.—St. Joseph.  
 ARKANSAS.—Harrison; Warren, Methodist.  
 LOUISIANA.—Opelousas.  
 INDIAN TERRITORY.—El Reno.  
 KANSAS.—Fort Scott, Christian; Wallula.  
 NEBRASKA.—Bower.  
 MONTANA.—Livingston.  
 WASHINGTON.—Fairhaven, First Presbyterian.  
 OREGON.—Cottage Grove, Hebron Christian; Lorane.  
 CALIFORNIA.—San José, Friends.  
 NEW BRUNSWICK.—St. John, Congregational.  
 NORTH WEST TERRITORY.—Regina, Methodist, Presbyterian.

## NOTICES.

[On account of the great number of Notices, we are unable to publish the names of the speakers at the meetings. For particulars other than the time and place of the meeting, see the News Items.]

- Sept. 7.—Union Meeting of Danbury and Bethel Societies in the Christian Church, Danbury, Conn.  
 Sept. 10.—Fourth Conference of the Union of the Bethlehems, in St. John's Evangelical Church, Bethlehem, Pa. 8 P. M.  
 Sept. 17.—Meeting of the Housatonic Union at Sherman, Conn.  
 Sept. 17.—Annual Meeting of the New Haven, Conn., Union, at the United Church.  
 Sept. 18.—First Public Meeting of Plainfield, N. J., Union at Trinity Reformed Church.  
 Sept. 19.—First Anniversary of the Cincinnati, Ohio, Union.  
 Sept. 24, 25.—New Hampshire State Convention at Keene, N. H.  
 Sept. 24, 25.—Maine State Convention at Augusta, Me.  
 Sept. 25.—Quarterly Meeting of the Pilgrim Union, at the Congregational Church, Norwood, Mass.  
 Sept. 25.—Second Annual Meeting of the Louisville, Ky., Union in the Broadway Methodist Church.  
 Sept. 28.—Quarterly Meeting of the Meriden Union in the Broad Street Baptist Church, Meriden, Conn. 7.30 P. M.  
 Sept. 30.—Third Annual Meeting of the Enfield Union in the Congregational Church, Windsor Locks, Conn. Afternoon and evening.  
 Oct. 3, 4.—Fifth Annual Convention of Chicago Union, in First M. E. Church, Chicago Ill.  
 Oct. 6, 7.—Connecticut State Convention at Wilimantic, Conn.  
 Oct. 10-12.—Wisconsin State Convention at Appleton, Wis.  
 Oct. 14-16.—Annual Meeting of Iowa State Association at Grinnell, Ia.  
 Oct. 17-19.—Fourth Annual State Conference of Missouri at St. Joseph, Mo.  
 Oct. 20, 21.—Second Annual State Convention of Georgia, at Marietta, Ga.  
 Oct. 21, 22.—New York State Conventions at Buffalo, N. Y.  
 Oct. 23, 24.—Second Annual Convention of the Ontario Provincial Union in the Central Presbyterian Church, Hamilton.  
 Oct. 23-26.—Fourth Annual State Convention of Illinois, at Rockford, Ill.  
 Oct. 29, 30.—Massachusetts State Convention at Boston, Mass.  
 Oct. 29, 30.—New Jersey State Convention in First Presbyterian Church, Camden, N. J.  
 Nov. 5-7.—Pennsylvania State Convention in Fourth Avenue Baptist Church, Pittsburgh, Pa.  
 Nov. 7-9.—Indiana State Convention at Evansville, Ind.  
 Nov. 11, 12.—Vermont State Convention at St. Johnsbury, Vt.  
 Nov. 14-16.—Minnesota State Convention at Rochester, Minn.  
 Nov. 21, 23.—Fifth Annual State Convention of Nebraska at Hastings, Neb.

## A Model Railway.

The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons but loses none.

"WHEW! how my stomach aches." Take Johnson's Anodyne Liniment in sweetened water.

## EVERY MOTHER

Should Have It in The House.  
 Dropped on Sugar, Children Love to take JOHNSON'S ANODYNE LINIMENT for Croup, Colds, Sore Throat, Tonsillitis, Colic, Cramps and Pains. Relieves all Summer Complaints, Cuts and Bruises like magic. Sold everywhere. Price 50c. by mail; 6 bottles Express paid. L. B. JOHNSON & CO., Boston, Mass.

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It is unnecessary to pay a fancy price to obtain one of the BEST OF ORGANS. We guarantee all our organs to be superior in quality, in construction, in purity of tone and in excellence of all materials used. LARGEST ORGAN FACTORY IN THE WORLD. Send for CATALOGUE and the address of our nearest agent.

THE NEEDHAM P. O. CO., 292 Broadway, N. Y.  
 Be sure you insist upon THE NEEDHAM ORGAN and obtain the BEST.

## RIDGE'S FOOD FOR INFANTS AND INVALIDS

Is without doubt the very best of the many foods now in the market. Its great popularity is due to its intrinsic worth, as by observing "Special Directions" not only will the feeblest infant be nourished without distress, but it will furnish a full meal for the healthy, growing child. It produces bone and muscle, not a puffy, flabby skin. For prevention of (and as a dietetic in) Cholera Infantum, Diarrhea, etc., it is invaluable. It is neutral in its action on the bowels. Send to WOOLRICH & CO., Palmer, Mass., for Pamphlet, free.

I received a sample of RIDGE'S FOOD from you last fall and have given it a fair and complete trial, and have ordered it extensively among children and adults suffering from indigestion, diarrhoea, cholera infantum, infantile dyspepsia, acute indigestion attending febrile disorders, and it has invariably given satisfaction. I feel prepared to recommend it for its palatability, purity, and bone and flesh-forming properties, and I am highly pleased with it. B. F. SCULL, M. D.  
 Bethlehem, Ind.

## RIDGE'S FOOD FOR INFANTS AND INVALIDS



## BANNERS

J. & R. LAMB,  
 59 Germaine St., New York.

## Balance of this Year FREE

To all who subscribe for next year (see Offer below) to

## THE LADIES' HOME JOURNAL

Edited by EDWARD W. BOK.

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For The Golden Rule.

## MINOR MORALS.

BY REV. T. T. MUNGER, D. D.,  
Author of "On The Threshold," etc.

### VI.—Pluck.

No character is complete that is without a touch of heroism in it, the main element of which is not bravery but *endurance*. There is much to praise in Stanley as he emerges from the heart of Africa, but his plucky and patient endurance is, perhaps, the most admirable feature of his great achievement.

I wish to say a word on this subject because in this age of money and luxury and pleasure there is such a disposition to seek for ease and comfort and fine surroundings. When this tendency shows itself in a young man, I will not say that it is as bad as vice, for it is not; but it is next door to it, and in the end nearly as fatal. The difference is this: the vicious young man turns out badly, the ease-loving young man amounts to nothing. It is not pleasant to be a cipher in the human account, but it is better than to be a minus quantity.

One of the good effects of athletic exercises is that they teach one to endure hardness. Years ago, before wealth brought in luxury, when every young man had to make his own way in the world, there was little occasion for what is now called athletics; the conditions were such as made both body and mind strong and tough. But now, when so many are reared in luxurious homes, and have large supplies of money, something is needed to overcome the influence of this soft living, and to train them to pluck and endurance. It is not pleasant to think what the students of Yale and Harvard would be were it not for athletics; half of them would not be worth the cost of their education. Not all of them undergo the severe training required for the contests, but there are enough of these to establish a fashion favorable to strength and toughness and pluck. Whining and complaining are at a discount, and the college man who makes a fuss over small ills and troubles is not thought

much of. Not only do the students learn not to mind knocks and bruises and pain and discomfort and weariness, but they take pride in *not* minding them, and thus their pluck becomes a mental and moral thing.

The interest in athletics in colleges, though often excessive and attended with other evils, which, however, are not necessary accompaniments, seems to be a provision of Providence to counteract the effects of the luxury in which so many are now reared. Under the invigorating influence of physical training and the robust health thus secured, students grow indifferent to luxurious conditions and even come to hold them in contempt. What athletics are doing for the colleges, base ball is doing for the community at large. It has its bad and wasteful side, but upon the whole it is doing a good work for the young men of the country, by promoting a respect for physical strength and endurance. It is well understood that all bad habits and poor living are unfavorable to excellence in the ball field, and so there is established a general prejudice against them. Health and good habits are actually getting to be fashionable, and ease and luxury are discredited in the estimation of young people.

Of course, physical strength and pluck would be matters of minor importance, if they did not furnish a basis for the same qualities in the higher ranges of character and an incentive to these same qualities. The virtues and graces all stand with one foot resting on the body. If I have been trained to endure physical hardness, I am better prepared to resist temptation, and to hold out in good resolutions, and to strive for a sound mind and a healthy soul. The toughness reaches all the way up from the body to the will and conscience, and the force with which one can strike a blow comes out in the "No" and "I will" with which temptations are met. One who can run two miles without weariness or flagging will hold out better in the struggles of life. Physical and moral courage are often set over against each other, as though one had nothing to do with the other; but so far as I have observed men, a strong body and healthy nerves are a great help to being good and doing good. Hence all tendencies to easy and luxurious ways of living should be resisted. They lead to poor and flabby lives, and to corresponding characters. Shakespeare put his stamp upon young men who fall into such ways with one contemptuous phrase, "curled darlings." Not much can be done with them or for them; they are valuable only as warnings.

The title of this paper is taken from St. Paul; he tells Timothy to "endure hardness." He seems to have had an admiration for the strong and vigorous qualities. Warriors and wrestlers and runners furnish him with many of his illustrations. He not only saw how necessary these qualities are, but he felt the manliness in them. It is not irreverent to say that our Lord showed the same respect for them. He spoke with admiration of the rugged life and strength and courage of John the Baptist, saying of him that he was no reed shaken in the wind, that he was not clothed in soft raiment.

Two things we need to remember,—that all soft and ease-loving ways are both unmanly and weak, and that the ability to endure, to hold on and stand fast without flinching or whining or making a fuss, is a large part of good character, and more than half of manliness.

*7. J. Munger*

For The Golden Rule.

## THE OLD SAINT AND THE YOUNG.

BY REV. EMORY J. HAYNES, D. D.,  
Pastor of the Tremont Temple Baptist Church, Boston.

"Our church is becoming the young people's affair almost wholly. It's too bad, and it will surely lead to trouble if it goes on so."

This was a sigh, heaved with sincere distress by an aged deacon of whom I inquired concerning his church. We were sitting on the veranda of a mountain hotel in

summer idleness. This wealthy, and I'm bound to say, consecrated Christian man of very advanced age had the leisure and the kindly indulgence to listen to me in reply. It was suggested:

If you older people allow yourselves to think so, it will probably be so. That is, you will give an unintentionally false name to these young people's activity. You will call it schismatic and an intended revolt against age; you will confer together through your spectacles, seeing bears in the woods, designating particular persons as especially ambitious, and particular acts as "for a purpose," rather than from real zeal for Christ. You will gradually act in two parties, which you elders initiate by your inconsiderate habit of placing yourselves apart by yourselves. In six months you will have lost your cordial grip on the young people and will begin to cultivate this and that youth to use against his associates. These youth who join your party will not be the very best timber, for natural-hearted youth clings to its own class, and the ones you will get hold of will be malcontents. Your poor material will bungle your endeavors to get control again, and trouble is on you before you know it.

Now, brother, my judgment is that, in a church of any considerable spiritual vitality, the activity of youth is one of the safest things in the world. If you recognize its pure motive, if you credit youthful endeavor with the simple purpose to serve God and increase your usefulness as a body, if you recognize the fact that you elders do actually naturally tend to conservatism, to habitude, to the love of ease; if you carefully and honestly review the history of the last five years and detect the trend of things into the "let-well-enough-alone" rut; if you consider this, you will love these young protestants. You will keep near enough to them to enjoy their confidence. You will omit all hard words in the effort to draw lines of battle. And in the tight places that will be met by the young zealots, when they want advising, want funds, want a thousand things that you elders can give, you can bind them in cords of love, stronger and stronger.

Think, brother, of the sober facts. How can one learn to swim? Not from books. "Swim!" shouted my father to me, as he threw me into the Connecticut river. He stood, bathing suit all on, ready to help me; but I struck out. How did you yourself learn church work? By going at it. I never heard an elderly man complain of the youth running away with things but inquiry proved him to have been just such a young man as these whom he fears. This old saint began in the Sunday school, was librarian, teacher, superintendent and all, before he was five and twenty. He acquired his present influence by his early zeal; his present knowledge of church polity by early membership on the executive committee; his present love of power by long enjoyment. No man becomes a pillar in the church by any other process. The "leading brethren" of all churches were leading boys, youth and young men. Rarely, if ever, does a man converted beyond forty years of age, become a strong layman; why then, brother, complain of other youth if they spring to the work and learn it precisely as you yourself did?

Think of the armory, the lodge, the club, the caucus, where so many young men spend time, flaming zeal, lots of money. For my part, when I see here and there one who is equally in love with the church of Christ, I say, "Let that dear colt pull. Pile on the load. Touch him up. Take all the evenings, all the money, all the managing, all the exertion, that he will give us." When one sees the girl of fashion frittering away her time everywhere, for one, I rejoice when here and there I see a bright, pure heart "trying to manage" the church (Mary's Son, and make it more useful).

It is an ungracious task for any pen: but the days are telling it; the summers as they pass proclaim it; the winters boldly glower it, "You, my brother, are growing old. You are not long for this earth. You are past the limit which the blessed Book sets for you, and are living on borrowed time. As you love the church which you planted, and would have it stand as your monument

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begin to lay on younger shoulders a burden. And the noblest burden is, 'I trust you.' That alone develops character. That alone makes Christ's freeman to differ from a slave. And within a few years, revered brother, you will be forced to trust all this magnificent world to the boys and girls. Somehow it will manage to go on. It did in your generation.

For The Golden Rule.

### PUTTING YOUR MIND ON IT.

BY PROF. AMOS R. WELLS.

Suppose that when you wanted to lift a dish of apples, one hand should fly to your pockets and the other make wild gestures in the air; or suppose that when you desired to look at a friend coming toward you, one eye should scan the heavens and the other peruse the ground; would you not think something seriously wrong with you? But if, when you sit down to study, one-half of your mind flies off to the play-ground and the other falls to belaboring the poor teacher, you say that you cannot "concentrate your mind;" and that's the end of it. Why, my dear boy, my dear girl, that's all that is the matter with the insane and idiotic,—they cannot control their minds by their wills.

Sitting before your books, you first estimate the length of the lesson—outrageously long! Then you compare it with yesterday's lesson—teacher is becoming more unreasonable every day! Then you count up the pages left to study, and cipher out how long it will take at three pages a day. No need of going so fast. Then you wonder if George has his lesson, and ask him. He hasn't. Then you read the lesson over. You don't understand a word of it. You ask George if he understands a word of it. He doesn't. Then you count up the number of days left in the term. Thirty-one days and six hours and three-quarters. You read the lesson once more—a little clearer. You see by the clock that you have been studying half an hour. You ask George if he has to study his lesson half an hour. He does. You read the lesson once more. As dark as ever. Discouraged, you draw a picture of the teacher—an awful picture, with horns. By this time you have studied an hour, and that is all the time you can spend on this lesson. Lesson's too long, any way.

Of course, that is an abominable caricature of the way you study, but you will all agree that it's a pretty fair picture of the way most of your schoolmates study. Do you want me to give you some hints on the cure of mind-wandering? I shall, whether you want me to or not.

Hint First.—It can't be cured quickly. You know how many months it takes a baby to control its swaying, wandering feet?

Hint Second.—You're not enough in earnest. If you ever, by and by, fall in love, you will come to know what concentration of mind means. You are not enough in love with your studies.

Hint Third.—The very next time you are troubled with mind-wandering, notice what that is to which your mind has strayed, and straightway reduce it, be it what it may, to a less degree of prominence in your lives. Does your mind show a tendency to wander into thoughts of the next game of ball, or that exciting serial story? Then choose some game and some story less exacting in its interest. Do thoughts of your mates, of those you dislike and of those you like very much indeed, divert your studious mind? Then you must be a hermit for a time, or you will never be a scholar.

Hint Fourth.—One who is master of his mind could do good studying in the midst of a nominating convention, but that would be a poor place to cure mind-wandering. You wouldn't try to break in a colt on Broadway. Study alone as much as possible. Scholars are made in solitude. If nothing else can induce you to withdraw for study to a quiet nook, do as Demosthenes did; shave half your head, and thus force yourselves out of society.

Hint Fifth.—Fix a time and place for the study of each lesson. A horse, set for a few days to doing certain tasks in certain places and times, soon learns to do them without the whip and rein. Tasks which, to the irregular student's bewildered brain, are a daily worry, are accomplished almost mechanically by a brain methodically used.

Hint Sixth.—Exercise. Eat properly. Dress properly. Take fresh air, and plenty of it. Who could train his mental batteries accurately on a problem while painfully conscious that digestion is going on, while his head is throbbing, his eye smarting, his body languid and sick? Get your body to leave your mind alone, and then see whether you cannot assume command of your mental faculties.

Hint Seventh.—Don't worry. Keep a clear conscience. Undertake only what you can do thoroughly and on time. Leave nothing undone to haunt all your working hours. A general can hardly direct his troops with force against

an enemy in front while he has several unconquered regiments of foes dodging about in his rear.

Hint Eighth, and last. You will be troubled with mind-wandering in connection with the studies you like the least. Have you ever thought that right here you must mass your powers, or be a defeated scholar? For the scholar, the thinker, is not one who can apply his mind to that only to which it naturally turns, but is distinguished from the common herd of brain-bearing animals chiefly by his power of deriving, by forceful application from unpromising, stubborn, and unattractive subjects, some new knowledge and blessing for mankind. *Antioch College, Yellow Springs, O.*

For The Golden Rule.

### ARE THE GOSPELS CREDIBLE?

BY REV. JOHN HENRY BARROWS, D. D.  
Pastor of the First Presbyterian Church, Chicago, Ill.

#### XV.—Miracles. The Apostles not Dupes or Liars.

[Conclusion.]

Such a portrait of a perfect personality as shines forth from the Gospels could not have been given us by either dupes or liars. Matthew and John, the publican and the fisherman of Galilee, unless painting from the life, would have left some "action or omission to act" to stain the fair picture of an incomparable being, perfect, as one has said, "beyond what the most gifted impostors could fabricate, and beyond what the most enthusiastic fanatic could have dreamed." We should not be ready to eulogize every man as a philosopher, lifted high above the superstitions of Christians, simply because he endeavors to discredit miracles, to place a miracle recorded in the Gospels, in connection with such a character as Christ's, in connection with such a revelation of divine truth and love as the New Testament,—a miracle recounted by several men who were known to be eye-witnesses, and reaffirmed by many others who had personal knowledge of the event, men who have every air of candor and every mark of good sense, and who made this and other similar miracles the substance of their preaching and testimony through lives of self-sacrifice ending in martyrdom,—to place such a miracle, so buttressed and so associated with the Redeemer of mankind, on the same level of improbability or imposture with some portent recorded in some mediæval or earlier chronicle, by some one who heard that such and such a thing occurred, or who claimed to have seen it, but about whose careless testimony there gathers no such combination, no such steel-linked net of weighty probabilities, arguments, evidences, concurrent, independent, supporting, confirming, and morally conclusive, as has been shown over and over again in connection with the Gospel narratives.

In the tenth chapter of his book on "The Grounds of Theistic and Christian Belief," Prof. Fisher has pointed out with great care and fairness of statement seven contrasts between the Gospel and the heathen and ecclesiastical miracles, showing with regard to the latter the vastly inferior purpose that they served; that they took place, or were said to have taken place, among those already believing and usually wildly credulous; that there were the strongest motives to fraud, which the apostles did not have; that many of them can be easily explained by natural causes, which are powerless in the case of the chief miracles of Christ; that the testimony to them is weak, much of it not being contemporary, and these wonders not coming under personal attention of the writers, the miracle-working power not being claimed by the saints, but ascribed to them by others, showing thus a marked contrast with the case of Christ, Peter, and Paul, who claimed to work miracles. It has also been shown that some of these wonders are as dubious as miracles as the curing of scrofula by the touch of English kings, and that others are unspeakably grotesque and silly, as when St. Bernard excommunicated the flies that annoyed his congregation, and therefore these disturbers of the peace died and were swept out in heaps!

The miracles of the Gospels had an important aim to accomplish, the highest of all ends. They are themselves worthy of God their Author. They were publicly performed, as in the resurrection of Lazarus, in the presence of many witnesses, who confessed a notable sign from heaven. They were performed without intervention of other causes by the direct power of God, as when Jesus raised up the daughter of Jairus; and they were performed instantaneously, as when He said to the stormy billows of Galilee, "Be still," or when the eyes of the blind man of Jericho were opened. They were performed oftentimes in the presence of learned men and men of the world, who were hostile to the Author; they were performed not by learned men, who might be deemed expert tricksters, but by a simple-minded mechanic and by His friends, the peasants and fishermen of Galilee, who called men to witness that these things were so, and who risked their lives on the truth of what was said.

The miracles were proclaimed in the age that witnessed

them, and on their truth were built up usages and institutions that have come down to our day. They are so interlinked with the other parts of the Gospels that they cannot be logically separated. Doctor Channing has said, "The miracles are so interwoven with all of Christ's teachings and acts that in taking them away there is next to nothing left." That we cannot rationally tear out the miracles is evident from the fact that they are recorded with the same air of truthfulness and utter candor that appears in the record of the other events; they are a chief part of books in which the writers, who are evidently not simpletons or frauds, relate many things to their own discredit, as, for example, how they contended with their Master, how they quarrelled, and how they forsook their Leader in the hour of trouble. That we cannot rationally tear out the miracles is evident from the fact that when men invent the miraculous they invariably sink toward the silliness of the Apocryphal Gospels, which are no more like the true ones than the Book of Mormon is like the Sermon on the Mount; from the fact that the Gospel miracles have such a marked sobriety of tone, for, leaving them, and entering the field of ecclesiastical miracles, as in the lives of St. Francis, we realize that we are entering the fogs of dreamland, the territory of romancing sentimentalism, the dominion of "Alice in Wonderland," where fish and birds become the auditors of the miracle-working saint, and a serpent swallows a purse of coin that the saint's followers may not break the vow of poverty, and the soul of St. Francis is seen parting from the body as a great, luminous star ascending to heaven.

That we cannot logically and sensibly tear out the Gospel miracles is also evident from the fact that many of the recorded sayings of Christ that are indubitably genuine involve the reality of the miracle, as when Jesus said, "Go and tell John the blind receive their sight, the lepers are cleansed, the dead are raised up;" from the fact that while miracles are valued as signs from heaven, they are never overvalued; from the fact that the apostles and first witnesses, having every opportunity to know about Jesus, staked and surrendered their lives in continued and solemn avowal of what they assuredly knew; from the fact that there was not among men, or among the people generally at that time, an easy and universal tendency to believe in the miraculous. It was an age when Roman law governed the world, when Roman roads ran through Palestine, so that Judea was on the highway of a civilization and a commerce into which had entered the spirit of the Imperial City, a spirit hard, grasping, sceptical, clinging to things seen, and doubtful of the things of the spiritual world. It was not an age of credulity. The apostles were slow to accept the chief of the miracles, the resurrection, while people were awe-struck by some of these signs from heaven. "Since the world began it was never heard that any one opened the eyes of a man born blind." A half-friendly Pharisee, learned and cautious, said of the miracles of Jesus that they proved the presence and favor of God. There was among the apostles no appetite for the miraculous, no spirit that would beget credulity, as is perfectly plain from the marvellous simplicity and unexampled quietness of their records. If they had been forgers, or crazy for miracles, why did they record their failure to work a miracle? Why did they limit the miraculous in Christ's life to the short three years of His ministry? Why did they not begin with His infancy, as the myth-mongers have always done? Why did they record no miracle in connection with the life of John the Baptist, the great prophet in whom the nation believed, of whom Josephus writes, and whose testimony to their Messiah was so important and so powerful?

Thus it is plain that we cannot tear out the miracles from the Gospels without sinking the apostles to the level of fools or deceivers, a conclusion that is irrational, both from what they have written, from the lives they lived, and from the incomparable grandeur of the portrait that they have drawn of Jesus Christ. That portrait was not the product of the imagination of the fishermen of Galilee; it was drawn from the life; and this alone "is sufficient to demonstrate the truth of the Gospel history." It was natural that such a being as the sinless Christ, who, with all His genuine humanity, manifestly did not belong to this world, it was natural that the Holy One of Nazareth, whose spirit is the breath of God, and whose touch is the life of our civilization to-day, should do the works of His Father. Miracles are the jewels that naturally adorn the brows of this celestial King. He who spake with a tenderness, the holiness, the wisdom and the authority of God, and with constant assertions of His supernatural origin and almighty power, is to be believed when He claimed to do the works of heaven. Miracles are the burning bush in the Divine Word, drawing men aside to listen to the voice of God; and when men ask why this burning bush is not consumed by the seven-fold fires of scepticism, the answer, as in the day of Moses, is now, and ever shall be, Because God is in it.

Christianity is no cunning fabrication; the pillars that Paul and the other apostles planted, and that the intel-



lectual wars and earthquakes of eighteen centuries have not overthrown, do not rest on error. He who was in the form of God took upon Him the form of a servant for our sakes, Hedied for our sins, and was raised again, according to the Scriptures, manifesting Himself alive by many proofs. The message that the witnesses of the resurrection give to the world is the very truth of heaven. It is no web-work of guesses, but the sure Word, authenticated by the Hand that built the earth and belted the firmament with stars. That gospel that was sufficient for those who confronted the dainty sceptics of Athens and the hard-visaged Pretorian guards of Rome, is also sufficient for us, meeting the scepticism and barbarism of our time. May those who proclaim it speak and live, like the early disciples, with hearts of loyalty to the exalted Christ and of love to fallen man, and with the solemn march of eternity keeping them alert, expectant, humble. And may those who hear it hold it in fullest faith. Thus doing they shall continue and augment its blessed renewing energy, and shall not lack the visitations of God's Spirit and the comforts of His love, until at the gates of the heavenly paradise there shall come to them the beatific vision, and with it a change into the likeness of their Lord.

*John Henry Barrows.*

For The Golden Rule.

### GOD KNOWS.

BY M. V. E. S.

Every step I take He shows  
One step ahead;  
And from my heart has fled  
All anxious thought for to-morrow.  
He knows what is in store for me,  
The joy, and all the sorrow,  
And so I rest, and content shall be,  
For He knows;  
God knows.

Reported for The Golden Rule.

### CHRIST HUMBLING HIMSELF.

BY REV. C. H. SPURGEON,

Minister of the Metropolitan Tabernacle, London.

[From a recent Thursday lecture: reported especially for this paper by its representative in London.]

In order to create lowliness of mind, Paul speaks about the lowliness of Christ. He would have us go down, so he takes us to see our Master going down. He takes us to those steep stairs down which the Lord of Glory took His lowly way, and he teaches us to stoop low. He points us to the lowly Christ. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Before he thus spoke, Paul had indicated in a word or two the height from which Jesus originally came. He says of Him, "Who, being in the form of God, thought it not robbery to be equal with God." You and I have no idea whatever how high a thing it is to be equal with God. How can we, therefore, measure the descent of Christ? When our highest thoughts cannot rise to the height from which He came, the depth to which He went is below us, too.

The apostle, having mentioned what He was, by another stroke brings Him down into our human nature. He says concerning Him, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." A great marvel is the incarnation,—that the eternal God should take into union with Himself our human nature, and should be born at Bethlehem, live at Nazareth, and die at Calvary on our behalf. But I want to speak not so much of the humiliation of Christ in becoming man as of His humiliation after He was man. "Being found in fashion as a man, he humbled himself," and never seems to stop in that descent until He comes to the very last, "obedient unto death," and that death the most desperate of all, "even the death of the cross." Said I not right in saying that as you cannot reach the height from which He came, so you cannot fathom the depth to which He descended?

He was "found in fashion as a man." My gracious God, thou hast gone far enough already. Wilt thou yet humble thyself? Surely, it was low enough. He was the Creator, and we see Him here on earth as a creature. Creator, He also became a creature; the Son of God was also the Son of man. Strange combination! Could condescension go further?

Yet this is not all. If the High and Holy One must take upon Himself the form of a created being, why must it be the form of a man? There were other creatures, brighter than the stars,—noble spiritual beings, seraphim and cherubim, sons of the morning; why did He not take their nature if He must join the divine with the created?

"He took not on him the nature of angels, but he took on him the seed of Abraham." A man is but a worm, a creature of many infirmities. When the Lord had gone so far, we feel that we could almost put ourselves in the way to stop Him from going any further. Is not this enough? The apostle says it was not. "Being found in fashion as a man," He even then "humbled Himself." O, what will He not do? what will He not do for us? There is no limit to His love.

You cannot measure His love; you cannot comprehend His grace. O, how we ought to love Him! And the lower He stoops to save us, the higher we ought to lift Him in our adoring reverence. Blessed be His name!

*C. H. Spurgeon*

## Our Story.

For The Golden Rule.

### HAL'S CONFESSION.

BY B. DOUGLAS.

It was at the Christian Endeavor meeting that still Sabbath evening. There had been the usual number of hymns sung and some earnest speaking from different ones among the members, and now there were but ten minutes left of the allotted time, and there came a pause. It was then that Hal Bentley stood up. Hal had just come back from college for the long summer vacation; and as the university was nearly a day's journey from his home, his visits during the winter had been few and far between. Some of the keener observers in the little society in which Hal had been such an earnest worker, had observed with pain that when he returned for the Christmas and Easter holidays, there was a certain change in his manner. Not that he had dropped away from the meetings, but rather there was a lack of earnestness and a failure to take an active part. So to-night, when Hal rose, and in an honest, straightforward way said a few words touching on his Christian life, spoke of his failures, and finally asked the prayers of the society to aid him in a renewal of his former earnestness in the service of the Master, his words had the effect that every manly confession of weakness has; and when he sat down with a moisture in his eyes that showed how deeply he was moved, many of his listeners felt the force of his example, and applied it to themselves.

That evening, as Hal strolled home from church in the soft summer moonlight, with his twin sister, Kate, there began one of those long, confidential conversations, which they always held together whenever Hal returned.

"Yes, Kittie," he was saying, "I know that you were surprised at what I said to-night; and I'll tell you how I came to say it, for of course you understand how hard it is for me to make an open acknowledgment of my failures like that."

"The first term I was at college I tried hard to lead a consistent Christian life, and I think I did fairly well; but when I went back after Christmas, I got in with a rather fast set,—nice fellows, you know, every one of them; but still they were just fast enough to be attractive, and little by little I began to adopt their ways and thoughts. Then, after I once started it became very easy to go on."

Hal stopped for a moment, and Kate gave his arm a sympathetic little squeeze; he went on more slowly. "At first, Kittie, it didn't seem to me that my life was changed at all, but there was so much going on that religious matters were sort of crowded out; they didn't seem congenial with the other things. I got into the habit of giving up the prayer-meetings Wednesday evenings, and then after church on Sundays it seemed much pleasanter to drop around at the fellows' rooms and look over the papers and smoke and talk until dinner-time than to attend the class prayer-meetings. So it went on, until finally I had given up the religious meetings entirely, except chapel and church, which were compulsory. Then, from going so much with that crowd of jolly, easy-going fellows, by degrees it began to seem perfectly natural to swear occasionally, then to drink and to join in when a game of cards was proposed. All these things seemed to go with that air of polish and experience that they all possessed. Then, almost unconsciously I began to adopt an air of lenient superiority towards religion. It was all very well in its way, and no doubt was good for the masses, and was not a thing to be openly scoffed at; but then you could hardly expect a man of our set to have much time for that sort of thing. That was the general tone of our conversation on that subject."

"There was one man in our class, Hardy by name, who was one of the acknowledged leaders of our set. He was a quiet-looking fellow, with great deep-set eyes, and at first acquaintance one would hardly realize what an

amount of hidden force he possessed. For a long time I wondered at the influence he exercised, until one night I saw him come out of his shell, and it was a puzzle no longer. We were all together after supper, in one of the fellows' rooms, when he came in, evidently feeling in a gay mood; and, Kittie, you can have no idea what a sparkling, attractive fellow he showed himself to be. He carried everything with a rush, and then he seemed to have a certain magnetic power, for almost instantly, seemingly without an effort, he had monopolized the conversation, and the whole crowd were listening and applauding the stream of witty stories, bright and caustic remarks, with here and there allusions so cutting, but at the same time made in such a spirit of reckless good humor that it was impossible for any one to take offence. As the fun increased, I heard some of the boys whisper to each other that Jack was in the mood to-night, and would show us some great sport before morning. Sure enough, when after a time there was a lull in the conversation, he came out with a proposal of such recklessness, that ordinarily not one would have thought of entering into it; but he had put us just in the mood, and there was hardly a dissenting voice. That night we had a wild time, and before we returned in the "wee small hours," I had yielded, almost without thinking, to temptations that at another time I could have withstood.

"That's the way it is at college, Kittie; a fellow goes into everything with a rush,—dissipation like everything else,—and when one commences a fast life, almost instantly, as it seems, it is too late to retreat."

Here Hal's voice broke, and it was with an effort that he went on.

"I saw one of the fellows the other day, in the city, one whom I used to know at college. He left at Christmas; and Kittie, I never saw a man so changed. I took dinner with him, and we got to talking together, and I tried to help him, but it was no use; I shall never forget the way in which he looked, as he said to me: 'I know, Hal, old man, that I am going to the bad; but I can't help it, I can't help it, I haven't any will left.' I never expect to see him again."

"Well, I was telling you about this Jack Hardy. He seemed to take quite a fancy to me; and we became quite chummy, and used to go out together a good deal. After that night I got into the habit of not allowing myself to think, but of just going ahead and having a good time; and then it began to seem a sort of blasphemous thing to pray, when I really had no intention of changing my life at all, and so I gave up praying."

"One night, after things had been going on in this way for a long time, I happened to drop into Jack's room. We had been off together the night before, and I rather expected to find him in one of his 'grumpy fits,' as we had nicknamed those long spells of despondency that seemed to be almost constitutional with him. I found him alone in the room with his 'wife,' as we always call each other's room-mate. I sat down, and we talked for a minute or so, and then he began to walk back and forth uneasily."

"Hal, I am going to be a Christian, and I wish you would too," he finally broke out, with a tremendous effort.

"Well, Kittie, I couldn't say a word; I just sat there in perfect astonishment, and looked at him. Then I started in to tell him that I was a Christian, and had been a member of the church for years; but the words stuck in my throat. Here was a man who had never made any pretensions to religion, trying to help me, a professed Christian; and had I ever showed by my life or actions that I was any different from him or any better than he? I got up, and left the room without a word; and, though I hadn't cried for years, I am not ashamed to say I cried that night. It all came over me,—the life I had been leading, how I had disgraced my Saviour, and it seemed to me that my time at college had been utterly wasted. Before the night was over I resolved to do all that I could during the rest of my years at college towards making amends."

"I went back to Hardy's room, and owned right up how weak and cowardly I had been, and what I intended for the future. Then he told me how he had happened to attend a revival meeting, and how it came to him that he was throwing away the best years of his life; and he too, had resolved to start right in and change his whole way of living."

"Then we three, Jack, his chum and myself, all knelt down and asked for strength. And we received it. It was a hard pull at first to take that stand and live down our former life; but Jack fairly shamed me; he went into everything with such a vim, and by the time the term closed I think we had accomplished something among the fellows."

"So that was the reason, Kittie, that I spoke as I did to-night. I didn't feel that I could come back to the church here without some word of that sort."

And as the two turned up the walk to the house, the moonlight showed Kittie's face all wet with tears, and that night there was in her prayers more of thanks than supplication.



## The Sunday School.

### INTERNATIONAL S. S. LESSON.

SEPTEMBER 21, 1890.

#### JESUS ENTERING JERUSALEM.

Luke 19: 37-48.

BY REV. SMITH BAKER.

GOLDEN TEXT.—Blessed be the King that cometh in the name of the Lord.—*Luke 19: 38.*

1. Why did Christ allow this public manifestation? Some have thought it was a type of His final coming, but if so, it was a very imperfect one. Others have said that He did it to attract attention to the coming crucifixion. But it seems to me that He may have been moved with compassion for the people, whose hearts He saw were longing to give public expression to their love and faith.

2. This outburst of devotion was more pleasing to Christ than the most elaborate service the Jewish rabbis could have planned. And to-day the honest outbursts of shouts of joy from humble, loving hearts must be far more pleasing than the merely formal display of great cathedrals.

3. Doubtless but few of the multitude had more than the faintest idea of Christ's mission, but the most of them were honest souls, and so far as they knew, they believed in Him and honored Him, and that is all that Christ asks of any one. It is not the amount of our comprehension, but the honesty of our devotion, that pleases Christ.

4. Doubtless, also, there was much superficial and even insincere praising by those who shouted just because others did. But the false did not destroy the value of the true. We need not worry about that, for Christ can always tell how much is sincere in a congregation's worship.

5. That many of the leaders did have some idea of His true mission is manifest from the words they used, "Peace in heaven and glory in the highest." The spiritual among them, those whose hearts were living in communion with God, had glimpses of the truth.

6. Then, as now, there were some half-persuaded ones, who were afraid of any such excitement. So there are people now who are afraid of any kind of religious excitement. But our Saviour came to the defence of the multitude. Christ believes in religious excitement. Where one church is injured by excitement, ten churches are dying for the need of it. Enthusiasm is as proper and needful in religious work and life as in any other. Never express more emotion than you feel, and never repress any emotion that is honest and pure.

7. It must be a glad, joyful, singing church that is to conquer the world. But some one asks, "What good is there in religious enthusiasm?" It pleases Christ; it helps the weak; it helps ourselves; it has a good influence upon the world. Not to be enthusiastic is to stifle one's own religious affections.

8. Notice the great sorrow of Christ's heart over Jerusalem. They had the word of God, and had their hearts been full of pure spiritual love and their minds with spiritual light, they would have rent the air with their shouts at the coming of the Christ. But they were cold and dead in their formalism and unfruitful speculations, and hence all who were left to shout were a few humble souls.

9. Notice the great tenderness of Christ with those who rejected Him, so that while He told them of their doom He wept,—an example for us all, for we are apt to be harsh in our denunciations and leave pity out of our justice.

10. But remember that all Christ's tears did not keep back the deserved punishment. In the midst of His weeping He told them of their doom. Love does not destroy law and justice. In all our love and pity for sinners we are not to tell them that there is no danger, but all the

more faithfully warn them of the wrath to come.

11. The Jews were ignorant, but they might have known the truth. They were to blame for being ignorant. All religious ignorance is a sin when the truth might have been known.

12. Their want of spirituality led to a desecration of God's house. Not that it was wrong to buy and sell for religious purposes in God's house, but it was wrong, under the name of religion, to seek selfish gain there. Any use of religion for selfish purposes is an insult to God. As spirituality dies, men use religion for secular interests. The spiritual way is to use secular interests for spiritual gains.

13. Though the chief among the people sought to destroy Him, the people clung to Him. It is ever thus, that the man who is true to God will have the respect of the people. Depraved as humanity is, it honors faithfulness to God and His truth.

#### LIGHTS ON THE LESSON FROM MANY SOURCES.

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

On Sunday morning, the day after their Sabbath, Jesus and His disciples left Bethany, and proceeded over the Mount of Olives toward Jerusalem. Great crowds were thronging the road on their way to Jerusalem to attend the Passover, soon to be celebrated. At Bethphage Jesus mounted a young ass, borrowed for the occasion, and rode along the path to Jerusalem. This is the only time that the Gospels speak of Jesus as riding. Was the chief motive of Jesus merely to fulfil a prophecy, and did He turn out of the way for this purpose? Rather let us see that this was the right thing to do at this time. It was necessary for His mission to offer Himself on this last opportunity to the Jews as their Messiah King, so that they might accept Him and be saved. It was necessary to reveal to His disciples and to the people His kingly nature, His kingly right, and to give a foregleam of His triumph over the world. Therefore this event was prophesied, and therefore it was accomplished, the prophecy and the fulfilment having the same purpose in view.—*Peloubet.*

The whole multitude of the disciples began to rejoice and praise God (v. 37). The end is approaching, and the real King of the Jews for a brief time permits the people to honor Him as His kingly character deserves. Singularly averse to notoriety and homage before, now He will give emphasis to His Messiahship and Lordship. The rationalist who claims that His Messianic character was a pious invention of blinded followers in later times forgets that Christ Himself claimed this character.—*Hurlbut.*

Blessed be the King that cometh in the name of the Lord (v. 38). In that vast throng there were hundreds, perhaps thousands, of people who had seen His miracles, and many themselves had been the subjects of His healing power and forgiving grace. The prophecy concerning the King coming riding on an ass's foal is remembered. The song of the angels at His birth is recalled. All this, and the sight of the city, with Jesus riding before them, brings the irresistible conviction that He is the Messiah, and so they hail Him as the heaven-born King, coming in the name of the Lord. Alas! that so many of these who thus tasted of the good word of God and of the powers of the world to come, being enlightened by the Spirit, should within a short week fall away, possibly joining the multitudes that help to swell the awful chorus started by the rulers, crying, "Away with him; crucify him, crucify him!" But we may learn a lesson from this, and recalling all the mighty works of grace wrought by Him in ages since, sing a song of praise to Him, being steadfast in our allegiance, and waiting patiently till He shall come in His glory, when we also shall hail Him in triumph descending the skies.—*Pentecost.*

Master rebuke thy disciples (v. 39). The natural representatives of these Pharisees in the present are to be found among those who rebuke all religious enthusiasm. Observe, too, that the contrast is here clearly drawn between those who render homage to Christ as the representative of God on earth, and those who condemn it as unseemly, and that Christ not only receives the homage but rebukes the refusal to give it.—*Lyman Abbott.*

I tell you that, if these shall hold their peace, the stones will cry out (v. 40). The simple meaning is, that the cumulative testimonies to His true Messiahship, which had been so persistently denied and so circumspectly kept out of prominence for so long a time, were now so great that only the wilfully blind did not discern in Him the Son of God. The testimony could not be longer withheld. If men did not cry out "Hosanna" to Him, the very stones would rise up and speak the truth concerning Jesus, the Son of man, and the Son of God. Nothing shall finally repress the testimony to Jesus. Disciples may be silenced by enemies, but God is able of the stones to raise up witnesses to Jesus, even as He was able to raise up children unto Abraham of the stones. Perhaps, as has been suggested, the shouts of acclaim bursting from that vast multitude were being echoed back from the walls of the temple, and so multiplying the testimonies. The disciples might hold their peace, but the stones of the temple had caught the sound and would send on the "Hallelujah." More than that, by and by those stones, now so fair and upright, would bear testimony to Him when they lay in a shapeless heap, according to His prophecy.—*Pentecost.*

He saw the city and wept over it (v. 41). The tears of Jesus are few and precious. He can be cast out of city and home without one dropping; He can tell of His coming death, foreseeing all its agony, can bear the kiss of Judas without a sob. Peter goes out and weeps bitterly, but the Master whom he denies weeps not for Himself. The women of Jerusalem bedew His pathway to Calvary, the scourges tear His back, the nails pierce His hands, the long horror of that six hours of death passes on; we stand and watch with all four of the evangelists, but not one tear do we behold falling down that sacred face. For Himself He will not weep, but for friends whom He loved the tears flow unrestrained—and for the city He loved. He wept beside the grave of Lazarus, about to be opened for his raising; He may well weep now before the grave of the city about to be opened for its burying.—*Rev. C. M. Southgate, in Monday Club Sermons.*

He taught daily (v. 47). Better, He was daily teaching. Thus the Christ blessedly employed His time in doing good to others. Put right along with this the "sought to destroy him" of the same verse, later on, properly rendered were seeking to destroy Him. That is, while Christ was daily teaching and going about doing good, the chief priests and scribes were daily plotting mischief and going about seeking to destroy Him. Alas! is this contrast any less harrowing as respects our own lives?—*Rev. J. W. Weddell, in Chicago Standard.*

Were very attentive to hear him (v. 48). Or, they heard Him with the utmost attention; they hung upon Him, hearing. The whole account of our Lord's teaching in the temple during these three or four days, as given by the several evangelists, shows a marvellous activity on His part, and a kind of awful suspense on the part of all that heard Him. The Galileans were earnest to proclaim Him king; the whole multitude, then present at the feast from all parts of the world, were very attentive to hear Him and "the chief priests and the scribes" seem to have been thoroughly alarmed, and ready to resort to the most desperate means to accomplish His destruction.—*Curry in Hurlbut's Commentary.*

#### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

On what day of the week does our Sunday come? When Jesus was here the seventh day was the Sabbath. The last Sabbath in the life of Jesus had come. He spent it with dear friends,—a brother, Lazarus, and his two sisters, who lived at Bethany. When the first day of the week came, He started with His disciples for Jerusalem.

A great feast was to be held at that city on Thursday, and already crowds were coming to attend it. In the crowd were many who knew Jesus. Perhaps Jairus was there with the daughter who was raised from the dead; perhaps Lazarus, whom Jesus had made alive, had followed Him. Men once blind and lame were there, healed by Jesus' hand, and many were there who had heard His words and were trying in their homes to live as He had taught them. Do you think it strange that when they saw Jesus coming to join the long procession they shouted for joy?

Was Jesus rich or poor? When He journeyed from place to place, did He ride or walk? Do kings ride or walk? Long before, the Bible had said that when the King came He should come riding on an ass, as kings used to ride in that day. Some friends of Jesus brought Him an ass, and He rode upon it as their King.

When they had reached the top of a mountain, and Jerusalem, their great city, lay at their feet, the people began to rejoice and praise God for all the great works that Jesus had done. It was one great shout of praise, but made up of thanksgivings from Jairus and Lazarus, from the blind, sick and lame whom Jesus had healed, for each praised God for what he himself had seen and felt. Remember this, children, and when all the people unite in a prayer or song to God, pray your own little prayer, sing as well as you can from your own heart, for God has been so good to you.

Some who stood there said, "Master, hush the people." But Jesus answered, "If these should hush, the stones would cry out." Jesus meant, The very world knows I am the Son of God; the waves and the winds obey me; water turns itself into wine at my word; soon the very sun shall hide its face that it may not behold my pain. And now if these people, who have voices, do not cry, the very stones under their feet shall proclaim me king.

There lay Jerusalem at their feet. Jesus loved that city and its people; but on Friday of that very week Jesus knew that they would crucify Him. He wept as He stood and looked down. He saw what no one else saw,—a great army standing on the very spot where He stood, with all the horrible weapons of war around. He saw a wall built around the city, and the people within starved till many of them died. He saw the city taken, torn down, burned, even that temple utterly destroyed. He knew all this would happen as a punishment to them for crucifying Him, and as His tears fell, He told the people about Him of the dreadful things that were to happen. Some who heard His words remembered them afterward, and when they saw this army coming, forty years later, they fled away and were saved. Some, perhaps, did not believe, and perished.

To the temple Jesus went, the house of God, the place of prayer; but it did not seem like a place of prayer, for men were buying and selling oxen and doves, changing money one with another, and noise and uncleanness filled this holy place. Full of holy anger, He drove out these profane men and their cattle.

Each day of the few days left Him He came to this holy place to teach. His enemies came also, that they might take Him and bind Him, but they feared the people who loved Him. Come next Sunday, and learn more of the work done by Jesus in this last week of His life.

You are not going to forget, you know, to add your prayer and your song of praise when you come to God's house. Remember this, too: Do not bring any unclean or unholy thoughts when you come, but try to make your heart a pure and holy temple of God. I heard of a little girl once who went by herself to pray before she went to church, for fear she should think of her new bonnet, or the new bonnet of some one else. Perhaps you'll do so, too.

#### INTERNATIONAL BIBLE-READING ASSOCIATION.

Sept. 15.—Jesus Entering Jerusalem.

- |                             |                  |
|-----------------------------|------------------|
|                             | Luke 19: 37-48.  |
| " 16.—The Entry.            | Matt. 21: 1-9.   |
| " 17.—The Children.         | Matt. 21: 10-16. |
| " 18.—Cause for Rejoicing.  | John 12: 12-19.  |
| " 19.—The Temple Cleansed.  | John 2: 13-22.   |
| " 20.—Destruction Foretold. | Matt. 24: 1-8.   |
| " 21.—Reproof.              | Luke 13: 31-35.  |

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## Christian Endeavor.

### PRAYER-MEETING.

TOPIC FOR WEEK BEGINNING SEPT. 21.

#### BE PATIENT. — WHAT DOES THE BIBLE SAY ABOUT PATIENCE?

Col. 1:1-20; James 5:7-12.

[Editorial.]

The lessons of patience are taught in nature's school. The child in the garden soon learns that no anxious thought can turn the wind a hair's breadth, or coax a drop of rain from the burning sky, or make the seed to sprout, or the sap to flow, or the leaves to open, or the buds to unfold, or the fruit to ripen. The proper time must be awaited, or failure will follow an attempt to force what we wish. In nature's workings patience is mirrored as one of the attributes of God. Little by little He laid the foundations of the earth and shaped it by the grinding ice and the trickling water. Step by step was stored away the mineral wealth, and step by step plants were followed by animals and they by man. To-day, by imperceptible degrees, the running streams and the beating of the ocean waves are still moulding the globe after its Maker's pattern. History and revelation tell the same story, of how God has borne with His creatures, how He has gradually taught them the lessons He would have them learn, while the truth given has been received, lost, revived, forgotten, renewed, ever waxing and waning in slow but steady progress from the time when the earthly paradise was closed, until that

"One far-off divine event  
To which the whole creation moves."

Centuries the Lord waited until the time came for His most perfect revelation. Through dark ages the generations have seemed to march and countermarch, while weary men cried out, "How long?" but with Him who speaks the light into being a thousand years have been but as a day.

The Almighty sees the end from the beginning, and knows that His purposes are sure to be fulfilled; just so far as we grasp the same truth, that all things shall work together for good, shall we imitate the infinite patience of the Father. For the Christian virtues are all united; patience is but faith enduring a prolonged test. It involves hope, for it is when we hope with confidence that patience is greatest. It implies love, for we can endure any trial when certain that love requires it; and the patience that links hands with godliness, as Peter directs, is something very different from sullen, stoical suffering of pain. As patience rests on other virtues, it is also a condition of their development, the sunshine that ripens them. The faith that does not endure to the end, the hope that flickers and goes out in the dark, the love, whether to God or fellow-men, that gives way on the first strain, — what can these effect? A battle but half won is lost, it is "he that endureth to the end" that shall be saved.

Patience is no simply passive virtue; it is not suffering alone, it is doing; by nature it is of untiring activity in accomplishing its work and perfecting the character in all details. It waits when bidden, but works while waiting. It stimulates the racer so that he runs without weariness, and it sustains him up to the moment when he receives the crown for which he strove.

#### SLANT LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,  
Pastor of the Phillips Church, South Boston.

*A practical topic.* We have the whole Bible speaking to us on this subject, and our whole lives afford us plenty of humiliating instances of the need of this crowning virtue. We all remember how our parents and early instructors exhorted us to imitate the glorious example of the patriarch Job. It never seemed to us that his was a parallel case. His boils and bereavements did not affect us at all. We just concluded that his afflictions must have been of an inferior kind. We knew that he would have been just as impatient as any of us had he endeavored to cope with our annoyances. Yet we are all willing to acknowledge the value of this pre eminently Christian grace. Our impatience of restraint, discipline, pain, obstacles, even of God's will, causes us endless mortification and sorrow. Perhaps a little plain talk with ourselves, a little analyzing of this theme, and a calm look at our great Example may do us practical good.

*Patience with ourselves.* How often we have heard the exclamation, "I declare, I am out of patience with myself!" The impatience has been caused by the failure of the physical or mental faculties to perform their accustomed task. The line of figures would not add up twice alike. The

crooked Latin sentence would not succumb to our bravest efforts, though we sat with a dictionary in our lap and a grammar at our right hand. The cake would tumble down in the middle. So after the chagrin of repeated failure had painted our cheeks red, and scowled up our face, and sketched considerable petulance about the corners of our mouth, we could stand it no longer, and denounced ourselves with words that we would immediately resent when coming from another. Shall we accomplish our task any better for this outburst of fretfulness? In every instance shall we not be obliged to put away the uncompleted task, cool off, and then, in a more quiet state of mind, take it up again and go on to victory? A loss of time, of energy, of confidence in one's own powers, of high Christian character, will follow every violation of the law of patience.

*Patience with others.* In many cases it may be an innocent thing for us to condemn ourselves, but when we get out of patience with others we are apt to do them injustice. We constitute ourselves policeman, witness, prosecuting attorney, jury, judge and jailer. If our victim be guilty, we have only stirred up sympathy for him by our own unjust methods and usurpation of power. If he be innocent, we have exposed our fiery and unreasonable temper, and have injured him, at least to the extent of owing him humble apology. Whole families have been split into fragments because somebody has lost his temper. Lifelong friendships have come to an untimely end through an impatient accusation. Hastiness of disposition is always dangerous. Let patience have her perfect work.

*Patience with God.* Does that phase of our topic sound odd? It does seem as if we should never need to be urged to have perfect confidence in and bide the time of the Infinite Being, whose very existence and character preclude the idea of His ever making a mistake. Yet people who profess to be Christians will often find fault with God because of His inexplicable providences, because of His delay in answering their prayers, because of His method of revealing His will through His word, and because of the slowness of the progress of His kingdom in the world. God knows a great deal more than we do; He will one day vindicate Himself. We who have temporarily lost faith in God, and let slip an impatient word concerning His treatment of us, shall bemoan our sin, and ultimately glorify Him because of the very thing over which we lost our faith and patience.

#### Conclusions:

Fretful natures become feeble folk.

Impatience is a child of self-conceit. He who overvalues his own powers is apt to traduce others.

Flimsy material kindles most quickly at the touch of the match. Natures that flame up easily often amount to little.

To say that he who is quick of temper is soon over it is no extenuation of his fault. A railway collision or an explosion of dynamite is sudden, but I notice that they both leave a wreck after them.

Let us often call up the long-suffering of God, and the patience of Christ with us, and we will find in the thought a stimulus toward a brighter faith, and that always includes a better patience.

Amid the calmness of a perfect trust,  
That knows no doubt and feels no trembling fear,  
Help me to walk through all the rising dust  
That dims my life-path, and be gently near  
In every danger, every trying, darksome hour,  
That I may rest with patience in thy love and power.

#### ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

O if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills! — *Phillips Brooks, D. D.*

Every man must patiently bide his time. He must wait, not in listless idleness, but in constant, steady, cheerful endeavors, always willing, and fulfilling and accomplishing his task, that, when the occasion comes, he may be equal to the occasion. — *H. W. Longfellow.*

If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.  
But not to-day. Then be content, poor heart!  
God's plans, like lilies pure and white, unfold.  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold.  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best."  
— *M. R. Smith.*

The Lord will not order one step too many; He will not order one step in the wrong direction; but men on God's road are often tempted, as they are on country roads, by the alluring promise of short cuts. They think they see a short

way to success—to wealth, reputation, social reform; and into it they rush, and go on smoothly enough for a while, only to find themselves at last in some treacherous bog, where reputation and wealth are swamped, and reform is retarded, and the true good is farther off than ever. — *M. R. Vincent, D. D.*

It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience; and for just that reason we need sometimes to see its greatness alone, that we may embrace the solitary, single idea of such greatness, and bring it into our hearts unconfused with all other kinds of power. — *Horace Bushnell, D. D.*

The clouds have a silver lining,

Don't forget;

And though he's hidden, still the sun is shining;  
Courage! instead of tears and vain repining,  
Just bide a wee, and dinna fret.

— *From "The Beautiful Gate."*

It is as when a pool lies far up in the dry rocks, and hears the tide, and knows that her refreshment and replenishing is coming. How patient she is! The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first, a trickling thread, sent only at the supreme effort of the largest wave, but by and by the great sea in its fulness. It gives the waiting pool itself, and she is satisfied. So it will certainly be with us if we wait for the Lord, however He delays, and refuse to let ourselves be satisfied with any supply but Him. — *Phillips Brooks, D. D.*

God doth suffice. O thou, the patient one,  
Who putteth faith in Him, and none beside,  
Bear yet thy load; under the setting sun  
The glad tents gleam; thou wilt be satisfied.  
— *Edwin Arnold.*

No earnest worker in the church or Sunday school or young people's society, is anxious about the success of Christ's kingdom. Such persons are putting in their best work, and putting it in every day, and they feel sure of success. There is no work that is more certain of a harvest than Christian work. And anxiety about it is sin. We may be earnest and not be anxious. We should be earnest in every good word and work. But when we have done what we can; when our wisdom is exhausted and our strength is consumed, we can leave it all in the hands of Him who is infinite in wisdom, and who is not hindered from producing any result by a lack of power. We may be sure then that the result will be the best. — *J. M. Greene, D. D.*

So many little faults we find.

We see them; for not blind

Is 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.

— *Anon.*

We are so often sadly impatient, impatient with our nearest and our dearest; how, then, can we have any patience with our opponents? I read of one whose hot enthusiasm earned for him the name from Christ Himself, "Son of Thunder." I get a glimpse into that man's closing years. From Ephesus he has been banished to Patmos, and on the silent island, surrounded by the separating sea, cut off from the joys or sorrows of men, I hear him say, "I, John, who also am your companion in the patience of Jesus Christ." — *W. S. Rainsford, D. D.*

*Bible References:* Ps. 25:3, 5; 27:13, 14; 33:20-22; 40:1; 62:1, 5; 104:27; 119:166; 130:5, 6; 145:15, 16; Eccl. 7:8; Isa. 8:17, 18; 25:9; 26:8; 30:15, 18; 32:17, 18; 40:31; 53:7; 64:4; Lam. 3:25, 26; Micah 7:7; Hab. 2:3; Luke 2:25, 26; 8:15; 21:19; Acts 1:4; Rom. 2:6, 7; 5:3-5; 8:25; 15:4, 5; 2 Cor. 4:17, 18; 6:4, 5; 12:12; Gal. 5:5; 6:9; 1 Thess. 1:2-4; 5:14; 2 Thess. 1:3, 4; 3:5; 1 Tim. 6:11; 2 Tim. 2:24, 25; 3:10, 11; Titus 2:1, 2; Heb. 6:11, 12, 15; James 1:2-4; 2 Pet. 1:5, 6; Rev. 1:9; 2:2, 3; 3:10; 13:10; 14:12.

#### DAILY READINGS.

First Day.—"Need of patience." Heb. 10:35-39.

Second Day.—"Patient in tribulation." Rom. 12:5-21.

Third Day.—"Wait patiently for Him." Ps. 37:1-9.

Fourth Day.—Run race with patience. Heb. 12:1-6.

Fifth Day.—"Acceptable with God." 1 Peter 2:13-25.

Sixth Day.—Patient toward others. Matt. 18:21-35.

Seventh Day.—"Be patient. What does the Bible say about patience?" Col. 1:1-20; James 5:7-12.

PATIENCE touches resignation so closely that they seem almost identical. It is in patience that we possess our souls,—patience, a delicious fruit when gathered ripe, whose root only is bitter, as an ancient writer says. — *Madame Swetchine.*

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## What "They Say" In Books, Papers and Magazines.

### WHITTIER'S LATEST POEM.

Read before a notable gathering at Hawthorne's old home at Concord, Mass., August 13th.

#### OUR COUNTRY.

Our thought of thee is glad with hope,  
Dear country of our love and prayers;  
Thy way is down no fatal slope,  
But up to freer sun and airs.

Tried as by furnace fires, and yet  
By God's grace only stronger made;  
In future tasks before thee set  
Thou shalt not lack the old-time aid.

The fathers sleep, but men remain  
As true, and wise, and brave as they.  
Why count the loss without the gain?  
The best is that we have to-day.

