

# THE GOLDEN RULE

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## TRUST.

BY SARAH K. BOLTON.

I do not know beyond this very hour,  
I do not ask to know,  
Whether will come the sunshine or the shower,  
Or calm or rough winds blow.

I do not ask whether the way be long  
Or short I am to roam,  
So I but hear the echo of the song  
That calls His children home.

## SEVEN DAYS AT SEA.

A Chronicle of Every-day Matters.

BY THE EDITOR.

Crossing the "big ferry" has become such an every-day matter in recent years that he is presumptuous indeed who thinks he can make a fresh and interesting article out of a subject so old and briny. But on this long five hours' ride from Liverpool to London in this dimly lighted and entirely unheated English railway coach, I am presumptuous enough (perhaps for lack of better occupation) to tell the readers of THE GOLDEN RULE about seven days at sea.

I will remember that probably nine-tenths of the readers of THE GOLDEN RULE have not crossed the flood as yet, and so will not forget the common, homely details of life on the ocean wave. Well, we will suppose that we have taken passage on the good ship *Umbria*. Every vessel, however rickety an old tub she may be, is, according to the novelists, the "good ship so-and-so." But the *Umbria* deserves the adjective, for she is one of the largest and fastest and swiftest of the Cunard fleet. We have secured as good a stateroom as our pocket-book will

allow, we will suppose, and have chosen our seat at the table. The last good-byes have been said, if we are fortunate enough to have any friends to see us off. Castle Garden, Governor's Island, Staten Island, and Sandy Hook, have successively faded into the distance, and here we are fairly out at sea, "oph," as the irrepressible small boy spells it. Our respect for Columbus at once increases to a decided reverence. We are perfectly willing to throw up our cap for the Exposition that in '93 will honor his great discovery. Any man who could thread his way across this awful, trackless waste of waters for the first time in the little cockle-shells that he navigated ought to have a world's fair in his honor. And now, having done honor to Columbus, we have time to look around at our fellow-passengers.

## The Genus Passenger.

There are certain varieties of the genus passenger that one always finds on board an ocean steamer. There is the brisk young lady who is snapping her black eyes at every young man, seeing unlimited possibilities for flirtation in a week at sea; there is the Englishman in a long, checked ulster and a steamer cap with a double visor, who is glad to get away from "such a beastly 'ole as New York, doncherknow;" and there is the young American, who is twice as ridiculous as the young Englishman, simply because he is the imitation of a fool instead of being one at first hand. Then there is the gambler, either professional or amateur, who spends all his days and a large part of his nights in the smoking-room, with a little pile of silver before him. I am sorry to say that he is very numerous on most transatlantic steamers, and the *Umbria* has her share of him. Then there is the anxious mother, and the little "cherub" who will persist in keeping his mother in a flutter by numerous abortive attempts to fall overboard. Besides all these varieties of human nature, there is the man with the kodak and the man with the banjo. We will not fall into the common nomenclature of the day and call them the kodak fiend and the banjo fiend, for they are really very nice people, I have no doubt. Then, of course, there are ever so many other pleasant people on board, but they are not easy to describe, for I have noticed that the people I best like to know have the fewest peculiarities to talk about. Perhaps that is one way to describe a perfect lady or gentleman; i. e., one who gives the newspaper reporters very little to gossip about.

## A Day's Routine.

But perhaps you would like to know the routine of a day on shipboard. One day is very much like another, and from one you may learn all. We will get up at seven bells (while on shipboard it is well to be nautical); otherwise, 7.30 A. M. We are not very early birds at sea, because there is no early worm to reward us, and the more hours one can comfortably stay in his berth, the better. After a brisk turn on deck, we are ready for the announcement of the obsequious steward (do not call him a waiter; he is always a steward on shipboard) that breakfast is ready. The steward's politeness is not altogether disinterested, for he knows that his half a sovereign at the end of the voyage depends upon his art of pleasing. The breakfast is very good, and so is the lunch, and so is the dinner, and so is the supper of grilled sardines and poached eggs, but even in one short week they get dreadfully monotonous, and taste as though they came out of the same oven where all the meals that had ever been served on the *Umbria* had simmered and stewed and baked and boiled, each one leaving a little of its odor to flavor every succeeding dish.

## On Deck.

So we will not linger over breakfast, but will go up on the breezy deck. Here is our steamer chair, which the deck steward has fixed in the sunniest corner and lashed securely to the side. We have on our last winter's overcoat and a heavy rug over our knees, and are none too warm at that, but with an interesting book from the *Umbria's* library we can spend a very pleasant hour or two. Then

for a promenade around the deck; nine times around make a mile, according to our reckoning, and we ought to "do" a good many miles in the course of the day. Perhaps a game of shuffle-board or ring-toss will keep the blood circulating and prepare an appetite for dinner. If a sail appears in sight it is a great event, and a whale or an iceberg gives us something to talk about for half a day, for, if the truth must be told, even seven days only on shipboard get to be exceedingly monotonous, and probably no piece of the most fertile ground in the world has received so many blessings as has the bare, bleak and wave-washed Fastnet Rock, which rises out of the ocean a few miles from the Irish coast, and which tells of Queenstown Harbor only sixty miles away.

## Some Alleviations.

When you cross "the briny," dear reader, I hope you will have the monotony relieved, as I have had, by a package of home letters, one for every day in the week, and by another package from the members of the Y. P. S. C. E. of Berkeley Temple, whose honored pastor is my travelling companion. He, too, has had a letter every day, he being my postman, while I returned the compliment and brought him a fresh letter every morning from one of the Berkeley Temple young people. Then, too, I have had a daily edition of THE GOLDEN RULE, filled with capital leading articles, a funny continued story, bright editorials, and breezy notes, while even the page of "ads" was not forgotten. I wish I could share the editorials and selections with you. You would think the daily GOLDEN RULE almost as good as the weekly edition.

When you cross, too, I hope it will be your good fortune to have a Sunday on the *Umbria*, a quiet, peaceful, beautiful Sunday on the sea, and that you will hear Capt. McKay read the service in his rich, sonorous, resonant voice, reading it, moreover, as though he meant and felt every word. I have rarely been more impressed by any service on sea or shore, and as he read the wonderfully beautiful prayer for seamen and all upon the great deep, prepared by the General Assembly of the church of Scotland, I felt indeed that we were under the care of Him who holds the waters "in the hollow of his hand."

But I must not make this letter any longer. As it is written on the way from Liverpool to London, you can imagine that the seven days have come to an end, in time, I am glad to say, for me to spend the second Sunday from home in London. Mr. Dickinson and I have two or three weeks for a holiday before the Christian Endeavor campaign begins, which time we think of spending in sunny Italy, and from there you shall hear something more of us.

For The Golden Rule.

## SOME WORDS WITH A TEMPERANCE WORKER.

BY J. L. S.

MANY of Mr. Moody's recent meetings in Boston have been aided by the presence and earnest words of a new-comer into the arena of gospel temperance. Although but three years have passed since John G. Woolley was converted and entered his present career, many thousands have listened to his words; and hundreds of slaves to alcohol have found in him a Moses to lead them into a promised land of freedom in Jesus Christ. We believe him to be a coming—if not an arrived—successor of the great Gough as a platform orator and a rescuer of his fellows; and through his kindness we are enabled to introduce him to the readers of THE GOLDEN RULE as one worth knowing, honoring, and hearing when opportunity offers, either in public, or when he kindly submits himself to the interviewer's pencil.

As we sit down face to face with this genial man, and listen to his ready conversation, it seems impossible to believe that he ever stood in need of the help that he is now so successfully giving others. Our first question concerns the beginnings of his present work, and starts



him upon a story that it must be a delight to tell as well as to hear. "Immediately upon my conversion," he begins, "I felt called to go into this work,

#### Preaching the Gospel

to men who were down in drink or tempted in that way; and I started at once, and have devoted the remainder of my life to this work. The first opportunity that I had to testify in a meeting was at Dallas, Texas. It was an enormous crowd, and a man named Harold Sayles was holding union meetings. It had been years since I had been in a church or in a religious meeting of any kind. I was not converted in a church, you know, but in my own room. At the close, the meeting was thrown open for testimony, and men and women all around me were telling how they had been following the Lord for ten, twenty, or thirty years. I got up and said I had been serving the Lord for ten days, and that I knew he could save a man from drink. After that I went to every prayer meeting that I could, and testified wherever I had the opportunity. I was then the attorney of a mutual life insurance company. I left my business from the day I was converted, except for a single trip that had been planned before. Doors have opened from that time to this, and I have gone where ever I have had a chance to speak."

"What has been your general method of work, Mr. Woolley?"

"Independent of organization always. I have worked in Chicago and some in New York. My first continued work was in Minneapolis, where I spoke one hundred nights. These were my first meetings for which I was responsible. Minneapolis was my old home, and I went there to try and gather up a lot of my old drinking friends. Two thousand men signed the pledge, and a large majority of them professed conversion. From Minneapolis I went to St. Paul and thence to Chicago. In Chicago I met Mr. Moody, and since that time I have been with him more or less, taking his overflow meetings; he has opened ways for me to work and vouched for me and stood by me in many ways."

"When did you begin in Boston?"

"I came to speak in Tremont Temple for the W. C. T. U. last October. I spoke there and in other city churches until Mr. Moody came in January; then I continued my work for six weeks in the Ruggles Street Baptist Church, speaking many times in Tremont Temple with Mr. Moody. This has not been distinctively temperance work. I am a temperance evangelist. By that I mean that I preach simply the gospel, but my illustrations of the saving power of it are temperance illustrations. It is the sin of intemperance that I preach about. My work is distinctively evangelistic."

"Can you accomplish much in

#### Personal Work?"

"Certainly. The most satisfactory work in Boston has been private work in people's houses. As soon as people began to know what my address was, I had applications from wives and mothers to visit their husbands or sons in their homes. This work seems to me the very best that I have done. There is hardly a day when I do not have men in my rooms to talk with me, who have been brought there by their wives or mothers. There is no difficulty about getting them to talk with me. They are anxious to do it. The trouble is not to reach men, but to keep from reaching so many men that you cannot do for them all. In fact, my days have been so occupied that I have had no time of my own since I came to Boston. While these great meetings are a gratification to me, the reward of my work has been in another way. My theory about this kind of work is that the real business is done with the man alone, hand to hand. You may stir crowds and create enthusiasm and a general willingness to work, but salvation comes to a man out of the crowd, as a rule, in my judgment."

"How can we rescue the men who do not want to be helped?"

"There is only one way to get a man out of the saloon, and that is to go after *that man*. Most of us are trying to save everybody, and not one person. I think the way to save a man is to get all his friends and those interested in him to go after him, letting other men alone and centring all their energies on him. It is often slow and discouraging work. They often will not come to the meetings; and if they do, they go away with a vague idea; but if you get a man alone, and say to him, 'I want to talk with you about your soul,' the novelty is impressing."

If space allowed, we should be glad to share with our readers some of the individual instances of rescue that Mr. Woolley described, and to describe the home for intemperate men that he is to establish on the cottage system on an island in one of Minnesota's lovely lakes. We believe, however, that already enough has been recorded to inspire in those who thus meet our friend upon the printed page, a sympathetic wish to share with him the great work of gospel temperance, wherever the Lord opens a field of labor.

For The Golden Rule.

#### AT EVENSONG.

BY DOUGLAS DANF.

INTO thy waiting heart, all eloquent,  
To-night the preacher's tender warnings steal,—  
"Live purely; let no sin dim high ideal."  
Dear youth, o'er deed and dream one glance is sent,  
A thrill of pain is with high longings blent  
As thou for "Benedicite" dost kneel,  
Half-listening to the deep-toned organ's peal,  
And turn'st away with new vows, high intent.

Then strive in vain to make thy soul forget,  
Each day, new filled with passion, pride, and strife,  
And glittering night with gilded meshes set;  
That hour of aspiration for new life  
Hath early blessed thee. Hasten upward yet  
Till round thy lofty path heaven's stars are rife.

For The Golden Rule.

#### THE UNBELIEF OF CHRISTIANS.

BY E. E. RHODES.

THE cause of Christ does not suffer as much, I believe, from the attacks of confessed unbelievers as it does from the unbelief of his followers.

I do not refer to the permanent and constant denial of belief by a person who was once a Christian, but to those "wee bits" of doubt that come more or less frequently into the experiences of most Christians. Such occasions of unbelief, temporary though they may be, are often fraught with the most serious consequences, not only to ourselves, but to others.

There are special times when the enemy endeavors to plant the seed of unbelief in our hearts, as in the case of great and sudden disaster where many lives are ended without an immediate warning of impending doom. His attempts generally take the form of questions. "How can your God, who you claim is a God of mercy, destroy so many people without offering them one more opportunity to repent?" "If this is an act of his providence, does it not seem to you to be unutterably cruel?" "How can you reconcile these ideas?" In this and other ways the tempter plies his plausible questions, and we often allow him to furnish the answer also. The result is that for a while we forget that God has promised to help us in all times of perplexity, and Satan gains the victory. And then, unconsciously, perhaps, but just as surely as though we realized it, there has gone from us an influence that, it may be, has resulted in the eternal absence of a soul from God.

Or it may be that our Father has come and taken to himself one whom we dearly loved. We were so truly one, and life flowed on so joyfully because of the love between us, that it seemed, in the sudden shock of the earthly separation, as though life was no longer worth the living; and we wept and refused to be comforted. It seemed as if it could not be that if our heavenly Father loved us, he could take from us one who was so much to us. Yea, in our blindness of grief and bitterness of heart we have even cried out, "There is no God." While we were thus rebellious, there came to us a friend seeking Christ and salvation and asking our help. With our countenance covered with gloom, and with no feeling of interest, we have answered, "I cannot help you; do not ask me. I do not know about what you ask." Discouraged and disheartened, the seeker abandoned his quest, and never found the Saviour. Although we found our way back to our Father's side and learned the wonderful lesson of peace, our moment's unbelief caused the failure of a precious soul to gain an entrance into the kingdom of God.

In view of these results, which have occurred, and may occur again, should we not be prayerful that the trial of our faith, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ?"

For The Golden Rule.

#### MISS HAVERGAL'S CONSECRATION HYMN.

BY MRS. RILEY A. VOSE.

At a recent Sunday-school convention three of the speakers in their addresses quoted parts of Francis Ridley Havergal's consecration hymn, "Take my life."

Most Christian Endeavorers are familiar with this hymn, but few, probably, understand it fully as connected with the life of the author.

Written, as Miss Havergal believed all her hymns were, under the special guidance of the Holy Spirit, and written also as the direct result of her own consecrated life, this hymn ought to inspire every earnest Christian to

higher living. M. V. T. Havergal tells us in her "Memoirs of Francis Ridley Havergal" that as the year 1873 drew near its close, her sister reached a period of her life characterized by surpassing spiritual blessing. Miss Havergal herself writes, "It was on Advent Sunday, Dec. 2, 1873, I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see, you can never unsee." From this time on, she longed that every one with whom she came in contact might realize with her the blessing of a life set apart to God.

An extract from one of her letters shows how this spirit in her life directly produced this hymn. "Perhaps," she writes, "you may be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer, 'Lord give me all in this house,' and he just did. Before I left the house, every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves, and chimed in my heart, one after another, till they finished with 'Ever, only, all, for thee.'"

From this time she really lived the life expressed in these beautiful verses, literally giving up all for Jesus. She had already consecrated her voice. In 1875, speaking of this, she said, "It is a long time since I made the choice of singing sacred music only. I did so some months before I wrote,

'Take my lips, and let me sing  
Always, only, for my King.'

I was visiting at Perry Villa when Dr. Marshall sent me the programme of the next Kidderminster concert, and strongly urged me to sing the part of Jezebel in the 'Elijah', saying that he could not depend on any one else for it. I knew I could do it, for once at the practice the doctor said I threw such life into it. Mentioning it to Mr. Sneyd, he expressed surprise, and his words struck me: 'How can a Christian girl personate Jezebel?' So I thought about it, saw the inconsistency, and gave it up."

When she first began to sing for Jesus in large regular parties in London, general astonishment prevailed; but she soon found that this singing opened up many opportunities when she could speak personally with people regarding spiritual experiences, sowing much seed, which she prayed might bring forth good fruit. Thus she spent the remaining years of her life singing and working for her "King."

O that every Christian might so understand true consecration that this hymn could always be sung as a fervent prayer!

## Our Serial.

For The Golden Rule.

#### HER ASSOCIATE MEMBERS.

(A SEQUEL TO "CHRISSE'S ENDEAVOR.")

BY PANSY.

[SYNOPSIS.—Mrs. Stuart Holmes, formerly Chrissy Hollister, resolves, in consequence of a discouraging experience with a Young People's Club, to avoid the young people in the place where she and Mr. Holmes are staying for his health. She nevertheless comes to be deeply interested in some of the people, among them Madeline Hurst, upon whom she calls one day, and is taken by the servant at once to Madeline's room, as she is quite ill.]

#### CHAPTER XXI.

##### She Turns Surgeon.

"WELL, of all things in this world!" was Mrs. Hurst's exclamation as the door closed after her visitor, "if I ever in my life saw any impudence equal to that! I wonder how that hussy came to show her the way upstairs. She ought to be discharged this minute to pay for it. Dr. Portland, indeed! I think I see her sending him here! That is just like Mad; anything to create a sensation. But it is too outrageous to think she let her come upstairs. I believe she did it just to spite me."

Before that evening was over, both Madeline and Nancy wished they had not been so rash. Though, truth to tell, poor Nancy, out of whose hands the matter was taken altogether, could not understand why she should be blamed, but blamed she was most roundly. The entire Hurst family heard nothing else but the story of Mrs. Holmes's insufferable insolence and Mad's meanness and Nancy's stupidity in aiding and abetting it. Under the influence of the general disorder, Mr. Hurst made a remark that placed him under the ban of disapproval also.

"Well," he said, "I don't see why you can't keep things decent, so you need n't be afraid to have folks go upstairs when it is necessary. There are fancy gimcracks



enough in the parlor to make Mad's room decently comfortable, if the money spent on them had been put there."

You will be ready to admit that this was hard upon Mrs. Hurst, for the "gimcracks" in the parlor were her idols.

It was two days before Mrs. Holmes saw Madeline again. She called on the day following her first visit, was assured that "Mad" was better, needed nothing, and could not be seen. On the second day, having knocked gently at the open front door and been left unanswered, she waited a minute, then ran lightly upstairs, and tapped at Madeline's door. She was even more shocked at the girl's appearance than on her first visit, and could not help feeling that this sickness was serious. Madeline was alone, and evidently glad to see her caller, though she expressed surprise at her coming.

"How did you get permission to come up here again?"

"I took it," answered Mrs. Holmes, with a quiet smile. "The door stood invitingly open, and my knock was unanswered, so, as I knew the way, I took the liberty of coming up."

"Good!" said Madeline, her eyes glowing with a strange lustre that was not pleasant to see. "Come up in the same way whenever you can; it is the only way you will ever get here, and it annoys Mrs. Hurst so much that it does me good."

"My dear girl, do not say such words, even in jest. I am sure you do not mean them."

"Don't I?" said Madeline. And then Mrs. Holmes made haste to change the subject.

"Are you really better?" she asked. "Do you cough as much as you did? What physician attends you?"

"Madam Hurst."

"My dear, have you not seen a physician?"

"Only the one I have mentioned. She prides herself upon her skill. Does n't she impress you as a woman whom I ought to enjoy having nurse me?"

"I think that is wrong," said Mrs. Holmes, gravely. "I am sure you ought to have a doctor."

"Never mind a doctor," Madeline said, leaning wearily back among the pillows, after a violent spasm of coughing. "I do not think I care to see one, not of her kind, and I can compass no other. I am glad you have braved the consequences and come to see me; you do not know how disagreeable they are, but, all the same, I am glad you have come. Perhaps I became sick in order to give me a chance to think. I need to do some thinking, Mrs. Holmes, and I have almost made up my mind to ask you to help me decide something."

"If I can help you in any way I shall be glad, but will you tell me what you mean by 'braving the consequences'? Does it make it harder for you to have me come here?"

"Never mind," said Madeline; "she is jealous of you because you have had the kindness to notice me, and have not noticed her. She would be jealous of a kitten if it purred for me, so it is nothing against you personally, you see. Never mind her, Mrs. Holmes; I want to talk to you, to ask you something. I have spoken very plainly to you, more plainly, perhaps, than I ought. For my self-respect, I ought to shield my family, of course; I know enough about common politeness for that, but I had an object in speaking and in letting you see something of my life. It is quite intolerable to me, Mrs. Holmes; really and truly, I can endure it no longer. I know a way out, but the way is almost as disagreeable as the life I now live; in some respects, indeed, it is more so, but in others it would be a manifest improvement. Can you give advice under such vague conditions as that?"

"I might, my friend; that is, if I may be allowed to ask a very few questions and receive frank answers."

"O, questions!" said the sick girl, nestling uneasily on her cot. "I am afraid of those, especially when you ask them. Still, of course, I ought to answer when I have asked advice."

"The first one is very simple and easily answered: Would it be right to take the step that you say would in some respects improve your condition?"

"This is the worst possible question to answer," Madeline said, and, flushed with fever as her face was, Mrs. Holmes could see that the glow deepened. "The truth is," she added, after a moment's silence, "it is a phase of the subject that I do not want to consider at all. I want to look at it from the standpoint of expediency alone."

"Then," said the lady, with quiet firmness, "I cannot answer you. I aim to order all my acts in life with that question in view as the leading consideration."

"That would be inconvenient, I should think," said the girl, laconically.

After a few moments of silence she began again, still in that restless, half irritable tone: "You can theorize, I suppose. What if a home and friendship and protection were offered to a lonely, desolate girl and she felt reasonably sure that she could do her duty by the one who offered it, is there any good reason why she should not

accept such an escape from misery, even though she—she—" and then poor Madeline stopped, her face aflame.

Mrs. Holmes felt that she was sitting on the edge of a precipice, or, what was worse, watching the feet of another who was very near the edge, and whom a single false movement upon her part might precipitate over the brink. She tried to keep face and voice in utmost quiet while she questioned: "Are you speaking of marriage, Madeline?" It was evidently a more direct response than the girl expected, and she hesitated before she said,—

"Suppose I were, what answer would you make?"

"There can be but one answer. If there are no obstacles such as self-respecting people consider in the way of a marriage, then the all-important question, which each soul must answer to itself before God is, 'Can I honestly take with this person the vows that God and the laws of the land make necessary to a legal marriage?' In other words, 'Do I love him with the sort of love that I give to no other, so that he is the one man on earth to whom I could so bind myself?' Any other marriage than that, Madeline, is perjury in God's sight."

Madeline turned her small, hot pillow angrily.

"How many people do you suppose marry in that way?" she asked, almost with a sneer.

"I do not know, my dear girl; nor do I see what the question has to do with the subject. As well ask me how many false people there are in the world, in order to prove that there cannot, and need not, be such a thing as truth. Entirely aside from the Christian standpoint, I do not see how there can be moral decency in any other marriage than the one I have described."

"But, Mrs. Holmes, a good, true man who loved and respected a woman might give her the protection of his name, and care for her all his life, it seems to me, even though she could give him in return only friendship."

Madeline's tones had changed; the fierceness had died out of them, and they had almost a pleading sound, which went to Mrs. Holmes's heart. But she resolutely shook her head.

"It will not do, dear. No good man could respect a woman who would consent to take vows upon her lips that her heart did not echo. And I cannot conceive of the possibility of a good man's wanting a wife who did not love him. God has so ordered it that marriage shall be a faint, but, so far as it goes, honest type of the union between the soul and Christ. It is dishonoring to Jesus Christ to belittle the type, and make any of its terms other than strictly true."

"I do not know anything about such high-toned reasoning, you must remember," said poor Madeline, coldly; and Mrs. Holmes, reflecting, wondered whether she would do better to drop to an illustration which was of the very dregs. "Did you ever hear Mrs. Carpenter talk about how she married for a home and for protection?" she ventured to ask. But Madeline's swiftly changing face grew dark, and her eyes flashed angrily. "I am talking about a very different person from Joe Carpenter," she said, in intense scorn.

"That is, he seems very different to you now; but, Madeline, if he is one worthy to be loved and respected, believe me he would accept nothing less than love from the woman of his choice; and what men who are not worthy will become, only the God whom they insult can know. From a merely selfish standpoint, even, it is not safe to trust them."

Then she had the benefit again of a pair of flashing eyes.

"I thought Christians were expected to be charitable!" the girl said, fairly biting off the words. "Do you call that charity, Mrs. Holmes, to see no good in anybody who is not governed by the narrow rules that hedge a few people in? I should call it narrow-minded and shallow."

And then Mrs. Holmes knew that the poor child was quoting from some one who was trying to be her leader, and who had already warped her judgment by a few high-sounding phrases about "larger liberty" and "wider outlooks." She was talking very much in the dark, yet grew every moment more certain that Madeline Hurst was considering herself and Mr. Arson, that she did not love him, but imagined she respected him, and had been made to believe that his love for her was so great he was willing to give all and receive only this cold return. If only the girl would confide in her fully, so that she might speak plainly. She had not been hurt by the last rude outburst; it was so manifestly the utterance, in borrowed words, of a tortured mind, which did not fully know what it was saying. Her voice was never more gentle than when she ventured to break the ominous silence.

"Madeline, I am talking blindly, of course; I do not know why you asked the question you did, but you asked, you know, and I have tried to answer. I cannot expect you to confide in me, for I have known you too recently to win your confidence; but I love you, dear child, and my heart goes out in a great longing to help you. I cannot help knowing from observation, as well as from the few hints you have given me, that your life just now

is a hard one, and I can readily imagine that you are sorely tempted to take some rash step, which you may spend what will seem like an eternity in regretting. Let me beg of you to wait and think and pray before you do anything that your enlightened conscience disapproves. Remember that you have been too well trained in the years gone by to really approve a lie, no matter how it may be glossed over by smooth-sounding words. I beg your pardon for giving the matter a personal turn, which perhaps your words did not justify. I think I am feeling more keenly than usual, just now, in these directions. I am looking on with fear and trembling over the possible wreck of a life very differently situated from yours, but fully as lonely and friendless. Do you know that poor little Happy Smithers who works at Mrs. Stetson's?"

"I have seen her," said Madeline, turning her pillow again, and becoming every moment more conscious that her head ached violently. She was already ashamed of her angry outburst of a few moments before, and was beginning to wish that she had asked no questions, but had kept her tormenting thoughts to herself. It was very hard to try to appear interested in Happy Smithers. She did not think she cared what became of her.

"And do you know anything of a boarder at Mrs. Stetson's by the name of Arson—a young man?"

Then Madeline opened her eyes, and fixed them full upon her caller. They seemed almost to burn the lady as she steadily returned the gaze, but all that the sick girl said was, "I have seen him, too."

"I could wish that poor Happy never had." The words were spoken with a sigh, partly for Happy, and partly because it was evident that Madeline did not mean to confide in her.

"Why?" A short, sharp word from the cot, that demanded answer, and told a great deal that the questioner did not mean to tell.

"Because that young man is trying to deceive her, and is succeeding; what his motive may be, those who know him better than I do will have to imagine. I know that he shows her attentions such as honorable men keep for their nearest and dearest; that he gives her presents such as she ought to know enough not to receive; but poor Happy is quite ignorant enough to be duped. He takes surreptitious walks with her under cover of the darkness, and parts from her with kisses that can only mean disgrace."

Not for a moment did she take her eyes away from the burning ones; after the first random sentence she had been sure that she was not mistaken; she had resolved to go on to the humiliating end, and give this warning before it was too late. She had decided that it was better that the girl had not confided in her; she could speak the more plainly.

"How do you know that you are not repeating a set of miserable lies? That girl is a street pauper, who does not know how to speak the truth, I suppose; she would consider it a fine thing to tell such tales of a gentleman."

Madeline's voice did not sound as though her heart had received a death-blow, but rather as though her self-respect had been rudely handled, and she was burning with indignation. The steady eyes did not droop before the piercing ones, and Mrs. Holmes answered quietly:—

"The girl never mentions his name, so far as I know. I know of the gifts from having seen them in his hands one hour, and in hers the next, being proudly shown as from a friend; the poor thing seems to have sufficient sense of propriety to mention no names, or else is tutored not to. I know of the walks, and the partings, and indeed of some of the words exchanged, from the same reliable source. I have trusted only my own eyes and ears as witnesses to the tale I tell."

This entire conversation had been frequently interrupted by distressing paroxysms of coughing; and Mrs. Holmes, between the moral doses which she had felt compelled to administer, had also done what she could for the physical; but at this point the cough became so distressing, and the weakness that followed the paroxysm so extreme, that the looker-on was visibly alarmed.

"Indeed, Madeline," she said, anxiously, "I cannot think you do right to let this illness get such a hold upon you. If I could see your brother, I would certainly interfere and beg him to secure a physician at once."

"Don't!" said the girl, panting for breath, and holding her hand to her throbbing heart. "I do not want a doctor; I want the disease to get such hold that it will not let go; I want to die. If ever any person had reason to be utterly tired of this false, hateful world, I have. In some respects I am in worse condition than Mrs. Carpenter, because that disgusting, mumbling, drunkard husband of hers loves her after his fashion, and is true to her. I hope I shall die, Mrs. Holmes, and see mother for a few minutes, anyway. It is all there is left to want."

While Mrs. Holmes stood amazed and sorrowful over these wild, foolish words, uncertain what response to make, the door opened and Mrs. Hurst appeared.

(To be continued.)



# The Sunday School.

## INTERNATIONAL S. S. LESSON.

MAY 17, 1891.

### SIN THE CAUSE OF SORROW.

Hosea 10: 1-15.

BY REV. SMITH BAKER.

GOLDEN TEXT.—Your iniquities have separated between you and your God.—*Isa. 59: 2.*

1. THE book of Hosea is one of the most poetic and most vivid in its language of the books of the Bible, and contains many of the gems of the Bible which are upon the lips of the civilized world, as "Like people, like priest," "I desired mercy and not sacrifice," "Ephraim is a cake not turned," "They have sown the wind and they shall reap the whirlwind," "I drew them with bands of love."

2. He exposes their sins. (a) He calls them an empty vine bringing forth fruit unto themselves, which, while it seems a paradox, is a most complete picture of their sin and of much of the sin of the present day, which is selfishness of living. The lesson is that in the sight of God the selfish life anywhere, no matter how eminent, is an empty vine.

(b) Not only were they selfish, but they had devoted their increase to the advancement of idolatry, because idolatry was most congenial to their selfish interests. Thus now there is a kind of selfish benevolence which gives to philanthropic objects, to scientific purposes, to liberal religion, and sometimes to true religion, from purely selfish motives.

(c) They had some conscience, for their heart was divided. They knew what was right, and did what was wrong. This is the essence of hypocrisy,—the doing of what we know is wrong in the name of religion.

(d) This selfish hypocrisy led to falsehood. The boy who steals tells a lie to hide his guilt. The man who withholds money which belongs to God seeks to cover up his selfishness by extra zeal in social life. One who is not willing to surrender his heart to God tries to atone for it by great faithfulness in the moral law.

3. The result of their sin. (a) A consciousness of wrong. No man can escape the consciousness of his own guilt.

(b) A feeling that they have no right to God's favor. The man who lives in sin has no faith in his own prayers, and consciousness of sin blunts a man's spiritual sensibilities.

(c) Their hypocrisy made them afraid of their enemies. The sinner never feels safe.

(d) Sin is self-perpetuating. It never satisfies itself, but strange to say, seeks to deaden its remorse by still another sin, and thus constantly increases its own sorrow.

(e) Sin can never hide from God, and this is its perpetual unrest and torment.

4. God's mercy. (a) Shown in his patience; he waited for them for years. He has always thus waited with nations. He waits with men. Every man has had an opportunity to repent.

(b) God's mercy shown in his chastisements, thus warning them of the results of sin. The sorrow which comes to men now as a result of their sins is a manifestation of God's mercy, that they may be warned of a greater sorrow to come.

5. How to come to God. (a) Leave off sin. Give up wrong deeds; but that alone is not repentance.

(b) Do righteously. To do no harm does not make a man righteous. Repenting is commencing to do right. We must begin to bless the person we have wronged, to serve the God we have neglected.

(c) God always accepts repentance. "He delighteth in mercy." No truly repentant soul ever failed to find God.

6. Punishment is sure to come to those who do not repent. (a) It comes in this

life,—to our physical natures through natural laws. They that sow to the wind shall reap the whirlwind. The drunkard's physical ruin is the natural punishment of his sin. It comes in the natural life: the infidel's doubt, darkness, and hopelessness, are the natural results of his unbelief. It comes in the moral life: the impure man's paralyzed conscience is the natural punishment of his sin. It comes in the spiritual life: the backslidden Christian's lack of joy is the natural punishment of his neglect of duty.

(b) The soul's eternal sorrow is the natural result of the rejection of God. God warns us of the things that must be, not because he delights in them, but because of the inevitable laws of the soul.

### LIGHTS ON THE LESSON FROM MANY SOURCES.

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

THE book of Hosea seems to be made up of abstracts or summaries of the discourses which the prophet had spoken in the hearing of the people. It is very difficult in many places to follow the line of thought because of its brevity and abruptness. He prophesied to and about the northern kingdom; and the great burden of his words was the wonderful love of God to his people, and their great wickedness against God. In the lesson of to-day we have an accusation of wickedness, a threatened punishment, and an exhortation to repentance. The lesson should be studied in connection with the preceding and following chapters.—*Baptist Teacher.*

*Israel is an empty vine, he bringeth forth fruit unto himself* (v. 1). This is a paradoxical statement, if we take it according to our common translation. How Israel could at once be an empty and a fruitful vine is not clear. The meaning probably is that Israel is abundant in fruit, but she brings it forth only for herself. The word translated *empty*, means literally "to pour forth." Our translators have probably caught the ethical rather than the literal meaning. For while her vine was pouring forth fruit in abundance, so far as fruit unto God was concerned it was perfectly empty. "No fruit for God" is much the same as being empty of fruit at all. How sadly true is this of a multitude of people whom the Lord has prospered and blessed in this world. They are very fruitful, but they have no fruit for God. They live only for themselves and the present life, and though often reminded of God by his ministers and by his Spirit, yet will they not exalt him nor worship him.—*Pentecost.*

*Surely now shall they say, We have no king; for we fear not the Lord; and the king, what can he do for us?* (v. 3). They will realize, at length, that a king, when they fear not the Lord, Jehovah, the King of heaven and earth, cannot save them. Israel's history under kings "like all the nations," according to their ungodly desire (1 Sam. 8), proved the impropriety of their desire and the truth of God's warning. Their history was not a royal one, in the high, metaphorical sense; their kings had not been to them a blessing. "Our help cometh from the Lord that made heaven and earth." "Vain is the help of man." Some people are long learning this.—*Augsburg Teacher.*

*They have spoken words, swearing falsely in making a covenant* (v. 4). The sense is probably this: They have spoken idly, thoughtlessly, and falsely. Their words are mere words, without truth or honesty in them. Even when they engage in as solemn a business as making a covenant or definite contract, they do not hesitate to perjure themselves, swearing that they will do certain things without the slightest intention of keeping their word.—*Sunday-School Magazine.*

As if to deepen the meaning of such helplessness, the picture is drawn of Israel

calling to the mountains: *Cover us; and to the hills, Fall on us.* This was their doom, self-inflicted; but the unbending mountains and hills would be only a mockery to those already sunk in shame and despair. The poetic imagery of the prophet is the same as that given in the description of the great and final day. It shall be in a greater than Samaria these words shall be heard; and when they shall be spoken there shall be no more hope. The majesty of earth shall be invoked in vain. The mountains and hills will stand as reminders of Him whose perverted blessings have wrought their own doom in human helplessness.—*Rev. D. O. Mears, D. D., in Monday Club Sermons.*

*Sow to yourselves in righteousness, reap in mercy; break up your fallow ground* (v. 12). Again the voice of the prophet changes its strain. From wailing lamentation he turns to earnest and vigorous counsel and exhortation. He employs the ancient figure of sowing and reaping. The ground of Israel's heart and life had lain fallow for a long time. It had not been ploughed and sown with truth and righteousness before God. The exhortation is to break up the hard soil, stir it deeply with the ploughshare of faithfulness, to use the season of opportunity now afforded, and thus, by seeking the Lord, let him rain blessings on the long sinful nation. It was good counsel, but it was not taken to heart.—*Bible Study.*

*Ye have plowed wickedness* (v. 13). Hitherto your spiritual husbandry has been of the opposite kind. You have cultivated wickedness, ploughed the fields for it, sowed it, cultivated it. And necessarily you reaped iniquity for the harvest. The iniquity was in their own characters and lives, and in the wrongs and oppressions of others toward them. The harvest of good or evil is always larger than the amount of seed sown. *Ye have eaten the fruit of lies.* They had been faithless and false to God, and therefore had to eat the fruit thereof, in God's turning away from them. Others were faithless and false to them. Those in whom they trusted failed them. Their treason to God produced treason to themselves. Note the history of the last five kings of Israel. *Thou didst trust in thy way.* In your own way, and not in God's; in armies, and not in righteousness and obedience.—*Peloubet.*

*Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled* (v. 14). Thus the coming of the calamity was foretold. Judgment was sure. Judgment is sure likewise for every one who is living in sin. It may be delayed, for God is very merciful and waits to be gracious. But it will surely come. We must every one appear before the judgment seat of Christ. Wonderful as is the love of God it cannot give blessing and joy and peace as the rewards of sin. Slowly, and for months and years, the snow gathers on the mountains, and people living below in the valleys forget that there is danger. Then in the heat of a quiet day the avalanche crushes down. So it is that sin's curse gathers, slowly, without noise, and the sinner forgets that there is danger. But one day judgment will come suddenly, and in great terror, and there will be no mercy and no remedy. The only wise thing to do is to be hidden in Christ. Then judgment will have no power to hurt, for "there is no condemnation to them that are in Christ Jesus."—*Our Bible Teacher.*

Instead of looking backward only to the overthrow of Israel, let us look forward to the coming of the Lord of the whole earth in judgment. Each appearance in judgment is more dreadful than its predecessors, in proportion as the world enjoys greater light. The final judgment is called "the day of the Lord," "that great day of the Lord," etc., implying that in comparison to it all previous judgments were as nothing. Are we preparing for that great day? Have we found an ever-

lasting shelter? Are we living unto him who died for us and rose again?—*The Bible Teacher.*

### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

ELIJAH, Elisha, Amos, have all preached their sermons and gone; one more prophet comes to warn the people of Israel. Who he was, where he lived, we know not, only his name, Hosea, and the words he spoke.

A lady wrote a song once in which she says she stepped over a tiny brook one summer day, leaving her friend on the other side. They could still hold each other's hand as they walked along. But the brook grew wider, their hands must unclasp, and as it grew still wider they could not hear each other's voices. On they went, till the brook swelled to a river, one on one side, one on the other, never to meet again.

Away back when the people of God chose to be two kingdoms, instead of one, and God chose Jeroboam as king of Israel, he let him choose, just as he does you and me, now, whom he would serve.

Now Jeroboam was a coward. "If I break down all their idols, the people will not have me for their king. If I do not worship God, he will punish me. What shall I do? I will do both."

So he made calves of gold, set one in the north, one in the south. "Come and worship God," he cried. "These calves of gold stand for God. Come and worship God here."

That sin seemed small to the people then; perhaps they really believed, at first, that they were praying to God when they prayed to their idols, but as the years went on, the worship changed; wicked men were the priests and there was no sin so bad that they did not commit it, and teach the people to do the same. The little brook, you see, had widened to a great river. The people who stepped over it, and away from God when it was small, never went back, but grew further away from him.

Jehu came, and with his strong arm tore down Baal's altars, killed his priests, but when he came to the golden calves, he, too, was a coward.

So the brook grew to a mighty stream, and the people could not even hear God's words when his prophets thundered them in their ears.

This last prophet of whom you will hear, Hosea, while he, too, speaks terrible words, speaks tender ones, also.

He tells them of a time when they had not crossed the brook, when God loved them as a man loves a strong beautiful young ox he is training for himself. "I trained you so tenderly. I held you with my love, and you also loved me, and delighted to tread out the corn and do the work I set for you. Now, evil days are coming to you; other masters shall take you and ride you hard, bind heavy burdens on you, and make you to draw heavy loads."

"It is not yet too late, it is time to seek the Lord. Do right things, love mercy, and the Lord will come and rain righteousness upon you."

One more picture he draws for them. It is of a great battle, the enemy all about, the brave but wicked men dying in battle, mothers with little children clinging to them dashed in pieces against the rocks, and the king and all who were left alive carried away as slaves by the enemy.

Do you think it will ever come true, or do you think Israel will yet turn and repent and be forgiven?

Do you know the name of the little brook? The golden text will tell you.

Are you afraid the sins you commit daily may separate you from God? Then go to him with every one, ask him to forgive and help you to resist sin. Then you will only grow nearer to him the longer you live.

### INTERNATIONAL BIBLE READING ASSOCIATION.

May 11.—Sin the Cause of Sorrow. Hos. 10: 1-8.  
 " 12.—Sin the Cause of Sorrow. Hos. 10: 9-15.  
 " 13.—Separates from God. Isa. 59: 1-9.  
 " 14.—Longsuffering Abused. Jer. 44: 1-6.  
 " 15.—Consider. Ps. 50: 16-23.  
 " 16.—No Peace. Isa. 57: 15-21.  
 " 17.—Whitsunday. Acts 2: 1-12.



## Christian Endeavor.

### PRAYER MEETING.

TOPIC FOR THE WEEK BEGINNING MAY 17.

#### THE RESULTS OF DISOBEDIENCE.

Prov. 14: 12; Isa. 64: 7; Matt. 7: 23.

(Editorial.)

ALMOST any day one may read in the columns of news the results of disobedience recorded in the shape of disasters of all kinds. Collisions on railroads occur because some conductor disregarded the orders of a train despatcher; trains are thrown from the track because workmen failed to follow the rules; vessels are wrecked through seamen's disobedience to commands. Such cases may rarely be due to wilful disobedience, generally to carelessness; the person who was to blame simply thought the matter of little consequence. It would be hard, however, to find one who would not think it the utmost folly to attempt to run a railroad or to sail a ship without any rules, however slight a value might be attached to any particular order.

When we read of an accident, we cannot always say that it was the result of disobedience; but we are absolutely certain that every wreck of moral character and all the evils connected with any sin are direct consequences of disobedience, and often they are due to deliberate defiance of all law and determined rebellion against any restraints. Men who would never enter a car of a corporation known to have no rules for its employees yet think that so momentous an affair as life can be conducted without any fixed principles and in violation of all laws given by the Creator.

There is a demand for the infliction of severe penalties on unfaithful men in responsible positions. People may pity the sentry overcome by sleep after hard fighting and long marches, yet they say that, in view of the many lives at stake, his punishment cannot be remitted. Disobedience to the Lord's commands involves the fate of one's fellow-men, and must be treated accordingly.

In the natural world every one expects violation of law to be followed by inevitable effects. Every one knows that whoever, with whatever motive, consciously or unconsciously, breaks a law of health must suffer the consequences, yet some fancy that the sensitive spiritual nature may endure daily perversion and that no effect will follow here or hereafter. The sinner may not be aware of his loss, but in one by his side, who has kept to the right course, he may see the standard that he might have attained; and besides the missed blessing is the certainty of coming evil. That any escape from the natural effects of disobedience should be possible is strange; the only escape is by instant obedience to God's call to salvation.

#### SLANT LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,

Pastor of the Phillips Church, South Boston.

*The Perverted Way* (Prov. 14: 12). Life is here represented as a journey. Various roads open up to the soul. Some are right ways, some are wrong. The responsibility for choice rests with each individual. But while there are numerous deviating paths, branching out apparently in many directions, and sometimes hardly distinguishable, they are all connected with two main trunk lines, one of which ends in life and the other of which terminates in death. A mistake made in youth will be apt to pervert the whole future. It is most important that we be careful how we make our first choices. None at the very beginning deliberately go astray. Ignorance and blindness will often account for childish wanderings. Not many steps, however, are taken in the wrong direction before the knowledge of evil and its tendencies is gained and the eyes are opened to the fearful results of continued disobedience. It is at this point where we all fail. We continue on the way of death long after we recognize that our course will prove fatal. At first the way seems fair, pleasant, profitable, enticing, and the soul would fain think it to be also right. Let us be careful how self-interest as viewed from this world cheats our better judgment. Look rather to him who says, "This is the way; walk ye in it."

*The Hidden Face* (Isa. 64: 7). When the sinner goes away from God, it seems to him

at his repentance that God has gone away from him. But, however this may be, our sins are the direct cause of the averted face of our Father. They rise like a thick cloud and obscure all vision of the love of God. It was the pressure of a world's guilt upon the sinless heart of Jesus that forced from his lips that cry on the cross, "Why hast thou forsaken me?" Disobedience, when it is realized, always brings a feeling of loneliness and desolation. Disobedience is rebellion; it is an assault upon the majesty and sovereignty of God. It wounds the heart of the loving Saviour. It grieves the Holy Spirit. It spreads a pall over the soul. In the darkness it seems as if God had turned away and would never again look in pity or come in mercy. All the wealth and honor of the world cannot make a soul happy so long as God's face is hidden. "Thy loving kindness is better than life." But just as soon as the sinner turns again toward the right with a sigh of penitence on his lips, that lovely face with its smile of forgiveness beams upon him. Is God's face hidden from you? Then seek him with contrition, and you will find him seeking you.

*The Repudiated Knowledge* (Matt. 7: 23). Jesus represents himself as seated on the throne of his glory. Among the thousands standing before him, many who have not done the will of God on earth will try and make out a strong case for themselves by recounting the good words that they have said and the good works that they have done. The only answer will be, "I never knew you; depart." Elegant and even earnest sermons will not save a faithless minister. Large checks to the missionary cause will not purchase the salvation of a sinful millionaire. The rescuing of a drunkard from his dissipation, thus casting out the devil of intemperance, will count for nothing if the heart of the rescuer be not right with God. The endowing of a college, the founding of a hospital, or the building of a cathedral, loudly as that may be applauded here, will bring no commendation at the judgment if the philanthropist be a worker of iniquity; that is, disobedient and unforgiven. Why should any be disowned by Christ when he is so easy of access and his love is so freely offered?

#### Further Results.

Disobedience is not only rebellion, but insurrection. It holds up a disloyal standard for others to follow.

Disobedience includes in its suffering the woes of those who become its innocent victims. The drunkard's family share the sorrow of his reckless career.

Disobedience, while it begins in the soul, soon affects the whole being and the whole world. A Christian man, apart from hereditary taint, ought to have the soundest body and the best equipped mind, considering his circumstances, as well as the purest soul, of any.

Help me to walk in paths of righteousness,  
And see thy face in mercy looking down.  
O, clothe me in my Saviour's heavenly dress,  
That he may know me when I claim my crown.

#### ILLUSTRATIVE QUOTATIONS.

(Selected by L. ADELAIDE WALLINGFORD.)

Do we practically recognize all His commandments as commandments, and the breach of any one of them as sin? As we read each precept let us solemnly say to ourselves, "This is his commandment." And oh, what a touchstone of guilt will it be! How we shall see that what we have been excusing as infirmity and natural weakness which we could not help, and shortcomings with regard to impossible standards, has been all sin, transgression, disobedience, needing to be bitterly repented of, needing nothing less than blood—the precious blood of Christ—for atonement and cleansing, needing nothing short of Omnipotence to strengthen us against it.—F. R. Haverghal.

The cheapest sins most dearly punished are, because to shun them also is so cheap. For we have wit to mark them and to spare.—George Herbert.

One little weakness we are apt to fancy all men must be allowed, and we even claim a certain indulgence for that apparent necessity of nature which we call our besetting sin. Yet to break with the lower environment at all to many is to break at this single point. It is the only important point at which they touch it, circumstances or natural disposition making habitual contact at other places impossible. The sinful environment, in short, to them means a small but well-defined area. Now if contact at this point be not broken off, they are virtually in contact still with the whole environment. There may be only one avenue between the new life and the old; it may be but a small and subterranean passage, but this is sufficient to

keep the old life in. So long as that remains, the victim is not "dead unto sin," and therefore he cannot "live unto God." Hence the reasonableness of the words, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Professor Drummond.

Every man who lives in the habitual practice of any voluntary sin cuts himself off from Christianity.—Joseph Addison.

I sin; and heaven and earth go round  
As if no dreadful deed were done,  
As if God's blood had never flowed  
To hinder sin, or to atone.

O soul of Jesus, sick to death,  
Thy blood and prayers together plead;  
My sins have bowed thee to the ground,  
As the storm bows the feeble reed.  
—F. W. Faber.

A man never sins, whether saint or sinner, without closing forever to himself some land of divine promise.—Anon.

Think you that judgment waits till the doors of the grave are opened? It waits at the doors of your houses; it waits at the corners of your streets.—John Ruskin.

I sat alone with my conscience  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased.

The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things  
Were alive with a terrible might.  
And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience sitting  
In that solemnly silent place.  
—From the London "Spectator."

When a man begins to do wrong, he cannot answer for himself how far he may be carried on. He does not see beforehand, he cannot know, where he will find himself after the sin is committed. One false step forces him to another; one evil concession requires another.—Dr. Newman.

In every life there are mistakes and sins. The holiest do not live perfectly. The strongest are liable to fall in sudden and unexpected temptation. The wisest will commit grave errors and follies at some time. We should know well in such cases how to deal with our sins. They must not be simply self-condoned and left lying in the path behind us while we hurry on, nor must they bring despair to our hearts as we sorrow over them; they must be sincerely and heartily repented of, and forgiveness for them sought at the feet of Him we have offended and grieved. Then we must rise from disaster and defeat, stronger, purer, nobler, through Christ victorious over our own sins and a conqueror over our own defeat.—J. R. Miller, D. D.

*Bible References:* Gen. 2: 16, 17; 3: 17—19; Ex. 5: 1, 2; 23: 20, 21; Num. 14: 18; Deut. 8: 19, 20; 11: 26—28; 28: 62; 30: 17—19; Josh. 5: 6; Judges 2: 1—4; 1 Sam. 8: 18—20; 12: 15; 28: 17—19; 1 Kings 13: 20—22; 20: 39—42; 2 Kings 18: 11, 12; Neh. 9: 26—28; Job 36: 11, 12; Ps. 32: 3, 4; Isa. 1: 19, 20; 42: 24, 25; 48: 18; 53: 5, 6; Jer. 7: 25—28; 9: 13—16; 11: 7, 8; 32: 22, 23; 40: 2, 3; 42: 21, 22; 44: 23; Dan. 9: 8—11; Jonah 1: 3, 4; Matt. 25: 28—30; Luke 1: 17; Rom. 2: 6—9; 5: 19; 10: 16; 2 Cor. 10: 5, 6; Gal. 5: 7; Eph. 2: 1—3; 5: 6; 2 Thess. 1: 7—9; 1 Tim. 1: 8, 9; Titus 1: 15, 16; 3: 3; Heb. 2: 1—3; 1 Pet. 2: 7, 8; 3: 18—20; Rev. 21: 27.

#### Suggested Hymns.

"Alas! and did my Saviour bleed?"  
"Deep are the wounds which sin has made."  
"O Christ, what burdens bowed thy head."  
"Suffering Saviour, with thorn-crown."  
"Hark, brother, while God on high doth entreat thee."  
"Father, I stretch my hands to thee."  
"I'm poor and blind and wretched."  
"Must I go and empty-handed?"

#### DAILY READINGS.

First Day.—Disobedience provokes God's anger. Ps. 78: 40—49.  
Second Day.—Disobedience forfeits his favor. 1 Sam. 13: 13, 14.  
Third Day.—Disobedience forfeits his promised blessings. Josh. 5: 6.  
Fourth Day.—Disobedience brings a curse. Deut. 11: 26—29.  
Fifth Day.—Disobedience shall be punished. Isa. 42: 23—25.  
Sixth Day.—God's warning to the disobedient. Jer. 9: 12—16.  
Seventh Day.—The results of disobedience. Prov. 14: 12; Isa. 64: 7; Matt. 7: 23.

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HAM SANDWICHES A LA PARISIENNE.  
Between slices of thinly cut white bread spread a mixture of Cowdrey's Deviled Ham, finely chopped, hard-boiled eggs and cream sauce. Stamp out in round, oval, square or oblong shapes. Butter the tops. Sprinkle on one-half the number of sandwiches, finely chopped parsley and hard-boiled yolk of egg rubbed through a sieve, and on the other half parsley and white of egg chopped very fine.  
Arrange tastefully and serve on small plates.  
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## What "They Say"

In Books, Papers and Magazines.

### NEWNESS.

Has not everything been said?  
Has not everything been sung?  
Why, then, do we listen still  
To the changes that are rung?

Oh, because what has been said  
May be said in a better way;  
Oh, because what has been sung  
May be sweeter sung to-day.  
—Wide Awake.

### WHAT TO DO WITH OUR GIRLS.

Now it does seem to an impartial looker-on that so far our girls have proven quite well able, in all important matters, to say the least, to take care of themselves. While discussion has waxed warm concerning the dangers of college training for the feminine mind, and the perils of professional or business life for the weaker sex, girls by the scores—yes, hundreds—have been calmly pursuing the even tenor of their way in these very lines, and proving that "actions speak louder than words" in this as in most other matters.

In "A Plea for Girls," in *The Evangelical Magazine* of London, we find these sensible remarks:—

"What to do with our girls" is as important a question for parents as "What to do with our boys." A girl's work is too often regarded as of a merely temporary character—as a sort of stop-gap between schooldays and the date of her possible marriage,—with the result that her work often lacks the thoroughness which might otherwise characterize it, and that the time and money spent on specific training are both inadequate.

Now, no one can tell when a girl leaves the schoolroom whether she will eventually marry or not, and in either contingency she has much to gain and nothing to lose by the acquirement of some art, profession, or business, by which she can, if need arise, support herself in independence. Look at a few of the advantages which a working girl enjoys over her idle sister.

A girl who has regular, definite, daily employment is healthier and happier for it.

The working girl learns the value of time, the value of money and the best way to spend it, and her daily life possesses a zest and interest it would otherwise lack.

The working girl, too, is far more likely to marry wisely and happily than the girl who, having nothing else to do, has looked forward to marriage as the sole end and aim of her existence. Contact with the realities of life sharpens her faculties; she estimates men and things at their true worth; she knows life, not from books alone, but from actual experience. Practical and clear-headed, she is not likely to be swayed by false sentiment or wooed unworthily. Marriage, if it comes her way, comes naturally and unsought; and when her life is crowned with the honest love of a good man, she enters upon her new responsibilities with a very good chance of finding happiness therein.

### HE WON AND LOST.

THE following good story, from the *Detroit Free Press*, has been repeated in effect so many times that some persons can, perhaps, hardly see the joke. Yet it may not be too late for some one to "read, mark, learn, and inwardly digest":—

A Detroit wholesale house sent an agent into one of the northern counties, the other day, to investigate and report on the failure of a dry goods' man whose assets were below zero. The bankrupt was perfectly willing to explain how it all happened.

"You see," he said, "I got married about two years ago. Up to that time the postmaster and his wife had been at the head of society here and run the ranch. He had the only swallow-tailed coat and she the only silk dress in the town."

"I see."

"We had to make a lead for the head, and I bought my wife a \$12 bonnet and a diamond ring."

"Yes."

"The postmaster responded by buying his wife a broncho pony and a pair of diamond ear-rings."

"Yes."

"Then I subscribed \$200 to a new church, gave two lawn parties, and bought a top-carrage and a pacer."

"Yes."

"He came up smilingly with a new brick house, and a progressive euchre party."

"I see."

"Then I pledged myself for the whole of the preacher's salary for a year, lost \$400 on a deal in wheat, kept two hired girls, bought three Persian rugs, backed a barber shop, took a half interest in our home newspaper and presented every church in town with a bell."

"That must have laid him."

"It did. He threw up his hands and surrendered; but when you fellows in Detroit drew on me at three days' sight I was dished. I'm sorry it happened, but you can't blame me. If that postmaster hadn't made a fool of himself I'd have been able to pay one hundred and fifty cents on the dollar."