No lack was in thy primal stock,  
No weakling founders builded here.  
These were the men of Plymouth Rock,  
The Puritan and Cavalier,

And they whose firm endurance gained  
The freedom of the souls of men,  
Whose hands unstained in peace maintained  
The swordless Commonwealth of Penn.

And time shall be the power of all  
To do the work that duty bids,  
And make the people's Council Hall  
As lasting as the Pyramids.

Thy lesson all the world shall learn,  
The nations at thy feet shall sit,  
Earth's furthest mountain-tops shall burn  
With watchfires from thine own uplift.

Great without seeking to be great  
By fraud or conquest, rich in gold,  
But richer in the large estate  
Of virtue which thy children hold.

With peace that comes of purity,  
And strength to simple justice due,  
So owns our loyal dream of thee;  
God of our fathers, make it true.

Oh, land of lands, to thee we give  
Our love, our trust, our service free;  
For thee thy sons shall nobly live,  
And at thy need shall die for thee.

### SOMETHING OF AN ASTRONOMER HIMSELF.

Having passed through a similar humiliating experience ourselves, it is with a deep fellow-feeling that we peruse this tale, as given in the *Chicago Post*:

"Say nothing about it, but I think I have discovered a new star," said a fairly well-known astronomer to John B. Drake at the Grand Pacific Hotel.

"Mr. Drake, who is something of an astronomer himself, was of course all attention, and pledged silence until the discoverer could make the presence of the new inhabitant public in the proper way.

"Let us go to the lake front, where the high buildings will not obstruct our gaze," the astro-omer said, and thither the pair went, discussing with all the enthusiasm of lobbyists the probable whenceness of the new-comer.

"It is a brilliant yellow, and of the first magnitude, and seems to be a fixed star in the southwest quarter of the heavens," was all the astronomer could tell, except that he had first seen it on Saturday morning as he crossed the lake front from the depot.

"There it is now," he exclaimed, when the park was reached, pointing toward the southwest, about forty-five degrees' elevation. "But great Scott! it's red now instead of yellow, as I saw it last night. Wonderful! What do you think of it?"

"Mr. Drake gazed in the direction indicated, rubbed his eyes and looked again, and then, seeing the astronomer was in the seventh heaven of delight, he brought him to the earth with a thud by remarking:

"As a star, I think it is a fraud; but as a weather signal lantern over the United States Weather Bureau in the Auditorium tower, I think it is a huge success."

#### PRESENCE OF MIND.

In dealing with mentally unbalanced persons nothing is so important, indeed so absolutely necessary as presence of mind. The following incident, from some unverified source, gives an instance of how a man saved himself from certain injury by exercising this quality:

"It was a fine afternoon, when R. Jecheskel Landau, chief Rabbi of Prague, was sitting in his library with volumes of rabbinical works before him, deeply engaged in study. He did not notice the entrance of a big, stout man, who came in the room and remained standing behind the chair of the Rabbi. The white, bloody

apron of the man indicated his profession. The Rabbi, vexed at his interruption, asked him his business.

"Rabbi," said the butcher, with a rough voice, 'people speak of you as a great man. Nothing is impossible for you—you are even able to fly in the air. I wish to convince myself whether people speak the truth. If you are really such a great man, then jump instantly out of the window into the street.'

"During this speech, the Rabbi became aware that he had a crazy man before him. He tried to persuade him to abstain from his request; but the butcher became wilder, and brought forth a butcher-knife he had hid behind his apron, and screamed: 'Either jump out of the window, or I cut your head off. Now will you jump?'

"Rabbi Jecheskel felt that there was no other way but to comply with the request of the crazy man; for in case of refusal he would meet a sure death, and in the other way he might experience only a broken limb. Trusting to the help of God, he approached the window, when a new thought struck him.

"Listen," said the Rabbi, in an apparently composed voice to the butcher. 'To jump out of the window is no great art; everybody, and even you, could do it; but if you like, I will show you that I can do more than any one else. I will jump up from the street to the window. Would you like to see that?'

"The man appeared to ponder over this proposition, and said: 'Yes, you are right, Rabbi; that would be more a wonder; do it.'

"We need not add that the Rabbi quickly left his company, and hastened down the butcher-stands in the neighborhood to inform the butchers of the incident. Some strong men went to the Rabbi's room, where they found the lunatic looking out of the window expecting the promised jump."

#### HOW TO USE THE FEET.

If there is one member of the body more than another that the average person abuses, through ignorance, perhaps, it is the foot. How few men and women, or even boys and girls, walk with the ease and grace which is their privilege! These timely words in *Good Housekeeping* are full of suggestion for all such:

"The chief purpose of the foot is to walk upon. Yet how few people understand so simple and universal a process as that of walking—to the extent of walking well and easily.

"Hark! There are two persons approaching. They are both young, strong, vigorous men, full of bodily energy and prowess. What a painful step that is in advance! Pound, pound, the heavy feet fall upon the walk, flat and jarring. No matter how great effort this pedestrian puts forth, with much swinging of arms and shortening of breath, his progress is slow and exhausting. He cannot walk rapidly, though he bends over and stamps his feet upon the ground with redoubled energy. He simply wears himself (and his shoes) out. Notice the other. Erect, easy in every movement, it is no task, but rather a relaxation, for him to walk several miles each day, and almost any distance when occasion requires. One foot is thrown forward, and its heel touches the pavement with an elastic impress, as the ball of the other foot gives a swinging push to the whole body. In an instant the momentum of the body carries it from the heel to the toes of the first foot, and the second has taken its place. It is the alternating motion of the rocker, swift, elastic, simple; and the pedestrian goes forward with the directness, and almost the speed, of an arrow. This man understands the philosophy of walking well and rapidly with the slightest possible tax to himself, and is justly proud of his accomplishment.

"Unfortunately, the number of American women who walk well is comparatively small. Occasionally one is seen with a queenly carriage, easy and graceful of movement, whose feet seem to rest upon the pavement just long enough to give it a coquettish little pressure; then she is speeding away, yards distant, while a score of delighted eyes follow her with admiration. Why are there so few of her, and so many of her fellow-women who go swaying, mincing, rolling, clumping along the streets or about the house, with arms akimbo, the body bent, the feet unwieldy and uncertain in their movements? Why?"

A small boy, required to write a sentence containing the word "hominity" produced the following: "Hominity marbles have you?"—*Boston Transcript*.

#### MISUNDERSTOOD.

Two little sand-heaps by the sea,  
As much alike as pea and pea.

Beside one heap a little lad  
With serious eyes, and all intent  
Upon his work, with patience had  
Moulded a mound; and as I went  
Past him, I wondered what it meant.  
"A pie?" I asked. "A fort!" he said.

Two little sand-heaps by the sea,  
As much alike as pea and pea.

Beside the other pile of sand  
There sat a tiny gold-haired maid;  
She patted with her baby hand  
The warm, white hillock; and I said,  
"That is a noble fort you've made."  
"No, 'tis a pie!" she answered me.

Two little sand-heaps by the sea,  
As much alike as pea and pea.

We grown folk hardly understand  
The happy fancies children have;  
Busy amid the sea-beach sand  
That is washed white by many a wave,  
The boy would be a patriot brave;  
A housewife would his sister be!

Two little sand-heaps by the sea,  
As much alike as pea and pea.

—*Harper's Young People*.

#### RICH, RARE, AND RACY.

"When I grow up," said a little six-year-old philosopher, "shan't I feel strange for a day or two?"—*Selected*.

Mrs. Homespun says a good husband should be like a perfect chimney, and do his smoking outside the house.—*Selected*.

The summer hotel-keeper who advertised that there would be notables at his hotel swore pretty hard at the proof-reader when he was asked next day if his guests were expected to eat off the floor.—*Binghamton Republican*.

"Are you sure it was the spirit of Lindley Murray who came at the medium's call?"

"Oh, yes; he said so himself. I said, 'I want the spirit of Lindley Murray,' and the ghost replied: 'I'm him.'"

A little boy in Saratoga not long ago came rushing in from outdoors, crying because he had been stung by a bee. "Mamma," he sobbed, "I'd just as lief the bees'd walk on me, but I don't like to have 'em sit down."—*Selected*.

"I've had a delightful time on my vacation. No regular hours for meals; a large, airy room; no charge for hot and cold baths; all fruits and vegetables; and, above all, no fees for the servants."

"Delicious! Where is this ideal spot?"

"I stayed at home."—*New York Sun*.

"But, Charlie, how do you make out that the sun is ninety-two millions and sixty miles away?"

"Well, Uncle Ned, you see it's ninety-two million miles away from Boston, and it's sixty miles from Boston here, so that makes ninety-two millions and sixty miles from here to the sun, doesn't it?"—*Journal of Education*.

## Reviews.

#### History.

THE TAKING OF LOUISBURG. By Samuel Adams Drake. 7 in. x 5, pp. 136. Boston: Lee & Shepard. Cloth, 50 cents. The author of perhaps a dozen of our best studies upon historic subjects has contributed a volume upon one of the "Decisive Events in American History." While Great Britain was at war with France Gov. Shirley of Massachusetts devised a plan for taking Louisburg, as its occupation by the French menaced New England's interests in the fisheries. William Pepperell was appointed commander of the forces. Our author says that Whitefield advised against his acceptance of the commission. In the trenches of Louisburg were trained in part the men of the Revolution. Military enthusiasm had developed, which later stimulated the colonies. The story of the siege is interestingly told. One can almost see the squads of undisciplined troops. One well-nigh shares in the rejoicing of that gala day when victory was achieved. It is a breezy and instructive little volume.

#### Stories.

A CHRONICLE OF CONQUEST. By Frances C. Sparhawk. 7½ in. x 5¼, pp. 239. Boston: D. Lothrop Company. Cloth, \$1.25. This is a story with a purpose, the purpose of arousing an interest in the Indian. "If," says the author, "this sketch makes him [the Indian] seem nearer us in civilization; if, by means of it, the tomahawk sinks deeper out of sight, and the blessed possibilities of all childhood and truth, even of

that taken from the lowest surroundings, come more clearly into view, if there is seen to flow the common blood of humanity under red skins and white alike,—then, in spite of its faults, it will gladden its writer." The object aimed at has been well attained and without sacrificing interest in the story as such. Polly Blatchley, whose acquaintance the friends of this author have already made, goes to the Carlisle Indian School, and there finds the material for this purposeful story. Polly's soul is stirred by the sights she beholds, and she in turn stirs our hearts as she recites them. The truth of the narrative is stamped on every page, and we need not the author's assertion in the preface to convince us that Capea Osandiah and Nettie and the little Apache are real characters. We commend the book heartily to all who are interested in the Indian question, and to the fifty million people more or less in the United States who are not interested but ought to be.

THE BEGUM'S DAUGHTER. By Edwin Lassetter Bynner. 7¼ in. x 5¼, pp. vi, 473; illustrated by F. T. Merrill. Boston: Little, Brown & Company. Cloth, \$1.50. This story attracted wide attention and favorable comment while it was running in *The Atlantic*, and in the very attractive form in which the publishers now present it to the public it will receive a new welcome. The author made an enviable reputation for himself in his story entitled "Agnes Surriage," a reputation which is well sustained by this volume. It is difficult to realize that New York was ever so thoroughly Dutch as is the atmosphere of the place where this story is laid. Yet if we go back to the old records we shall find that in 1689 Nieuw Amsterdam was as Hollandish in character as are Rotterdam or Alkmaar Hoorn or Broek to-day. The author has caught the charm of the slow-going, self-satisfied old Dutch life, and reproduces it in these pages, giving his book the real flavor of those old days, when the burgomaster and the schepens went to bed with the chickens and rose with the lark, and went out with their huge baskets to do their marketing, before the best of the country produce brought within the walls of the city at early dawn had been sold. Moreover the story is not devoid of thrilling interest, and the dramatic situations and touching love scenes are enough to satisfy any well-regulated story reader. On the whole this book strikes us as one of the brightest and most wholesome books of its class. We predict that it will long remain a favorite.

STORIES OF THE CIVIL WAR. By Albert F. Blaisdell. 7¼ in. x 5¼, pp. 245; illustrated. Boston: Lee & Shepard. Cloth, \$1.00. Of what perennial interest are the stories of the war! Whatever the political significance of the conflict, its effect on our literature can hardly be overestimated. This was the classic period of American prose and verse. The war stories which make up this volume are unambitious little tales, but many of them are of thrilling interest. There are forty-two of them and they deal with all phases of the war. Some of the subjects will give an insight into the character of the book. "The Bombardment of Fort Sumter," "The Death of Col. Ellsworth," "A Thrilling Experience in an Army Balloon," "A Pen Picture of Abraham Lincoln," "How a Boy helped Gen. McClellan win a Battle." This book will be a prime favorite with the boys. The stories tell of heroism, courage, and faith in God, and few better books of adventure can be found to put into youthful hands.

#### Miscellaneous.

THE PHILLIPS EXETER LECTURES. By Presidents McCosh, Walker, Bartlett, Robinson, Porter, and Carter, and Rev. Drs. Hale and Brooks. During the year 1885-1886 a course of lectures was delivered by a number of eminent scholars to the students of Phillips Academy at Exeter, N. H. For the sake of those who heard them and of the alumni of that Academy and of all others interested in the topics discussed, eight of these lectures are published. They have a permanent value. We wish this vital book could find its way into the hands of every young man and woman, whether in college or out, who has a scholar's spirit; for, as President Bartlett shows in his strong, pure, Saxon style, in his lecture on "The Spontaneous Element in Scholarship," the one determining factor in the career of scholarship or culture is the impelling force within, the personal activity of the student. Most of these lectures, like the one of exceptional merit, by President Walker of the Massachusetts Institute of Technology, could well be circulated in detached form. We find that persons are buying the book to get this remarkable statement of the great doctrines of socialism. The book deserves a wide circulation, too, if it were only to carry abroad the masterly production of Dr. Phillips Brooks upon the subject of "Biography." There is only one Phillips Brooks; and, true to



himself, he announces at the outset that he wants a subject which shall have to do with literature and with life, and so chooses the literature of life. We wish we had space to summarize all the lectures. The best way to commend them is to give extracts from them. They are packed with good things. It is almost an ideal library book for one who aspires to live the scholar's larger life.

#### Pamphlets.

*A Descriptive List of Novels and Tales dealing with American Country Life* has been compiled by W. M. Griswold, and contains a list of nearly two hundred novels with selections from the notices devoted to them by various periodicals. An index classifies the books by authors and localities described. (Price, 50 cents.) The same compiler has prepared *A Directory of Writers for the Literary Press*. (Price, \$1.00.)

The closing number of the first volume of the *Experiment Station Record* issued by the U. S. Department of Agriculture contains an index of the bulletins included in the volume. Beginning with the first number of the second volume, reports from the Canadian stations are also given.

The *First Report of the National Executive Silver Committee* ardently advocates the full monetization of silver and reviews the legislation on the subject in the present session of Congress.

#### Magazines.

Theodore Child's article in *Harper's* tells the story of a journey "Across the Andes," and is the first of a series that is to narrate Mr. Child's recent experiences in South America. Russell Sturgis describes some recently discovered painted Greek sculptures. "The Social Side of Yachting" is by an officer of the United States Navy. "The Wild Garden" by Mr. Gibson is illustrated by some of that artist's characteristic work. Among the other contents is one of Mary E. Wilkins's excellent stories.

In *The Century* appears a second profusely illustrated article by John Muir on the Yosemite region. Commander Goodrich's "Our New Naval Guns" clearly sketches some of the steps that have marked the recent developments in the construction of the most powerful cannon. In the series of "Present-Day Papers" Dr. Shields touches a live question in treating "The Social Problem of Church Unity." Wells Cathedral is described by Mrs. Van Rensselaer, and Mr. Fitch tells the story of California's admission to the Union.

A fine etching of Munkacsy's "Milton dictating 'Paradise Lost' to His Daughters" forms the frontispiece of *The Magazine of Art*. The survey of "Current Art" by Walter Armstrong is illustrated with engravings of Graham's "The Last Boat," Mrs. Stokes's "Light of Light," and Orchardson's portrait of himself. Claude Phillips contributes the first of a series of papers on "The Modern Schools of Painting and Sculpture," and Du Maurier writes on "The Illustrating of Books."

In *The Bibliotheca Sacra* appears almost the last literary work of the late Prof. Dwinell, his discussion of "The Mind Back of Consciousness." In the same periodical are published a translation of a lecture by Revillout on "Egyptian Ethics," and Prof. Mead's searching criticism of Prof. Bowne's doctrine of space, motion and change. Other topics treated are "The History of Extreme Unction," "Trichotomy," and "Seven Failures of Ultra Calvinism."

#### New Publications Received.

FROM THE AMERICAN SUNDAY SCHOOL UNION: Rudolph of Rosenfeldt; or The Leaven of the Reformation. A Story of the Times of William the Silent. By John W. Spear. 7½ in. x 5½, pp. 419. Cloth, \$1.50.

Aimée's Marriage. By P. H. C. 7½ in. x 5½, pp. 534. Philadelphia: William H. Hirst, Agent. Cloth, \$1.50.

FROM THE CENTURY COMPANY:

Laudes Domini. A Selection of Spiritual Songs, Ancient and Modern. Edited by Charles S. Robinson, D. D., LL. D. 9 in. x 6¼, pp. 520.

Laudes Domini. Abridged Edition. 9 in. x 6¼, pp. 261. Cloth, in quantities, 75 cents.

Laudes Domini. For Use in the Prayer-meeting. 9 in. x 6¼, pp. 244. Cloth, \$1.00; in quantities, 65 cents.

Laudes Domini. For the Sunday School. 6½ in. x 8. Cloth, in quantities, 35 cents.

FROM J. B. LIPPINCOTT COMPANY:

The Promised King, or The Story of the Children's Saviour. By Annie R. Butler. 7½ in. x 5½, pp. 320; illustrated. Cloth, \$1.00.

FROM D. LOTHROP COMPANY:

Cookery in the Public Schools. By Sallie Joy White. 7½ in. x 5, pp. 173; illustrated. Cloth, 75 cents.

FROM THE PACIFIC PRESS PUBLISHING CO.:

Jottings from the Pacific. Life and Incidents in the Fijian and Samoan Islands. By Emma H. Adams. 7½ in. x 5½, pp. 160; illustrated.

FROM THOMPSON, BROWN & COMPANY:

Lessons in Number. By Francis Cogswell. 7½ in. x 5½, pp. xv, 140; illustrated. Boards, 25 cents.

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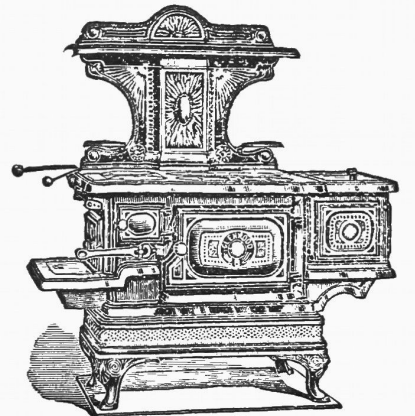
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53,132.

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## LOOKING FORWARD.

Our friends will find much to interest them in the contents of the last two columns on page 14.

Send for Samples, Prospectus, etc., to E. L. PEASE, Manager, 50 Bromfield Street, Boston.

## Editorial.

### COMMENCEMENT WEEK.

Last week was with most of our churches commencement week in the real signification of the term. It was a week of beginnings. The pastor returned from seashore or mountains to begin again his pastoral duties. The sexton gave an extra touch to the renovated carpets and cushions to make them ready for the services of the autumn. The choir assembled again in its accustomed place. The scattered Sunday school showed signs of "filling up." The weekly prayer-meeting, which has been sadly thin and scant of late, gave indications of new life; and the young people, with a tell-tale coat of tan on hands and cheeks, greeted with unusual warmth the absentees who again occupied their accustomed places in the Christian Endeavor meeting.

Very much depends upon these early days of the church year. They strike the key-note for the coming twelve-month. They set the step that is likely to be followed. If these early days slip idly away, the rest of the year is likely to do the same. If no definite plans for the year's work are outlined during September, a hazy, nebulous want of outline is apt to characterize the church life for months to come. Here is the opportunity for pastor, Sunday school superintendent, leaders of Christian Endeavor Societies and mission bands, to make an advance move all along the line, to inaugurate the new plans that have been carefully thought out during the weeks of the summer vacation, to attempt the hitherto unattempted, to reach forward to the higher ideas of consecrated service, whose glowing mountain peaks are always beheld by the eager soul.

Let us make these plans definite and waste no time or force in glittering dreams. For instance, in the young people's society a plan for definite Bible study might be inaugurated, and a certain number, at least, in every society might be induced to fit themselves to take such an examination in the life of Christ as is recommended by Professor Harper. Then, as is proposed to the young people in the Familiar Letter in another column, every society may be stimulated to greater benevolence by adopting some plan of systematic offering for missions. There is no better time to commence this than just now.

Again, a strenuous effort may be made this year to place a good religious paper in every family of the congregation. There is no month so good in which to plan for this effort as this first month in the church calendar.

We call renewed attention to these efforts only by way

of illustration. The ingenious young disciple, his inventive faculties quickened by love to Christ, will find a thousand open paths leading to larger service. Let all such use to the utmost advantage these most important weeks that follow the church commencement day.

### MEASURING SIN VERTICALLY.

In a recent powerful sermon preached in London, Dr. J. M. Whiton ran an old truth into a new mould when he said:

"The general principle is that sin is to be measured vertically, not horizontally, by the moral disposition rather than by outward conduct. Faulty men in hard situations may be morally better than less faulty men in easier circumstances. In estimating our dispositions we must take account of the moral climate in which we live. How sound are we at the core? What if a moment came in which we felt we had nothing to lose in outward standing by secret yielding to unlawful pleasure or taking illicit gains? Suppose ourselves moved down into hard conditions, what stamina to resist their pestilential malaria do we possess? This being clear, that moral vitality, like physical, is measured by its capability of resisting strains, the next further fact is that our effective resistance of evil is no greater than our effective endeavor after good. If a bird and a stone are let go from the hand at once, the bird soars, the stone falls. Gravity pulls alike on both; but the bird's effort to rise overmasters it. Our resistance to the gravitation of selfishness toward the lower levels of nature is the measure of our moral vigor, and is no greater than our upward beat toward a heavenly freedom."

There is truth enough in these sentences to compel the attention of every thoughtful Christian for many an hour. "What if a moment came in which we felt we had nothing to lose in outward standing by secret yielding to unlawful pleasure or taking illicit gains? Suppose ourselves moved down into hard conditions, what stamina to resist their pestilential malaria do we possess?" These are searching questions indeed. The poor drunkard is tabooed in good society, but how much has social condition and pride of position done to keep that respectable "ornament of society" from a drunkard's fate? How much has lack of opportunity to be vicious to do with his apparent integrity? How does his heart differ from the drunkard's heart?

Suppose that you and I, dear reader, had been born in Tipplers' Court, which leads out of Poverty Alley, or suppose that we were compelled to-day to take a tenement in Robbers' Row, removed from respectable associations, feeling that none knew or cared whether we resisted temptation or fell before it, what would be our fate?

Ah! these are searching questions indeed. They beget charity, humility and watching unto prayer. They will lead us to cry with David when the sense of his sin overwhelmed him, "Create in me a clean heart, O God; and renew a right spirit within me."

### MACHINERY IN CHRISTIAN WORK.

The enormous extent to which man's power has been increased by the introduction of machinery is shown by the estimate that one man can now accomplish by the use of steam as much as two hundred and fifty men could have effected at the beginning of this century. It is no wonder that eager search is made in every direction for new methods of utilizing force. We are withheld by no superstition that might have restrained men of earlier times from toying with what they would have regarded as the thunderbolts of heaven, nor are we deterred by any sentiment that would have influenced men of a more æsthetic age against turning to practical use the power of a sublime cataract.

It is natural that in the religious sphere attempts should be made to apply methods similar to those that have proved so successful in mechanics. Indeed, the church would be convicted of criminal remissness in its Master's work, did it fail to show its zeal in adopting every means of increasing its efficiency. Associations and systems for carrying on religious work are springing into action every day. In connection with them it may be well to note certain principles accepted in the field of mechanics that may also have a wider application.

There are still those who are deluding themselves in a search for perpetual motion, and there seems to be entertained by some a fancy that a device may yet be found that shall of itself supply force to carry on Christian work. But in the spiritual as in the physical realm there is a conservation of energy. No educational system, no scheme of benevolence, no association, will run itself or give out more power than is put into it. There never has been, and there never will be, any patent mechanism that will make it possible for a church to set it up and then sit down to see the work go on. Friction inevitably absorbs no small part of the power that operates the most perfect machine; but when allowance is made for this, the machine renders possible the application or concentration of power in ways that would otherwise be impossible, and immensely increases the effectiveness of the

force applied. "Labor-saving machinery" we call it; but no one witnessing the rush of life under existing conditions can question that the end most frequently aimed at is not to lessen the amount of effort expended, but to add to—rather to multiply—the sum total of work that it produces,—not to save labor, but to utilize it. It must not be imagined that the adoption of any improved methods in Christian work is with the object of allowing the disciple a more leisurely life, but rather to the end of making every effort tell to its utmost extent. Increased effect, not diminished exertion, is to be sought.

Whatever mechanical forces may accomplish, there will always be fields of work that will require the skilled touch of the artist's hand; and however man may seek methods to apply his power to better advantage, he must rely upon nature to furnish his mightiest forces. With all the grand results that can be effected by associations, Christians will not be made by organizations, there will ever be call for the touch of friendly hands and the loving accents of the voice; and however admirable in itself may be the system that is tried, there must be the Spirit within the wheels, or all will be in vain.

### GOLDEN RULE RECIPES.

#### For The Cure of Self-Conceit.

This disease is sometimes known as *caput magnum*, or in the language of the common people as "big head." It is rarely fatal, except to the reputation of the diseased person, and to the comfort and good-fellowship of those who have most to do with him. Still, it is a very annoying and unpleasant malady, and calls for prompt and radical treatment, since it rapidly grows worse if left to itself.

It is not confined to any one age, but is more apt to first manifest itself between the years of fifteen and twenty, and it is said to be more common among males than females. Strange to say, it does not result from any known predisposing cause; at least, those who have the least reason to be conceited are most apt to be afflicted by this undue cranial development, while those who, through their attainments and services to mankind, have some reason to think well of themselves are almost never troubled by this malady in any of its forms.

Several remedies have been recommended by the fraternity, but perhaps the following are the most successful:

#### Prescription I.

Reflection on the following topics:

- (a) The fact that the world got along very well before the patient came into it.
- (b) The fact that it will get along quite as well when he leaves it.
- (c) The readiness with which every vacancy is filled, and the facility with which the world forgets its idols.

#### Prescription II.

- A thorough study of biography, which will show,—
- 1st. How influential in their own generation really great men have been.
  - 2d. How little one's achievements look when placed beside theirs.
  - 3d. How modest and unassuming said great men were in spite of their achievements.

#### Prescription III.

Most efficacious of all, prescribed by one Paul an apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."

### EDITORIAL NOTES FROM THE WIDE FIELD.

DR. MUNGER points out one good feature of the great interest in athletics at the present time.—A prominent Boston preacher speaks of the cordial co-operation that ought to exist between young and old in every church.—Professor Wells's bright and helpful article is of special interest now that the schools are opening.—Dr. Barrows's paper, closing his series on the Gospels, is followed by a poem of trust and by one of Mr. Spurgeon's simple but forcible presentations of Christ's humility.—The story is one that might well be pondered by every student in college as well as by every one who looks forward to a college course.—In the Christian Endeavor columns some accounts of what the societies are doing lead up to a glimpse at what the future may show.

DR. BARROWS'S SERIES of articles on the credibility of the Gospels, which closes in this issue of THE GOLDEN RULE, has been especially timely, and has presented with rare power and skill the leading lines of argument in this branch of Christian evidences. We are sure that many readers who are unable to follow out for themselves in detail the unanswerable testimonies that can be



brought forward will be grateful to Dr. Barrows for compressing into his eloquent survey the material gathered from so many fields, and for scattering by the light of reason and facts the sophistries that have been paraded in some of the popular literature of the day.

**THE ZETETIC SOCIETY.**—Not all the cranks are dead yet. In fact, it sometimes seems that this latter part of the nineteenth century is more prolific in this class of gentry than the decades that have preceded it. For instance, *The Independent* has information that "in England there is a society, called the Zetetic Society, devoted to the task of proving that the world is flat, with an icy belt all around it, and that it is vastly larger than all the sun and moon and planets together, which at a short distance revolve about it. It publishes an abundance of circulars and pamphlets and books, and may be supposed, therefore, to have a considerable body of believers who are willing to pay their money to advance its doctrines. One of them tells us that the Bible contains more science than any other book in the world; that it tells us the time of every eclipse of the sun, whether total, annular, or partial; every eclipse of the moon, total or partial; and every transit of the planets Mercury and Venus. The members of the society complain a great deal of the cowardice of Christian papers that will not admit their publications, and take it as an evidence that they are the Lord's saints."

**ARMY AND NAVY AND PENSION EXPENDITURES.**—We sometimes plume ourselves on our superiority to the "effete monarchies" of the old world. And when the eagle flaps her wings and screams the loudest, we are apt to hear about the tax-ridden countries of Europe that are obliged to support at enormous expense vast standing armies. But here are the figures: The army and navy of Great Britain, including pensions, cost each year \$160,000,000. The army and navy and pensioners of France cost \$183,000,000. The army and navy and pensioners of the United States cost \$210,000,000 annually. There is this to be said, however, that the greater part of this vast sum expended by the United States is for pensions, and not to support a great, idle army of non-producers to menace the peace of the world. But, after all, while the people of this country pay over two hundred millions a year for these purposes, we cannot throw many stones at our neighbors across the sea.

**THE NATIONAL BAPTIST** gives a happy illustration of Christian Endeavor principles when it says:

"Somebody asked an old Waterloo soldier, who at the battle of Waterloo was in charge of a gun holding an important summit, what he could see when the battle was going on. 'See!' said he, 'nothing but dust and smoke.' 'What did you do?' 'Do! I stood by my gun.' What a Christian Endeavorer says is, 'Whether you can see anything going on or not, whether you know the day is against you or for you, whether this thing is true or that another thing is true, stand by your gun of attendance anyhow.'"

**BEST OR BETTER.**—One should always remember the recommendation he has given of one book so as not to repeat himself when commending the edition of a rival firm. Here is a great English preacher saying of *Bagster's Bible* on the advertising page of an English weekly, "Just what a teacher wants; I do not see how it could be better." While on the same page in a parallel column he says of the *Oxford Bible*, "The very best. I have carefully examined the volume, and can unreservedly recommend it." Now the question arises, Is the very best better than that which could not be better, or is that which could not be better, better than the best; or are both so good that superlatives and comparatives are useless and the better is as good as the best, and the best no better than the better?

**CHILDREN AT THE PRAYER-MEETING.**—*The Examiner* has some sensible things to say in its last issue about prayer-meeting proprieties. Among other things it wisely observes:—

"Children should grow up with the habit of attending the prayer-meeting. Two dangers are to be guarded against concerning them,—that of unwise encouragement and that of undue suppression. To feel too much at their ease may make them pert and flippant. To be kept down too much may make the service irksome and permanently repugnant to them. A modest and reverent demeanor is rightly required. But, especially with younger children, let it always be borne in mind that other people are not so apt to be disturbed by their restlessness as by the fussy efforts of their elders to keep them unnaturally quiet."

**EXPENSIVE EULOGIES.**—Surely our deceased Congressmen would rest just as quietly in their graves, and their memories would be kept green quite as long, if the public business was not allowed to suffer to such an alarming extent while long-winded eulogies are pronounced over them. We think Speaker Reed made an important point when he said in his recent Portland speech:

"No man would regret more than I to be thought wanting in all proper respect for the dead, and all proper

reverence for departing comrades and for the feeling of surviving friends, yet the method by which the House shows this respect and pays this reverence is very costly to the nation. Since the election of the present House ten members have died, and one Senator. Among them have been the most famous men of the house, William D. Kelley, the great champion of protection; Samuel J. Randall, heart of oak and will of iron, the strongest force in half a century, and Samuel Sullivan Cox, at once brilliant and laborious. When we have paid due reverence and spoken proper eulogy over these and their companions, not less than twenty-one working days will have to be counted. This means almost an entire month of time. When John Bright died, the English House thought it could best honor his memory by going on with the business of the country."

## Applied Christianity.

### THE SCHOOL FOR CHRISTIAN WORKERS.

We have before mentioned, as of special interest to every one who believes in applied Christianity, the School for Christian Workers at Springfield, Mass. This school, following the analogy of some plants, has propagated itself by division, and now the one school has become two, with two distinct treasuries, though sharing, as heretofore, the expenses of such instruction as is given to all their students alike. From the fifth annual report we glean the following facts:

"The name 'School for Christian Workers,' which heretofore has applied to the two schools, will hereafter be the name of only one of them,—namely, the 'Training School for Sunday School Workers and Pastors' Helpers,'—while the other school has become newly incorporated under the name of the 'Young Men's Christian Association Training School.'"

"During the past year sixty-two men have attended the regular school, forty-nine to prepare for the work of the Young Men's Christian Association, and thirteen for that of the Sunday school and as pastors' helpers. This is a somewhat smaller number of students than attended the previous year, but this temporary shrinkage has been occasioned simply by the higher standard of admission established last fall, and has been more than offset by the marked improvement in the qualifications of the men that have entered and in the quality of their work during the year."

"The summer session of the Physical Department of the Association Training School last year was attended by fifty-seven students."

"The demand for the students at the school continues to far outstrip the number which it is able to furnish, the demand being to the supply as three to one. That the school, or that part of it which has been devoted to the interests of the Young Men's Christian Associations, is becoming an increasingly helpful auxiliary to their work is noticeable from the fact that a much larger proportion of those who enter the work after receiving the training of the school, or even a very small part of it, have proved successful than of those who enter it without any previous systematic preparation."

### UNDERSTAND YOUR RELATIONS TO THE CHURCH.

From a most excellent little pamphlet entitled "My Duty to the Church of which I am a Member," by Rev. M. Rhodes, D. D., pastor of St. Mark's English Evangelical Lutheran Church of St. Louis, we quote the following, which it will do every young Christian good to ponder:

"Unless we have an intelligent apprehension of our relation to the church to which we belong, it is not likely that we shall be faithful to the duties that grow out of it. Let me define it in a few words."

"It is an *exclusive relation*. In a sense it is separate from every other obligation. The duties of the church we owe especially to God, and to our own souls. No other relation may come in and meddle unworthily with this, which puts us into God's own presence, and appoints us to do with God's ordinances. It is exclusive in the sense that it is higher than any other. No other may conflict with, displace or annul its claims. It puts you in covenant with God. That covenant is an everlasting covenant, and anything that is allowed to disturb it gains the pre-eminence over what God has ordained, and He is thereby dishonored, and harm comes to the soul. See to it that you count no sacrifice of feeling, if need be, as anything to the maintenance of the holy alliance between yourself and God."

"It is therefore a *very serious and responsible relation*. I have referred to the vows of our Christian discipleship. When we come into the church, how much the attitude we have assumed involves. We have entered upon a new sphere of duties and influence; the whole order of life has been changed—lifted higher. Neither to God nor man are we exactly the same as we were before; God has imposed more, we have solemnly and of our own will assumed more, the world of right expects more. We are to exert an influence upon the souls and future destiny of men, and by us in the most momentous sense they are hereafter to be helped or harmed."

"Never are we to forget our account to God. In any event that is the most solemn destiny towards which responsible creatures are moving, but especially is it so for those who have named the name of Christ. Sad enough will it be for those who have trodden on the blood of the covenant, and done despite to the Spirit of grace, in that day; but sadder still for any who have vowed and refused to pay, for such as have professed Christ and then denied Him."

"It is a *blessed relation*. What honor it confers! What

dignity! What influence! What an opportunity of blessings it is to ourselves and others! What hopes it inspires! What comfort it yields, and to what a radiant goal it bids us press our way!"

### LESSONS ON THE CHRISTIAN LIFE.

Rev. D. L. Brown, pastor of the Methodist Episcopal Church, Arnold's Mills, R. I., sends us the following outline of four lessons that he has prepared for his young people on "The Christian Life."

We believe that many pastors' classes and other companies of young Christians will find such outline studies of great help to them in obtaining an intelligent biblical knowledge of this most important theme.

#### The Christian Life.

##### LESSON FIRST.

1st. The aim and object of the Christian life is to secure holiness, righteousness and godly living. Eph. 4:22-32; 1 Pet. 1:15, 16; Tit. 2:12; Matt. 5:48.

2d. The nature of the Christian life. It is a regeneration, a re-creation of our spiritual natures. (1) A regeneration; John 3:3-8; Ezek. 11:19, 20; 36:25-27. (2) A new creation; Gal. 6:15; 2 Cor. 5:17; Eph. 4:22-24; Ezek. 11:19, 20; Col. 3:9, 10.

##### LESSON SECOND.

1st. Review of lesson first.

2d. The nature of the Christian life, continued. (1) It is God living in us; John 14:16, 17, 23; 1 Cor. 3:16; Gal. 2:20. (2) We live in God; Gal. 5:16, 25; Rom. 5:5-10; John 15:1-11. (3) A life hid with Christ in God; Col. 3:3. (4) It is living for God; Rom. 6:11; 2 Cor. 5:15; Gal. 2:19; 1 Pet. 4:1, 2; 1 Cor. 6:19, 20; 10:31. (5) It is eternal life begun; John 5:24; 6:40, 47-51, 53-58.

##### LESSON THIRD.

1st. Review.

2d. The Christian life one of growth and development; (1) A growth and development; Heb. 6:1, 2; Eph. 4:11-15; 2 Pet. 1:5-11; 3:18. (2) Means of growth and development:—(a) Prayer; Ps. 51; 22:26; 69:32. (b) Faith; Matt. 9:29; Rom. 5:1-5; John 6:40, 45-58. (c) Faithfulness; Jas. 1:25; 4:1, 5-11; 1 John 3:7, 10, 18-22. (d) Bible study; 1 Pet. 2:1, 2; 1 Tim. 3:14, 15; 4:6; Jas. 1:18, 22-25; Acts 20:32.

##### LESSON FOURTH.

1st. Review.

2d. The Christian life; how obtained. 1. It is the gift of God through Jesus Christ; Rom. 6:23; 5:15-17; John 5:39, 40; 10:10; 6:27, 33, 35, 40. 2. Must be sought by us; Isa. 55:6, 7; Ps. 32:1-6; Matt. 7:13, 14. 3. God's work is to renew, regenerate and sustain this life.—1. To renew and regenerate; John 3:3-8; Eph. 2:1; John 5:39, 40.—2. To sustain this new life in us; John 6:33, 47, 58. 4. It is our part of the work to believe, trust, and obey; John 3:16, 17; 6:29, 35, 40, 47-51; 14:16, 17, 23.

The final reward of the Christian life will be eternal life. Matt. 25:46; John 4:14, 36; Rom. 6:22, 23; Gal. 6:8; Jas. 1:12; 1 Pet. 5:4; Rev. 2:10.

### UNIVERSAL DAYS OF PRAYER FOR SUNDAY SCHOOLS.

Sunday and Monday, Oct. 19 and 20.

We are heartily in accord with the idea that has emanated from the Sunday School Union of London, of days for universal prayer throughout Christendom for Sunday schools. This year the following suggestions are made by the Honorary Secretaries of the Union, to which we gladly give space:

The Council of the Sunday School Union affectionately invite their fellow-workers in all sections of the Christian church to united prayer on the days named, and in making the following suggestions, rely on the earnest co-operation of all interested in the religious training of the young.

The following arrangements are suggested for observance as far as practicable:

That on Lord's day morning, October 19th, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday schools.

That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer, or that instead of the usual morning school exercises a prayer-meeting of the teachers, scholars, and congregation be held.

That ministers be asked to preach special sermons on the claims of the Sunday school, and the necessity for increased preparation and consecration on the part of teachers.

That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at the close of the afternoon or evening service the teachers, in unison with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 20th, teachers again bring their scholars, one by one, in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving, and that in the evening each church or congregation be invited to hold a meeting at which the interest of the Sunday school should form the theme of the prayers and addresses.

That on the evening of one or more of the following days special services for young people be held where practicable.



## Christian Endeavor.

"One is your Master, even Christ; and all ye are Brethren."

### 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.....	350	16,000
In 1887.....	2,314	140,000
In 1888.....	4,579	310,000
In 1889.....	7,672	485,000
In 1890 (on record to June 1).....	11,013	680,000

### A Familiar Letter from the President of the United Society.

BOSTON, SEPT. 6, 1890.

MY DEAR FRIENDS: There is no better time for breaking with the imperfect past and reaching forward to a better future than just this time of year, when, after the summer holidays, all church work takes a forward movement. Let us not be content with fairly good work. Let us not allow the good to become the enemy of the best. If we have proposed no changes, entered upon no new work, attempted no improvements in our society for a twelve-month past, it is a pretty sure sign of stagnation. But this is just the time to ask prayerfully, "What more, what better, can we do for the Lord and His cause?" About the hardest thing of which I know in this world is to get a start, to overcome the inertia of rest. How the engine puffs and wheezes to move the heavy train the first hundred feet from the station. After it fairly gets under way it flies along the track without making half the fuss about it. So with these human engines of ours. The first day at school, the first sermon after the vacation, the first week behind the counter after a fortnight's absence,—all test the man more than the routine tasks of a later season.

So these next few weeks will test our societies, as the members come back to their old places and take up their work again. What more can we do? How can we do it better?

#### More Committees.

The most obvious room for improvement, I think, is in the line of committee-work. I am surprised oftentimes to see how many societies are getting along with only lookout and prayer-meeting and social committees, when their usefulness might be doubled or trebled by having two or three times as many.

When in Nova Scotia, at the recent convention, I learned that only two committees, the lookout and prayer-meeting, were found in all the societies; that only about half had social committees, while so important a committee as the missionary was found in but seven societies, and a temperance committee in only five. Here are the exact figures for that province:

106 societies have prayer meeting committees.
108 " " lookout committees.
57 " " social committees.
37 " " sick-visiting or calling or relief committees.
20 societies have music committees.
25 " " floral " "
12 " " Sunday school committees.
7 " " missionary committees.
8 " " executive committees.
5 " " temperance committees.
1 society has a literary committee.
1 " " decorating committee.
1 " " nominating committee.
1 " " business committee.
1 " " room committee.
1 " " guard committee.
1 " " finance committee.

I do not know what the truth may be in other sections; but, if these figures are indicative, there is great room for improvement along these lines. I can scarcely think of a society so small that it should not have at least lookout, prayer-meeting, social, missionary, flower, literature and temperance committees, and of course, an executive committee. If there were but eight members, there would be a chairman for each committee; and as in Congress the same members serve on several differ-

ent committees, so it might be in our small societies. But in most societies there are some who are not on any committee, and this ought not to be unless every needed committee is fully manned.

#### Two Important Committees.

Let me call especial attention to two lines of work, which I hope will be undertaken by every society this coming year. One of these is a crusade for good reading. By all means have a good literature committee. I am afraid that these committees are not very numerous; but every society should have one, and this is the best time of year for making the move. Since our country is flooded with worthless trash, let us fight fire with fire, or, in other words, bad reading with good. Let this committee interest itself in obtaining subscribers for some religious papers of the denomination, and for THE GOLDEN RULE, if I may be pardoned for saying that here. Let it also seek subscribers for missionary magazines. Let it make a point of placing some good reading-matter in every family of the congregation. Something can be done with tracts, but more in these days, I believe, with newspapers and other periodicals.

Since good reading is so cheap in these days, we should not let the "Kreutzer Sonata" and translations of the bestial filth of such novelists as Zola have it all their own way, as is too often the case.

#### Systematic Benevolence.

Another advance movement for the new year in almost every one of our societies should be along the line of systematic missionary benevolence. I think that, as a society, we have not begun to realize our opportunity in this direction. Suppose that each of our members gave but five cents a week extra to home and foreign missions, that would mean over a million and a half dollars in the missionary treasuries, or an addition of more than twenty-five per cent to their working capital. Supposing we each joined the Extra-Cent-a-Day Society, that would mean \$3.65 a year, or \$2,500,000 from our 700,000 members, an addition of nearly one-half to all that is given to home and foreign missions throughout the United States. A stupendous sum, a magnificent result that, and yet it might be done, if each society adopted some systematic plan of benevolence, and received on an average only one cent each day in addition to what every member is giving now. What do you say—shall we do it? Shall we thus signalize this new church year of Christian Endeavor effort? How many vote aye? At any rate, record in the affirmative

Your friend,

*Francis E. Clark.*

#### Question-Box.

Ques. Can we not be members of a denominational young people's union, and at the same time remain Christian Endeavor Societies? INQUIRER.

Ans. Certainly. There is no reason why there should not be denominational unions of Christian Endeavor Societies, if desired, with representative meetings at the annual denominational gatherings. These meetings will accomplish a different purpose from the interdenominational State and national conventions, but a very important purpose.

Ques. An associate member thinks that he ought to become an active member, but is afraid that he will break the pledge by not being able to speak or take some part in every meeting. What should be done with him? E. W. R.

Ans. Show him that the pledge asks nothing which the weakest and humblest young Christian cannot perform. Any one can read or recite a verse of Scripture, until added experience gives added strength for other forms of participation.

Ques. What is meant by the clause in the constitution stating that the secretary

shall inform absent members "of their standing in the society?" G. M. W.

Ans. Just what it seems to mean. It is to be read in connection with the previous sentence, that the secretary shall correspond with absent members, i. e., to remind them of their duty to send excuses for absence, and to inform them if they have been put upon the "absent list," or perhaps, through continued absence, dropped from the society.

Ques. Can you suggest some kind of an entertainment by which a missionary band of young girls can raise money? C. E.

Ans. If the church approves of such entertainments, write to the Woman's Board of Missions of your own denomination for suggestions concerning it. Costumes, programmes, etc., can usually be obtained.

Ques. What can be done with active members who very seldom take part in the prayer-meeting? A. B. S.

Ans. Strange active members these must be! The fault was probably incurred when such members were admitted to the society without realizing their obligations. After every neglect of duty, the lookout committee should interview or write to these wilfully unfaithful members, and persistently yet kindly remind them of their duty, until they either become faithful members or withdraw from the active membership.

#### Exchange.

##### Suggestions Wanted.

Will some one who has had a successful experience in conducting a "Tag Social" please correspond with the Y. P. S. C. E., Box 195, Darien, Conn., suggesting a helpful list of questions?

##### Christian Endeavor Brotherhood.

Since so many of the young people of the country are finding their way into the cities, and are thus separating themselves from home influences and restraints, it is of the utmost importance that Christian influences should be thrown around them, and that they should be saved "for Christ and the church." To this end comes the following practical suggestion from a Chicago Endeavorer, Mr. Alfred G. Goldsmith, who makes his answer to the question, How shall we "compel them to come in"?

"In nearly every city there is a local union formed, which, I am sure, would be only too glad to receive the names and addresses of young people coming to that city to live.

"Let all the societies throughout the land understand that in our cities are loving hearts banded together 'For Christ and the Church,' ready to be a lookout committee for those who have left home and friends to go among strangers.

"This could be secured by the local unions informing the societies in their respective States to whom letters of introduction or suggestion could be addressed. Or such addresses could be obtained at the office of the United Society, 50 Bromfield Street, Boston.

"When such a name was received it could be turned over to the nearest society of the denomination to which the person belonged, for the personal attention and charge of that society."

##### A TYPICAL EXPERIENCE.

"At a prayer-meeting I recently attended in a little New Hampshire town," said a home missionary superintendent lately, "there were seven young people present representing as many Christian Endeavor Societies in different parts of the country. Better than all, each one took part and did his utmost to make the meeting a delightful one."

"When I reached this town," remarked one of the seven, "I inquired first of all if there was a Christian Endeavor Society here, for if there was one I knew I should feel at home, and should find a place where I could work for the Master."

These young people, and thousands of others like them, have this summer discovered the importance of belonging to a

great interdenominational Christian organization which has its branches in almost every hamlet in the country, and they have all returned home, we doubt not, more fully resolved than ever to work for God in their own church because of the glimpse of other Christian work that He has given them during their vacations.

#### THE MODEL SOCIETY.

One of our exchanges contains the following good points concerning the model society. Check off the items, and see of how many you can say, "That is true of our society." The Model Society

Stands by the pastor.  
Does practical things.  
Lives on the sunny side.  
Believes in mental culture.  
Lifts things out of the ruts.  
Believes thoroughly in revivals.  
Wants to help helpless people.  
Does not recognize social caste.  
Trains leaders for churchly service.  
Gives the Sunday school a helpful lift.  
Promotes system in doing the Lord's business.  
Emphasizes the uplifting power of good books.  
Makes a broad distinction between loyalty and bigotry.  
Is loyal to the constituted authorities of the local church.  
Has an idea that people should be fervently religious in warm weather.  
Insists that heart purity is the true standard of Christian experience.  
Teaches that young Christians should not go to the world for their recreation.  
And is sincerely anxious to avoid all mistakes which would cripple its usefulness or stain its fair record.

#### NOTA BENE.

The prizes to which we have already called attention in these columns are well worth striving for, and we believe that they will awaken much interest in the very important topics proposed as subjects for prize essays. We repeat in this column the subjects and the amounts offered, with the conditions of award.

1. For the best general articles on the subject, "How to Make Our Society More Effective." First prize, \$15; second prize, \$10.

2. For the best articles on "The Model Prayer-meeting." First prize, \$15; second prize, \$10.

3. For the best articles on "New Methods" (in any department of the society). For the best, \$10; second best, \$5.

4. For the best essays on the different committees, prizes of \$10 each, as follows: For the best essay on "Lookout Committee," \$10; "Prayer-meeting Committee," \$10; "Social Committee," \$10; "Missionary Committee," \$10; "Temperance Committee," \$10; "Good Literature Committee," \$10; "Flower Committee," \$10. Other important committees, \$10.

5. For the best article on "The Junior Society," \$10.

Conditions.—Essays: 1. To be written on one side of sheet only. 2. Not to exceed 1,000 words in length. 3. To be submitted before Feb. 1, 1891. 4. To be signed only by a *nom de plume*. The author's name and *nom de plume* to be sent to editor in another letter.

Committee of award will be announced later.

The articles, when sent in, should be plainly marked as essays for the prize, and the author must be careful to send his name with his *nom de plume* in another letter to the editor.

For The Golden Rule.

#### THE MISSION OF ONE BOUQUET.

It came about in this way. One member of a flower committee during the month of August carried a few choice flowers to an aged member of a certain church who was sick. Her heart was made glad; the flowers cheered her. One week afterwards she passed quietly over the river into the promised land. A few hours before she died she sent a gift in



money to the president of the society to be used to send flowers to cheer others as she had been cheered. This act was told to one person, and is now told to the many thousands of readers of THE GOLDEN RULE, so that our hearts may also be made glad. Truly the perfume of these flowers reached to heaven. It is more blessed to minister unto others than to be ministered to.

Philadelphia.

#### COMMITTEE CONFERENCES

At the St. Louis Convention, June 13, 1890.

(Concluded.)

#### Junior Societies

should have as a superintendent one who is an earnest Christian, who loves children, and can interest them. Members may be from seven to fourteen years of age, the active members being those who are trying to lead a Christian life and will conscientiously strive to live up to the pledge everywhere. There should be lookout, prayer-meeting, and social committees. The meetings should be held for from thirty to forty-five minutes at some time convenient for children. The topics may be the uniform topics, simplified, if necessary, or with some use of the Sunday school lesson topics. Attendance is to be secured by making meetings interesting and by impressing upon the children their responsibility in view of their promise; participation, by teaching the importance of prayer, by speaking to the children privately, by the use of prepared programmes, and by calling for assigned Scripture passages. Consecration-meetings should be conducted like those of senior societies; in fact, every meeting of a Junior Society may be a consecration-meeting. The natural order of progress is the Sunday school, Junior S. C. E., Senior S. C. E., church membership.

The work of

#### The Sunday School Committee

was considered under the following heads: The relation of the Christian Endeavor Society to the Sunday school, the work of committees among strangers at hotels and transient comers into town, canvassing from house to house as a method of securing scholars, looking up absentees, furnishing substitute teachers, sustaining mission schools, welcoming people at the close of the church service and inviting them to the Sunday school, sustaining home departments, and Sunday school prayer-meetings.

#### The Missionary Committee

should be composed, whenever it is possible, of those who intend to become missionaries. The duties of the committee are:

1. To furnish literature for private reading and public distribution. They should themselves be well informed, of course. They should secure from missionary boards the best pamphlets for free distribution, should stock the library with missionary books and magazines, and should circulate extracts from books and papers that have helped them.
2. To provide leaders, maps and topics for the monthly meetings. The leader should be a member of the society, but always one who is willing to do justice to the subject. Occasional addresses should be secured from returned missionaries or student volunteers.
3. To keep a record of the meetings that shall include a synopsis of addresses given and literature recommended on different topics.
4. To correspond with model missionary committees of Christian Endeavor Societies, with the missionary board of the denomination to which the society belongs, and with missionaries known to the society. Correspondence will also be welcomed by the officers of the Students' Volunteer Movement.
5. To have charge of collecting mission-

ary funds, and, if possible, funds to support a missionary representing the society.

6. To secure openings for any able pledged volunteers in the society so that they may address other societies.

The subject of missions is sufficiently attractive, and the committee should not strive to amuse or entertain an audience, nor should it act on the defensive, apologizing for missions.

Eleven of those present at the conference spoke of their intention to go as missionaries.

#### The Music Committee

conference kept prominent the question, How can we help our meetings by our music? The importance of the committee's work was emphasized. Many favored an orchestra and precentor to lead the singing, if practicable. The committee may select appropriate hymns and print the numbers on the topic cards or put them on the blackboard a week in advance, thus making it possible for the hymns to be practised at home and familiarizing the society with new tunes. Above all, hymns chosen must be devotional and express worship as well as praise. For

#### The Children's Meeting

good subjects suggested were, the children of the Bible, the animals, mountains, seas and rivers of the Bible. Children show great interest and ability in finding illustrations of such themes and in telling Bible stories. The roll-call of the Junior Society becomes a pleasant service by having each child respond with a Scripture text beginning with the initial of his own name. Bible stories may be told children, leaving the names to be supplied by them. They should be taught to take everything to God in prayer. Lessons may be taught on the blackboard or by the use of objects as illustrations. Especially is it true that in all dealing with children kindness must be the motive power.

For The Golden Rule.

#### "LAUNCH OUT INTO THE DEEP."

BY REV. F. S. HAINES.

This has been our church motto for some months past. An evangelistic committee of seven members, especially selected by our Andrew Society of Christian Endeavor, has held eight neighborhood meetings. Special written invitations have been sent each week to people living near the house in which the service was to be held. Thirty-five or forty persons have attended each meeting, and many that do not hear the gospel elsewhere, have had it earnestly presented to them. Most of the meetings have been held in neglected neighborhoods. Let me describe the last one.

An old fort, built in Revolutionary times, and in days of Indian warfare, stands near the Mohawk. For over a hundred years the massive walls have remained, and the huge timbers supporting the ceilings have looked down upon one generation after another. It was in this "Old Fort" that about forty people were gathered to hear the word of God. It was very fitting that a grandson of the builder of the "Old Fort" led us in prayer. The occupants of the building had recently been saddened by the deaths of three children within eighteen hours. The sorrowful needed comfort and sympathy, and they received both from more than one who spoke. Amidst such associations as the "Old Fort" furnished, it was inspiring to speak of the longing that the Father on high has for the return of his children to the homestead above. The father of the prodigal, looking again and again for the return of his son, while the days went slowly by, brought to us the attitude of the Father of Love toward His wandering sons.

A neighboring pastor has taken up this launching out into the deep, and in many farmhouses, scattered over a territory six miles square, he has held meetings,

and preached the gospel to scores who had before heard but little of it. In almost every community there is an opportunity for conducting "cottage meetings" similar to those that our committee is holding. In every town and village there are many who are not reached by the regular services of the church. If they will not come to the church, can we not win them by going to them? We have found ourselves to be welcome wherever we have gone. Is all the missionary work done, when the missionary sermons have been delivered, and when the offerings have been made? A little launching out into the deep, and letting down the net for a draught at the word of Christ, is certain to meet with success, for His word like His mercy, is "ever faithful, ever sure." "Launch out into the deep, and let down your nets for a draught."

Canajoharie, N. Y.

#### "FOR CHRIST AND THE CHURCH."

BY F. W. GRIFFITHS.

Tune—"Battle Hymn of the Republic."

We are coming, Abba, Father, in the spring-time of our youth;  
We are joining hands to battle for our Lord and for His truth;  
We are marching 'neath the banner of the God of peace and truth;  
While Christ is leading on.

Chorus:—

Glory, glory, hallelujah, glory, glory, hallelujah,  
Glory, glory, hallelujah, for Christ is leading on.  
We are coming from New England's pine-clad hills and sunny vales;  
We are coming from the Southland, with her palms and flowery dales;  
We are coming from Pacific's wave-washed shores of shining gold;  
While Christ is leading on.

Chorus.

We are marshalling for battle in the fight against the wrong;  
Though our strength may be but feeble, in our Leader we are strong.  
And we'll never, never falter, though the strife be hard and long,  
While Christ is leading on.

Chorus.

We are pledged for holy warfare, ever watchful here below;  
We are clad in gospel armor which will conquer every foe;  
Ever forward, never backward—Christ's Endeavorers—we'll go,  
While Christ is leading on.

Chorus.

Let us then be valiant ever, let us to our pledge be true,  
Ever keep our colors flying and our motto e'er in view,  
Till we pass before our captain in the final grand review  
While Christ is leading on.

Chorus.

For The Golden Rule.

#### ONE ELEMENT IN CONSECRATION

The act of consecration for which we come together each month is not a mere useless doing over again of that which we have already done once for all; but it is declaring to our King and to the world our steadfast allegiance to His eternal kingdom, not simply a kingdom that we enter when we leave this world, but one that has been from eternity, and into which we enter by our vow of loyalty to its King.

Perhaps this declaration is the first, perhaps the fiftieth; in either case His name is magnified, and He is well pleased. But let us have a care that we do not consecrate ourselves thoughtlessly. The King takes part in every consecration-meeting, saying, "If ye love me, keep my commandments." They are many. One of them is, "Honor thy father and thy mother." Why, that is the simplest. You are surprised that it should be brought forward; but can you, my young Endeavorer, say that your father's will is yours? that what your father thinks best for you, you are willing, without question, to accept? We

cannot say that we have the mind of Christ, unless we have perfect deference to our father's wishes, as He had to His Father's. His Father's will was His in all things, even in that hour of agony in the garden.

The King, in choosing the name by which we should know Him, did not choose without a purpose, but took the name of Father that He might represent Himself to us by that which is most to be loved and honored on earth. But if our earthly father has not the highest honor we can give him, the figure fails; and when we call God our Father, we do not give Him the most honorable title. Our earthly father represents to us our Heavenly Father, and if we revere not him whom we have seen, how can we revere Him whom we have not seen?

Then when you bow your head in the consecration prayer, beware how you profess to give your will to God, unless you mean it, unless you are willing to "obey your parents in the Lord" sweetly and unresistingly. When your father's known wish, though it be not a command, is your law, then will you be following in the steps of Christ Jesus, who said, "I seek not mine own will, but the will of the Father."

Lasell Seminary, Auburndale, Mass.

For The Golden Rule.

#### A PRAYER-MEETING OF 1900.

BY BELLE BASSETT.

I beg the privilege of passing deliberately over a period of ten long years; and as a second favor, would ask you to go with me to a prayer-meeting.

Do not scowl, my drowsy friend; I am sure the ones you have in mind were held long ago. You remember them so well! Just now you are thinking of the good brother who always considered it his duty to lead in prayer, that the time might not be wasted. You could catch but a word now and then, but during the little doze that would come, you were dimly conscious of being carried peacefully on, through Asia, Africa, and the islands of the sea, given a great deal of valuable information, and at last you were brought safely back, with a loud "Amen," which awoke you rudely from your comfortable nap.

But, remember, great changes have taken place since our Christian Endeavor Society grew up. We promise not to put you to sleep this evening. I am aware the weather is unfavorable, but you know we pledged ourselves long ago, in that same active organization, that only an excuse which we would willingly bring to our dear Master should keep us from His house, and surely we would not plead before Him reasons that could not keep us from business or pleasure.

We are early, but now it is looked upon as a duty to be prompt; so, although we have fifteen minutes or more to spare, we hear happy voices and see many cheerful faces going in our direction.

But is it possible that this pleasant room is designed as a place for worship? The rich, warm carpet, comfortable chairs, attractive pictures, and soft, bright lights, as well as the informal groups of young and old, chatting comfortably, almost cause us to fear that we have unintentionally interrupted a charming family party, gathered in their evening parlor. Bouquets of choice flowers fill the room with fragrance, and adorn the little marble table placed on a very low platform at one side, and also the upright piano with its handsome covering.

"For why," says the smiling usher, who appears just in time to answer our bewildered exclamation, "why should we not bring to our Father's house the brightest and best of all? Shall we keep for ourselves all the beauty and freshness, and reserve the high-backed seats and smoky lamps to drive people away from His house?" The modest ones of our



party desire to find seats near the door. "Couldn't do it, my friends. Do you forget another promise, made long ago, in that wide-awake society of young people, that always, if there were other vacant seats in the room, we would leave those in the rear for persons unavoidably detained?" Of course none of us would think for a moment of disregarding such a pledge, or of asking others to do so.

But we miss the line of lively boys and girls who used always to regard the back row as their peculiar property. Do the young people never come now? Why certainly! Do you not see them proudly claiming their right to the seats in front, next the platform? Clearly, the bright, cheerful faces, attractive room, and social chat belong to a happy, joyous religion.

And here is the pastor, with a smile and a word of welcome for each one. Promptly, as the hands of the pretty little clock point to seven, he takes his place upon the platform, and announces in distinct tones that cannot be mistaken, "Hymn number 35, 'What a Friend We Have in Jesus.'" Each one sings as though every word came from the heart; or if any one cannot possibly utter an audible sound, at least he manages his lips in such a way that no one is the wiser. When we have sung several bright, inspiring songs (not in the dragging way that takes the life out of one, but promptly and in perfect time), closing with that grand old hymn, "Come Thou Fount of Every Blessing," we feel sure that the Holy Spirit is with us, even now.

Several brief, earnest prayers for guidance and blessing from on high, follow in quick succession. Such reverent, and yet such trustful prayers! No long words, nothing but what a child might understand; but we feel that we are at the very mercy-seat, and that indeed we may ask whatsoever we will, and it shall be done unto us.

Now the pastor reads a passage of Scripture, explaining it in a few simple words, and turning to a lady near him, he asks her what had been her thought of it. She replies, not in weak, trembling accents, but with full, rich tones that can be distinctly heard by every one present. This feature takes some of us a little by surprise. And what are your thoughts, my sister? I imagine that they run a little like this: "Dear me! I wonder whether ladies really are expected to take part in a public meeting, with gentlemen present! Well, really, I don't approve of that at all; and St. Paul says, 'Let your women keep silence in the churches.'" Yes, to a certain church, and Christ says to each of His followers, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Evidently this meeting has been the subject of much thought and prayer. Many are ready now to testify to their love for the Saviour, or to present some helpful thought suggested by the subject.

No one is so selfish as to take much of the precious time; yet we miss that dreadful pause sometimes so painfully felt in such a place; for each one wants some part, however slight. Appropriate passages of Scripture are quoted now and then, not to consume the principal part of the time, but like rare gems, to illuminate and beautify all the rest. Often several are on their feet at once, and we would gladly spend another hour. But, although it does not seem possible, those obstinate little pointers will creep within five minutes of eight. At once the leader rises, sums up the thoughts in a few earnest words, and proposes that all bow their heads for a moment of silent prayer. Promptly as the clock strikes the meeting closes.

I have heard of worshippers, who, as soon as the benediction is pronounced, hasten to the door, almost as if the building were in flames, and the main object

were to get out as quickly as possible. Not so in this case. People near us are discussing the meeting, and here and there earnest questions and thoughtful faces assure us that the labor has not been in vain. No critical words are overheard to dampen the ardor and quench the enthusiasm of young workers. And how cordially we are welcomed! It is not the fashion now to wait for introduction, and before we know it we find ourselves chatting pleasantly with those who five minutes ago were perfect strangers, and feeling that really we have a claim here.

A group of young people gather about the pastor, that he may explain something that has been said; and the words of a good-natured argument reach us from their direction. When, at last, we must leave this pleasant place, and come back to 1890, we can scarcely repress a sigh.

We are encouraged, however, by the hope that our gatherings shall be so improved by our attendance at the church prayer-meeting of 1900, that we shall hardly feel the change.

#### NEWS ITEMS.

##### CALIFORNIA.

The second semi-annual convention of Santa Cruz County, in the Presbyterian church at Watsonville, Aug. 22d and 23d, was very interesting and significant as to the good work being done among the young people of the Pacific slope. Seven societies were represented. Among the topics on the programme were "The Temperance Committee," "The Sunday School Committee," "The Calling Committee," "The Pledge," "Temperance," "Junior Work," and "How to Reach Associate Members." The subject of missions received attention, and much interest is felt in missions, especially foreign missions; and the hope is cherished that from the ranks of the society many may go to heathen lands to carry the story of the cross. It is desired to enlarge the district represented at the convention so as to include the counties of San Benito and Monterey.

##### WASHINGTON.

The Pacific reports that the society of the First Congregational Church of Tacoma, who have been interested in a mission Sunday school in that place, secured means for building and furnishing a chapel for the school. On Aug. 10th the building without debt was dedicated, and in it is held the only service in English in the midst of a thousand people.

##### NEBRASKA.

Mr. S. R. Boyd, the State president, accepted an invitation from the society in Unadilla to spend a Sunday with them recently. All the churches gave up their services, and the day was devoted entirely to Christian Endeavor work. There was a prayer-meeting at 9 o'clock, an address by Mr. Boyd at 11, a report of the St. Louis Convention and a few thoughts on Christian Endeavor work by the president at 2.30, and in the evening a large audience in the town hall was addressed by Mr. Boyd on "What shall I do with Jesus?" A grand consecration-meeting closed the day, and much good seems to have been done by the services.

##### KANSAS.

The society in the South Seventh Street Methodist Episcopal Church in Kansas City reports great prosperity. The pastor is very enthusiastic in the work, and has several times preached on the work of the Y. P. S. C. E. to large congregations of young people. The faithfulness of the various committees in giving invitations to strangers has resulted in a marked increase in the attendance.

On Aug. 26th and 27th the union of the fourteenth district of Kansas held its first conference in the First Presbyterian Church of Wichita. Rev. R. R. Marquis, of Osage City, led the conference on the work of committees, and Rev. J. M. Greene, D. D., a missionary from Mexico, presented the cause of missions. The very impressive closing consecration service was conducted by H. W. Rule, of Wichita. Mr. W. G. Dean, of Wichita, was elected president; Mr. Bevin Johnston, of Wichita, secretary; Miss Minnie Reynolds, of Kingman, treasurer; and a vice-president was chosen from each county. The success of this conference promises well for the future.

##### TEXAS.

The Dallas local union was organized Aug. 25th, with Mr. S. Y. Trice as president and Mr. J. H. Dodson as secretary. Three of the five societies in Dallas were formed during the last three months, and it is hoped that the total number will soon be more than doubled.

##### MISSOURI.

At the twenty-fifth annual convention of the Missouri State Sunday School Association, held at Sedalia, August 14th to 17th, it was resolved to ask the Christian Endeavor State union to provide a speaker on Christian Endeavor work at each annual meeting of the association, and also to send as many Christian Endeavor delegates as possible. Sunday evening, August 17th, President George B. Graff delivered an address.

##### MINNESOTA.

The Rochester Union held its regular quarterly convention at Chatfield, Aug. 28th, thirteen of the eighteen societies being represented. A sug-

gestive paper on "Loyalty to the Church" was presented by Mr. George Gove, and Mr. Grube spoke on "The Relation of the Y. P. S. C. E. to the Sunday School." Addresses were given by Rev. J. F. Taintor and Rev. E. R. Pope, and the consecration-meeting was led by Mrs. E. D. Dyar.

State Secretary J. L. Keough addressed a well-attended union meeting in the Methodist Episcopal Church at Excelsior, Lake Minnetonka, Aug. 17th.

##### ILLINOIS.

A reception will be given in the Hyde Park Presbyterian Church this evening to Miss Jennie L. Colman, who goes as a Christian Endeavor missionary to Allahabad, India.

The Belden Avenue Presbyterian Church, of Chicago, has one member studying for the ministry. Interesting meetings are held, and the society has pledged \$100.00 towards the new church.

The Murphysboro Union is doing an earnest work. There are four societies in the town, and the quarterly meetings are proving very beneficial to all of them. The missionary and temperance work is in especially good condition.

The Y. P. S. C. E. of the Congregational Church of Bunker Hill celebrated its sixth anniversary in July. Since the St. Louis Convention the meetings have been well attended and have been especially earnest and interesting. A local union of this society and that from Woodburn has been formed, which promises to be helpful to both.

About two hundred and fifty were present at a very impressive missionary meeting held by the society in the First Church of Christ at Galesburg, Aug. 24th. Rev. F. E. Jeffery, a member of the society, sailed for Madura, India, Sept. 6th; and both he and his wife spoke of the work upon which they are to enter. The closing part of the service was given to prayer for these two and for a deeper missionary interest on the part of others.

On August 23d, a most profitable meeting was held by the Chicago Union in the interest of Junior societies, of which fourteen out of twenty presented reports of their work. The Onward Mission Society of the Eighth Presbyterian Church has shown great activity; and its president, Master Frank E. Simmons, has won a number to favor the Junior societies. In the Chicago Avenue Society, on the calling of the roll each Sunday, the members are asked to tell something that they remember from the morning sermon. The answers given by representatives of the societies to the questions asked by Mr. Chase, brought out the fact that there is a work to be done among the younger ones, which has been neglected, but which these societies are accomplishing.

A meeting of Christian Endeavor missionary workers in Chicago, Aug. 30th, was led by Mr. S. L. Mershon. After a few short prayers for the twelve present who had consecrated themselves to the foreign missionary work, Miss Wonderlin read a paper on "What I saw and heard at the St. Louis Convention about missionary work." This was followed by brief talks, one society saying that they were supporting a missionary in Syria. Miss Fannie Rastall, Miss Rude, Miss Jennie L. Colman, and others told how they were led to volunteer to be missionaries. Miss Fannie Rastall was chosen as delegate to the National Missionary Conference at Indianapolis, Sept. 3-9. Mr. Mershon then spoke of the Missionary Prize Contest, and said that one day's mail had brought from seventy societies names of those who would enter. The text books for the different denominations were also explained by representatives of the denominations.

The fifth semi-annual convention of the Galesburg District Union, held at Lewistown, Aug. 22-24, far surpassed any previous meetings of the union. The leading features were the hearty fellowship, the earnest desire to win the associate members, and the blessed seasons of communion with the Spirit, especially in the devotional meetings at the opening of each session. As a result of presenting the work to forty-three churches unrepresented in the union, five new societies have been organized, and the union has been increased by ten, giving a total of thirty-one. The sermon, on "Concentration," was delivered by Rev. C. M. Taylor, of Princeville, and Mr. W. J. Semelroth, of Peoria, spoke on the progress of the Christian Endeavor movement. Rev. Wm. Burgess, of Canton, took as his subject "The Christian Endeavor Standard," proposing as a watchword, "My very best for Jesus." "The New Pledge," "Bible Study," "Duty," "Loyalty," and "Fellowship" were admirably presented. A meeting was held in memory of the first president of the union, Mr. Orvis B. Strain, and an inspiring farewell meeting was conducted by the president, Mr. C. J. Cheesman, of Princeville.

##### INDIANA.

A very interesting meeting was conducted by the missionary committee of the Friends' Church Society at Kokomo on Aug. 31st. There were several recitations and two excellent papers on mission work. The singing was a prominent feature of the meeting, and after a talk by the pastor a collection was taken.

##### MICHIGAN.

The society at Petoskey reports that there has been an encouraging increase in its membership, that twelve of the associate members have become active, and that there has never been so much earnestness and consecration there as now. Written reports of each week's work are presented at the monthly meeting, and the society is on the alert for the best plans. They have been greatly indebted for their success to their young pastor, Mr. Inglis.

##### FLORIDA.

The society in Sanford, now six months old, is prospering as to both numbers and enthusiasm, and much interest was manifested in the consecration and missionary meeting held Aug. 31st.

The Florida Times-Union reports a very pleasant sociable enjoyed by the society of the Ocean Street Presbyterian Church, at the parsonage, Aug. 22d.

##### TENNESSEE.

Nashville and Chattanooga are reported as "deep in the work." Since the St. Louis Convention, many societies have been added to both unions, Nashville having doubled the number of its societies in that time besides organizing two Junior Societies and one Chinese Sunday school—and this in the summer season, too! A meeting of the State executive committee will soon be held in Knoxville, when the winter's campaign will open, and plans for the grand rally in January will be made. State President E. P. Loose, of Nashville, and Mr. E. A. Palmer, of Chattanooga, are busily at work answering calls for information, and giving personal attention to the work in every department.

The first society in Nashville was organized three years ago; last May there were eight societies when the city union was formed. The first union devotional service was held in the Cumberland Presbyterian Church, August 31st. Rev. J. M. Hubbard, the pastor of the church, delivered a cordial address of welcome, in which he urged that the church should be as diligent in seeking agencies for carrying on its work as are business men in furthering their interests. The civilization of to-day calls for every means for keeping the young in the training of the church. Mr. Moody has said that his children have to contend with temptations of which he never knew anything. The Christian Endeavor Society is a needed response to the extra demands of the time, and that pastor makes a great mistake who does not welcome it. Rev. J. R. Henry, the president of the union, showed how the society, as the church at work with the young and for them, cannot draw them away from the church, nor does it aim to break down denominational lines, but prays for God's blessing upon all the churches. Mr. E. P. Loose, the State president, gave some interesting statistics as to the progress of the society, and spoke of the kindly feeling entertained for it by the Y. M. C. A.

##### KENTUCKY.

The first member removed by death from the Christian Y. P. S. C. E. in Maysville was Miss Tillie Hill, who fell asleep in Jesus Aug. 23d. She had recently confessed her Saviour, and had been an active member of the society ever since.

No evening services were held by the First English Lutheran Church of Louisville except those sustained by the Christian Endeavor Society, which on two occasions conducted the mid-week prayer-meeting, during the pastor's absence.

##### NORTH CAROLINA.

Mrs. Hagar A. Murrell, the president of the Garnett Presbyterian Society at Pollocksville, reports that the society is accomplishing much good, and that there is a deep religious interest.

##### OHIO.

The first anniversary meeting of the Cincinnati union on Sept. 19th will be addressed by Rev. A. B. Cristy, the State president.

The seventh quarterly meeting of the Cleveland union was held Sept. 1st at the Third Baptist church in Cleveland; and a correspondent says that, in view of the meeting, "C. E. in C. E." may be interpreted as meaning "Cleveland enthusiasm in Christian Endeavor." Two addresses described the "Enthusiasm" and the "Spirituality" of the St. Louis Convention, while the third, by Rev. A. B. Cristy, the State president, had as its theme, "The International Convention for Cleveland in 1892." This was followed by a consecration service and prayer for the convention.

##### DISTRICT OF COLUMBIA.

The society connected with the Plymouth Congregational Church in Washington recently presented their retiring president, Mr. John Butcher, with a beautiful French clock as a mark of their appreciation of his faithfulness during the two terms through which he held his office.

##### MARYLAND.

The societies at Norton and at Church Hill, organized a few weeks since, give good promise of growth and successful work.

The West Nottingham Presbyterian Society now numbers 118 members, and has taken steps toward the formation of a county union. By an entertainment held lately twenty-five dollars were raised for the purchase of new music books.

##### PENNSYLVANIA.

The office of the Y. P. S. C. E. State organization has been removed to No. 604 Girard Building on the northeast corner of Broad and Chestnut Streets.

The four societies of Columbia held an enthusiastic union meeting on Sunday evening, August 17th. The place of meeting, the Second Street Lutheran Church, was filled from pulpit to doors.

The Northeast Branch of the Philadelphia Union held a very pleasant picnic in Fairmount Park August 30th, closing with a prayer-meeting, led by Mr. Richard I. Wheeler, the president of the branch.

The Columbia Avenue Presbyterian society of Philadelphia have continued their meetings through the summer. The meetings have been pleasant and profitable, the more so from the presence of visitors from societies whose meetings have been suspended.

An earnest missionary meeting, held on Aug. 25th by the society in the Presbyterian church of Huntingdon, and attended by young people from other churches, was addressed by Rev. Mr. O'Brien, who has been engaged in missionary work. At an after-meeting the volunteer's pledge was signed by five members of the Presbyterian society, including the vice-president and recording and corresponding secretaries.

The Westfield Presbyterian society is connected with a country church, and some of its members



come four miles to the meetings. It is approaching its third anniversary, and the last year, which has been its best, has been especially marked by an advance in missionary effort. In the early summer, the pastor, Rev. William M. Taylor, told the society, consisting of fifty members, all unmarried young people, that fifty dollars a year would support a missionary in China, and asked them to think and pray over the question of assuming the support of one. Soon sixty dollars were secured in addition to all regular contributions. The society is already feeling the blessing resulting from their effort, and what they have done is reported in the hope that other societies may receive a like blessing.

#### NEW JERSEY.

Very gratifying enthusiasm is manifested over the next annual State convention, to be held in the First Presbyterian Church in Camden, Oct. 29th and 30th. Most complete arrangements in every detail are being made by the committee of the union of Camden and vicinity to secure the grandest convention ever held in the State, and present indications point to an attendance double that of last year. A choir of three hundred trained voices will lead the singing. Christian Endeavor is making wonderful advances throughout the entire State.

At the eighth quarterly meeting of the Central Endeavor Union of New Jersey, held Aug. 29th, at Taylor's Grove, near Hightstown, among the interesting features were the singing, led by Mr. B. P. Stout, the address on "What Constitutes True Success in Life?" by the former president of the union, Rev. W. C. Stinson, of Dunellen, and the "chip basket" of practical suggestions on Christian Endeavor work, to which many contributed. The union represents 720 members, in one junior and eleven senior societies. The officers elected were Mr. C. Bond Cole, president; Miss Mamie Swain, recording secretary; Mr. Howard Butcher, corresponding secretary; Mr. W. H. Van Marter, treasurer.

#### NEW YORK.

The Christian Endeavor Society of St. Johnsville is in a flourishing condition. Especially good work is being done now by the evangelistic committee of seven members which is holding special meetings at homes and schoolhouses in districts where there are no regular services. In this way the pastor is being assisted in his work in these places.

A very sad event is the death by drowning of Mr. E. A. Broadbent, treasurer of the New York Christian Endeavor Union. His death was preceded by the death of his wife only a few weeks before, and by the death of their only child a few weeks before that. Mr. Broadbent was much beloved, and last Friday in remembrance of him there was held in Utica a memorial service, of which we hope to give some account in next week's issue.

In the *Herald of Gospel Liberty* appears the following report from Rev. E. L. Phelps, pastor of the Christian Church of Castile: "The local union of Christian Endeavor held its annual meeting at the Baptist Church a short time since. Rev. Mr. Hobbs, of Warsaw, who was a delegate to the National convention, spoke in glowing terms of that large concourse of young people, and the great good they were doing. In the election of officers, my son, Merton Phelps, was inaugurated president over this body. We rejoice to see these different societies act in such concert, moving along the line of duty, standing for the right, honoring God, and casting a saving influence on all around. We have already seen the good fruit. May it prosper more and more, until an abundant harvest of gathered sheaves of golden grain will be ready for the granary of the Lord."

#### CONNECTICUT.

Union meetings held by the societies in the North and South Congregational churches of Middletown on the last three Sundays of August have been quite largely attended, and have been of great benefit in knitting the societies more closely together in their work. The last meeting was a praise-meeting, and especially interesting. On Aug. 28th the South Church society were the guests of the North Church society on a delightful moonlight excursion on the river. Nearly 125 were present, and music and refreshments were provided.

#### MASSACHUSETTS.

At a union meeting of the societies at Amherst on August 31st, the large audience was much interested in a stirring address by Rev. Charles S. Nash, of Hartford, Conn., on the Christian Endeavor movement. The society in the First Congregational Church of Amherst, which numbered only twelve active members when the new pledge was adopted last May, now has thirty-three active members.

The Craigville Summer Union, formed last year, met again this year, holding meetings during the camp-meeting season at 6.30 every evening. Many States and denominations were represented, and a most delightful unity prevailed. The camp-meeting association assigned one day to the Y. P. S. C. E., and the president of the union, Mr. George A. Chace, of Fall River, arranged a programme including excellent papers and addresses on the most important practical points touching the society. The Sunday evening meetings at the camp ground during the month of August, were also given into the charge of the union, and gave much joy by the blessings that came with them.

An interesting service was held by the Congregational society of Auburndale on Sunday evening last, in view of the departure for Japan as mission treasurer, of Mr. Arthur T. Hill, who for more than a year has been the president of the society, and ever since its organization an active and beloved member. It was the regular consecration-meeting of the society, but many tender allusions were made to the departure of the honored president, who in his closing words urged all to be faithful to the Christian Endeavor pledge. In the strength of its first clause he declared that he was going to take up his work in

Japan. Mr. Hill has been appointed by the United Society, superintendent of Christian Endeavor work in Japan. The Auburndale society in conjunction with the Sunday school recently presented Mr. Hill with a valuable gold watch on the occasion of his marriage to Miss Louise Eddy, an active member of the society of Westboro', Mass., who will be a worthy helpmate in his mission work.

#### NEW HAMPSHIRE.

On Sunday, August 31st, the Christian Endeavor societies of Concord, N. H., took advantage of the presence of Rev. F. E. Clark in that city to hold a union Christian Endeavor convention in the South Church. There was a large audience present, representing nearly all the churches of the city, as this meeting was arranged so as not to conflict with other services. Mr. Arthur Dole, president of the South Church society, presided, and was assisted in the opening exercises by Mr. W. P. Fiske, president of the State Union.

In these columns we record the death of the treasurer of the New York Christian Endeavor Union, and now with profound sorrow we must record the death, by typhoid fever, of the secretary of the New Hampshire Union, Mr. Tom C. Baldwin, of Manchester. Mr. Baldwin was an earnest worker, and his death will be mourned by a very large circle of friends. All members of Christian Endeavor societies in New Hampshire will sympathize in this common bereavement.

#### VICTORIA.

A Y. P. S. C. E. was formed on June 12th, in the Rathdown Street Independent Church, of Carlton, when twenty-five active members were enrolled, several of them being converts gained during a mission conducted by the Rev. David O'Donnell, of Malvern. A Junior Society is also in contemplation.

#### QUEENSLAND.

At the anniversary meeting of the Brisbane Wharf Street Congregational Church, held on June 10th, the pastor, Rev. W. Scott, presiding, it was reported that the Y. P. S. C. E. with a pledge membership of eighty was proving a special blessing. Mr. Scott saw the working of this society, and transplanted it to his own church in England, where it proved a great power. He has also introduced it at Brisbane, and three societies have been formed.

#### ENGLAND.

Rev. A. W. Potts, pastor of the Hopetown Congregational Church of Crewe, in a private letter to the office writes: "We continue to thrive here according to our circumstances and surroundings, and the Endeavor spirit is strong amongst our members. We have a small circulating library at work, which is well patronized, and we manage to get a lot of enjoyment and profit out of our various meetings. When the holidays are over and the winter session begins we intend to make the most of it."



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Among our new goods are many novelties strictly our own, and which cannot fail to be of interest to all refurnishing their homes. It is not our purpose to specify specialties at this time, but rather to announce our readiness for an inspection of what we have carefully collected for interior furnishings for the fall of 1890.

**John H. Pray, Sons & Co.**

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"Our High Grade List and Bargain Book sent to any address on receipt of a 2-c stamp."

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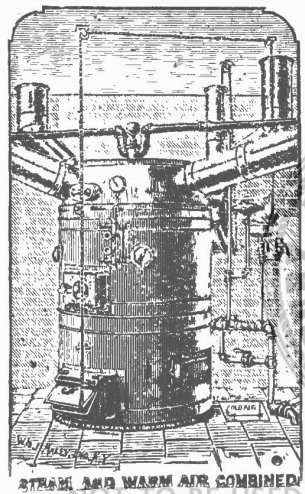
Will not only thoroughly and economically WARM IT, but also provide a means for

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Rare opportunities afforded. Address Oswego State Normal and Training School, Oswego, N. Y.

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**American Kindergarten Normal** reopens 26th at 59 Burnet St., East Orange, N. J., and 37 West 22d St., N. Y. Terms moderate. Good positions for graduates. EMILY M. COE, Principal, and editor of *Kindergarten Magazine*, now in tenth year.

MASSACHUSETTS, Danvers.  
**The Willard Home School** will re-open Wednesday, Sept. 10th. Full corps of teachers. Pupils prepared for college. For circulars address: MRS. H. M. MERRILL.

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**BANGOR THEOLOGICAL SEMINARY.** Course of study complete, thorough, Biblical and practical. Special instruction in New Testament Greek and advanced Semitic Studies. Term opens Sept. 11. Address Prof. F. B. DENIO, Bangor, Me.

**CLASSICAL INSTITUTE** Waterville, Me. Both Sexes. College Preparatory Course, 3 years; Ladies' Collegiate Course, 4 years; English and Scientific Course, 3 years. Tuition, \$6 per quarter. Board in families, \$3 per week. Send for catalogue to J. H. HANSON, Prin.

**YALE DIVINITY SCHOOL,** Open to every Christian denomination, with the privileges of the University, September 25. For Catalogue of further information, apply to Prof. GEORGE E. DAY, New Haven, Conn.

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"We shall soon need thousands of just such men."—JOSIAH STRONG, D. D. Most of the students are Endavorers. Let every Endeavorer who is filled with a burning desire to be educated and serve Christ learn about the Lay College. Let every Society send a pledge of funds, more or less, to help needy Endeavorers to an education. There are some scholarships of \$35 a year for those that need them. Address: REV. J. P. BIXBY, Revere, Mass.

**ANDOVER THEOLOGICAL SEMINARY.**

Opening Lecture to all the classes in Bartlet Chapel, Wednesday, September 17, 4 P. M.  
The system of electives takes effect this year. It enables the student, besides the regular work in Hebrew, Greek, N. T. Theology, Systematic Theology, History, Homiletics, Elocution, to avail himself of special courses in O. T. Introduction, O. T. Theology, Life of Christ, N. T. Exegesis, N. T. Introduction, Christian Ethics, Philosophy of Religion, Social Economics. Optionals are offered in Philosophy, German, Syriac, Arabic, The Mishna, Egyptology, Assyriology, Comparative Religion. The Rev. Bishop John F. Hurst, D. D., LL. D., will lecture on Foreign Missions, and Pres. M. H. Buckham, D. D., on Christianity at Work upon Social Problems. For Catalogue or further information, apply to Prof. EGERT C. SMYTH, President of the Faculty.

**CHAUNCEY-HALL SCHOOL,**

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Thorough preparation for the Institute of Technology, for Business, and for College. In all classes Special Students are received. Particular attention to Girls and Young Children. Unusual care of health. The sixty-second annual catalogue sent on request. The class for training Kindergarten teachers is in charge of Miss LUCY WHELOCK.

The building is situated in the most elegant part of the city, and where there are no temptations to lead to bad habits.



## Christian Endeavor.

### GLEANINGS FOR THE TEMPERANCE COMMITTEE.

BY MRS. JAMES L. HILL.

"Josiah Allen's wife," in giving the world at large a piece of her mind on the subject of license, asks the following questions:

"If a deadly serpent had broken loose from some circus, and was writhin' an' twistin' his way through Jonesville, swallowin' down a man or a woman every few days, would men stand with their hands in their pockets, or leanin' up ag'inst barn-doors a-whittlin', arguin' feebly from year to year whether it was best, after all, to let him go free? After they had seen some of their best friends swallowed down by it, wouldn't they chase it into any hole they could get it into? Wouldn't they turn the first key on it they could get a hold of? And if it broke loose from that, wouldn't they try another key, and another, till they got one that would hold him? Do you suppose they would rent out that serpent, at so much a year, to crunch and swallow folks according to law? And would it be any easier for the folks that was crunched and swallowed and for the survivin' friends of the same, if they was killed by act of Congress?"—*National Bulletin*

#### Bring the Good Old Bugle.

As the Grand Army of the Republic was making the greatest parade in all its history, recently, in Boston, it was found that the number of its bands counted up into the hundreds. It also was remarked that, while each band had its peculiar programme, as the crowds would not cheer classical music there was one selection to which all instruments often returned. The hero of the march from Atlanta to the sea was upon the reviewing stand, and the throngs went wild over "Marching through Georgia." We must be pardoned if we think of the use of this air in relation to the cause for which this column stands:

Tune, "Marching Through Georgia."

Bring the temperance bugle now, we'll have a temperance song;  
Sing it with the spirit, as it rolls the world along,  
Sing it as we yet shall sing it, half a million strong,  
While we are working for temperance.

CHORUS.

Hurrah! Hurrah! we'll ring the jubilee,  
Hurrah! Hurrah! the day that is to be;  
So we'll sing the chorus till our native land is free,  
While we are working for temperance.

License plan—we've known of it—it does not help the case;  
It concentrates the traffic, while it grows with steady pace.  
Treat it as it really is—a fraud upon its face,  
While we are working for temperance.

Agitate the question, till the people know their foe,  
Drive him from the public gaze, although it hurts him so,  
Write upon our banner, The saloon must surely go.  
While we are working for temperance.

—Rock County Banner.

#### "Consistency a Jewel."

Think of praying, "*Hallowed be thy name*," then voting to legalize, by tax or license, the liquor traffic, which causes God's name to be continually blasphemed.

"*Thy kingdom come*," then voting that Satan's kingdom (the saloon) may continue if it will only pay the price which politicians have fixed upon it.

"*Thy will be done*," and then voting that it shall not be done.

"*Give us this day our daily bread*," and then voting that the allurements and temptations of the saloon may go on, under some form of tax or license.

"*Deliver us from evil*," and then voting that the State and nation shall become a partner in drawing young men into evil, if the saloon will agree to pay the tax or license.

#### A Catechism.

What makes drunkards?  
Strong drink.  
Who sells the drink?  
The saloon-keeper.

What created the saloon?  
The law.  
Who makes the laws?  
The legislator.  
Who makes the legislator?  
The people.  
Who are the people?  
We are the people.

#### A Drama in Four Acts.

Act I. Before the bar of the saloon.  
Act II. Before the bar of the court.  
Act III. Behind the bars of the jail.  
Act IV. Before the judgment bar of God.

## A Great Event

In one's life is the discovery of a remedy for some long-standing malady. The poison of Scrofula is in your blood. You inherited it from your ancestors. Will you transmit it to your offspring? In the great majority of cases, both Consumption and Catarrh originate in Scrofula. It is supposed to be the primary source of many other derangements of the body. Begin at once to cleanse your blood with the standard alternative,

## Ayer's Sarsaparilla

"For several months I was troubled with scrofulous eruptions over the whole body. My appetite was bad, and my system so prostrated that I was unable to work. After trying several remedies in vain, I resolved to take Ayer's Sarsaparilla, and did so with such good effect that less than one bottle

### Restored My Health

and strength. The rapidity of the cure astonished me, as I expected the process to be long and tedious."—Frederico Mariz Fernandes, Villa Nova de Gaya, Portugal.

"For many years I was a sufferer from scrofula, until about three years ago, when I began the use of Ayer's Sarsaparilla, since which the disease has entirely disappeared. A little child of mine, who was troubled with the same complaint, has also been cured by this medicine."—H. Brandt, Avoca, Nebr.

## Ayer's Sarsaparilla

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IN  
**TWO WEEKS**  
**THINK OF IT!**

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**SCOTT'S EMULSION**

Of Pure Cod Liver Oil and Hypophosphites  
Of Lime and Soda  
is without a rival. Many have gained a pound a day by the use of it. It cures

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SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. AS PALATABLE AS MILK. Be sure you get the genuine as there are poor imitations.

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CURES WHERE ALL ELSE FAILS.  
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**CONSUMPTION**

# THE GOLDEN RULE

THE PAPER FOR YOUNG MEN AND WOMEN.

It is the purpose of the editors and proprietors of THE GOLDEN RULE to make it more and more a paper for CHRISTIAN YOUNG MEN AND WOMEN.

To this end, during the coming year, the management will spare neither pains nor expense to make its columns increasingly valuable to every YOUNG CHRISTIAN.

It is too early as yet to announce our plans in full, but we can say that they will embrace the following features:

## QUESTIONS OF THE DAY,

Of special interest to YOUNG MEN AND WOMEN, relating to

Success in Life, Choice of an Occupation,  
Studies, Reading, Business, Athletics, &c.

Answered by

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MRS. SARAH K. BOLTON,  
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REV. C. F. DEEMS, D. D.,  
MISS FRANCES WILLARD.

ARTICLES ON

## Biography, History, Travel, Natural History and Astronomy.

Under this head we may mention articles by

HEZEKIAH BUTTERWORTH,  
REV. E. F. BURR, D. D., (Author of *Ecce Coelum*),  
REV. L. S. KEYSER,  
FRED MYRON COLBY.

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The best Short Stories for young men and women that can be obtained.

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A Sequel to "*Chrissy's Endeavor*," will begin in November.

### THE SUNDAY SCHOOL DEPARTMENT

Will be kept up to its high standard.

## THE CHRISTIAN ENDEAVOR DEPARTMENT

Will be made more valuable than ever.

## PRIZES.

In the preparation of every line of the paper the wants and needs of the members of the Society are kept in mind, but in the six or seven pages devoted every week especially to this Society increased pains will be taken to give the freshest and most stimulating plans. To secure this end, prizes to the amount of over \$150 are now offered as follows:

### FOR THE BEST GENERAL ARTICLES

On the Subject,

I. HOW TO MAKE OUR SOCIETY MORE EFFECTIVE. First prize, \$15; second prize, \$10.

For the Best Articles on

II. THE MODEL PRAYER-MEETING. First prize, \$15; second prize, \$10.

For the Best Articles on

III. NEW METHODS (in any department of the Society). For the best, \$10; second best, \$5.

IV. FOR THE BEST ESSAYS ON THE DIFFERENT COMMITTEES, prizes of \$10 each, as follows: For the Best Essay on LOOKOUT COMMITTEE, \$10; PRAYER-MEETING COMMITTEE, \$10; SOCIAL COMMITTEE, \$10; MISSIONARY COMMITTEE, \$10; TEMPERANCE COMMITTEE, \$10; GOOD LITERATURE COMMITTEE, \$10; FLOWER COMMITTEE, \$10. Other important Committees, \$10.

V. FOR THE BEST ARTICLE ON THE JUNIOR SOCIETY, \$10.

### CONDITIONS:

1. Essays to be written on one side of sheet only.
2. Not to exceed 1,000 words in length.
3. To be submitted before February 1, 1891.
4. To be signed only by a nom de plume. The author's name and nom de plume to be sent to editor in another letter.

Committee of award will be announced later.

From the foregoing prospectus our friends will see what rich treats are in store for the readers of THE GOLDEN RULE during the coming year. A glance at our columns during the past year will show how we have fulfilled our promises in the past. Among our recent writers have been

REV. JOHN HALL, D. D.,  
REV. T. T. MUNGER, D. D.,  
REV. JOHN H. BARROWS, D. D.,  
MARGARET SIDNEY,  
REV. CARLOS MARTIN,  
JUSTICE STRONG,  
REV. WAYLAND HOYT, D. D.,  
REV. C. F. DEEMS, D. D.,  
HEZEKIAH BUTTERWORTH,  
PANSY,  
GEN. O. O. HOWARD,  
ATTORNEY-GENERAL MILLER,  
ROBERT J. BURDETTE,  
REV. E. F. BURR, D. D.,  
MARGARET SANGSTER,  
FAYE HUNTINGTON,  
GEN. SHIELDS,  
&c., &c.

Weekly reports, prepared exclusively for this paper, have appeared from weekly lectures of CHARLES H. SPURGEON and JOSEPH PARKER.

While THE GOLDEN RULE is edited especially in the interests of young men and women, it is on that very account of peculiar value to Pastors, Sunday School Teachers, Parents and older Christians who desire to help the young.

It trenches upon the domain of no other paper, but has A FIELD ALL ITS OWN. This field during the coming year it will cultivate with greater diligence, and, it is believed, with greater success than ever.

Address 50 Bromfield Street, Boston, Mass.



## In Doors and Out. FOR BOYS AND GIRLS.

### THE THING THAT MAKES THE BUZZ:

"Buzz! buzz! buzz! buzz! you big bumble-bee Beeding down the clover heads,—can't you talk to me?  
What a funny song you sing—buzz! buzz! buzz! Should think you'd get your nose all full of dandelion fuzz.  
Don't you have a jolly time? honey every day! Wearing all your pretty clothes when you go to play—  
Nicest kind of velvet coat—yellow satin jacket! Buzz! buzz! buzz! buzz! How do you make that racket?  
Now I've got you, bumble-bee, under my straw hat!  
Buzz! buzz! buzz! buzz! I'll find out how you do that!  
Pretty little bumble-bee, I won't spoil your jacket—  
Oh! oh! oh! oh!"—Here's another kind of racket  
Mamma calls the bumble-bee, "Naughty, cross old thing!  
Didn't little Freddie know all about his sting?"  
"See how big it's swelling up! O dear! O dear suz!  
Mamma, is the stinger the thing that makes the buzz?"

—The Housewife.

### EYES THAT SEE.

BY REV. LEANDER S. KEYSER.

William Holland was a boy who noticed things. When he drove along the country roads or took a ramble to the fields and woods, he saw every flower and insect and bird within the range of his vision. Every time he returned from a drive or a tramp he had scores of wonderful things to tell his parents or brothers and sisters. I need not say that he gained a large amount of useful knowledge.

"My boy," his father said one day, "I am glad you like these things. You can tell something about almost every butterfly and bird in this neighborhood. If you want any books to help you in your studies, I shall be glad to get them for you."

"O will you, papa?" the boy exclaimed in delight. "Well, I should like to have two books—one on butterflies and one on birds."

"Do you know where I can get them?" asked Mr. Holland.

"No, I don't now, but I think we can find out."

And so William and his father looked through the catalogues of a number of publishers and then wrote to a certain naturalist of whom they had heard, and found that French's "Butterflies of Eastern United States," and Wheaton's "Birds of Ohio" (for the Hollands are residents of that State), were the books they needed. It was not long before William might have been seen walking out to his favorite haunts with his book-bag, containing the two volumes named, slung over his shoulder.

"I am much pleased with the lad's love of nature," remarked William's mother to his father, as she watched her son's figure retreating across the clover-field. "It keeps him out of mischief and bad company."

"Yes, that is true," replied Mr. Holland. "He really doesn't care to run on the streets or mingle with rough boys, he is so busy with his studies. I think that for his own good as well as our own happiness, we must humor this scientific hobby of his. It may make him a useful man some day, too."

Not long after this conversation William began to take notes of the interesting observations he made, and wrote several essays from them on birds and insects that pleased his teachers and schoolmates very much. Instead of writing on the old threadbare subjects that other boys chose, he had found a new field of thought, and put his own ideas and researches on paper, and that is what made his essays so interesting.

"Why, I never saw such things as you have," said Phil Morgan to William, "and

I've been out to those woods a-many a time."

"Well, that's because you haven't used your eyes," responded William.

"I'd like to learn to use them, then. Will you let me go with you to-morrow if you take a walk?"

"Certainly."

"And I want to go too," said Henry Towne.

"And I too," chorused several others.

And thus it happened that, because one boy had eyes that saw things, a small society was formed for studying the natural objects in that locality. The Good Book says of the heathen gods: "Eyes have they, but they see not." But that could not be said of these boys, for their eyes and ears soon became very acute.

William made one rule for his society which every member had to observe or be expelled, and that was that no useful bird was to be killed, no nests robbed or destroyed, and no insects treated cruelly. Thus while the boys learned a great deal and were kept out of bad company, they also had their tender and humane feelings cultivated.

### SUNDAY EVENING AT HOME.

With Grandfather and Grandmother, Father and Mother and all the family gathered around the family organ singing hymns on Sunday evening makes not only the most beautiful Christian picture, but the pleasantest hour of the week, provided the organ be one of those beautiful sweet creations recently introduced by THE NEEDHAM ORGAN CO. The singing quality of their Organs is wonderful and persons contemplating purchasing an organ would do well to send to them for particulars. Address, THE NEEDHAM P. O. Co., 292 Broadway, New York.

### FROZEN PEACHES.

One pint sugar, 1 pint boiling water, 2 quarts strained ripe peaches. Boil water and sugar 15 minutes and strain on the peaches. Mix well, and when cold, freeze. Peaches may be treated in the same way. Frozen peaches, like ice cream or sherbets, should be eaten slowly, else the stomach is chilled and the result harmful. For all disorders of the stomach, liver, and bowels take Ayer's Pills.

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We set out to light the world better than any other Lamp. Laudable ambition, wasn't it?  
Well, we do it.

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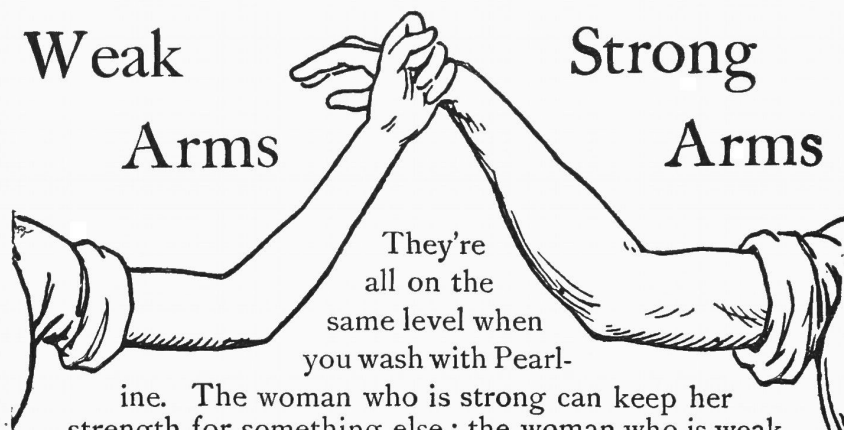
You may prove our say-so by buying of your dealer or sending for more information to the Daylight Lamp Co., 38 Park Place, New York. These Lamps are manufactured by Craighead & Kintz Co. 33 Barclay St., N. Y.

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Ask your Grocer for it, take no other. [62]

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**Tricopherous**  
FOR THE HAIR & SKIN  
An elegant dressing exquisitely perfumed, removes all impurities from the scalp, prevents baldness and gray hair, and causes the hair to grow Thick, Soft and Beautiful. Infallible for curing eruptions, diseases of the skin, glands and muscles, and quickly healing cuts, burns, bruises, sprains, &c.

All Druggists or by Mail, 50 Cents.  
**BARCLAY & CO., 44 Stone Street, New York**

## Weak Arms Strong Arms



They're all on the same level when you wash with Pearl-

ine. The woman who is strong can keep her strength for something else; the woman who is weak will feel that she is strong. It isn't the woman that does the work—it's PEARLINE.

So it is with the clothes. They needn't be strong. The finest things fare as well as the coarsest. They all last longer, for they're saved the rubbing that wears them out. Work was never so easy—never so well done. And safe, too. Nothing that is washable was ever hurt by Pearlline. *If it were otherwise—do you think we would continue to sell enough Pearlline yearly to supply every family in the land with several packages.*

**Beware** Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlline, do the honest thing—send it back. 182 JAMES PYLE, New York.

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\$175 pays tuition, table-board, rent of furnished room, steam heat, lights for school year of 39 weeks. Located in the famous Mt. Wachusett region. Eight teachers. New Ladies' Hall. First-class facilities. Send for catalogue to

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A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.

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IMPROVED LOUNGE BED  
PERFECT BED, PERFECT LOUNGE.  
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OF ASBURY THEOLOGICAL SEMINARY



## Christian Endeavor.

## SOCIETIES REPORTED LAST WEEK.

VERMONT.—Barre, Baptist.  
 MASSACHUSETTS.—West Otis.  
 CONNECTICUT.—Long Ridge; Rockville, Baptist; Sharon.  
 NEW YORK.—Florida, United Presbyterian; Fort Miller, Reformed; Jay, Baptist; Macedon; Prattburgh; Thayer's Corners.  
 NEW JERSEY.—Collingswood, First Baptist.  
 PENNSYLVANIA.—Bangor, Reformed; Lock Haven, First Baptist; Lunkhannock, Presbyterian; Millersville, Evangelical; Morristown, Methodist; Mountain Top, Presbyterian.  
 OHIO.—Athens, Disciples; Bellaire, Rock Hill Presbyterian; Corning, Disciples; Glouster, Disciples; Homer.  
 WEST VIRGINIA.—Ravenswood, Baptist; Wheeling, Third Presbyterian.  
 TENNESSEE.—Nashville, Methodist; Union City, Presbyterian.  
 MICHIGAN.—Adrian, Friends; Bay City, Bowers Mission Methodist.  
 INDIANA.—Andrews, Christian, Congregational; Connersville, Methodist; Franklin, Methodist Protestant; Hopewell, Presbyterian; Huntington, Presbyterian Junior; North Manchester, United Brethren; Spencer, Christian; Vevay; Vincennes, Presbyterian.  
 ILLINOIS.—Abingdon, Christian; Berwick, Baptist; Creston, Congregational; Elderville; Galesburg, First Congregational Junior; Christian; Niantic, Christian.  
 WISCONSIN.—Manana.  
 MINNESOTA.—Fairfax; Oronoco; Mabtomed.  
 IOWA.—Belmond, Congregational; Clarion, Presbyterian; Ida Grove, Baptist; Truro, Union; Winterset, Christian.  
 MISSOURI.—Armstrong; Bucklin, Methodist; Golden City; Palmyra, Christian; Windsor.  
 ARKANSAS.—Batesville.  
 LOUISIANA.—Alexandria, Baptist.  
 NEBRASKA.—Litchfield.  
 CALIFORNIA.—El Cajon, Presbyterian; Otay, Union, The Palms, Baptist.  
 ONTARIO.—Ayr, Presbyterian; Brockville.

## NOTICES.

[On account of the great number of Notices, we are unable to publish the names of the speakers at the meetings. For particulars other than the time and place of the meeting, see the News Items.]

Sept. 17.—Meeting of the Housatonic Union at Sherman, Conn.  
 Sept. 17.—Annual Meeting of the New Haven, Conn., Union, at the United Church.  
 Sept. 18.—First Public Meeting of Plainfield, N. J., Union at Trinity Reformed Church.  
 Sept. 19.—First Anniversary of the Cincinnati, Ohio, Union in Central Christian Church.  
 Sept. 19.—First Convention of Hampden County at Westfield, Mass.  
 Sept. 23.—First Semi-annual Convention of Minneapolis District Union at Excelsior, Minn.  
 Sept. 24, 25.—New Hampshire State Convention at Keene, N. H.  
 Sept. 24, 25.—Maine State Convention at Augusta, Me.  
 Sept. 25.—Quarterly Meeting of the Pilgrim Union, at the Congregational Church, Norwood, Mass.  
 Sept. 25.—Second Annual Meeting of the Louisville, Ky., Union in the Broadway Methodist Church.  
 Sept. 26.—Quarterly Meeting of the Meriden Union in the Broad Street Baptist Church, Meriden, Conn. 7.30 P. M.  
 Sept. 30.—Third Annual Meeting of the Enfield Union in the Congregational Church, Windsor Locks, Conn. Afternoon and evening.  
 Oct. 3.—Sixth Convention of the Washington County Union at Plainfield, Vt., 10 A. M.  
 Oct. 3, 4.—Fifth Annual Convention of Chicago Union, in First M. E. Church, Chicago, Ill.  
 Oct. 6.—Quarterly Meeting of the Norfolk Union at Medfield, Mass., together with the Sixth Anniversary of the Y. P. S. C. E. of that place.  
 Oct. 6, 7.—Connecticut State Convention at Willimantic, Conn.  
 Oct. 7.—Grand Union Meeting of Societies of West Philadelphia and Delaware Co., at the Second Anniversary of Siloam Methodist Society of Paschall, Pa.  
 Oct. 10-12.—Wisconsin State Convention at Appleton, Wis.  
 Oct. 14-16.—Annual Meeting of Iowa State Association at Grinnell, Ia.  
 Oct. 16.—Hancock County Convention at Orland, Maine.  
 Oct. 17-19.—Fourth Annual State Conference of Missouri at St. Joseph, Mo.  
 Oct. 20, 21.—Second Annual State Convention of Georgia, at Marietta, Ga.  
 Oct. 21, 22.—New York State Convention at Buffalo, N. Y.  
 Oct. 23, 24.—Second Annual Convention of the Ontario Provincial Union in the Central Presbyterian Church, Hamilton.  
 Oct. 24, 25.—Third Semi-annual Meeting of the Pottawatomie, Wabauunsee and Riley Counties Union at Wabauunsee.  
 Oct. 23-26.—Fourth Annual State Convention of Illinois, at Rockford, Ill.  
 Oct. 29, 30.—Massachusetts State Convention at Boston, Mass.  
 Oct. 29, 30.—New Jersey State Convention in First Presbyterian Church, Camden, N. J.  
 Nov. 5-7.—Pennsylvania State Convention in Fourth Avenue Baptist Church, Pittsburgh, Pa.  
 Nov. 7-9.—Indiana State Convention at Evansville, Ind.  
 Nov. 11, 12.—Vermont State Convention at St. Johnsbury, Vt.  
 Nov. 14-16.—Minnesota State Convention at Rochester, Minn.  
 Nov. 21, 23.—Fifth Annual State Convention of Nebraska at Hastings, Neb.

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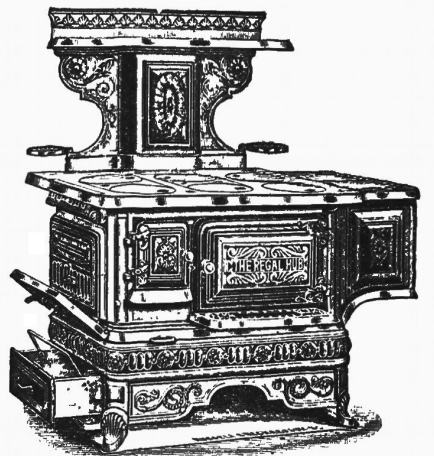
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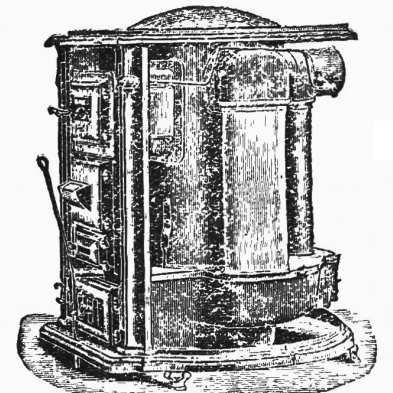
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# The GOLDEN RULE.

"For Christ and the Church."

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For The Golden Rule.

### SATISFIED.

BY LAURA C. CALHOUN.

"When I awake, I shall be satisfied."  
O measureless content, full ocean-wide,  
Of peace and joy and hope,  
In that one word implied!

When I awake each morn from sleep,  
I praise the Lord, who doth in slumber keep,  
That I awake to life and light and love;  
But, ere the twilight falls, I walk with tired feet.

Each dawn, with hope renewed, I rise,  
And evening's shade finds me unsatisfied;  
My spirit folds her wings with brooding eyes  
Till faith and strength shall be again supplied.

When I awake upon that other shore,  
I shall be satisfied, and not before;  
For in His likeness I shall then arise,  
And shall be satisfied for evermore.

"When I awake, I shall be satisfied."  
O measureless content, O ocean-wide,  
Eternal hope, eternal peace,  
Are in that word implied.

For The Golden Rule.

### AMONG THE STARS.

BY REV. ENOCH F. BURR, D. D.,  
Author of "Ecce Caelum."

#### III.—The Sun.

The sun is also a star, for the same reasons that the earth and moon are stars, and for other reasons besides. It, too, if removed to a certain distance from us, would appear as a bright point on the sky, a bright point surrounded on all sides by immense vacancies.

From the beginning the sun has been the most conspicuous object within the range of human vision. Neither on the earth nor in the sky has ever been seen

anything so dazzlingly bright, so terribly glorious. Who dares to look on it with unshielded eyes? So it has a name in every language. Every child lisps it among his first efforts at articulate speech. It enters into all historic records, and is the fundamental condition on which all human affairs proceed. Daily familiarity with it somewhat deadens the impression it makes; but could some adult man see it for the first time in its unclouded midday brilliancy, or pavilioned amidst its sunset glories, he would think no other visible object worthy of notice in comparison, might easily be persuaded by Satan to think it the Deity Himself.

Certainly the sun is king. No other king ever blazed away so gloriously in "barbaric pearl and gold" as does this king of day. Brighter than anything else known to us, several times brighter than lightning itself, brighter than all the other heavenly bodies if packed together,—this is the reason why the Scripture uses the orb of day as a symbol of the final glory of the redeemed, of the present glory of the holy angels, and even of the eternal glory of the Lord.

This most imposing object outshines as much in usefulness as in glory. Were it not for the sun, we should not have the currents that keep our air and waters in a lively and healthy state. Were it not for the sun, all the beautiful colors that are seen in nature would be wanting; it paints the blueness of the sky, the greenness of the fields, the endless hues of flowers and birds and gems, and even the mingled lily and rose on the cheek of beauty. Were it not for it, the earth would become a knight-errant, and go off romancing into the depths of space, colliding with and dashing in pieces other worlds, and being dashed in pieces by them. Were it to withdraw its beams, the pall of perpetual night would settle upon the whole world; years and seasons and days would cease their grateful round; the earth would shiver as it darkened, would stiffen as it shivered, would become frozen stone to its very core; and not all the forests that clothe its surface nor coals that hide within could prevent us from becoming a dead world. We ourselves should disappear if the sun should disappear.

These are facts. But they have been expanded into fictions by some who have spoken and written in the name of science. We are told not only that the substance of the earth itself is derived from the sun, but that all terrestrial life is generated by it, and even that all our intellectual and moral powers and activities (our philosophy, poetry, science, statesmanship, religion itself) are contained potentially in its beams.

To put it mildly, this is pernicious nonsense. Life and mind are not the product of solar forces. The sun is not a creator. It is merely the condition of our activity and life in this world. It is that without which beings constituted as we are could not long continue to work, or even to exist as living bodily structures. That is all. And that is a very different thing from saying that "the sun is the ultimate source of all vegetable and animal life and even of the phenomena of mind." This means materialism; and materialism means, in the end, atheism.

This very useful, but by no means divine, luminary has from remote times been supposed to be far more remote from us than the moon. An ancient astronomer inferred this from the positions of the two bodies in respect to each other at the time of half-moon. But the actual distance of the sun is found by means of its parallax. How much is the sun apparently displaced on the sky by a given change in the place of an observer? The answer to this question amazes us by giving a distance of 93,000,000 miles, a distance so immense that sensation itself could not travel so far during three human generations, and yet not so great but that the sun is able to shoot its luminous arrows across it in eight minutes. With this distance a body appearing as large as the moon must be 800,000 miles in diameter—one of the many illustrations furnished by astronomy of the fact that first impressions are often false impressions. It is always safe to look at an object twice, at least, before pronouncing confidently upon it.

800,000 miles in diameter! This means a globe that

could hold more than a million earths. But this tells us nothing about the relative quantities of matter in the two bodies. How do we know but that the sun is as dense as platinum? How do we know but that it is as tenuous as hydrogen, and so has very little matter in its huge bulk? We know by comparing the attracting forces of the sun and earth on the same object at the same distance. We find that the sun pulls 350,000 times stronger on the moon than the earth could do at the same distance. That settles the matter; for attraction is directly as the quantity of matter. Though the amount of matter in the sun is so enormous, its average density is only one quarter that of the earth, and yet is considerably greater than the density of water. How such a density as this can be maintained in the presence of such a ferocious and incalculable heat as belongs to the sun is one of the solar mysteries,—and likely to remain so.

We may hereafter see that the sun holds several such mysteries in its capacious and fervid bosom. Really, the brightest object in the heavens is one of the darkest to science. Its floods of beams throw no light whatever on many of the questions that it suggests. What we find about them is a gray fog of mutually contradictory speculations, which, however, sometimes venture to call themselves science. This is not to be wondered at; for the sun is the shadow of God.

For The Golden Rule.

### FROM SIXTEEN TO TWENTY.

BY REV. ALBERT E. WINSHIP,  
Editor of the Journal of Education.

#### I.—Initiation.

In few things has America so great interest as in the initiation of youth into manhood. Fresh life, thought and fervency come to humanity through the introduction of young manhood into the affairs of life. What the springtime is to the vegetable kingdom, bringing the flush of new force through every branch and twig, starting buds for leaf and bloom in every node, young manhood is to the nation, bringing into it every four years half a million voters with the intensity, vigor and courage of youth.

The world is content to leave the child under seven years of age to the home, that he may be initiated into physical existence under its hallowed influence. He begins life as a mere germ of physical possibilities. He says and knows nothing, and can do nothing but squeal, squirm, suck and sleep. Gradually he is revealed to himself, and the world to him, until at the age of seven he stands upon his feet, initiated into physical existence through the mystic ceremonies of seeing, hearing, talking, eating and playing. He is no longer a child, but a boy, a "master," as we style him in the dignified phrase of ye olden time, in which there was more wisdom than we have suspected. He is then passed on to the school, where he is initiated into intellectual existence through observing, discriminating, classifying, remembering and thinking. He is revealed to his own mind, and then the world is revealed to him through what he thinks and what others are thinking, and then through the thought of other ages winnowed out as the classics of all time. By sixteen years of age he has been initiated into intellectual activity personally, generally and universally, and there is scarcely any limit to his possibilities by way of mental effort along the lines of natural talent.

From sixteen to twenty he is initiated into manhood, with its practical duties and responsibilities. From an entirely new standpoint and with a new purpose he is to know himself, his weakness and strength; he is to know circumstances with their heartlessness and helpfulness; he is to know his fellow-men with all their traits and tricks, their knots and tangles, their fiendishness and friendliness. It is of this that I would treat in a philosophic vein without the phraseology of the philosopher. It is no easy task, since from the popular standpoint it has been uniformly treated empirically, and the public taste has been cultivated to demand stories and biography.



ical incidents, while the scholarly taste has been trained to crave a phraseology that is in itself a study. If one would claim the attention of those who have the conceit of scholarship, he should style his treatment of the physical initiation as *orthobiotics*; of the intellectual as *didactics*; of the introduction to manhood's privileges and responsibilities as *pragmatics*. With all this I have naught to do, but, loyal to the principles of philosophy, speak from observation and experience of the initiation of youth to manhood.

The word "initiation" means little more than an introduction; but it carries with it the idea of mystery, an introduction to knowledge that could not be had without an experience in the getting of it. In a vague way we think of that into a knowledge of which we are to come as specially desirable, while the process is something that we could wish well over with. Such, indeed, is the initiation to manhood through which every youth must pass between sixteen and twenty.