### A FASHIONABLE PRAYER.

GIVE me an eye to others' failings blind—  
Miss Smith's new bonnet's quite a fright behind!

Wake in me charity for the suffering poor—  
There comes that contribution plate once more!

Take from my soul all feelings covetous—  
I'll have a shawl like that, or make a fuss!

Let love for all my kind my spirit stir—  
Save Mrs. Jones—I'll never speak to her!

Let me in truth's fair page take delight—  
I'll read that other novel through to-night.

Make me contented with my earthly state—  
I wish I'd married rich. But it's too late!

Give me a heart of faith in all my kind—  
Miss Brown's as big a hypocrite as you'll find!

Help me to see myself as others see—  
This dress is quite becoming unto me!

Let me act out no falsehood, I appeal—  
I wonder if they think these curls are real!

Make my heart of humility the fount—  
How glad I am our pew's so near the front!

Fill me with patience and strength to wait—  
I know he'll preach until our dinner's late!

Take from my heart each grain of self-conceit—  
I'm sure the gentleman must think me sweet!

Let saintly wisdom be my daily food—  
I wonder what we'll have for dinner good!

Let not my feet ache in the road to light—  
Nobody knows how these shoes pinch and bite.

In this world teach me to deserve the next—  
Church out! Charles, do you recollect the text?  
—Selected.

### SILENCE IS GOLDEN.

THAT there is a time to speak and a time to keep silent seems to be an idea which some very good people have failed to grasp. The Mongols illustrate this thought in a story that runs thus:—

Two geese, when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so if a means of conveyance could be devised, the frog produced a stock of strong grass, got the two geese to take it, one by each end, while he clung to it by his mouth in the middle.

In this manner the three were making the journey successfully when they were noticed from below by some men, who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The frog opened his mouth to say, "It was I," lost his hold, fell to the earth, and was dashed to pieces.

Do not let pride induce you to speak when safety requires you to be silent.

### BRIGHT AND BREEZY.

"Can you give a sentence illustrating the difference between mind and matter?"  
Tommy: "Yes, sir! When I don't mind pretty soon they's sunthin' th' matter!"  
—*New York Herald*.

Mrs. Brezey (with hammer): "There, I've hit the nail on the head at last."

Mr. Brezey: "Why do you put your finger in your mouth?"

Mrs. Brezey: "That was the nail I hit."  
—*New York Sun*.

Professional Estimate: A young mother asks her butcher to weigh the baby.

"With pleasure, madam!"

After having examined the scales:

"Ah! Thirteen and a half pounds, madam, with the bones."

A good story is told of Rogers, the poet. A lady, very fond of her husband notwithstanding his ugliness of person, once said to the poet: "What do you think? My husband has just laid out fifty guineas for a baboon, just to please me."

"The dear little man," said Rogers, "it's just like him."  
—*London World*.

## Reviews.

### Religious.

**BIBLE READINGS FOR THE RESPONSIVE SERVICE IN CHRISTIAN WORSHIP.** Prepared by Rev. George C. Lorimer, D. D., and Rev. Henry M. Sanders. 8½ in. x 7, pp. vi, 170. New York: A. S. Barnes & Company. Excellent topics have been chosen for these readings: Brotherly Love, Self-denial, Zeal, The Divine Shepherd, Fellowship with Christ, Harvest, Temperance, and Missionary Consecration. Evidently a great deal of thought has been put into them. A good strong idea runs through each of them. One recognizes the Scripture now that it is in this position, but he might not have had the ingenuity to provide such a volume. A sort of poetic instinct is an indispensable qualification for the preparation of such a book. Some of the volumes that we have to use grievously vex us; this one we heartily commend.

**AS IT IS IN HEAVEN.** By Lucy Larcom. 7 in. x 4½, pp. 156. Boston and New York: Houghton, Mifflin & Company. Cloth, \$1.00. We confess to a strong partiality for the writings of this gifted author. Her sympathies and her career have particularly fitted her for such work as has last employed her pen. She has what we may call a warm style. The intention of this book is spiritual rather than literary. The heaven she writes of is the one that enters into our human relations, purifying them and exalting them. The volume seeks admission to the close intimacy and seclusion of thoughtful hours. It is pervaded by a sweet meditative spirit. It deserves a place upon the devotional shelf, within easy reach when one sits down to commune with himself, with his favorite authors, and with his God. The whole book is written on such a plane that when a citation is made from E. H. Sears or George MacDonald no abrupt change is made in the general level of the discourse.

**ILLUSTRATED LETTERS FROM THE HOLY LAND.** Eastern Manners and Customs. By Henry A. Harper. 7½ in. x 5½, pp. 160; illustrated. Oakland, Cal.: Pacific Press Publishing Company. Cloth, 50 cents. Oriental manners and customs are here depicted in a series of sketches from life. Each letter briefly and vividly treats of some one striking custom of Eastern life. After the point is set forth, its bearing upon Scripture is gracefully stated, and sometimes an attractive little moral is drawn. In the desert of Sinai the traveller seems to have a man whose sole duty is to attend to his camel, walking by the traveller's side and assisting him to mount and dismount, making the camel

kneel for the purpose. Though camels are called patient, they are really a bad-tempered race, grunting and groaning whenever they are expected to do anything. Again, the manner of burial in the Holy Land is described. No coffin is used. On the occasion of the funeral of people who have been especially useful or kind the street is full of women weeping. The country is hilly, with cliffs everywhere; into these chambers are cut, on the sides of which are shelves on which to place the bodies. The whole volume is a brilliant series of word pictures.

### Travel and Adventure.

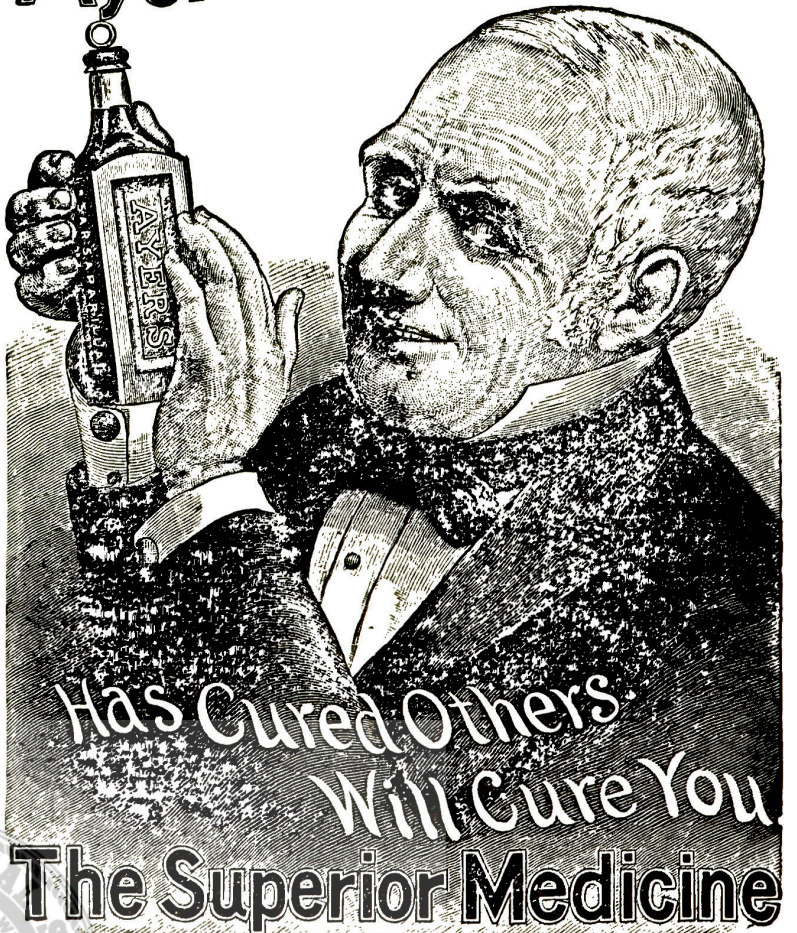
**AMONG THE NORTHERN ICEBERGS.** By Emma H. Adams. 7½ in. x 5½, pp. 158; illustrated. Oakland, Cal.: Pacific Press Publishing Company. Cloth, 50 cents. In sixteen short chapters we have here recited the story of the most thrilling earlier Arctic expeditions. Every part of the book is interesting. Some of the narratives have all the interest of new portrayals. "It is no fun," says Dr. Kane, "to sit noiseless and motionless with a cold iron musket in your hands and the temperature ten degrees below zero." Of Arctic seals he says: "Very strange are these creatures. They have a countenance between a dog and an African ape, and an expression so like humanity that it makes their murderer hesitate. At last I hit one—God forgive me. He looked at me with a startled reproachfulness. In this seal's countenance I thought I saw curiosity, pain, reproach, despair, even resignation."

### Stories.

**ALEPH, THE CHALDEAN; or, The Messiah as Seen from Alexandria.** By E. F. Burr, D. D., LL. D. 7½ in. x 5½, pp. ii, 413. New York: Wilbur B. Ketcham. Cloth, \$1.75. This book, from the pen of an ever-welcome contributor to *THE GOLDEN RULE*, deals with life in Alexandria during the years of Christ's work in Palestine, in the form of a historical romance. Its hero is an imaginary descendant of Daniel, the prince-royal of a Chaldean kingdom. The lights and shadows of its good and bad characters seem sometimes unnaturally intense; but its conception of the possible influence of Christ's ministry upon adjoining nations is excellently developed, and the book is thoroughly readable.

**STORIES TOLD AT TWILIGHT.** By Louise Chandler Moulton. 7 in. x 5½, pp. 229; illustrated. Boston: Roberts Brothers. Cloth, \$1.25. This is another gallery of pen-portraits from the hand of this well-known writer, and as before the pictures are executed with the skill of an artist both in observing and in representing the best and truest in every-day

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life. It is a study in itself to note with how few strokes the author presents the whole picture, with the beautiful and always touching lesson so interwoven among the lines of the sketch that the tear starts before you know it, and one's very soul is lifted into a clearer atmosphere. There are eleven "stories" in the book, each one complete in itself, and the reader will find the people to whom he is here introduced long lingering in the memory, as if they had been personal friends.

#### Miscellaneous.

**JAPANESE GIRLS AND WOMEN.** By Alice Mabel Bacon. 7 1/2 in. x 5 1/4, pp. ix, 333. Boston and New York: Houghton, Mifflin, & Company. Cloth, \$1.25. "Wonderful," is the testimony of those among whom this book has been passed around for perusal. Later comes the tribute, in equal praise, of the words, "Beautiful, beautiful." It is as interesting and exhilarating as many of the masterpieces of fiction. The author has the exceptional advantage of an exclusive theme. In his "Mikado's Empire" Dr. Griffis says, "The whole question of the position of Japanese women in history, social life, education, employments, authorship, art, marriage, benevolent labor, the ideals of literature, popular superstitions, etc., discloses such a wide and fascinating field of inquiry that I wonder no one has entered it." To us it certainly seems that, with this encouragement, our author, having complete fitness for it, and drawing her information from original sources, has with abundant evidences of success entered this domain. Let us quote from her pages. "Wherever one finds in Japan a Christian home, there one finds the wife and mother occupying the position that she occupies all over Christendom. The Christian man, in choosing his wife, feels that it is not an ordinary contract, which may be dissolved at any time at the will of the contracting parties, but that it is a union for life. Consequently, in making his choice he is more careful. Thus the chances are better at the beginning for the establishment of a happy home, and such homes form centres of influence throughout the length and breadth of the land to-day."

#### Pamphlets.

Those who have become familiar with Mrs. Lincoln's "Boston Cookbook" will be prepared to welcome *The Peerless Cookbook*, containing more than four hundred recipes by her. (Boston: Roberts Brothers. Price, 15 cent.)

*The Starling.* A Scotch Story. By Norman Macleod. London: Charles Burnet & Company. Price, 30 cents. (Received from A. D. F. Randolph & Company.) This is a strong story, told in the pleasing dialect of "bonnie Scotland." To those who have had a life-long familiarity with the writings of the gifted preacher and author the pretty, suggestive, and instructive story was commended in advance. "The man who was since a poacher" and was afterward Sergeant Mercer, Jock Hall, the ne'er-do-weel, the minister, the quack, the keeper, Corporal Dick, and Mr. Porteus are some of the characters introduced. There is a sort of biblical spirit that characterizes the story and gives it a strong religious flavor.

#### Magazines.

The second of the Scribner's series on ocean travel gives a bright account of "The Ship's Company," Frost's pencil and Richard H. Davis's pen reproduce the most familiar phases of Broadway; an article fully illustrated from old pictures presents Shakespeare from a side that has received little attention,—as an actor; and some of the fancies in which the mind indulges during sleeping hours are preserved in "Dream Poetry."

*The Century* series on the women of the French salons closes with this month's issue, and there appears the first article describing life at the Russian court half a century ago. Some of the beautiful forms by which musical vibrations are expressed to the eye are presented as the record of a singer's experiments, as well as from the scientist's standpoint. Incidents of a trip to Bulgaria, the opening chapter of a story by Stockton, a sketch of Miss Alcott, and Mr. Fraser's description of an unconventional art exhibition appeal to the varied tastes of the magazine's readers.

*The Atlantic Monthly* has been furnishing of late articles from the teachers' standpoint and especially helpful to teachers. This month Mr. Safford discusses "Modern Teaching of Arithmetic" with especial reference to Grube's methods. A narrative of "A Voyage on the Grand Canal of China" is contributed by R. H. Dana. A good word for the horse is uttered by Mr. Merwin. Miss Jewett has one of her characteristic stories, and articles are given to reviews of "Mrs. Kemble's Letters," Professor Burgess's "Political Science," and Gildersleeve's "Essays and Studies."

The appreciative view of the history and work of the Salvation Army, contributed by Archdeacon Farrar to *Harper's*, gains added weight as coming from one who early raised his voice in warning against some tendencies of the movement. In the same magazine Moncure D. Conway gives the result of recent discoveries as to Washington's English ancestors. A very interesting paper is that in which are displayed the relics of the Roman settlement beneath the greatest city of to-day. South America receives attention in two descriptive papers, and the leading article is the first of a series on "The Warwickshire Avon."



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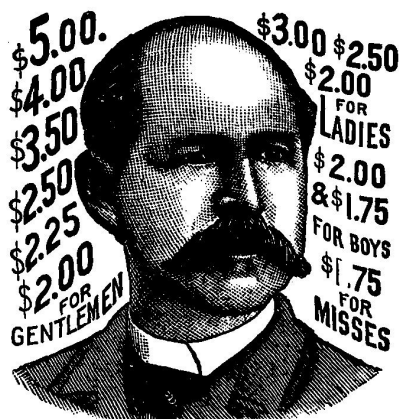
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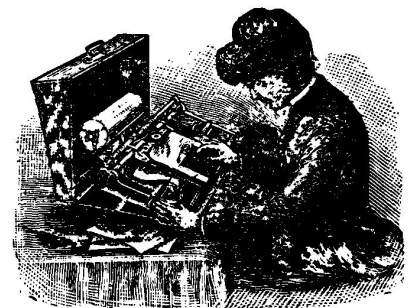
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**ORDERS** For the

**LOCAL ENDEAVOR MONTHLY**

For June

\* \* \* \* \*

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## Editorial.

### "INTEMPERANCE IS SIN."

THIS "last word" of the vigorous article on the opposite page ought to be a first belief with all temperance workers. It holds an essential condition of progress and victory. The present outlook over our land reveals three facts that are closely related. Liquor-dealers are concentrating their forces and finding increased markets for their wares; temperance reformers are spending a large amount of time and energy in attacking one another's methods, and even principles; and the consumption of alcohol and its inevitable results are increasing with frightful rapidity. It is not strange that great emphasis has been laid in late years upon the sins of liquor-dealers. It has not been misplaced. In view of the audacity and pertinacity of these lawless money-makers, it is necessary to expose their methods and motives, and to keep up the fight until the traffic is outlawed by each State and the whole nation and is driven out of existence. But it is also time to remind ourselves that intemperance, as well as liquor-selling, is a sin and must be classified with other sins. Our pity for the sinner should not blind our eyes to the fact that he is a sinner. If we admit that there comes a day in the career of a confirmed drunkard when his mental make-up is utterly wrecked, and he is left no more accountable for his conduct than is an idiotic or insane person, still there was a time, earlier in his life, when he could have resisted the temptation to sin, and by use of the right aid might have conquered in the battle where now he is so terribly defeated.

We believe that the church of Christ is God's intended and appointed agent to care for all men who are deformed

by sin, and to reform them through the righteousness of the gospel. We believe that intemperance is simply one form of sin, which is keeping men from the Christian life now and eternal salvation hereafter. We believe that Christ was manifested to destroy all the works of the devil, and that accordingly his followers should lead in the removal of intemperance from our land by a plain and faithful application of the gospel to liquor-sellers and liquor-drinkers alike. This by no means implies that a sermon or a prayer-meeting talk exhausts the resources of the gospel worker. A narrow conception of the gospel has sometimes been held; virtually denying its practical and universal application, and this fact is largely responsible for those instances where leadership in moral reform has been assumed by the church's avowed foes. The message of the Messiah has commands as well as invitations, predicted penalties as well as offered rewards. The acceptance of the gospel of Christ by the rum-seller and the rum-drinker is the only sure solution of the drink problem. We heartily believe in the kind of temperance evangelism illustrated in the work of Mr. Woolley, as described elsewhere in an interview, and as tersely taught in a contribution under his own signature. Here is something that ought to meet the hearty approval of every Christian in our land. There is a mighty army of youthful temperance workers coming to the front. A vast majority of them recognize the duty of seeking to save souls, as well as to rescue drunkards and stop drinking. The Christian Endeavor movement has from the first been whole-souled in its devotion to temperance, and we feel great confidence in commending this man's spirit and methods to all who are looking for guidance and help in the temperance warfare.

### MAKING ALLOWANCES.

A FEW years since, experiments in instantaneous photography gave some surprising results from which it appeared that the ordinary representations of animals in rapid motion had been wonderfully wide of the mark. So great was the difference between the pictures formed in the camera and those made by artists that convincing proof was demanded to show that the instrument was not at fault. Then the question arose whether or not the artist should make his work conform to the reality. He had his answer ready, that he must reproduce objects as they appear to the eye, whatever science may demonstrate as to actual facts. The photographs revealed unquestionable scientific truths, but the laws of human vision are also scientific truths, and he who is to draw for human eyes must observe those laws as much as any others.

This matter may throw some light on problems that are often vexing. A teacher who would not expect the geometrical figures on the blackboard to be made up of strictly mathematical lines is completely puzzled by the unaccountable failure of his most symmetrically elaborated schemes of teaching. He recognizes the necessity for concessions to human limitations in the one case, but in the other, far be it from him to bate one jot or tittle of the fair proportions of his pet plan. A person engages in benevolent or religious work; but others will not follow the lines of the most approved system, and so our enthusiast, rather than countenance anything short of perfection, abandons the whole, and sulks like Achilles in his tent. In many a case where method and not principle is at stake the course adapted to ideal beings is not the ideal course for human beings. Like the artist, the worker in other ways, learning all that he can of the most perfect methods, must also keep in mind the limitations imposed by human imperfections; and if the Creator has so long condescended graciously to the weaknesses of his creatures in his intercourse with them, they may wisely practise patience in their dealings with each other.

### DOES HE UNDERSTAND THE SIGNALS?

DID you ever sit in the cab of a locomotive, and watch the progress of the train toward its city terminus? It is early evening. The stars and the electric arcs mingle their brilliancy, and their combined radiance is lost in the steady glare from the headlight. As we speed through the suburbs, and approach the denser array of streets and structures, the sidings and switches multiply; the engine slackens speed, and threads its way cautiously into the labyrinth of tracks amid which its journey is to end. Watch the man who holds the throttle lever. Follow his steady gaze. See him scan each red and green and white light. Why? Those are the signals that tell the condition of the track before him. If he understands those signals and obeys the messages that they mutely flash out to him, he and we are safe; if he misinterprets one of them, the next instant may dash us against yonder wall or throw us into the pathway of that outward-bound express. We ask not whether this engineer knows Sanskrit, or discusses biology, or subscribes for *The Journal*

of *Speculative Philosophy*. We have no objection to his doing any of these things; but the all-important matter is, Does he understand those signals?

This question may be transferred to the sphere of moral and spiritual leadership. What shall be demanded from one who proposes to handle the throttle lever for religious progress and to control trains of thought that determine the destinies of thousands? Here is a man who has given long years to searching nature's secrets. He has read many pages in the volumes of the rocks that are folded beneath our feet. He has penetrated the clouds of star-dust that float off into the infinities of space. He has won rich spoils among microbes and bacteria. All honor to him for this! But straightway some magazine editor requests an article headed by his renowned name upon the composition of the Pentateuch or the reality of the resurrection. In obedience to the request he attempts to lead his readers to the conclusion that the fundamentals of the Christian faith are unreal and imaginary because, forsooth, he has never found or verified them in his researches. Do we want this man for our engineer? Is his scientific knowledge a sufficient basis for what he proposes to do? Shall we trust ourselves to him? We have the profoundest respect for the attainments and opinions of such men in their own fields; but when one of them, as Professor Huxley has recently done, attempts to transfer his authority to matters of which he is ignorant, we raise a protest. We would not care to have him supplant the engineer that is taking us into Boston or New York. We are even more unwilling to have him try to bring us into the terminal station of the New Jerusalem until we see stronger indications than have yet appeared that he understands the signals along that route.

### HOSPITAL SKETCHES

#### In St. Timothy's Moral Infirmary.

##### The Consumptive Ward.

THE next ward of St. Timothy's Hospital that we entered was the consumptive Christians' ward.

Instead of being sallow and thin with a hacking cough, or having a hectic flush, these patients were often stout and ruddy, and the very picture of health; but they were none the less consumptive, and their spiritual powers were gradually wasting away. In some cases their lungs were almost gone, so that they could not breathe the vital air of prayer with any comfort or joy. Sometimes it seemed to be consumption of spiritual blood from which the patients were suffering, and all their powers were withering and drying up. Such patients never cared to go to the prayer meeting; and if they went to church at all on Sunday, it was on Sunday morning; and the more formal the service was, the better they liked it. Family prayers and the blessing at the table had disappeared long ago out of their lives, and you could write your name on the dust of any one of their family Bibles.

Moreover, it was a curious fact that congestion of the pocket almost always went with spiritual consumption. Indeed, it was often almost impossible for the patient to extract a single dime from his plethoric pocket-book when the contribution-box approached, and one of the first signs of convalescence frequently was that a ten-dollar bill instead of a nickel found its way into the Lord's treasury.

Yet hopeless as some of these cases seem, it is not necessary that Dr. Koch should aim to discover some new lymph to destroy the bacillus of spiritual consumption, for certain sure remedies have already been discovered. First, the diet must be stimulating and strengthening, at least two good meals a day of the Word of God. Secondly, good air is absolutely essential. The malarial fog of worldliness always induces spiritual consumption, but the air of prayer and aspiration as speedily effects a cure. Thirdly, good exercise, or rather exercise in doing good, supplements the good food and the good air, and confirms the cure. No other remedies have been found to be effective, and patients are especially warned against sleeping potions and anodynes, which simply lull into unconsciousness. Good food, good air, and plenty of spiritual exercise have never been known to fail to cure spiritual consumption.

### Editorial Notes from the Wide Field.

THE FIRST OF THE PROMISED LETTERS from our absent editor will be found at the head of our contributors' columns.—The interview with Mr. John G. Woolley will interest all our readers, and especially those who expect to hear this earnest man at the Sunday afternoon session in the Exposition Building at Minneapolis.—The story of our favorite consecration hymn ought to help us put new meaning into its words whenever hereafter used.—Do not skip the two announcements in italics on the



tenth page; they are important.—Junior work claims considerable space this week; it deserves much more room than we can possibly give.—The scissors largely pointed the "Pointers" this time, but we really could not omit one of those extracts.—Is there any chance in your church to try "Miss Sargent's Experiment?"—Mr. Holdrege is one of our friends who never speaks without having something to say.

OUR NEXT NUMBER will provide an interesting article by Rev. C. A. Dickinson, written from the summit of the famous leaning tower of Pisa. The issue of May 21 will have four extra pages, and will contain important notices and announcements concerning excursions to the Twin Cities at the time of the great convention in July; it will be a specially important number, of which extra copies will be printed to meet the demand that we expect.

TWO MORE OF THE TRUSTEES of the United Society of Christian Endeavor have sailed for England, Rev. James L. Hill and Rev. Nehemiah Boynton. A campaign of steady work is before them in speaking upon the methods and work of the Society. Their appointments begin May 19, and lie chiefly in the southeast and southwest of England, including old Boston. Mr. Dickinson's work is to be in the north of England and Scotland. Dr. Clark is to speak every day from May 6 to May 29, and his closing address will be given at Liverpool, June 3. Great interest is manifest in all parts of Great Britain in the work that they represent, and a large extension of the movement is sure to follow their labors.

THE RIGHT KIND OF A QUARTETTE.—There is literally no end to the condemnation and sarcasm expended on the church quartette of trained musicians, who to-day are so generally intrusted with the leadership of the service of song in the sanctuary. In many cases there is just ground for complaint and criticism, and therefore we gladly give increased circulation to the facts about one church choir of which we recently heard. In addition to a large volunteer chorus, a mixed quartette renders most artistically the highest order of sacred music. Every one of the four is an earnest Christian and in hearty sympathy with the pastor. The soprano refused higher compensation offered elsewhere, in order to devote herself to the work that this church is trying to do for the neglecting and neglected masses. We believe the Lord is truly honored and his cause advanced by the offering of song from such voices. Let us have more such quartettes.

BEAUTIFUL AND TRUE.—Rev. James Stalker, the celebrated English divine who has been lecturing to the Yale divinity students, is reported as narrating an incident that has a teaching much wider than for preachers alone. As a young man was leaving home just before his ordination to the ministry, he received this parting exhortation from his mother: "Others may tell you more in knowledge, but let me impress one thing upon you. Every time you lay your hand upon a child's head, you lay it upon his mother's heart." This truth should equally inspire every Sunday-school worker and all who occupy the teacher's important and often discouraging place.

A REMARKABLE COMBINATION.—One of our exchanges raises a note of alarm over a pastor who is reported as teaching the doctrine of the annihilation of souls and a post-mortem gospel. We have no sympathy with either of these views, and certainly no disposition to make light of their evil influence, but the combination of the two errors into a single doctrine strikes us as a marvellous reconciliation of contradictions. We should think that after a soul was annihilated, a post-mortem gospel would be of little use, and surely there would be little motive power in such a message if one was to be put out of existence after hearing it. We think rumor must have made out that preacher either considerably worse or better than he really is.

AN OLD BATTLE ON ONCE MORE.—By a recent decision of the courts in Louisiana, the question of extending the franchise of the infamous lottery which has made the name of that commonwealth so unpleasantly famous is to come directly before the people to be decided by popular vote. The issue is now squarely made, and it is a matter of life and death for the gigantic and fraudulent monster that has fattened so long on the plunder of uncounted purses. Will the voters of Louisiana sell the honor of their State for a mess of pottage? Will the support of schools and the building of levees offset the moral enormity of such colossal gambling? All honor to the Governor of the State and such of his counsellors as stand with him on the right side, and may the right win.

ANOTHER BATTLE OF EQUAL IMPORTANCE is just beginning to be waged against another manifestation of the gambling spirit as shown in horse-racing at the present day. Probably there is no man in America so competent to express an opinion on this matter as is Mr.

Byrnes, Chief Inspector of Police in New York City. In a recent issue of *The New York Tribune* he speaks as follows:—

The public ought to know what kind of men are governing the turf and improving the breed of horses. Race-tracks now are the resorts of so many degraded people, and so completely under the control of the gamblers and thieves, that no respectable or sensible man would think of having his wife or daughter on one of the grand stands to look at a race. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason.

We heartily endorse the comment of *The Christian at Work*:—

This is most remarkable language. It ought to be kept standing in bold type in every reputable newspaper in the country until it has stamped itself upon the memory of the reading public.

"A DRUMMER FOR THE LIQUOR TRAFFIC."—So *The Christian Advocate* trenchantly and truthfully characterizes the United States Government, in view of recent orders issued to its representatives abroad. It is certainly bad enough for private citizens, in their unlimited ambition for accursed gold, to seek to carry the sale of liquor into foreign lands; it is far too bad that American consuls in South America and the West Indies should be officially ordered to act as commercial travellers for the great beer interests of our country. This is surely a needless and heartless prostitution of the functions of government. It becomes all true lovers of their fellow-men to protest so vigorously that their demands shall be heard and heeded. We shall hope to learn that this blemish upon the honor of the country is to be speedily removed.

TOO MUCH TO EXPECT.—*The Presbyterian Observer* is responsible for the following statements:—

The "week of self-denial," which was prescribed or recommended to the Salvation Army by its General, produced a large sum of money, probably more than \$150,000. In one of the English religious journals, a proposition is made to smokers to agree to "a year of self-denial," in which they shall abstain from tobacco for twelve months, and put the money so saved in church treasuries, or bestow it upon the poor and the sick.

That last suggestion is a glorious one, but alas! we have faint hopes that it can be realized. We are not acquainted with the peculiarities of English users of the weed, but speaking from the American standpoint, we are rather sceptical about the realization of such a heroic ideal. Of one thing we are sure: whoever abstains from tobacco for twelve months, from the motive urged above, will be very slow to resume the habit at the end of the year. He will have discovered what a great preacher called "the expulsive power of a new affection."

## Applied Christianity.

For The Golden Rule.

### PERSONAL TEMPERANCE WORK.

BY JOHN G. WOOLLEY.

#### How Not To Do It.

IF any system of jurisprudence could fix a liability for temperance malpractice, many a busy worker would be ruined in one term of court. It happens nearly every day that a nice, easy-going man is pricked in his conscience by some sermon, or influenced in his nerve ganglia by some splendid rescue, and forthwith says, "Go to, I'll do me some temperance work;" and he goes out and shakes his spiritual umbrella at his drinking neighbor, and cries, "Hold there;" and the neighbor laughs at him, or worse. Paul cautioned Titus about such conduct when he said, "Let no man despise thee."

Do not start into this field without having "your feet shod with the preparation of the gospel."

Do not underrate your man. Drinking men are not so different from other sinners as you may have been led to think. The difference between getting drunk and getting angry is largely one of brilliancy of performance.

Do not go sideways. Do not go to see a man about his habits. That is honest criticism; but it is criticism, the greatest spiritual astringent. If he receives you kindly, and promises to "quit," you will have to offer him God's grace by telling him that his own promise is worthless; and that is ungracious.

It is not worth while to work on habits; it is souls you want; then go for his soul. There is no criticism in that; and if your labor is blessed, you can let him look out for his own habits. Habits are side doors of character. Always go to the main entrance and call for the best of a man, his soul.

Do not go near a drinking man or any man to speak about drink, if you drink at all, or if you are responsible directly or remotely for a saloon.

Do not despair of saving any man.

#### How To Do It.

Select your man. Christian work lacks concreteness. We "shell the woods;" we do not "take sight." We chase the "whole herd;" we try to save everybody. We want definiteness.

Select one man, and then "in everything by prayer and supplication . . . let your requests be made known unto God," and go for that man.

Pray for a baptism of tact. No man goes to kill deer with bird-shot, no more does he hunt woodcock with a cannon. Be quiet, and you can get close. Keep to leeward. Go slowly; most misses of wing shots come from shooting before getting the gun pointed at the bird. Study your man, pray for him audibly in your closet, and expect to save him. If you find that he is content to be drunken, let him alone; but you will not often find such. And as you work for that one man, many will come to you to hear the way of life. It is the busy man that gets business.

When you have led a drinking man to Christ, bear in mind that he must be kept growing, or he will die. He must reach a higher plane of Christian experience than the average church member, or he will return to the saloon. If he does not grow up, he will grow down. This is discouraging? No, not more so in his case than in others less noticeable. A vain girl who comes only to the level of the average professing Christian will go back to her trumpery nonsense, if, indeed, she does not bring it along. No greater number of converted drunkards return to their drink than of scolds to their scolding or of the vain to their vanity. Little leeches cling like great ones, but they do not look so bad. Much of rescue work is discouraging from this end. An earthworm at the root of a young oak probably thinks the burst acorn is dead.

The last word,—Intemperance is sin. For that the prophylactic and antidote is the gospel. For the Christian worker there are written orders from the Home Office for every day in the year. It is a good habit to read your orders often. "And I, if I be lifted up from the earth, will draw all men unto me."

#### FLEXIBILITY IN PRAYER MEETINGS.

THE *Chicago Advance*, commenting editorially upon prayer meetings, makes the following pertinent and practical remarks, which are worthy of a wide perusal:—

It is not to be doubted that the ordinary prayer meeting of the ordinary church is unattractive to the ordinary member. If it were attractive, we should find more than one-fifth (which is a large average) of the members present. Suggestions are frequently made as to the method and means of making this meeting attractive. We venture to add one. It is an increase in the flexibility of the order of the service. This order is usually set. Two or three hymns, a reading of a portion of Scripture, one or two prayers, remarks by the pastor, and the meeting is "thrown open." This method is pursued forty-six times out of the fifty-two of every year. There is no search for variety, no happy surprises. Love for the new is not consulted. We venture to believe that ministers should have no "order of service." Let them "throw the meeting open" at the very first; announce the subject, and ask for remarks. If, as is largely the case, those attending are mentally bankrupt in the beginning of the service, let the minister try to make a deposit to the credit of their mental resources by asking questions. Again, let the meeting begin by having a dozen short prayers. Make the service, once more, a service of praise. Let it be also one of recitation of hymns and passages of Scripture as to its specified theme. At one time, intrust the meeting to the church workers; the next evening, to the Sunday-school teachers, the next, to the Sunday-school scholars. Let the young people's society have charge of the following. Invariably consult for variety. The peril in securing variety is that the meeting will lack dignity; but this peril is not necessary. The wise minister can easily avoid such a danger.

THE INTERNATIONAL BIBLE READING ASSOCIATION, whose readings appear weekly in these columns, at the annual meeting in London, April 7, reported encouraging progress. The roll of membership shows an increase of 44,000, and new branches have been formed in Nicaragua, Honduras, Sierra Leone, and the Falkland Islands, and on the Gold Coast of Africa, while the work has been extended more widely in places where it had been going on before. Connected with the branches in the United States there are 4,000 members. The cards issued in English number 330,000, and the readings now appear in French, German, Swedish, Dutch, Italian, Samoan, and Armenian, three languages having been added to the list during the year. The reports speak not only of increased numbers, but also bear witness to much good fruit resulting from the sowing of the seed.

A USEFUL EXPEDIENT for Sunday schools is that described by Rev. A. H. Quint, D. D., in an article in *The Congregationalist*. In describing a church with which he is acquainted, he says:—

There is a committee of ten women, territorially assigned to ten districts; and the home of every absent pupil is visited before the next Sunday by one of this committee, to whom has been given a printed form properly filled, and who makes due report. No pupil is lost sight of. In case the visitor finds a lack of clothing, she has blank "orders," which will be honored for any article she specifies. The percentage of attendance is therefore very large.

This is worth trying in any school that is troubled by irregularity in attendance.



## 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 . . . . .	850	50,000
In 1887 . . . . .	2,314	140,000
In 1888 . . . . .	4,879	310,000
In 1889 . . . . .	7,672	485,000
In 1890 . . . . .	11,013	660,000
In 1891 (on record Jan. 1st)	13,068	784,000

### WE REPEAT

The invitation to send Anniversary, Missionary, Temperance, Praise and Promise Meeting Exercises. For such as the United Society deem worthy of publication it will pay \$10.00 each. The conditions are that they shall be original; they each shall contain sufficient matter to cover from four to eight pages of printed note-paper, and shall be written on one side of the sheet only. They may consist of responsive Scripture readings, recitations, hymns, and any other features that will make them attractive and interesting. Manuscripts that cannot be used will be returned if a stamped and addressed envelope is enclosed when the copy is sent. Address U. S. C. E., 50 Bromfield St., Boston, Mass.

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

#### About the Juniors.

MY DEAR FRIENDS:—Great as has been the advance among the Junior Christian Endeavor societies during the last year, I often wonder that it has not been greater still. Why should not every church in which there are any children have a Junior Endeavor society? It is so simple, so flexible, so effective when under the right management. If you want any further commendation, let me refer you to certain pastors and pastors' wives whom I know. With happy tears in their eyes they will tell you how the Juniors pray and work, and speak for Christ in the simplicity of their childlike trust, and you will catch their enthusiasm, and go home to form a Junior society in your church, if you have not one now. But there are two or three things to be looked after in order to get good results from a Junior society.

#### The Superintendent.

A most important factor is the superintendent or superintendents. If there is no one in the church who alone can take charge of the society, get two or three warm-hearted, sensible, earnest Christians who love children to do this. Almost everything depends upon the superintendent. A senior society may possibly exist and do a fair work with a slipshod president and an indifferent secretary, but not much can be expected of a Junior society if the superintendent is not up to the mark. Not that the superintendent should do all the work. In fact, one of the dangers is that she will do too much. The model Junior superintendent will set the children at work and let them officer the society and do the talking and praying; and her efficiency will be in proportion to the amount of work she can get them to do. (I take it for granted, you see, that the superintendent is of the sex that usually does not vote at town meeting, as in nine cases out of ten will be the case.) This leads me to say that the Junior society is not for the entertainment of the children. It does not exist to give the children a pleasant hour once a week, though this comes in incidentally.

#### A Training School.

It does not exist chiefly to instruct them, as the Sunday school does; but it does exist

to show them how to speak and work for Christ; and if this is not done, the great object is missed. Its purpose is identically the same as that of the senior society, and as nearly as possible the methods should be the same. Teach the boys and girls to pray by praying, and to speak by speaking, and to work by working. Let them choose their officers and committees from among their own number. Let them have their lookout committee and their social and prayer-meeting committees, and see that each committee does its appropriate work. The great temptation is to make of a Junior society simply a class where the boys and girls are filled up with all sorts of instruction and good advice by the superintendent. But too much mental and spiritual gorging, without exercise, produces mental and spiritual dyspepsia. In order to assimilate the instruction of the church and the Sunday school, much exercise by the Juniors is needed.

#### Active and Associate Members.

The question is often raised, Should we have both active and associate members? Some have thought that it was not necessary, saying that only boys and girls who wanted to love Christ would care to join at all, and so there would be no necessity for having more than one class of members, that class, active members. I think, however, that we can scarcely begin too early to make the impression that there is a difference between those who love Christ and those who do not, and that no child is too young to make the choice. Until he has made this choice and declared it, whether or not there are two formal classes of members, such a child ought not to be an active member.

One of my friends who has had much to do with Juniors and Junior societies, Miss Kate H. Haus, of St. Louis, writes as follows, and I venture to transcribe a few sentences from her private letter:—

Since the Junior society is the training school for the senior society, as both are for the church, ought the pledge in either place to be lightly taken?

I have found many Junior members who have not the slightest realization of what it means to be a Junior Christian Endeavorer. So many have the idea that it simply means to come regularly, and to read or repeat a verse of Scripture, that daily living has nothing to do with it. I speak of the children from that which I know of them; for, between Sunday, sewing, and day school, some four hundred and eighty children pass through my hands weekly, the year round, and that does not count the members of the Junior society. I find that not twenty of each of the hundred in that four hundred and eighty thoroughly realize how sacredly we ought to keep a promise made to God, or how careful we ought to be never to make a promise that we do not mean to try to keep. Is it, or was it, any wonder that young Christians did not hold to their church covenant vows before the days of the Y. P. S. C. E.? It was simply because they were not trained to know the sacredness of the vows taken.

Mrs. Scudder gives most valuable hints every week to the Juniors, so I need not prolong this letter. I will only add one word. Good Junior societies to-day mean good senior societies in 1900. Let us begin to-day to plan for the societies of the twentieth century. Your friend,

*Francis E. Clark.*

#### Question Box.

Ques. 1. What benefits result from a Junior society, that is, what do you expect to accomplish through its agency?

2. What is taught its members that they do not get in the Bible school?

3. What benefits result from testifying? Is it merely to gain assurance in taking part?

4. In testifying we give our Christian experience. What experience can one give who is not a Christian?

5. Is there not danger that participation without Christian experience will create formality?

Any aid you may be able to render in our difficulty will be very thankfully received.

G. W.

Ans. 1. The Junior society is for the purpose of training the children, as the senior society trains the young men and women to speak for Christ and to work for him.

2. Its members are taught to work by working, and are not simply instructed as in the Bible school. There is all the difference between a Junior society and the Bible school that there is between eating and exercise.

3. There are great and lasting benefits coming from "testifying" in the meetings. One of these is: it enrolls one upon the side of Christ, and makes it evident to all the world that one is a Christian.

4. It is not always necessary to give one's Christian experience. There are many other things of which we can speak in a prayer meeting. Any appropriate verse of Scripture, especially if it is made one's own, is an appropriate testimony. There are many verses that one who is not a Christian can use, as for instance, "Create in me a clean heart, O God," "God be merciful to me a sinner."

5. The Christian Endeavor Society does not encourage anything that is not honest on the part of any Christian or non-Christian. The associate members are not required to take part in the meetings or expected to do so unless they feel in their hearts that it is their privilege and desire. The active members alone are those who are under the prayer-meeting vow.

Ques. Is the corresponding secretary of a society eligible for nomination as president?

Ans. Certainly. If it was thought best, the president might hold other offices during his term as president, and so avoid a change in the office of corresponding secretary; but choose as corresponding secretary one of your members who will take pains to do his duty faithfully.

The Twin Cities are enthusiastically at work, preparing for the great convention, July 9-12. The programme is nearly completed. The railroads are getting ready. Are you? Don't delay your arrangements. Promptness will benefit you. Have you seen the May "Bulletin"? If not, send your address with a stamp to Room 625, New York Life Building, Minneapolis.

### NO CAUSE FOR ALARM.

THE following letter is a specimen of several that have recently reached us:—

"A short time ago I saw in a Chicago paper the statement that the Golden Rule Publishing Company had failed and the business was in the hands of the creditors. I sincerely hope that the statement is false, as we cannot do without THE GOLDEN RULE."

In order to relieve the groundless fears of any of our friends, a word of explanation may be in order. The company referred to was a private concern started about a year ago in Chicago under the name of the "Christian Endeavor Publishing and Supply Company." It had no connection whatever with Christian Endeavor work or THE GOLDEN RULE. It selected its name hoping to make capital out of it. It disastrously failed several months ago, with large liabilities and small assets. We are happy to say that the financial condition of Christian Endeavor work and of its official organ, THE GOLDEN RULE, was never in more prosperous condition than to-day, thanks to the co-operation of our many and constant friends.

We exert no pressure upon the members of Endeavor societies to take the paper; we offer no inducements to subscribers beyond making each number the best and most interesting we know how; and yet each week finds an increase in our subscription list, which testifies to an appreciation of the practical value of the paper, and is a gratifying assurance that we shall be able to keep out of bankruptcy for a long time to come.

### POINTERS.

WHAT a perfect spring evening! How glorious the sunset! That blossoming orchard is too superb to leave behind. Is that the prayer-meeting bell? Must we leave all this loveliness and go into that hot, close vestry? "Even Christ pleased not himself." He will be present; what more can we ask?

Tidings are constantly coming to us telling of the adoption of Mr. Fulton's plan for raising funds for the various denominational mission boards, and of increased attention to diffusing information and stirring up interest in the great missionary movements of the day. Let the good work go on till every Endeavor society swings into line and does its utmost to obey Matt. 28: 19.

#### A voice from Illinois:—

The Y. P. S. C. E. of the Congregational Church of Evanston, Ill., a society of about one hundred members, has raised lately, by voluntary pledges and by means of an entertainment, enough money to pay their pledge of one hundred dollars towards their church debt and one hundred dollars for a mission Sunday school, which work it is carrying on, and also enough more to send their delegates to Minneapolis, and to pay its own current expenses.

It feels in good shape financially for the coming six months.

We should think that society might "feel in good shape."

What one president of a Christian Endeavor society thinks about this paper and its usefulness:—

My opinion in this matter is so decided that I have hitherto determined that every member of our society shall have the reading of THE GOLDEN RULE, even if I have to pay the subscriptions myself. Our society has been very recently organized and has a small membership, but we want to make it "solid" as far as it goes, and I think that THE GOLDEN RULE will be an indispensable means to that end.

We predict for that society not only solidity, but grand growth.

From a pastor of a Reformed Church in New York, who has read our broadside on interdenominational fellowship and Christian Endeavor conventions:—

These conventions, if rightly conducted, are inspiring. They tend to intensify the energy of every home church, and therefore make us prize our own denominational characteristics more. So I say, All hail the growing power of the Christian Endeavor societies! We have two societies in my parish. They have never caused me the least annoyance on the score of disloyalty. While they love their own church most of all, and can do best work in it, they love others as well. I thank God that the Lord's household is larger than any one denomination.

A gratifying testimony and an excellent suggestion from the editorial columns of The Mid-Continent, Kansas department:—

The young people's societies of our churches may do great good by holding services in schoolhouses near the towns and cities. In many of our Western towns people on farms do not attend church as much as those who are further in the country. We know of some societies who have held their neighborhood services with excellent results. In some of the towns where there are no ministers or regular preaching services, these young people's societies should do what they can to supply religious meetings. We suggest, however, that some one or more persons make careful preparation to present some Scripture subject, and that the meeting be not left to hap-hazard efforts or mere relations of religious experience.

There has come to this office a copy of The Australian Christian World of last February, containing a long and appreciative description of the Christian Endeavor movement. It closes with these words, which give a pleasant view of how our Society is prospering on the other side of the globe:—

In Victoria the movement has quickly taken root, and is spreading in a very encouraging manner, the membership totalling already about one thousand. The different societies have been formed into a union after the American plan, and this is found to be so great an advantage that all concerned urge the adoption of this course in the other colonies as the number of societies increases. A beginning has also been made in New South Wales, Queensland, and other parts of Australasia, and we look forward to being able



to chronicle, ere long, a large increase of numbers and a rich measure of the best success in promoting healthy religious life and usefulness. \* \* \*

A missionary on the Pacific Coast, who receives a gratuitous copy of THE GOLDEN RULE, writes as follows to the representative of the society sending it to him:—

Your address has been given me by THE GOLDEN RULE, which most excellent paper I have the pleasure of receiving through the kindness of the Christian Endeavor society which you represent as secretary. I enjoy the paper very much, and when I have read it and the family have read it,—no paper in our house is more prized,—I send it to my son, eighteen years of age, who lives with his aunt in Kansas. So two families get the benefit of it, and it accomplishes a double mission. Thus the influence of one paper may be extended, widening and deepening, and perhaps setting in motion still other currents of blessing and power. I wish to thank you and your society with all my heart for the paper.

Send on some more dollars for our fund for papers for missionaries, and experience the delight of reading a similar letter to your society.

#### Our Committees at Work.

#### A SUGGESTIVE BY-LAW.

A SUGGESTIVE by-law, worthy of careful study and extensive adoption:—

#### The Printing and Literature Committee.

It shall be the duty of the printing and literature committee to attend to all needed printing for the society; to see that the committees and members are provided with all needed literature in relation to the society, especially topic-cards; to keep the church invitation cards in the pews; also to try and get all the members to take the society paper, THE GOLDEN RULE; and to help in the diffusion of good reading-matter among the families in the neighborhood. It may also, if deemed best, distribute tracts and religious leaflets.

This comes from the Fourth Presbyterian Church of Pittsburgh.

#### AN IMPORTANT TRUTH.

AN important truth is admirably expressed in Miss Dowling's essay on the social committee, read at the Michigan State convention and printed in the *Lookout*:—

How, then, shall we receive our guests? With the simple, direct interest which comes only from the love of God in our hearts towards them. If we have not this interest, let us not deceive ourselves into thinking that any amount of superficial effort can supply its place. Without it we shall find ourselves going to socials from a sense of duty, to keep them up. And when we arrive we shall find them filled with isolated individuality.

An excellent statement of the motive power of a good sociable.

#### PRIZE ESSAY.

#### A COTTAGE PRAYER MEETING.

BY CARL E. DUNSHEE.

[The following essay won the second prize offered by THE GOLDEN RULE for essays on "New Methods of Work." Honorable mention was made of the essay by Miss Florence Wilson, of Clinton, Ia. The judges were Mr. C. B. Holdrege, of Bloomington, Ill., Mr. J. W. Howell, of Evanston, Ill., and Mr. S. R. Boyd, of Chicago, Ill.]

CHRISTIAN ENDEAVOR has come into the church as a practical agency. It not only suggests methods, but carries them out as well. Shakespeare has said, "It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teachings." The method that we have to suggest is not simply an idea, but a practical method that has been tried and proved, and we believe that the work has received the blessing of God, and that divine aid and influence will attend the workers in any society who will be willing to make a small sacrifice for the carrying on of this work.

Connected with our parish, as with every parish, are a number of members who, through advanced age or illness, have long been deprived of the privilege of uniting

in the church worship, and it is among these that the cottage prayer-meeting work is done. This work may very properly come under the charge of the prayer-meeting and missionary committees, or, of course, if desired, a new committee can be chosen to have entire charge of it; but, before commencing, the pledged support of every active member in the society should be obtained, for if this method cannot be taken up and carried through, then do not take it up at all. The committee should organize in the same way as do the other committees, select a chairman to preside at its meetings, and adopt a plan of work. In the first meetings of this committee a number of questions will arise similar to the following, and, as we have been over the ground, we will endeavor to answer them.

One of the first questions that will come up is, Where shall the meetings be held? This is a matter in which the calling committee can aid. During their visits they can by a few inquiries learn of many sick or aged persons who would be only too glad to welcome a company of young people into their homes for the purpose of fireside worship. Let the calling committee take this as their duty and hand to the chairman a list of names of such persons.

When shall the meetings be held? Our committee decided to hold one meeting a week, on Sunday afternoon, commencing at three o'clock, and continuing an hour, being careful to commence and close on time.

Who and how many shall attend? As to the number, we should say from ten to fifteen, and among them at least five or six good singers and some one who can lead the singing, for very often this band enters homes where there are no musical instruments to guide the singers. This band should be provided with song-books and Bibles, for their mission is to bring the Word of God and peace to hearts grown weary. A leader must be chosen for the meeting, and the meeting throughout should be a model of Christian Endeavor, every one present taking part.

Much of the success will depend on the cottage prayer-meeting committee. They must select the leader and the ones who are to accompany him, appoint the meetings and notify the ones who are to attend, if possible, a week in advance, so that they may have time to prepare properly for the meeting. We believe that these meetings have not only aided the ones whom we have visited, but have greatly strengthened the young people who have enlisted in the work. Many times we have come to bring the word of peace to an aged member of the church, and, on arriving, have gathered around, a band of disciples, not to teach, but to be taught; and many have been the lessons as to the love and power of Jesus Christ, which is stronger than all earthly ties, and as to Christ's upholding influence, of many a faithful follower grown old in loving service.

After one of these Sunday afternoon prayer meetings, an old lady, at whose home it was held, exclaimed to a friend, "It has been a long time since God seemed so near to me as he did at this meeting, and I know he will bless the young people in their work. I am getting pretty old, and can't hear as well as I used, but I could see them open their books, and I knew they were singing those dear old hymns, and when they knelt down I felt that they were praying for me, and I know that their prayers will be answered." Dear old woman! For over eighty years she had walked in the way of the righteous, and her trembling limbs and silvery locks showed that she was fast drawing near to the border-land. Fellow Christian Endeavor workers, such homes as this, such lives as this, are among those that we commend to the care of your cottage prayer-meeting committee.

Wakefield, Mass.

For The Golden Rule.

#### MISS SARGENT'S EXPERIMENT.

BY C. V. B.

SOME people said that little Miss Sargent was a born leader, for no one without a real talent for skilful organization or thorough execution could accomplish what she did. Yet I am not so sure, after all, that the ability to do good is confined to the few; I think it must belong to all, but it is only the few who, by constant use and patient culture, bring it to its fullest fruition. Miss Sargent was a member of the lookout committee, and was constantly bringing some bright, fresh little plan to interest some outsider, and it is of one of these ideas that I wish to tell you.

Her home is in one of those wide-awake New England towns not large enough to be known to the world outside, but with a good deal of self-respect, of bustle, and independence. On the bank of the noisy little river is a big, gloomy-looking cotton-mill, and farther on is a large, many-windowed shoe-shop. So, morning, noon, and night, one may see crowds of people, a large proportion of them young, crowding the streets of the busy little town. Miss Sargent had lately come there as one of the book-keepers in the mill, and the scores of girls whom she saw every day at once enlisted not only her sympathy, but her efforts. She had been in her old home an ardent worker in the Y. P. S. C. E., and lost no time in enrolling herself as a member of the society in her new home, and was not slow in finding her work. Why were not more of these young people whom one saw every evening on the sidewalk members of the society? Alas! nobody knew. Once or twice some of the young ladies had tiptoed their way into the cotton-mill and asked the girls to join, but nobody had responded, and nobody had found any other way to reach them. But Miss Sargent soon found a way to reach them, and was not long in finding out that at least half of them were under direct religious influence. Occasionally they went to church of a Sunday evening in squads of three or four, giggled through the service, and at its close looked sharp for a "beau." Many of them were loud-voiced, gay in their dress, spending their leisure time in good-natured gossip, and their spare money in cheap finery. Notwithstanding their hard work and narrow life, they still had a strong independence, which resented class distinctions and society grades. They objected to receiving favors from those who gave with just a flavor of haughtiness, and so had come to be a class by themselves, too proud to receive help and with too little interest to help themselves. Miss Sargent quickly learned all these things, and soon had her forces marshalled for the conflict.

"First of all," she said, "I'm a working girl myself, and there is no chance for mistaking my motives. I can understand their dislike of having a favor handed down from above, and I am going to attempt, for one thing, to raise these girls towards the level of those with whom they will come in contact. This may not be in exactly the line of work laid down by our constitution, but it is Christian Endeavor, and we surely ought to learn that love for souls is the supreme thing."

So before many days thirty dainty little notes were sent to as many girls, asking them to meet in the dining-room of the boarding-house. Miss Sargent had consulted with the landlady, and that rather grim official had been won over, as was everybody who came within the range of Miss Sargent's beaming face. Most of the girls were in the house, and those who were not were curious enough to accept the invitation, and the room was quite full. At first there was simply a suggestion of a little social evening once a week, with the hope of making more of themselves. They had plain little talks about

practical things; sometimes it was needle-work in which all could have a hand, little hints in regard to dressmaking, health talks, or the current events of the day, which always gave them new ideas to carry into their dull and prosaic work, and gradually the change was wrought. They met on Monday evenings, and called themselves the "Monday Club," and they were indeed poor readers and interpreters of social progress who did not see, long before the winter was gone, the difference between the quiet, lady-like members of the "Monday Club" and the boisterous, rough-voiced girls who congregated on the street-corners six months before. Then one of the school-teachers gave them a little talk on English literature, which paved the way for a course of reading, which gave new thoughts and new aims to many of the readers.

One night there was quite a little commotion among the girls when Miss Sargent showed them a neat little epistle, in which the Y. P. S. C. E. desired to tender to the "Monday Club" a reception. Nobody felt as though that had a shadow of self-conceit about it, and the bright faces, self-respecting manners, and neat attire of Miss Sargent's club left no possible chance for such a feeling on the part of anybody, and I doubt whether as many girls from Vassar or Wellesley could have done themselves more credit than did these girls do themselves.

The first anniversary of the Monday Club was the occasion of another reception given by the Christian Endeavorers, when twelve of the number had become active members and seventeen associate members of the Y. P. S. C. E. Perhaps Miss Sargent's experiment and its success may not be duplicated, but I believe its principle is the right one, and that if we obey the command of Christ and love one another, we must be friends, and must meet on a friendly basis that shall leave no room for doubt in regard to the sincerity of our motives.

For The Golden Rule.

#### CHRISTIAN ENDEAVOR IN ILLINOIS.

BY CHARLES B. HOLDREGE.

At the first Saratoga Convention, Illinois was represented by two delegates, one of whom was appointed State superintendent. The call for the first Illinois State convention was issued in August of that year. It was responded to by about thirty-five delegates, and the first effort was made to organize Christian Endeavor in the State.