By way of illustration: when the railway first touched Chihuahua with modern life, I had the rare privilege of spending several days among the ancient Mexicans. In the last hours of the visit we went forth in search of new sights and experiences. Wandering in a dilapidated part of the town we paused before a long, lank Chihuahuan asleep upon a box at the doorway of an old adobe building. We laughed at the "picture for a Dickens," when he awoke and arose, stretching and yawning as he went up six feet six into the air, and then bade us enter his old house. Reluctantly we obeyed, only to find ourselves in a large, unfurnished room in which, while he barred the door, three Chihuahua dogs growled an unwelcome invitation to remain. Our "host," having secured the door behind us, bade us pass on and on, until we found ourselves in luxuriant grounds laden with fruit and radiant with bloom, all of which we were bidden to enjoy, while he gathered of the best for us to take away. With strangely changed emotions we went out through the door as he unbarred it, and our last look at the man and his dogs was one of gratitude that crystallized into pleasant memories.

Thus we usher boys into the "sixteen-twenty" period and bar the door behind them, often with sad heart; for they will be boys again no more. There is an unrelenting growling from many sources of temptation and danger. We shudder when we think of the uncertainties before them; but as they come out on their freedom day, as at twenty-one we unbar the door and they go into life as men, we are filled with joy and gladness as we behold fruit that they carry into manhood from their initiation period.

*A. E. Winslip.*

For The Golden Rule.

#### THE FOUNTAIN OF PERPETUAL YOUTH.

BY REV. C. H. DANIELS.

Many explorers have sought for this fountain in the wilds of our country. That they have not found it is nothing strange, for there is no such fountain. And yet we are bold to say that it does exist, and near at hand, for each Christian and every Christian church. The true philosophy of our religion certifies it. The power of Christianity rests not with coming to one or to many, so much as with coming to one in order to go to another. Hence it is not self-centred, but seeketh the things of others, world-embracing in its policy. More than this, Christianity has within itself the power and principle of development. This Christ illustrated by the parable of the mustard seed and the leaven. Yet more—the laws of councils and the votes of conventions cannot develop Christianity, but the spirit of Christ in the hearts of men can do so with irresistible power.

It is one of the practical needs of the day that we comprehend the relation of the church of Jesus Christ to Christian missions, which expound these principles of our holy religion. The relation is vital and necessary. A church is on its native heath when it has missionary activities and with healthful spiritual life is giving the "glad tidings" to all men. It will not be an emotion born to-day to die with the day, but it will be her happy business. The church is not for its own sake, but is an almoner of mercy to those who are in need.

There are hundreds of churches in our land that are suffering weakness because they have not drunk at the fountain of perpetual youth. The meaning we may illustrate. There is in your vicinity a pool of water, and you are thirsty. You come to it, and look, and find it foul, with a green scum on its surface. You do not drink. Another pool is near. You come to it, and look, and find it as clear as crystal. Many slake their thirst there, and find in it health. Both pools have one thing alike. They both receive water, but the character of the fountain is that it gives. "In a still pool devils swarm," is a Russian proverb. A man lives in your community.

His features are hard, and have no smile; his hands are used to being closed, he is hard-fisted. The poor never come to him, and no child slips the hand of trust into his. He is known, but not loved. You know also the other man, who has a smile for all, and with a hand as open as his heart. The poor are his benediction. He gives a smile with a heart, and gets in return smiles and hearts. More than likely you can recall two churches after the pattern of these pools or these men. With one the decay of vital power is going on, and the pulse of spiritual life is growing feebler. What is the matter? O, so much to do at home. Its policy is self-centred. The other church is all athrob with the things of God. Why? It does its own work best by caring for the things of others. Its life is in touch with "the great heart of love that beats in sympathy with all the world." It is forever certain, "more blessed to give than to receive." Freely give until it costs, and then even sordid dollars will be alive and instinct with service, and a thing will seem to have a soul, and our missionaries and missionary agencies will be the courses of its life-throbs. Such consecrated offerings will be transmuted quickly into the salvation of the lost and the world's evangelization.

Be sure to tell the unsatisfied Christian and pulseless church of the fountain of perpetual youth. Many are suffering for the treatment of real missionary interest. With this diagnosis of many a spiritual ill, let us come into sympathy with Christ, who "pleased not himself," in order to save the world.

New York.

Reported for The Golden Rule.

#### GOD'S SEVERITY AND GOODNESS.

BY REV. JOSEPH PARKER, D. D.,  
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[From a recent Thursday lecture: reported especially for this paper by its representative in London.]

It pleased the Lord to give an account of Himself, and to give a reason for His hostility to Edom. We read, "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel, by the force of the sword, in the time of their calamity; therefore, blood shall pursue thee." Here is justice, here is the husbandman reaping what he sowed. As ye have done to others, so shall it be done unto you. Here in the original, there is a play upon the words; Edom meaning red, the red of blood. The Lord says, As thou hast been Edom to others, so shall others be Edom to thee. It is a fearful thing to fall into the hands of the living God.

The Lord knew the arguments that Edom had used in his own soul: "Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas, the Lord was there, therefore . . . I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them." Why can we not have an hour's seclusion from God? Edom thought that he might possess the two nations, "whereas the Lord was there," and heard all the blasphemies "spoken against the mountains of Israel." You cannot take away a nation or a true church without accounting for it. We should be careful how we destroy places that have been consecrated by high living, by deep religious life. It may be necessary sometimes to take down the building, but the stones should be moved with reverent care. Man always forgets the divine element, the spiritual element that cannot be seen.

Men want to wrest power out of the hands of God; we believe in the election of nations, we believe in particular men's being called to particular work, and we believe in the destiny of nations. The steps of a good man are ordered by the Lord, and the very hairs of your head are numbered. The Lord reigneth. He gives an account of his favors when he says, "I will do better unto you than at your beginnings." He is able to do abundantly, more than we can ask or think. This is the consolation of heaven. There is the blessing physical; God does not fear to associate His name with our food. When we go into the harvest field, we should feel as if we were going to church, for our feelings are the green ways leading up to His sanctuary. But there is not only the physical but the social blessing. "I will multiply men upon you," for God would have all the earth inhabited. "The cities shall be inhabited, and the wastes shall be builded." The foundations of cities were laid by a murderer, but the Lord has made them helpful to His people. The Lord never set a king over anybody; but He gave them the desire of their hearts when they wanted one, and they have repented it ever since. In these verses we have the physical, the social, and the economic blessing. At every point the Lord touches us, and at the last He always gives us more than we expected. In this case He says, I "will do better unto you than at your beginnings." We never get in advance of God. When did the Lord ever cry, "This is enough"? Bring forth

vessels, saith the prophet. There is plenty of oil for the vessels, but none for the floor; plenty for use, but none for waste.

I "will do better unto you than at your beginnings," is the refrain of the divine word. Let us grow in grace and in the knowledge of our Lord Jesus Christ, and if He has given us the cross, it is in one sense the genesis of the Christian life. We have not yet begun to know what God can do for us; but let those testify who have lived their daily lives with God.

*Joseph Parker.*

For The Golden Rule.

#### SOME OLD TEXTS RE-READ.

BY REV. J. W. WEDDELL.

#### No I.—Hazardous Way.

God led them not through the way of the land of the Philistines, for that was near.—*Ex. 13: 17.*

An old Jewish writer, whom we picked up some time ago, gave us a new and wholesome suggestion on this text; and his interpretation is borne out by the Hebrew. In the King James version we read, "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt." That was the interpretation of the old versionists, and so they twisted the translation just a little to fit. But the word rendered "although" is the same as that translated "for" immediately after. Let us leave it so. God led them not by way of Philistia, "for that was near." Too "near," in fact, so close at hand that a discouraged people could easily "return to Egypt."

So God deals with us in conversion. He leads us by a way that cannot be retraced. He stretches a Red Sea and a wilderness between the old life and the new. He knows weak human nature, and, for our own sakes, He asks us to make a full and irrevocable commitment. Alas, that the church should ever choose to journey by way of the fair but treacherous borderland of the Philistines.

For The Golden Rule.

#### ST. MATTHEW.

BY ELIZABETH DEERING HANSCOM.

On the twenty-first day of September the Latin Church has for many years kept the festival of Matthew, apostle by personal call of Christ, evangelist by inspiration of the Holy Spirit, saint by consent of the Christian world. The story of his life may be divided into three parts: that of which record is made in the Scriptures, that told by the Fathers of the early church, and that handed down in traditions.

Of these the first is far the most meagre. Seven verses furnish the basis of our knowledge of him. From them we learn that Jesus, being in Capernaum and performing there the wondrous deed of healing the man stricken with palsy, was surrounded by a great multitude of curious folk. And going forth from the house where the miracle was done, that He might gather the multitude around Him by the sea, He passed by one of the places for the receipt of customs, abhorred by every devout Israelite, who felt his nation disgraced by the familiar presence of the deputies of Rome. Sitting at this place, discharging his odious duty, was a man named Matthew. And Jesus looking on this man, "saith unto him, Follow me. And he arose, and followed Him." Probably he knew of Jesus before; for he was of Capernaum, called Christ's "own city"; perhaps he had before this come under His mighty influence; but on this day he was sitting quietly at his work of collecting toll of those entering Capernaum from the lake, when into his busy life came the divine call, "Follow me." Straight and true rose the man, flinging aside the publican; and the Jew who had so far lost his national pride as to enter into the business most ignoble to Jewish eyes responded with instant obedience to the summons of the Jewish Messiah. Then Matthew, being unwilling to keep from his friends the joy that he had received from Christ, made for Him a great feast, to which he invited many publicans and others accounted sinners. Seeing this, the scribes and Pharisees, who spent most of their time in investigating the affairs of Jesus, asked of the disciples, "Why eateth your Master with publicans and sinners?" Strong in his indignation at such narrowness of soul, the Lord made answer, "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."



From this time forth we find Matthew named always among the twelve, but only in connection with the other disciples. He seems to have had no distinguishing characteristics by which to be peculiarly noted. After mention of him as among the disciples in Jerusalem after the ascension, the divine record is silent concerning him.

Here the early fathers take up the story. According to Eusebius and Epiphanius, Matthew preached in Judea and the neighboring country until the dispersion of the disciples; then, having made many converts, he journeyed into the far East. Ambrose says that he preached among the Persians, while Rufinus and Socrates declare that he carried the gospel into Ethiopia. Venantius Fortunatus is authority for the statement that he suffered martyrdom at Nadabar in Parthia, and according to Dorotheus he was buried with honors at Hierapolis, in the same country. On these points, however, Eastern and Western traditions differ; in the Greek legends he died in peace, and accordingly in Greek pictures is represented as passing away in comfort, with an angel swinging a censer beside his bed. It is to be hoped that such was the fate of the saint; it was certainly a more agreeable mode of leaving this world than that chosen by Western art, which always represents him transfixed by a sword.

Less credible traditions make Matthew to have lodged, while in the capital of Ethiopia, in the house of the eunuch whom Philip baptized. Ethiopia at that time was under subjection to two terrible magicians who afflicted the citizens with dire diseases. These magicians Matthew overcame, and converting the people, baptized them into the Christian faith. Furthermore, he raised the son of the king of Egypt from the dead, and healed his daughter of the leprosy. This daughter he afterwards placed at the head of a company of virgins dedicated to God's service. As there is no authority for these traditions, we may believe as many of them as seem to us probable.

In the Italian city of Salerno stands a cathedral bearing St. Matthew's name, and built as a shrine for his bones, which had been transferred to that place in 954. But Matthew needs no monument of brick or stone; as long as the world endures, his memorial is sure; in the Gospel that bears his name he lives forever.

The Gospel first in position is thought by most critics to have also the priority of writing. By some it is claimed that the Gospel was written before the disciples dispersed, while others place the writing from eight to fifteen years after the ascension. The majority of authorities agree on a date sometime between fifty and sixty of the present era. There has been much learned discussion as to the language in which the book was first written. The earlier churchmen claimed that there was a Hebrew original; but the question is still unsettled.

The main purpose of this Gospel was to preach the good tidings to Jewish Christians, to prove that Jesus Christ is indeed the Messiah prophesied in the Old Testament.

Perhaps the most distinctive feature of the Gospel is the discourse of our Lord, loved by all Christians as the Sermon on the Mount. This is the longest discourse given in any of the Gospels, and contains many of the most characteristic utterances of Jesus. Beginning with these beatitudes, which reverse all human standards of happiness, and ending with that impressive parable of the house built upon a rock, it contains within itself the code of Christian ethics which has superseded all other systems of righteousness, and which will not lose its power until all the world acknowledges the gentle teacher as the divine Lord.

About this Gospel there is a pretty legend, significant of a deep spiritual truth. It is said that Barnabas, after separating from Paul, preached in Greece, Italy, and Asia Minor; and that everywhere he carried the Gospel of St. Matthew, written by the hand of the evangelist. Wherever he found any sick, he laid the sacred roll on their breasts and they were healed. It is only a legend, yet it is beautifully symbolic of the healing and vivifying power of God's Word.

For The Golden Rule.

#### WHERE IS THE SOUL?

BY REV. JAMES DAVIES.

It has been stated that an old German physician (an atheist) boasted that he had dissected fourteen bodies, yet failed to find any trace of a soul. On one occasion he commenced to dissect a body before life was extinct, yet he found no soul,—how strange!

A short time ago I purchased a large rubber ball, some fourteen inches in diameter. The children were delighted, and it furnished them much amusement for a few days. One afternoon, my youngest son, aged five years, came to his mother, ball in hand, saying, "Ma, what makes this ball so hard? what is inside?" His mother told him that it was wind. He said "Ma, what is wind?" Now that was a question for the wisest man that ever lived. Still he pressed his inquiry, "What is wind?" At last his mother said, "When they make the

balls at the factory, they blow them full of wind." Such an explanation did not satisfy the young philosopher. He thought like the old German physician, that if there was a soul in the body, he could see it; if there was wind in the ball, he could find it. He and his little sister got away by themselves to solve the mystery. With some sharp instrument he made an opening in the ball. Alas! the wind escaped, and he saw it not; but his eyes were opened.

Not seeing the ball for a few days, I made inquiry about it when all the children were together. Freddie looked at Katie, Katie at Wilbur, Wilbur at Virginia, and Virginia right into my face. At last, Virginia said, "Wilbur made hole in ball; no wind, no wind." There flashed across my mind what had taken place. I told Wilbur to get the ball. He went and drew it from its hiding-place. I said to him, "Who made this hole?" He answered in a low tone, "I did. I wanted to see the wind." "Did you see the wind when you made the hole?" I asked. He said, "No, it got out before I could look."

Even so, the old German physician in his search for a soul within the confines of a human body, might have said, "No, it got out before I could look."

Monticello, Minn.

### Our Story.

For The Golden Rule.

#### KATIE'S VACATION.

BY HELEN JAY.

The broad piazza of the hotel was filled with groups of ladies chatting over their fancy work. On the steps was the usual fringe of young people, girls in bewitching summer finery, and young men gorgeous in tennis costumes. The little brunette in the scarlet blazer was Katie Arthur. She seemed to be the centre of gayety, and her repartees and merry nonsense were greeted with enthusiastic applause. The girls liked to "get Katie to go," as they expressed the process in the vernacular of youth. "She was so amusing, and said such witty things about people; besides, she was a perfect m'mic."

"O, Katie," coaxed Grace Hull, "give us last night's sermon, it is the richest thing. You see, Mr. Anderson," turning to the young man at her side, "we all went to church yesterday in the queerest little barn, tucked away in the woods, and heard what the driver called a discourse from Dominie Brown, on 'By thy words thou shalt be condemned.' Katie can imitate him exactly; go on, please."

Half crazy with excitement and the intoxication of flattery, Katie "went on." The shrill nasal accents and wild beating of the air were pronounced "too funny for anything." Lightly her thoughtless tongue repeated solemn words. Jessie Lyall had spent a restless night over the haunting memory of the earnest prayer and sermon of the quaint old minister. Nothing had ever reached so near her heart. Half shocked, yet greatly relieved, she listened to Katie. How foolish she had been to let anything an ignorant countryman said make her uncomfortable! He was a fanatic, and she would not trouble herself to hear him again. In a few minutes she was laughing as heartily as the rest at Katie's peroration, which, as Jack Dare said, brought down the house.

The older people looked indulgently at the noisy group. "How little it takes to amuse those happy young things!" sighed Mrs. Goodwin.

Quite unconscious of anything but the fact that she was receiving applause, Katie rattled on.

"Hush, here comes Dr. Pierson," admonished a warning voice.

"Who is he?" asked Mr. Anderson, the new arrival.

"A crank," replied Katie, quickly; "we call his wife the hand-organ. You should hear her sing hymns. They are the kind of people who believe in turning a ho'el into a church, and can't realize that one wants a vacation from services in hot weather."

"They are going to have a kind of prayer-meeting every Sunday evening in the parlor," said sweet-faced Bessie Tilton; "are you going to take part, Katie?"

"Certainly. You ought to hear old Mr. Benson lead in prayer. He gives the queerest little grunt between every two words, like this," and again peals of laughter rewarded Katie's mimicry.

Jim Stuart came up the lawn, swinging his racket. "What's all this fuss about?" he asked, pleasantly. "Tell us the joke."

"Katie is giving us a résumé of the prayer-meeting," replied Rose Curtiss. "She has every one's style to perfection."

Jim's boyish face grew scarlet. So this was the way in which girls talked, was it? It had cost him a great effort Sunday afternoon to pay his testimony to the Saviour and His redeeming grace; and this was the result. "I suppose I did make a fool of myself," he

thought. "That's just the way; only experienced and educated men ought to pray or speak in public. Catch me doing it again."

Still Katie's tongue flew. "Look, girls, at old Mrs. Steele; did you ever see such a wig? It makes life worth living to watch that parting. Sometimes it is over the left eye, and the next day it winds up by her right ear."

"Isn't she crazy or something?" asked Jack, who in these days had developed a wonderful talent for gossip.

"No," replied Katie, "excepting on religion; but she does wear the worst-looking clothes; and you should have seen how shocked she looked when I asked her to join the progressive euchre party; it was as good as a play. The idea of people's being so bigoted in these days. I believe that you ought to have as good a time as you can in the vacation."

Just then the gong sounded, and Katie rushed to her room to make a hurried toilet for dinner. Grace went with her, lovingly holding her hand.

"You are such a jolly dear," she said, admiringly. "Do you know, old Mrs. Steele has preached to me ever so many times; but now if she says a word, I am afraid I shall laugh in her face. It was so funny, the way you described her wig!"

The days flew swiftly by, filled with all manner of delights. Katie declared that she was perfectly happy. She looked at herself in the glass complacently. She was certainly pretty. Her eyes fairly danced, and her cheeks were crimson. She patted them lovingly. "It's nice to be young," she cried, softly, "and pretty, and have people admire you; I should just die if I was stupid, I know I should."

There was just one cloud in her horizon, and that was the anxious expression on her mother's face.

"I declare, mamma," she said, reproachfully, "you act as if you did not want me to have a good time. You really mortified me last night when everybody was praising my singing, you seemed so indifferent."

Mrs. Arthur smiled. "It is only because I want you to be happy in the truest sense, dear, that I am afraid when I—"

"There now, mamma, you talk as if I were on the brink of a frightful crime. What can you possibly be afraid of for me? I am no child;" and with the air of an offended queen Katie flew to her own room.

She was very busy preparing favors for the evening German. "Every one depends on my taste," she thought, proudly. "What's this, I wonder, O—"

It was nothing but an immense envelope, directed in a boyish, scrawling hand to "Miss Katie Arthur." In one corner was pasted a huge bunch of forget-me-nots.

"Pshaw!" said Katie, crossly, "what must people think of my receiving such a looking letter! Of course it is from one of those stupid boys. I was a goose to tell them to write;" and she impatiently pushed the peculiar document away to make room for the pile of ribbon and lace. Some way her Sunday school class seemed to belong to another life. She had promised to write to her scholars and to keep up with the Christian Endeavor topics, but had not found time. At night she was too tired to read her Bible, and had lately fallen into the habit of saying her prayers in bed. At times she had a drowsy consciousness that sleep had claimed her before she had even commenced "Our Father." Still she comforted herself with the thought that in vacation one was not expected to do as one did at home.

The German was a great success. Katie's pretty little head was in a whirl. She had heard so many pleasant things. She had "danced like a fairy, and looked divinely." What more could any girl want? She was too excited to sleep, and lay listening to the various parties of guests as they came up the stairs chatting over the day's doings. The sound of her own name aroused her to alert attention.

"What a conceited creature Katie Arthur is," some one was saying. "My mother says I must not have anything more to do with her, she talks so shamefully about people. Every one is disgusted with her."

"I know I am," was the prompt response.

Katie turned cold. She must be dreaming. A few minutes ago she felt as if life could offer nothing more, and now she wished that she was dead. To be talked about, it was awful! How she longed for the morning to come, when she could go to the tender, slighted mother, and tell her her trouble, and beg her to go home, anywhere, away from that hateful hotel.

At last she sprung up and lighted the gas. There lay the letter, where she had pushed it that afternoon. She would read it now. Anything was better than tossing sleeplessly about.

Bob Bunker was her correspondent. He was the original of the class, with a mania for conundrums. His questions were at once the envy and despair of the other boys, who had christened him "Interrogation Point." Still, Bob was not to be baffled. If one person could not give him the information he wished, another should. Almost instantly Katie's eye fell on these words, curiously distorted by Bob's phonetic spelling: "Teacher, is it true that, whoever else takes a vacation, the der-- never does?"



## The Sunday School

### INTERNATIONAL S. S. LESSON.

SEPTEMBER 28, 1890.

#### PREPARATION FOR AUTUMN SCHOOL WORK.

BY REV. SMITH BAKER.

Instead of a review lesson I offer the following suggestions:

The important time for special effort in the city and large village schools is in the autumn. The pastor, superintendent and teachers should at once ask themselves and each other the question, What more can we do for our school? I say "the pastor," because the minister who is not a Sunday school man is not a complete pastor. The plea of want of time, or overwork, or a large church, is without foundation. We have had a church of twenty members, and a church of seven hundred; a Sunday school of fifty members, and a Sunday school of eleven hundred members; and we never saw the time when it did not do us good to be in the Sunday school and to have a part in it.

I say "superintendent," because the superintendent's work is more than to preside over the Sunday school and to turn the crank of the opening and closing exercises. He is the manager of the school, is to plan for it, and study ways and means to advance it. He holds the same relation to his school that the superintendent of a mill or a railroad does to the mill and road.

The teacher, also, who simply hears the scholars recite their lessons is a failure. His or her work is to build up the class.

1. Let the autumn's work commence with an effort to gather others into the school, not from other schools, but from the great multitude of those who are not members of any school. The pupils have schoolmates, playmates and work-mates, who are not connected with any school, and who are without any Bible instruction whatever. God has rolled upon the church through its Sunday school the responsibility for teaching the youth of our land the Bible. Therefore let every school remember that all the children in its community not connected with some other school are for it to gather in. Let the school be a religious net, reaching into every by-way, street and home, gathering in all who have no religious home. Draw them into the home-school if possible; for one scholar in a church school is worth two scholars in a mission school. When a class is simply holding its own, or growing less, there is a fault somewhere. As long as children continue to be born, a Sunday school should grow until as large a proportion of young people are in the Sunday schools as are in the public schools.

2. Let the teacher commence early in the autumn to visit her pupils at their homes. While it may seem to be only a social call, it gives the teacher greater influence over the pupil, and makes the pupil more susceptible to the truth taught. Human sympathy prepares the way for God's truth. The pupil needs to feel that the teacher is his personal friend, so when you call, do not ask whether Mrs. Carlton is in, but ask whether Edwin is in. Call upon him first and upon his mother afterwards, and then Edwin will know that you are interested in him, and he will feel that he is under some obligation to you. Do not think that it is time thrown away, for, next to the aid of the Spirit of God, it will give power to your teaching. Be a spiritual father or mother, a pastor, a personal friend, to each member of your class.

3. Be sure and have your class at your home to tea some evening this autumn. It forms a social union among the members, and, as human nature is, it will do more than any other one thing to hold the class together. You may laugh about the idea of a supper as a religious power, but

no other person ever used it so much in order to reach men's souls as Christ did. He used it so much that the world rebuked Him for it. It means a great deal to a boy or girl particularly to a poor boy, to be invited to his teacher's home to tea. It means a great deal to a young man to be thus welcomed. None, not even the coldest and most formal, are above such influence. Use it for Christ.

4. Plan for the ingathering of souls. I do not mean that you will talk much about it, but think about it, pray about it, and plan for it; let it be a sweet burden upon your heart; all the time expect it. And this very secret desire and planning will give directness, tenderness and power to your teaching. These young people, these children, must be brought to Christ. Nothing less than that can satisfy the earnest teacher. O, the cold mockery of the merely intellectual teacher, who is simply bright and interesting! The teacher who can be satisfied before her scholars are brought to Christ is only playing at teaching, and has not entered into sympathy with Christ.

#### LESSON POINTS FOR THE QUARTER.

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

##### LESSON 1.

Jesus was a Sabbath-day teacher of Bible truth.

Our Lord was prompt to use all opportunities to do good.

The power of Christ was as great to relieve as his pity was to move it.

Even the best of deeds is liable to misjudgment by the envious heart.—*Bible Study.*

##### LESSON 2.

God has made full provision for the salvation of all.

He is now inviting all to an immediate salvation.

The great multitude make false and frivolous excuses.

Love of wealth hinders many from accepting.

Pursuit after wealth hinders many others.

Social ties keep back many others.

Jesus invites the most wretched to come.

Multitudes have accepted, and "yet there is room."

If we delay, the door may soon be shut.—*The Bible Teacher.*

##### LESSON 3.

Before we can love all we must leave all.

We are to take, not to make, our cross. God provides it.

Easy to him who bears it; hard to him who drags it.

Jesus does not ask of us what He has not done for us.

It costs to be a Christian. It costs more not to be.

No victory without the battle.—*The Illustrator.*

##### LESSON 4.

Christ is our Good Shepherd.

Christ came to seek His lost sheep.

Christ sought us when we did not seek Him.

Christ's labors and the angels' joy show us the value of a soul saved.

Jesus came to seek one,—to seek me.—*Our Bible Teacher.*

##### LESSON 5.

Our heavenly Father gives to every man his portion,—the portion which rightly belongs to him. It is enough capital to begin on.

Every prodigal has lost his right, and is no more worthy to be called a son of God.

Those who repent and turn to God must be willing to take a low place before Him.

The heavenly Father sees the repentant prodigal while he yet is a great way off, even while he yet is in the far country.

The heavenly Father has a robe of righteousness for every prodigal who returns to Him.—*Pilgrim Teacher.*

##### LESSON 6.

There is a life beyond the grave, both for the just and the unjust.

The future life will be one of individual, conscious existence and of keen susceptibility.

The future life will have its own standards and principles of judgment, utterly different from those of earth.

The future life will have distinctions which are eternal between saint and sinner.

The future life will depend upon the use which is made in the present life of the opportunities of salvation.—*Sunday School Journal.*

##### LESSON 7.

Christ seeing His cross before Him, yet moved steadfastly on toward it, undismayed, undeterred, with heart of love and joy.

Christ is always meeting lepers in His path, for sin is leprosy, whose only hope is in Christ.

Christ always hears the leper's cry, and is quick to show mercy and blessing.

Christ saves through faith. Those who would be blessed must obey His voice; and as they obey they are healed.

Gratitude is a sweet gladness to Christ. We should be grateful to those who help us, and we should show our gratitude. Then we should be grateful also and above all to God, the giver of all our blessings.—*Westminster Teacher.*

##### LESSON 8.

Never lose your faith in prayer! God certainly hears it; God will certainly answer it. It may not be in your way. The father is compelled to refuse some things to the child he loves, and to grant some of his requests in a very modified form. But all the same he wishes his child's confidence and requests, and likes to grant them. So is it with God. When Jesus presented a publican, He presented the Jew's lowest conception of a man. Within the extremes all are included, and therefore there is no sinner but may come if he will. Come, then, penitent child of humanity, whoever you may be. Though your sins be as scarlet, you shall be white as snow.—*Standard Eclectic Commentary.*

##### LESSON 9.

We can trust our little children, whom God takes home, to the love and care of such a Saviour, and mourn not as others do who have no such hope.

We can enter the kingdom of heaven by the childlike spirit of humility, teachableness, faith, simplicity, even though like children we are imperfect.

We should seek after eternal life earnestly, pressingly, at any cost, in any place, in the presence of our companions, if need be.

God gives great opportunities to men whom He loves, opportunities of self-denial, heroism, usefulness.

God gives a hundred-fold to those who yield themselves wholly to Him.—*Peloubet.*

##### LESSON 10.

Christ sees this earnest man of the world, knows his character, and the possibilities of good in him, and seeks to win him to His service. A wise discernment of character is very helpful to teacher and preacher. As in this instance, the wise seeker of men must often forego social preferences and affinities to win those who are in different classes and circumstances, but can be reached by social attention.

Note the spirit of Zaccheus on this occasion. Whatever his character may have been before, he now shows: (1) Earnest desire for Christ. (2) Willingness to own Christ. (3) Love for men, the evidence of love for Christ. (4) The spirit of righteousness, or desire to be just toward men.—*Huribut.*

##### LESSON 11.

To give back to God only what belongs to Him, is to withhold what belongs to Him. God will judge every slothful one out of his own mouth. If you are too in-

dolent to work yourself, you ought, as far as possible, to turn your opportunities and advantages over to others who will do something for God. Stripped of your unimproved talent, where do you suppose you will spend eternity? It is hard for us to realize that God's rewards to the faithful can be so great.—*Standard Eclectic Commentary.*

##### LESSON 12.

Jesus is the King of the whole earth; but He is the Prince of Peace; His victories are by the weapons of peace.

This triumphal procession was a dim foreshadowing of the triumph of the gospel; Jesus is riding through the centuries, toward the New Jerusalem.

We should cast our garments, wealth, talents, character, deeds of love, before Jesus, our King.

It is a great privilege to honor Jesus as our King and to utter His praise. Expressions of praise increase the feeling of praise.

The humblest persons, the humblest things, are transfigured with glory and joy when made the instruments of our Lord's triumph.—*Peloubet.*

#### QUARTERLY HINTS FOR THE PRIMARY CLASS.

BY MRS. FANNIE H. GALLAGHER.

"Mix it with brains," some one adds to a recipe for a simple pudding, in which the method of mixing was really of more importance than the materials used. I wonder whether so much of the receipt might not be used with success in the preparation and teaching of our Sunday school lessons. We may use the best helps in our power, store our minds with facts, incidents and illustrations, but we must "mix with brains," and with our own brains, too.

One teacher forgot that little word "own" once; she told me of it. She had taken a car for home, after spending an hour at a Saturday noon prayer-meeting, where the lesson had been carefully studied and commented upon by many wise Christian men.

One of the most prominent of these seated himself beside her as she sat planning out her own little campaign for the morrow, and, as she knew him, she asked his advice about a certain point, which she thought beyond the children's comprehension.

"Teach it to them by all means; they must be made to understand it," was his quite emphatic answer, and accordingly she mixed her lesson with his brains. It was a total failure, as her own judgment had told her all along it would be.

Another teacher had carefully prepared her lesson on a plan of her own, but, seeing in the back seat of her schoolroom a well-known Sunday school worker, thought she would improve it a little, and introduce certain ideas of which she knew he was especially fond. This lesson, too, was a failure, and deserved to be. It went well till it reached the "jumping-off" place; then teacher and scholars were both landed in a quicksand from which extrication was impossible. The only thing to do was to say, "Let us sing." The visitor, the kindest, most indulgent of men, took her hand at the close, when no one else was by, and said, "My dear young lady, I sympathized with you to-day. I was just as anxious as you that you should develop your lesson in the best way. You were doing well; why did you jump the track?"

Speaking of visitors, it is a great trial, I suppose, to young, shy teachers to have fathers, mothers and older friends accompany the little ones, but it cannot be helped sometimes. But do not starve the children on their account; do not defraud them of one earnest personal appeal that you would have made had these older people been absent. Tell your heavenly Father all about it. If He still sends the visitors, ask Him to help you to do your duty without fear of man, and then go on.

And what may grow out of it you cannot tell; how much their sympathy may help you you may never know. Why, I remember four mothers—one of them was a grandmother, too, I believe—who came each Sunday regularly. They troubled me at first, and I felt that I could not be natural before them, but I soon saw the sympathy that shone through their eyes, their efforts to help me, till I forgot all about them. One of these mothers was a poor Welsh woman who must have made extraordinary exertions to come with her little flock through the heat of summer and the winter's cold. But she looked and listened with her soul, as well as with eyes and ears, and one of the sweetest congratulations that came to me at the happiest time of my life came from that poor woman's lips. If she could say from her experience, "I'm so glad!" I need not be afraid, and to this day I thank God for the courage and hope that her words and the warm grasp of her toil-worn hand gave me.

"Only be thou strong and very courageous," mix with brains and the intuitions of a loving heart, and your reward is sure.



## Christian Endeavor.

## PRAYER-MEETING.

TOPIC FOR WEEK BEGINNING SEPT. 28.  
THE WAGES OF SIN.

(TEMPERANCE MEETING)

Rom. 6: 19-23.

[Editorial.]

No trade is so offensive, injurious to health, or dangerous to life that sufficient workers cannot be found to carry it on. Let the price paid only be high enough, and, whatever the risks, all vacant places will be filled. But work without reward will remain long undone before any will be found to undertake it, however easy it may be. The slave-markets of the world have not been crowded with men pressing into them, eager to offer their services, even in the most delightful climates and most attractive occupations. When we read of inhuman masters who have killed their slaves, there can be no question as to whether a person would voluntarily put himself entirely in the power of such men. Yet a large part of the race is laboriously toiling for a hard master on no other terms than to receive as a return for all their toil, nothing but death, misery in this world and that to come. So far from attempting escape from such conditions, they only resent the approach of those who would persuade them to any different course.

No one, to be sure, expects that the fate so certain to come will fall upon him, but nothing else can be expected unless God be made a liar, nature be reversed, and human history rewritten. "Ye shall not surely die," has been heard before, and the result of trusting to that lie is seen in the constant struggle against death that is being waged every moment.

As we read the Scriptures, one disease stands out as peculiarly symbolizing the terrible character and effects of sin. Wherever the leper's cry was heard, there appeared a striking picture of the unseen leprosy of the heart. Perhaps in modern times there is no more forcible illustration of sin's dealings with its victims than is to be found in the drunkard's career. We often shrink with disgust from the sight of his degradation and from the story of his sufferings; but it is a merciful provision of God by which there are presented vivid pictures of the ruin and wretchedness sure to follow in the wake of sin. The warnings given are more effective when they come not merely to the ear, but also to the eye; when the course of evil is not hidden from sight, but in plain view; when even the victim himself can see the deceit by which he has been lured on. If the terrible penalties of sin here, so faintly imaging the horror of the second death, can turn the heart to its only secure refuge, the lesson is not taught in vain; but for those who refuse to listen nothing remains but that sin should work its full result, and that the death of the body should also mean eternal death.

Such death is wages; it is the only thing that man can earn; but to all who would avoid it there is offered the gift of God through Him who said, "I am come that they might have life."

## SLANT-LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,

Pastor of the Phillips Church, South Boston.

For the wages of sin is death (Rom. 6: 23). Nobody knows the truth of this sentence better than the drunkard. If ever there was a servitude that enthralled a man, body, mind and soul, and paid back to the poor victim for his abject slavery, physical debility, mental degradation and spiritual death, it is that of the rum power. Sin in any form is a cruel task-master. But sin with the stench of whiskey in its breath, and the fire of an inflamed appetite in its brain, lays on the lash without a pang of regret; and when the trembling slave looks up piteously, and asks whether he is to have no remuneration at all for his services, he hears the words of the holy apostle, "The wages of sin is death." Let us see whether this statement is not literally true.

1. *Physical death.* What a miserable wreck the habitual drinker of intoxicants becomes! In these fast days, the strain upon a healthy organism is sufficient to break down many a man, when the anxieties of business and the cares of a family combine to test his powers of endurance. But what show can one have who tampers with the wine-cup and the punch-bowl? With the pressure upon him from without, and the poison destroying his health within, there is no chance for him.

A young man in the clutches of strong drink may toss his head; as he tosses off one jovial glass after another, and contemptuously snap his fingers at some friend's caution, but the time will come, if he continue his folly, when that caution will ring in his ears, while the sad cry of his own

remorse accompanies it. I have known a man the apparent picture of perfect health, snatched out of the world suddenly by the fiery hands of typhoid fever, because his constitution had been ruined twenty years before by violent dissipation; while another, far from robust, pulled through because of his regular habits. You cannot violate the laws of your body with impunity, young man. If you want strength of limb, cunning of hand, clearness of brain and physical endurance, your only safe course is to be a teetotaler. There is such a thing as a drunkard's grave.

2. *Financial death.* More business failures have been caused by the drinking customs of society than any of us will ever know. Not only do men who habitually drink throw away their money, and contract criminally extravagant customs, but they neglect their business, lose the confidence of their patrons, and so demoralize their judgment that financial ruin must be the inevitable result. Whole estates have gone down the throats of alcohol's hirelings. The very first time a young man's face is flushed with wine he wants to understand his danger. He need not wait for an unsteady gait and a maudlin tongue. The gutter need not be his lodging-place before he sees bankruptcy staring him in the face. I care not how high the profession, how wide the commercial transactions, how encouraging the future prospects, they are in peril the very first time a young man tampers in the slightest degree with intemperance. If he wants to save that fortune, he had better throw away that flask.

3. *Spiritual death.* The judgment day will reveal the startling myriads of souls lost through drink. The loss of health comes at some time to almost every son of earth. The loss of worldly treasure comes to every man at death, if not before. But if it trusts in the crucified One, the soul is always safe. There is a spiritual health for it in that bright land above, beyond the highest bodily satisfaction. There are riches for it there that earth has never truly dreamed of. But to know that time is fading out of sight and eternity is settling down like a fearful pall upon the soul; to let go the grasp upon the enslaving things of this existence, and to seize instead nothing but a chain as the emblem of a worse slavery hereafter; to give up the sigh of pain here but to begin the wail of despair yonder; what can blanch the cheek whiter than considerations such as these, on the borderland between two worlds? Rum not only kills the body, but the soul. Every fine feeling goes down under the assault. Every virtue bleeds away its life. The human vanishes. The beast triumphs. That which makes men Godlike is obliterated by this vile hoof of appetite. Hell is the drunkard's certain goal.

## Warnings.

Shun the companionship of those who say that they can drink or leave it alone, just as they please. I notice that they keep right along with their tipping.

Never be caught by an appeal to your strength of will. All strength is impotence, unless reinforced from above.

When urged to take intoxicants as a medicine, be sure that nothing else will do the work, before you yield to the entreaty.

If you have quit drink, and are praying God each day to help you to keep sober, don't deliberately go into temptation, where the fumes will get into your nostrils, and the old associations will bestorm your weak will.

The pledge alone will never save any one. But the pledge *plus* the Lord God Almighty will rescue and keep the lowest drunkard that ever tried to reform.

Down the traffic with the vigor  
Of thy well-directed blow!  
There's no virtue in concealing  
Enmity toward such a foe.

Legal force and moral suasion  
Band together in the fight;  
We shall never be successful,  
Till we prayer and vote unite.

Cast the ballot, then, for freedom  
From the curse of the saloon;  
Save the drunkard; and the victory  
Cannot come a day too soon.

## ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

As we go about in the world we see a great deal of that which is injurious to us. The sins of others leave some kind of stain upon the conscience. I question whether you can read a newspaper and scan the story of a murder or a robbery, or survey with more distant glance in any book of history the sin of your fellow-men, without being in a degree injured therewith.—C. H. Spurgeon.

It is the little rift within the lute,  
That by and by will make the music mute,  
And, ever widening, slowly silence all.  
—Alfred Tennyson.

A criminal, previous to execution, said, "If any of you ever take a glass of whiskey, before

you put it to your lips, think of me with this rope in my hand, and then look into the bottom of the glass and see if you can't see a rope there. This is all I have to say."

One small life in God's great plan,—

How futile it seems as the ages roll,

Do what it may, or strive how it can,

To alter the sweep of the infinite whole!

A single stitch in an endless web,

A drop in the ocean's flow and ebb;

But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have

crossed;

And each life that fails of its true intent

Mars the perfect plan that the Master meant.

—Susan Coolidge.

Wounds of the soul though healed, will ache;  
The reddening scars remain, and make

Confession;

Lost innocence returns no more;

We are not what we were before

Transgression.

—H. W. Longfellow.

When a man is sinning against light and knowledge, when he has wilfully given himself up, sold himself to do evil, when there is but one sin against which he cannot make up his mind honestly to struggle, he is but losing himself more and more hopelessly in a pathless morass; he is sinking deeper and deeper into an unfathomable sea; he is but entangling himself in more and more hopeless bondage, with a heavier and ever heavier chain. Let a man but give himself over to a besetting or unrepented sin, and all else becomes in vain.—F. W. Farrar, D. D.

The facility with which we commit certain sins is a punishment for sins already committed.—St. Augustine.

Say not, thy fond, vain heart within,  
The Father's arms shall still be wide,  
When from these pleasant ways of sin  
Thou turn'st at eventide.

Forever round the mercy-seat

The guiding lights of Love shall burn;

But what if, habit bound, thy feet

Shall lack the will to turn?

—J. G. Whittier.

No habits are so easily formed, and none are so difficultly broken as those of narcotism. It is worthy of repetition, and should be borne in mind, that narcotics so change the nature that effects which should be disagreeable become pleasurable. The habitual tobacco-smoker often experiences a degree of pleasure from his indulgence, though it is much less intense than the pleasure of the opium eater from his accustomed portion of the poison. But the pleasure from either, even for a short period, is not so much a positive enjoyment above that of the natural feelings of a healthful system as a relief from the uneasiness or acute suffering which the use of the narcotic inflicts when its immediate effects are not present. The absence of the accustomed impression is uneasiness or torture, which the repetition of that impression relieves. The aggregate enjoyment is not increased, even for a limited time, and at length distress and misery are the result. In the case of opium, the keenest suffering often becomes constant; and in case of another narcotic, "At the last it biteth like a serpent and stingeth like an adder." Similarly, though in different degrees, all the narcotics act when carried to their natural and ultimate results.—Dr. A. B. Palmer.

From evil and forbidden things

Some good we think to win,

And to the last analysis

Experiment with sin.

—Alice Cary.

The final lot of each one will be the effect of a moral, irresistible affinity. He who shall have worked against Christ will share with Satan the society and pay of Satan, and will be forever separated from Christ, from God and from the glorified church. He who shall have worked for Christ will share the society and joy of Christ and His own in communion with God.—Fred-eric Godel, D. D.

*Bible References:* Gen. 2: 15-17; 3: 19, 22-24; Lev. 10: 9, 10; Num. 32: 23; Ps. 9: 15, 16; 66: 18; 73: 3-5, 17-19; 75: 8; Prov. 1: 30, 31; 4: 23; 5: 22, 23; 8: 36; 19: 24; 11: 21; 12: 13; 14: 21; 20: 1; 21: 27; 23: 20, 21, 29-32; 24: 30, 31; 28: 13; 29: 1; 31: 4, 5; Eccl. 12: 14; Isa. 5: 11, 22-24; 25: 8, 9; 59: 1-4; Jer. 5: 25; Hos. 10: 13; Matt. 7: 26, 27; 12: 32; 25: 40-45; Luke 12: 10, 47; John 8: 34; 15: 22-24; Rom. 6: 12, 19; 14: 21; 1 Cor. 8: 12; 15: 56; Gal. 5: 19-21; Eph. 5: 15-18; Titus 1: 15; Heb. 10: 26-29; James 1: 13-15; 4: 17; 2 Peter 2: 19-21; 1 John 1: 8; 3: 14, 15; Rev. 21: 27; 22: 11.

## DAILY READINGS.

First Day.—"Know ye not?" 1 Cor. 6: 9-20.

Second Day.—"Bringeth forth death." James 1: 12-21.

Third Day.—"Erred through wine." Isa. 28: 1-22.

Fourth Day.—"The wrath of God." Rom. 1: 18-25.

Fifth Day.—"It will not tarry." Hab. 2: 1-14.

Sixth Day.—"Shall in no wise enter." Rev. 21: 9-27.

Seventh Day.—"The wages of sin." Rom. 6: 19-23.

## INTERNATIONAL BIBLE-READING ASSOCIATION.

Sept. 22.—The Great Supper. Luke 14: 15-24.

" 23.—Taking Up the Cross. Luke 14: 25-33.

" 24.—The Prodigal Son. Luke 15: 11-24.

" 25.—Prevailing Prayer. Luke 18: 1-14.

" 26.—Entering the Kingdom. Luke 18: 15-23.

" 27.—Jesus and Zaccheus. Luke 19: 1-10.

" 28.—Jesus Entering Jerusalem. Luke 19: 37-48.



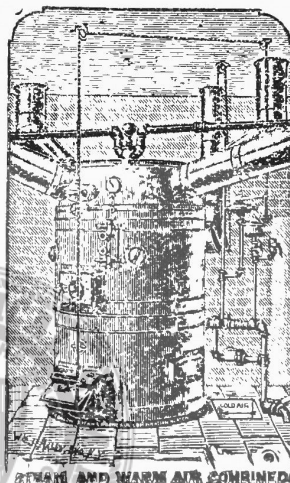
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## What "They Say"

In Books, Papers and Magazines.

### TH' FEE O' CONSCIENCE.

I never b'lieved in worryin' much; but since Matildy died Thar's suthin haunts me, night an' day, 'et wont be set aside. I try t' be th' man I wuz; an' laugh, an' talk, an' joke; But hitched ahind each laugh an' jest are feelin's 'et kin choke. I've heerd a straight confession wuz a blessin' to th' soul, So now I've started out to talk, I'll jest confess th' whole.

We sot alone—my pipe an' I—upon the porch one night; An' thar I see, or seemed t' see, all in th' fadin' light, Some pictur's jest as nat'ul as an artist ever drew, 'Et rose up 'ith th' curlin' smoke, then faded out o' view. I seemed t' live ag'in the days I lived so long ago, As th' picturs come an' shifted, like a panoramic show.

I see the bloomin' girl I loved, an' then the blushin' bride, A-lookin' so contented like, a-standin' by my side; An' as purty as a pictur in her speckled muslin gown— (Most folks allowed 'et Tildy wuz th' purtiest girl in town). I see th' look o' confidence she gin me on that day, An' seemed to hear th' words ag'in 'et then I heard her say.

An' then I see th' lovin' wife, a toilin' day by day Without the first unkindness or complainin' in her way, Although it never beat ag'in my dull and callous heart 'Et, summ'n' up life's kindly acts, I'd failed to do my part. An' when our little humble nest hild in it more than two I never realized that thar wuz double work to do.

An' then arose before my sight four little bright-eyed boys 'Et allus come t' "mother" with thar sorrers an' thar joys; An' sometimes when I'd come in cross an'— 'g'in all reason—chide, They'd cuddle up whar "mother" stood an' in her apron hide. I see ag'in her soft an' mild appealin' look to me, But when a man is half a brute, he's bound t' disagree!

Somehow I never noticed as th' swift years crept away How she was gittin' pale, an' sort o' stiller ev'ry day; For she allus kept on workin'—jest a diggin' with her might All through th' blessed daytime hours, an' far into th' night, A washin' or a bakin', or a gittin' of the meals, Or a mendin' ragged stockin's, all out at toes an' heels.

An' finally appeared to view a white face, strangely still! 'Ith half-grown boys a sobbin', an' a room all dark an' chill, An' a pitcher full o' lalocs, restin' on the kitchen stand, An' a basket full o' mendin', an' some garments she had planned, An' th' sympathizin' neighbors that come kindly flockin' in,— As plain as ever shone th' sun, I see it all ag'in! I ain't yer sentimental kind, nor womanish, my friend; But I shall keep a thinkin', allus thinkin' to the end, That if I'd treated Tildy right, she might be livin' still, Instead o' sleepin' yonder, over yonder, on th' hill. An' my conscience is as full o' p'int's as any chestnut burr, Each time I think about th' years I lived along o' her.

Thar's folks 'et die by accident, an' others by disease; An' some, when love an' hope an' strength are filtered to th' lees; An' conscience is a feller you can't coddle every day: An' th' fee o' conscience sometimes is a mighty fee to pay! I figgered up th' business in a nutshell t'other night That folks are first-class ciphers, 'less they act 'bout squar' and right!

—Good Housekeeping.

### I WONDER.

Even if each of us were careful and thoughtful about caring for ourselves, there would still be enough kind, thoughtful attentions for us to pay each to the other. But the "wonder" of *Santa Claus* strikes a rich vein that has not been over-worked, to say the least:

"I wonder if there would be less work to do if Edward should hang up his hat instead of leaving it for Mary; if Mary should carry her shawl with her to the carriage instead of asking Edward to step back for it; if Anna would bring her book

down-stairs instead of asking Alice to turn back to get it.

"Or if Alice did not say, "Please, Anna, run turn off the gas; I forgot it." If Frank had brought the dipper from the field instead of sending little Ben (because he was only a boy) for it. If, when Lucy left the piano, she had shut it instead of mother's having to do it when bedtime came. If Alfred always closed the door after him instead of wife's having to get up.

"I remember how willing we are to do these little things for each other—but—I just wonder."

### THE WOMANLY WOMAN.

We thoroughly believe in the ability and right of women to be self-supporting, if they desire or need to be so. But we do just as entirely agree with the editor of the *Bazar* when she (?) says:

"The masculine woman is strong only with other women and with womanish men. The womanly woman conquers every one. With men her power is in the inverse ratio of her approach to anything resembling themselves; the woman, not the man in her, attracts; and, singularly enough, her power is greater with most women also from this heightening of her feminine side.

"This, however, is a very insignificant matter beside the circumstance that a woman is fulfilling her destiny, and living the life appointed her, and developing herself on the lines of nature, by keeping in view the greater use she can be, and the greater joy and comfort she can give, through the exercise of those traits which seem to have been set apart for her characterization. And if it is the intention of nature that the qualities of the sexes shall so differentiate, it is not the part of wisdom for her to contravene such intention and make of herself that conglomerate and hybrid thing, a masculine woman. The old story of the vine and the oak does not come into this question. In the womanly woman the growth is as strong and integral and self-supporting as it is in the manly man. She is as distinct an entity, and she is more in unison with eternal purposes and the creative power, the more utterly and thoroughly she is womanly."

### A QUAIN T LITTLE CHURCH.

Many of us have seen curious and quaint specimens of the decorator's art in houses of worship. We have in mind now a sprightly sea view adorning the pulpit wall of a seaside church, this view being represented as observed through the hangings and appurtenances of the genuine theatrical scenery. In the September *Scribner's* is the following description of the interesting little church in Heligoland:

"The whole church is queer and quaint, with a flavor of the sea about it. Its arched and ceiled roof is painted in conventional design, and in the centre the Danish shield, from which depends a full-rigged ship, the gift of a former governor of the island. Great transverse beams support the roof. Across the sides and rear a gallery runs, and in panels entirely surrounding its base may be seen the pictured story of the Bible, from Genesis to the Gospels, painted in an emphatic and realistic style by Andrew Amelink, in colors that have defied the ravages of two hundred years. The one subject, especially, is the stranger's attention directed, in which the devil's cloven foot is represented by a 'peg-leg' which would have been the envy of Silas Wegg.

"At the eastern end of the church a shallow charnel rises a step above the floor, and is flanked by two glass-covered box pews, set apart for the use of the government officials. Behind the altar, with its crucifix and candles, and above it, there is a tall wooden structure like a screen, from the centre of which juts out a small curved and highly polished pulpit, which the pastor enters by parting the curtains, as he ascends unseen from the robing-room in the rear. A fine portrait of Martin Luther surmounts one of the state pews, and a small ship spreads every sail over its neighbor. Other portraits occupy the spaces between the windows—and such windows! Beginning with a Gothic intention, they terminate abruptly in an arch; adding to the squat effect of the church, and giving it a nautical appearance when seen from within.

"The pews are divided into several sittings, each painted to suit the individual owner, and marked with his name, which is an equitable arrangement, since it is

reckoned as part of his personal effects, and may be transmitted like other property."

### THE UNSELFISHNESS OF DOCTORS.

People are naturally very loath to pay for advice. The lawyer and the doctor are both begrudged their earnings more, perhaps, than would be frankly admitted in most cases, even by the patrons themselves. But we think that Dr. Robert G. Eccles, in his lecture on the Evolution of Medical Science, delivered before the Brooklyn Ethical Association, is no more than just in his tribute to the medical profession. He says:

"Medicine in all ages has attracted into its ranks the most self-sacrificing members of society. As a science, it was born in altruism. To this day it offers the greatest opportunities of any department of life for the practice of the most ennobling graces of character. These constitute a primary cause of its evolution.

"Medical men stand alone in the earth among all others, striving with their whole might to extinguish their own business. They preach temperance, virtue, and cleanliness, knowing well that, when the people come to follow their advice, their occupation, like Othello's, will be gone. They establish boards of health, to arrest the spread of disease, while well aware that such sanitary measures steal money from their purses. How well they succeed is shown by official statistics.

"Nobody ever fails to send for a physician in typhus fever. Only six persons in a million die of this disease. Many more used to die when no effort toward its suppression was made. Whooping-cough seldom frightens patients, and neighborly old ladies of both sexes give advice. As a consequence, 428 in a million die of this disease. Measles, being a little more serious, needs the doctor oftener, and only 341 in a million die. Scarlet fever is still more alarming, so that medical advice is more in demand, and 222 in a million die of it. Diphtheria frightens still more, thus assuring the doctor's presence oftener, and 168 in a million die. It is thus with every disease; the fewer it kills, the more people fear it, because, if they did not fear it, they would play the fool, and give it a chance to kill more people. If bakers, grocers, dry-goods men, carpenters and members of all other lines of business gave as much of their labor in charity as doctors do, poverty would instantly be wiped from the earth."

### LOOK UP.

I looked at the clouds,  
And a star came through;  
It seemed to say,  
"I was watching for you."

I looked on the ground,  
And the star hid away;  
And now can you guess  
What it meant to say?

"Life has sometimes a smile  
When it seems to frown,  
But to see it, my dear,  
Look up and not down."  
—Lend a Hand.

### RICH, RARE, AND RACY.

Identified. "Say, mister, what's them yellow beans?"

"They's beananers."

"Is they vegetables?"

"Them? No; them's fruits."—*Bazar*.

Mamma Mr. preserves one day,

"I 8 'em," her little boy said.

"Why Peter," said mamma, "what 4?"

And then she St. Peter to bed.

—Puck.

First boy (gloomily). "I've got to cut kindlings, and empty three buckets of ashes, and build two fires, and go to the store on an errand, and then fill the coal-hod."

Second boy (enviously). "You have got a regular picnic, you have. Just think of me! Mother said when I came home from school to-day, I'd got ter hold the baby."

—Racket.

A little girl, in order to prove that it is wrong to cut off the tails of horses and dogs, quoted the scriptural injunction, "What God hath joined together let not man put asunder."—*Selected*.

Guest (on fourth floor rings furiously for bell-boy): "Here, sonny, bring me a pitcher of ice-water and a fan. And while you are down stairs, ask the clerk what the thermometer indicates. Now, hurry!"

Bell-boy (thirty seconds later): "There's your water, and here's your fan, and the clerk says ther thermometer indicates temperature."—*Selected*.

## Reviews.

### Religious.

THE PRINCE OF PEACE, or the Beautiful Life of Jesus. By Isabella M. Alden (Pansy). Philadelphia and St. Louis: John Y. Huber Company. "Another book by 'Pansy,'" is always a welcome announcement to a large circle of readers; and such a book as this, we predict, will add a great throng to the multitude who would already place her first on their list of favorite authors. We are exceedingly glad that Mrs. Alden has undertaken this work; for the story of the Prince of Peace cannot be told too often by writers who wield such graceful, skilful and consecrated pens as does "Pansy." Every line is pervaded, not only with literary grace, but with an evident intense desire to make real and vivid the life of Him to whom her pen is dedicated. We cannot help feeling, while reading the advance sheets of this book that have come to us, that all the delightful stories that Mrs. Alden has written have been preliminary to this crowning work of her life. These stories have gathered about her a multitude of ardent admirers; and now she leads them to a rich feast, as she tells them of Him who is the Bread of Life. In her preface the author says that she sends forth this book "because, from a child, I have felt myself trammelled by being unable to realize the situations which surrounded those people of the olden time among whom the Son of Man spent His sorrowful earthly years. Their manner of life, their dress, their speech, their views of things, were so utterly different from ours that it has been, at times, utterly impossible for me to realize that I was reading of one who has to do with me individually and to-day. Because of this I have, during the later years of my life, kept steadily in mind the determination to write the story of the Prince of Peace in a somewhat different form from any that I have seen; to modernize as far as possible, in keeping true to history, all forms of speech and methods of illustration." This purpose has been most admirably carried out. We have shown the advance sheets to a mother who is no mean judge of such books, and her comment was, "That is just the book I want for my children." This will be the verdict, we are confident, of tens of thousands of wise mothers, who will desire it for their own perusal as well as for their children. Moreover, the text is worthily matched by the skill of book-maker and illustrator. More than 200 masterpieces of illustrative art, engravings, photogravures and illuminated lithographs adorn the pages, among them being reproductions of many of the greatest works of art that illustrate the life of Christ. Altogether, it is a remarkably beautiful and even sumptuous volume. A brief but appreciative introduction is supplied by Rev. Francis E. Clark.

### History.

THE ICELANDIC DISCOVERERS OF AMERICA, OR HONOR TO WHOM HONOR IS DUE. By Mrs. John B. Shipley. 8 in. x 5 1/4, pp. 212, 27; illustrated. New York: John B. Alden. Cloth, 75 cents. This book is written to prove that the Norsemen were the real discoverers of America, and that the claim of Columbus is a delusion and a snare. Undoubtedly a strong case can be made out for the Icelandic discoverers of America, and there is very likely much truth in the story that Columbus visited Iceland in the year 1477, and obtained information that led him afterward to seek America. But this author entirely over-leaps herself, and makes her claims for her Icelandic heroes with so much vehemence and asperity that the average reader will feel like avenging the memory of poor Columbus, who is so snubbed and berated. It is quite too much to call Columbus an "upstart" and a fraud, and as for seeing a deep-laid Jesuitical plot in the concealment of discoveries by Norsemen, and the subsequent voyage of Columbus, it is quite absurd. Our author carries over her hatred of the Roman Catholics to all forms of Christianity, and many parts of her book seem to be aimed against Christianity quite as much as against Columbus; for she declares it to be the "prostitution of nature" and the deadly foe of civilization. We can only hope for the sake of the Northmen, that their case may be presented in equally small compass and attractive form by some one more rational and less prejudiced.

### Stories.

FIVE LITTLE PEPPERS MIDWAY. A Sequel to "Five Little Peppers and How They Grew." By Margaret Sidney. Illustrated by W. L. Taylor. 7 1/2 in. x 5 1/4, pp. 512. Boston: D. Lothrop Company. Cloth, \$1.50. Was there ever a more charming story for children than the "Five Little Peppers"? That book at once took its place among the classics for children, a place



that we believe it will keep for many years. Of course, the hundreds of thousands of children who became acquainted with Phronsie and Ben and Polly must know more about them. It is cruel to introduce dear friends to us, and then, when we learn to love them, compel us to drop their acquaintance forever. Evidently Margaret Sidney was of this mind, and so she has come to the rescue and brought back to life our five little friends, grown older and somewhat more mature, to be sure, but none the less charming. There are few persons whom we are inclined to envy more than an author who has the gift of entertaining children as has Margaret Sidney, and who uses her gift so wisely and wholesomely. It is high praise to say that in "Five Little Peppers" and its sequel, Margaret Sidney is at her best. The readers of THE GOLDEN RULE have good reason to remember her with gratitude for the delightful serial story she recently contributed to these columns for children of a larger growth than Phronsie and her friends, and they will watch with interest, and read with pleasure, the rapidly increasing list of books that come from her facile pen. "Five Little Peppers Midway" is bound and printed in Lothrop's most attractive style.