At the second Saratoga convention, Illinois was represented by the "famous ten," who by their earnestness and enthusiasm, and by the happy incident during the "financial hour" in their friendly contest with Connecticut, brought the State into prominence in Christian Endeavor work. The following year a great tidal wave of Christian Endeavor swept westward; at the Chicago convention the power of the movement was more thoroughly realized than ever before, and societies multiplied throughout the State. From St. Louis last year our 1406 delegates brought home with them a baptism of spiritual power, which has been widely felt all over the State.

Never has Christian Endeavor been so strong in Illinois as it is to-day. New societies are springing up everywhere. The older societies, with here and there an exception, are awaking to renewed zeal and activity, and are adopting tried and proved methods for increasing the attendance and interest of society meetings. It is especially noticeable, too, that the societies are more ready than ever to aid in the work of the church, and the pastors were never more outspoken in regard to the devoted and loyal service that the young people of the societies are rendering to the church. From all over the State come interesting messages of loyalty to our great interdenominational movement. "For Christ and



the church" is the watchword. In His name the great company of Illinois Endeavorers are marching onward, keeping step to the music of the Banner Hymn, "Keep your colors flying, never think of ease, Sin and self denying, Jesus only please; Not for worldly pleasure, not for worldly fame, Not for heaps of treasure, live for Jesus' name."

### CONDENSED PROVISIONAL PROGRAMME.

The Tenth International Christian Endeavor Convention, July 9-12.

#### Thursday Afternoon, July 9.

ADDRESSES of welcome by the chairman of the Committee of '91; Rev. Robert Christie, D. D., of St. Paul; Rev. H. H. French, D. D., of Minneapolis; and General Secretary John H. Elliott, of the Y. M. C. A.; and response by Rev. George H. Wells, D. D., of Montreal.

#### Thursday Evening.

Annual report of General Secretary J. W. Baer; annual address of President Rev. F. E. Clark, D. D.; convention sermon by Bishop John H. Vincent, D. D.

#### Friday Morning, July 10.

Morning prayer meeting; report of Treasurer William Shaw; Free Parliament, conducted by Rev. J. A. Rondthaler, D. D., of Indianapolis, on "What the Society Has Done in the Church;" devotional exercises; "The Society and the Pastor," Rev. F. O. Holman, D. D., of St. Paul; "The Society and Church Officers," Rev. E. R. Dille, D. D., of Oakland, Cal.; "The Society and the Sunday-School Superintendent," Rev. J. A. Worden, D. D., of Philadelphia.

#### Friday Afternoon.

Conferences: Souls Won: "Through the Prayer Meetings and Consecration Meetings," led by Rev. J. Z. Tyler, of Cincinnati, O.; "Through the Committees;" "Through Local, Provincial, and State Unions," led by Mr. W. H. H. Smith, of Washington, D. C.; "Through Junior Societies," led by Rev. W. W. Sleeper, of Stoneham, Mass.; devotional exercises; "The Society's Evangelistic and Missionary Spirit."

#### Friday Evening.

Addresses by Rev. L. A. Crandall, D. D., of Cleveland, O., and Rev. S. J. McPherson, D. D., of Chicago.

#### Saturday Morning, July 11.

Morning prayer meeting; reports from the field, conducted by General Secretary J. W. Baer; devotional exercises; pastors' testimonies, conducted by Rev. John S. Black, D. D., of Minneapolis; "The Society For All the World," Rev. A. A. Fulton, of Canton, China.

#### Saturday Afternoon.

Excursion and reception.

#### Saturday Evening.

Addresses by Rev. William Patterson, of Toronto, and President E. B. Andrews, D. D., of Brown University.

#### Sunday Morning, July 12.

Address on Bible study by Prof. W. R. Harper; prayer service, led by Rev. B. B. Tyler, of New York.

#### Sunday Afternoon.

"The Young Man at Work;" "The Young Woman at Work;" "The Child at Work," Mrs. Alice May Scudder, of Jersey City, N. J.; "Gospel Temperance," Mr. John G. Woolley.

#### Sunday Evening.

Address by Bishop Gilbert, of St. Paul, and address at consecration service by Rev. J. Wilbur Chapman, D. D., of Philadelphia.

### NEWS ITEMS.

#### NEBRASKA.

The Second Presbyterian Society of Lincoln is growing rapidly both in numbers and efficiency. It will celebrate its second anniversary in June.

In two years the number of societies in the State has grown from seven to one hundred and ninety-four. This remarkable growth is largely due to the very efficient work of the State union.

If strangers coming to Omaha and desiring to attend any church or Christian Endeavor society will communicate with the corresponding secretary of the city union, Miss Alice Hathaway, 2728 Burdette Street, giving their address, they will receive attention from the committee having charge of this work.

The Lincoln Union is preparing a beautiful banner to be carried to the St. Paul and Minneapolis Convention. This is a flourishing union with seven hundred members, two hundred of whom are Methodist, the other five hundred being about equally divided between the Presbyterian, Christian, and Congregational denominations. Preparations are being made for a convention of the city societies at an early date.

#### KANSAS.

The four societies of Salina have organized a local union with Rev. C. W. Maggart, of the St. John's English Lutheran Church, as president, Mr. H. M. Means, of the Christian Church, secretary. Much benefit is anticipated from this union.

#### ARKANSAS.

For rates, etc., to the St. Paul and Minneapolis Convention write to R. W. Porter, 2008 Centre Street, Little Rock, Ark. Arrangements are being made for a through train.

The State convention report, printed in full, is now ready for distribution. Each Endeavorer in the State should send an order for a copy to E. A. Lewis, 2109 Louisiana Street, Little Rock, Ark.

The Little Rock Union held a meeting, April 19, in the First Methodist Church, South, and interesting reports were made by representatives from all the city societies. Since the State convention, held here in January, a deeper interest is manifest in Christian Endeavor work.

#### MISSOURI.

The district convention to be held at St. Louis, June 15, promises to be largely attended and every way successful. Gen. Sec. J. W. Baer is expected to be present.

St. Louis will celebrate the anniversary of the International Convention of that city by giving a Christian Endeavor excursion on the river, June 14. Special preparations are being made to ensure a successful occasion.

#### IOWA.

The Columbus Junction Presbyterian Society has recently furnished the church with book-racks. It is reported as being of real assistance to the pastor, who can always depend upon his young people in the weekly church prayer meeting as well as in their own, and there has been an especially earnest, practical work done here since Mrs. Slocum visited them, last fall, and they united with the Burlington Union.

#### ILLINOIS.

The Y. P. S. C. E. of the Presbyterian Church of Mattoon has suffered a severe loss in the death of its president, Mrs. P. F. McNair. Her kind and loving words and efficient assistance will be much missed.

The first annual convention of Lee County Union was held, April 3, at Dixon, in the Baptist Church. Every society in the county was represented, and a profitable, enthusiastic meeting was held. Several excellent papers were given in the afternoon, and the hospitable entertainment furnished by the Dixon societies was followed by the evening session, which was addressed by Rev. E. C. Sickles, D. D.

#### MICHIGAN.

The efficient temperance committee of the Imlay City Congregational Society held a public service, recently, which was both profitable and interesting. This society is in a prosperous condition.

#### INDIANA.

The First Cumberland Presbyterian Society of Evansville recently celebrated its seventh anniversary with a pleasing programme and a social hour. This is a flourishing, earnest society.

The eighth district of Indiana, comprising the counties of Clinton, Tipton, Hamilton and Boone, will hold its first convention, May 26 and 27, at Lebanon. A good programme has been prepared, and large delegations from all the societies are desired.

#### ALABAMA.

As a result of a revival in January among the colored students of the Normal and Industrial Institute at Tuskegee, a Y. P. S. C. E. was formed, which now has 180 members and four committees. A spirit of strong loyalty to the spirit of the pledge is insisted upon, and the report comes that "there is a certain spirit of earnestness that is lasting and telling in its effects," and that "there has been a marked improvement in all the religious work of the institution, the attendance and interest of all the meetings being increased." It is hoped that this year better and truer young men and women will be sent out than ever before.

#### NORTH CAROLINA.

Rev. S. S. Sevier, of Franklinton, writes that the Y. P. S. C. E. of that place has been very successful in interesting the young men and women in better things. A practical Christian work is being done by these young people.

#### DISTRICT OF COLUMBIA.

At a meeting of the Congress Street Methodist Protestant Society of West Washington, April 13, the young people presented their pastor, Rev. L. W. Bates, who through conference appointment has been removed to a charge in Baltimore, with fifty dollars in gold. The church, on this occasion, also presented him with a purse of gold and silver.



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### University Extension

Double number of Book News for May, will contain about twenty original articles upon University Extension, by

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Prof. Richard G. Moulton,  
Cambridge, England.  
Prof. W. R. Harper,  
President Chicago University.  
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Merrill E. Gates, Melvil Dewey,  
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See special notices in other parts of this paper.



## PENNSYLVANIA.

The Pilgrim Congregational Society of Plymouth is working along faithfully and well, in full sympathy with the pastor. The meetings are eminently spiritual.

At the ninth semi-annual convention of the Luzerne and Lackawanna Bi-county Union, to be held in the Berean Baptist Church of Carbondale, May 15, Rev. Duncan McGregor, D. D., of Philadelphia, will make the evening address.

Although the West Spruce Street Congregational Church of Philadelphia has been without a pastor for three years, yet there has been much activity and members have been added to the church, many of them coming, the elders state, through the blessing of God upon the work of the Y. P. S. C. E.

The first annual meeting of Delaware County Union was held, April 28, in the Presbyterian Church of Media. The church was filled with an attentive and interested audience. Dr. Tully, the pastor, gave the address of welcome, and Rev. Mr. Chalfant and Mr. Matthew Walker gave practical addresses. The music was a feature of the evening. A social and reception followed the formal exercises. Mr. Sam. G. Robertson, South Chester, was elected president, Mr. C. R. W. Smith and Mr. E. Crawford, Jr., both of Lansdowne, secretary and treasurer, respectively.

## NEW JERSEY.

The reorganization of the Washington Society last fall has resulted in a deep interest, the numbers having increased and the spiritual growth of the members being noticeable. Two new committees, the Sunday-school and missionary, have been added, and it is proposed to send a box to a missionary before long.

## NEW YORK.

At the joint district conference of Onondaga and Oswego Counties, to be held, May 26, in the Reformed Church, Syracuse, Rev. Thos. Dixon, Jr., will give the evening address. A rich treat is in store for all who attend this convention.

One of the most enthusiastic meetings ever held by the Syracuse Union was the recent one in the Geddes Congregational Church. A resolution, calling for a strict enforcement of the law for closing the saloons on Sunday, was adopted. Mr. Giles M. Stilwell made an address of welcome, and Rev. C. M. Eddy made a stirring speech. Following refreshments served in the church parlors, came addresses by Messrs. E. F. Otis and A. R. Baldwin and papers on committee work.

## CONNECTICUT.

The Congregational Society of Clinton held a successful social, April 24. There was a large number present, and a pleasing programme was presented.

## MASSACHUSETTS.

The Cambridge Christian Endeavor Union was the guest of the city Y. M. C. A., April 16. A conference was held in the afternoon, which was followed by a supper to the delegates and a reception to all young people. Rev. A. E. Winship gave the address at the conference. This was a largely attended gathering and successful in every way.

## VERMONT.

The South Ryegate society has recently met with a severe loss in the death of one of its active and efficient members, J. Lloyd Anderson, aged fifteen years. Appropriate resolutions were adopted by the society.

The Baptist Y. P. S. C. E. of Brattleboro, hearing through Rev. Wm. Powell, the missionary in charge of the station at Nursaravapetta, India, of the special need there, has undertaken to furnish the new chapel just erected at that place.

## ENGLAND.

At the Upminster British Schoolroom, of Essex, the members of the Y. P. S. C. E. welcomed about one hundred and eighty people to a tea and entertainment, March 27. Rev. A. M. Carter presided.

At a meeting of the Sunday-school teachers of the Grafton Square Baptist Chapel of Chapham, the deacons being also present, it was decided that since several of the young people had recently come into the church, some special provision for getting them interested at once in Christian work should be made. A Christian Endeavor society, as presented by Mr. A. Hicks in an able paper, was voted to be just what was needed and steps were taken to organize one as soon as possible.

## VERMONT.

The First Church Society of Burlington gave a social, April 24, to which the other societies in the city were invited. There was a musical and literary entertainment, after which a "Tramp Supper" was served.

## NEW HAMPSHIRE.

The tenth meeting of the Contoocook Valley Union was held in the Congregational Church, Peterboro', April 22. It was the largest convention ever held by the union. The afternoon exercises were of more than ordinary interest, addresses being given by many of the pastors and by Rev. G. A. Francis, of Southington, Conn. In the evening, following a spirited song service, came reports from the societies and addresses by State Secretary F. W. Farnsworth, of Milford, and Rev. C. L. Rhoades, of Somerville, Mass.

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Y. P. S. C. E., Pres. Ch., Dauphin, Pa.	2.00
Y. P. S. C. E., First Pres. Ch., Tyrone, Pa.	1.00
Y. P. S. C. E., La Junta, Col.	1.50
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J. A. A.

PUEBLA, MEX.

I am very thankful to you and to the person who has the paper sent to me, and shall continue to be thankful in the future. I read it with great interest.

W. T. G.

## NOTICES.

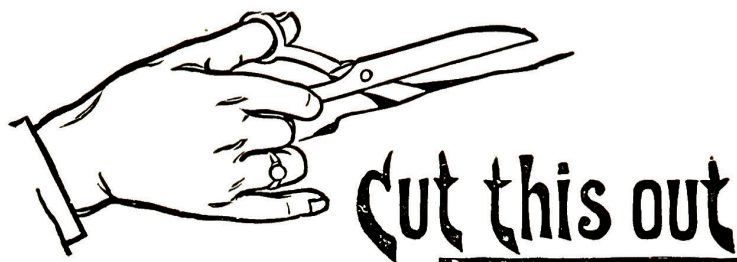
- May 8, 9.—Stark County Union Meeting at Canton, Ohio.
- May 8-10.—Des Moines Valley and Burlington Districts Joint Convention at Mount Pleasant, Iowa.
- May 13.—Danbury and Bethel Union Meeting in the Second Congregational Church, Danbury, Conn.
- May 13.—Exeter Union Meeting at Kingston, N. H. Morning and afternoon.
- May 13.—Oneida County District Convention in the Park Baptist Church, Utica, N. Y.
- May 14.—Brooklyn Union Annual Convention in the Hanson Place Baptist Church, Brooklyn, N. Y.
- May 15.—Huntingdon County Union Second Meeting in the Presbyterian Church, Huntingdon, Penn.
- May 15.—Adams County Convention at Hastings, Neb. Afternoon and evening.
- May 15.—Luzerne and Lackawanna Bi-county Union Convention in the Berean Baptist Church, Carbondale, Penn.
- May 15.—Rochester Union Meeting at Byron, Minn.
- May 16.—White River Union Quarterly Meeting at West Randolph, Vt.
- May 16, 17.—Northwest Missouri Convention at Maryville, Mo.
- May 19.—Kansas City, Kans., Union Fifteenth Meeting at the Central Christian Church, 8 P. M.
- May 20.—Queens County Union Third Semi-annual Convention in the Presbyterian Church, Freeport, L. I., N. Y.
- May 20-22.—Kansas State Convention at Wichita, Kansas.
- May 21.—Quarterly Meeting of Illinois State Executive Committee at Springfield, Ill. Mass Meeting in the evening at the First Methodist Church.
- May 21, 22.—Pottawatomie, Wabunsee, and Riley Counties Union Meeting at Wheaton, Kan.
- May 23.—Ashtabula County Conference at West Williamsfield, O.
- May 23, 24.—Adams County Convention in St. Paul's Lutheran Church, New Oxford, Penn.
- May 23, 24.—Oklahoma Territorial Convention, at Guthrie, Ok.
- May 26.—Allegheny County Meeting in the Second United Presbyterian Church, Allegheny, Penn.
- May 26.—Joint District Conference of Onondaga and Oswego Counties in the Reformed Church, Syracuse, N. Y.
- May 26.—New York City Union Meeting in Park Presbyterian Church, West 86th Street, corner Tenth Avenue, New York, N. Y. Afternoon and evening.
- May 26, 27.—Indiana Eighth District Convention at Lebanon, Ind.
- May 27.—Washington State Convention at Seattle, Wash.
- May 28, 29.—Northern New York Conference in the Congregational Church, Malone, N. Y.
- May 29.—Eastern Bradford Union Fourth Quarterly Conference in the Baptist Church, Warren Centre, Penn. Afternoon and evening.
- June 4, 5.—New Albany District Convention in New Albany, Ind.
- June 4, 5.—Armstrong County Convention at Kittanning, Penn.
- June 4-6.—Second Annual State Convention of Tennessee at Nashville, Tenn.

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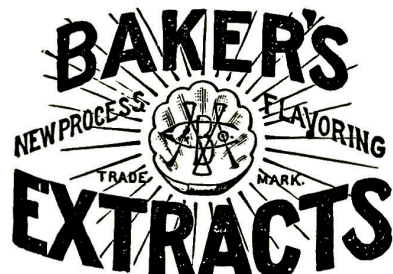
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## Christian Endeavor.

### JUNIOR SOCIETIES.

TOPIC FOR WEEK BEGINNING MAY 17.

#### THE RESULTS OF DISOBEDIENCE.

Prov. 14: 12; Isa. 64: 7; Matt. 7: 23.

BY MRS. ALICE MAY SCUDDER.

VERSES to be marked in the Bibles, and learned each day by the children:—

Sunday.—Ex. 24: 7.  
Monday.—Numbers 15: 31 (omit last clause).  
Tuesday.—Deut. 8: 20.  
Wednesday.—1 Sam. 5: 6 (first half).  
Thursday.—1 Sam. 12: 15.  
Friday.—Ps. 89: 31, 32.  
Saturday.—Matt. 5: 19.

#### Outline Talk.

God governs this world by laws. We have minds and brains to aid us in understanding these wise laws, but we also have wills which are free to follow out God's wishes and are equally free to disregard them. If, however, our wills differ from God's will, and we disobey his laws, we may be sure in the end of disastrous results.

You can see this plainly in the laws that pertain to our health. Let the children name the results which will follow sitting with wet feet, going out in the cold with insufficient clothing, reading in a dim light, etc.

#### GOD SETS A HIGH VALUE ON OBEDIENCE.

Does God care whether we obey or disobey? Let the children read in turn Deut. 13: 4; Deut. 30: 20; Gen. 22: 18; Job 36: 11; Jer. 7: 23; Acts 5: 32; Heb. 5: 9. God's methods are much the same as those used by our parents. He urges us lovingly to obey his commands, even offering rewards; but after that, if we are disobedient, then he tells us we must be punished.

#### EVIL RESULTS OF DISOBEDIENCE.

There is no uncertain sound in the Bible in regard to the punishments we shall receive for our sins, and the children must understand that sin is nothing more than disobeying God, while righteousness is like the man spoken of in the first Psalm, "whose delight is in the law of the Lord, and in his law doth he meditate day and night," just so that he may know all the laws of God and obey them. As in the family, the disobedient children get the punishment. (Jer. 11: 3; Matt. 5: 19 [first half]; Eph. 5: 6.)

#### WHOM SHALL WE BLAME FOR THESE SAD RESULTS?

Some people would like to cast all the blame upon God when a sinful man is lost, but if the man would not obey when he could it is wrong to put the responsibility upon God (2 Peter 3: 9). Let us try to be in the spirit that the children of Israel were when Moses read to them from the book of the covenant. Let us say with one voice, as they did, "All that the Lord hath said will we do, and be obedient" (Ex. 24: 7.)

#### The Junior Scrap Bag.

My dear Mrs. Scudder:—Our teacher, Miss Elmer, reads us some of the letters you have received from the societies of other cities. I hope she may read mine sometime. She told us that you were the superintendent of all the Junior societies all over the United States. We have a very nice society. Mr. West is our pastor. We have an average attendance of about seventy-one. We have sixty-nine members. I have got a little girl about eleven years old to go with me. She thinks of being a member. Our society was organized about one year ago. All the Christian Endeavor societies in the place met at our Congregational Church last evening to celebrate the tenth anniversary of the organization of the Society. It was very fully attended. Addresses were made by three of the pastors. With much love, hoping to hear from you soon,

I remain,  
Winona, Minn.  
GEORGE E. BUFFUM.

I wish I knew where the largest Junior society in the United States is. I think yours must be one of the largest. I would like to hear from any society that has a hundred members, or more. Your leader must be very happy thinking that so many dear children are gradually being moulded into fine Christian men and women. All our societies could be doubled if each member took another child, as you did. Winona is a pretty place, with its beautiful Indian name. I remember it well, for once, several years ago, in a large conference, they asked me to pray for the foreign missionary work; but there was a very large audience with a good many ministers, and I suppose I was a little

nervous, just as the dear children are sometimes, and so I prayed about everything else, but forgot to mention the heathen altogether. You see now why I remember Winona. May all the children learn from this to remember to pray for what they especially want, particularly when the subject for prayer is given them.

DEAR MRS. SCUDDER:—We have had the letters in THE GOLDEN RULE read in our meetings, and we find them very interesting indeed.

I will now tell you a little about what we do at our meetings. The first thing we do is to sing a few hymns, then prayers are offered by the members, and remarks on the subject are made by the leader, and then the meeting is open to those who wish to take part. It generally lasts about an hour, then we recite the mizpah benediction together, and the meeting is over. Our attendance is not just what we would like, but we keep on asking others to come, and by and by we hope to have a larger attendance.

Your little Junior Endeavor friend,  
Santa Cruz, Cal. LELIA WATERMAN.

To the dear children of the Junior societies in Santa Cruz I desire to send a special greeting, for I have the pretty motto you sent me continually before me. I like it so much because you gathered the moss yourselves and because it is your own work. I know you must prize the Christian Endeavor work, and so love me because I represent it. Keep adding to your numbers.

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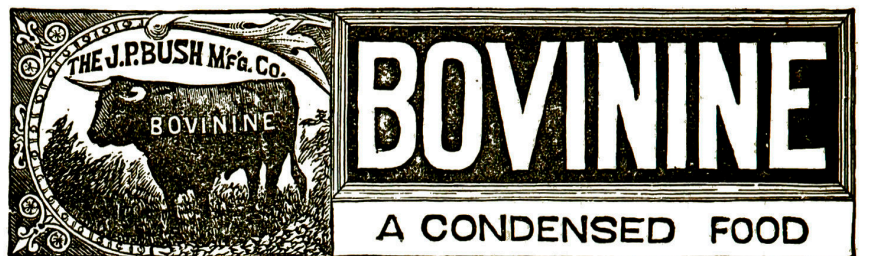
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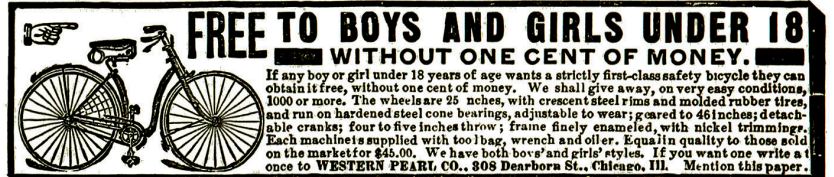
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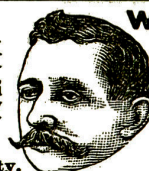
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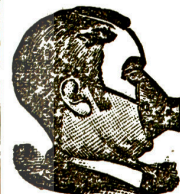
Beware of being humbugged by peddlers with Liquid Polishes (paint) and Pastes said to be self-shining which stain the hands, silt the iron and fill the house with a poisonous and sickening odor when heated. The Rising Sun Polish is the best attainable result of seventeen years' experience. A five-ounce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

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

### MAMMA CAT AND HER KITTENS.

"Purr, purr," said mamma cat.  
That meant, in plain talking,  
"Children, come onto the mat;"  
For she put out her paw and tapped each  
little kit,  
And they scrambled and tumbled, without  
minding a bit.

"Purr, purr!" said Tabby again,  
And looked very sober.  
She meant, "Be little women and men,  
And listen what mother has to tell you  
to-day:  
First learn your lessons, my kits, and then  
you may play."

"Purr, purr!" and her sharp old eyes  
Looked them all over.  
"My dears, I'm really surprised!  
Your coats are untidy and all rubbed the  
wrong way,  
And your paws—hold them up—oh, what  
shall I say?"

"Purr, purr!" "That never will do,"  
Was what mamma cat meant.  
"Your paws and coats are almost brand  
new,  
And you've not been taking a bit good care  
Of the shoes you walk with, and the clothes  
you wear."

"Purr, purr!" That plainly means,  
If you know cat-talk,  
"Till each kitty-cat cleans  
His coat and his paws, he'll hear neither  
lesson nor song.  
You must all go back to the nursery and  
wash. Come along."  
—The Kindergarten.

### A SPELLING-BEE.

"I'm going to have a spelling-bee to-  
night," said Uncle John, "and I'll give a  
pair of skates to the boy that can best  
spell man."

The children turned and stared into each  
other's eyes.

"Best spell man, Uncle John? Why,  
there's only one way!" they cried.

"There are all sorts of ways," replied  
Uncle John. "I'll leave you to think of  
it awhile;" and he buttoned up his coat  
and went away.

"What does he mean?" asked Bob.

"I think it's a joke," said Harry,  
thoughtfully, "and when Uncle John asks  
me I'm going to say, 'Why, m-a-n, of  
course.'"

"It's a conundrum, I know," said Jo,  
and he leaned his head on his hand and  
settled down to think.

Time went slowly to the puzzled boys,  
for all their fun that day. It seemed as if  
that after-supper time would never come;  
but it came at last, and Uncle John came  
too, with a shiny skate runner peeping out  
of his coat pocket.

Uncle John did not delay: he sat down  
and looked straight into Harry's eyes.

"Been a good boy to-day, Hal?"

"Yes, n-o," said Harry, flushing. "I  
did something Aunt Mag told me not to  
do, because Ned Barnes dared me to. I  
can't bear a boy to dare me. What's that  
got to do with spelling man?" he added,  
half to himself.

But Uncle John had turned to Bob.

"Had a good day, my boy?"

"Haven't had fun enough," answered  
Bobbie stoutly. "It's all Jo's fault, too.  
We boys wanted the pond to ourselves for  
one day, and we made up our minds that  
when the girls came we'd clear them off.  
But Jo, he—"

"I think this is Jo's to tell," interrupted  
Uncle John. "How was it, boy?"

"Why," said Jo, "I thought the girls  
had as much right on the pond as the  
boys. So I spoke to one or two of the  
bigger boys, and they thought so too, and  
we stopped it all. I thought it was mean  
to treat girls that way."

There came a flash from Uncle John's  
pocket; the next minute the skates were  
on Jo's knees.

"The spelling-match is over," said  
Uncle John, "and Jo has won the prize."

Three bewildered faces mutely ques-  
tioned him.

"Boys," he answered gravely, "we've  
been spelling man, not in letters, but in

acts. I told you there were different  
ways, and we've proved it here to-night.  
Think over it boys, and see."

Let the boys who read this remember  
what Uncle John said, and try to spell in  
the way he taught the boys that night.

—S. S. Evangelist.

### Testimonial From A Prominent Business Man of East Boston.

Boston, Nov. 7th, 1890.

E. W. Thompson, Esq., N. E. P. A. C. R. I. & P.  
Railway, Boston, Mass.

Dear Sir:—I was a member of your Ex-  
cursion leaving Oct. 14th, and I desire to say  
for your benefit that I never had a more  
pleasant trip in my life. Everything was  
carried out that was promised, and more.  
Mr. Jos. Willett, your conductor who accom-  
panied us through, was untiring in his efforts  
to assist the passengers and make everything  
pleasant for us. We were on time all the way  
through going out, and I can earnestly re-  
commend the Rock Island Route Excursions,  
and especially the Pullman Tourist Cars  
which you run. Very truly yours,

A. A. MARTIN.

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ton St., Boston, Mass., or A. B. Farnsworth,  
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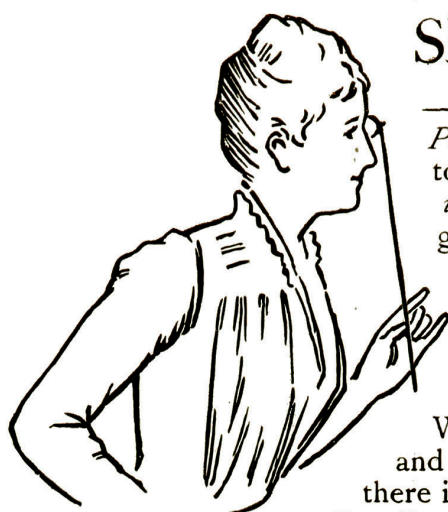
**MAN 6-110**  
**MAN 8-112**  
**MAN 10-114**  
**MAN 12-116**

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*Pearline*; the woman who fails  
to have her servants use *Pearline*.  
She fails to see what is  
good for her; she fails to have  
what is best for her.

Without *Pearline*, wash-  
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ery and toil, and wear and  
tear, and rub, rub, rub.

With it, there is no hard work,  
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## Christian Endeavor.

### SOCIETIES ENROLLED LAST WEEK.

NEW HAMPSHIRE.—Newton, First Baptist.  
MASSACHUSETTS.—Chester, Baptist; Somerville, Union Square Baptist.

RHODE ISLAND.—Tiverton, Congregational.  
CONNECTICUT.—Cornwall, Baptist; East Windsor Hill; Windsor, Congregational Junior.

NEW YORK.—Bennettburgh; Hermon, Methodist; Johnston's Creek, Methodist Protestant; Lycoming, Methodist Protestant; Monroe, First Presbyterian; North Rose, Methodist; Port Jefferson, Presbyterian; South Rutland, Baptist; Stuyvesant Falls, Methodist; Syracuse, Nelson Street Methodist Protestant.

NEW JERSEY.—Camden, Methodist Protestant; Glenwood; New Brunswick, Remsen Avenue Baptist Junior, German Reformed; Oceanville.

PENNSYLVANIA.—Altoona, Church of God; Berwyn, Great Valley Baptist; Braddock, First Baptist; Constitution, Methodist Protestant; Derry, Presbyterian; Freedom, Presbyterian; Houtzdale, Methodist Protestant Junior; Lancaster, Mulberry Street Evangelical; Mansfield Valley, African Methodist; Mosiertown; Mount Morris, Methodist Protestant; Philadelphia, Winahickon Baptist; Sharpsburgh, Methodist Protestant.

DELAWARE.—Harrington, Methodist Protestant.

MARYLAND.—Waverly, Methodist Protestant.

OHIO.—Attica, Methodist Protestant; Belle Vernon, Methodist Protestant; Cincinnati, Methodist Protestant; Mansfield, Mount Hope, Methodist Protestant; Mount Pleasant, Methodist Protestant; Mount Vernon, Methodist Protestant; Newcomerstown, Methodist Protestant Junior; New Hope; Port William, Dover Friends; Sardinia, Presbyterian; St. Mary's, Presbyterian; Stanley; Washington Court House, Methodist Protestant; White House, Methodist Protestant.

VIRGINIA.—Greencastle, Presbyterian; Rest, Methodist; Tyron.

SOUTH CAROLINA.—Union, Presbyterian.

TENNESSEE.—South Nashville, Cumberland Presbyterian Junior.

ALABAMA.—Attalla, Baptist, Methodist South; Huntsville, Cumberland Presbyterian; Fitzpatrick, Methodist.

FLORIDA.—Grahamville, Methodist.

MICHIGAN.—Benton Harbor, Congregational Junior; Charlevoix, Junior; Coloma; Sharon, Christian; St. Louis, Christian Senior and Junior; West Bay City, Westminster Presbyterian.

INDIANA.—Bluffton, Presbyterian Junior; Glendale, Greenfield, Methodist Protestant; Muncie, Methodist Protestant; St. Joseph Methodist Protestant; Selma, United Presbyterian.

ILLINOIS.—Adams, Newtown, Congregational; Austin, First Congregational; Cabery, Presbyterian; Cuba, Methodist Protestant; Elliott, United Brethren; Foosland, Methodist Protestant; Gibson City, Methodist Protestant; Jacksonville, Institute for Blind; Morris, Methodist Protestant; Rockport; Sidney.

WISCONSIN.—Belleville, Presbyterian; Lodi, Presbyterian; Merrill, Methodist.

IOWA.—Bedford, Christian; Beulah, Methodist Protestant; Burlington, West Street Baptist; Hixon Grove, Methodist Protestant; Ida Grove, Friends; Kossuth, Presbyterian; Mediapolis, Presbyterian; Montezuma, Junior; Ohio, Methodist Protestant; Osceola, Methodist Protestant; Winfield, Presbyterian.

ONTARIO.—New Dundee, Presbyterian; Spencerville, Epworth League of Christian Endeavor; Thornton, Epworth League of Christian Endeavor.

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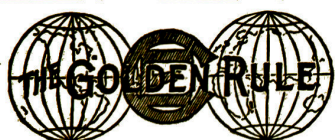
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For The Golden Rule.

## FROM THE TOWER OF PISA.

BY REV. C. A. DICKINSON,

Pastor of Berkeley Temple, Boston, Mass.

I AM writing in the midst of a magnificent landscape, from the top of the Campanile or leaning tower. The scene before and around me is one of surpassing beauty. Almost under my feet is the Piazza del Duomo or Cathedral Square, which contains four of the most famous monuments of Italian genius: the cathedral, the tower, the baptistery, and the Campo Santo or cemetery. Behind me lies the city of Pisa, a dense mass of yellow walls and brown-tiled roofs, broken here and there by square towers, which evidently rise from ancient churches, some of which are already in a half-ruined condition.

Skirting the city, and enclosing the densely populated park, is an old wall some thirty feet high, which was built when Pisa was obliged to defend herself from her enemies. Running off to the hills is the aqueduct, which supplies the city with water. Towards the south and west, stretching away to the shores of the Mediterranean, are fields bright in their spring dress of luxuriant green, and dotted with villas. Yonder is the Arno; and in the distance is the beautiful forest of "umbrella pines," which is the property of the king, and in which he occasionally enjoys a few days of hunting.

Pisa has an interesting history. It was founded long before the Christian era; and, owing to its fertile plains and fine location, it has always been a centre of much influence. Its glory to-day, however, is due to the four buildings that stand upon the green near the outskirts of the city.

### The Campanile,

upon which I stand, is familiar, as a picture at least, to every reader of THE GOLDEN RULE. There is no mistaking it. You wonder why it does not topple over; and as you go up the two hundred and ninety-three steps and

look out from the belfry, you grow dizzy, and almost imagine that the old structure, after standing for so many years, is really falling at last, and that you are to attain your earthly immortality by going down in its ruins. But regaining your equilibrium you look around within the belfry. Here are the seven sweet-toned bells, that sing on festival days and call the Pisans to prayers. On every square foot of the walls, written in paint or with pencil, are the names of the ambitious people who delight in securing a cheap notoriety by making a hotel register of every shrine of art or history that they visit. This mania took possession of an English lady who came into the belfry while we were there. The first thing she said to her companion as she reached the top of the winding stairs was, "There are just two hundred and ninety-three of them!" The next thing she did was to go at once to the wall and inscribe her name. It looked very much as if she came from England for the sole purpose of writing her name on the Campanile belfry. Two thoughts come to one who is familiar with the history of the leaning tower, as he stands upon the topmost platform and looks down from the dizzy height. Here Galileo made those experiments in gravitation that established his theory of dynamics; and here for more than seven hundred years this quaint structure has stood, while, one after another, the generations who have ascended its winding stairs and wondered at its construction have passed into oblivion.

But look down upon that time-worn building just under your feet.

### The Cathedral

was begun in 1063. It was designed by Boschetto, and the expenses of its construction were defrayed by the treasures and booty taken from the Saracens by the Pisans during the conquest of Palermo. Its price was suffering and blood. A noble monument it is, however, and it enshrines many of the most precious works of Italy's genius. You pass through its chill, dimly lighted nave, seeing on every hand objects about which you have read and which you would like to study for hours. If you are a connoisseur in works of art, perhaps you will be most interested in that most exquisite of Andrea del Sarto's pictures, Saint Agnes. If you are of a scientific turn of mind, perhaps the great lamp that swings from the roof will be most interesting to you; for from its oscillations, which you think that you can detect, it is said that Galileo took his idea of the pendulum.

If you are more interested in the present generation than in the works of the past, you will be attracted by the din of unintelligible voices proceeding from the vicinity of the altar, where some ten or twelve priests, young and old, in various garbs, are chanting morning prayers; and you will not wonder much that so few of the Pisans are devoutly inclined. For with such a jargon it is hard to see how either God or man can be well pleased.

Beyond the cathedral stands

### The Wonderful Baptistery

which Dr. Peabody has declared to be the most perfect architectural gem in the world. It is of a circular form, surmounted by a noble dome; and it has stood the wear and tear of more than seven hundred years. Three things occupied most of our time and thought while we were within it. That to which all eyes turn at once as the door swings open for admittance is the magnificent pulpit, the masterpiece of Nicola Pisano. It is a hexagon, of the finest white marble; and is supported by nine columns, which rest on the backs of wild beasts, or on couched human figures. Its sides are exquisitely chiselled, representing scenes from the life of Christ. Its fame is world-wide. While we were examining it, the whole building was suddenly filled with a wondrous harmony of musical sounds, as though the heavens had been opened and our ears had been blessed with a few strains of the angel chorus. On looking around, however, we discovered that the source of our seraphic music was the doorkeeper of the baptistery, who had merely uttered two or three notes of the gamut in a very commonplace

voice. The acoustic properties of the building are such that the few notes were taken up and echoed again and again till the air was vibrant with a delightful harmony.

This harmony was speedily interrupted, however, by a noisy crash of echoes, which was anything but musical. Indeed, one might almost have imagined that several scores of babies had been brought into the baptistery, and that they were expressing their disgust in a series of heartrending cries. But there were only two of them; and they were there for

### Baptism.

We thought that we were very fortunate in being present to witness the ordinance. We surmised that the babies were twins, and that the grandmother had charge of one, while the mother held the other. The priest, clad in a black gown, over which was a white sack, came down to the women who were standing by one of the columns, and, placing around his neck a long, purple scarf, began the ceremony by putting into the mouth of each of the crying babies a pinch of salt, at which the little fellows redoubled their screams. The priest then addressed a few words of exhortation to the women, after which, placing himself between them, and throwing one end of his scarf over the face of one child, and the other end over the face of the second, he conducted them to the baptismal font. Then, taking up water in a tin dipper, he poured it over the heads of the children, who were held over the edge of the font by their respective sponsors. After drying the heads of the little ones with a towel and anointing their foreheads with holy oil, he placed a lighted candle in the hands of one of the women, and made another address to them in an unknown tongue. Then the women went away rejoicing; and we, after dropping a silver piece into the hand of the man who awoke the echoes, and a penny into the cup of the blind beggar at the gate, betook ourselves to the Campo Santo, the cemetery, which contains within its walls objects of interest enough to hold our attention for a week. Here is the holy earth brought in ships from Calvary, in which lie interred the Pisans of many generations, and from which the roses, buttercups, daisies and lilacs are to-day springing and blossoming in luxuriant beauty. Here are monuments, and urns, and paintings, each enshrining a history; but we must descend from our high tower, and wait for another opportunity to describe them.

For The Golden Rule.

## THE HEROISM OF THE CHRISTIAN SOLDIER.

BY REV. D. R. LOWELL, D. D.,

Chaplain U. S. A., Fort Riley, Kan.

In the late war, the color-bearer of the 113th Illinois Regiment lay wounded in the hospital. He must die.

"Oh take me home to my wife and little ones to die!" he said.

The surgeon replied, "No, you cannot be moved."

His breast heaved with deep emotion as he said to one standing by, "Will you take my message to her?"

"Yes," was the reply.

"Take her picture from under my pillow, and my children's also; let me see them once more. Tell her not to fret about me, for we shall meet in heaven. Tell her 't was all right that I came. I do not regret it, and she must not. Tell her to train those two little boys, that we loved so well, to go to heaven to us; and tell her to bear my loss like a soldier's wife and a Christian."

He now seemed content, and closing his eyes as a tired child, was asleep with a sweet smile on his face born of the blessed consciousness of Christian duty well performed.

Such devotion to duty amid suffering and in the face of death cannot be called anything short of Christian heroism. It was indeed refreshing to see how calmly and bravely some of these Christian soldiers met the last enemy. I have seen them smile at death, take his cold



hand, and bid him welcome as a friend, without a blanched cheek or a quivering nerve.

Dr. Paxton relates the case of a brave Christian corporal at the battle of Chancellorsville. It was an hour of defeat. Rebel shells screeched in the air, levelled the forest, and tore the ground. The dying moaned and cried piteously for help. Gloom, despair, and death compassed them about. The troops to which the corporal belonged were given the forlorn duty of holding in check the swelling tide of defeat and disaster until relief could come. It was the first fight of the regiment, and a hot place for their baptism of fire. The men quaked in their places, living one moment and dead the next.

Through all, the corporal sat upright while his comrades lay on the ground. A smile was upon his resolute face, while his voice calm, full, confident, rung out over the awful roar of the cannon and the moan of the wounded and dying, encouragingly repeating a psalm of refuge:—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." The result was magical. Profanity ceased. The moan of the dying was softened. It put steel into their nerve. The conduct of the corporal was indeed heroic, but it was a heroism born of a devout Christian spirit.

In 1863, just after that terrible battle of Gettysburg, a young man in Phillips Academy, seventeen years of age, had his soul fired with patriotism. He could not study; his books suddenly lost their charms, and lay untouched. He enlisted in the 57th Massachusetts Regiment. Wounded and in the hospital, his zeal was such that without the knowledge of his surgeon he hastened to his regiment just before a battle in which he expected the regiment would be engaged. He was first in the charge to leap upon the ramparts of the enemy. He fell, mortally wounded, and was carried back to the hospital. How about this young man now? Has his zeal given way to despondency? Do you expect to find him repining and full of regrets? If so, you are doomed to disappointment. Hear him as he looks death in the face. "Write," he says to the chaplain, "to my father, and tell him I have tried to do my duty. Write my schoolmates, and tell them I die content. Write to my brother in the navy, and tell him to stand by the old flag and cling to the cross." Then, addressing the surgeon, he said: "Doctor, I am going home. I am not afraid to die. I don't know how the valley will look when I get into it, but it is all bright now." Then, just before the curtain dropped to earth, he sung,—

"Soon with angels I'll be marching,  
With bright laurels on my brow."

This is not a blind march of an unthinking being to death, but of a student, matured beyond his years, fully measuring and accepting all.

Listen to the burning words of the eloquent Dr. Her- rick Johnson: "I have stood by the side of the dying soldier, when it has seemed as if a bridge of golden sheen was let down from heaven, a highway for the ransomed of the Lord. And that way, cast up of God, has glowed with the steps of the angels, come to bear the soldier, who had made his last charge and fought his last battle, home. And up that shining path, with angel convoy, the spirit has gone, away from the clang of arms and the din of strife and the groans of the wounded, away, away to the very gates of pearl, to the peace like a river, and the rest of God."

Such Christian heroism should arouse our courage, shame us to a deeper consecration, and set our pulse leaping faster for a grander heroism in life's battle. It should stir to its depths our manhood, refine our ambitions from low aims, and lift our eyes to the lofty heights of possible attainments. Who of us will, in life's hard battle, match it with equal Christian heroism? Let each say, "By God's grace I will."

For The Golden Rule.

#### THE NUPTIAL KNOT: HOW IT IS TIED.

BY REV. R. DE WITT MALLARY.

It is something more than a mere curious archaeological fact that among primitive races brides were obtained by capture. The musty records of the past, which tell of many a captive Helen stolen to grace an enemy's fire-side, tell "between the lines" of the degradation of woman. If among royal circles marriage is still made for the woman, the democratic idea that marriage should be made by the woman is certainly the more generally accepted. Woman's enfranchisement has changed her from a thing into a person, from a chattel into a peer, from a captive into a captor. To-day Amaryllis returns from her summer outing with a score of captives in her train.

It is this fact of the social freedom of woman that makes marriage a contract, and the first thing to be said about the nuptial knot is that it matters little how variously, prettily, or quickly that knot is tied, if it is only

tied tightly. On this law hangs the well-being of society. Tie the knot hard, and the incompatibility of married life would cease under the pressure of a life-long contract. A dissoluble marriage-tie is worse than Pandora's box. Many a man would "fall in love with his wife" if he had to, and knew he could not get another. Says Hume: "We need not be afraid of drawing the marriage-knot the closest possible. The amity between persons, where it is solid and sincere, will gain by it; and where it is wavering and uncertain, that is the best expedient for fixing it."

It would be interesting to speak, if there were space, of the philosophy of marriage with special reference to the socialistic attacks thereupon, of the peculiar observances in connection with the marriage ceremony in various parts of the world, of the impressive lessons afforded by a study of statistics in regard to marriage in different countries, but we must take up that phase of our subject that relates to the manner of tying the knot in our own country. The first thing to be done is to

#### Get a License,

which takes the place of the bans that used to be published. Relics of these olden bans are still seen in some of our New England churches, in whose porches hang bulletin-boards on which were once posted the names of aspirants after matrimony. One such board may be seen just outside the door of the church in Lenox, Mass. Sacred tablet, with what tender memories is it eloquent, as it tells to the least imaginative the story of the love of Priscilla and Increase, and of the happy united fortunes of Thankful and Hezekiah! From the clerk's office, where the license is procured, there is usually a direct path to the parsonage, among whose visitors,—the venter, the book-agent, the serious-visaged deacon, the social caller, Mrs. Grundy, and others,—none comes on a more tell-tale errand than does the expectant bridegroom.

After the sanction of the proposed marriage has been obtained from the proper authorities, and after arrangements have been made with the officiating clergyman, the next thing is the ceremony itself, which may be at home or at church, with much ceremony or little, with rehearsal or without, with a ring or without, with a bridal trip or without, with much pay or little. On an order of service so familiar it is perhaps unnecessary to comment, yet one might be pardoned if he did express his own pleasure in the use of the Episcopal service, so stately, so simple, so appropriate, so chaste in its English, and so illustriously sanctified by its history. I saw a very pretty church wedding recently, in which the bride handed her own prayer-book to the minister at the chancel, and the service was read from that. Such a prayer-book becomes an heirloom in the family ever after. By all means, be married with a ring. That little reminder on a lady's fourth finger does not cost much, but it means a good deal. If a bridal trip is decided upon, it is well to make it unconventional. A bride returning the other day from Niagara told me that there were nineteen bridal couples in the hotel where she and her husband stopped. As to wedding fees, they have a fondness for the end of the alphabet, sometimes an X, usually a V, and belong by immemorial custom to the "mistress of the manse."

Now for a few general reflections on the subject of marriage. The history of marriage ceremonies suggests, in the large

#### Place Assigned to Superstition

at heathen weddings, a point of contact with our times and customs. A Chinese couple at the end of the marriage ceremony determine the right of either to rule the house by a scramble to see which can first sit on the other's long, flowing robes. A Parsee bridal pair determine the same thing by pelting each other with rice. The Indians smear the heads and faces of the bridal couple with grease or butter, presumably for good luck. But does superstition play any part in American weddings? Scratch the veneer of Christianity that coats the life of many and see. I have seen cheeks grow pale if the wedding-day were rainy, and then have seen them brighten again, if the sun came out for only one moment. A persistently cloudy wedding-day means, Look out for domestic squalls ahead. Other bad omens might be mentioned, such as the lack of punctuality at the hour appointed for the wedding, the omission to throw the traditional slipper or to pelt the bridal couple with rice, the wearing of pearls on a wedding-day, etc., etc. Eugénie would not be dissuaded from wearing a necklace of pearls on the day of her wedding, although her servant quoted to her the Spanish proverb, "The more pearls you wear on your wedding-day, the more tears you will shed the rest of your life." In the light (or the gloom, rather) of the empress's sad life, who will dare be so rash again?

One thing more is suggested to us by a study of the history of marriage. The ancient Germans required the husband to settle a dowry upon the wife at marriage.

Now it is a wife's purse-strings that keep some rickety old baronial castle on the Rhine from going to pieces. O tempora, O mores! A merely titular aristocracy of foreign birth enjoys its pick among the daughters of our American plutocracy. Methinks even the statue of the Goddess of Liberty is almost moved to tears every time one of our girls sinks her patriotism in her ambition to be titled. Shades of the women who saved Boston, rise in your wrath against these degenerate daughters who would undo your beneficent work. There is

#### A Matter of Considerable Importance

which ought to be spoken of in connection with this subject, and that is, the *impedimenta*. The Episcopal service requires the confession of impediments. "Impediment" is a Roman word, and means baggage. It was used of soldier's burdens, and means "something in the way when walking," hence something that has to be carried, hence "baggage." It is a good word, and suggests that a good many married couples are groaning under the weight of considerable baggage that they thought was not going to be in the way at all. The Westminster Confession describes what these impediments to holy wedlock are; and although we may have outgrown some of the provisions, it must be confessed that they do have a good deal of bearing on marriages at the present day. That document says: "It is not good to marry a divorced person; it is not good for a Protestant to marry a Catholic; it is not well for a Christian to marry a worldly person." Those who are about to worship at the shrine of Hymen cannot be too careful about these impediments. Be sure that you are tied, before you get tied.

Who that ever read the beautiful love-letters of Margaret Winthrop to her husband in those first days of our colonial history would dare to say that marriage was a failure? Who that ever read the beautiful dedication of one of John Stuart Mill's volumes: "To her who was the inspirer, and in part the author, of all that is best in my writings, the friend and wife whose exalted sense of truth and right was my strongest incitement and whose approbation was my chief reward, I dedicate this book," would dare malign the institution of marriage, ordained of God, and adorned by many illustrious examples? To secure such an ideal of marriage as these cases show, the honeymoon must not be a period of married life, but a condition resolutely aimed at. Avoid the sins of omission, the not-doing of certain things that were done in the days of courtship. Remember, as Ruskin says, that "in so far as home is not a shelter from all injury, from all terror, doubt, and division—a place of peace—it is not home; it is then only a part of that outer world which you have roofed over and lighted a fire in."

There is one thing that needs to be said to all those who have newly united their lives and fortunes together; and if they forget everything else that has been said, may they never forget this: Erect the family altar in the new home, and ever keep the incense of household prayer burning thereupon. Begin on the wedding-day to have family worship, and infinite blessings will follow your mating.

Finally, let me ask that all young ladies and newly-married women read one essay of Ruskin's, entitled "Queen's Gardens." It is found in "Sesame and Lilies," and that I may cause my advice to be followed, I close with just one sample from its pages, which are crowded with suggestions. "So far as home is a sacred place, a vestal temple, a temple of the hearth, it so far vindicates the name and fulfils the praise of home. Wherever a true wife is, this home is always around her. The stars only may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot, but home is yet wherever she is."

For The Golden Rule.

#### SOME OLD TEXTS RE-READ.

BY REV. J. W. WEDDELL.

#### No. VI.—Ready Help.

"That dwelleth between the cherubims."—2 Sam. 6:2.

THE word "between" is in Italics. A closer reading would be, "that resteth upon the cherubim," that is, the ark is the place of God's gracious abode. In other words, God is here at the ark to bless. All that his wondrous name implies of power and wisdom and love is here emptied for use. It is God's trysting-place of grace, his council-chamber of mercy. Now to the Christian the mercy-seat is all that it was to the Jews, and more. It was the mystical meeting-place of man and God. There God was always to be found, and with hands full to comfort and bless. So come we to the gates of prayer. We have not to wait for our Lord here. He is already at the spot. He abideth here. It is only God who waits, standing, hands full of good things, eager to bestow his grace upon all who will apply. Lord, lead me to thy resting-place of grace.



## Our Serial.

For The Golden Rule.

### HER ASSOCIATE MEMBERS.

(A SEQUEL TO "CHRISST'S ENDEAVOR.")

BY PANSY.

#### CHAPTER XXII.

##### One Discovers His Opportunity.

DR. PORTLAND, who had been driving briskly through the sand of a country road, reined in his horses, and regarded attentively an object that sat on a fallen tree in the sunshine. It had a slouched hat on the top of its head, and limp hands in its pockets; its entire attitude was one of mild discouragement and apathy.

"Is this you, Joe, or your ghost?"

"I reckon it's me, doctor," said the object, turning its watery blue eyes in his direction.

"Are you sober?"

"Ain't drank a drop since—"

"Since the last time," said the doctor, as Joe stopped to fix a date. "Where are you going, or where do you expect to go when you can coax yourself to leave that old pine stump?"

"I'm on my way home, doctor; I've been out to the Hall place on an errand, and got so far back."

"Well, jump in, and I'll take you back before you would have made up your mind to start." Whereupon Joe moved with alacrity; a ride behind the ponies that were at once the envy and admiration of all the boys in town was something that had never before fallen to Joe Carpenter's lot.

"It is too bad for you to be such a worthless old fellow as you are, Joe," the doctor said when they were started.

"I know it," said Joe, with becoming gravity; "I've thought it more times than you have, I'm dead sure."

"That is very possible. I do not remember ever thinking much about it until lately; but when a fellow like you succeeds in setting the mind of a good woman into a ferment over him, it seems to me it is time for him to think for himself."

"I know it; a better woman never lived,—honest as the day, and hard-working, keeps everything clean and neat with nothing to do with; it is too bad." Poor Joe's face was gravity itself; nothing could be plainer than that he was in deep earnest.

Dr. Portland's face was a study; the half-amused, half-sarcastic curl of his lip gradually changed, as Joe's sentences rolled out. Actually, he could not help having a touch of respect for this miserable wreck of a man, who, low as he had sunk, was not yet low enough to speak other than with kindness, even with tenderness, of his wife. Had the wife been unknown to Dr. Portland, the poor fellow's words would have produced no such effect; but he understood perfectly that she never omitted an opportunity to set his sins before him in their darkest hue, that she was coldly sarcastic when she was not worse, and that, in short, the place that Joe had most reason to shun was the one he called home.

"Of the two, I pity poor Joe the most," the doctor had said more than once. Now he almost felt that of the two he could respect Joe the more.

"I was not speaking of your wife," he answered, gravely, "though I know she has qualities that you ought to respect; my reference was to quite another woman, one who takes the trouble to think about you a great deal."

"Me!" said old Joe, and his monosyllable some way expressed not only intense surprise, but pathos. "I dunno who it can be; mother used to care about me, but she's been gone this twenty years and more, and there never was anybody else."

"I mean a good, true woman, who is very anxious concerning you, and would give much to see you a different man. You must have seen the lady who is boarding at Stetson's? She has been here but a few weeks, and has an invalid husband."

"The little woman with pretty hair, and eyes that make you think of stars and sunshine? Yes, I have seen her. She comes to our house sometimes, and she sends more than she comes. Mad Hurst let me know where the things come from that helped my wife through her sick spell, and, though you would n't think it, I'm grateful to anybody who does things for my wife; but you are mistaken about her caring anything about me. She ain't never spoke one word to me."

"Nevertheless, I tell you she is deeply interested in you. I have heard her say so. She must see in you something that the rest of us do not. She thinks you could do more for your wife than all the rest of us put together, if you would."

"You mean about work, doctor? Well, now, it's curious how scarce work is in this place, for me, anyhow. I've been four miles into the country this afternoon in

search of a job I heard of, but I could n't get it. I do work whenever I get a chance; now, that 's a fact."

"I don't mean anything of the kind, Joe, and you know it. I mean whiskey. Have n't you brains enough to know that the reason work is scarce is because people cannot trust you? You may go off in the middle of an important job and get on a spree, and not be seen for days. Why should anybody in his senses employ such a man as that?"

"I know it, doctor," said Joe, with the grave air of a philosopher contemplating a fact in natural history. "I'm not complaining; I'm merely stating a fact."

The doctor lost patience. "Look here, Joe Carpenter," he said, sharply, "I do not see any sense in your talking in that way. It would do very well for an idiot, but really you are not one, yet; why should you ape the manners of one? Why don't you rouse to the situation and act like a reasonable being?"

Poor Joe did not so much as turn his weak eyes in the speaker's direction; instead, he looked steadily at the wheel, from which the particles of sand were steadily falling, and was silent for several seconds. When at last he spoke, there was a curious undertone of pathos, though his words were slow and quiet enough.