**BRUSHES AND CHISELS. A Story.** By Teodoro Serrao. 7 in x 5, pp. 213 Boston: Lee & Shepard. Cloth, \$1.00. This is a story of artist life in Rome, and a capital story it is. There is a peculiar fascination to many of us about an artist's life; its freedom from conventionalities, its novelty, its touch of Bohemianism, always make it interesting; and when the scenes of an artist's life are laid in the Eternal City, there is added a peculiar interest. All that is needed to make such a story absorbing is some well-wrought love scenes and a touch of tragedy, and this we find in "Brushes and Chisels." Thus, on the whole, little is left to be desired. The author shows decided power, and the interest of the story is sustained to the end. The book is most charmingly bound in three colors, the elegance of its make-up being characteristic of its publishers.

#### Miscellaneous.

**NEW ENGLAND BREAKFAST BREADS, LUNCHEON AND TEA BISCUITS.** By Lucia Gray Swett. Illustrations by L. M. P. 6 1/4 in. x 9, pp. 129. Boston: Lee & Shepard. Cloth, \$1.00. Famous were some of the kitchens of old New England, and most toothsome were the dishes concocted in the better class of New England homes. Your grandmother's tea biscuit, dear reader, and my grandmother's Sally Lunns, and Aunt Mary's breakfast muffins, and Aunt Sarah's blueberry cake! You remember them, do you not? Well, this book will tell you how to make them,—anything you want to know about from a corn dodger to a peach shortcake. Most of these receipts, the author tells us, have been in one New England family for half a century, and they have been tested and retested. The binding and general make-up of this book are as dainty as any volume we have seen for many a day. The publishers have reduced the art of cook-book making, if not the art of cooking, to a fine art.

#### Pamphlets.

*The Baptist Church in Politics* is a telling article reprinted from the Worcester (Mass.) Times. (Chicago: Patriotic Publishing Company. Price, 50 cents per hundred).

Bradford Academy issues a tasteful little pamphlet containing the most important information as to the curriculum and expenses, and illustrated with views and plans of the building and grounds.

*The Forty-first Annual Report of the Executive Committee of the Children's Mission to the Children of the Destitute in the City of Boston* is accompanied by reports of the very interesting addresses delivered at the annual meeting.

Lasell Seminary issues in one pamphlet two admirable addresses delivered at Lasell's latest Commencement exercises, the one being the baccalaureate sermon of Rev. Frank M. Bristol, D. D., on "By the grace of God I am what I am"; and the other, Dr. Cuyler's address on "Pathways in Life."

*The Idle Thoughts of an Idle Fellow*, by Jerome K. Jerome, is "a book for an idle holiday," which the author recommends in the preface as good for a change "when you get tired of reading 'the best hundred books.'" It consists of humorous essays on such subjects as "being hard up," "being idle," "being shy," and "eating and drinking." (Philadelphia: Henry Altamus.)

*The Fifth Annual Report of the School for Christian Workers at Springfield, Mass.*, summarizes the work done in the different departments of that useful institution, including the secretarial and physical departments of the Y. M. C. A. training school and the training school for Sunday school workers and pastors' helpers.



#### "No More Doctors for Me."

"They said I was consumptive, sent me to Florida, told me to keep quiet, no excitement, and no tennis. Just think of it. One day I found a little book called '*Guide to Health*,' by Lydia E. Pinkham, and in it I found out what ailed me. So I wrote to her, got a lovely reply; she told me just what to do, and I am in splendid health now. She informed me that she likes to receive such letters of confidence, as they appeal to her as a mother, and how glad she is to have the records of her life's experience among women made available to all women. *These records are the largest in the world, and contain facts that cannot be found elsewhere.* Thus will her noble work be perpetuated."

#### "Why, Are You Sick?"

"I know precisely how you feel; it is that nervous, irritable feeling, your back troubles you, and when you try to read a little your head aches. Isn't that so? I knew it. Oh, bother the doctor! Get a bottle of Lydia E. Pinkham's Vegetable Compound and take it faithfully as I have done. I've been through this thing myself, but am never troubled now."

#### "I am Sure it Would Help Them."

Thousands of delicate young ladies, employed in fashionable dry goods, millinery, and other stores, others in mills, factories, workshops, etc., where through the long day they are constantly on their feet. Among this class some of the worst cases of female diseases occur, and when their ill-health becomes apparent they are at once discharged.

The society girls who are whirled along in the excitement of fashionable life, and who overlook those minor ailments, that if not checked are death to health and beauty.

Actresses, singers, and others of the profession, do not always think; they rush into the tide of popularity regardless of all save fame and fortune. How often we read of some favorite actress, "Ill in London, nervous prostration," etc.

Prudent women, who best understand their ailments, find in Lydia E. Pinkham's Vegetable Compound a remedy for all those distressing ills that require prompt and effective treatment as a guaranty to good health.

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*Has stood the test of many years*, and is to-day the only Positive Cure and *Legitimate Remedy* for those peculiar weaknesses and ailments of women.

Every druggist sells it as a standard article, or sent by mail in form of Pills or Lozenges, on receipt of \$1.00.

Send 2 two-cent stamps for "*Guide to Health and Etiquette*," by Lydia E. Pinkham, a beautiful illustrated book, containing a volume of invaluable information. It has saved lives.

Address THE LYDIA E. PINKHAM MEDICAL CO., LYNN, MASS.

*White Harvest Fields* is the title of a missionary carol service prepared by M. C. Hazard, with John W. Tufts as musical editor. There are well chosen responsive readings, familiar hymns, and new hymns set to new music, and poetical recitations. (Boston: Congregational Sunday School and Publishing Society. Price, 5 cents; \$4.00 per hundred.)

#### Magazines.

The *New England Magazine* opens with a sketch of President Hopkins; contains a brief survey of "Literature in French Canada," followed by an article on "Some Canadian writers of To-day," illustrated by portraits of Professor Goldwin Smith, Grant Allen, Sir William Dawson, Miss Machar, and other well-known writers; and gives a history of "The University of Georgia." General Chamberlain's address at the first reunion of the Army of the Potomac is reprinted.

Among the specially noteworthy papers in *The Missionary Review of the World*, every page of which is always interesting, are Dr. Andrew Thompson's "The Mission in Basuto Land," Mr. Leonard's "Mormon Proselytism," and Dr. Ellinwood's "Woman's Work for Woman."

FOR 1891.

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# The Golden Rule.

No. 50 BROMFIELD STREET

BOSTON, THURSDAY SEPTEMBER 18, 1890.

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Special Rates (\$1.00 per year) will hereafter be strictly confined to Clergymen, S. S. Superintendents, and Clubs, when payment is made in advance; otherwise the rates to club subscribers will be \$1.50. Send for further information concerning premiums, clubs, sample copies, etc., to E. L. PEASE, 50 Bromfield St., Boston, Mass. As is the custom of most weekly papers, THE GOLDEN RULE will be sent until an order is received for its discontinuance, and all arrearages have been paid as required by law.

53,132.

Paid Circulation of The Golden Rule, Sept. 1, 1890.

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Our books are open to advertisers. Rates furnished on application.  
F. T. BURDETT, Advertising Manager.

## A PROPHECY

If you have been pleased with the contents of THE GOLDEN RULE during the last year, you will be still better satisfied next year.

Why? Because our prophet who has the arrangement of the prospectus knows whereof he speaks.

## IN A NUTSHELL.

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## Editorial

### SELF-SWINDLERS.

Most men are obliged to deceive themselves before they can succeed in deceiving others, and there is no one quite so badly taken in as the deceiver himself. The self-deceptive power of sin is a subject that has not been exhausted. In the presence of certain crimes we stand appalled at this self-deceptive element. Probably few defaulters at the beginning ever intended to steal. In nine cases out of ten they intended to replace the "temporary loan." According to their theory it is only stress of circumstances that prevents their doing this. Many a refugee to Canada would have shrunk back with the exclamation, "Is thy servant a dog?" if confronted in the first place by a prevision of his crimes. In every sin, little or great, there is always, we believe, more or less of self-deception. This in no wise excuses human perversity, but it does account for it; and it also should put us on our guard against this insidious self-deceptive process. So far as the moral quality is concerned, we do not know that it is any better to deceive one's self than to deceive others. It is a kind of suicide of the moral nature, and suicide none the less because the destruction of conscience and of the finer sensibilities is slow and gradual. Let us each fairly recognize the truth as it is, for this truth concerns not only the forger and defaulter, but *every* reader of THE GOLDEN RULE as well.

The mortal most easily gulled by us, usually wears our coat and our shoes. It is more easy to persuade him of the soundness of a wild-cat financial scheme into which we wish to enter, than to persuade any other man to invest in it. If a course of action is ardently desired, which is on the shady side of honor and integrity, how many arguments we can present to "his majesty myself" to convince him that just "for this once" there is no great harm in it. If an evil indulgence is craved, how open to conviction is that individual who is called by our name; and how he will parley with us until at last he says, "Yes, I will indulge myself this time." O, this self-swindler! There is no "three-card monte man" who can compare with him for acuteness. There is no sharper who is so ready with his specious arguments. Look out for him! Yield not to his first incitement to folly or

wrong. Resist his blandishments, and there is little danger of being overcome by any other source of evil.

### SAY-WELL, OF PRATING ROW.

Say-well, of Prating Row, as we know from Bunyan's allegory, was the father of Talkative. Though a very aged man, he is still alive, and gives promise of not yielding up the ghost for many a long day to come. Say-well always has a good word for a man to his face, and an evil one behind his back. He smiles so broadly that he shows every one of the few teeth in his withered gums when he meets you on the street, but if you glance back over your shoulder, you are quite likely to see him shaking his fist at you after you have passed.

He will take you by both hands, and would kiss you on both cheeks if you allowed such familiarity, and at the same time he will worm a secret out of you to use with deadly effect one of these days. He will tell you that you are the best-loved friend he ever had, and at the same time will try to cheat you out of hard earned savings on the basis of his friendship for you. He is the father not only of Talkative, but of Palaver, Flattery and Adulation, and the grandfather of the twins, Braggart and Boaster.

He is a dangerous old man still, in spite of his senility, and though apparently in his dotage. It is best to give him a wide berth, but if one must converse with him, remember his true character, and be not deceived, for Christian's description of his son Talkative is doubly true of the old man: "He talketh of prayers, of repentance, of faith and the new birth, but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad, and I know what I say of him is the truth. His house is as empty of religion as an egg is of savor. There is there neither prayer nor sign of repentance for sin. . . . Thus say the common people that know him, 'A saint abroad and a devil at home.' His poor family finds it so. He is such a churl, such a railer at and so unreasonable with his servants that they neither know how to do for or speak to him. . . . For my part, I am of opinion that he has by his wicked life caused many to stumble and fall, and will be, if God prevents not, the ruin of many men." No wonder that Faithful, when he heard this from his companion, replied, "I see that saying and doing are two things, and hereafter I shall better observe this distinction."

### IS IT NOT WORTH PRESERVING AND EXTENDING?

We refer to the fellowship between young Christians, which has been generated and is being developed by the Christian Endeavor movement. We are apt to think of this great organization as called into being largely to revive and stimulate the young people's prayer-meeting, and to quicken the activities of young disciples in church work; but is it not very evident that God had another purpose also, and that to bring these young disciples together in affectionate fellowship in order that Protestant Christianity may in the future more unitedly present a common front to a common enemy?

All devoted Christians, whatever their denominational predilections, have been earnestly longing and praying for that day. And now God is answering their prayer, in part, at least, through the Young People's Society of Christian Endeavor. Hitherto it has been deemed impracticable to secure unity of action without imperiling devotion to the truth as held by the different denominations. But here is an organization whose corner-stone is loyalty to one's own church; which provides *first of all* for such fidelity, and which then brings young people together for the kindling of that enthusiasm that will lead them to do better work than ever for their own church.

Here is an organization that does not contemplate organic unity, which seeks no uniformity of creed or polity, but which does unite Christian young people in certain common methods of service. These methods go with the name, and cannot, after these ten years, honestly be divorced from the name; and in these methods and in this name, representing as it does the name of Him who is above every name, is the only and sufficient bond of union found. An appeal to experience can confidently be made, in behalf of the claim that this is a *safe and effective* bond of union. We challenge any fair-minded person to prove that any true Christian Endeavor Society in any denomination has weakened the ties binding the young people to their own church. We have never heard of a single authenticated instance. We have heard of thousands of instances where the influence of this society and its soul-stirring conventions has raised to a white heat the enthusiasm for Christ and the church,—their own church.

These facts being so,—and we believe that they cannot be disproved,—we ask again, is not this fellowship worth preserving and extending? There are some who, for reasons that we cannot fathom, are trying to destroy

it. There are some who are trying to perpetuate and build higher the walls of denominational difference between young Christians. Is this right? Is it Christian? The guest for whom the Christian world has been praying for centuries has come,—the angel of peace, of interdenominational fellowship and comity. He has shown himself at the door of the Christian Endeavor Society. Shall we turn him away? We certainly shall, if as evangelical Protestants we insist on a different kind of an organization for each denomination, and deny the young people the fellowship of the local, State and national unions.

But we do not anticipate this result. In fact, the signs of the times are all the other way. The recent rapid spread of the society points altogether in the direction of this fellowship. The churches are coming to understand that there can be Epworth Societies of Christian Endeavor, and Westminster Societies of Christian Endeavor, and Roger Williams Societies of Christian Endeavor, and John Robinson Societies of Christian Endeavor, and Martin Luther Societies of Christian Endeavor; that Methodist and Presbyterian and Baptist and Congregational and Lutheran young people can come together at their occasional union meetings; can work along common lines; can be called by a common name, with any affix or suffix that may be desired to distinguish the denomination; can be wholly under denominational control, as is any Sunday school or missionary society, since no one else seeks to exert any control or authority; can be brought together in denominational gatherings,—and yet not lose the inspiration that a great, world-wide, interdenominational movement imparts.

As this is coming to be understood, the dawning of the glad day of a better Christian fellowship is seen, and fewer and fewer are found in the ranks of the opponents of the society. More frequently are Christian men in all denominations coming to say to themselves, "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

### GOLDEN RULE RECIPES.

#### For the Cure of Discontent.

This affection is of two kinds. Like mushrooms, some of which are poisonous and some wholesome, so some kinds of discontent are noble and some kinds ignoble. Noble discontent relates to one's self, one's achievements, attainments and growth in grace. Ignoble discontent has to do with one's surroundings, one's friends and one's lot in life generally. The symptoms of this ignoble variety are impatience, petulance, and constant complaint; sometimes a querulous fault-finding spirit is developed, and sometimes a morose taciturnity; but the disease always springs from the same cause. It has its seat in the bile. It is always connected with a narrow and selfish outlook upon life. No one is ignobly discontented who does not centre his thoughts too much upon himself, or who does not regard himself largely as the centre of the universe.

Very many excellent prescriptions have been given for this malady. One of them is as follows:

#### PRESCRIPTION I.

Look up and not down;  
Look out and not in;  
Look forward and not back,  
And lend a hand.

Prescribed by Dr. Hale.

Another, equally efficacious, has never failed to bring relief:

#### PRESCRIPTION II.

Reflect on God's mercy,  
Remember thine own ill deserts,  
Rejoice in Christ's pardon,  
Rehearse the tokens of His love,  
Return thanks for every grace.

This prescription should be taken before each meal, the first thing in the morning, and at bedtime.

Still another is the following, which has been often tried with success:

#### PERSCRIPTION III.

Every day, between sunrise and sunset, do some kind deed for some one of God's creatures who is more unfortunate than thyself, with no thought of the personal consequences and no hope of reward.

These various remedies can all be taken the same day without fear of injury. The ingredients all mix perfectly, and the tonic effects upon a discontented life are simply wonderful.

### EDITORIAL NOTES FROM THE WIDE FIELD.

THE poem touches on the great want that is felt by all.—Dr. Burr tells some of the most striking traits of a friend who, though distant, is never cold.—Mr. Winship begins a series on a most important period in life.



—A secret long sought is revealed by Mr. Daniels.—By a slight change in our common version Mr. Weddell puts new meaning into a Scripture passage.—Dr. Parker takes the old but ever new theme of God's love.—The approach of the day celebrated as St. Matthew's gives special interest to an article on the evangelist.—In the next article a simple incident serves an excellent purpose as a parable.—The story is not without its usefulness for other times than in vacation.—Valuable hints for the work of the coming year will be found in the departments devoted to the Sunday School and to Applied Christianity.—By precept, example and story the possibilities open before members of our societies are pointed out in the Christian Endeavor pages.

**PRIZE ESSAYS.**—We have heard just one dissentient voice concerning our plan of prize essays, as outlined in THE GOLDEN RULE; and the esteemed correspondent who does not like the plan, does not, we think, understand it fully. We offer no prize for Christian work, let it be understood. We do not believe in hiring people to be good or to do good. But we are offering the prizes for literary excellence as related to Christian Endeavor themes. Many of the very best religious and devotional treatises in the language are "prize essays." The famous Dartmouth College prize of five hundred dollars is offered for the best essay on "The Observance of the Sabbath," and kindred themes. As missionary societies properly offer prizes for essays on different phases of their work, and as publishing houses offer prizes for books and treatises, so we know of no way so good as the offering of prizes to secure the best thought on these important themes expressed in the best way. Who will try for them? Further conditions will be found on the fourteenth page of last week's issue.

**SUGGESTIVE TOPICS.**—A title sometimes suggests almost as much as the sermon itself. Here are some of the themes of the sermons preached last Sunday in one of our leading cities. Let each reader construct his own sermon from these words: "Looking Forward," "Unstable as Water," "Secrets of Success in Christian Work," "Deserts into Gardens," "The Blessings of Spiritual Hunger," "The Ideal Church," "Life's Meat," "Spiritual Profit-sharing," "How About To-morrow?" "He Lied," "The Idol of the American People," "Christian Stability."

**GETTING IT PRINTED.**—We hesitate about giving publicity to the following paragraph, lest it prove too suggestive to other "poets." However, as an English religious paper vouches for its truth, and as we have no poetical "query column" in THE GOLDEN RULE, we will venture to reprint it:

"An American girl whose verses were always 'declined with thanks,' hit upon an ingenious scheme for having them published. She would send a line or a verse from one of her poems to the query column of some paper, and ask from what poem such a line came, the name of the poem, and of the author. A friend, also a rhymester, would send the querist's own poem to the paper with the desired information, and of course it would appear in print. The querist would do the same for the 'friend,' and so on, until between them they had most of their 'poems' printed."

**A HIGH COMPLIMENT.**—Our enterprising contemporary on Temple Place has evidently impressed the rising generation with the extent of its resources and its compelling power over the pens of great authors. Has not Tennyson heard its request and sent a poem? and Huxley and Tyndall and Gladstone have responded, if we are not mistaken. What limits, then, are there to its ability to secure the contributions of distinguished authors? At least, this seems to have been the opinion of the young gentleman of whom we have heard, who lived "not a hundred miles from Boston," and who said to a lady friend who was speaking of Shakespeare, "Shakespeare! Let me see, doesn't he write for *The Youth's Companion*?"

**WHY HE RESIGNED.**—The whole truth, doubtless, is not always told when a minister leaves his former charge for pastures new, and it is not necessary that it should be told; but in this case, which *Vanity Fair* relates, there were evidently no mental reservations. According to the authority above quoted, this is how a parson took leave of his parishioners in a town in the far West:

"'Dearly Beloved:—Our parting does not seem hard to me, for three reasons: you do not love me, you do not love each other, and the Lord does not love you. If you loved me, you would have paid me for my services during the past two years; you do not love each other, otherwise I would have more marriages to celebrate; and the Lord does not love you, for otherwise he would call more of you to Him, and I should have more funeral services to conduct.'"

"His parishioners did not press their pastor to stay."

**TEMPERANCE INSTRUCTION IN SUNDAY SCHOOLS.**—We are becoming familiar with the idea of temperance textbooks for our public schools. Joseph Cook, in a strong article in *The Advance*, says that they should be found in our Sunday school libraries. It seems strange, indeed, that such instruction should not have found its birth-

place in our Sunday schools. Here is what Mr. Cook says:

"The new approved temperance text-books, which are now moulding the secular schools of the nation, ought to be in all Sunday school libraries. Once a month, at least, instruction in harmony with these standard books should in some way be effectually given in all Sunday schools. Lift the youth, the adult membership and all the preachers of our churches to the level of total abstinence,—which is now the level, not only of the secular schools, but even of the life assurance societies,—and immense results must sooner or later follow. The new heights and uplands of scientific temperance instruction and religious precept and example will form a vast water-shed, down which will flow new rivers of temperance sentiment with resistless currents and unflinching cataracts that will cleanse the land."

## Applied Christianity.

### THE COUNTRY ACADEMY.

We believe that it has a mission. In spite of the growing importance of the high school, there is still a place for the country academy. We do not refer, of course, to such richly-endowed and well-equipped institutions as Phillips Andover and Exeter, Easthampton, Quincy and similar schools. Their usefulness is unquestioned, and their future is secure; but we do refer to the lesser schools, which have suffered a partial eclipse of late years, and which are regarded by some as useless and missionless.

We believe, however, that as there will come a revival one of these days to the New England country village, so there will come a revival to the New England country academy. These buildings, bare and bleak as many of them are, ought not to fall into disuse; these endowments, meagre as they are for the most part, ought not to lapse; these histories of noble achievement, histories that have largely made New England what she is, ought not to be forgotten.

There are still many boys and girls who are not within reach of any high school; for them the country academy means an education, an education that can be gained in no other way. As has recently been claimed in a well-considered article on the New England academy, by Rev. C. M. Palmer,

"There are important advantages in such schools that the ordinary high school, in the nature of things, cannot afford. No high school outside of the cities can support such a corps of instructors as our better academies can show. These last are more in number, and are chosen with more reference to their moral influence. They are, as a rule, picked men and women, who must be so closely associated with their pupils as to exert an influence unknown to the public school system. The high school means a few hours' daily contact in the schoolroom, and then the young people go back again to the home and street influence of their accustomed life. Forces outside of school have the strongest moulding influence. But when the youth is of sufficient age there are important advantages even in going out from a good home and forming new home and society ties."

If a boy cannot have the advantage of a college education, we can imagine no training more important than a year or two away from home at the country academy.

Why will not some millionaire make it his mission to resuscitate some of these languishing institutions which abound, especially in the New England States? A hundred thousand dollars would put one "on its feet," and even fifty thousand dollars often would make all the difference between vigorous life and lingering death. Where is the millionaire, we repeat, who will make it his ambition, not to found a new college that shall bear his name, but to resuscitate a score of languishing New England academies?

For The Golden Rule.

### THE VALUE OF OUTLINE IN SUNDAY SCHOOL WORK.

BY ELIZABETH M. CLARK.

Not long ago, a teacher of English asked a large class in composition what they considered the most important thing to be done in going to work to write an essay. Various answers were given, all more or less surprising; but it seemed almost impossible for that professor to draw out the answer he wanted. Finally, however, one of the girls said, "Make an outline"; and he looked relieved, for that was the desired reply.

The class in question was made up of young girls, but it is at least an open question as to whether the results would have been any more satisfactory had it been composed of Sunday school teachers, and had the professor been replaced by the superintendent asking the question, "What do you consider the first thing to be done in preparing to teach a lesson?" Would there have been any larger proportion who said, "Make an outline"? And yet there are few things more necessary for successful work, either outside or in the class room.

Of course there is less room for this in outside work,

and what there is is of so different a character from that used in connection with the more technical teaching, as to be called outline only by courtesy, for the sake of keeping it under the same heading as the other. Perhaps ordinarily we would call it memoranda, but the unimportance of the name is in direct proportion to the importance of the fact.

A teacher who believes in and practises week-day Sunday school work can hardly realize, until he tries it, the difference between his work when he does, and when he does not, keep actual, accurate account with himself. A few years ago, a certain school in New York city used a teachers' classbook that had blanks at the end with some very embarrassing questions, supposed to be filled out by the teachers at the end of every quarter. They were questions such as the following: With how many of your scholars have you talked personally during the quarter? With how many have you prayed personally? What new methods of work have you found especially successful? How many of your scholars have accepted Christ during the quarter? How many are now Christians? How many visits have you made? These questions are not especially soothing to careless teachers, nor even to the earnest ones, for when earnestly answered they show what has been neglected rather more than what has been accomplished.

But it is in connection with the teaching of the lesson that the real value of an outline or plan is most plainly seen, and in this it begins with the first step,—the preparation for study. More than this, it need not be—should not be—confined to the teacher, though with him it must commence. If he considers the co-operation of the scholars essential to his success as a teacher, he must have them become familiar with the facts of the lesson before going to Sunday school, and this usually necessitates on his part both planning and work. Could anything be more satisfactory for the purpose than a set of about ten questions prepared by him, outlining the main facts of the lesson story? Scholars who have been trained in this way can after a little while write out their own outlines of the lesson, as their preparation. And this is fact, not theory nor mere supposition.

Such preparation of course necessitates that the teacher begin his study of the lesson about two weeks beforehand; but, notwithstanding the almost universal neglect of this help, there is no real objection to it, though one would not advise the repetition of a mistake once made by myself, that of teaching on one Sunday the lesson for the following week. It seemed to me then that my boys were astonishingly ignorant.

However, this method of helping one's self by helping one's scholars is only one of the many ways in which an outline is useful, even in preparation. At the first careful study of the lesson text, the three or four facts or points that stand out more distinctly than the rest should be recognized as such. Let the teacher take these for the main outline, deciding in his own mind as to the relative importance for his particular class, then allowing this decision to regulate the next, an approximation of the amount of time to be given to every large point. If during the week-day work on the lesson this analysis be kept in mind, the teacher studying with pencil in hand, he will probably have by Saturday enough material to fill nearly two hours. Evidently, even if he were to do the whole of the talking, he could not use all he had on hand; something must be done. A careful sifting of the ideas with reference to the outline already roughly drawn, followed by an equally careful arrangement of these by a system of subheads and abbreviations, will result in an outline that to be perfect in its own line needs only one thing, memorization.

In the actual teaching of the lesson, no less than in the preparation for it, is seen the need of outline, though in this case it is rather the following out of something already planned than the making of anything new. Moreover, the scholars' work must be taken into connection with the plan for teaching, while even the summary, whether told as a story or by a reduced blackboard illustration, demands a carefully prepared outline.

But one phase of Sunday school work now remains to be considered in connection with the value of outline, and that is review. Though certainly of no greater importance than the matters already mentioned, this more evidently demands the help of a definitely conceived plan, and therefore more frequently receives it. If one attempts to review all the preceding lessons of a quarter every Sunday, it is clear that nothing but the briefest outline of title and golden text can be allowed; but there are those who do not know what a wonderful help it is, even for this, to have teacher and scholar supplied with small blank-books or slates, with twelve distinct divisions, the title and first two or three words of the golden text to be printed or written in these every week. This may be used very advantageously for the brief quarterly review usually allowed to classes. Or, if the teacher has the responsibility for the whole review, a similar though more elaborate arrangement may be made, and a copy with pencil given to every scholar. This should be on large sheets of paper, and prepared with reference to geography, chronology and the lesson stories, as well as to the titles and golden texts.

It may seem as if of the making of many theories there is no end, and as if there were danger of thinking too much of formalities and neglecting the fundamental, spiritual help. There undoubtedly is a possibility of this, and outlines can easily work harm by taking the place of something better; but this is not necessarily so, and to those teachers who have done good work without being dependent upon plans and outlines, one is inclined to say one of two things; either that, however much you may have accomplished, you have not yet worked to the full measure of your ability; or else that you are following in your own way the example of Molière's *gentil-homme*, and have been using some kind of outlines all your life without knowing it.



## Christian Endeavor.

"One is your Master, even Christ; and all ye are Brethren."

### OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor.		
	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	451
In 1883.....	56	2,870
In 1884.....	156	8,906
In 1885.....	253	10,964
In 1886.....	350	50,000
In 1887.....	2,314	140,000
In 1888.....	4,879	310,000
In 1889.....	7,672	485,000
In 1890 (on record to June 1).....	11,013	660,000

### A Familiar Letter from the President of the United Society.

BOSTON, SEPT. 12.

MY DEAR FRIENDS:—A pleasant letter that I have recently received reminds me that our societies may be very useful in promoting the minor moralities and the amenities of life as well as the stronger and more active virtues of courage, loyalty and devotion, upon which we insist so largely. Why may we not worthily set before ourselves as Christians the task of showing how pleasant and cheerful a thing religion is?

#### A Homily on Smiling.

Why is it not a perfectly legitimate ambition, and a noble ambition, too, for any Christian Endeavor Society to exhibit the genial side of Christianity,—to smile men into the Kingdom? A smile is not a smirk, let us remember. I have seen some so-called smiles that were evidently made up for the occasion and stereotyped, but such a smile is no better in religion than it is in politics or business. A real smile is not an expression put on, a kind of trap to allure men and women to our way of thinking. The genuine smile must come from the genuinely happy heart, and it is no more put on than the still lake puts on for effect the reflection of the blue sky overhead. The lake cannot help reflecting the sky; the Christian who is living the life he ought to live (unless rendered gloomy and morbid by sickness) cannot help showing forth the love of Christ. It will necessarily make him a more cheerful and happy man than he would otherwise be. I know of a minister who brought a whole family to church and to Christ by a pleasant look. As he passed a certain house each Sunday morning on his way to church, he used to see a little child standing at the window and looking out. He always looked up and smiled at the child, and the child looked down and smiled back at him. After a few Sundays the father and mother said, "I think we will go to church and hear that pleasant-looking minister preach." They had not for many years been church-going people, but that first service that they attended turned the current of their lives, and in time they became earnest, faithful Christians,—saved by a smile given to a little child through the window pane.

#### My Text.

But now, after this long digression, for the letter that serves as my text. It is written by a good lady who has recently removed to California from England, and it is so characteristic that I will quote it entire:

CARPENTERIA, SANTA BARBARA CO., CALIFORNIA, —, 1890.

To the Editor of the Golden Rule:

SIR: Three of my children belong to the Christian Endeavor Society here, and I like to read THE GOLDEN RULE every week, but a few weeks ago there was an article by the Rev. Dr. Munger entitled "Minor Morals," with which I cannot at all agree. He complains of American manners and behavior, and says that Americans "do not treat others with consideration and regard;" but our experience has been quite the reverse. We came with our family from England about eighteen months ago, and settled in this beautiful valley, and nothing could exceed the real kindness which we have received from every one. The first Sunday we went to a church, and in the following

week, the preacher and his wife called on us and welcomed us to California and to their church, and invited us to call on them. The church, however, being too far away for our convenience, we found a much nearer one (Methodist). The second time we went there the preacher walked down the aisle to us immediately after the service, and shook hands with us, and asked us where we came from, and welcomed us to the valley and to his church, and soon after called to see us, and invited us to visit his wife. We are quite nobodies, merely renting a small ranch on the foot-hills, but more than a dozen ladies from different families have called on us and given us warm invitations to visit them. The young folks have been equally kind to our children, drawing them right into all their social gatherings, picnics, parties, etc., etc., so that after living here only eighteen months we all feel ourselves far more at home here, than we did in the cathedral city in England where we lived thirteen years. I am, sir, Yours respectfully,

MATERFAMILIAS.

Now I do not suppose that Dr. Munger had that favored locality in mind when he wrote about American manners, and he will be as glad as any of us to know that his strictures do not hold good in Santa Barbara county. He only regrets, as we all do, that they are so generally applicable.

#### A Distinct Mission.

Now let us ask ourselves once more, Why should we not make it a part of the distinct mission of our Christian Endeavor Society to promote this good fellowship and Christian fraternity and cheer indicated in this letter? We have everything in our favor; youth and spirits, and health and hope: if all are dedicated to Christ, nothing will be more attractive in winning the world to Him. But this matter will not take care of itself. It must be planned for and sought as a distinct and worthy aim of our society,—to show the world the cheerful, genial side of the religion of Christ. A vestibule or welcoming committee, which shall always be present just before the church services to greet strangers, will greatly help in this work. A lookout committee that is always on the outlook for new comers and does its best to make them acquainted with pastor and people, can help in the good work, and so can of course the social and calling committees. In fact, these things are just in their line of work. And in this service we must never forget that "committee of one" to which we all belong. Why should not every new comer to a church that has a Christian Endeavor Society be able to say with this English mother, "The young folks have been equally kind to our children, drawing them right into all their social gatherings, picnics, parties, etc., so that after living here only eighteen months we all feel ourselves far more at home" than we did in our old home, where we lived nearly as many years. Why not indeed? To thus recommend the religion we profess is a worthy ambition. This is a Christlike mission. Your friend,

Francis E. Clark.

#### Question-Box.

Ques. 1. Is it possible to drop active members for any other reason than for failing to attend consecration-meetings?

2. Is there any provision for dropping associate members?

3. If a society elects a new president, does that person by virtue of his office become a vice-president of the district union? or does the person who was president of the local society retain his position as a vice-president of the union till the expiration of the time for which officers were elected?

Ans. 1. Yes, for immorality, gross negligence or unfaithfulness, or for any just cause that the pastor and executive committee might deem sufficient. Great care will be taken, of course, not to do anything of this sort hastily or in any but the most affectionate and brotherly spirit.

2. If they are clearly exerting a harm-

ful influence in the society, they may be dropped. They should, however, be borne with patiently and labored with repeatedly before this step is taken.

3. That is just as the local union may decide.

#### Exchange.

##### What One Golden Rule Does.

One method of practical Christian work is found in sending good religious literature to those destitute of means or opportunities for furnishing themselves with such helps, as well as to those who have never come to feel their need of help in this direction. As an example of what good can be done with one copy of a Christian journal we publish the following letter received by the Hospital Y. P. S. C. E. of Kankakee, Ill., in acknowledgment of THE GOLDEN RULE sent by this society to Henzada, Burma:

DEAR FRIENDS:—Very many thanks to you for your kindness in contributing funds to send THE GOLDEN RULE to missionaries for a year. I have to thank you for my paper this year, and I desire to say that the paper not only does good to the family of the missionary, but I put it in a free public reading-room, which I have recently opened in this town, where every one here who can read English has a chance to read it. This is the only public reading-room on the Irrawaddy river between Rangoon and Mandalay.

All steamers stop here, often for the night, which gives the captain, mates and engineers opportunity to come in and read.

So you see that your copy of the paper has a wide range of influence, and I trust that God will use it to the good of some casual reader as well as of those who look for it and read it every week.

Yours sincerely,

JOHN E. CUMMINGS,  
Missionary of the A. B. C. F. M.

#### WIDE OPEN DURING HOT WEATHER.

That was the suggestive line in large type on the topic card for August of the Christian Endeavor Society of the Memorial M. E. Church of Philadelphia. Not only open, but wide open. Good for that society! Any society that can make that announcement for August, and live up to its spirit will be likely to have new members and new converts come within those wide-open doors during every month of the year.

##### A SUMMER EXPERIENCE.

A young clergyman in New Hampshire, Mr. E. R. Smith, who for the summer is supplying the church at Hebron, N. H., writes concerning the following pleasant experience, which we believe would be found to have been duplicated many times during the past summer if all pastors in the hill towns should tell their experience:

"I have met with a fact in Christian Endeavor that strengthens me in its favor more than the theoretical prepossession towards it. We usually have an attendance at our mid-week prayer-meeting of less than twenty, to-night there were twenty-six, and the increase meant more than it seems; for it was due to the presence of visitors in town, Christian Endeavor young people who rode with their host over three miles of hills such as none but a New Hampshire native can go over with a feeling of safety. They all took part, and strengthened those who heard the modest but excellent thoughts."

##### TO JAPAN AND SOUTH AFRICA.

An event of no little importance and interest is the departure for their fields of labor of two young missionaries and their wives who are especially identified with the Christian Endeavor cause. Rev. Charles N. Ransom goes to Natal, South Africa as a missionary of the American Board; and he has been appointed by the United Society superintendent of Christian Endeavor Societies for Africa, as he was especially identified with the societies here, and, in fact, awakened great interest

among the Congregational societies of Connecticut, by his missionary addresses.

Mr. Arthur T. Hill, of Auburndale, Mass., goes as mission treasurer to Japan, and was appointed superintendent for the societies in Japan. Mr. Hill has been president of a society in Auburndale, and also of the Newton Union, and will carry the prayers and good wishes of a great multitude of young people. We expect to hear of many new societies in Africa and Japan established through the influence of these two missionaries.

#### SOME POINTS OF A GOOD STATE CONVENTION.

[Seventeen State and Provincial Christian Endeavor Conventions to be held in September, October and November.]

The good convention is prepared for and the programme arranged months in advance.

Every society in the State is notified of the time and place and urged to be represented.

There are no names on the programme for show, but all are there for service.

It begins promptly, and every speaker is kept within his time.

Little time is wasted in discussion and none in wrangling.

The necessary business is largely transacted through committees, consumes little time, and does not interfere with the devotional spirit.

The model convention remembers that its mission is inspiration and fellowship and not legislation.

The model convention makes much of fraternity and good fellowship of all evangelical Christians.

It sends the young people home to do better work than ever before for their own churches.

It is full of the evangelistic spirit.

It inspires every delegate with an intense desire to win another soul for Christ, or else it has failed of its highest mission.

For The Golden Rule.

#### OLD RUTS PARALYZE THE ENERGIES.

BY W. W. S.

"I want to live nearer the cross," said a member of a Christian Endeavor Society, at a weekly meeting. "It is just ten years since I was converted," said another. "As I have often said before," was the reminder of a third. These words were part of the testimony of three members at what is called a progress meeting. The majority, perhaps the entire number present, had heard these expressions often during the past year, from the same individual. So frequent was the repetition of this kind of testimony that those who had been careful listeners could anticipate the whole of what was about to be said from beginning to end. To be thus compelled to listen fifty-two times in the year to substantially the same facts requires the exercise of patience on the part of intelligent listeners without offering the compensation of any addition to their knowledge.

A member of a Christian Endeavor Society whose connection with it has extended over a year should be able to show as well by the subject-matter of his testimony as by his declaration that he is nearer the cross. The member who was converted ten years ago cannot rely on that fact as the only evidence that he is in the right way now. The progressive character of personal religion requires experience something like this: "Leaving the first principles of doctrine, I have been strengthened more and more by His Spirit in the inner man, and am growing up into Him in all things." The past in religion may be so improved upon by daily progress that the present should find us with a more perfect knowledge of spiritual truth and in a higher state of Christian development.

The member who had prefaced his tes-



timony by the words, "As I have often said before," might give unmistakable evidence of his progress by saying something that he had never said before. All three should have furnished more satisfactory evidence of having passed the stage of childhood in Christ, feeding only on milk, to manhood, requiring strong meat. It is true that the testimony of a Christian describing how he was led from the "broad way" into the "narrow way" may be attended with beneficial results where there are inquirers looking for light and instruction from those who have passed from death unto life. But the Christian Endeavorer should ever find his society a fountain from which he can drink fresh draughts of spiritual knowledge and truth instead of a stagnant reservoir, which it must ever be, if the mind is allowed to dwell only upon the past.

The societies whose members talk as those above described are, no doubt, Christian Endeavor Societies only in name, and are nothing more than a certain type of the old-fashioned prayer and testimony meeting, with new machinery that has not been tested or put to legitimate use. Endeavor is the essence of personal religion, and without it the Christian becomes dwarfed. By apportioning the work according to the constitution of the Christian Endeavor Society, Christian duties are systematized so that there need be no waste of energy, while at the same time the most complete results may be obtained, under God's blessing. Part of the work laid out under the system is to go out into "the highways and hedges, and compel them to come in," to search for opportunities to give the cup of cold water in His name; to look for those who have fallen among thieves and are stripped of everything valuable in character; and in every case to obey the command of Him who said, "Go and do thou likewise."

The system is well calculated to develop the "all round" Christian, and every member has within his reach the means of improving himself, intellectually and religiously, by systematic study of the Scriptures; practically, by the performance of duty and the ever fresh relation of what he has observed while doing that duty; and spiritually, by engaging in devotional exercises.

No Endeavor Society meeting should then be confined week after week to the formal and monotonous round of testimony of the introspective kind. It was after Christ sent out the twelve "to preach the kingdom of God and to heal the sick" that they "gathered themselves together unto Jesus, and told Him all things, both what they had done and what they had taught." The members of various committees going forth at His command may visit the sick, preach His kingdom, and, returning, tell what they have done and taught. Again, time should be given for the profitable study of the Scriptures and for the brief expression of thoughts suggested while the topic selected is under consideration. We are enjoined to covet earnestly the best gifts, and certainly they cannot be secured without effort. "Endeavor" seems to be a misnomer, unless activity is shown, whilst, acting in conformity with what the word implies, the Christian life receives additional impulse, the energies act vigorously, the will power is strengthened, the capacity for lofty emotion enlarged, the mind improved, and the soul's growth assured day by day.

For The Golden Rule.

#### CONSECRATION—CONVERSION.

BY REV. A. W. ACKERMAN.

The death of three of the party of eight who went from New York last May, as missionaries to the Soudan, has sent sadness to many hearts and homes in Kansas.

Mrs. Rebecca Kingman, one of the number who have gone to their rest, was for six months a member of the church of

which I am now pastor. It is utterly impossible for me to put into words the impression that this whole-souled Christian made upon this city.

She organized the Y. P. S. C. E., and was its very life in a very dark period of the history of the church. The girls she gathered about her in the young people's meeting have gone on, since she has left, in the faith and hope and zeal which she inspired.

I have been thinking that the consecration that she has shown by going *anywhere*, even to the wilds of Africa, at the call of the Master, is the spirit that the Christian Endeavor Society is organized to secure. We do not wonder that she was an earnest Christian Endeavor worker, and when we read of her passage across the Atlantic, and almost see the steerage hanging breathlessly upon her lips as she sung, "Where is my wandering boy tonight?" we are not slow to say, That is the true Christian Endeavor spirit. And when we read that out from among the passengers an old man came to her side, and with streaming eyes and broken voice, confessed that he had wandered far and long, but would be glad to come back that night if he only knew the way, we say, This is the fruit of Christian Endeavor.

The one great reason why this bright example should be held up before the societies all over our land, is to enforce the great truth that the work of Christian Endeavor is ultimately the conversion of men; that, while the immediate aim is to train young disciples to be active Christian workers, yet the end for which they must work is the conversion of others.

May the example of Mrs. Kingman send home the truth that consecration is the vital power of our work as instruments in God's hands for the conversion of men. Consecration in our hearts means conversion of others.

McPherson, Kansas.

For The Golden Rule.

#### AMERICA FOR CHRIST.

BY REV. DWIGHT M. PRATT.

A kingdom to win for Christ,  
An empire from sea to sea,  
The grandest domain of earth,  
The country of liberty.

A bugle blast from the skies,—  
"O who will the victors be?"  
A call from the God of hosts.  
Who answers, "Hera, Lord, send me?"

Ten thousand voices respond,  
Ten thousand hearts are on fire,  
"Our Captain is Christ the Lord,  
His Kingdom our chief desire."

Ay! see the jubilant throng,  
The youthful hosts are aflame,  
Their faces glow with Christ's love,  
Their banners publish His name.

Ay! hear their confident song:—  
"Our land Christ's kingdom shall be,  
The fairest domain of earth,  
The country of liberty."

—Pueblo, Colorado.

For The Golden Rule.

#### CHRISTIAN ENDEAVOR IN A COUNTRY CHURCH.

BY NELLIE L. TOWNSEND.

The church at Clifton was most surely a country church, located as it was among the hills of New England. It was about two years before the death of the former pastor that he enlisted a few of the young people of the old Clifton church in a Christian Endeavor Society. For the first few months it prospered, but gradually as the pastor's health failed so that he could be with them only occasionally, interest began to wane, and the attendance grew less and less. This was the condition of the society when the dear old pastor suddenly went to join the innumerable company around the throne of God. That evening, the little band of Christian Endeavorers assembled for their special meeting.

There was a letter that the good minister, fearing that his poor health would compel absence, had put into the hands of one of the prayer-meeting committee to be read at this special meeting. It was so tenderly worded, urging prayerfulness and earnest, faithful work for the Master; and it came to them with added power as they thought of the example of the writer, whom they had all loved so well. Somehow there was a great breaking down; they seemed brought into the presence of the invisible, and the past was so humiliating. Prayer was the only resort, and it appeared to bring relief; for in the hand-shaking at the close there was promise of a better future. And so it proved. They re-signed their names to a model constitution, and a new spirit prevailed in the society.

The following spring, a new pastor, Rev. Mr. Marston, came to labor in Clifton; and perhaps I cannot better tell the endeavors of the Clifton society than by hastily reviewing some of his calls. First he must visit Deacon Daniels, the oldest deacon in the parish. As they sat in the cosey sitting-room, the deacon began: "If you want to know the brightest and most encouraging thing that Clifton contains, it is our Young People's Society of Christian Endeavor. That society has taken a great burden off from my shoulders. You see, after Pastor Wayland died we were left pretty forlorn,—no regular preaching, no one to lead our church prayer-meeting, no one to make calls on the sick and afflicted; in fact, we had never thought what a care and responsibility that good old man had carried, till it had worn him out and laid him in his grave; but if you'll believe it, those young folks, who had always given us more anxiety than comfort, just came to the front, and God's blessing has been on them. You see, when we were having to depend on one and another for preaching, we sometimes got disappointed; and Deacon Jenkins and I thought that we should have to go without services at such times, though it did seem sort of bad, when we had never failed of having meetings every Sunday for years. But what do you think? Some of the young people proposed that their president should read a sermon at such times; and, as he had a good voice, and talent for reading, it went first-rate. Then the singing had all run down; but as they began to take interest in that, and were always present, and sung with the spirit, that began to attract attention. When Thanksgiving Day came, Deacon Jenkins said that it was of no use to have any meeting, as there wouldn't be anybody there but Deacon Daniels, and I didn't feel equal to making a meeting alone; but the Christian Endeavorers said that they'd be there, and lo! the church was two-thirds full, and we had a grand Thanksgiving. They kept up their prayer-meetings, and they didn't let the church prayer-meeting die out either. Well, I had an attack of rheumatism in December, which took all the spirit out of me, and Deacon Jenkins got the society to conduct the meetings during the Week of Prayer. It did beat all: I can hardly remember such meetings. I got so excited by what I heard that I got out Friday and Saturday nights. It did seem as if the more that society did, the more the Lord blessed them. The meetings continued into the next week; we had a great awakening, and soon one and another were turning to the Lord, and some of them were persons we had got clear discouraged over. Nearly the whole Sunday school became interested, and the lookout committee invited the new converts right into their society, and gave them work to do, so that they might grow into stronger Christians, and now that you have come, I think that some of them will be glad to unite with the church. Another thing, when the annual meeting of the church came the clerk reported thirty absent members to be written to. At the close of the meeting two young ladies

went to him offering their assistance in writing the letters. So you see they are always on the alert for making themselves useful."

When calling at the Corners Mr. Marston found a family that had but just moved into the place. There were father, mother, several children, and a feeble old grandmother. On being asked whether they had received many calls yet, the mother answered: "None except from the Christian Endeavor folks. They came out this way to call on some of their members, and then on those two invalids next door; and they said that they surely must not pass us by. One of them was on a Sunday school committee, and asked whether the children could attend Sunday school. Then she continued: 'Grandma is feeble, and you cannot leave your baby; may I tell the superintendent of the home department that you will join that? Those in the home department promise to study the lesson half an hour every Sabbath at their homes.' So I told her we should be glad to. Their visit cheered us up so much, for we were getting pretty homesick."

It was rather late, but Mr. Marston must not return home till he had called on that afflicted family, the Gordons. It was during Mr. Marston's first week in Clifton that he was called upon to attend the burial service of Tommie Gordon, a boy of twelve years, who, a few months before, had met with a sorry accident. For weeks he lay and suffered, and in spite of the good doctor's efforts he gradually ran down, and died. He was the last of three bright, promising boys; and his death was a heavy blow to his parents. Poor Mrs. Gordon could think and talk of nothing during the call but her boy and the incidents of his sickness. "But every one was so kind to us, particularly the Christian Endeavorers. One of the young ladies would come in every afternoon and read to Tommie and divert him so that I could get some rest; and four of the young men used to take turns watching with him nights through his long sickness, and they were hard-working fellows too. Then I must not forget the help that I received in the kitchen; why, two young girls, who were associate members, used to wash and wipe my dishes every day. Tommie was an associate member; and the night before he died, when he had a little quiet spell, he called his father, and had a little talk about Jesus and heaven. His father, perhaps you know, is not a Christian man; but I do not believe that any sermon that he ever heard touched his heart like that little talk with his own boy. I wish that you could find an opportunity to say just a word to my husband; he is very tender just now. One Christian Endeavorer whispered to me last Sabbath, 'Five of us are praying especially for your husband,' and such things give me hope." With a few encouraging words the pastor left her.

As he was returning homeward, his thoughts were busy with the scenes and conversations of the day; finally, a smile began to appear, and he thought aloud, "It seems that the Christian Endeavor Society here is an organization that makes itself heard and felt; and in view of all that I have seen and heard I am persuaded that good Brother Daniels spoke truly when he said that the brightest, most attractive thing that I should find was the Christian Endeavor Society in this little country church."

For The Golden Rule.

#### STUDY OF THE BIBLE.

BY REV. R. R. MEREDITH D. D.,

Pastor of the Tompkins Avenue Congregational Church, Brooklyn, N. Y.

[Reported by H. Owen Fetter, Official Reporter of the Brooklyn Christian Endeavor Union.]

Truth is the one great element of power; after that the Spirit is the other, and the Spirit and the truth together will win the world. No man can be a Christian with-



out the study of the Bible, any more than he could be a Christian without prayer. We all understand perfectly well that the progress that we make in any study depends very largely upon the spirit in which we engage in it and the methods with which we pursue it. We must study the Bible with intensity. We must have the desire to know the inside of the Scriptures. Come to the Bible with intensity and with method of study. Now, the tendency of the time is to come to the helps that we have. If all the helps on every topic of Scripture were piled together, one ragged New Testament would outweigh them all! If you are wise, you will take the New Testament. What you do dig out for yourself will be worth ten thousand times more to you. But it is one thing to study the Bible as one studies geology, and another thing to go into it as the loving word of a loving God. Get a revelation from God. Take the Bible first and always.

There never was a book in any library valued more than the Book of books that I study, the Bible! Words of men! There are the words of God! Study the Bible for yourself, first and always. Study it with a definite but proper object in view. I do not mean, read. More study in the Bible, then more effort in the cause of Christ. Our ancestors did not study the Bible as much as their grandchildren do. There may be no more religion in reading the Bible than in reading any human book. I know men who read the Bible once a year. Others try to find things in the Bible to pelt one another with. That is passing away. The Bible is the most practical book that you can ever lay your eyes on. What you want to do is to shut yourself into your closet and pray.

Come to the study of the Bible in the right order. The Bible we call one book; it is sixty-six books. It took fifteen hundred years to write the Bible. The Bible is a progressive development of truth, was made for all time. The question has arisen, Where are the New Testament Christians to begin the study of the Bible? I say, Begin at the Gospels. What you want to know is the face of Jesus Christ. To be a Christian is to be Christlike. There is your model!

Come to the Bible with honesty. Come to the Bible with faith. This Book is worthy all your confidence. There is a history in this Book. Come to the old Book with love. Take it to your hearts. Come to the Book and obey it. This is a spiritual Book. I stand here in a dark night on a lonesome road, and I have a lantern in my hand; there is a circle of light about three feet across and around my feet. O dear me, it is so dark down that road that I cannot see the tree down there! That is the way with some Christians. They do not seem to have sense enough to know that the lantern is in their hands. To love the Bible we have simply to live it. It will then become a lamp to our feet and a light to our path.

#### THE SABBATH OBSERVANCE.

Following out the suggestion made in our columns two or three weeks since, we have been asked to print the following appeal from a society in Mt. Vernon, N. Y. We are glad to give it space.

DEAR FELLOW-ENDEAVORERS:—Can not all we of the grand Endeavor army respond gallantly and promptly to the appeal of the American Sabbath Union printed in THE GOLDEN RULE of Sept. 4th? The local society of which the writer is a member has already sent in its petition.

Will not all you who read this take active measures? Put the motion at your next business meeting. If this month's meeting is past, get your president to call a special one, and see that your corresponding secretary sends in a protest in the name of your society, before Oct. 7, if possible. The petitions may be very brief,—just an urgent request to close the exposition on Sunday.

Send either to American Sabbath Union, 23 Park Row, New York, or direct to Commissioners World's Columbian Exposition, Pacific Grand Hotel, Chicago.

#### NEWS ITEMS

##### CALIFORNIA.

Rev. John Rea, of Oakland, succeeds Mr. Stephen R. Wood in the office of State secretary, as Mr. Wood goes to Oberlin Seminary.

On Aug. 31st the society in the First Congregational Church in Oakland celebrated its eighth anniversary. In the morning the pastor, Rev. J. K. McLean, D. D., gave an address on the Christian Endeavor movement, and in the evening he gave an inspiring report of the St. Louis Convention, which he attended as a delegate. A very appropriate responsive reading was prepared for the elaborate programme by the associate pastor, Rev. Mr. Rea, and the Sunday school orchestra furnished music. The report of the society was presented by Mr. C. Z. Merritt. About five hundred members have been connected with the society, and about two hundred from it have joined the church.

##### OREGON.

A Portland correspondent writes that a second meeting of the Portland Union, held at the First Congregational Church, "speaks well for the interest taken in Christian Endeavor work in this city. The general topic 'He took our place: the wonderful love of Christ,' was the subject of the evening; and the leader, Miss Ellen Strong, of the Calvary Presbyterian Society, brought out some excellent and helpful thoughts bearing on the same. One thing especially noticeable was the eagerness of the different members to take part. The attendance was quite large, and all seemed to take great interest in the meeting."

##### KANSAS.

The Fruitland Y. P. S. C. E., near Americus, formed last June, is being wonderfully prospered in its earnest work for the Master, and has increased in numbers from seven active and two associate members to eighteen active and four associate, while the meetings are well attended and interesting.

At the semi-annual election of officers by the Central Presbyterian Society of Armourdale, a literary programme was successfully carried out. Two of the most active members, F. L. Lucas and F. C. Enyart, enter Emporia College to prepare for foreign missionary work.

##### ARKANSAS.

In the *Arkansas Gazette* we find an account of a union meeting held by the nine societies of Little Rock in the First M. E. Church, South, of that city, Sept. 8th. State President F. V. Wheeler presided. Dr. Chapman, pastor of the church with which the meeting was held, spoke of the history and objects of the organization. After an address by Dr. Carl, of Little Rock University, on the field of the society, reports were presented from all the societies represented. Much enthusiasm was inspired by the meeting, which was well attended.

##### IOWA.

A delegation from the Presbyterian society of Boone organized a society in the Baptist church at Ames on Sept. 5th, and one in Collins Chapel, near Boone, Sept. 7th.

The Pleasant Hill society of Atkins made Sept. 7th a day of Christian Endeavor meetings, and invited neighboring societies to attend. The address of welcome was given by the president, W. A. Fawcett. Among the topics discussed were the purpose and benefit of a Y. P. S. C. E., Christian Endeavor essentials, need and practicability of a Junior society, the importance of a purpose in life, the daily walk and conversation, the model society of Christian Endeavor. The evening was occupied with an effective address on "Power for Work" by Prof. S. H. Goodyear, followed by a touching consecration meeting, in which all took part.

##### MINNESOTA.

The society in the Methodist Church at Mankato has recently raised thirty-three dollars for carpeting and repapering the church parlors, besides furnishing the church with "Methodist Hymnals" at the cost of sixty-eight dollars. The meetings are well attended, and great interest is manifested, the active members almost always showing a readiness to lead. The society numbers about seventy-five, and a Junior society has just been organized with a membership of thirty-five.

##### ILLINOIS.

The local union of Bureau County, including fourteen societies, held its semi-annual meeting lately at the Congregational Church at Dover. A review of subjects considered at the St. Louis Convention, "The Three Elements of the Pledge," and "Growing Strong as Christians," proved fruitful in helpful suggestions. The question-box was ably conducted by Rev. S. A. Norton. In the evening the reading of President Clark's St. Louis address by Miss Stickle, was one of the most inspiring features. A thoughtful paper on "The Ideal Active Member" was read by Miss Mary McCord, and an address was given by Rev. Mr. Gallaher. All of the societies are prosperous, and the occasional meetings together are very profitable. The officers of the union are Miss Martha Boyden, of Sheffield, president; Mr. Charles H. Harrington, of Providence, vice-president; and Miss Lola Kellogg, of De Pue, secretary.

##### INDIANA.

With assistance from other citizens the union society of Columbia City has raised nearly five hundred dollars to start a Christian Endeavor library and reading-room. An organization has been formed under the State laws; and a suite of rooms in the new Court House has been rented and furnished, and will be opened this month. One room will be used for Sunday afternoon meetings, one for a reading-room, and one for innocent games. All are very cheerful and comfortable, being heated by steam and lighted by electricity. Through this work the society hope better to reach the young people of the city.

##### FLORIDA.

The Christian Endeavorers of Palatka enjoyed a very pleasant picnic at Lozier's Orange Grove, Aug. 28th, followed by a moonlight excursion on the St. Johns.

##### KENTUCKY.

On the evening of Sept. 4th, the Walnut Street Methodist Society of Louisville gave a reception to the Christian Endeavorers of the city and their friends. About four hundred were present, of whom the majority were Christian Endeavorers. The evening passed off very pleasantly with music, recitations, addresses, and refreshments. The society "is in a flourishing condition, and bids fair to do some good work during the fall and winter."

##### OHIO.

Since its organization in April, the Y. P. S. C. E. of the Church of Christ at Marion has been prospering, and has increased in number from about twenty to thirty-four active and two associate members, the young men being in the majority. The pastor, Rev. Mr. Neal, is a very enthusiastic active member.

On Sept. 7th the society of St. Paul's M. E. Church at Tiffin celebrated its third anniversary. It started with thirteen members, reorganized recently, and now has fifty-nine active members, and does not allow its members to remain associate long, as it soon wins them to the active list. All are doing what they can for the evangelization of the world. During the past two years two young men have gone out as ministers; a young lady was about to enter the missionary work, but was called up higher; and another is now preparing for the work. In reviewing its past the society finds abundant cause for thankfulness for the blessings received.

##### PENNSYLVANIA.

The fourth conference of the union of the Bethlehems was held Sept. 10th. The eight societies report a membership of more than three hundred. The officers chosen were Rev. John P. Scott, of South Bethlehem, president; O. L. Peysert, of South Bethlehem, corresponding secretary; Miss Hattie Moore, of Bethlehem, recording secretary; Miss Gertrude Luckenbach, of Bethlehem, treasurer.

The society of the First Presbyterian Church of Tyrone has voted unanimously to raise a fund by a special monthly collection in order to send their pastor as a delegate to the Minneapolis Convention. This was, doubtless, largely the result of the great interest felt in the pastor's report of the St. Louis Convention, which was given in the regular church services in place of a sermon, and which interested many who had previously known little about Christian Endeavor work.

During the first summer of the society of St. Peter's M. E. Church at Reading, the Christian Endeavor meeting was discontinued on account of the hour of holding the church service. But at the request of the society the church service has been held at the usual time through the last two summers; and the attendance at the meetings of the society this summer was nearly as good as at other seasons. The meetings were among the best of the year; and at one consecration-meeting two associate members rose for prayers.

##### NEW JERSEY.

At the first anniversary of the society in the Presbyterian Church at New Providence, Rev. J. T. Kerr, the State president, delivered a very earnest address. The society has increased in membership from eighteen to fifty, and feels encouraged to press on with renewed energy in another year's work for the Master.