"Doctor, you would n't think it, I suppose,—I would n't have thought so myself, once,—but the truth is that I can't do it."

"Can't do what?"

"Give up the whiskey. There'd be no use in trying to tell you how often I've tried; why, as many times, it seems to me, as there 's grains of sand even in this road, and meant it every time, and made a dead failure. I did n't sense it at first; I thought it was accident or mistake, or something of that kind, and of course I'd get hold of the thing at last; but I did n't, and could n't; and at last it dawned upon me that I could n't. Mother, she told me once that I'd git where I could n't, and I did n't believe her."

A less scientific man than Dr. Portland would have had some glib, encouraging answer to make; but he, looking at the bleared eyes, the enfeebled lines about the naturally weak mouth, and watching the trembling arms and hands, was silent. An embarrassing silence it was to him, though Joe did not seem to feel it so; he looked meekly grave and contemplative still.

"You have days when you do not drink, though?" said the doctor, putting the tone of a question into his words.

Joe nodded.

"Yes," he said, "I do, and that's what fooled me along at first; I says to myself, says I, 'Joe, if you can stand it four days at a time, why can't you forty? and after forty days maybe things would get different somehow.' But it wa' n't of no use," shaking his head sadly; "I stuck it out 'most two weeks several times, and once high onto two months; but when one of them raging spells of thirst come on me, it did n't make no difference whether it was weeks or months since I'd had a drop, I could n't no more manage them than I could a wild tiger this minute. You don't know nothin' about it, of course, and my wife don't; and that's what tries her so, and I don't wonder; but there it is."

This was certainly a very remarkable turn for the conversation to take. But for his strange embarrassment the doctor could have laughed. Joe seemed actually to be apologizing for his wife, because, not being able to appreciate the strength of his temptation, she was hard on him. But there was some thought that held his mentor silent and unsmiling. At last he spoke with evident effort. "Joe, the lady of whom I told you looks at these things in a different light from what you do. She evidently understands, in a degree at least, the strength of the appetite, but she believes that there is a Power outside of himself, which a man can bring to bear upon it if he will. In other words, she believes that God, the God whom she worships, stands ready to help any poor wretch who is willing to put himself in the way of help and follow directions, so that these terrible fits of thirst of which you speak shall be held in check by his almightiness. What do you think of that?"

A singular change had come upon Joe's face while he listened. His bleared eyes were turned from the wheel and the sand, and their gaze fixed fully upon the doctor's face; the muscles of his lips twitched almost convulsively, and something like a thrill of energy seemed to run through his loosely jointed frame.

"What does she know about it?"

It was the first short, decisive sentence Dr. Portland had ever heard this wreck of a man speak.

"She has had experience, it seems; has known of a man, or of men, several of them, who by this means have conquered the appetite, even when far under the influence of it, and have got back their manhood. She believes that you could; and, moreover, she believes that such a course could save your wife from the mental wreck that will almost certainly come unless she is relieved from the fearful strain that is upon her now all the time."

He was speaking quite glibly. If there was a shadow of manhood left in the fellow, certainly the statement that he had now boldly made ought to rouse him. He was not prepared for the question that followed.

"Doctor, do you believe it?"

"Do I believe what?" spoken almost sharply.

There was that in Joe's voice that made him feel that the question was not asked with reference to his latest communication, but referred to a subject of which he knew less.

"That she's right in what she thinks, and that a fellow like me could get a-hold of something or somebody—it would have to be God, for there ain't any mortal could, I know that—to help him when the spells come on? Say, I've brought 'em on myself, and I know it is true; I've told myself so a hundred times. I know there was a place, away back, where I could have let the stuff alone; but say, that time is past, and it's my fault that it is. Does she mean, and do you mean, that such as me could get a-hold of this something?"

How was the gay, mocking, half-sceptical young man to answer such a question? A man who had less knowledge of the human frame, and of the terrible ravages that rum could make upon it, might have talked eloquently about the Godlike powers of the human will and the tremendous force of an iron resolution. Dr. Portland, glancing furtively at the human wreck beside him, could not bring himself to utter such nonsense. Whatever the will had been intended to do for him, poor Joe Carpenter had done what he could to make it powerless to resist temptation, and had certainly succeeded well. The doctor would not have trusted the strongest promise this weak-kneed, trembling wretch could make long enough to expect it to last him while passing the next liquor saloon.

"If he could go to a place where the sight or the smell of the stuff could not reach him," he muttered to himself, "if there were such a place on this rum-cursed earth, why then—but as it is—" and he drew a long, discouraged sigh.

How, then, was he to answer Joe's question? Was there really no hope for the man who had placed himself in such a cruel position, voluntarily released his will and his nerves, even his muscles, from their duty toward him and trained them to be false? In his heart of hearts Dr. Portland believed just that. Nothing less than a miracle could save a fellow constituted as he is, set down in the midst of temptation, he told himself resolutely; and as one who did not believe in miracles, what was he to say? Joe was waiting. The doctor coughed nervously and cleared his throat. Why had he been such a fool as to get himself into so ridiculous a position? Since Joe Carpenter was, by his own confession confirmed by scientific knowledge, too far gone to exercise self-control, always supposing he had been of the caliber that ever exercises it to a very great degree, of what use to torment him with sermons about manhood and the like?

"My mother believed in it," he said at last, and his voice sounded unnatural, even to himself. "She had utmost confidence in this miraculous power that is supposed to get hold of people, and men who have had good mothers always believe they were about right in everything, don't they?"

"Do they?" asked Joe Carpenter, thoughtfully; "then I ought to think of such things, for my old mother was one of them kind. I believe you're right, doctor. Mothers is queer; for a spell you think you know more than they do, and then you think, anyhow, you know about as much, and after a while you know that they know more than all creation."

This bit of moralizing fitted in with Joe's unusual mood. He was entirely grave, and the retrospective notes in his voice had a touch of pathos. But something had irritated the doctor.

"If you had such a mother as that, you ought to be ashamed of yourself," he said, in caustic tones.

"I am," said Joe, laconically; "I've been ashamed this long time, till I kind of got used to it and expected always to be, and no help for it. But I seem to have got hold of a new idea this afternoon somehow; I don't hardly understand how. I know there are such things as Christians, and that the Lord looks after 'em. He did after my old mother; but looking after an old broken-down hulk like me seems different, does n't it?"

"Very different," said the doctor, with decision.

Then he reined in his horses so suddenly that they almost lost their balance, saying as he did so, "I have to stop at this house and shall be detained for some time; you may as well go on."

Thus unceremoniously dismissed, Joe moved slowly away, not forgetting to say, "Thank you kindly, doctor, for the ride," and receiving no answer.

"Miserable hypocrite!" said the doctor, savagely, as he strode up the sandy path leading to the house where he was due. "If I had nothing to say, I wonder why I was such a fool as to undertake to say it. I might better have let the old fellow alone."

He had not been so utterly out of conceit with himself in years.

(To be continued.)



## The Sunday School.

### INTERNATIONAL S. S. LESSON.

MAY 24, 1891.

#### CAPTIVITY OF ISRAEL.

2 Kings 17: 6-18.

BY REV. SMITH BAKER.

**GOLDEN TEXT.**—Because ye have forsaken the Lord, he hath also forsaken you.—2 Chron. 24: 20.

The lesson is somewhat in the nature of a review of the past.

1. History is a revelation and confirmation of God's moral law with nations. As nature testifies of an intelligent Creator, so history testifies of a moral Ruler who has a plan for this world. Men may defeat their own salvation, but they cannot defeat God's plan in human history.

2. The sixth verse is a condensed statement of the fact that the Israelites were taken into captivity; that is, driven out of their own land into a new country. The way our government transfers the Indian tribes from their homes to a new reservation is an illustration of what was done to the Israelites.

3. God uses wicked men to accomplish his designs. The history of the world is one long record of God's using their selfish ambition to advance humanity. Sargon, a general of Assyria, was God's agent in punishing the Israelites. The study of history is more than learning facts; it is a science and has a philosophy.

4. The seventh verse gives the reason for their captivity. It was the natural result of their sins, and the natural result of sin is as much a plan of God as the natural result of goodness.

5. Notice the specification of their guilt:

(a) Ingratitude. They forgot the goodness of God. The mercies of the past, God's goodness, should be the first motive to a Christian life, but many make this an excuse for living in sin.

(b) They were governed by the laws of the heathen, and not by the laws which God had given them. Thus, far too many of God's children now are governed by the laws of the world, its social, financial, and ethical rules, rather than by the Word of God.

(c) They followed not the prophets of God, but their own selfish rulers; great men rather than God.

(d) They even honored and sanctioned the wrong by building high places to the impure god in all parts of the land, from the tops of the high hills to the trees of the valley; that is, their following the evil reached through all classes of society.

(e) They worshipped idols, made the heathen's religion their religion.

(f) They wrought wicked things, called evil good, and indulged in corrupt vices which God had forbidden, as though there was no wrong in them. Is not this one of the terrible perils of our age, that men not only sin, but defend sin as a good to be sought?

(g) They gave themselves up to idols and openly repudiated God's law.

(h) Notice the onward but sure degradation of ingratitude, on and on to immorality, down to black infidelity. Disobedience to God is death to all the spiritual faculties and leads to deeper and deeper sin, until the soul is "without God in the world."

(i) But, worse still, they rejected the warnings of God, for God did not come in swift punishment. Every rejection of God's truth hardens the soul to all truth.

(j) Had they heeded the warnings they would have been saved from destruction. God warns every man. Every one who reads this lesson has had warnings and invitations enough to save him, and if he is lost he can blame no one but himself.

(k) This rejection of God's word hardened their necks; that is, as a rebellious ox hardens his neck, so that it loses its feel-

ing, thus the rejection of God's word hardens the heart, so that it has no moral feeling.

(l) They became cruel to their sons and daughters. The rejection of God hardens the natural affections. The license of unbelief seems pleasing to the young, but deep degradation is sure to come.

(m) God was angry. Explain it as one may, God has a right to be indignant at the persistent contempt exercised towards his word and his mercy.

(n) There were doubtless many good and holy people among the Israelites who, though they suffered during the earthly life because of the sins of their countrymen, were saved in heaven. The good suffer here because of the wicked, but the good are finally saved, while the wicked are lost.

6. There is no more unchanging truth than this: *Men must repent or be lost!*

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

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

THE measure of Israel's sin is filled up. For two hundred and fifty years there has been an unbroken apostasy from God. Not one of all her nineteen kings has forsaken the sin of Jeroboam except to plunge into greater idolatry. God's warnings have been despised, his chastenings unheeded, his mercies unrecognized, his long-suffering love trampled upon. Israel has "sown to the wind" and must "reap the whirlwind" (Hos. 8: 7). We are called to contemplate: (1) A nation's sin, and (2) A nation's ruin. The sin was the cause of the ruin: "They obeyed not the voice of the Lord." The same road leads to the same end now as then, for individuals as well as nations. Our lesson is a guide-board on the road, and its inscription is—**BEWARE!**—*Sunday School Journal*.

The king of Assyria carried Israel away (v. 6). This was the end of the people's sin. There were warnings enough, but they were disregarded. Opportunities for salvation came, down almost to the last, but the condition always was repentance, and the people would not repent. They persisted in their sin, and the judgment came. They fell into the hands of the enemy and were carried away into a strange land as captives. They lost their homes, their country, their liberty. This was the end; too, for as a nation they were blotted from the face of the earth and from the pages of history. They never returned again. While this sad story is before us we must think of its parallel in the history of every soul that persists in unbelief and rejection of Christ. Sin makes chains for men, binds them hand and foot and carries them into hopeless captivity. This lesson will be studied with a great many young people who are trifling with sin, or who at least are disregarding Christ's calls and commands. The fatal end of such neglect and sinning should be looked at very honestly as it is illustrated in this carrying away of Israel.—*Westminster Teacher*.

For so it was, that the children of Israel had sinned against the Lord their God (v. 7). God had brought Israel up out of Egyptian bondage with a high and outstretched arm. He wrought many miracles to bestow blessings. He led them through the waste, howling wilderness, and fed them with manna from heaven and water from the rock. He led them into a land flowing with milk and honey, giving them victory over their enemies. He sent prophets to warn, and exhort, and entreat them. Christ died to redeem you from Egypt. God has given you food, raiment, comforts, birth in a Christian land, the Bible, faithful teachers, and gospel influences; have you forgotten his mercies and are you ungrateful for his kindness?—*The Illustrator*.

And the children of Israel did secretly things that were not right against the Lord

their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city (v. 8). Literally, they "covered over Jehovah their God with words which were not true," the meaning being that they so changed the worship of God that it ceased to be representative of him. The calves of Bethel and Dan led away from God, not to him. Sacrifices were offered and freewill and thanksgiving offerings were made before these emblems of Jehovah, tithes were paid to sustain the worship at Bethel and Dan, but all of these pietistic acts did not, and could not, redeem the worship at those two places. They simply made Israel sin. They were not merely themselves a violation of the first commandment, but they led to other and worse violation of its precepts. Any evil is progressive. If at first there be some doubt or not as to whether it is essentially wrong, time will surely determine its character. There may be some question when a plant is springing up as to whether it is good or evil, but there will be none when it has matured. By its fruit everything can be tested with certainty. By their fruits it is evident that Bethel and Dan were wholly bad.—*Pilgrim Teacher*.

They served idols (v. 12). It is a surprising fact that in his condemnation of the ten tribes the inspired historian mentions no other sin than this. They are sharply condemned for worshipping other gods; and their forms of idolatry are described with great particularity, but there is not a word of other sins. And yet they were guilty of other sins most abominable in character. Why, then, are not these things mentioned? Because they centre in, and are dependent upon, the far greater sin of unfaithfulness to God. We are apt to measure our sins by the amount of the injury they do our fellow-men. This is evidently an imperfect test. Evil as they are because violating the rights of man, they are still more evil from their relation to God.—*Rev. A. P. Foster, D. D., in Monday Club Sermons*.

Yet the Lord testified against Israel, and against Judah, by all the prophets (v. 13). They did all this against warning, rebuke, and entreaty (v. 13), often renewed and addressed to both Judah and Israel. It will be found a good exercise to collect the names of the "prophets" and "seers" mentioned, from Ahijah (1 Kings 14: 2) downward. The burden of prophetic utterance was much the same as the call of the gospel to men now; namely, to repentance, conversion, faith and faithful following of the Lord. The warning aggravated their sin.—*Sunday School World*.

Do we realize that, in condemning Israel for their sin against light, we condemn also ourselves? Oh, how much clearer is our light than theirs! How manifold more our opportunities! How much heavier our obligations! A greater redemption than that from Egypt has been fully wrought out. The full word of the gospel; the more abundant manifestation of the Holy Spirit; with obligations to holiness and fruitfulness correspondingly increased.—*The Bible Teacher*.

Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only (v. 18). Was there not reason enough for his anger? Is there any excuse that could have been pleaded for them? Is there any likelihood that a longer probation, after two and a half centuries of trial, would have led to their reform? The justice of his dealings with this nation cannot be questioned; and neither can it be questioned in regard to any one. The man who perishes cannot accuse the Judge who sits upon the throne. He will have only himself to blame. With the deportation of its citizens the northern kingdom ceased to exist. They were buried in the land to which they were taken, so that there never has been for them any political

resurrection. The disappearance of the ten tribes, so complete as to leave no trace, has been, and is, one of the marvels of history. "Even they shall fall, and never rise up again" (Amos 8: 14). Let this lesson be to all the warning which it was meant to be.—*Pilgrim Teacher*.

#### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

Two hundred and fifty years have passed since the kingdoms of David and Solomon divided into two kingdoms. What were their names?

We have heard very little of Judah, but a great deal of Israel. Have you heard of one single king of Israel who served the Lord? No; of the whole nineteen kings who ruled over her, not one served the Lord entirely. Even Jehu, who did many things which God commanded, still worshipped the golden calves which the first king, Jeroboam, had set up.

God loved Israel. He gave them a beautiful country to live in; he sent prophets to teach them. You know of five; tell me their names. But they would not love him.

Their very homes were built on land that wicked nations had once lived on, but God had let Israel drive them out because of their wickedness. How do you think he felt when his own people did the very same things themselves?

If he had punished the Canaanites for worshipping idols and making themselves vile, would he not punish his own people still more severely?

But he did not punish till he had warned them, by these prophets, by letting the kings of Syria and Assyria come against them. He let them see how terrible it was to be carried away into another land by letting one king conquer their cities, kill their king, carry away thousands of their people.

But even this did not bring them back.

One more way was tried. Their brethren in Judah under a good king were trying to serve God once more, burning their idols, cutting down their holy places. "Turn from your sins as we are turning from ours," called Judah to them, but their ears were filled with the music and noise of their wicked worship, and the most of them would not hear.

Twenty-five hundred years ago all this happened. How do we know about it? One way in which God kept this sad history was by putting it into the hearts of the men of Assyria, the enemies of Israel, to write it in books. In paper books? Oh, no; in books of stone or brass, which were hidden in the ground for hundreds of years. You and I could read from them, if we knew the language, how Sargon, king of Assyria, surrounded Samaria, the capital city of Israel; how, after six years of terrible fighting, it was taken, more than twenty-five thousand people carried away as slaves, all the beautiful things that belonged to them given to the king and his soldiers, and strangers from far-off lands brought to Samaria and all the country around to live in the homes and to till the ground of the Israelites.

When did they return to Samaria again? Never. Never again in all this world has there been a nation called Israel; they were wiped out as a boy wipes off his pictures from his slate. They went out into the world as slaves, and no one can find them nor their children. They are lost.

And Judah? We shall hear of Judah again next Sunday, and the next, and the next. Do you not hope that they will keep on serving God, so they, too, may not be lost?

How is it about you, my little friends? Are you trying now, while your heart is tender, to serve and obey God, to love him best? If you are, then the words of the golden text will never be true of you.

#### INTERNATIONAL BIBLE READING ASSOCIATION.

- May 18.—Captivity of Israel. 2 Kings 17: 6-12.  
 " 19.—Captivity of Israel. 2 Kings 17: 13-18.  
 " 20.—Would Not Hear. 2 Kings 18: 9-12.  
 " 21.—The Captivity Foretold. Isa. 9: 8-17.  
 " 22.—Prophecy against Samaria. Micah 1: 1-9.  
 " 23.—The Result of Sin. Ezek. 39: 17-24.  
 " 24.—"Except Ye Repent." Luke 13: 1-5.



## Christian Endeavor.

### PRAYER MEETING.

TOPIC FOR THE WEEK BEGINNING MAY 24.

HOW CAN WE ESCAPE FROM OUR CAPTIVITY?

Rom. 7: 22-25; 8: 1-4; Isa. 61: 1.

[Editorial.]

Most thrilling stories are some of those that tell of wonderful escapes from captivity. They tell of most formidable dangers encountered and most discouraging obstacles overcome by those who were set upon obtaining freedom at any cost, and who displayed the most resolute determination, the utmost ingenuity, and the most tireless patience in carrying out their purpose.

Among the saddest as well as the earliest truths of which a person becomes conscious is the fact that he is a captive of the powers of evil. At times he indulges in the delusion that those whom he sees in a different condition from his own are the ones who have lost their liberty, and that he is the freest of mortals. When he finds that he cannot do as he pleases when he pleases to do right, he still dismisses the matter with the easy thought that when it is worth while to make a really great effort, he will have no difficulty in gaining his release.

There have been some very wonderful escapes from Satan's dominions, but not in the way in which men have thought to make them. No man ever succeeded in slipping away and eluding the watch of the adversary. Apollyon gives up his slaves no more lightly now than when Bunyan saw his onset on Christian; and every attempt to gain liberty only surprises the prisoner by revealing the secure grasp in which he is held. No tears over one's condition ever had any effect in melting one's chains. The best resolutions not to do again the deeds that brought the sinner into his evil plight never took him out of the enemy's territory. The fiercest fighting after capture never won the captive his liberty. He must have the will to use all these resources, but none of them will relieve him. No combination of fellow-prisoners will be of the slightest avail. The only means that ever proved effectual was the aid of One mightier than the enemy, who himself came off victor in conflict with the foe, who led captivity captive, who gave his life as a ransom, and who offers liberty to all who will accept it. Faith to follow his leading is all that is needed to enable one to go out in triumph in the face of all the forces of evil.

Sometimes we hear the pathetic story of one who has so long lived within prison walls that release to him is unwelcome, and he shrinks from taking advantage of it. To many a captive of sin that melancholy fate comes of his own will, and even though the way to freedom may be wide open, he feels no desire to follow it; the captivity long endured is at last the choice of the perverted heart.

### SLANT LIGHTS ON THE TOPIC.

BY REV. W. H. G. TEMPLE,

Pastor of the Phillips Church, South Boston.

O wretched man that I am! (Rom. 7: 24.) Triumphant Paul knew well enough the bondage of the carnal nature. He is using his personal experience as a sample of all human experience. Life is a struggle. In our first consciousness of wrong we find ourselves in bondage to it. The good that is in us comes from God. His spirit suggests the longing after a better life, sorrow for sin past, and repentance toward God. When that holy voice speaks to us, we are captives. The toils are around us. The task-master, sin, stands over us with his upraised lash. We look up tremblingly. Our past life condemns us. Our present state is gloomy and depressing. Our future is beclouded. There is no comfort, no matter which way we look. We feel like Paul, and cry, O wretched man that I am!

There is therefore now no condemnation (Rom. 8: 1). What a change! From trembling to triumph, from a wail of despair to a psalm of victory, and all because Paul had pronounced a single name that always means in the court of heaven acquittal. According to his figure, the soul of man is put on trial. Past opportunities neglected or despised tell their dark story. Conscience makes a fright-

ful picture. Though friendship has a kind word, and gratitude talks of unostentatious benevolence, and the church attests to regular attendance and commendable interest, the evidence is overwhelmingly against the prisoner. The case looks hopeless. The counsel for the defence rises. He utters no audible word. He shows his hands. There are nail-prints in them. He points to his feet. The wounds look fresh. On his brow I see the marks of the thorns. He moves his robe a little, and a deep gash in his side appears, just the size of a Roman spear. It is enough. The judge dismisses the case. If any man sin, we have an advocate, Jesus Christ the righteous. Sin is bondage. How shall we escape? By trusting our all in the hands of Jesus. Go free, O believer, with a new song in thy mouth.

The opening of the prison to them that are bound (Isa. 61: 1). This is the prophecy that Christ claimed was fulfilled in him. He not only proclaimed the opening of the doors, but he opened them. The sinner is represented as condemned and awaiting sentence. The king's son comes and enters the cell. He says to the culprit, "Quick! take off that prison garb and put on my robes. Lose no time. You are free. Go forth. I will suffer in your stead. Justice demands your death, and I will be your substitute." Was there ever such condescension? He bore our sins in his own body on the tree. I hold tenaciously to the simple statement of God's word, and challenge any man to argue me out of it. I have been that convict. I know whereof I speak. Thank God for the opening of the prison doors.

### Escapes.

Some try to dig their way out of their captivity by getting under the wall. That is ceremonialism. The Jews tried that method. It is sure to fail.

Some endeavor to escape from the window of high morality. Cheating God, they try to make matters square by getting a reputation for honesty among men. The trouble is, there is no cord by which to let themselves down from the window to the solid earth.

Some get out on the roof of their prison through the skylight of church membership. Silly mortals! The church has no fire-escape on the outside.

There is but one exit, and that is by Christ, the door. It swings out from the captivity of sin and into the liberty of the gospel, out of darkness into light, out of hell apprehended into heaven realized.

Around my soul the toils of sin are winding. Unholy habits keep my life in thrall; Work as I will, I cannot loose their binding, My case seems hopeless. Lord, on thee I call.

Scarce has the cry escaped my lips when, rising Out of my gloomy heart, a new hope shines; I see my Saviour, and his love surprising Streams from the cross, that dearest of all shrines.

I bow my head, in adoration kneeling; The chains that bound me fall upon the ground; No longer captive, through my soul come stealing A joy and peace in Jesus only found.

I rise a free man, for no condemnation Rests on the one whom Calvary's purchase saves.

I lift my voice and spread the proclamation: "The Lord delivers. Why should men be slaves?"

### ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

PERHAPS we have seen an insect or reptile imprisoned in wood or stone. How it got there is unknown; how the particles of wood in years, or of stone in ages, grew round it is a mystery, but not a greater mystery than the question of how man became incarcerated in evil. At last the day of emancipation came. The axe-stroke was given, and the light came in and the warmth; and the gauze wings expanded, and the eye looked bright, and the living thing stepped forth, and you saw that there was not its home. Its home was the free air of heaven. Christ taught that truth of the human soul. It is not in its right place; it never is in its right place in the dark prison-house of sin. Its home is freedom and the breath of God's life.—F. W. Robertson.

From your sin he waits to cleanse you,— You, the slave of Satan bound; Messages of love he sends you. Where can such a Friend be found? —Anna Shipton.

A little girl had a great desire to join the church. Consequently she went to the minister, asking to be received into the church, at which he inquired if she had experienced a change of heart, and she answered affirmatively. The minister inquired further, "Were

you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition?" After some moments' meditation, she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—From "The Mission Friend."

Only he that can save to the uttermost can break the fetters of that inward dominion of evil. . . . The grip of sin is mighty, but the power of Jesus Christ is its still mightier solvent.—S. E. Herrick, D. D.

The writer found himself, in the fortunes of war, a prisoner in the Libby at Richmond. One evening, as the prisoners lay down to sleep, the story was whispered among them that a flag-of-truce boat had come up the river, and that some one of their number was to be released the next day. That was glad tidings for all, but the question in every prisoner's mind was, "Am I to be released?" There were many dreams of home that night on that prison floor. In the early morning, after roll-call, there was breathless expectancy for the name of the favored prisoner. It was the name of Chaplain Trumbull. Those glad tidings had a meaning to him that they could not have to any of his companions. To him there came that day the message of deliverance from bondage, and he passed out of that prison-house thanking God that the message was for him.—H. C. Trumbull, D. D.

"Barabbas," so the soldier spake,  
"I bring thee news of grace,  
For Christ, the man of Nazareth,  
To-day shall take thy place.  
Without the gate shall Jesus bear  
The cross prepared for thee;  
Go thou to the atoning feast."  
The man of crime went free.

O man of sin, in thee I see  
Myself redeemed by grace;  
The blood-stained cross that rose for thee  
Took every sinner's place.  
—Hezekiah Butterworth.

They tell us if you take one of a migratory flock of birds out of the line which the God-given instinct has formed and is guiding to its distant home, and cage it behind iron bars, it will beat its wings against the cage in its frantic effort to rise and go on its journey. But let the season pass in which birds migrate, then open the cage. Your bird will not go now. You may take it in your hand and toss it high into the air; it is of no use. The instinct for motion has passed; the bird returns heavily to the same spot. O young hearts! now God's spirit moves you to accept Christ, but the time may come when the door may in vain be held open for you; you cannot arise and go.—From "The Well-Spring."

It was not to impenitent sinners or to anxious inquirers that Paul addressed the famous injunction, "Work out your own salvation with fear and trembling;" he was addressing the blood-bought church at Philippi. And if he were alive to-day, he might well ring these solemn words into the ears of every Christian in the land. For if our original deliverance from the condemnation of sin and the desert of hell depended on our surrender to Christ, so our constant salvation from the assaults of sin depends on our constant clinging to the Saviour and our constant obedience to his commandments. . . . To the last moment on earth our salvation depends on complete submission to Jesus. Without him, nothing; with him, all things.—T. L. Cuyler, D. D.

Bible References: Ex. 1: 13, 14; 2: 23, 24; 6: 5-7; Deut. 26: 6-9; 30: 1-3; 2 Chron. 6: 36-39; Ezra 9: 7; Job 42: 10; Ps. 14: 7; 32: 7; 33: 18, 19; 39: 7, 8; 56: 12, 13; 68: 18; 79: 9; 85: 1, 2; 91: 3, 14-16; 102: 19, 20; 107: 13-16; 116: 1-4, 16, 17; 119: 45; 126: 1-4; 137: 1-4; 142: 5-7; Isa. 14: 1-3; 19: 18-20; 42: 6, 7; 51: 14; Jer. 34: 17; Lam. 2: 14; Joel 3: 1, 2; Amos 9: 14, 15; Zech. 9: 12; Luke 4: 18-21; John 8: 31-36; Acts 5: 19, 20; 7: 6, 7; Rom. 6: 16-18; 8: 1, 2, 14, 15; 2 Cor. 1: 9, 10; 3: 17; Gal. 1: 3, 4; 4: 3-5; 5: 1; 2 Tim. 2: 24-26; 4: 17, 18; Heb. 2: 14, 15; 13: 3; 2 Pet. 2: 19; Rev. 2: 10.