The New Market Baptist Society celebrated its first anniversary Sept. 8th. Delegations were present from the Warren Mission Society of Plainfield and from the neighboring societies of Stelton, New Durham and Dunellen. Addresses were made by the pastor, Rev. J. A. Cuddeback; by Rev. J. K. Folwell, of Westfield; Rev. H. R. Goodchild, of Roselle; Rev. L. E. Livermore, of New Market; and Rev. L. O. Grenelle, of Dunellen.

##### NEW YORK.

District Secretary Godfrey Haas removes from Utica to Norwich to take the position of general secretary of the Y. M. C. A., and will receive the best wishes of all Endeavorers as he assumes the new responsibilities.

##### CONNECTICUT.

By the death of Mr. George H. Lawrence, the Baptist Society at Danbury loses one of its most earnest members; and the church and Sunday school, the Y. M. C. A., and the entire community share in the loss.

Interest in the mission school established by the society of the Christian Church at Danbury has been so great that a lot has been secured, and a chapel will probably be built. On Sept. 9th the society entertained the societies of Danbury and Bethel at a union meeting conducted by J. L. Darrie, the vice-president of the Housatonic

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Union. An earnest spirit pervaded the meetings and over one hundred prayers and exhortation, were offered. After the devotional exercises an hour was given to a sociable, refreshments being provided as a surprise.

##### MASSACHUSETTS.

The union of Grafton and vicinity held an interesting meeting with the First Congregational Church of Sutton on Sept. 9th. Mr. Whitney, of Worcester, spoke of the matter of personal experience, and illustrated the subject by biblical incidents. Remarks were also made by Rev. Messrs. Scoville, of New York, Robie, of Grafton, and Ewell, of Millbury.

##### Autumn Tours to the South via Pennsylvania Railroad.

The battlefield of Gettysburg is the most celebrated field in the world as well as the greatest in contemporaneous interest, the caverns of Luray, the grottoes of the Shenandoah, the Natural Bridge, all in the picturesque valley of Virginia, are equally as attractive from their peculiar point of view, and the cities of Richmond and Washington are interesting to every one, the first as the seat of government of the seceding States, the latter as the capital of the American people. A trip which includes them all at that season when travel is most agreeable, is a rare pleasure.

The Pennsylvania Railroad Company offers two personally-conducted pleasure tours to this region, the first on September 24th, the second October 8th. The New England party will leave Boston at 6 00 P. M. by the Fall River Line for Jersey City, where they will take a special train of parlor cars that will convey them around the circuit. Every necessary travelling expense is included in the price of the ticket, which is \$62 from Boston. A Tourist Agent and Chaperson will accompany the party throughout.

For itineraries giving a full description of the points visited and all information, address Colin Studds, Tourist Agent, 205 Washington Street, Boston.

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## QUARTERLY TRUSTEE MEETING.

The quarterly meeting of the trustees of the United Society was held in Boston, Sept. 11. The reports of the president, secretary and treasurer were most satisfactory and gratifying, and showed that the Christian Endeavor movement was never in so prosperous and healthy a condition as now. The number of new societies continually being formed, the more thorough understanding of our position, which always results in the dispelling of prejudice, and the more rapid spread of the principles into other countries were referred to as worthy of special notice, as well as the better organization of State and local unions throughout the land. The report of the general secretary indicated to the trustees that in the brief time during which he has filled the office he has fully grasped the situation, and is emphatically the right man in the right place. The treasurer's report showed how by careful economy in administrative expenses, and by reason of the fact that so much service is gratuitously rendered, the United Society would not ask for a penny contribution from the societies this year.

Important plans were discussed for enlarging and broadening the work in this and other lands. Rev. M. Rhoads, D. D., of St. Louis was appointed to represent the Evangelical Lutheran denomination on the Board of Trustees. Others will be chosen later. Committees were appointed to prepare the convention programme for '91; and, in view of the fact that some question has arisen as to the basis of our fellowship in national, State and local unions, the following vote was passed:

Voted: That we re-affirm our principle, that we stand together on an evangelical basis. That societies connected with evangelical churches alone be enrolled by the United Society. While we disclaim any authority over local unions, State and other organizations, yet we recommend to them that this principle be recognized.

## IN MEMORIAM.

The Christian Endeavor cause has recently lost two of its worthiest representatives and most efficient officers by the death of Mr. E. A. Broadbent, the treasurer of the New York State Union, and by that of Mr. Thomas C. Baldwin, the secretary of the New Hampshire State Union. Of the impressive service in memory of Mr. Broadbent we have the following brief account from one who was present:

"Friday evening, Sept. 5, in the Sayre Memorial Church, of Utica, a service was held by the local union of Utica to the memory of Edwin A. Broadbent, late State Treasurer of the Christian Endeavor Societies of New York. Lincoln Perry, president of the local Union, presided. Rev. Dana W. Bigelow and District Secretary Godfrey Haas made fitting remarks on the life and work of this earnest disciple of Christ, whose untimely death in the St. Lawrence, following so quickly upon the death of his child and his wife cast such a gloom over this community. Rev. F. E. Clark and Rev. H. H. Stebbins, D. D., sent letters testifying to the excellence of his Christian character and his fidelity to the cause of Christ and Christian Endeavor."

At the funeral services of Mr. Baldwin, held in the Hanover Street Church of Manchester, on Saturday, Sept. 6, there was a very large assembly, especially of the young people of Manchester, by whom he was honored and beloved. His pastor, the Rev. W. G. Sperry, delivered a touching and eloquent discourse, from which we quote the following paragraphs:

"He made the impression which ought to be made by a manly Christian life. In his life religion was a thing to be respected. His goodness was of an unobtrusive sort; yet it was courageous and outspoken. A certain chivalric quality in him made him despise disloyalty to conviction. It is no small achievement amidst the strong, dangerous currents of social life in this city for a young man to live so unselfishly, to so hold things in due balance and proportion, that he shall represent, and represent attractively, the mind and the spirit of Jesus. And this high thing he did. If the



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Christian religion was not made luminous by his life, before the minds of our young men, I do not know by what living example it can be made to shine.

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"And so to-day we bury what was mortal of him, glad for our acquaintance with him, grateful for the sweet spirit of his life, trustful for the future, but fearful that in these evil days of ours, when the character of young manhood is so often cast in poorer moulds, we may not look upon his like again."

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## Christian Endeavor.

### JUNIOR SOCIETIES.

#### THE MUSICAL WORK.

BY MRS. ALICE MAY SCUDDER.

#### PART I.

#### Children Can Greatly Aid the Church Service by Singing.

Singing forms such an important factor in the worship of the church that every child should have a systematic training in religious song. The work of the Junior Christian Endeavor Society is pre-eminently to develop every side of a child's religious nature; hence it cannot leave out this important moulding element without doing great harm. Music was designed of God for the conversion of men, for ever since the origin of the Christian church it has formed a part in the service. Inspiration and conversion should be the chief thoughts in church singing, and children should be made to understand this. Ask them, "Why do we sing in church?" and note their ignorance. Let them understand that it is to prepare the heart for religious teaching, and to draw people into a worshipful mood, and nearer to their Maker. How often they think that it is only to fill up time, or to show off fine singers. Make them feel that the minister gains his inspiration, too, from song; and teach them that if they take no part in the singing, they help to discourage him. I knew a minister who felt so disheartened at the listless singing, or rather lack of singing, that he said, "Friends, will you please sing this song? and if you don't know this one, sing some other, but sing, any way." Of course such musical discord would be distracting, hence it is better to teach the children so that they can sing any hymn and out of any book at sight.

#### Teach Singing by Note.

It may seem to be a difficult undertaking to teach children to sing by note, but remember that education in any branch is usually expected to take time, and training children musically cannot be done in a day. Be encouraged by the fact that it does not require a very extended knowledge of music to enable any one to sing by note, and with the understanding. For all societies that can afford it the "Shyrock's New Music Charts" are wonderfully helpful. They are published by John Church & Co., of Cincinnati. The system teaches one first to impart a knowledge of musical sounds, then add words, and later notes. It can be easily understood by any one with a fair knowledge of music, and the progress in a few months is very noticeable. For smaller societies who could not perhaps go to the expense of charts, a single copy of "The Golden Key," by Shyrock, also published by John Church, of Cincinnati, with a blackboard, could be made almost as useful. If the leaders are not musical, invite some one who is capable, to aid in this branch of the work. Teach for about fifteen or twenty minutes at the beginning or close of each meeting, but deduct the time from the usual time of one hour, as the children cannot be profitably kept longer than that time.

#### Explain the Sense of Hymns.

After the children can sing by note, take the church hymn books, and choose some of the best hymns, and let the children read them aloud so distinctly that every word can be understood. After fully explaining the meaning, or better, drawing out the ideas from the children, let the musical leader sing the songs with the children. While it is desirable for regular meetings to have many of the songs especially adapted for children, there are many used in the Sabbath service that the children can easily learn, especially if there are interesting anecdotes connected with them to fix them in the memory. Hold occasional praise services,

and review the talks previously given on hymns and their writers; and you will be surprised to see with what a different spirit the children sing in church.

#### THE GOLDEN RULE FOR MISSIONARIES.

[THE GOLDEN RULE can be sent for one year to a missionary in the home field for \$1.00; to a missionary in the foreign field for \$1.50, or more, according to the rates of postage.]

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#### A Rich Brown

or even black. It will not soil the pillowcase nor a pocket-handkerchief, and is always agreeable. All the dirty, gummy hair preparations should be displaced at once by Ayer's Hair Vigor, and thousands who go around with heads looking like 'the fretful porcupine' should hurry to the nearest drug store and purchase a bottle of the Vigor."—*The Sunny South*, Atlanta Ga.

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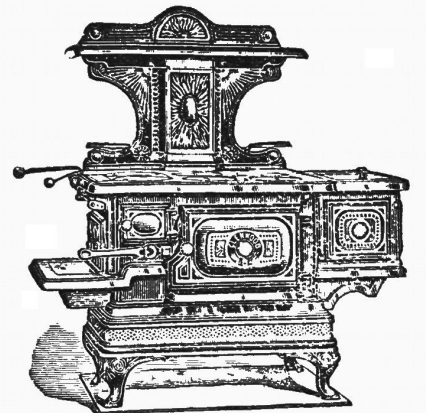
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## In Doors and Out. FOR BOYS AND GIRLS.

### IN THE HEART OF THE WOODS.

BY MARGARET E. SANGSTER.

Such beautiful things in the heart of the woods!  
Flowers and ferns, and the soft green moss;  
Such love of the birds, in the solitudes,  
Where the swift wings glance, and the tree-tops toss;

Spaces of silence, swept with song,  
Which nobody hears but the God above;  
Spaces where myriad creatures throng,  
Sunning themselves in His guarding love.

Such safety and peace in the heart of the woods,  
Far from the city's dust and din,  
Where passion nor hate of man intrudes,  
Nor fashion nor folly has entered in.  
Deeper than hunter's trail hath gone  
Glimmers the tarn where the wild deer drink;  
And fearless and free comes the gentle fawn,  
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods,  
For the Maker of all things keeps the least,  
And over the tiny floweret broods,  
With care that for ages has never ceased.  
If He care for this, will He not for thee—  
Thee, wherever thou art to-day?  
Child of an infinite Father, see;  
And safe in such gentlest keeping stay.

—Selected.

For The Golden Rule.

### AMY'S "BENEFIT."

BY REV. J. F. COWAN.

It was "Hospital Benefit Day." There was to be a grand military parade and sham battle in Exposition Park in the city, a concert of bands of music in Music Hall, and an Art Loan, and I don't know what else.

All the railroads had agreed to bring as many people as would come, within a radius of fifty miles, at a dollar each for the round trip, and give the dollars to the hospital fund.

"Won't it be just grand?" said Maggie to Amy; "I'm so fond of martial music, and then the troops marching will be such a sight, and the exhibition; and we're going to Aunt May's for dinner. Won't it be so nice?"

"Ye-es," assented Amy, absent-mindedly.

"And I'm going to wear my new white chalice, and mamma will get us the sunshades she promised us, and I do hope it won't rain; and we'll be sure to enjoy it all so much, won't we?"

"Ye-es,—that is, I wasn't thinking about that. Mamma, I thought they called it a 'hospital benefit'; but it seems we're going to get the benefit, aren't we?"

"Why, Amy Patterson, you ridiculous creature! As if it were wrong to enjoy one's self when there was a chance!" cried Maggie.

"Well, but aren't we, mamma?"

"Why," said mamma, looking puzzled just for the moment; "you see each one who goes pays a dollar, and the hospital gets all of that, that's its benefit, dear."

"But," persisted Amy, "if we have all the fun for our dollars, it won't be our doing anything for the hospital, will it? And I think it would be real mean if we don't after making such a fuss about a benefit."

"Well," laughed mamma, "I don't see how we can help it. The arrangements were all made without consulting us."

"But, mamma," persisted Amy, "I do want it to be a real benefit; mayn't Maggie and I bake a cake or something?"

"As a rule, people sick enough to go to a hospital don't eat much cake, I believe. But you may sleep over it, dear, and tell me what you have thought of."

"I know what I can do," thought Amy to herself. "If they're sick as I was, their pillows must get hot and mussy. 'Pears to me I've heard Aunt Nell tell about her 'pillow sweetener'; if only I knew where to get some, I'd spend the half-dollar I was going to get a new doll's crib with and take some of them along."

Her auntie, who had heard nothing of all this, was quite surprised when her little niece appeared and laying a hand on

her arm, asked in the soberest manner, "Auntie, please, where do they keep pillow sweeteners, and how many can you get for fifty cents?"

"Pillow-sweeteners? O yes! Why, I think mine came from Smi'h & Mead's, and the set cost fifty cents. But what in the world do you want with them?"

"It's a secret, auntie," said Amy. "But are they so very sweet— Yes, Maggie, I'm coming this minute;" and she was off before all the information she had meant to get was hers.

"What in the world has got into the child? She is such a strange little puss," said Aunt Nell, half laughing to herself.

It was a lovely day for the benefit. Crowds and crowds of people went; among them Amy and Maggie, the former hugging to her side a package that she would intrust to no one for a moment. The military parade was fine, the sham battle thrilling, the concert and art exhibition interesting and the dinner at Aunt May's a delicious treat to the hungry people. It was in the second course that some one suddenly asked, "Where's Amy?"

Sure enough, she had sat down with the rest, but now her place was vacant, and they had been too busy talking to notice it until now.

"O, she's probably with Annie and Sadie in the kitchen," said Aunt May. But she wasn't. Then Sallie was questioned, and she had this to tell: Amy had slipped out from the table and asked, "Please, Sallie, tell me where the hospital is; I want to go there quick if it isn't too far."

And Sallie had said, "Bless your little heart, the hospital is right around on Stockton Avenue, not more than a block and a half away; what in the world do ye bez wantin' to know for?"

"Why, Sallie," she said; "it's a secret, but I'm just going to slip around there for a minute, and I'll be back by the time they're through with dessert. I don't want any dessert, Sallie, and tell them not to wait. Mamma won't care, and I can find the way; turn to the left, you said?"

And in a minute she was gone, hugging a little paper parcel close to her side.

"Bless her little heart," exclaimed Sallie, "if she hadn't been so quick I'd sent a glass of currant jelly to me old man, though he don't deserve nothin', the beast; drinkin' himself into delarrum trimmings, an' me a slavin' myself to death to kape decent."

Down along the common skipped Amy, talking to herself as she went. "I'll only just stay a minute and tell the doctors to give them to the—the—one that don't get good things at home; Aunt Nell said these wouldn't hurt any sick one, and I'm just dying to know whether they're mo't like marsh-mallows or butterscotch; but I was afraid to let myself have a peep at them for fear I couldn't keep from tasting, and I knew if I tasted I should want to keep on tasting until I tasted them all up. I wonder whether Aunt Nell eats candy in bed. But I'm sure they're—O, this must be the place."

It was a very faint little tap at the big door, and a very timid little voice that said to the attendant, "Please, sir, this is my benefit. They said you didn't let them have anything rich or sweet; but these won't hurt, Aunt Nell said so; and if there's any one that can't sleep, they're pillow-sweeteners, you know," and then she was off and back at Aunt May's again before dessert was served.

Mamma was going to scold her, but Aunt May said her cheeks were so rosy that it had done her good to walk out. And they were all too busy to ask many questions, so the day passed and the time came to take the train home, and Amy's benefit was all forgotten until the week that Aunt May came out to visit. Then, as they were all busy one day talking about preserving strawberries, and about the styles in which they were going to have their new dresses made, Aunt May all at once exclaimed: "O, did I tell you

about Sallie's husband? It is just the strangest thing! You know what a sot he was, and she is so good. Well, she had to give him up entirely, and he drank himself nearly to death, and don't you think, she had him taken to one of the hospitals to be taken care of through an attack of delirium tremens, and he got hold of some little book or tract or other that a little child brought there,—it's a very strange tale,—and it reformed him, and he's been as sober as a deacon all this time, and joined the church, and Mr. Douglass, near us, has employed him as coachman. It sounds just like a story book."

"Yes; by the way what sort of a book was it—a tract, you said, I think? If our Blue Ribbon Society could get hold of such a tract as that, now."

"That's the funniest part of it; the little girl who left it called it a 'pillow-sweetener,' and acted as if she was half afraid some one would eat it and be made sick by —"

"O, mamma, that must have been my benefit!" cried Amy, who had been all attention since the word hospital was mentioned. And then the whole history of that benefit day came out.

"I know what you were quizzing me so about now," said mamma.

"And I, too," said Aunt Nell; "who would have thought of getting my little evening devotions mixed up with candy, though?"

"And I am glad you were so much more unselfish than the rest of us, to think of doing as well as getting good," added mamma.

"I'm glad, too; and I guess it must have been the little prayer I left with it that God would send it to the one whose pillow was bitterest, and I guess that was Sallie's husband."

"But," said Aunt May, smiling an amused smile, "that wasn't the hospital the benefit was for, dear; it was for the West Penn, away across the river."

"Well, any way, some one besides ourselves got benefited," said Amy.



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## Christian Endeavor.

### SOCIETIES REPORTED LAST WEEK.

MAINE.—North Sedgwick.  
 NEW HAMPSHIRE.—Nelson, Congregational.  
 MASSACHUSETTS.—Framingham, First Baptist;  
 Freetown: Wood's Hall, Methodist.  
 RHODE ISLAND.—Providence, Plymouth Congregational.  
 CONNECTICUT.—Westport, First Congregational.  
 NEW YORK.—Branchport; Centerville Station; Norton Hill; Pierrepont.  
 PENNSYLVANIA.—Bangor, Presbyterian; Bellwood, Logan's Valley Presbyterian; Philadelphia, Memorial Methodist, Saint John's Methodist, Sanctuary Methodist, Union Methodist, Fiftieth Baptist; Roaring Springs, Church of God; Schuylkill, Lutheran; Warren Centre, Union.  
 MARYLAND.—Church Hill, First Presbyterian.  
 OHIO.—Huttsville, United Brethren; Lewis-town; Saybrook, First Congregational.  
 KENTUCKY.—Eastwood; Hartford, Cumberland Presbyterian.  
 TENNESSEE.—Nashville, East End Methodist.  
 GEORGIA.—Dalton, Baptist.  
 FLORIDA.—New Augustine; Orlando.  
 MICHIGAN.—Portsmouth; White Cloud.  
 INDIANA.—Bavden, Baptist; North Manchester, Christian; Octagon, Mount Hope Christian.  
 ILLINOIS.—Kennedy; Lockport, Baptist; Princeton, Christian; Summer Hill, Union; Winchester, Christian.  
 WISCONSIN.—Milwaukee, Calvary Presbyterian.  
 MINNESOTA.—Delano, Union; Maple Plain, Presbyterian.  
 IOWA.—Atlantic, United Presbyterian, Methodist; Estherville, First Presbyterian; Springdale, Gurney Friends.  
 MISSOURI.—Bucklin, Union; Carrollton, Union; Springfield, Trenton.  
 ARKANSAS.—Batesville, Union.  
 KANSAS.—Beloit, Union; Bennington, Presbyterian; Eureka, Christian; Fort Scott; Rossville, Union; Wheaton.  
 NEBRASKA.—Alexandria, Union; Bower, Christian.  
 WASHINGTON.—Ancortes; Ellensburg, Church of Christ; Sprague, First Congregational.  
 NOVA SCOTIA.—Avondale.  
 NEW BRUNSWICK.—Flatlands.  
 ONTARIO.—Orillia, Methodist; Tilsonburgh.  
 AUSTRALIA.—Brisbane (Queensland), Wharf Street Congregational; Sydney (New South Wales).

### NOTICES.

[On account of the great number of Notices, we are unable to publish the names of the speakers at the meetings. For particulars other than the time and place of the meeting, see the News Items.]

Sept. 19.—First Anniversary of the Cincinnati, Ohio, Union in Central Christian Church.  
 Sept. 19.—First Convention of Hampden County at Westfield, Mass.  
 Sept. 23.—First Semi-annual Convention of Minneapolis District Union at Excelsior, Minn.  
 Sept. 23.—Fellowship Meeting at Glendale, Mass. Afternoon and evening.  
 Sept. 24, 25.—New Hampshire State Convention at Keene, N. H.  
 Sept. 24, 25.—Maine State Convention at Augusta, Me.  
 Sept. 25.—Quarterly Meeting of the Pilgrim Union, at the Congregational Church, Norwood, Mass.  
 Sept. 25.—Second Annual Meeting of the Louisville, Ky., Union in the Broadway Methodist Church.  
 Sept. 26.—Quarterly Meeting of the Meriden Union in the Broad Street Baptist Church, Meriden, Conn. 7.30 P. M.  
 Sept. 30.—Third Annual Meeting of the Enfield Union in the Congregational Church, Windsor Locks, Conn. Afternoon and evening.  
 Oct. 3.—Sixth Convention of the Washington County Union at Plainfield, Vt. 10 A. M.  
 Oct. 3, 4.—Fifth Annual Convention of Chicago Union, in First M. E. Church, Chicago, Ill.  
 Oct. 6.—Quarterly Meeting of the Norfolk Union at Medfield, Mass., together with the Sixth Anniversary of the Y. P. S. C. E. of that place.  
 Oct. 6, 7.—Connecticut State Convention at Wil-limantic, Conn.  
 Oct. 7.—Grand Union Meeting of Societies of West Philadelphia and Delaware Co., at the Second Anniversary of Siloam Methodist Society of Paschall, Pa.  
 Oct. 10-12.—Wisconsin State Convention at Appleton, Wis.  
 Oct. 14-16.—Annual Meeting of Iowa State Association at Grinnell, Ia.  
 Oct. 16.—Hancock County Convention at Orland, Maine.  
 Oct. 17-19.—Fourth Annual State Conference of Missouri at St. Joseph, Mo.  
 Oct. 20, 21.—Second Annual State Convention of Georgia, at Marietta, Ga.  
 Oct. 21.—Fifth Annual Convention of the Berkshire Co. Union in the Congregational Church, Great Barrington, Mass. Afternoon and evening.  
 Oct. 21, 22.—New York State Convention at Buffalo, N. Y.  
 Oct. 23, 24.—Second Annual Convention of the Ontario Provincial Union in the Central Presbyterian Church, Hamilton.  
 Oct. 24, 25.—Third Semi-annual Meeting of the Pottawatomie, Wabunsee and Riley Counties Union at Wabunsee.  
 Oct. 23-26.—Fourth Annual State Convention of Illinois, at Rockford, Ill.  
 Oct. 29, 30.—Massachusetts State Convention at Boston, Mass.  
 Oct. 29, 30.—New Jersey State Convention in First Presbyterian Church, Camden, N. J.  
 Nov. 5-7.—Pennsylvania State Convention in Fourth Avenue Baptist Church, Pittsburgh, Pa.

Nov. 7-9.—Indiana State Convention at Evansville, Ind.  
 Nov. 11, 12.—Vermont State Convention at St. Johnsbury, Vt.  
 Nov. 14-16.—Minnesota State Convention at Rochester, Minn.  
 Nov. 21, 23.—Fifth Annual State Convention of Nebraska at Hastings, Neb.  
 Dec. 7, 8.—Union Meeting of the Quebec Societies at Montreal.

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For The Golden Rule.

## CONSCIENCE

BY WAYLAND HOYT, D. D.

Pastor of the First Baptist Church, Minneapolis, Minn.

What is conscience? Conscience is that power in us by which we discern the moral quality of choices, and through which we are capable of certain feelings concerning such moral choices.

By conscience we discern the moral quality of choices. For example, when any choice sets itself before us, it is instinctive with us,—we cannot help it any more than we can help our breathing,—it is instinctive with us that we throw the choice, as to its motives, either into the class "right" or into the class "wrong." We are all the time passing such judgment on the choices both of ourselves and of others. "That is wrong," or "That is right," we say; if not audibly, at least in thought. We must say it; it belongs to the make and mechanism of our nature to say it; all men say it. Conscience is a universal endowment. It is because of the possession of this conscience, this power of discrimination between what is wrong and what is right in choices, that we rise into the nobleness of moral responsibility, and thus become the proper subjects of moral government.

But not only is conscience that power in us by which we discern the moral quality of choices, but there also spring up in us, through the action of conscience, certain affections or feelings in view of the moral quality of choices that conscience enables us to discern.

When conscience has passed its judgment upon a contemplated choice, and has thrown it into the class "right" or into the class "wrong," at the moment of such decision of conscience there rises within us a feeling of obligation. At once we find ourselves thrown into that state of mind concerning the choice, which we express by the words "ought" and "ought not." If conscience has assured us that the contemplated choice is right, we feel at once that we *ought* to carry it out. If, on the other hand, conscience has assured us that the contemplated

choice is wrong, we feel that we *ought not* to carry it out. We always consider the quality of the choice as the necessary cause or ground of the obligation. For example, if there come before me a chance to cheat, I am at once assured that it is wrong to cheat, and immediately upon such a decision of conscience I find arising within me a feeling that I ought not to cheat. If, on the other hand, there come before me a chance to do a fellow-man a service, I am at once assured that it is right to do a fellow-man a service, and immediately upon such a decision of conscience I find rising within me a feeling of obligation that I ought to lend my fellow-man a helping hand. So at once, when conscience assures me that a choice is wrong or right, I become sensible of the obligation that I ought to choose the right, that I ought not to choose the wrong.

Again, when conscience thus declares to me the moral quality of a certain choice, not only am I sensible of an obligation to do the right and to shun the wrong, but I am also sensible of an *impulse* very marked, very decided, toward the right and from the wrong. If conscience declares that a choice is right, I feel an obligation to do the act; I also feel welling up within me a strong impulse toward doing it. On the other hand, if conscience declares a choice to be wrong, I feel an obligation not to do it, and I also feel a very stringent impulse not to do it. It is just as though there were an advising voice within me, saying toward the right, "Do it, do it, do it"; saying toward the wrong, "Do it not, do it not, do it not."

But further still, when conscience thus declares to me the moral quality of a choice, not only am I sensible of an obligation to choose the right and to shun the wrong, not only am I still further sensible of an impulse toward the right and from the wrong, but, upon the culmination of the choice in action, I am conscious of *certain results* which are sure to flow from it. If I have listened to the voice of conscience, and have followed the impulse to do the right, and have done the right, I find at once rising within myself, and filling my soul, a *feeling* of peculiar peace and pleasure. There comes to me at once a consciousness of virtue, of noble victory over evil, of entrance into the presence and the smile of God. I am happy with a stronger, purer happiness than I can get from any other source. I seem to be able to interpret by my own experience the meaning of certain passages of Scripture, like that concerning the peace of God which passeth understanding. A little gleam of heaven falls down and illuminates my soul. Nothing else can confer such happiness upon me. It is happiness of the inner spirit, and, whether there be outward sunshine or outward darkness, I have something within myself which external circumstances can neither give nor take away.

But if, on the other hand, I have slighted the voice of conscience, and have refused to submit myself to the obligation to choose the right, and have restrained the impulse to the right, and have plunged on into the choice of the wrong, then at once there follows in myself the result of a very peculiar and terrible pain. It is something different from every other sort of pain. It is something as real as it is painful,—a sense of self-disapprobation, of shame, of guilt, of the desert of punishment, of distance from God. I cannot get away from it; I cannot help it. The best external circumstance cannot heal my distress; outward sunshine cannot chase away the horror of this inward darkness. Riches, the possession of sensual pleasure, cannot cure me. I am sick in my soul. I am consciously degraded, remorseful, inwardly stung.

Such is conscience,—that power by which we discern whether a choice be wrong or right; that power which draws after itself such a train of consequences, resulting in the most celestial pleasure or in a veritably hellish pain.

There is a story that a great magician once presented to an Eastern prince a ring. The ring was of inestimable value, not so much because of the diamond with which it shone, as because of a mysterious property inhering in its gold. It remained quietly enough on the prince's finger under ordinary circumstances, but as soon as its wearer indulged in a bad thought or a bad wish, or deter-

mined upon a bad action, suddenly contracting, it pressed painfully upon his finger, warning him of the sin. There are no such rings for fingers, but there is such a property of the soul. God has constituted conscience your monitor and mine, and so, in a certain sense, conscience is God's voice within us. Heed it; obey it.

Wayland Hoyt

For The Golden Rule.

FROM SIXTEEN TO TWENTY.

BY REV. ALBERT E. WINSHIP,  
Editor of The Journal of Education.

## II.—Success.

A question that presents itself with much force to every youth in his manly hours is that which relates to success in life. He desires to succeed. It is his purpose and expectation; and yet there are moments when he would give much could he only know just how he was to do it. If he is in school or college, there come times when he feels faint of heart, as he wonders by what process he is to coin all this wisdom into dollars and cents. If he has left his school and tried his hand at business, he has probably been vexed at the lack of appreciation on the part of his employers. Promotion does not come so rapidly as to promise great returns in a financial way. Success socially has not been all that could be desired. In the various ways in which he tests his popularity he is liable to be surprised at the greater success of some youth whom he affects to despise. He is not often despondent, but life can be more cruel in the sixteen-twenty period than in almost any other. Yet, fortunately, the smile of a girl, or a delicious beef-steak, will at a moment's notice tint his future with sunset glory.

That which he most needs to know is that his hopes and fears have little to do with his success. If he is to succeed, it will be by something other than witching smiles or natural buoyancy. Success is, as a rule, earned. Business, society and the state have their rewards. Life is not a lottery.

There are complications, and we do not know upon what principles the awards are made. There are sample cases, in which even experts do not know why the rewards are as they are. There are times in which the wisest men are tempted to say that life is a game of chance. In no other way can we in specimen cases account for the prizes and the blanks in life. We cannot understand the action of vegetable life, which singles out one blossom for fruit, while its nine neighbors may fall fruitless; but the reason exists none the less. There is nothing arbitrary about it; there is no lottery in it. In much the same way, while we cannot always know the complications of the domestic, industrial, social, commercial, literary, political and professional life, we may know that though the man with best intentions may miss it, there is a well-defined path that leads to success. That which comes in life is largely a just reward of the combined efforts put forth personally and through circumstances.

Success and failure, as a rule, have their source in the sixteen twenty period. The mistake is that we demand reward for specific effort, and do not sufficiently regard the range of years. The average man begins too late. The average parent is indifferent to the characteristics of his son in these years, on the ground that he is sowing his wild oats; and when the harvest is reaped, he forgets that he consented to the sowing. The chief business of the young man, and of all those interested in and responsible for him, during these years is to provide for his success in life. If he is neglected, if he is allowed to come through carelessly, if he is unadvised and undeveloped, there should be no surprise at failure, and profound gratitude at success.

By some process the young man should learn in these years how to make the most of himself, how to make the most of his friends, how to make the most of his enemies,



how to make the most of circumstances. More than nine boys out of ten are through with school before they are sixteen, and, unfortunately for most of them, the school has not done for them that which will serve them best in the after-school years.

By way of illustration: I was walking with an old-time friend over his fruit farm, when he called attention to a quince orchard, saying, "Those bushes always blossomed profusely, but they would not fruit until I found that the fault was with me. I had fertilized them just enough for bloom, but not enough to give the staying qualities for fruit." There is a temptation for the school to fertilize just enough for the child to do well in school, and with his school studies anywhere, without giving staying qualities for after life. It is a mistake to pass judgment upon any school on the strength of what it can exhibit. The way to test a kindergarten is to visit the primary school and to learn what has been done for it by the lower school. So with every grade, so with life.

The test of success in any work is that which is done afterward; of each grade, the work of the next higher; of school life, the after-school years; of the sixteen-twenty period, the manhood life; of the life on earth, the life beyond.

*A.E. Winship*

Reported for The Golden Rule.

#### GOD IN HISTORY.

BY REV. JOSEPH PARKER, D. D.,  
Minister of the City Temple, London.

[From a recent Thursday lecture: reported especially for this paper by its representative in London.]

What have we to do with the prophecy of Solomon's birth? The event is dead and gone, and we read the words as if they were not of abiding interest. Is it so? The prophecies give us a permanent interest in the Bible. The Bible is the word given by God Himself, and is meant to be read by all the ages. God's word can never be old; yet every word of God is as old as Himself; the simplest word that He spoke is as old.

"Thou shalt not build an house unto my name, because thou hast shed much blood," and God's house cannot be stained with blood. "A son shall be born to thee, who shall be a 'man of rest.'" Here we have God in history, God in the family, and God in providence.

Does God know the coming race? In what masterful tones He speaks, as if He knew all, even to the last man Solomon was born, and the child is father of the man. God made the boy for a certain purpose. What parents have to do is to find out what a child's calling is. Why do you want to make your son go in one direction, when perhaps all his tastes and inclinations go in another? Let God manage the race; your son will be much better if you will let God manage the race.

Does God interfere with the law of heredity? When we got this new word, it almost seemed as if it would upset the Bible, and perchance God's own law. Here we have, "A son shall be born to thee, who shall be a man of rest." There is a law of succession; who is this that says he will interfere? God has always thus handled His own universe. It would be very singular if death were stronger than life; very singular if law were larger than the law-giver! There is no law that God has not interfered with, so as to establish His own beneficent rule. Why should we think of the law and not the law-giver? God is unchanging, yet never the same, the Eternal that absorbs and controls our lives.

Does God overstep the mortal, the human father? It is because we want the eternal Father, whom we find in the living God. The father is perhaps a man who never had an idea, so we must go back in our reckoning to the great Father Himself; or, perhaps, the father is a great and distinguished man, and the son is a nobody. Why is this? Because nobodies are wanted. We cannot all be distinguished men; we must have commonplace people, and it was to their disadvantage that their fathers, or their mothers, or their brothers and sisters were so great. They might have taken a very fair place in the world but for that. Let God alone; what He touches cannot be mean.

Does God arrange the order of succession? Is God still making man in His own likeness and image? Is there a law of kinship pervading all the ages? Herein is the mystery and the plan of Providence. There is always the rough before the smooth, always the physical before the intellectual. David first, then Solomon; peace after war is the motto of the divine throne. Cannot this order be inverted? No; it must be David, then Solomon. The temper of the age was not prepared for Solomon. We must have the great battles first. The man answers to the circumstances. God got the world ready first, and

then put the man in it. The birds were singing, and the trees and flowers in bloom; a little gardening was all that man could be set to do at first. A little garden in a little world; but all was expanding, and man began to look up at the stars, and then to give them names. Man could not help doing this: it was of God's election, the whole was under divine ordering.

Your son is yours only in a secondary sense; primarily he is God's. When God took away that little rosebud, He was only gathering a flower in His own garden. Keep your garden for God. No one knows how large a space a rosebud may fill but the man who loves it.

We do not see God so much in an individual action as in a series of actions. When we put together thirty years we see how they have all worked together for our good; as we get older we say, "Hitherto hath the Lord helped us;" but when we get to be eighty, then we say, "He hath done all things well."

Do not judge hastily. If God has taken care of the sparrows so that not one falls to the ground without His leave, if the very hairs of your head are numbered, it is impossible that He neglects man. His care reaches the climax in Calvary and Golgotha. On Calvary read all that God meant when He counted the falling sparrows. It is the great key of history.

*Joseph Parker*

For The Golden Rule.

#### FRAGMENTS.

BY GRACE M. GIBBONS.

Softly the sun lit the waves of the lake,  
Which quivered with joy in the light of his smile;  
And he gilded the ship that was waiting to take  
The Master away from His labors erewhile.  
Why lingers the Master? The people are fed,  
What need that the Master yet longer should stay?  
"Now gather the fragments remaining," He said,  
"Let nothing be lost;" then He sent them away.  
We are weary, O Master, the day is far spent,  
Empty-handed we stand, our neglect mourn in vain;  
Then to us through the ages the message is sent,  
"Then gather the fragments of hours that remain."  
We are weary, O Master, the banquet is o'er;  
Love and Joy spread the feast, but they come not again,  
Soft to us comes the echo from Galilee's shore,  
"Let nothing be lost—yet the fragments remain."

For The Golden Rule.

#### A SIAMESE SUMMER OUTING.

BY A. H. FRASER.

In America the great question every summer is, where to go? In Siam the places of resort are too few to cause much hesitation on that point, but the how to go is an important matter. A party of us wished to have an outing at Aug-Hin for the latter part of March and the first part of April, and the only thing to do was to charter a small steamer. Happy they who have only to hunt up the daily paper, and see at just what hour to leave by train or boat for any desired place. Besides, in Siam you take along your own servants, cooking utensils, bedding, and indeed, everything you need for house-keeping, except bedsteads and dining-table.

Behold, then, one warm March morning, a party of two Americans with their little daughter and several Siamese servants, waiting on a landing in Bangkok for the little steamer "Crocodile." The tide was running up so fast that, when we put out in our boats to meet the steamer, we were almost carried by. Soon, however, we are safely on board with all our traps, and greet the party of friends already there. In the morning it is delightful on the river. There's life everywhere. Steamships for Hong Kong and Singapore are being laden, and native boats of all sizes pass and repass.

Our enjoyment that morning was marred by our finding out that the "Crocodile" was anything but fast, and, indeed, as we drew near to Pak-Lat, she broke down altogether. The beam was loose, and could not turn the screw. Well, never mind, let us eat our tiffin, and we can go on later. It turned out worse than we anticipated, however; for, after starting up again, we had only reached Pak-Nam or River-mouth, when the captain, a Malay, came and said the engineer had told him, "No can go." After earnest expostulations, and great efforts to have them mend the break, we settled down to make the best of it, and, in the meantime to see

Pak-Nam.

Here is situated the custom house at which all steamers must report on entering and leaving the country. On an island near the west bank of the river is the best fort in

the land, kept in tolerable repair. It would not prove very formidable to a warship of any European nation, if once she got near enough; and, therefore, the bar off the mouth of the river is the best fortification, after all. The Siamese know this, and therefore refuse to do anything to remove it. On another small island is a "p'hrachedi" or shrine, rising, white and beautiful, apparently right out of the water, and contrasting strikingly with the green foliage. One morning, on another visit to Pak-Nam, we saw an aged woman, so weak and bent that walking must have been torture to her, crawl out to the boat-landing to worship toward this shrine. A sight that, to make one long for the day when God, who is a spirit, shall be worshipped "in spirit and in truth" in Siam also.

Going ashore on the town side, we found some fine fish and some fruit for dinner. The wind had risen, and it was not deemed best to venture out into the gulf before morning. After a comfortable night, we awoke early to see the Southern Cross as it hung low down in the south, and started for Aug-Hin. Just beyond the mouth of the river it became certain that it was not possible to reach there, and we managed with difficulty to return to Pak-Nam, from which place we telegraphed for another boat.

Another day and night here, and by noon the next day we were transferred to our new boat. On and out, with pleasant anticipations of sleeping in our beds again, and of having room to stretch out without stepping on a Siamese. But there is some bitter with that sweet, for many of the party become sea-sick, as the boat pitches and takes in water continually. About dark, however, we arrive all safe and sound, and receive a hearty welcome from the American minister, Col. Jacob T. Child, of Missouri, and his kindly wife. Dinner was seldom more appreciated than ours that night; and when at last we could lie down, it was to rest and no mistake.

#### Aug-Hin

is a small village on the east coast of the Gulf of Siam, about seventy miles from Bangkok. The name of the place comes from a curious formation in the rocks. The meaning is "stone-basin," and there are many basins on the rocky hillsides, some quite shallow yet, but others holding many barrels of water. Probably they are formed by the wearing of pebbles during the long rainy seasons. There are no hotels at Aug-Hin. Several commodious houses with bedsteads and dining-tables are open and free to all who come. The ex-kromatah, or minister of war, kindly permitted us to use his house.

The beach here is good only in spots. Some places are covered with oyster shells, whose sharp edges inflict painful wounds. One of us stepped on one the first time he entered the water, and carried the reminder of the event for several days. Bathing at early dawn and in the cool of the evening in these waters is a perfect luxury, and it used to give added pleasure if one lingered until dark. Then the waters seemed on fire, and bathing-suits by magic were transformed, and sparkled like fairy garments. The phosphorus was so strong that, even after returning to the house, in a dark room clothing emitted bright light. Walks inland were very pleasant, especially through the temple grounds. At evening the beautiful, clear-toned bells, struck, not by harsh metal, but by wooden hammers, used to ring out sweetly.

One morning we had occasion to visit the deputy-governor. His house was so much like those of all in comfortable circumstances that we will describe it. Around the grounds was a board and bamboo fence. The house was one story high, made of teak, and with a palm-leaf roof. There were no doors, nor were there any sashes in the windows, nor any glass. The windows were closed by solid wooden shutters. On entering, you found at the right a platform raised about three feet from the earth-floor. The governor invites us to sit on the platform by himself, and his wife procures betel-nut and cigarettes for our delectation. On posts about the room are pictures from the English illustrated papers, deer horns and other evidences of taste. This same governor was very kind and obliging, for a consideration, and brought us fruit, and in other ways showed his goodwill.

Games, charades, singing, reciting, reading, bathing,—this is the story of a month that passed pleasantly by.

Some one says, perhaps, that this is called a summer outing, and we were there in March. The explanation is, that is the end of the dry season, and after about six months without rain everything becomes parched and hot. July is about as hot, judged by the thermometer, but frequent rains cool one off. Those who have worked in this tropical land for a year need the change, the cooling breezes from the gulf and the invigorating sea-bathing. All foreigners, therefore, have been grateful to those kind-hearted Siamese noblemen who so generously afford them a roof during their outing.

I TAKE it as a matter not to be disputed, that if all knew what each said of the other, there would not be four friends in the world.—Pascal.



## Our Story.

For The Golden Rule.

### WE TWO IN THE MAINE WOODS.

BY REV. C. A. DICKINSON,  
Pastor of Berkeley Temple, Boston.

#### I.—On the Way.

"Will you go camping with me?" That was the question which my husband put to me after our arrival at the Kineo House. I must confess that, although I had rather wanted to go on the trip, I had a little dread of the nights in the forest, so far away from civilization. I weighed the matter carefully in my mind, and after a two days' trial of camp-life at Brassau Lake, only four miles from the Kineo Hotel, I spoke up promptly when the same question came again: 'Yes, I will go with you anywhere.' So the die was cast, and here I am, sixty miles from Kineo."

So reads the first page of my wife's journal, written at "Camp Comfort," on the shore of Lake Caucomgomoc, in the very heart of the great Maine wilderness. It explains why we two are sitting together by the birch fire in a region not often visited by man, where we can see nothing but an unbroken forest and the beautiful lake, and hear only the hum of a few lazy flies, the ripple of the Caucomgomoc on its sandy beach, and the shrill piping of the white gulls.

Surely an ideal place for the minister to spend two weeks of his vacation, and who shall say that it is not a good place for his wife to rest and recuperate? Everybody admits that the minister needs an annual rest after ten or eleven months of hard work. In these modern times the vacation is becoming a necessity for all business and professional men. Without it they wear out prematurely under the pressure and friction of their responsibilities. A celebrated jurist once said that he could do a year's work in ten months, but not in twelve. If this was true of the jurist, it is certainly true of the preacher and pastor, for in a peculiar sense he belongs not to himself, but to his parish; not only during the ordinary business hours of the day, but during each hour of every day for at least ten months of the year. Apart from the mental labor of preparing two sermons a week, he has no hour of the day, not even at meal-time, when he is not liable to be summoned to duty, and hardly an hour wherein he does not feel that wearing anxiety that comes to every true pastor who is conscious that, with all his efforts to discharge his pastoral duties, many things must still go undone, and many of his people will feel that they have been neglected.

But if the pastor needs rest, so does his wife, for in these days she is called by the church as truly as he is; and alas for both of them if she fails to recognize the call, and refuses to assume the duties involved in it! Not a few ministers owe much of their success to the fact that their wives have entered with whole-hearted zeal into the work of the parish, and not a few have failed because their wives have kept aloof from the church and the people, on the assumption that they are not called to engage in the official duties of their husbands any more than the wife of a physician is called to practice medicine. When it is once known that the pastor's wife is the pastor's helpmate, the people gladly receive her into their hearts, and share with her, as well as with him, their joys and sorrows; and these, in addition to her household affairs, make her work as laborious as his. It is labor willingly and joyously done, but it is done at the expense of brain and heart and nerve.

Some churches have the secret of keeping their minister and his wife in perennial strength and usefulness. They give them an ungrudging and unstinted resting-time every year. They do not send them away, insinuating that the devil never takes a vacation, as though the tired minister was the only person in the church or the community who makes a business of fighting the adversary, and that with him out of town the devil will have it all his own way. But they bid him Godspeed, assure him that in his absence the pulpit shall be filled, the prayer-meeting sustained, even in August, and that on his return he shall not find the church suffering from a vacation back-slip, like the frog in the well, which at every rest after a leap fell back a foot.

As to where the minister and his wife shall spend their vacation, that depends, of course, upon their tastes and inclinations. Perhaps their tastes will differ, and they will go different ways. If they love nature and like to study her in her wildest moods and most retired haunts, and if they have passably good health, why should they not go together on a canoe and camping trip?

The idea that the average woman cannot stand the hardships of such a trip is absurd. Most of these hardships are purely imaginary. They are the bugaboos of a wrongly educated and pampered civilization. The young ladies who spend the season in the midst of the excitement and gayety of the fashionable summer hotel shudder as they talk about camping out, and wonder how any

woman can endure it, when, if they did but know it, the summer dissipation in the drawing-room calls for more endurance, and is far more dangerous to the health than anything that the woman undergoes who walks on a rough trail or sleeps in a tent on a bed of balsam boughs in the forest. It is just as true for the woman as for the man that in the wild woods life is regenerated, and even after two weeks of camping out and canoeing one issues forth with renewed strength for the work of the coming year.

Warm clothing, a good stock of provisions, including flour, potatoes, eggs, coffee, and canned fruits, a camp "kit," including tents, axes, cooking utensils, two canoes, and two honest, sturdy guides,—this is our outfit as we leave the Kineo House and steam away in the little screw propeller, the *Comet*, to the Northeast Carry at the head of Moosehead Lake. An exhilarating walk of two miles across the carry brings us to the west branch of the Penobscot River, where we wait for our outfit, which is transferred on wagons. Here the canoes are loaded, and we embark. Talk about the comfort of a parlor-car journey, or even the delights of a carriage trip through the Berkshire hills! They are nothing compared with the pleasures of a canoe voyage down such a river as the Penobscot. It is progressive motion idealized, noiseless, jarless, along waters that now reflect the clouds above so that you seem to be gliding midway between two heavens, and now dash along a gentle declivity, around great boulders in a succession of rapids, which swirl and roar down the wooded vista as far as the eye can see.

There is nothing more restful than the silent gliding of the canoe over the still waters, through the primeval forest, where the stately firs and spruces stand like grim sentinels along the banks, and the alders throw their luxurious skirting of green from the sentinels' feet close down to the water's edge. On the other hand, there is nothing more healthfully exciting than the swift darting of the canoe down the rapids under the canoeer's steady guidance. Rocks are all around you. They lift their heads just in front of your canoe and dispute your passage. The water foams and boils in ugly-looking eddies on each side of you, but somehow, as if guided by a giant's hand, your frail craft turns aside from every rock, avoids the eddies, and shoots like an arrow along the channel where the waters are deep and swift and safe.

Our first night in camp is passed under conditions that are not altogether pleasant,—a cold wind and a pouring rain. How dreadfully disagreeable these things would seem to us if we were sitting in our cosy parlor at home, and imagining ourselves out in this drenched wilderness, with the fir trees bending and creaking in the gale, and nothing but a thin tent-cloth between us and the storm! But fancied ills are worse than real ones. A night under a tent in a rain-storm out in the Maine wilderness does not disturb one's comfort or endanger one's health half as much as a walk down Washington Street or Broadway in a driving rain under a dripping umbrella. If your tent is a good one, it will shed the storm, and you will sleep on your bough bed under your thick blankets as soundly and safely as in your second-story bedroom in the city.

Morning finds us dry and in good spirits, and a roaring fire burning at our tent-door. A Moosehead guide can make a fire in any weather. He can strike a match in a small cyclone, and kindle a roaring blaze in a smart thunder-shower. Cleaving a log, he splinters the dry heart, and, applying to it a handful of the inflammable bark of the white birch, soon has a fire that defies the dripping clouds and grows merrier and stronger with every gust of wind.

While waiting for the clouds to roll by, we discover in one corner of our tent a mother mole and her whole family, and in the tree just outside of the tent a red squirrel, who evidently has a nest, and possibly some little ones, in the hollow trunk. The mole is so confiding that she approaches us without fear, puts her small paws upon the two fingers of the outstretched hand, and fixes her bead-like eyes upon our faces, as though she were saying, "What a giant you are! What are you here for?"

The squirrel, not quite so willing to make friends, comes, scolding, down the trunk of the tree almost within reach, and, after venting his indignation in a series of vehement barks, disappears in his hole.

By and by the sun comes out, and we pull up stakes and continue our journey down the Penobscot, across Chesuncook, at the foot of which old Katahdin lifts its rugged head against the scattering mists, reminding us of Prentiss's lines to Monadnock:

"Above the far-off mountain's brow  
The angry storm has ceased to beat;  
And broken clouds are gathering now  
In sullen reverence round its feet."

We pass out of Chesuncook into the Caucomgomoc river, one of the prettiest little streams in the lake region. A black duck, after a deal of fright and flutter, starts up a few rods ahead of us. A marsh hen flies awkwardly across the stream. By and by a yellow deer, unconscious of our presence, walks leisurely down the bank in the

distance, then turns and disappears in the thicket; and farther on our company laugh heartily over the ridiculous efforts of a hedgehog to keep his balance on the limb of a tree. Soon the aspect of the river changes. Its fringe of hardhacks and alders gives place to a border on either side of dark green rushes intermingled with thousands of fragrant water lilies. It would be hard to conceive of anything more beautiful.

Just before reaching Caucomgomoc Lake we come to the horse-race, two miles and a half of shallow, swift water up which the canoes have to be dragged by the guides, while we take to our feet and walk along a rough wood-road which seems neither hard nor long. We are amused on the way by a sight of some red-crested spruce partridges, which do not know enough about man to fear him; and we are refreshed by some luscious blueberries which grow in abundance on the carry. We arrive at the lake an hour before the canoes appear at the head of the horse-race, and we spend the time in gathering some of the pebbles on the beach, which are surprisingly beautiful. The longer we examine them, the more our wonder grows. They lie in a variegated ridge along the shore, are deeply colored, and many of them are smooth and brilliant. We do not feel as rich as Sindbad the sailor felt when he found himself in the valley of diamonds; but we can almost imagine that we have fallen upon one of Maine's reported bonanzas of precious stones, and that we are literally rolling among emeralds, topazes, sapphires, amethysts, and carbuncles. Every color that is to be found among the gems seems to be duplicated in these Caucomgomoc pebbles; the tints of yellow, green, rose, purple and blue are especially fine. There are thousands no larger than walnuts, of an intense yellow, which look like nuggets of gold scattered along the shore. Occasionally several colors are found strangely mixed and blended in one stone. Here is one flaked with red, yellow, and light green, which under water suggests the freaky coloring of the parrot tulip. Here is one in lemon color flushed at one end with bright crimson, and here is another in electric blue and salmon, which would make a good cameo. It would be easy to make a collection of these stones, which, polished and set in gold, would form a set of jewelry such as the richest lady in the land might not be ashamed to wear.

The journey across the lake, though begun in calm water, ends with a boisterous sea.

A squall on one of these interior lakes is no laughing matter. The clouds take on a ragged, ugly mien, their lower edges looking very much like huge saw teeth, as they go flying across the sky, some of them so low that they touch the tops of the neighboring hills. Standing on an eminence, one can see the squall coming from a distance. First, a low murmur is heard which increases to a steady roar. Far up the lake there hangs across the valley a dense, dark curtain of mist, which, pushed by the mighty enginery of the winds, is approaching you with ominous rapidity. As it comes nearer, it appears less dense; and you can see, as through thin gauze, far out into the centre of the storm. The smooth waters, as though taken unawares, shiver, crinkle, and scurry about in helpless fury when the gust first strikes them; but before long they seem to gain their self-possession, and roll up against the gale in great white-capped billows, which continue in a state of wrathful turmoil long after the impudent squall that has disturbed their peace has sped down the lake and out of sight.

One of these sudden flaws strikes us when we are about half way across the Caucomgomoc. We see it coming, and make ready for it by turning the prow of the canoes full into its face. It seems to accept our challenge, and makes for us with a fearful amount of bluster. The waves run high, and their frothy tongues now and then lick our gunwales in a very hungry manner. A sailboat could hardly stand such a gust, but our canoes ride the waves as lightly and placidly as the white-breasted loons that laugh at us out on the lake. We soon learn that there is little danger, if we keep our self-possession and trust to the skill and the iron muscle of our canoe-men. Their powerful strokes soon bring us under the lee of an island, and, rounding a point, we find ourselves in the little harbor near the place where we propose to camp.

As we disembark, we notice on the trunk of a spruce a birch bark sign, with the words "Camp Comfort," pencilled evidently by some one who has tasted here the pleasures of the wilderness before us. Camp Comfort after the gale on the lake is very suggestive. We think that in a small way we feel something as Charles Wesley did when, after his stormy passage across the Atlantic, he wrote his immortal hymn:

"Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high."

And we think, as we kindle our fire, pitch our tent, and listen to the sighing of the spent winds in the tree-tops, that every storm-tossed mariner on life's gusty sea has the promise of the eternal God that he shall find his Camp Comfort at last, if he will with courage and faith brave on,



## The Sunday School.

### INTERNATIONAL S. S. LESSON.

OCTOBER 5, 1890.

#### PARABLE OF THE VINEYARD.

Luke 20: 9-19.

[Rev. Smith Baker's article having failed to arrive in season, we avail ourselves of a portion of the "Lesson Topics" in *The Baptist Teacher*.—E D.]

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53: 3.

1. The very name vineyard is suggestive of sunny slopes, and soft blue skies, and purpling clusters of luscious fruit, and all external conditions of beauty and prosperity. Such was the fair land that God gave to His ancient people. Such also is the land which the Lord in His love has given to us. Truly the lines have fallen to us in pleasant places, and he hath given to us a goodly heritage, only it is incomparably broader and richer than the land of Canaan was, even at its best estate. What is the Sea of Galilee by the side of one of our great inland lakes? the plain of Esdraelon compared with one of our far-reaching prairies? the little Jordan by the "Father of Waters"? Let us see to it that we make the most of our opportunity.

2. The Jews were the husbandmen of Canaan. The Lord of the vineyard had a right to expect that they would render to Him the tribute that was due Him. He sent to them His servants to remind them of their obligation. They did not render the tribute nor regard the servants. And they were so aggravated at the bare mention of the Lord's righteous demands, that they fell upon His representatives, the prophets, thus evincing the blindest folly, and basest ingratitude, and blackest immorality. We are amazed at them, but heaven is amazed at us; for even though we may not treat God's messengers with such bloody outrages, we are impiously delinquent in treating God's claims. "Will a man rob God?" we indignantly ask. And quick and sharp comes the answer back: "Yet ye have robbed me, even this whole nation." "Wherein have we robbed thee?" we again inquire. And the Lord replies: "In tithes and offerings." We are accustomed to foot up what we pay for the support of religion, and congratulate ourselves upon the largeness of the amount; but when we compare it with the nation's bills for beer and tobacco alone, our Christian giving seems so contemptible that we have great reason to be ashamed.

3. Last of all, He sent His Son. Surely they will reverence Him. The later Jews were astounded at the wickedness of their fathers, in their maltreatment of the prophets, and said, If we had lived in their day, we would not have been guilty of such impiety; and yet these self-complacent Pharisees perpetrated an infinitely greater infamy in their crucifixion of the Lord of life and glory. We, in our turn, are ready to aver that if we had been in their place we would not have treated with such indignity the Son of God. And yet Jesus Christ is as cruelly and wickedly rejected now as He was eighteen hundred years ago, and with this exceeding aggravation, that men have now the concentrated light and accumulated testimony of all the Christian centuries touching the Man of Nazareth.

4. Jesus was "a stone of stumbling and a rock of offence"; and not a few stumbled over Him, and fell upon Him, greatly to their souls' hurt, while a little later, in the form of righteous judgments, He fell upon the guilty nation that had rejected Him, and ground it to powder. He is still in the path of men, still they stumble over Him and wound themselves—fortunately, they cannot now wound Him. And the hour is coming when He will be revealed from heaven in the sight of all, utterly to destroy the men who would neither recognize His rightful claims nor have Him to reign over them.

#### LIGHTS ON THE LESSON FROM MANY SOURCES.

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

We have now come to the final and great day of Jesus' public teaching in the temple. On Sunday He had offered Himself to the Jews as their Messiah King, by entering the capital in triumphal procession. On Monday He had with kingly authority driven out from His Father's house those who were defiling it with worldly traffic. Once more He presents His claims and makes known the great opportunity offered the people from God for earthly and spiritual salvation, and brings home the truth to them as clearly as if written with a pencil of light on the sky, by means of three parables, one of which is given in to-day's lesson.—*Pe loubet*.

A man planted a vineyard and let it out to husbandmen (v. 9). His church to-day is His vineyard. His Spirit dwells in it. Every true member of it is a miracle of grace. To it His truth is intrusted. By His instructions and its customs it is protected, separated from the world. His gospel given by it to the world is to transform the world and perfect His kingdom. This is the great trust given by God to each of His subjects. Each one to whom the knowledge of the gospel has come is honored with this trust. It is the one only thing by which men are to be saved and the world redeemed. Our privileges are far greater than were those of the Jews. To them was given the promise of the Christ. To us is given the fulfilment of the promise, and we are allowed, commanded, by making the great blessing known, to open the kingdom of heaven to men, and to make this world like heaven.—*Rev. A. E. Dunning, D. D., in Monday Club Sermons*.

And he sent yet another servant (v. 11). The repeated sending of the servants, first one, and then another, and still another, sets forth to us the successive groups of prophets which, from time to time, God sent to Israel. Or it may be taken in a general way to represent the repeated messengers whom God sent to His people to warn and to reclaim them to faithfulness. We have in Heb. 11: 36, 37 a graphic delineation of the way in which these prophets were treated. There is a steady cumulation of evil treatment noticed in Luke's version. The first they beat, the second they not only beat, but treated shamefully, and the third they wounded and cast out. The sending of prophets was a sure sign of a degenerate state of things. Had they been faithful to God, there would have been no need of the coming of prophets with their terrible indictments and denunciations. Whether there is need for us to lay this lesson to heart, let those answer who best know the condition of God's church in the world to-day.—*Pentecost*.

Again (v. 12). There is a great deal in a little word when it is inspiration that speaks it. This "again" has in it long-suffering and mercy and all the boundless, fathomless love of God. More literally rendered, it means, "He added and sent." That is, God kept right on sending messengers of kindness, instead of angels of wrath, and that in spite of man's hideous truculence and depravity. Over in Luke 3: 20 we meet with the same word, only there we read that Herod "added yet this above all, that he shut up John in prison." Here is earth's persistence; it is perseverance in hate and sin. But God's continuance is for love's sake. Blessed truth: "Where sin abounded, grace did much more abound."—*Rev. J. W. Widdell in Chicago Standard*.

I will send my beloved Son (v. 13). The Lord sends to you His beloved Son marked with the healed wounds of Calvary. As once He suffered and died to justify you, He now lives to save you. He desires from you fruit of earnest thought, and loving emotion, and helpful words, and kind actions. He desires to see you grow-

ing in grace and the knowledge of Jesus.—*Standard Eclectic Commentary*.

They cast him forth out of the vineyard and killed him (v. 15). Every one who now rejects God's mercy by refusing to confess Christ as his Saviour, is worse than the Jews; for he has seen a manifestation of the love of God far greater than they ever dreamed of. He has rejected the dying love of the Son of God and chosen his own will instead of the will of the Saviour who has died and risen from the dead to deliver him from sin. That a man has liberty so to treat God is God's highest recognition of man's worth. Not even angels in heaven have ever had opportunities to refuse His proffered grace.—*Rev. A. E. Dunning, D. D., in Monday Club Sermons*.

The chief priests perceived that this parable was spoken against them, and already they well knew who He was. What would they do? Will they halt at this last warning? Will they repent, and save themselves? No; they had cherished their unbelief and madness too long. They will go on to the end, and "They sought to lay hands on him; but they feared the people." What a contrast between their fear and their hate! Their hate would have seized Him at once and made away with Him, but their fear paralyzed their hands. What a picture of the rage and impotence of the human heart when in the later stages of unbelief. Murder Him they will a little later on, when His hour has come, and He "suffers them" to carry out their plans; but avoid the consequences of their crime they cannot, neither can they frustrate the purpose of God's grace about to be worked out even by their own wicked hands.—*Pentecost*.

#### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

Two weeks ago we learned how Jesus rode into—what city?—riding on—what? Who shouted with joy when they saw Him? That happened the first day of the week, what do we call it? On Monday He went to a great, holy building—its name? What did He do there?

Now we will hear our golden text,—two hard words are used in it. A little story will tell you what they mean. A soldier in a far off country came with the rest of the army to a little town. In a loud voice he called to a poor woman to bring him bread. She gave him her children's breakfast, a brown loaf, the best she had. He broke it in pieces and threw it in the gutter, he despised and rejected it because it was not white bread. Our lesson to-day will tell us who were the men that despised and rejected Jesus.

On Tuesday Jesus came again to the temple; I'm sure many of His friends were there; His enemies also came, the proud priests and Pharisees who hated and wished to kill Him. Jesus was a brave man; He was not afraid. But looking them right in the eyes He told them a story, and the story told them that He knew all their wickedness.

He told how a man bought some land, planted grape-vines, built a fence around it, built a tower and a wine press within it, rented it out to men who were called husbandmen, and went away. When the grapes were ripe he could not return, so he sent his servants to receive his share of the grapes or the money for which they had been sold. But the husbandmen were wicked; they wanted all the grapes, all the money. They beat the servants, they stoned them, they killed them. I will send my son, said the master, they will obey him and give him the money.

O, if you could see the picture I have at home you would know even before I tell you, what they planned to do to him. See, he is young and beautiful, he is coming toward the vineyard without a sword or a club in his hands. But look at their faces as they watch him from behind a wall. You see only hate there, and the great knotted sticks in their hands show what they mean to do. And they did it; they killed the son of the man who had given them all they had.

This was the story Jesus told, looking into the eyes of the wicked men about Him. They knew what it meant,—do you? God was the master; this Jewish nation, the people who lived in Palestine, were His vineyard; and these men, the priests, the ones who called themselves the wise and the good, the teachers of the people, were the husbandmen. God left the vineyard in their hands. Then God sent to them holy men, His

servants, but these priests, or their fathers, whose hearts were just as hard, had beaten, stoned, killed them. All this these wicked men understood, and when He said, "Last of all he sent his Son," they knew that Jesus was that Son.

What shall the master do to these men? asked Jesus, and some one from the crowd answered, He will kill these wicked men and give the vineyard to others. But the wicked men themselves did not believe it, and went on with their plans to kill the Son also.

So you see who were the men that despised and rejected Jesus. They threw Him away, as the soldier did the good brown loaf the poor woman offered him. Years afterward that soldier came back from the war to that very town. He was tired, wounded, hungry. In a gentle voice he asked a woman for a little bread, and when she, pitying his suffering, handed him a small loaf of white bread, he gave it back with tears, saying, "I am not good enough for that. Long ago I threw a good brown loaf into the mud,—give me that kind of bread, not this!"

Children, there are many now who despise and reject Jesus. Can a little child despise Jesus? Yes, if he says, I do not need to pray, nor do His will. Let us close our eyes now and pray that we may never say, "I do not need Him."

#### INTERNATIONAL BIBLE READING ASSOCIATION.

Sept. 29.—Parable of the Vineyard.

Luke 20: 9-19.

"30.—An Unprofitable Vineyard.

Isa. 5: 1-7.

Oct. 1.—Treatment of the Prophets.

Acts 7: 51-60.

"2.—God's Message Unheeded. Jer. 25: 1-11.

"3.—The Servant Rejected. Jer. 26: 8-15.

"4.—The Son Rejected. John 11: 47-54.

"5.—Sin and Mercy. Neh. 9: 24-31.

#### BOSTON PRIMARY TEACHERS' UNION.

The Saturday Class of the Boston Primary Teachers' Union will open for the season on Saturday, Oct. 4th, at 2 o'clock, in the Chapel Hall, Tremont Temple. Miss Lucy Wheslock will conduct the class, as in years before, and a most cordial invitation is extended to every one to attend its weekly sessions.

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## Christian Endeavor.

## PRAYER-MEETING.

TOPIC FOR WEEK BEGINNING OCT. 5.

## SOLDIERS.—WHAT SHALL WE FIGHT? HOW GET THE VICTORY?

Rom. 13: 1-14; 2 Tim. 2: 3; 4: 8.

[Editorial.]

How quickly a crowd can be gathered by a sound suggesting a military parade! There is a fascination for almost every one in anything connected with conflict, if it does not present too vividly the horrors of war. Perhaps this is partly because every one has found that he has his own warfare to wage. He may never have touched a gun, or have seen a sword, or have heard a fife; but he knows the meaning of strife between the bad and the good, between conscience and inclination; and he does not need to be told that life will be one long campaign.

The soldier setting out for war generally knows who is his enemy; but no small part of his efforts must be directed to keeping informed as to where the enemy is, in order to avoid falling into an ambush or being deceived by spies. The spy-glass and the search-light are not unimportant parts of military equipment; and God's light for our path will answer a similar purpose in telling the nature of our mysterious adversaries, in revealing their strength and their weakness. The character of the forces arrayed against us itself suggests inspiration. The allied powers of evil are banded against the frail race of men, the armies of heaven look with eager interest upon the conflict. Human life must mean something grand if it is a struggle of such magnitude, and immense must be the stakes to be won or lost in the humblest career.

No soldier starts for war with the thought of carrying on his ordinary business at the same time; for the time, war has become his business. Raw recruits expecting to be confronted by veterans must drill continually if they would escape utter ruin; in how many other occupations can a mortal engage who is contending for his all against principalities and powers—against the very rulers of darkness?

Though the contest is so unequal, the issue is not uncertain, nor is the victory to be for the side on which it would seem certain to lie. The fierceness of the attack is but the fury of desperation: the legions of angels are not called into the struggle, because the Captain of our salvation Himself gives His followers the weapons and the strength that they need and with which he overcame the foe. The "It is written" still has power to parry the thrust of the adversary; it can do more; it is not only a weapon of defence, it is the sword with which aggressive, successful, triumphant attacks shall be made on all forces of evil,—attacks that shall not cease until God Himself shall sound the recall and shall give the crown of life to those who have fought the good fight and have come off more than conquerors through Him that loved them.

## SLANT LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,  
Pastor of the Phillips Church, South Boston.

*What shall we fight?* (Rom 13: 1-14.) This chapter seems to refer to citizenship rather than to soldiery. Its argument is that, if a man truly love his fellow-man, he will always do right by him. He will submit himself to properly constituted civil and national authority, and yet he will not do violence to his conscience. He will discharge all his duties to those over him and under him, and by the cherishing of love to all will fulfil the law. Perhaps, generally, we can say that the moment a Christian resolves to thus perform all the duties of manhood and citizenship, his enemies spring up on all sides, and try either to inveigle or drive him into defeat and disgrace. In opposing them his soldierly qualities come out. Let us consider these enemies under three battalions.

1. *Those commanded by the World.* Christ was always warning His disciples against worldly influences. He constantly decried the caste and class and circumstance of society, as being opposed to the true spirit of Christianity. He came to establish a spiritual kingdom within the hearts of men. Outward conditions were to be no measure of inward attainments. A pauper could be a prince in the sight of God, and a prince could as easily be a pauper. A man might, behind his royal steeds, drive to perdition. A man might walk with bleeding feet to glory. This doctrine of Jesus has been verified all down the years. It is true to-day, as then, that, if men ally themselves closely with the world, they are less likely

to be governed by spiritual truth. Blood and its flunkeyism, money and its snobbery, are both opposed to the principles of manhood laid down by the great Teacher. A man whom the world pats on the back, is apt to pat the world on the back, and thus make an alliance with an insidious foe. "I have overcome the world," said Jesus; and He intended that His followers should partake in His victory. Whatever, then, administers to pride, ostentation, exclusiveness, arrogance, is to be fought as an enemy. Give it no quarter.

2. *Those commanded by the Flesh.* These are the spies that get inside the camp, and open up the intrenchments to destroying forces. These appetites and passions that spring from hereditary tendency, heated blood and bodily conditions, make fearful havoc of our fidelity and usefulness as God's soldiers. We are all the time fortifying our souls against outward foes, and are often totally unprepared for these Aaron Burrs that carry on secret communications with our open enemies, and thus despoil us. There are men honest as the daylight, and yet they are victims of drink. There are others whose names stand for high commercial honor, who are cast down and utterly conquered by ungovernable passion. While we are looking over the parapets to discover the battalions opposite, do not let us neglect the possible traitors within the breast-works. Beware of the flesh and the lusts thereof.

3. *Those commanded by the Devil.* This arch-enemy of the soul is the commander-in-chief of all the forces. He is the inspirer of the world's pride and the flesh's lust. He sometimes attacks independently, however. He comes arrayed in the garments of a false philosophy, and attacks our faith. He would like to dethrone God and tear the crown of divinity from the brow of Christ. He would like to overthrow our belief in God's providence, our confidence in His leadership, our satisfaction with His daily supplies of food and grace, our submission under His discipline, and our complete trust in His promises for all the future. He would try and make God both partial and cruel in our thought. He would instill into our minds suspicions against our best friends, and so upset many of the most comforting relations of life. He would tempt us to dishonesty for gain, to deceit for power, to faithlessness for ambition's sake. He marches directly down upon us, he springs out of ambush, and he wheels round in strategic flank movement. He is our constant and uncompromising foe. Look out for him.

*How get the victory?* (2 Tim. 2: 3.) Persevere. Never give up the battle. Put on the whole armor of God, and watch, and fight, and pray. Remember it is God in you, and not you alone, who is to win. Never underrate your foes on the one hand, nor your divine Commander on the other. With Christ on your side you can go grandly on to victory, if you wage the warfare according to His instructions. When the fight is over, a crown of righteousness like that which now adorns the apostle's brow, will be yours. Forward!

## Attention!

There is never a moment when you can ground arms and stand at ease.

Never question the wisdom of the command. God expects loyalty.

Do not get discouraged because of frequent defeat. Do some severe thinking and earnest praying instead. There is no failure so bad that a future success may not be locked up in its bosom. It is your duty to find that success.

You will stay in the ranks as a private no longer than may be necessary for your discipline. When you are fit to be a leader, God will find a position for you.

Do not wonder if, when the action is over, you show the scars of battle. They are glorious scars, if you have been on the right side.

Give thou the order, and I'll fall in line;  
I'll do the fighting, but the victory's thine.

## ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.—*Savonarola.*

Though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the selfsame spirit.—*George Herbert.*

'Tis a thick throng of foes, afar and near;  
All hell in front, a hating world in rear;  
Yet flee thou canst not, victory must be won  
Ere fall the shadows of time's setting sun;  
—And thou must fight!

Gird on thine armor; face each weapon'd foe;  
Deal with the Spirit's sword the deadly blow;  
Forward, still forward, in the fight divine,  
Slack not the warfare till the field be thine,  
—Win thou the crown!

—*Horatius Bonar.*

Man cannot well face life without some shield between. He may fight ever so bravely, but the spears of life will be too many and too sharp for

him. And no shield will thoroughly defend him but God. The weakest calls out for the strongest.—*Theodore T. Munger, D. D.*

We must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.—*Thomas à Kempis.*

And thus I struggled on from day to day,  
Until I felt the hostile hosts give way,  
The pressure yield;  
And then I knew a victory was won,  
And I had conquered peace at last, upon  
Life's battle-field.

Not that the strife was wholly ended yet,  
Nor triumph perfect. Death alone can set  
On mortal brow  
The victor's radiant crown; yet peace within  
Is won by conquest over self and sin,  
Even here and now.

—*M. E. Atkinson.*

At the critical moment in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that unless troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the duke sent back the selfsame, spirit-stirring message, "Stand firm!" "But we shall perish," remonstrated the officer. "Stand firm!" again replied the iron-hearted chieftain. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply; for every man of that doomed brigade fell bravely fighting at his post. What an example this for the Christian contending under the blood-stained banner of the cross!—*From Peloubet's Lesson Notes.*

Thy strength is all in leaning  
On One who fights for thee;  
Thine is the helpless clinging,  
And mine the victory.

—*Hetty Bowman.*

The armor which God provides for us we ought to put on. We need to study, to pray, to worship; we need home influences, Sunday school influences, church influences, to fit us for the fighting, which we cannot shirk if we would like to. However strong we feel in the Lord, we are not strong enough to meet our enemies with anything less than a full suit of spiritual armor, and the approved weapon which God proffers us.—*H. O. Trumbull.*

In God's own might  
We gird us for the coming fight;  
And, strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The light, and truth, and love of heaven.

—*J. G. Whittier.*

The conflict in which Christians are engaged, and in preparation for which they must "put on the whole armor of God," is much more than merely the natural opposition of reason to passion, and of human reason against the follies of the heart. It is a contest whose seat is in the spirit-world, and must there be fought out in opposition to the hosts of the wicked one, already firmly entrenched in the unrenewed heart, and also fortified in the fashions of the ungodly world. And respecting this conflict and its outcome we are instructed by another apostle that "This is the victory that overcometh the world, even our faith." When the pilgrim, on his journey heavenward, came into the Dark Valley, and seemed to be passing the very mouth of Hell, with its belching flames, we are told: "He was forced to put up his sword, and to betake to another weapon, called All-prayer"; and so he cried, "O Lord, I beseech thee, deliver my soul." The boldest soldiers of Christ are brought at last to realize that their sufficiency is only in God, and that all-prevailing prayer is their final and all-sufficient resource.—*Daniel Curry, D. D.*

Pray to Him, the God of battles,  
Whose strong eye can never sleep,  
In the warring of temptation,  
Firm and true your souls to keep.  
—From "The Shadow of the Rock."

*Bible References:* Ex. 14: 15; 17: 8-13; Deut. 1: 28-30; 20: 1-4; Josh. 10: 42; 23: 10; 2 Sam. 22: 40; 23: 12; 1 Chron. 5: 18-22; 29: 11; 2 Chron. 20: 17; Neh. 4: 20; Ps. 18: 39; 27: 1-3; 55: 18; 98: 1; 144: 1, 2; Prov. 24: 6; Isa. 31: 4, 5; Zech. 4: 6; Matt. 26: 41; Mark 13: 37; Luke 14: 31; John 16: 33; Rom. 7: 23; 8: 37; 12: 21; 13: 12; 1 Cor. 9: 25, 27; 14: 8; 16: 13; 2 Cor. 6: 7; Phil. 1: 29, 30; 1 Thess. 5: 5-8; 1 Tim. 1: 18, 19; 6: 12; Heb. 4: 12; 10: 32, 33; 11: 32-34; 12: 3, 4; James 1: 12; 4: 7; 1 Pet. 2: 11; 4: 7; 5: 8, 9; 1 John 2: 14; 4: 3, 4; Rev. 3: 21; 12: 11; 21: 7.

## DAILY READINGS.

First Day.—"Not against flesh and blood."  
Eph. 6: 10-18.  
Second Day.—Not with carnal weapons.  
2 Cor. 10: 3-6.  
Third Day.—Fight as seeing our help.  
2 Kings 6: 8-18.  
Fourth Day.—"In the name of the Lord of hosts."  
1 Sam. 17: 32-54.  
Fifth Day.—"This is the victory."  
1 John 5: 1-13.  
Sixth Day.—Victory through Christ  
1 Cor. 15: 47-58.  
Seventh Day.—"Soldiers, What shall we fight?  
How get the victory?"  
Rom. 13: 1-14; 2 Tim. 2: 3; 4: 8.

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## What "They Say"

In Books, Papers and Magazines.

P

Will some kindly editor tell me the way  
A manuscript's fate is decided?  
Do they ever consider the writer's dismay  
When he gets such a notice as I did,  
"Regretting we cannot your manuscripts use—  
If you'll forward the stamps we'll return them,  
A failure to criticise, also excuse"—  
(Not getting the stamps, they will burn them).  
Does the name of the writer, if famous he be,  
Secure a more careful perusal?  
Whereas, were they sent you anonymously,  
Would they not then meet with refusal?  
Were I Browning, not Brown, don't you think  
that my verse  
Would then be more apt to prove salable?  
Would the ultimate name make it better or  
worse?  
Would it still be adjudged "not available"?  
If merit, and merit alone, be your guide,  
No matter the name of the poet,  
Would you print it, or carelessly throw it aside?  
If the latter, why, I'd like to know it.  
—*Good Housekeeping.*

### BUSINESS TRAINING.

Ella Whee. Wilcox gives, in *The Chautauquan*, the following sensible rules for the best kind of training for girls, whether their "business" is to be in home-making or bread-winning:

"I would have every mother in the land begin at the cradle to teach her daughters self-respect, self-denial, and thoroughness in small things. I would have wee tots, who grow easily blasé with an embarrassment of toys, taught to deny themselves playthings for the benefit of poorer children. I would have their young minds early instilled with the beauty of self-sacrifice; and instead of importing costumes for their dolls, I would have them taught to cut, and sew, and make whole outfits for their dolls, and I would bestow prizes and rewards for neat and successful work. In all such early matters would I train the childish mind to a pride in practical achievement. I would have them taught to mend, darn, and fold clothing nicely; and above and beyond any praise for great progress in music, drawing, or elocution, I would give them praise, medals, and public honors for keeping their rooms, their clothes-presses, their bureau drawers, and their personal effects in perfect order: and I would permit no servant to do for them what they could do for themselves. Constantly would I keep before them the need of self-denial in small matters, the necessity of doing things which were distasteful and doing them well, if they would possess character and stamina to meet the inevitable hardships which life presents to every soul.

"Let any woman who has been reared in this manner be suddenly thrown from the lap of luxury into poverty, and she will show herself capable of self-support, without any previous 'business training,' or any preconceived idea or preparation for a career."

### VERSUS ELECTRIC BELLS.

The Southerners cling to old customs and habits with unflinching loyalty. It is not true, as we are sometimes asked to believe in the North, that because our grandfathers and mothers did certain things, therefore we must not. Oftentimes "old ways are best." Yet in the case of the electric bell *versus* "hollering" we think we prefer the new method to the old. We find the following description of the latter way of doing things in the *Boston Transcript*:

The White Sulphur Springs used to figure so grandly in romantic novels with Southern heroines that the realities of the place amuse Northern visitors who go there now. A correspondent who has been to the White Sulphur of late tells of a big hotel without a single call-bell. When you want a servant, you put your head out of your door and "holler," as the darky who answers your call styles it. The letter goes on: "To the credit of White Sulphur, it can be said that two or three 'hollers' will usually do. The servant system is peculiar to White Sulphur. It works as satisfactorily as such a system can. Southerners like it, for it reminds them of old times. Northerners do not object so long as the charm of novelty wears. To every hallway in the big hotel are assigned a floorman and a couple of chambermaids. They are not pert. They are colored men and women who learned the ways of faithfulness and politeness when there was \$500 difference be-

tween a house servant and a field hand in 'Virginy.' Most of these servants had 'ben a-comin' to ole White, sah, sence befo' de wah.' They have their little rooms partitioned off at the ends of the halls or across the stairway landing, and there they live and sleep, so as to respond promptly to the call of guests."

"If my young lady, coming up from the ballroom at fifteen minutes before midnight, thinks of some message she wants to give the chambermaid, she taps with her hand on the doorknob, and calls,—  
"Lu-cy!"

"A pause. 'Lu-cy!' This time a little louder, and another pause. Then again, 'O Lu-cy!'"

"From down the hall comes, by this time, the sleepy reply,—  
"Ya-as'm; I se comin'."  
"There is a shuffling of feet along the hallway matting, and then a conversation in a low tone. The voice of the belle says a little louder at the close,—  
"Remember, Lucy."

"The voice of the chambermaid replies, 'Ya-as'm.'"

"The door closes. The shuffling sound passes back down the hall and dies away. Fifteen or twenty people in adjacent rooms turn over in bed and try to go to sleep again. Nobody thinks of kicking. It is only one of the White Sulphur ways."

### A GERMAN BED.

In the *London Daily Graphic* we find the following amusing description, by Jerome K. Jerome, of a night's rest, or rather unrest, in Deutschland:

To the blasé English bed-goer, accustomed all his life to the same old hackneyed style of bed, night after night, there is something very pleasantly piquant about the experience of trying to sleep in a German bed. He does not know it is a bed at first. He thinks that some one has been going round the room, collecting all the sacks, and cushions, and antimacassars, and such like articles that he has happened to find about, and has piled them up on a wooden tray, ready for moving. He rings for the chambermaid, and explains to her that she has shown him into the wrong room, he wanted a bedroom.

She says, "This is a bedroom."

He says, "Where's the bed?"

"There," she says, pointing to the box on which the sacks and antimacassars and cushions lie piled.

"Oh, very well," he says; "Look sharp and get it made, then."

She says, "It is made."

He turns, and regards the girl sternly. Is she taking advantage of his being a lonely stranger, far from home and friends, to mock him? He goes over to what she calls the bed, and snatching off the top-most sack from the pile and holding it up, says, "Perhaps you will tell me what this is, then."

"That," says the girl; "that's the bed."

He is somewhat nonplussed at the unexpected reply. "Oh!" he says. "Oh! the bed, is it? I thought it was a pin-cushion. Well, if it is the bed, then what is it doing out here on the top of everything else?"

"That's the proper place for it," responds the chambermaid.

"What, on top?"

"Yes, sir."

"Well, then, where are the clothes?"

"Underneath, sir."

"Look here, my good girl," he says, "you don't understand me, or I don't understand you, one or the other. When I go to sleep I lie in a bed, and pull the clothes over me. I don't want to lie on the clothes, and cover myself with the bed."

The girl assures him that there is no mistake about the matter at all. There is the bed, made according to German notions of how a bed should be made.

He is very much surprised. But it is no use arguing the matter with the girl. "All right," he says; "bring me a pillow, and I'll risk it."

The chambermaid explains that there are two pillows on the bed already, indicating, as she does so, two flat cushions, each one a yard square, placed one on top of the other at one end of the mixture.

"These!" exclaims the weary traveller, beginning to feel that he does not want to go to bed at all; "these are not pillows. I want something to put my head on; not a thing that comes down to the middle of my back. Don't tell me that I've got to go to sleep on these things."

But she leaves, and he crawls in.

The pillows give him a good deal of worry. He does not know whether he is meant to sit on them, or merely to lean up against them.

For clothes, he has only a very thin blanket and sheet, and beneath these he feels decidedly chilly. The bed is warm

enough, so far as it goes, but there is not enough of it. He draws it up round his chin, and then his feet begin to freeze. He pushes it down over his feet, and then all the top part of him shivers.

He tries to roll up into a ball, so as to get the whole of himself underneath it, but does not succeed; there is always some of him left outside in the cold.

Another vexation that he has to contend with is that every time he moves or breathes extra hard, the bed tumbles off on the floor.

You cannot lean out of a German bed to pick up anything off the floor, owing to its box-like formation, so he has to scramble out after it.

When he has performed this feat for about the tenth time he concludes that it was madness for him, a mere raw amateur at the business, to think that he could manage a complicated, tricky bed of this sort, that must take even an experienced man knows to sleep in it; and gets out and camps on the floor.

### LET PEOPLE TALK.

As we pass through the world we shall never move slow

If we earnestly seek to serve God as we go,  
And keeping this purpose forever in view,  
Whatever we know to be right, strive to do,  
And let people talk.

Be quiet and modest, and this not assumed,  
Do not hope to shun censure, for to this we are doomed.

If blamed when we're striving to walk as we should,  
And our Father permit, it may be for our good.  
Then let people talk.

If your dress is peculiar, or plain is your hat,  
Some one will surely take notice of that.  
Remarks will be made, for you cannot go clear,  
But O, if you know it is right, never fear,  
If people do talk.

It is not always best to do just as you please,  
Independence, alone, cannot give the heart ease.  
They only have joy that do perfectly right,  
Who pray to God ever, and walk in the light,  
If people do talk.

In the bright land of glory, the home of the blest,  
From all that accuse and revile, you shall rest.  
But here, to avoid them your efforts are vain.  
Forgive, and the blessing of God you'll obtain.  
And let people talk.

—*Sabbath Recorder.*

### RARE, RICH AND RACY.

The children of a minister were making themselves happy asking conundrums. Finally, one of them said, "Who was the meekest woman?" The minister seemed struck with a new thought, and replied quickly, "We don't read of any." But madame made herself even with him when she rejoined, with quite as much quickness: "Well, we read of only one such man, and from the fuss that's made about him it's plain they're scarce."—*Selected.*

### THE MOUSE.

Anna Belinda sat quietly thinking  
And Sally Hypatia sat reading a book,  
When, out from a corner, with little eyes blink-  
ing,

A visitor crept with a wondering look;  
And though he was timid in manner, and shrink-  
ing,

Yet Anna Belinda cried, "Mercy, I pray!"  
While Sally Hypatia, not even once winking,  
Jumped over the sofa, and fainted away.

—*Good Housekeeping.*

It had been a time of long drought, and the people of the church at Wayback had decided to meet together to pray for rain. It was a notable assembly, and several fervent petitions were put up, when Deacon Growler took the floor. After a lengthy prayer the deacon concluded as follows: "Now, Lord, don't go to overdoing it, and send a big shower and root up all our taters, and cut down all our corn; but send us a kinder sorter sizzly-sozzly rain, that'll do lots of good and no harm."—*Selected.*

The idea which some people have about the French word "née" is amusing. It is no unusual thing to find some people speaking of Mrs. James Brown, "née" Miss Kittie Smith, and it must be confessed that this innocent disease is epidemic among a certain class of country correspondents. But one use of this severely worked French word which recently appeared in a little paper seems likely to bear the championship palm unchallenged for some time. The effusion was about titled aristocracy. A woman twice married before, born the daughter of a count, was wedded for a third time to a French marquis. The delightful story called her (the names are fictitious) "the Marquise le Grandjoix, née Countess Soultmeade, née Baroness Granville, née Lady Beverwick." If the record of births in the family Bible of this often born lady were kept according to the theory of the man who wrote that story, what an unsolvable problem it would be!—*New York Tribune.*

## Reviews.

### Religious.

THE CONGREGATIONAL YEAR-BOOK, 1890. 9 in. x 6, pp. 484; illustrated. Boston: Congregational Sunday School and Publishing Society. Price, \$1. Happy is the denomination that has within its ranks such a statistician as Rev. Henry A. Hazen, who has prepared this bulky volume of 484 pages, which tells a Congregationalist, in orderly, systematic fashion, everything that he wants to know about his denomination, its ministers, churches, Sunday schools and Christian Endeavor societies. This year-book is the most complete and exhaustive of any that has been issued. Its arrangement is nearly perfect, and its help in becoming familiar with the denomination is invaluable. The "Fifth-year Statistics," relating to value of churches and parsonages, salaries paid, etc., are included in this volume, and we are glad to see for the first time a column devoted to Christian Endeavor societies on every page of church statistics. From this we learn that there are 2,202 societies, with 106,156 members. We happen to know of some societies that are not recorded here, but these figures are substantially accurate.

### Biography.

THE KING'S SON; or, A Memoir of Billy Bray. Compiled chiefly from his own memoranda by F. W. Bourne. 7½ in. x 5¼, pp. 159. New York: Wilbur B. Ketcham. Cloth, 75 cents. The fact that this book is in its twenty-eighth edition speaks not only volumes, but many thousands of volumes, so to say, in its favor. It has evidently touched a chord that many a more pretentious book of greater literary finish has failed to reach, and we believe that wherever it has gone it has proved a messenger of good tidings. It scarcely seems respectful to call this famous Methodist preacher of Cornwall "Billy" Bray, but we certainly should not know him by the more dignified name, William. Witty, eccentric, but withal devotedly pious, Billy Bray was a power while he lived, in his own homely fashion, and now that he rests from his labors, his works do follow him. We are told that noted infidels, eminent journalists and cultivated scholars, as well as obscure and unlearned men, have been drawn into the Kingdom this by book, and we do not wonder as we read its bright and trenchant chapters.

### Travel.

A SUMMER HOLIDAY IN EUROPE. By Mary Elizabeth Blake. 7½ in. x 5½, pp. xiv, 203. Boston: Lee and Shepard. Cloth, \$1.25. This book tells the old, old story of a trip across the water to Ireland, France and Switzerland, and yet tells it in a way so fresh, vivacious and sun-shiny as to make a new and very attractive narrative. In fact, the story in one sense never grows old when skilful writers rehearse it, for each author sees a different side of the shield of European travel, or, at least, sees it through different spectacles. The spectacles through which Mrs. Blake looks are clear crystals, and though sometimes we are inclined to think that they magnify a little, and perhaps are slightly rose-tinted, yet, after all, what would a traveller be without enthusiasm and even exuberance? Mrs. Blake devotes two appreciative chapters to Ireland, several to Paris during the Exposition, and half a dozen more to Switzerland. She begins by affirming that "The real traveller, like the true poet, should be born and not made." Our author was evidently born to travel, and we hope that many of our readers will take these delightful journeys with her.

### Stories.

FOUR LITTLE BRIDGES. By Mrs. Albert M. Harrison. 7 in. x 4½, pp. 106. New York: John B. Alden. This is a pleasant little story for children, and tells about May and Jack and Patty and Dettie Bridge and their pranks and frolics and good times. Then there was a Baby Bridge, too, but she was so small that she didn't count. Many children will like to go walnutting with the little Bridges, and to go fishing for doodles with them, too. They will enjoy the visit of Cousin Kitty from Mississippi, and will be much interested as well in "the great secret" with which the book ends.

### Miscellaneous.

SEVEN YEARS IN CEYLON. Stories of Mission Life. By Mary and Margaret W. Leitch. S. W. Partridge & Co., 9 Paternoster Row, London. This is a charming book,—charming in its descriptions and narratives, charming in its letter-press and its illustrations, charming in the grace and vividness of its accounts of life in Ceylon, and, above all, charming in the consecrated spirit that animates every page. Few missionaries have ever gone out from this country with greater zeal or truer devotion than had the



Misses Leitch, few ever put more zeal into seven years of service, and few have ever returned so ready and able to inspire others with their own contagious, whole-hearted enthusiasm. Together with their two noble and self-sacrificing brothers, to whom this book is dedicated, they form a remarkable missionary family. We are glad to have this book, not only as a record of the work that they have accomplished, but as a memorial of the workers, as well. One interesting chapter tells of the establishment of Christian Endeavor societies in Ceylon, and another tells the story of Precious Pearl, a little Christian Endeavorer of Ceylon, a story that first appeared in the columns of THE GOLDEN RULE.

**REPRESENTATIVE MEN, NATURE, ADDRESSES AND LECTURES.** By Ralph Waldo Emerson. Two volumes in one. 8 in. x 5½, pp. 276, 372. Boston and New York: Houghton, Mifflin & Co. Cloth, \$1. This volume brings together in attractive form, and offers for a very small price, some of the best and most characteristic of Emerson's writings. The first part contains his essays on "The Uses of Great Men," on "Plato," "Swedenborg," "Montaigne," "Shakespeare," "Napoleon" and "Goethe"; the second part contains some of his more famous addresses, as the one on "The American Scholar," "Literary Ethics," "The Young American," etc., all delivered before 1844. In this volume one who has none of the other works of Emerson, and but meagre means, can come under the fascination of the magician's spell, and can find mental food for many a meal. This is one of the books to be read, pondered and inwardly digested. We should advise a young man to put it among the "best hundred books" of his library.

**JOTTINGS FROM THE PACIFIC.** Life and Incidents in the Fijian and Samoan Islands. By Emma H. Adams. 7½ in. x 5½, pp. 160; illustrated. Oakland: Pacific Press Publishing Company. Not only is the Christian interested in Fiji and Samoa by reason of the marvellous progress of religion in these isles of the sea, but the geographer has his peculiar interest in them; and of late the politician and the statesman have had their eyes turned especially upon Samoa, while every one who reads the daily papers cannot have escaped a desire for further knowledge concerning these remote lands. This book therefore appeals to a large class of readers, and its chapters tell just what one wants to know about the government and religion, physical and social peculiarities, wonderful productions, coral formations, traditions, products and customs of these beautiful and wonderful islands. The book is written in an easy, narrative style, and the illustrations are very pretty.

**COOKERY IN THE PUBLIC SCHOOLS.** By Sallie Joy White. 7½ in. x 5, pp. 173; illustrated. Boston: D. Lothrop Company. Cloth, 75 cents. No subject of a practical nature in education is attracting more attention just now than cookery in the public schools, and justly, too. If good morals depend largely upon happy homes, and happy homes upon good digestion, and good digestion upon good cooking, what subject is more important? This book takes the girls by the hand, so to speak, leads them into the kitchen, teaches them to build a fire, what the oven is for, how to boil, and what to boil, and how long to boil it, how to go to market, how to make bread, fish and egg dishes, how to cook for invalids, etc., etc. In fact, so far as a cook that is not born can be made, this book makes her mistress of the culinary art, and even many a "born cook" of mature years will find in these carefully written and common-sense chapters much of profit and instruction.

#### Pamphlets.

The pamphlet on the *Rededication, June 5, 1890, of the Reconstructed Old White Meeting-house, Woodstock, Vermont*, contains a full report of the interesting exercises, with a description and picture of the building in its old and its new form.

#### Magazines.

The frontispiece in *St. Nicholas* is an engraving of Geoffrey's capital painting, "Little Frenchmen at School." Annie Isabel Willis shows Dr. Holmes at home. Among the interesting stories are an account of an exciting tennis tournament, some experiences among lumbermen, and a story of the Rebellion, entitled "A Little Contraband."

The original articles in the *Magazine of Christian Literature* are Prof. Gerhart's "Calvinism an Epoch of Progress," and a condensed translation of Gebhart's paper on "Saint Catherine of Siena." Archbishop Ireland's recent address on the school question is reprinted, and in the "Concise Dictionary of Religious Knowledge" Dr. Merrill's article on "The Jews" is concluded.

#### New Publications Received.

**Woman in the Pulpit.** By Frances E. Willard. 7½ in. x 5½, pp. 172. Chicago: Woman's Temperance Publication Association. Cloth, \$1.00.

**FROM THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY:**

**By A Strange Path.** By Margaret H. Eckerson. 7½ in. x 5½, pp. 229; illustrated. Cloth, \$1.00.

**Little Pilgrims at Plymouth.** By Frances A. Humphrey. 7½ in. x 5½, pp. 331; illustrated. Cloth, \$1.25.

**The Knights of Sandy Hollow. A Story for Boys.** By Mary B. Sleight. 7½ in. x 5½, pp. 376; illustrated. Cloth, \$1.50.

**One Little Maid.** By Elizabeth Preston Allan. 7½ in. x 5½, pp. 367; illustrated. Cloth, \$1.50.

**Little Miss Boston. A Christmas Story.** By Mrs. Harriet A. Cheever. 7½ in. x 5½, pp. 301; illustrated. Cloth, \$1.25.

**Faith on the Frontier.** By Edmund March Vittum. 7½ in. x 5½, pp. 390; illustrated. Cloth, \$1.50.

**A Royal Hunt. A Story of Huguenot Emigration.** By Mrs. E. C. Wilson. 7½ in. x 5½, pp. 394; illustrated. Cloth, \$1.50.

**FROM LEE AND SHEPARD:**

**A Look Upward.** By Susie C. Clark. 7½ in. x 5½, pp. 215. Cloth, \$1.25.

**FROM D. LOTHROP COMPANY:**

**Stories about Famous Precious Stones.** By Mrs. Goddard Orpen. 7½ in. x 5½, pp. 286; illustrated. Cloth, \$1.25.

**FROM McDONALD, GILL & COMPANY:**

**"Another Comforter," or the Person and Mission of the Holy Spirit.** By Rev. W. McDonald. 7 in. x 4½, pp. vi, 201. Cloth, 50 cents.

A RICHMOND correspondent writes that "The genial editor of the Danville Times paid a visit to Richmond, and saw many things that amazed him. He says: 'We called to see B. F. Johnson & Co., Book Publishers, and were astonished to see the magnitude of their operations. They have upwards of a hundred girls employed, and we were struck with their intelligence and lady-like appearance. Their principal employment is in answering correspondents. We had no idea that there was such a big concern of the sort in the South.' This is indeed one of the big and successful enterprises of Virginia, but the number of employees does not stay in the hundreds but gets into the thousands. The firm has its agents all over the world, Richmond being the headquarters of the commander-in-chief and staff, as well as the depot for ammunition." Their business has so far outgrown their present commodious quarters, that Messrs. Johnson & Co. have been compelled to purchase a large building, which is being fitted up for their especial occupancy, and to which they will remove as soon as it is completed.

#### LABOR LIGHTENED.

"Time is money." "A penny saved is a penny earned." The logical conclusion drawn from the above maxim is, that if time is money, and money saved is money earned, then time saved is time earned. Among the hundreds of brave, bright women who "do their own work," how many there are who are so busy from morning till night with tasks that must be done that they cannot find time to look over the magazines and papers, or the last new book. We wonder if it has ever occurred to such that they could earn—by saving—the time for such a luxury without slighting any household duty. We would like to give the experience of one little woman who has solved the problem.

She lives, as so many do, in a rented house. The kitchen floor was originally hard pine, but of course is never oiled, and has, through years of wear, become rough. Our little woman is good housekeeper enough to like a clean kitchen floor, so down upon her knees she used to go three times a week, breaking her back, getting splinters in her hands, and making them lame from using the scrubbing-brush and wringing the floor-cloth; feeling so hot and tired that she might well be excused for the cross word that comes to her lips.

That was *then*—this is *now*. The old broom taken to the chopping-block, and evened with the hatchet, making it a little "stubby" and stiff; two pails, one of paper, light to handle; one self-wringing mop, and last, but not best, a package of Pearline. Into pail No. 1—the wooden one—is put some of the Pearline dissolved in boiling water, and the broom; into pail No. 2—the paper one—clean water and the self-wringing mop. With the broom dipped in hot Pearline suds, the little housekeeper goes deftly round the base-board, careful not to take off the paint, and that cleared, the broom, used with a longer stroke than for sweeping, gives the Pearline a chance to remove the dirt. After a place large enough is so scrubbed, the mop is used to wipe it up. The water for the mop can be changed as often as liked, but one dose of Pearline does the whole floor, leaving it as dark as if oiled. In half the time, with less than half the outlay of strength the work is better done, and at arms' length, thereby saving back, hands, and oh! important item—temper, or perhaps we should say patience.

The time thus saved—*earned*—our little woman devotes strictly to rest and relaxation, taking it then and there, book or paper in hand, seating herself in the easiest chair or lying on the couch. Now we hear from some sister who scrubs her floor on her knees: "What! sits down and reads without changing her dress—what if some one should come?" Well, if such a thing should happen, the way our little woman washes her floor—letting Pearline save her knees—enables her to wear a better dress, and the self-wringing mop saves the sloop that might otherwise disfigure it. If the bell should ring, we ask, is it not easy for our little woman to rise from her couch or chair where she has been resting during the moments saved, and answer the bell, with a face cool enough and a mind calm enough to receive the caller? Remember, she would have been on her knees on the floor, if she had not let Pearline be her faithful servant.

My sisters, profit by the experience, and *earn* a little time to rest by using that which will *save* it, and lighten, without slighting, many household tasks—Pearline.

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## Carried Suits

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**\$5.00, \$6.00 and \$8.00.**

Suits with Long Trousers, ages 15 to 18 years, which sold for \$10.00, \$12.00, \$15.00 and \$16.00, we shall reduce for this sale to

**\$8.00, \$10.00 and \$12.00.**

This sale affords an excellent opportunity for parents to select from a large variety of styles, either for Street, School or Dress wear, at much lower prices than can be obtained at the beginning of cool weather.

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1st. To furnish the societies with their Topic Cards, Constitutions, Pledges, etc., at the lowest rates.

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53,132.

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## Editorial.

### FROM CHARACTER TO CHARACTER.

Professor Drummond never touches a subject without illuminating it. When in Australia, he gave an address to the students of a Methodist Ladies' College, in which he gave a very plain answer to the question, "What Is It to be a Christian?" We believe that our readers will thank us for quoting from his answer at some length.

"What is it to be a Christian? The answer is simple: being like Christ, following Christ. Just as a Darwinian is a follower of Darwin, one who advances and promulgates the ideas and principles of Darwin, so is a Christian, a disciple or follower of Christ; and to follow Christ is to grow like Him. . . . Make Christ your companion. We invariably become like those with whom we habitually live, and especially if we habitually live with those we admire and love. And very often we really love those of whom we only hear and read. We need not see people to love them. It is the spirit, therefore, of a friend that you love that influences you, and it is the spirit of Christ that influences us now."

"To make Christ our most constant companion is the one sure way, for we are thus made good, and the whole process may be told us in the words of the Bible taken from the 2 Corinthians 3:18, 'provided we read them in the New Version, where their meaning is clearer and simpler than in the rough phrasing of the early translations from the Greek. These are the words of the later text: 'We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory.' Now change the word *glory* to the word *character*, which I think conveys a clearer and fuller meaning than any other word, and the whole problem must be contained in this text: 'We all with unveiled face, reflecting as in a mirror the character of Christ, are changed in the same character from character to character; or are changed in Christ's character from our character to His character. The point is this: that we are changed—we don't change ourselves. We can understand perfectly well how accents change. We hear daily of a growing Australian accent, and yet the change goes on quite steadily without our being conscious of it to any marked degree. And so if we 'abide in Christ,' make Christ our friend, our characters will change. Then you will say the answer to our question reduces itself to

to a common friendship. *This a common friendship? No friendship is common. We read in the Bible that love is the basis of friendship, and this is a translation of Christ's own idea. If you will be Christians, struggle to keep friends with Christ. This is an infallible method. It is how we must, not how we may.*"

How many bulky tomes have been writ'en without throwing so much light on the old, old question! We doubt not that many of our younger readers have been greatly perplexed to know what may be the evidences of their Christian life. In the words of the old hymn:

"Oft it causes anxious thought,  
Do I love thee, Lord, or no?  
Am I thine, or am I not?"

Let such troubled souls cut out these plain words of Professor Drummond; and, as they daily read their Bibles, let them read them over and over. Let them apply the test. Let them see whether they are being changed from character to character. If the life is right and the soul is not morbid, it will not be long before the anxious thought gives way to glad assurance.

### OPENING DOORS.

One of the most pregnant sentences that Beecher ever uttered was, "Do the best you can where you are, and when that is accomplished God will open a door to a higher sphere." In actual life this truth is proved to be one of the natural laws in the spiritual world, and one of the natural laws in the business world, and one of the natural laws in the world of scholarship as well.

These opening doors are always above us, and the ladder by which we climb to them is always the same. The rungs are individual duties well performed, and they must be mounted one by one. There is no bounding from the bottom to the top. There is no such thing as ignoring the first rungs because they are near the ground. The physician who is unwilling to look after the poor woman in the back alley as carefully as he attends to the complaints of Madam Wealthy in Belgravia will never reach his open door. The minister who despises a "five-hundred-dollar call" to a country parish, while he keeps his eye fixed on the city pastorate, or uses his country parish simply as a stepping-stone to something larger, will never find the open door he seeks. Even if he secures "the louder call" to a larger parish, with such a spirit and such motives no door will open to larger usefulness. The city parish will be as circumscribed and as barren as his country field. The lawyer who despises the petty case and the small fee will not soon find the celebrated case and the large retainer committed to him. This door of opportunity is always reached by climbing. It is never on a level with a man's eyes when he starts in life. The ladder by which he reaches it is always a homely one, and its steps are always made of the same materials,—duties well performed.

These doors always open outwards. They open outward into unexplored fields, into larger experiences, into opportunities which a man cannot fill until he has climbed the ladder.

These doors can never be forced open with the crowbar of wealth or the pick of high breeding or gentle lineage; the most that these things can do is to make the ladder a little less steep and rough.

These doors can never be shut. No power on earth is sufficient to keep a faithful man from doing larger duties every day.

These doors will open to every generous youth. At the summit of every duty well done for Christ's sake opens one of these doors to other duties and larger service. Who will thus climb and thus enter?

### COMMON FELLOWS.

A dream which President Lincoln related to one of his friends has a homely significance for many another "common fellow." Lincoln dreamed that he was passing, on some public occasion, between ranks of people, when he heard one man say to another, as he pointed him out, "He's a common-looking fellow, isn't he?" "Well, my friend," replied Lincoln, in his dream, turning to the man whose remark he had overheard, "God likes us common-looking fellows, or else He wouldn't have made so many of us."

The wit and wisdom of this dream-thought are good enough for any waking moment. Yes, God evidently likes common-looking fellows, and He has evidently given the work of the world into the hands of common men. The "genius" was always rare, and he is growing rarer. As the general level of intelligence and virtue rises, fewer and fewer mountain peaks of commanding intellect rise above the level. And even at their best the men of genius have never done the world's work, or fought its battles, or carried on its reforms. They have often obtained the glory and won the applause, but a Napoleon without his army, a Gladstone without his constituency, a Spurgeon without his audience, would be far more helpless than the "common fellows," without

their leaders. God evidently did not design to save the world by the efforts of a few men of genius and great ability. It would have been just as easy for Him to commission archangels as fishermen, but for some reason He chose the fishermen, and He has been choosing "common fellows" ever since.

This is just the thought needed to lift the common fellow out of his commonplaceness, and to raise the common task to the pinnacle of sublimity. The common fellows are God's chosen workmen. The common tasks are His, and He brings the workman and the work together. No man really appears common to us after we begin to realize that he is chosen of God, just as Lincoln could not have been a common fellow in the eyes of any one who knew his mission and history.

"The moon and the stars are commonplace things,  
And the flower that blooms and the bird that sings;  
Yet dark were the world, and sad our lot  
If the flowers failed or the sun shone not.  
And God, who studies each separate soul,  
Out of commonplace lives makes His beautiful whole."

### GOLDEN RULE RECIPES.

#### For the Cure of Crankiness.

This affliction, like discontent, is of two kinds,—the harmless and the harmful. That which passes under the name of crankiness is often only the protest of the eager soul against the swaddling-clothes of unwise conservatism. It is the desire to do old things in a new and better way. Sometimes even the intense purpose to right a wrong, to reform an abuse, to crush an evil, is called crankiness. Such crankiness, falsely so called, is worthy of all praise. It is noble, often sublime, and it is not to be confounded with the ignoble variety, which finds fault for the sake of finding fault, and which makes the afflicted one a nuisance to himself and a thorn in the side of humanity. These two varieties are no more to be confounded than an oak-tree is to be taken for a stinging nettle. The former is always to be cultivated and not eradicated, the latter always to be eradicated and not cultivated. We have searched the authorities through and through for the best cure for this malady, and have come to the conclusion that the following prescriptions are unexcelled:

#### PRESCRIPTION I.

Indifference to the crank's pin-pricks.  
Unconcern as to his influence.  
Steady perseverance in the right, despite his criticisms.  
Occasional coals of fire in the way of kindly attentions.

This remedy, it will be perceived, recognizes the principle that the crank lives on notoriety, and thrives on the attentions paid him. Controversy is the very atmosphere in which he lives, and a return fire of criticism lengthens his lease of life. As Oscar Wilde says, there is only one thing worse than being talked about, and that is not being talked about. Left to himself, the very ridiculousness and insignificance of the crank effect a cure. This prescription, it is to be noticed, is administered by another person.

Here is a still better prescription, to be administered by the patient to himself. It is recommended by a physician of souls, named Paul:

#### PRESCRIPTION II.

"Strive not about words to no profit, but to the subverting of the hearers."  
"Shun profane and vain babblings: for they will increase unto more ungodliness."  
"Foolish and unlearned questions avoid, knowing that they do gender strifes."

### EDITORIAL NOTES FROM THE WIDE FIELD.

THE last issue in this volume of THE GOLDEN RULE will be found full of good things, as, we are sure, has been the case with the fifty-one numbers that have preceded it. Certainly many quarters of the world and many periods of history have contributed material for its pages. Dr. Hoyt tells of "the oracle of God," and of the inestimable value of its utterances; Mr. Winship speaks of another characteristic of the "sixteen-twenty" period; Dr. Parker illustrates God's working in the progress of families and of mankind; the poem draws a lesson for to-day from an incident connected with a miracle of Christ; we are treated on one page to a vacation trip on the other side of the globe, and on the next page a Boston pastor tells something of his vacation experiences in the Pine-tree State. In the column of "Applied Christianity," one who is herself one of the "Shut-ins" gives an interesting account of their useful society, which will enlist in behalf of this class the sympathies of many readers. The Christian Endeavor pages introduce us to some interesting phases of Christian work, both here and abroad.

INDEX TO VOL. IV.—This is the last issue of Vol. IV. of the new series of THE GOLDEN RULE, and a careful



prepared index has been made, which, we believe, will be a great convenience to any of our readers who keep files of their papers, as thousands of them do. Our crowded columns forbid our printing this index in the body of the paper, but it will be mailed free of charge to any one who desires it, and who sends a one-cent stamp for postage. A complete file of THE GOLDEN RULE from October, 1889, to October, 1890, supplemented by this index, will be invaluable to any Christian worker. Incidentally, this index shows what a vast amount of good reading our readers have had for a merely nominal sum within the twelvemonth. 842 newspaper pages, the equivalent of over twenty duodecimo volumes of two hundred pages each, have been furnished our readers who are club subscribers for one dollar, or less than five cents per volume. This reading has been the very best that we could obtain, and, as the index partially shows, on a great variety of important themes. Twelve months ago we made large promises which we feel have been faithfully fulfilled. For the coming twelve months we are arranging a still more attractive bill of fare. We have already promises of articles or series of articles from Hon. Neal Dow, on "Incidents of the Temperance Struggle for Half a Century"; from Anthony Comstock, on "The Fight with the Louisiana Lottery"; from Thomas Besolow, the young African chief, who will tell our readers the wonderful story of his conversion; from soldiers on both sides in the late war, who will relate anecdotes of Christian heroism. Eminent ministers, lawyers, doctors and business men will tell us why they chose their professions. Governors and Cabinet officers will contribute answers to "Questions of the Day." Pansy's story will begin in November, and the "Christian Endeavor Prize Essays" will be a leading feature of the paper. All in all, we believe that the index of Vol. V. will be even more striking in its list of articles recorded than is the index of Vol. IV.

A SIXTH SENSE.—Johnstone, the mind-reader, says that he has demonstrated that there is a sixth sense. He plugged up his ears and his nostrils, and put gloves on his hands, and blindfolded his eyes, smoked a cigar to destroy his sense of taste (how significant of the deadening effect of tobacco!), and then read a difficult combination contained only in the minds of three other men, and by it he opened a safe. This seems to have been a fair test, and shows remarkable powers on the part of Johnstone. But, after all, if only about one man in sixty millions has this sixth sense at command, it is no great boon to mankind. Besides, from all accounts, it nearly cost Johnstone his life, as similar experiments actually cost Bishop his life. On the whole, we have decided to be content with the five senses of which we are sure. We will remember the combination to our safe, and hope to get along for a while very comfortably without that sixth sense.

THE LINE GALE.—Will not the iconoclast leave us any of our pet superstitions? We had to give up, together with our nursery tales, the significance of seeing the moon over our right shoulder. The "Thirteen Club" has made it safe for thirteen to sit down at table together. The astronomers tell us that the idea that the changes of the moon have any effect upon the weather is an old wives' fable, and now we learn, in spite of the deluge of last week, that there is no such thing as an equinoctial storm. Though there are likely to be gales in September, yet the sun in crossing the line is entirely innocent of causing the disturbance. Well, well, what a prosaic old world this is getting to be, with all our favorite theories knocked in the head! Without a genuine "line gale," how can we ever get fairly launched into the autumn?

MANY MEMBERS, ONE BODY.—"In our family," said a bright speaker on church work, "there are grandpa and grandma, and father and mother, and five children of all grades down to the baby. If you please one, you please us all. If you do a favor to grandpa or to the baby, you do a favor to all the household. If you tread on the toes of one, you tread on all our toes." Then he went on to apply it to the church family with its numerous children, and to show that if one member suffers all the members suffer with it. Well will it be for the church when she realizes this truth. If the Sunday school is ignored, the church is ignored. If the Christian Endeavor Society is sneered at and snubbed, the church is sneered at and snubbed. If the mission chapel is neglected, the church is neglected. The only way for the church to secure the loyalty of all its members is to show interest in all its members and affection for them.

ANTI-LOTTERY LEGISLATION.—At length the anti-lottery bill has become a law, and has received the President's signature. The mails will be relieved of a great mass of corrupting matter, and if the express offices could be closed to the gamblers, we should think that the days of the lottery were numbered. But any such monstrous evil dies hard, and, through the express companies, it may still live on until new legislation is invoked to cut off the last head of this Hydra. One of

the best features of the new legislation is that it strikes at the lottery advertisements in papers. We hope that the law embraces in its scope the rose-colored accounts of lotteries and their operations in the news columns, which are the most pernicious kind of advertisements.

PROF. HARPER'S ELECTION.—The election of Prof. Harper to the presidency of the new and magnificently endowed university at Chicago will be of interest to every reader of THE GOLDEN RULE. It affords a remarkable opportunity for usefulness, doubtless, and one that comes to few men in a lifetime, but then Prof. Harper has already a position unique and unparalleled as a popular leader in biblical study. Through the Institute of Sacred Literature he is building up a great people's university, which, we believe, will have students in every State, and perhaps in every hamlet of the Union. We shall watch for his decision with the profound desire that, whatever it may be, the great interests of popular systematic Bible study may not suffer.

THE CATHOLIC CHURCH AND THE LIQUOR TRAFFIC. The "Nun of Kenmare" makes a telling point against the Church of Rome, in *Our Day*, when she says:

"That power which has so largely closed the doors of the public schools to the members of the Catholic church could with one word close the liquor-saloons to-morrow. Why does not the Church of Rome act on the question of the liquor-saloons as she has acted on the question of public schools? It appears that the Church of Rome is very lenient as to several forms of disloyalty to God, and is very stern as to any form of disloyalty to herself."

This is undoubtedly true, and we have often wondered why the Christian public does not hold the Catholic church to a stricter accountability for the awful evil of intemperance. A power that can so largely stifle this curse, and refuses to do so, should not lightly be relieved of its responsibility.

## Applied Christianity.

For The Golden Rule.

### THE SHUT-IN SOCIETY.

BY LUCY L. CHURCHILL.

This society was brought about, in 1877, by the correspondence of Miss Jennie M. Drinkwater, of New Vernon, N. J., now Mrs. Conklin, of Convent, N. J., who at that time had been an invalid for three years, with another invalid, Miss Susie S. H. Hewett, of Belleville, N. J., of whom Miss Drinkwater spoke as "a dear little maiden, who is seldom taken out into the sunshine, and never stands upon her feet." This correspondence proved of great comfort and help in their invalid life. Mrs. Conklin says: "Strange as it may seem, I knew of but this one invalid besides myself at that time." But she knew there were other weary suffering ones in the world, and the resolve was made to find somebody new to widen the horizon of Miss Hewett's life as well as her own; to find other suffering ones "to write to, to do good to, and to receive good from." "How?" a friend asked. "I will ask God to show me," she replied.

Through the columns of the *Advocate and Guardian* she soon learned of Miss Alice M. Ball, of Pittsfield, Mass., who had been an invalid for fourteen years, and to her a letter of sympathy and Christian love was sent, which commenced a mutually pleasing and comforting correspondence. That other weary invalids might share the benefit, an article by Miss Ball, entitled "To Invalids," was published in the above named paper, which added Mrs. L. J. Geer to the little circle. That year the correspondents numbered seven, and Miss Drinkwater gave them the name of the Shut-in Society. It was through the invalid contributors and readers of the *Advocate and Guardian*, together with the active support of its editor, Mrs. Brown, who made herself an "associate," that the circle widened and the work continued.

In the fall of 1879, a manual containing all the names and addresses of the little circle was issued. In the manual the simple objects of the society were stated as follows:

1. To relieve the weariness of the sick-room by sending and receiving letters and other tokens of remembrance.
2. To testify of the love and presence of Christ in the homes of suffering and privation.
3. To pray for one another at set times: daily, at the twilight hour; and weekly, on Tuesday mornings at ten o'clock.

In the fall of 1879, it was deemed advisable, in order more surely to reach every member of the band, to publish a circular letter once in three months, which should contain messages from one and another, names and addresses of new members, transfers, removals, withdrawals, and deaths.

From that time on the numbers steadily and rapidly increased, so that at the end of two years the interests of the society demanded a method of more frequent

communication, which was filled for two years by a monthly entitled *The Shut-in Visitor*; then, owing to the rapidly increasing numbers, the founders of the society considered it necessary to form an organization, which was effected in 1884. It was legally incorporated under the name of the "Shut-in Society," with Mrs. Conklin as president, Mrs. Brown as vice-president, and a secretary and treasurer, together with an advisory board.

To be a sufferer shut in from the outside world, constitutes one a proper candidate for membership. There are no initiation fees nor annual dues required from the members, but those who are able are expected to send fifty cents as their annual subscription to the *Open Window*, a cheery little periodical devoted to the work of the society. This is issued monthly under the direction of the advisory board. The society now has enrolled nearly nineteen hundred regular members, over eighty of whom are children, and nearly eight hundred associate members. "The associate members are not themselves invalids, but, being in tender sympathy with the suffering, volunteer in this ministry of love, for Jesus' sake." Every associate will be expected to subscribe yearly not less than \$1.00.

The Shut-in Society is not a charitable organization, being only designed for the spiritual comfort and help of its members: An untold amount of good has been accomplished by this simple agency, through which those who are sitting with folded hands, or lying on beds of pain, shut out from human activities, have given and received diversion of thought, comfort and cheer, and many warm and lasting friendships have been formed through this correspondence.

Twenty-four members of this society have been supplied with wheel-chairs that have been donated to the society, to be loaned to those most needy. Several of these chairs have been donated by friends, the gifts of sympathy to fellow-sufferers, or thank-offerings for special mercies. Circles of King's Daughters, bands of little children and others, by fairs, entertainments, and mite collections, have provided for the purchase of several. Each one is marked with a word or motto commemorative of its origin. The following extracts from the letters of the first recipient of a wheel-chair, will, undoubtedly, interest all who read this sketch. She wrote:

"I am aware that very great pains has been taken to procure a nice chair, which is as easy as possible, for my use, and I cannot tell you how thankful I am for the privilege of using it, and how grateful to all the dear friends who helped in getting it. All I can do now, is to pray that our Father will abundantly reward you all for your great kindness.

"Twice my dear sister Ellen has lifted me on the wheel-chair with my invalid litter. Yesterday she wheeled me out of my bed-room across the room adjoining, and I lay on the chair nearly all day. I looked through the spy-glass, and saw beautiful fields dotted with clover-blossoms, daisies, buttercups, and the hill beyond crowned by beautiful grass, which I have not seen before in twenty-six years. No one who has not been shut-in for years, can realize how beautiful this earth is. With the aid of the spy-glass I can see such lovely pictures of the groves, forests, shrubs, and flowers.

"This is written lying on the wheel-chair by the open window, where the fresh breeze, scented with clover-blossoms, fans me. Oh, I cannot tell you how refreshing it is. I should suffer with the heat if I were on my bed to-day."

A year later this lady wrote as follows:

"Sister Ellen had a plank walk made from the door to the ground and out under the shade trees, so that she could wheel me into the open air. The trees are very large and close together, forming a dense shade. Several times I have eaten my dinner out of doors; twice I stayed out nearly all day. I find the air very invigorating.

"Oh, how often I think of the dear friends who provided the chair for my use, and I pray my heavenly Father to repay you all fourfold!

"I do not think I have been so comfortable in twenty-six years, as during the past year."

Did space admit, extracts as touching as the above, could be given from the letters of each grateful and happy recipient of a wheel-chair. But no one who has not been shut in for years, her whole world bounded by the four walls of one room, can even faintly imagine the joy these long-suffering shut-ins experience at being able to get out on the beautiful earth again, and once more behold the scenes that have been hidden from their view for many long and weary years.

There are now over half a score of the members of this society, who are able to be taken out of doors, and who have asked the society to supply them with wheel-chairs. But every chair now belonging to the society is loaned. Many more of these "memorial chairs" could be put to immediate use for the benefit of these lonely, weary, but appreciative sufferers. Will not the readers of THE GOLDEN RULE bear these "shut-ins" upon their minds and hearts as these beautiful fall days are passing?



## Christian Endeavor.

"One is your Master, even Christ; and all ye are Brethren."

### OUR GROWTH.

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

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	55	2,870
In 1884.....	156	8,305
In 1885.....	263	10,364
In 1886.....	850	50,000
In 1887.....	2,314	140,000
In 1888.....	4,879	310,000
In 1889.....	7,672	435,000
In 1890 (on record to June 1).....	11,013	680,000

### A Familiar Letter from the President of the United Society.

BOSTON, SEPT. 20, 1890.

MY DEAR FRIENDS:—In one sense we cannot take another's place in this world. Every man must fill his own place, just as every man must bear his own burden. And yet, in another sense, there are always vacancies to be filled; every day some one is dropping out, and some one else is called to fill up the ranks. This is true at every election of officers in our societies, when new and untried soldiers of the rank and file are called to fill the old offices. It is especially true when God calls home an efficient and useful worker. Such news brings not only sadness and a sense of loss; it brings an invitation and a command to take up his unfinished work.

#### Who Will Fill Their Places?

I have been reminded of this as I have lately mourned with you the loss of two of our most efficient workers, and as I have said, "Who will be raised up to take their places?"

Some one will be, I haven't the least doubt, but who will it be? It is fitting that every young man should ask of himself the question, "Am I ready if I should be called to larger service? Have I fitted myself for such work as they have laid down, should God call me to it?"

There was the honored treasurer of the New York Union, whose death has called forth so many sincere expressions of affection and regret. Who will take his place? Who will make good his loss? To ten thousand young men of New York, the question ought to come, "If God should call me to such a place of responsibility, am I ready for it?"

To the Young Men of New Hampshire.

And there is our dear friend, Tom C. Baldwin, the secretary of the New Hampshire Union. I knew him but slightly; but that slight acquaintance was enough to show me his rare worth, his manly spirit and earnest Christian life. THE GOLDEN RULE has already quoted some of the touching words spoken by his pastor at the funeral service. Let me quote a few more:

"It is pleasant to turn backward to the days of his childhood and youth. I can speak confidently of them without personal recollection, for his life was singularly transparent. It had no concealments, no duplicity, no sharp turning-places. The germs of what he was at last must have been seen in his earliest days. An evidence of the fact was upon the lips of all of us. We always gave him his boyhood's name. We called him Tom Baldwin. If I were to speak of him here with the usual prefix to men's names, calling him Mr. Baldwin, the words would have a strangely unfamiliar sound. Dear Tom! Affection does not fear to speak his name, even amidst the solemnities of this hour. . . .

"In the worship and service of the church he bore an important part. In the Sunday school he became able to instruct well because he had been willing to learn well. His mind was as receptive as it was ready to impart. He was at home in the place of prayer. His prayers were simple and sincere. He came humbly, trustingly into the presence of God, and was able to lead the thoughts of others. In brief addresses, which he often made, he was never satisfied with trite or customary remarks. I do not remember to have heard from his lips any mere commonplace of religion. He had something to say which belonged to the wider ranges of religious thoughts, and he said it effectively. If the oratorical

instinct, which was strong within him, had not much scope for its exercise in a prayer meeting, it kept him from making mistakes. A singular seemliness and propriety lived in his words as in his life."

You already know what he did for the Christian Endeavor cause in New Hampshire; and, while we like to linger on these fond words of praise, the more important question comes, Who is to take his place? Young men of New Hampshire, who of you are ready to take up his unfinished work; to carry it on for Christ and the church? How many will spring eagerly forward, as when in battle the color-bearer falls, another promptly picks up the flag and marches onward? God by this life and death is calling louder to some young man in the Granite State.

#### Other Removals.

I live in a town from which the one who was perhaps the most active young man in the church has just started for Japan as a missionary. He was president of the Endeavor Society. He was superintendent of the Sunday school. He was on the church committee. He was active in every good work. Who will take his place? It is a serious question in that church and town.

And these are only examples. Such cases are continually occurring. In your society, my friend, and yours, and yours, such vacancies are occurring, such openings are being made. Are you fitting yourself for the call that is surely coming to you one of these days to do other and larger work for Christ?

When the President of the United States dies, the Vice-President must take his place, and woe betide the country if he is a weak man or a bad man, or unfitted for his task. It is a sad thing for that soul that has not fitted itself to take up God's work when God calls him to it. He may take it up modestly and humbly, and with much self-distrust; but he cannot refuse it, unless he would shirk a duty. He who refuses a plain call, he who will not accept an office when elected, may be as paltry a soul as the one who seeks it for his own glory when not chosen to it. Our election on some committee in our society, or to some office in the local union, or to some position in the State union, is the call of God, it is not of our own seeking; and that call we disregard at our peril.

It is our opportunity for service. It is our commission to do other and better things. Shall we, when such calls come, like school-boys who have neglected their lessons, answer "Not prepared"? or shall we by modest, earnest, faithful lives fit ourselves for any place that God and our fellows may invite us to occupy?

Your friend,

*Francis E. Clark.*

#### Question-Box.

Ques. When officers are elected the first Thursday in September and March, when does their time of office begin, as soon as they are elected, or not until the first of October and April?

A. D. E.

Ans. Usually as soon as they are elected. But any society may have its own rule or custom concerning this matter.

Ques. 1. When a society has adopted prayer-meeting topics for a specified time, who has the power to substitute some other topic in place of the one adopted by the society?

2. At a business meeting of the active members of a society for the purpose of electing committees to make arrangements for a county convention, to be held at their church, has the president of the society the power to appoint such committees without the voice of the meeting?

R. S.

Ans. 1. The pastor. But we think that he will always consult the society and gain their consent.

2. No; but in many cases the society would desire to have the president appoint the committees. He ought to ask the society, "How shall these committees be

appointed?" If the society says, "By the president," then he can go on and appoint them.

#### Exchange.

##### A Zoölogical Garden.

Since drawing has become one of the regular branches of instruction in public as well as in private schools, almost every one acquires more or less facility with the pencil or crayon. So an entertainment requiring the general use of the chalk would present sufficient evidence of skill to make it interesting.

The West Nottingham Society, of Maryland, has recently held an amusing social, which used this form of art with real success, so far as entertainment was concerned. Mrs. John W. McCullough writes that it was called a "Zoölogical Garden." "The names of the birds and animals found in such a place," she says further, "are written on slips of paper and distributed in the company. Each person is then to draw on the blackboard the animal or bird whose name he holds, and the others in the company are to write on another slip of paper the name of the drawing. When all have been drawn, the slips are collected, and the one guessing correctly the largest number of names is the champion."

#### SEND AN AUTUMN GREETING TO YOUR MEMBERS.

Has your society sent a word of greeting, admonition and exhortation to all your members? There is no better way of beginning the autumn campaign. The letter may be written, printed, multiplied on the cyclostyle or in other ways. It need not cost much besides a little time and pains on the part of the lookout or prayer-meeting committee or both. Or all the committees can have a hand in it and thus divide the labor. It will repay its cost a hundred times over. An excellent letter has just been sent out by the prayer-meeting committee of Phillips Church, South Boston. We give liberal extracts from it.

"SOUTH BOSTON, SEPT. 3, 1890.

"DEAR FRIEND: With this we send you our new topic card, with the daily readings, for the following five months, and we trust that you will find much in the study of God's Word, day by day and week by week, that shall be of lasting benefit to you.

"The time has again come to take up the work actively after the rest of the summer; will you not be in your place at the very first meeting, and every successive meeting, ready to do your part of God's great work in South Boston this winter?

"As an active member, will you not be more consecrated, more loyal to Christ's service than ever before? Pray for our church, our pastor, our leaders, our society every day, and especially for our Tuesday evening meeting, that the Spirit of God may come down on that meeting, and that it may be the means of bringing some soul to Christ.

"If you are an associate member, will you not think seriously of the great debt you owe to Christ? Will you not resolve that in this new year of work you will do all in your power to help cancel the debt, and henceforth, as for you, you will be on the Lord's side?

"Let us all band together in a more earnest Christian service, remembering our new motto, 'One is your Master, even Christ; and all ye are brethren.'

"Sincerely yours,

"PRAYER-MEETING COMMITTEE.

"Phillips Church, Y. P. S. C. E."

#### DO YOU USE THE UNIFORM TOPICS?

Do you? Well, no, our society have preferred to choose their own topics. We have a smart prayer-meeting committee, you see, and they can find their own subjects." All right, friend, your society is perfectly at liberty to do so if you think best, but did you ever think what you are losing by not adopting the uniform topics? Did you ever think how delightful it is to pray for the same objects, and study

the same passage, and talk about the same theme as half a million other young Christians?

Did you ever think how much better it is for the stranger from some other society who happens in at your meeting, to find you talking about the same subject that he has been studying, so that he can join with you intelligently in the meeting?

Did you ever think that your committee, however able, probably will not prepare so good topics on the whole as those carefully selected for the United Society by persons who have every help for that purpose?

Did you ever think how much your members lose in not having the weekly helps published by THE GOLDEN RULE and scores of other papers on the uniform topic?

But do you say: "The uniform topics do not provide for our special needs, and do not always suggest missionary and temperance meetings when we most want them?"

Well, even granting that this is so, the obvious advantages greatly overbalance this disadvantage; and, to remedy this, you can make what changes you need to make on your topic card and still follow the general plan of the uniform topics. By all means, try this once, and you will never go back to the old system.

#### WORTH TRYING FOR.

Already we have heard of many who propose to write on one or the other of the subjects suggested by THE GOLDEN RULE for prize essays; the topics are so various and can be treated from so many standpoints that doubtless very many will have something fresh and helpful to say on at least one of them. We shall publish a list of the judges before long. In the meantime, it is well to bear in mind that the following points of excellence, in the order of their importance, will be considered.

1. Availability and helpfulness in Christian Endeavor work.
2. Literary excellence.
3. Freshness and originality.

The judges are to mark each essay on the scale of ten; ten being the highest, and so on down to one. Each judge is to send his rating independently to THE GOLDEN RULE office. The judges will know only the author's *nom de plume*. If no article on any particular subject is deemed by at least two of the three judges of sufficient merit to print, no prize will be awarded for that theme.

As one young man said, "If I do not get the prize, it will do me good to try for it. That is what I think most of." Yes, indeed, it is well worth while to try for it. The essays must be sent to THE GOLDEN RULE before February 1, 1891.

For The Golden Rule.

#### FROM THE SECRETARY'S STANDPOINT.

BY J. W. BAER, GENERAL SECRETARY.

My attention has been called to a recent article in the *Epworth Herald*, entitled "The Silence Broken."

If the *Epworth Herald* is in earnest about desiring to maintain cordial relations with THE GOLDEN RULE and the Christian Endeavor Societies, it has a strange way of showing it. It calls the statement that the *Herald* is trying to supplant Christian Endeavor Societies in the Methodist Church "child's talk." Yet in the preceding paragraph it admits that it advised the changing of the name of a Christian Endeavor Society that was in good running order to an Epworth League, and says, "It is exactly what we would do again in reply to a similar question." If that is not "supplanting Christian Endeavor Societies," I do not know what is.

Again it scorns, in several lines of italics, the idea of the "Methodist Church being asked to give credit to a nine-year-old society for the idea of a consecration-



meeting." But what was asked was that a Christian Endeavor Society, organized on the basis of the pledge and the consecration-meeting, be allowed to *retain* the Christian Endeavor name and the fellowship which the name implies. Is that too much to ask of a great and generous denomination?

THE GOLDEN RULE has referred to frequent misrepresentations in the *Herald*. I sincerely hope they are unintentional, but there are several instances in this article. Here is one: "We do not believe in union young people's societies any more than we believe in union churches and union Sunday schools." The implication is that a Christian Endeavor Society is a union of two or more denominations in one society, as a union church is a union of two or more denominations in one church. But the editor must have known that it is no such thing. Each society is in and of and for one church and one denomination. Union societies are discouraged, and but few of them exist. The only union we desire is the very same union which characterizes Sunday schools,—a union of common methods under a common name, with occasional union meetings for conference, each society to be wholly under the control of its own denomination. I submit that such representations as those I have quoted are not fair, and they are found in nearly every issue of the *Herald*.

In the same issue, on another page, we read, "Cameron, Missouri, has a *flourishing* Endeavor Society. Its people will soon be in line with our Methodist movement, we trust and prophesy. Can't afford to do otherwise." Again, from Kansas, "A delegation from a Methodist Episcopal Endeavor Society present said they were on the eve of reorganizing into an Epworth League chapter." Yet that is the kind of news which we are expected to rejoice in, the pulling down of Christian Endeavor Societies and building up of Epworth Leagues on their ruins. I have received from many Methodist pastors, and prominent ones, too, the strongest and most indignant protests against such destruction of Endeavor Societies. They have expressed themselves in language ten times stronger than THE GOLDEN RULE has ever used. I have a large file of such letters on hand. Some of them can be printed if the *Herald* desires, but our sincere desire to avoid controversy is shown by the fact that so far they have been withheld.

If the Christian Endeavor Society is not misrepresented, and if it is allowed a fair chance in the Methodist denomination as in other denominations to prove its loyalty and usefulness to the church, we will bid Godspeed to the *Epworth Herald*, and rejoice with it in every success of the Epworth League.

For The Golden Rule.

#### CHRISTIAN ENDEAVOR SOCIETIES AMONG THE QUAKERS.

BY REV. A. B. CRISTY,  
President of the Ohio Union.

"I am glad to see thee. I trust that thee will be greatly blessed in thy words to us to-night," said Walter Malone, as I was presented to him on the evening of Sept. 3d, at the yearly meeting of the "Quaker Friends" in Damascus, Ohio. Taking my place beside him on the large platform, I became one of a dozen ministers, elders, and eldersses toward whom from six to eight hundred expectant faces were turned.

The meeting-house was the usual square, plain room, with the last few rows of seats sloping upward that all might see the speaker, and accommodating about eight hundred to a thousand when crowded. Apart from the fact that men and women were sitting together as in other denominations, I saw nothing to intimate that my audience was different from the Quakers of Bolton, Mass., with whom I had last had the privilege of meeting.

The programme committee had written to have me come and explain the workings

of the Christian Endeavor Society, with a view to pushing the organization of such societies among "the Ohio yearly meeting."

With careful rigidity of feature, and attention to every propriety of gesture and intonation, I described the peculiarities of the Christian Endeavor plan as I had written them, though somewhat embarrassed by the absence of a reading-desk. Not a smile or change of expression appeared to pass over the sweet faces within the drab bonnets, or to disturb the gravity of the ministers and elders. Their earnest attention was most flattering, and I sat down without a word or a sound of applause, content to believe that such demonstration would be highly improper in an audience of "Friends."

Then my surprise began. Brother Malone called for a verse of a familiar "gospel hymn." I saw neither book nor instrument, but neither were needed. A lady's voice started the tune, and all joined heartily in what was evidently well known.

Mrs. Ward, of Fostoria, rose from beside me at the close of the hymn, and gave testimony to the good work of the Christian Endeavor Society in two churches with which she was acquainted. But after a few words in general reference to the value of work for the young, said, "But I am deeply impressed that this is our last consecration-meeting and want to ask you, Where will you spend your eternity?" For fifteen minutes she pressed this question in simple gospel style, and as she concluded, a young man struck up, "My hope is built on nothing less than Jesus' blood and righteousness." Stepping up on the platform, and getting ready to address us so soon as the verse was sung, he took the text "For other foundation can no man lay," and delivered an impassioned and eloquent sermon that held the audience spell-bound for half an hour.

His voice had not ceased to ring through the room before another struck up the same hymn with which the Cleveland Christian Endeavor Union had prefaced my address on Sept. 1st, and now this singer was pushing to the front to deliver the message with which he was burdened, viz., the necessity of a baptism of the Holy Spirit in order to a perfect emancipation from the power of sin.

If I had been stupefied before by the change in Quaker manners, I was to be electrified by this speaker, a practised revivalist, who used wit and pathos so freely as to convulse his hearers with such uncontrollable laughter over his caricatures of unbelief, that, as I beheld the ministers and elders and eldersses beside me slapping their knees and swaying to and fro in their mirth, I could not realize that this was not a popular lecturer instead of a Quaker preacher. For half an hour he illustrated and enforced his theme in a masterly way, if it was a little too witty for serious results.

Then another revivalist of world-wide experience, arose, and undertook to bring the meeting to tangible fruit; but the good friends were too thoroughly tickled by his predecessor, and when they laughed heartily at his most solemn anecdote, he turned helplessly, and said, "Won't some one else take hold of the meeting? I don't know what to say." Then brother Malone stepped up quickly, and with rare skill brought order to pass, and made an effective appeal to those who would start in the Christian's hope, bringing many to their feet in response to his invitations.

Scores have been converted to a lively hope during this session of the yearly meeting, which has been conducted after the manner of an old-fashioned Methodist camp-meeting.

It was 10.30 P. M. when the congregation was dismissed, and for two hours I had not heard a reference to Christian Endeavor, and so had concluded that I was totally forgotten. Not so; for, as soon

as the service was over, a host of young people surrounded me, and ministers and elders sought to tell me how much they had enjoyed my speech, and how interested they were in our work for the young. They took freely of the literature I had brought, and left me in the hands of two wide-awake young men, who had been elected before my arrival to push the formation of Christian Endeavor Societies throughout their "monthly meetings." This committee,—Walter Malone of Cleveland, and J. A. Wright of Ypsilanti, Mich., told me of four societies already flourishing in their congregations, and agreed to bring the work of Christian Endeavor before their people throughout the United States.

The Gurney branch of the Quakers has thus seized the Christian Endeavor pledge as a means of developing the prompt response to the Spirit's message among their young people, and we shall soon have to find a new simile for that profound silence in our religious meetings that we have been designating as like a "Quaker meeting."

For The Golden Rule.

#### "WE ARE LABORERS TOGETHER WITH GOD."

What more gracious gladsome message,  
Could be given mortals ever?  
All our cold heart-altars firing,  
All our holy zeal inspiring,—  
Laborers with God together!

We were weary, helpless, hopeless,  
Groping through earth's dark and cold,  
Till the loving Saviour sought us,  
And so tenderly He brought us  
Back into the Father's fold.

Now He bids us, ransomed, blood-bought,  
Tell abroad His wondrous love,  
Bids us seek the lost, the dying,  
And, with patient self-denying,  
Point them to the home above.

Laborers are we in His vineyards,  
Serving aye with willing hands,  
Life and talents consecrating,  
Or, it may be, patient, waiting  
Whatsoever He commands.

All together toiling, praying,  
All in hope and faith are one;  
Each the others' burdens bearing,  
Joy and grief together sharing,  
Till the work of earth is done.

Never vain our feeblest toiling,  
Laborers with God are we;  
Though all Satan's hosts assail us,  
Through the strength that cannot fail us  
More than conquerors we shall be.

Laborers with God together,  
Help us, Lord, to faithful be,  
And when ended toil and sadness,  
May we then, in joy and gladness,  
All together reign with thee.  
RUTLAND ENDEAVORER.

For The Golden Rule.

#### AN EARNEST ENDEAVOR AND THE FRUIT THEREOF.

BY MYRA A. PROCTOR.

In January, 1878, Dr. T. C. Trowbridge, Miss Corinna Shattuck and myself were spending a few days in Tarsus, Paul's birthplace, and Dr. Trowbridge was preaching every evening in a crowded chapel. At the close of one of these meetings, a group of men, whose costume showed them to be mountaineers, came to the desk to urge that we would come to their village, in which, they said, there were a great many Protestants and a school numbering forty pupils.

This was all news to us. Indeed, we had never heard of the village. The place was called Koz Olook, and was twenty-seven miles distant from Tarsus, situated in the Taurus mountains, close to the pass known in ancient history as the Cilician Gates.

We promised to go up on Saturday and spend the Sabbath. Meantime, we were curious to learn how so much of truth had entered that village without the help of a missionary. In our nine hours' horseback ride over muddy plains and rough mountain-sides, our queries were answered. About eight years before, a poor man, a member of the Tarsus church, had moved to Koz Olook. He could not read

or write, and he was nearly blind. But the gospel had raised him from being a miserable, cruel, drunken wretch to the joy of sins forgiven and of a new life in Christ, and his heart was overflowing with love and gratitude. Diligently he taught his Armenian neighbors what he himself had learned, and whenever business took him to Tarsus or Adana, he was careful to secure time for listening to the reading of the Bible, and careful also to note mentally the book, chapter and verse where was found any strong text that he wished to use. On going home, he reported the new truth gained, and to these efforts he added much prayer, until quite a company had accepted the truth as it is in Jesus. Urged on by their leader, these villagers had sent a delegation, a few months previous, to Adana to ask for a Protestant teacher. They promised to board him, the Young Men's Christian Association of Adana guaranteed a small additional salary, and so a young man had been found to open the school. The nearest missionaries being then at Aintab and Marash, a distance of six days' journey, they had not heard of this new movement.

We wondered greatly that the Tarsus church had not claimed a share in this blessed work. Their pastor was a good man, but of the routine sort. As we rode into the village in the dim twilight, an old woman, mistaking Dr. Trowbridge for this self-same pastor, voiced our own feelings by saying in two expressive Turkish words, and with a slightly contemptuous tone, "How did you happen to stir out?"

We lodged in the school-room, a curtain partitioning off a corner for us ladies. Sabbath morning at preaching service, the room was crowded, and the crowd lingered to satisfy their curiosity, as well as to hear more. Then Miss Shattuck and I gathered the children for singing and a simple talk. Then we met women at private houses, who were unwilling to come to so public a place as the school-room.

By night curiosity had been satisfied, and the evening prayer-meeting was reduced to its usual number, about forty men and three women, this being also the usual proportion of male and female attendants in a new place. The young teacher read the first chapter of Acts, and commented on it, led in prayer, and gave out a hymn, asking the brethren to sing one stanza, then follow with prayer, then sing another stanza, and so on. Other hymns were given out in the same way, and there were fourteen prayers besides that of the leader. These men were just learning to pray; their prayers were very brief, and offered in the first person singular, and were often so ungrammatical and illogical as almost to provoke a smile. Yet they were so simple and fervent that we could but feel they were acceptable to Him who hears and answers prayer.

The room was long and narrow, and the only light came from the open fire at one end, which would burn low during prayer, and when a light was needed for reading the hymn, a voice would be heard from the back part of the room, saying, "Will some brother near the fire please put on a piece of pine?" This done, the room would soon be aglow with the ruddy light.

You can imagine how full was the heart of the poor, half-blind old man who had been the means of leading this company to the truth. His feelings welled up more and more, until at length he sprang to his feet and exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." People call me old and poor and blind, and pity me, but to-night I would not change places with a king."

We asked him afterwards how old he was, and he answered, "Fourteen," reckoning all his years as naught until he began to live for Christ.

The good work has gone on until that little village is now regarded as wholly Protestant, and rejoices in a chapel and a preacher. Who, after this, may plead, "I am too weak or too ignorant to do anything for Christ?"



## NEWS ITEMS.

## CALIFORNIA.

The little society in the Congregational Church of Murphy's, although sixty miles distant from the nearest sister society, and although it has recently lost several of its most helpful members, is still earnestly at work, each of the remaining members bearing his full share of the burdens and feeling the benefits of the service.

## ARKANSAS.

The First Presbyterian Society of Little Rock has been doing an aggressive work during the last months. A systematic canvass of the young people in the church has resulted in the addition of many new members, some of them being now among the most efficient workers. In April the society started a mission Sunday school in the southwestern part of the city. It now has over one hundred members, all the officers and teachers being Endeavorers. A fortnightly prayer-meeting was also started not long ago in the same place, conducted entirely by Endeavorers. It is well attended. It is worthy of mention that fully one-half of the attendants at the weekly church prayer-meeting are members of this society, and that this is true of the majority of the Sunday school teachers as well. Through the influence largely of the society one of the members is studying for the ministry, and it gives largely to his support. Six of the members alone have made over a hundred calls in less than two months in the interest of the work, and societies have been formed in other parts of the State through the influence of some of the members. It is almost superfluous to add that the regular society meetings are well attended and are a "means of grace and strength" to all.

## KANSAS.

The Argentine First Congregational Society is in prosperous condition, several of its associate members having become active, and the meetings being full of interest.

## MISSOURI.

The society in the Christian Church of Warrensburg is rapidly increasing in numbers, and has very interesting meetings with an average attendance of about sixty. A Junior Society of twenty-five members was organized recently.

The Benton Avenue Methodist Y. P. S. C. E. of Springfield has been greatly blessed of God, recently, in the admission of three of its members into full church membership on one Sabbath, two more being received the following week.

## IOWA.

Meetings have been held at Burlington, Fort Madison, Middletown, Muscatine and Davenport, with good results.

In the Pleasant Hill Church of Shellsburgh was held, Sept. 7th, an enthusiastic and encouraging meeting. Most interesting papers on Christian Endeavor subjects were read in the morning, and in the evening a helpful address was made by Prof. S. H. Goodyear.

District unions have been exceedingly helpful to Christian work. There are at the present time eight city and nine district unions. The meetings have been interesting and enthusiastic. At every one conversions have occurred. The societies that do the best work and show the most growth are prominent in helping these conventions, while organizations that do not believe in district meetings generally lack enthusiasm and fail to come up to the highest standard of Christian usefulness.

The meeting held at Eldora, Aug. 26th and 27th, resulted in the formation of a new union, to be called the Adams Union, and taking in the counties of Hardin, Wright, Hamilton, Webster, Humboldt, Calhoun and Pocahontas. Rev. J. T. Blanchard, Webster City, was elected president; T. C. Kenworthy, Hubbard, vice-president; Miss Maud L. Beach, Ackley, secretary and treasurer. The meeting was a most helpful one. Rev. J. S. Norris acted as moderator, and by his earnest words gave to the conference great help. The State secretary was present, and aided materially in the organization.

## ILLINOIS.

Two mission Sunday schools in the country are being carried on by the Harrah Society of Galva; one numbers sixty and the other thirty. Quite a number of the young people from the schools attend the Christian Endeavor meetings. This society is growing in spiritual power, and the pastor is much interested in the Christian work being done by his society.

A student in the McCormick Theological Seminary of Chicago, Mr. W. G. Connell, formerly a member of a Y. P. S. C. E. at Grand Crossing, writes the following encouraging words: "I think it is but just to say that the two years I spent as an active member of the Christian Endeavor Society were the brightest and best of my whole life, and that Christian Endeavor was mainly instrumental in leading me to the ministry for my life's work."

A union Christian Endeavor sociable was held with the Hyde Park Presbyterian Church of Chicago, Sept. 11th, as a farewell reception to Miss Jennie L. Colman and Miss Nellie Russell, who are the first missionaries sent out by the Chicago Union, ten more being ready to go. Miss Colman, who is a member of the society with whom the sociable was held, spoke of her interest in missions, and of her special longing for work in India, where her field is to be. Miss Russell of the Chicago Avenue Society, who has been engaged in Chicago city missionary work for five years, and who is to be connected with the Bridgman school at Pekin, also told how her heart had been turned to foreign missionary work. Miss Fannie Rastall, who will go to Africa next year, earnestly appealed to the Christian Endeavorers to supply the great need of more laborers.

## INDIANA.

The Y. P. S. C. E. of the Moravian Church of Hope, is growing both in numbers and in grace. The social committee reports good work done. Two pleasant socials, with interesting musical and literary programmes, have been given in the Sunday school lecture room, and the birthday of the pastor was observed by a delightful evening at the parsonage under the charge of this committee. A successful picnic has also been held in the beautiful church grove.

## MICHIGAN.

The Petoskey Presbyterian Society is doing a systematic work in Bible study in its meetings, and reports more earnestness and deeper consecration than ever among the members. Twelve of the associate members have become active. Much of the success of this society it attributes to its young pastor, Mr. Inglis, who is deeply interested in the work.

Rev. L. B. Bissell, pastor of the Presbyterian Church of Monroe, writes us: "The presbytery of Monroe met at Deerfield, Sept. 9th to 12th, and devoted one day to the Y. P. S. C. E. Eight societies were represented by a delegation of nearly fifty. Members from different societies delivered addresses, and in the evening two stirring addresses closed the programme, one by Rev. H. P. Collin, of Coldwater, on 'The Relation of Christian Endeavor to Pastor and Session,' and one by Rev. W. D. Sexton, of Hillsdale, on 'The Open Doors of Opportunity.' So great was the interest that a permanent organization was effected, with Mr. H. Tobias, of Adrian, as president, and hereafter every fall meeting of Monroe Presbytery will devote a day to this most important branch of church work. Here is an example for other Presbyteries."

## TENNESSEE.

At a recent local union meeting in Chattanooga the following officers were elected: W. S. Shelton, president; Homer L. Bull, vice-president; S. P. Searle, secretary; L. B. Phillips, treasurer.

## PENNSYLVANIA.

At one of the last meetings of the Methodist Protestant Society of Scranton, the Holy Spirit was present with power, and all hearts were deeply stirred. This society has recently suffered a severe loss through the death of one of its most efficient active members, Mr. Isaac Floyd.

The Columbia Avenue Methodist Y. P. S. C. E. of Philadelphia has held its meetings regularly through all the warm weather, and with most blessed results. There have been several conversions among its members, and the attendance has ranged from 150 to 200 at most of the meetings. The autumn campaign finds these young people with the armor all on and ready for service.

The young people of the Canandochy Church, Lower Windsor, are about establishing a Society of Christian Endeavor as a result of a prayer-meeting which has been regularly held for some time. At the recent meeting of the executive committee of the York Union, Rev. Herman F. Kroh, of the Lutheran Church at Canandochy, spoke encouragingly of the prospects there.

The handsome banner presented by the St. Louis delegates from Pennsylvania to the Compton Hill Congregational Society of St. Louis, which entertained them so royally, has been appreciatively acknowledged by the Compton Hill young people through a set of friendly resolutions expressing their pleasure not only in the gift but in the hospitality they so gladly extended to Pennsylvania.

[For further News Items see Page 13.]

The Ivers & Pond Piano Co., who announce themselves in another column, have issued a 100 page catalogue which they would be pleased to send any of our subscribers who are interested. The Ivers & Pond Pianos are meeting with deserved success, and are endorsed by the musical public.

As the evenings now grow longer, a satisfactory reading lamp is a desideratum, and the improvements made in lamp burners and founts of late are remarkable. Jones, McDuffee & Stratton's lamp department is an extensive one, combining foreign and domestic lamps that are reliable.

## English, Austrian and French NOVELTIES IN CHINA AND GLASS.

We have now in an extensive exhibit of DINNER SERVICES and Table Decorations, embracing many new shapes and designs which are imported exclusively by us, as well as many old standard patterns. All grades of ware, from the low cost every-day set at \$8.00 to the most valuable products of the potter's art. Dresden Blue Onion, Old Blue Canton, the Royal Worcester and Wedgwoods. Also superb specimens of rich cut Crystal Glass.

In our LAMP DEPARTMENT will be seen the newest designs of Extension Piano Lamps, Banquet Lamps and Reading Lamps, of the most approved Founts and Burners. Better for the eyes than gas, and as safe. All grades, from the German student at \$3.00 to Lamps costing \$200.00 each.

In the Art Pottery Rooms will be seen the novelties in China and Glass now current in London, Paris and Vienna, and adapted to WEDDING AND COMPLIMENTARY GIFTS.

Also exquisite specimens of "Engagement Cups" and Saucers.

Our stock was never more comprehensive or valuable than now.

## Jones, McDuffee & Stratton, FINE PORCELAIN, GLASS and LAMPS.

(SEVEN FLOORS),

120 FRANKLIN.

THE MAGEE FURNACE Co. have shown their usual enterprise by inventing and introducing during the past year a large line of new heating stoves on the principle of the Boston Heater furnace, which they first introduced two years ago, and which has since become so deservedly popular. It must be a source of great satisfaction for them to read from the hundreds, yes, thousands of testimonials they have received—of how much comfort and happiness their various productions have brought to the homes of the users. The makers of daily household necessities who put their heart and conscience into their products are public benefactors, and in the words of Rip Van Winkle,—"May they live long and prosper."

**WANTED, A Christian Drug Clerk,** Experienced and able to be Licensed in Connecticut. Address at once, **Lock Box 1315, Meriden, Conn.**

"Andover, Andover, rah-rah-rah-rah!"

"Exeter, Exeter, ra-ra-ra!"

**BASE Ball in the October Rah-RAH!**

20 cts. **Wide Awake** or by every-where mail.

The annual base ball game between Phillips-Andover and Phillips-Exeter is the subject of a vivid, exciting chapter in Herbert O. Ward's serial, "The New Senior at Andover."

By a singular coincidence, this is rivalled in a short story by Mrs. Knight in the same number, which turns on the annual football game between the same two famous schools.

Margaret Sidney contributes a jolly account of "An Adirondack Camp," Harriet Prescott Spoford, a remarkable story of the Civil War, Henry Cleveland "A Quilt Expedition," and those but hint of the 80 delightful pages.

**D. LOTHROP COMPANY, Boston.**

## EXCURSION — TO — SIOUX CITY CORN PALACE AND RETURN, Sept. 27th, 1890.

A special train, consisting of sleeping and dining-cars, will leave Boston Sept. 27th for Sioux City, Iowa.

Fare, including sleeping-cars and meals for eight-day trip, out and back, \$65.00.

For further particulars call on or address

**C. W. BALDWIN,**

33 Equitable Building, Boston, Mass.

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A marvel of Strength and Efficiency, always uniform, reliable, full weight, and so highly concentrated as to make them the most economical to use. Try them. Sold everywhere. **Maurice Baker & Co.,** Laboratory, PORTLAND, ME.

## FALL UPHOLSTERY DISPLAY.

Our department is now complete in all of its branches, and we are prepared earlier than at any previous season to exhibit the most varied and fascinating line of goods for

## INTERIOR DECORATION

ever offered in this market. We, with the utmost confidence, invite the public refurnishing their rooms, or

## FURNISHING NEW HOUSES,

to an inspection of what we have carefully collected in the way of staple goods and entire novelties, confident that they will be interested in what they find and the prices therefor.

We shall make prominent for the coming week our line of

## Velour Portieres,

and a few of them may be seen in our show window. The variety is large, and most of them patterns confined to ourselves.

We shall from week to week make mention of special articles, but with so varied a collection it will be impossible to enumerate more than a few of many attractions.

## John H. Pray, Sons & Co.,

CARPETS AND UPHOLSTERY.

558 and 560 Washington St.,

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## FALL ENTERTAINMENT!

**AUNT DINAH'S HUSKING BEE.**

Suitable for Church and Social Societies. Many parties have given this entertainment with great success. Our programme at 50 cents gives full directions. Send for circulars. **S. N. DUQUETTE,** Lockport, N. Y.

## "THROW OUT THE LIFE-LINE,"

And other popular songs now being sung by

**MR. IRA D. SANKEY,**

Can only be found in his new song books, **Winnowed Songs, 224 pages, \$35 per 100.** Sample copy by mail, 35 cts. **The Male Chorus, Price, 35 cts.** by mail.

**THE BIGLOW & MAIN CO.,**

76 East Ninth St., New York. 81 Randolph St., Chicago.

**AGENTS** Wanted. Liberal Salary paid. At home or to travel. Team furnished free. **P. O. VICKERY,** Augusta, Maine



## NEWS ITEMS

## PENNSYLVANIA.

The Ashbourne Presbyterian Society has continued its meetings throughout the summer, and reports that there has been much interest manifested and a good attendance. Two of the associate members have recently become active Christians, much to the encouragement of the active members.

At the meeting of the executive committee of the York Union, Sept. 15th, in the lecture room of the Christ Lutheran Church, the best methods and plans for Christian Endeavor work were fully discussed. It was decided to hold conferences at stated periods, of the various committees of the different societies in the city and to prepare for more aggressive work.

## NEW YORK.

Through the death of one of its active members, Miss Lillian I. Fish, the Tompkins Avenue Congregational Society of Brooklyn has lost a faithful and efficient worker, and the Sunday school a successful teacher.

## RHODE ISLAND.

On Friday evening, Sept. 12th, Rev. Edward Holyoke, the State delegate to St. Louis, took with him to that notable convention so much of the Providence Union as was able to convene on such an unfavorable evening. Replete with anecdotes and impressive words, he showed as much as could be seen and heard in forty minutes of that four days' meeting. Rev. F. A. Horton, the new pastor of the Union Congregational Church, in leading the devotional exercises said that he was glad to testify to the inestimable benefit of Christian Endeavor as experienced in his former field in California. Mr. Charles A. Coggeshall led the closing consecration service. Excellent music was furnished by the church choir.

## MASSACHUSETTS.

The third semi-annual convention of the Middlesex Christian Endeavor Union took place at Acton, Sept. 1st, at the Congregational Church. A good number were present, and the meeting was full of interest. Mr. J. W. Baer, general secretary of the United Society, spoke on "Christian Growth Necessary for Service," and filled all with fresh enthusiasm. This union holds its semi-annual meetings on holidays, with morning and afternoon sessions, and is especially successful in securing large delegations from all the societies.

## NEW HAMPSHIRE.

The third meeting of the Sullivan County Union was held in the Congregational Church of Newport, Sept. 3d. The day was crowded full of good things, and the large audience which came together from the surrounding towns felt inspired, by the practical and earnest suggestions, to better work in the future. The opening praise service was led by Mr. B. Rush Allen of Newport, who also sang two or three solos most effectively during the day. President G. H. Powers, M. D., of Acworth, was in the chair, and from the opening to the close of the meeting the Christian Endeavor enthusiasm never waned. Among the many good things were the report from St. Louis, by Rev. R. T. Wolcott of Sunapee; "A Social Sociable" discussion participated in by nine members; a poem by Miss Fannie H. Runnells, of Charlestown; papers by Miss Martha D. Byington of Kimball Union Academy at Meriden, Miss Edith Mooney, of Newport, and Mrs. Powers, of Acworth; and an address by Rev. T. W. Darling, Acworth. The question-box was ably conducted by Rev. George H. Kenngott, the genial pastor of the entertaining church; and Secretary Farrington, of Concord, spoke of the Y. M. C. A. work. The memorable evening address, on "A Tallow Candle" was delivered by Rev. O. C. Sargent, of Claremont.

## FLOATING SOCIETY.

Progress slow but sure is being made among the seamen by this branch of Christian Endeavor. The superintendent writes that thirty-eight in all, on different vessels, have signed the pledge. One little fellow, thirteen or fourteen years old, evidently from a good home in Nantucket, has become one of the members at large. As a result of an interesting gospel service, conducted by Mr. Edwards, the seamen's mission superintendent at Wood's Holl, held on the *Blake* of the coast survey, interest in Endeavor work was aroused and a society will probably be organized as soon as the vessel, which was suddenly ordered away, returns to Wood's Holl. The work has been brought to the especial attention of thirty-five chaplains and missionaries for seamen in different places, and practical results in many of these ports are expected.

## "Don't Give Up The Ship."

"Many that did ill under physicians' hands have happily escaped, when they have been given over by them, left to God and Nature and themselves." "More danger there is from the physician than the disease." "Their art is wholly conjectural, if it is an art." All this was written long ago, before the "Elixir of Life" was discovered and applied by the "regular faculty," and the writer frankly adds: "I honor the doctors, as I am enjoined to honor the physicians, for necessity's sake. Though the doctors of the present day are, no doubt, very different from those referred to above and in spite of the great progress in medical science, we are obliged to admit, that many, very many cases are still given over by them as hopeless. To such patients we say: Compound Oxygen is neither a drug nor a medicine, but a vitalizer, assisting nature."

You will find our treatise on Compound Oxygen an interesting work, carefully and thoughtfully written. It contains records of many cures with the patients' grateful testimonials. Send for it and see for yourself. Sent free. Address Drs. STARKBY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, California.

## ST. LOUIS CONVENTION REPORT.

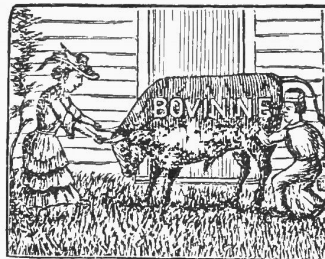
We wish to give notice that the entire edition of the St. Louis Convention Report is exhausted. Regretting the disappointment caused our friends whose orders we are unable to fill, we give this notice that others may be saved the trouble of ordering to no purpose.

WILLIAM SHAW, Ag't.

## Not in Church.

The temptation for the young and thoughtless to play dance music on the School or Parlor instrument when same is a piano has caused the substitution of THE NEEDHAM Chapel organ since its excellence has become known. Its cost being much less, and the variety of its tone so pleasing, we do not hesitate to recommend it to all School or Church Committees. Full particulars can be obtained by addressing THE NEEDHAM P. O. Co., 292 Broadway, New York.

THE announcement of Messrs. A. Shuman & Co. in another column is of especial interest to parents just now. We take pleasure in recommending this concern.



## A CONDENSED FOOD

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## Christian Endeavor.

### GLEANINGS FOR THE MISSIONARY COMMITTEE.

BY MRS. JAMES L. HILL.

#### "In the Afternoon of My Day."

Bishop Taylor, of the Methodist Episcopal Church, who has just returned to this country from Africa, makes an earnest appeal for missions in the Dark Continent. He asserts that the day is not far distant, if the Christian church rises to its present opportunity, when the success of saving the unconverted millions of Africa shall be assured beyond a peradventure. He adds: "The thirty five mission stations I have already planted and manned in the midst of purely heathen tribes, furnish but a specimen and an earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With the funds coming to hand as required, I can yet in the afternoon of my day, by the will of my Father and Saviour, plant and develop to a self-supporting basis a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a centre of evangelizing light, a beacon amid the dark mountains, and a base of evangelizing agency, extending the work in all directions."

#### What Are You?

Layyah Barakat, the devoted Syrian woman, was speaking of her life to a city audience. The story was intensely interesting, and her listeners felt that they had never before known so well what sacrifice for Christ meant. One young man said at the close of the service, "I will give up my tobacco to support a girl in her school." As she was travelling in the cars, and anxious to reach her destination, a lady asked Layyah why she wished to be there at eight o'clock. "Because," she replied, "I have an appointment to speak on foreign missions at that hour." "I do not believe in foreign missions," the lady answered. "Are you a Christian?" said the Syrian woman in surprise. "No, I am not," she answered. "O, you are a heathen then!" exclaimed Layyah. When the woman appeared offended, Layyah, somewhat puzzled, said,—"You say you are not a Christian, and you are not a heathen. What are you?" L. B. E.

#### Bible-burning.

The darkness of the middle ages still lingers in some of the valleys of superstition. A recent despatch to *The Boston Herald* from Ottawa, Ont., says: "A sensation has been caused in religious circles over the statement of a gentleman who has recently been visiting the Province of Quebec. When in one of the eastern parishes, he witnessed several hundred Bibles piled up on the square in front of one of the Catholic churches, which, after mass, were approached by the curé of the parish, who applied a match, and burned them in the presence of his congregation. Agents of the Bible Society had sold a large number of the Catholic Church, who had been forbidden to receive them by the priest. Indignant at having been disobeyed, he went from house to house, collecting the dangerous books until he had secured nearly 300, which, in order to strike terror into the hearts of his disobedient flock, he burned before their eyes. The Bible Society are now loaning the Bibles only, and not selling them, and will prosecute the priest if he attempts any further destruction of the property."

#### Handfuls of Purpose.

The last census of New Zealand reveals the interesting fact of a profession of religion on the part of no less than ninety-five per cent. of the whole population.

It is stated that fifteen thousand Jews have been led to Christ through reading

Dr. Franz Delitzsch's Hebrew translation of the New Testament.

Recent very trustworthy calculations of the population of the Chinese Empire by Russian authorities reckon it at 382,000,000 and the annual increase at 4,000,000. Not one in ten thousand ever heard of the religion of Jesus Christ.

There are twenty-seven vessels engaged in missionary work, in different parts of the world, under the auspices of sixteen different societies. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast, or on the rivers of Africa.

"Bless the missionaries, and do not let them think our hearts are too hard to change," was the touching prayer of a little African girl.

There are 4,000 theatres in the United States, and the sum of a million dollars a day is paid for amusements in this country, or \$360,000,000 a year; for missions, less than \$10,000,000.

## Good News!

No one, who is willing to adopt the right course, need be long afflicted with boils, carbuncles, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisonous and effete matter from the blood, and show plainly that the system is ridding itself through the skin of impurities which it was the legitimate work of the liver and kidneys to remove. To restore these organs to their proper functions, Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testify who have gained

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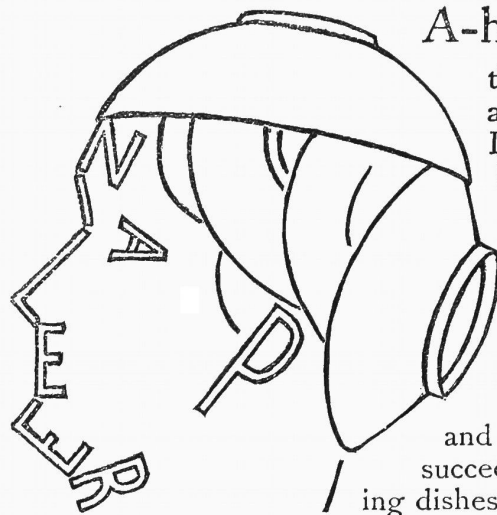


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### THE ORIOLE.

In and out 'mong the cherry leaves  
Flashing—a dart of living flame—  
He sings, and his glad song never grieves;  
Its merry refrain is o'er the same:  
"Cheer, cheer, cheer,  
Cheer-up,  
Cheer!"

In the dim gray light of early dawn  
His carols awake the laggard sun;  
When evening shadows stretch o'er the lawn,  
His vesper warblings can scarce be done:  
"Cheer, cheer, cheer,  
Cheer-up,  
Cheer!"

"There's a pendant nest in the cherry tree,  
A grave little mate and birdlings four;  
How can you leave them to sing?" and he  
A-tilting and swaying but stags the more:  
"Cheer, cheer, cheer,  
Cheer-up,  
Cheer!"

"There's plenty of time in this world to sing,"  
His black head bobs as much as to say;  
And then how the ling'ring echoes ring  
As he flutters his wing and flies away:  
"Cheer, cheer, cheer,  
Cheer-up,  
Cheer!"

—Good Housekeeping.

### GRANDPA'S WAR-TALK.

"Where's my bat and ball? Who's seen them?"

Ned ran through the house, calling loudly on all who might have a word of information to give him.

"Come here, Ned," said his mother from her room. "I want you," she said, "to take care of Willie and Ruth for a couple of hours."

"O mamma, I was just going down to the ball-ground."

"You will have plenty of time for ball when I come back."

"Where's Mabel?"

"In her room. She has a hard lesson to learn, and I promised she should not be disturbed."

Ned did not like it. He had no thought of objecting to do what his mother wished but had quite a battle with himself before he said, "Well, mamma, I will."

Before she went, however, he was able to give her a smiling good by; and a few moments later a noisy regiment was tramping through the hall, Ned beating a drum, Willie blowing a horn, and Ruth bringing up the rear with a toy gun and a horse on wheels, while Carlo barked with all his might.

"Ned," called Mabel from upstairs, "I'm afraid your noise will drive grandpa crazy."

Ned threw down his drum in a pet.

"Well!" he exclaimed, "is there anything I can do without being found fault with? I wanted to go and play ball, and stayed at home on purpose to amuse these children; and now I'm made a fuss with about it."

Grandpa was coming quietly down the stairs, and he laughed at sight of the soldiers.

"A pretty valiant company!" he said. "I like soldiers."

"Of course you do, grandpa," said Ned. "You were in the war yourself, weren't you?"

"Yes," said grandpa, picking up little Ruth, and going to a seat on the piazza.

"How old were you when you went in, sir?"

"O, about seven or eight years old, I think, although I did not take my regular marching orders until a few years later."

"Seven or eight? Why grandpa, I didn't know they took boys so young as that. I'm going into the army myself, but mamma says I must wait till I am a man."

"I hope you won't wait till then, my boy. You are all of you old enough—even little Ruth here—to enlist as soldiers of the Prince of Peace."

"O, I thought you meant real fighting, grandpa," said Ned, looking a little disappointed.

"I do mean real fighting. It seems to

me it ought to awaken all the ardor and enthusiasm of a boy to realize that he need not wait for years, but may begin his warfare at once. And it is a grand and noble warfare—not against poor men like ourselves, but against the prince of the powers of the air, the worker of all evil. Every time we get a victory over the sin he puts into our hearts, we knock down one of his ugly soldiers. I heard, not half an hour since," went on grandpa, with a kindly smile, "an old fellow called Selfishness get a bad wound from a soldier I know, who was helped on by one or two of the Prince's captains."

Ned looked brightly up as he asked, "What do you call the captains, grandpa?"

"Well, we will call them Duty and Loving-kindness. They are good fellows, always making things smooth and sweet about a home. But just as soon as old Selfishness was sent to the right about, there came another as ugly, called—well—"

"Self-will, I guess," said Ned, remembering his ill-temper at being disturbed in the play he had chosen.

"And Self-will is a tough fellow sometimes. But we have always the knowledge that our great Leader is close at hand, ready to give his aid to us. Don't you think it might be a matter of real pride to a boy to take a fierce wrestle with every hateful thought or temptation which enters the heart, and never give over until it is conquered?"

"I believe it would," said Ned, his eyes glowing with the enthusiasm caught from grandpa's earnest words.

"Especially when he knows that he surely can conquer. So you need not wait until you are a man to begin your soldier-life."

"But, grandpa, I thought you were going to tell us something about the war—the Civil War, I mean. The other war is going to be a very uncivil war, you see."

"Yes; no civilities can be shown, no quarter be given, by the soldiers of the cross. There can be nothing but brave, uncompromising fight under the eye of the Commander, who keeps loving watch over all His soldiers, cheering them on by promises of the crown which shall reward the victor."

Little Ruth laid back her pretty head and went to sleep while grandpa told his story of the war, which lasted until mother's step was heard.

"There, mamma!" exclaimed Ned; "I promised to amuse the children, and grandpa's done it all!"

"I'm going to be a soldier," cried Willie.

"Yes, mamma," said Ned with a mischievous smile, "grandpa's been filling our heads with soldier-talk."

And mamma smiled back, as if she thought she had little to fear from grandpa's soldier talk.—*Sydney Dwyre, in S. S. Visitor.*



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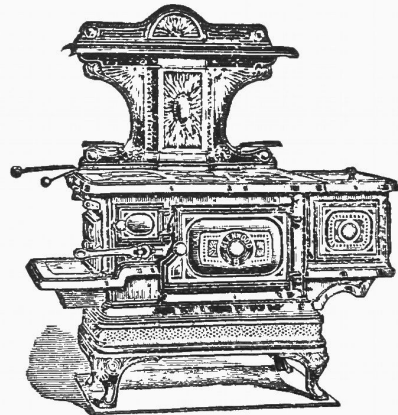
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SOCIETIES REPORTED LAST WEEK.

CONNECTICUT.—Long Ridge; Norwich, Park Church; Tolland.

NEW YORK.—Angelica, Presbyt-rian; D, ke-man's; East McDonough; Farmington, Friends; Moscow, Presbyterian; North Hudson, Metho-dist; Reading Centre, Baptist.

NEW JERSEY.—Delanco, Presbyterian.

PENNSYLVANIA.—Chester, Providence Meth-odist; Corry, First Congregational; Erie, First Presbyterian; Enna, Baptist, South Hill B.ptist; Freeville, Methodist; Grant, Junior; Girard, Presbyterian; Waynesborough, Lutheran.

OHIO.—Coshocton, Methodist; Ironton, Pres-byterian; Jackson Centre; Mannsville, First Baptist; Pulteney, Methodist; Rows, English Lutheran.

VIRGINIA.—Wytheville.

KENTUCKY.—Eastwood; Louisville, Parkland Woodland Avenue Presbyterian; Russellville, Logan College.

MISSISSIPPI.—Oak Grove, Baptist.

GEORGIA.—Dalton, Presbyterian.

MICHIGAN.—Ludington, Presbyterian.

INDIANA.—Fort Wayne, Second Presbyterian; Quaker Hill.

ILLINOIS.—Brookfield; Kankakee, Baptist; Philo, First Presbyterian; Tremont.

WISCONSIN.—Green Bay, Moravian; Mineral Point, Methodist Protestant.

MINNESOTA.—Eden Prairie, Presbyterian; Mankato, Methodist, Jun'or.

IOWA.—Ames, Baptist; Boone, Collin's Chapel; Deep River, Methodist Protestant; La-dora, Presbyterian; Marengo, Presbyterian; Preston, First Congregational; Richland, Friends; Victor, Congregational.

MISSOURI.—Bucklin; Stanberry, Christian.

ARKANSAS.—Little Rock, Cumberland Presby-terian, Second Baptist, Winfred Memorial.

KANSAS.—Carbondale, Congregational; Lea-venworth, English Lutheran.

NEBRASKA.—Lamar, Grace Church.

MONTANA.—Livingston, Congregational.

QUEENSLAND.—Brisbane, Gray Street.

- NOTICES.
- [On account of the great number of Notices, we are unable to publish the names of the speakers at the meetings. For particulars other than the time and place of the meeting, see the News Items.]
- Sept. 28.—Quarterly Meeting of the Meriden Union in the Broad Street Baptist Church, Meriden, Conn. 7.30 P. M.
- Sept. 30.—Third Annual Meeting of the Enfield Union in the Congregational Church, Wind-sor Locks, Conn. Afternoon and evening.
- Oct. 3.—Sixth Convention of the Washington County Union at Plainfield, Vt. 10 A. M.
- Oct. 3, 4.—Fifth Annual Convention of Chicago Union, in First M. E. Church, Chicago, Ill.
- Oct. 6.—Quarterly Meeting of the Norfolk Union at Medfield, Mass, together with the Sixth Anniversary of the Y. P. S. C. E. of that place.
- Oct. 6, 7.—Connecticut State Convention at Wil-limantic, Conn.
- Oct. 7.—Grand Union Meeting of Societies of West Philadelphia and Delaware Co., at the Second Anniversary of Siloam Methodist So-ciety of Paschall, Pa.
- Oct. 10.—Second District Convention of Yates County, at Bellona, N. Y.
- Oct. 10-12.—Wisconsin State Convention at Ap-pleton, Wis.
- Oct. 13.—Fall Meeting of Middlesex Central Union at First Baptist Church, Woburn, Mass.
- Oct. 14-16.—Annual Meeting of Iowa State Association at Grinnell, Ia.
- Oct. 16.—Hancock County Convention at Orland, Maine.
- O. t. 16.—Third Anniversary of the Y. P. S. C. E. of Arch St. M. A. Church, Philadelphia, Pa., 8 P. M.
- Oct. 17-19.—Fourth Annual State Conference of Missouri at St. Joseph, Mo.
- Oct. 20, 21.—Second Annual State Convention of Georgia, at Marietta, Ga.
- Oct. 21.—Fifth Annual Convention of the Berk-shire County Union in the Congregational Church, Great Barrington, Mass. After-noon and evening.
- Oct. 21, 22.—New York State Convention at Buffalo, N. Y.
- Oct. 23, 24.—Second Annual Convention of the Ontario Provincial Union in the Central Pres-byterian Church, Hamilton.
- Oct. 24, 25.—Third Semi-annual Meeting of the Pottawatomie, Wabauunsee and Riley Coun-ties Union at Wabauunsee, Kansas.
- Oct. 23-26.—Fourth Annual State Convention of Illinois, at Rockford, Ill.
- Oct. 29, 30.—Massachusetts State Convention at Boston, Mass.
- Oct. 29, 30.—New Jersey State Convention in First Presbyterian Church, Camden, N. J.
- Nov. 5-7.—Pennsylvania State Convention in Fourth Avenue Baptist Church, Pittsburgh, Pa.
- Nov. 7-9.—Indiana State Convention at Evans-ville, Ind.
- Nov. 11, 12.—Vermont State Convention at St. Johnsbury, Vt.
- Nov. 14-16.—Minnesota State Convention at Rochester, Minn.

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Surplus and undivided profits...	396,716.85
Assets.....	11,168,685.04

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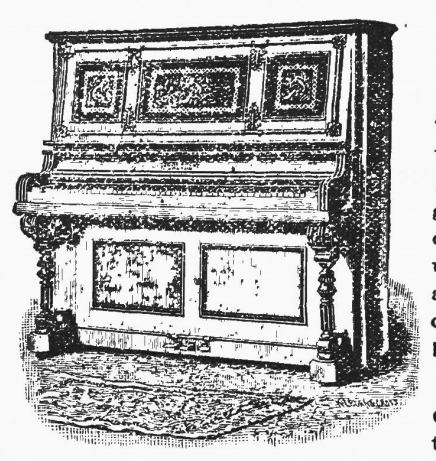
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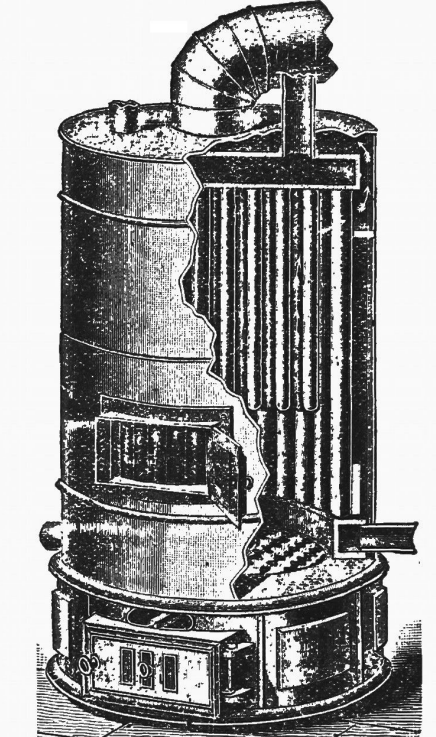
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