### Suggested Hymns.

"God loved the world of sinners."  
"Now to thee, who, fast in prison."  
"Free from the law, oh, happy condition."  
"Hail, thou once despised Jesus."  
"Long in darkness we have waited."  
"Out of my bondage, sorrow, and night."  
"I fled from Egypt's bondage."  
"Weeping will not save me."

### DAILY READINGS.

First Day.—By seeking God. Ps. 53: 2-6.  
Second Day.—With all your heart. Jer. 29: 12-14.  
Third Day.—Ye shall be my people. Jer. 30: 18-22.  
Fourth Day.—God's law in the heart. Jer. 31: 31-34.  
Fifth Day.—Call upon the Lord. Jer. 33: 3-9.  
Sixth Day.—Believe in the Lord. Rom. 11: 20-26.  
Seventh Day.—How can we escape from our captivity? Rom. 7: 22-25; 8: 1-4; Isa. 61: 1.

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Arrange tastefully and serve on small plates.  
Send Postage Stamp for "Tid Bit Receipts."  
E. T. COWDREY CO., Boston, Mass.



## What "They Say"

In Books, Papers and Magazines.

### WAITING.

A CROCUS slept under the snowdrift,—  
Impatient was she.  
She longed for the springtime to call her  
Once more to be free.  
But the little bells chime "Not time! not  
time!"  
And the icicles hang on the tree.  
The crocus dreamed still of the summer,  
And pushed out her head,  
But the snow fairies tucked her up warmly  
To sleep in her bed.  
And the little birds trill, "Lie still! lie still  
And wait for the spring's light tread!"  
So the crocus her little head nodded,  
And slept where she lay,  
Till the sun warmed the earth all around her,  
The soft-footed May.  
And the little brooks sing, "'Tis spring! 'tis  
spring!"  
So the crocus came out to stay!  
—Companion.

### THE SILENT CLUB.

DEBATING clubs, conversation clubs, musical clubs, and all sorts of noisy combinations for social and other ends have been common, but few have been the societies whose object was to cultivate silence among its members. *Harper's Young People* gives an account of just such a curious institution. Think how some people would suffer under such restraint!

A queer club was once established in London under the title of the Silent Club. The members were bound to express themselves at all club meetings, as far as possible, without words. The first rule of the club was: "The members of this academy shall think much, write little, and be as mute as they can."

On one occasion a new candidate applied for admission; but the members were limited and all vacancies filled. A meeting was called, the candidate was to be introduced, and the president was to announce his decision. When the gentleman entered, the members, who were all his friends, were as much disappointed as he that he was to be refused. As he approached, the president rose and silently handed him a cup of water so full that a single drop would have made it overflow. The applicant perfectly understood what the president meant, but he was courageous and quick-witted. Without speaking, he took from his button-hole a single rose and laid it gently on top of the water. He laid it on so softly that not a drop was displaced, and handed it back to the president with a bow.

With one consent the members applauded. They resolved to put their rule aside, and to admit the man who showed them that he could ornament their society without hurting it.

Then the man thanked them in an equally curious way. When the register was handed him to be signed, he wrote below his name the number of the club members—100. He added before it a cipher, making it 0100. Underneath he wrote, "Their value will be the same."

The man was so modest that the president complimented him immediately by rubbing out the cipher and substituting the figure one. This made the number 1100. Underneath he wrote, "Their value will be increased eleven times."

These ingenious people must have devoted a great deal of time and thought to avoid using their tongues.

### TIDYING UP AS A PROFESSION.

GRANTED that some ladies are careless in their personal appearance, and do appear with buttons off, with stitches broken in the seams, or with hair awry, broken such inexcusable neglect, think you, be likely to be remedied by the mere hiring of a maid by the hour? Is a careless mistress sure to get a conscientious maid? The *London Daily Graphic* takes the following view of the case:—

The soul of a lady writer in a feminine contemporary is much distressed at the general slovenliness which is to be noticed in dress at the present time. Even fairly made gowns, she says, are spoiled by being put on badly, while she deplores sleeves twisted awry, bodices with a button missing, and, indeed, quite a long list of similarly ugly features.

Of course these things do not happen when a lady has a maid to attend to all these details. The suggestion, therefore,

which she makes, is that an association of maids should be formed whose services might be engaged by the hour. Perhaps on great occasions, such as an evening party, there might be some demand for better services than those which can be afforded by the housemaid, but it is hardly to be surmised that the profession of "tidying up" careless ladies will contribute anything appreciable to the difficult problem of female labor.

The ladies who go about conspicuously deficient in the matter of neatness would so strongly resent the imputation that they were not "well turned out" that they would not patronize the professional help.

### TWINKLE, TWINKLE, LITTLE STAR.

CHICAGO must have her little joke at the expense of the Hub. Life would hardly be worth living without a chance to retaliate once in a while, and the *Tribune* is probably chuckling yet over the following marvellous production:—

"Miss Emersonia Osgoodson will now favor the company with a recitation," announced the teacher to friends who had assembled in the schoolroom to enjoy the regular Friday afternoon exercises.

Little Miss Emersonia stood forth and recited as follows:—

"Coruscate, coruscate, diminutive stellar orb!

"How inexplicable to me seems the stupendous problem of thy existence!

"Elevated to such an immeasurable distance in the illimitable depths of space apparently in a perpendicular direction from the terraqueous planet we occupy!

"Resembling in thy dazzling and unapproachable effulgence a crystallized carbon gem of unsurpassed brilliancy and impenetrability, glittering in the ethereal vaults whose boundless immensity we endeavor to bring within the compass of the human intellectual grasp by the use of the concrete term firmament!"

When the dear little Boston girl had finished reciting these touching lines in her rapt, soulful, Bostonian way, and sat down, there was n't a dry spectacle in the school-room.

### HAND SHAKING.

How did people first get into the habit of shaking hands? And is there any philosophy of hand shaking? The *Mail and Express* answers these questions thus:—

In early and barbarous times, when every savage or semi-savage was his own law-giver, judge, soldier, and policeman, and had to watch over his own safety, in default of all other protection, two friends or acquaintances, or two strangers desiring to be friends or acquaintances, when they chanced to meet, offered each to the other the right hand—the hand alike of offence and defence, the hand that wields the sword, the dagger, the club, the tomahawk or other weapon of war. Each did this to show that the hand was empty, and that neither war nor treachery was intended.

A man cannot well stab another while he is engaged in the act of shaking hands with him, unless he be a double-dyed traitor and villain, and strives to aim a cowardly blow with the left, while giving the right, and pretending to be on good terms with his victim. The custom of hand shaking prevails, more or less, among all civilized nations, and is the tacit avowal of friendship and good will, just as the kiss is of a warmer passion.

Every man shakes hands according to his nature, whether it be timid or aggressive, proud or humble, courteous or churlish, vulgar or refined, sincere or hypocritical, enthusiastic or indifferent. The nicest refinements and idiosyncrasies of character may not perhaps be discoverable in this fashion, but the more salient points of temperament and individuality may doubtless be made clear to the understanding of most people by a better study of what I shall call the physiology or the philosophy of hand shaking.

### WE UGLY GIRLS.

At last some one has had the temerity to speak out in behalf of the ugly girl—ugly in looks, it seems, but not in disposition. In a serio-comic style "One of Them" thus relieves her mind in the April *Lippincott's*:—

We ugly girls never get any drives in the Park nor free seats at the theatre; and as for ice cream and French candy, no matter how handsomely we deport ourselves, we

should n't know the taste of either if we waited to have it bestowed upon us. Indeed, the expensiveness of being an ugly girl is one of the worst things about it. There are no perquisites. We get none of the plums out of life's pudding, for under present conditions men do all the carving, and, as one of them says, "All the fine things we think and say about women apply to those only who are tolerably good-looking or graceful."

Now suppose the same rule applied to men, and that only the good-looking ones could hope to attain to wealth and distinction; suppose, for instance, that that famous wart on Oliver Cromwell's nose had been sufficient to condemn him to obscurity, as it inevitably would have done had he been a woman; suppose Grover Cleveland's too ample girth of waist had kept him out of the White House, as it certainly would have kept Mrs. Cleveland out had she been the unlucky possessor of that inconvenient superfluity; or suppose David B. Hill's bald pate had rendered him ineligible to the office of governor of New York, as I have not the shadow of a doubt that a bald head would render any woman in America ineligible to the office of governor's wife; suppose, in fact, that a bald head was sufficient to blast any man's prospects in life as effectually as it would any woman's; I think most of the middle-aged men, at least, into whose hands this paper may fall, will admit that that would be a little hard. Yet this is the law under which women have lived since the beginning of time, and it does n't give the ugly girls a fair chance.

### SPRING'S CHILDREN.

SOME one shakes the door.  
That is March, don't mind!  
Let him knock and roar,  
Call and rage. Not long  
Will his voice be heard  
Over chirp and song  
Of the nesting bird!

SOME one sends a smile  
Through the window pane,  
Yet a cloud, the while,  
Frowns its sombre frown,  
Drops its golden rain  
On the burrows brown.  
This is April feet,  
With the flying feet,  
Flying smile and tear,  
Mingled song and sigh.  
Welcome, April, dear!  
Welcome—and good-by!

SOME one drops a rose  
On the window ledge;  
Through the open door  
Some one waves a vine;  
Tendrils green and fine  
Fleck the sunny floor  
In a shadow dance.  
Who is this that stands  
At the threshold's edge,  
Fair, with flower-full hands,  
Shy, with waiting eyes?  
Greet her, heart, and gay  
Let your welcome be.  
This is lovely May,  
Best and brightest she,  
Of spring's children three.  
—Portland Transcript.

### BRIGHT AND BREEZY.

Teacher: "What is the plural of child?"  
Tommy: "Twins."

The professor was a little confused at calling the roll, but there was no excuse for him to make the following statement: "If any man is absent and somebody else answers to his name, that man will be marked absent, whether he is absent or not."

Dr. Pillsbury: "Well, Mr. Sceptic, did you follow my prescription?"

Sceptic: "No. If I had I would have broken my neck."

Dr. Pillsbury: "Why, what do you mean?"

Sceptic: "I threw the prescription out of the window."—*America*.

Bridget (to lady of the house): "Axin' yure pardon, mum, but might I be afther askin' pwhat thim things is in the picture?"

Mistress: "Certainly. Those are Raphael's 'Cherubs.'"

Bridget: "Indade! an' thin we was both wrong. I says they was twins, but Nora would 'av it they was bats."—*The Waterbury*.

A Harrisburg, Pa., correspondent writes: "We have a few rural legislators here who can scarcely take care of themselves, let alone looking after the interests of their constituents. Only yesterday a gentleman from one of our neighboring counties, who had just received his order for stamps, went to the city post-office to get them. 'What denomination?' inquired the clerk, 'Lutheran,' said the member, modestly."—*Housekeepers' Weekly*.

## Reviews.

### Religious.

THE BOOK OF PROVERBS. By R. F. Horton, M. A. 8½ in. x 5½, pp. viii, 418. New York: A. C. Armstrong & Son. Cloth, \$1.50. (Received from N. J. Bartlett & Company.) "Be good and you will prosper; be wicked and you will suffer," is the sum of the main body of the Proverbs, which begins at chapter ten and ends at the sixteenth verse of the twenty-second chapter. All the Proverbs within these limits are identical in form, each is expressed in a distich, and the general drift of the teaching is quite uniform. There is no tendency to speculation or doubt, and the motives for right conduct are mainly prudential. The matter treated in the Proverbs is grouped, and so appears in sections. One chapter is on "Wealth"; others are upon "Goodness," "The Tongue," "A Passionate Disposition," "A Just Balance," "Friendship," "The Evil of Isolation," and "Idleness." In the chapter upon "Wine," as in all the others, we find a particularly vigorous treatment. "A drunken people is in the end an incapable people. Drinking is, after all, only a pronounced symptom of a large vice—self-indulgence. Why do we always try to present it in another light, saying that it is for health's sake, by a doctor's orders, when we are secretly conscious of taking the drink because we like it? We have a taste for these intoxicants, latent or realized." This is a superior book in this golden series of "The Expositor's Bible." The Armstrongs are to be congratulated upon the brilliant success of this great undertaking. We find that these studies have a growing popularity with Bible students.

### Biography.

LIFE OF FRANCIS HIGGINSON. By Thomas Wentworth Higginson. 7½ in. x 4½, pp. 158. New York: Dodd, Mead & Company. Cloth, 75 cents. (Received from Dammell & Upham.) Cotton Mather, writing in his "Magnalia" the memoirs of more than thirty of the founders of New England, places at their head the name of Francis Higginson. After a prolonged prelude of quaint learning as to the scriptural Noah and the classical Janus, he proceeds to twine their laurels together and to lay them on the modest brow of the subject of his discourse, whom he places "first in a catalogue of heroes." "Without pursuing these curiosities any further," he says, "I will now lay before my reader the story of that worthy man, who, when 'tis considered that he crossed the sea with a renowned colony, and that, having seen an old world in Europe where a flood of iniquity and calamity carried all before it, he also saw a new world in America, where he appears the first in a catalogue of heroes, and where he and his people were admitted into the covenant of God, whereupon a hedge of piety and sanctity continued about that people as long as he lived, may therefore be called the Noah or Janus of New England. This was Mr. Francis Higginson." He was the first minister in the Massachusetts Bay Colony. He was one of the "Makers of America." Our author has a signally good subject, and it need not be added, so well is he known in the world of letters, that he handles it with rare grace and with enthusiasm and skill. The volume is very pleasing. The reader can live over among these pages those stirring distant days.

### Stories.

A MARKED MAN. By E. A. B. D. 7½ in. x 5½, pp. 223; illustrated. London: The Religious Tract Society. Cloth, \$1.00. (Received from Fleming H. Revell.) The scene of this well-told story is laid in England and Ireland, and pleasant pictures of home-life there are given, as well as views of the less pleasant scenes in the soldiers' barracks. The chief interest, however, centres about the struggle that goes on in the soul of one who has committed a sin, and who has tried to hide it. He is detected and tried, and while in prison he for the first time becomes truly a free man. After his release he helps another to the same liberty that he has gained. A little friend of the hero also has her lessons to learn in life and her trials to bear, and the story of the way in which the two gain the victory is most interesting and helpful.

A NEW ENGLAND NUN, and Other Stories. By Mary E. Wilkins. 7 in. x 5, pp. 468. New York: Harper & Brothers. (Received from Dammell & Upham.) That Miss Wilkins's heroes and heroines should be cordially received in the homes of their kindred was most natural, but that their chief charm lies in something other than their rustic, ill-fitting garments or their unpolished speech was implied in the welcome extended in Edinburgh to a reprint of the author's earlier work, and in Paris to a translation of her book. In "A New England Nun" there appear the same unity of plan, perfection of finish, and lifelikeness of description that have become associated with the name of the author. In the stories, as in the landscapes that they picture to the reader, the details are elaborated with greatest nicety, but always so that they contribute to the general effect instead of distracting attention from it. The old gardens, the old china, and the quaint decorations of the sacred parlors: the aristocracy and independence, the inquisitiveness and the reserve, of the isolated country people; the touches of romance and of superstition, coming as an offset to the monotony of the quiet life,—are faithfully represented. With a smile of kindly humor for their weaknesses, but with a tone of most perfect sympathy with them in their privations, and with an eye keen to



appreciate the heroism hidden under homespun, the author has drawn her characters almost entirely from the ranks of humble and poor folk. There is material for many an hour of enjoyment in the humor and the pathos of New England country life as described in this score of tales, each as complete as if it were drawn out into five acts.

#### Music.

**THE CHOIR DEVOTIONAL.** A Collection of Anthems, etc., for Choir Use in Sacred Worship. By Rev. W. L. Remsburg. Beatrice, Neb.: Published by the Author. One finds one's self inclined to copy some of the poems set to music in this collection on account of their striking beauty. This is the choicest musical collection that we have recently met. It deserves extended circulation, and great kindness will be done choirs and musical directors and congregations even by drawing their attention to this unpretentious publication.

**HANDEL AND HAYDN FOR THE SUNDAY SCHOOL.** By Edward Howe. 11 in. x 9, pp. 52. New York: Charles T. Dillingham. Boards, 25 cents. This musical compilation, containing selections from Handel's "Messiah" and Haydn's "Creation," is "adapted for use in Sunday schools, church choirs, and congregations." Difficult passages and high notes have been avoided, and yet the leading musical motives have been preserved. Thus is brought into practical use much that is universally conceded to be excellent, but is not exactly available for most congregations. The volume has proved very acceptable in the Bethany Presbyterian Church of New York, the organist of that church being the compiler. Everything is of a very high order. The use of such a book by a choir would certainly result in educating the musical taste of the congregation.

**THE CHURCH HYMNARY.** Compiled by Edwin A. Bedell. 8 1/2 in. x 6 1/2, pp. 528. New York: Charles E. Merrill & Company. We are pleased to find here the exquisite poem of Helen Hunt Jackson, entitled "Like a cradle rocking, rocking." It is worthy to be associated with her own "Father, I scarcely dare to pray," which is being received with so much public favor as published in "Winnowed Songs," compiled by Mr. Sankey. The Psalter, "topically arranged," is ample, and is admirably selected. An unusual amount of music is of the high order of the English choral. This to us very highly commends the book. Even the cover, like everything else about this compendium, is extremely attractive. The chants and responses are withal very fine. Everything, as would be inferred from the compiler's associations, is very practical. The collection is surprisingly good.

#### Miscellaneous.

**THE YELLOW RIBBON SPEAKER.** Readings and Recitations Compiled by Rev. Anna H. Shaw, Alice Stone Blackwell, and Lucy Elmina Anthony. 7 in. x 5 1/2, pp. 243. Boston: Lee and Shepard. New York: Charles T. Dillingham. Cloth, 50 cents. To persons interested in woman suffrage this book will be very welcome, as it contains many well-written selections for readings and recitations. Among the authors whose contributions make up the book are Phoebe Cary, Mrs. Diaz, Henry Ward Beecher, "Josiah Allen's Wife," John D. Long, Lucy Stone, and many others whose names are household words.

**THE KNOWLEDGE ANNUAL.** Vol. I. June to December, 1890. 7 1/2 in. x 4 1/2, pp. 586. New York: John B. Alden. Cloth, 60 cents. The Society of Christian Endeavor appears here for the first time in a cyclopædia. Other cyclopædias at best, of course, can only tell of the men and things of yesterday; but this supplemental work tells the story of to-day. Many people would find it convenient to have a volume at hand that will tell of the men and movements that are now occupying public attention. The Farmers' Alliance is here treated, and so is Nationalism. Some 1,200 subjects are here considered that have not found their way into the standard cyclopædias. Clear, concise, and comprehensive treatment is given all the topics. The volume consists of the issues of the weekly cyclopædic magazine, and is supplied with an index.

#### Pamphlets.

*The Report of the Boston North-End Mission* gives interesting incidents of the work.

*The Annual Report of the New England Watch and Ward Society* chronicles the work of the society in suppressing vice in many forms.

*The Twentieth Annual Report of the Massachusetts Total Abstinence Society* is especially valuable for its sketch of the progress of the reform in the State.

A pamphlet issued by Cornell University gives the *Announcement of Courses* in the new Susan Linn Sage School of Philosophy connected with the University.

A Review of Rev. Edward H. Jewett's "Communion Wine," by John Ellis, M. D., maintains the "two-wine" theory, and protests against the use of fermented wine at the Lord's table. (J. N. Stearns, 58 Reade Street, New York. Price, two copies, 10 cents; \$1.00 a hundred.)

Events of the last few months give a special interest to *The Fifth Annual Report of the Executive Committee of the Indian Rights Association and to An Address of the Representa-*

*tives of the Religious Society of Friends for Pennsylvania, New Jersey, and Delaware, to Their Fellow-Citizens, on Behalf of the Indians.*

#### Magazines.

Papers on cooking, by Miss Parloa, on fashions, gardening, and health; on needlework and painting; stories, poetry, and a sketch of Mother Goose are among the attractions of *Good Housekeeping*.

The manufacture of ice, the progress of patent medicine, the French Institute, Zuni games, moral training in schools, and methods of fortifying against disease are among the topics contributing to the variety offered in *The Popular Science Monthly*.

*The Missionary Review of the World* has a report of the late "Student Volunteers' Convention," the substance of Dr. Pierson's address there, an appeal for a thousand more missionaries for China, and some remarkable chapters in the history of modern missions.

*The Ladies' Home Journal*, with its usual regard for articles suited to the season, devotes considerable attention this month to May as the time for moving and cleaning, while the more poetic side of the month is not overlooked. One page is occupied with descriptions of ways of dressing the hair.

President Merrell contributes to *The Bibliotheca Sacra* a paper on "The Data and Method of Philosophy." Professor Wright discusses the bearing of recent discoveries on the question of the antiquity of man. Rev. A. H. Hall shows how much of the gospel is contained in the Sermon on the Mount, and Professor Scott furnishes a translation of notes by Delitzsch on "True and False Defence of the Bible."

A very attractive number is that of *The Magazine of Art* this month. The frontispiece is a photograph of "Jephthah's Daughter" by Millais. The first article is devoted to Benjamin Constant and his work; Meissonier is the subject of another paper; specimens of Irish lace are pictured in another; and the magazine affords its general range of information as to matters of interest to lovers of art.

A timely article is that by the Hon. John Jay in *The Magazine of Christian Literature*, on "Moral Education in the Public Schools." Among important selected articles are Professor Sayce's "Social Life Among the Assyrians and Babylonians," "The Sunday Opening of Art Galleries and Museums," and "Spiritualism." The excellent literary department of the magazine is improved by the additional digests of important magazine articles.

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## Editorial.

### THE EVANGELICAL ALLIANCE TO-DAY AND TO-MORROW.

THE recent meeting in Italy, to which we have previously alluded, calls to mind the grand progress in the unification of Protestantism since the organization of the Evangelical Alliance in London, in 1845, and prompts to a fresh outlook over the signs of the present hour. The Alliance has maintained with great steadfastness its main object in promoting co-operation between Christians of different lands and denominations. In our own country its last two general conferences, held in Washington and in this city, admirably advanced its designs as stated by its president: "The Alliance seeks to promote unity of feeling, sympathy, and co-operation. It can be quietly useful in giving information as to various tried methods of work. . . . It assumes no leadership, but can often act as a connecting link between separate Christian bodies and different sections of the country."

In the providence of God a remarkable counterpart to the Alliance has appeared in the interdenominational feature of Christian Endeavor. We believe that the youthful body is to become closely identified with the one that has behind it a half-century of such honorable service. The analogy between the two organizations is apparent to any intelligent and broad-minded observer. The doctrinal basis is precisely identical. So is the constituency represented, all the evangelical denominations being included in both movements. The local branches of the Alliance are paralleled by the local and State unions of Christian Endeavor. The objects and methods of the latter are in some respects specialized where those of the former are general, but there is identity in essential principles. Each encourages the fullest exercise of legitimate denominational zeal; each avails itself of the broader touch of spirit with spirit throughout the entire ranks of Christ's followers.

The great International Convention that gathers in the Exposition Building at Minneapolis next July will be a

second Evangelical Alliance meeting in all important particulars, though with much larger proportions. It will include thousands of representatives from young people's societies in all evangelical branches of the church. It will be addressed by the ablest talent in these denominations upon themes that cover the widest range of practical work for God. "Evangelical Alliance" has become recognized, the world over, as the name under which adult Christians meet for co-operation in Christian work. "Christian Endeavor" is rapidly receiving equal recognition as the name under which young people's societies, each loving its own church and the church universal, gather to exchange views and give mutual aid in a genuine, practical way. There are yet Christians who do not enthusiastically enter into the Evangelical Alliance; there are still some leaders of young people who choose to foster an imaginary fellowship with the least possible manifestation, rather than to join others in a recent movement that has encircled the globe and found hearty favor and unparalleled usefulness in all denominations. But the number of each class is comparatively small and destined to decrease. We believe that the ranks of Christian Endeavor are to furnish the forces for the Evangelical Alliance of to-morrow, and for all similar enterprises of wise federation in the church militant.

### POVERTY AS A PEACEMAKER.

THE demonstrations of the laboring men of Europe at the beginning of the present month are significant. They speak of a widespread discontent and sense of hopeless poverty, which dare express themselves even at the bayonet's point and cannon's mouth. In proportion as a government is more despotic, the savage phases of socialism grow more intense and perilous. The May-day eruption may be stopped by weight of armed men, but the bitterness and passion are simply shut up, not removed; and if the volcano ever bursts forth, it will have added terror for every year of delay.

Not alone in the pockets of the workmen of Europe, but in the treasuries of kings and emperors is there financial stringency. The pressure of enormous debts and the strain of maintaining and multiplying the materials for military operations are increasing this stringency. It costs to get ready for war. Not only must enormous sums be expended for arms and fortifications, but millions of men are withdrawn from the ranks of producers at the age when their service is most valuable, and thus the existence of a standing army becomes doubly expensive to the land that supports it.

Poverty is always an unpleasant thing, but is not always an unmixed evil. In the present case it is likely to be the most effective peacemaker, to prevent the deadliest combat of all history. The anxiety that rulers may well feel over the restlessness of the laboring classes may possibly serve as a counter-irritant to the goadings of ambition for military conquests. The lack of cash may completely neutralize the excess of national pride and any tendencies to its reckless manifestation. If the strife between labor and capital in the Old World shall thus make impossible a general European war, it will indirectly prove one of the greatest aids to the dominion of peace and the furtherance of the kingdom of heaven.

### THE MISSION OF THE BELL.

ONE can hardly fail to be struck at times with the calls for bells for struggling churches in communities without religious advantages and means to procure them. On first thought, a bell might seem to be quite as much for the sake of appearances as for actual service. Most people can remember the time when meetings are to be held; and in these days few even of those who live within reach of the familiar sound, depend on it to remind them that the appointed time has come. But the testimony of workers both in the home and the foreign field leaves little room for doubt that the tongue of the preacher in the tower has its use as has the tongue of the human preacher in the pulpit, and that the effect is more than a merely aesthetic one. On reflection there would be little question that also in those places where its voice is best known and heeded the bell still has its mission.

Every one of God's living temples needs to be provided with a bell sounding forth a call to worship and to service. It is well to shun the Pharisaism that sounds a trumpet to call attention to its works, that displays on the street-corners and in the market-places a show of a greater stock of religion than it possesses; but it is not well to hide one's professed allegiance on the plea of not obtruding it upon people. The man who believes in a political party has no bashfulness about saying so, unless he is ashamed of his company; the man who is in any line of business does not dream of making any secret of it, unless the pursuit is a disreputable one; the temple that does not proclaim itself as anything else than a place of trade probably is little else. Unless the unconscious

and apparently non-essential parts of life send out a message that rings in even heedless ears, and speaks of noble purposes, there is a grave fault somewhere. It is true that if there is no shrine and no divine presence within, the proclamation will quickly be recognized as nothing but sounding brass; but a true sanctuary for the Holy Spirit has a mission to show itself such. Where no sound goes forth, there is generally no life within; but where light streams from the windows, and the voice of praise floats outside the walls, there will also be heard every day, above the noise of work and business, an influence with its powerful invitation to true service.

### GOLDEN RULE HOSPITAL SKETCHES

In St. Timothy's Moral Infirmary.

#### The Measles Ward.

THE patients in this ward, as might be expected, are all quite young people; and the most remarkable thing about their disease is its exceedingly contagious character. If one of the patients has any symptom, all the rest are sure to have the same symptom. The rash, so to speak, breaks out on all the young people in just the same way, and at the same time. If one girl bangs her hair, bangs are all the rage. If one boy pulls out a bag of marbles, forthwith from a hundred pockets come other bags of marbles. A top in one boy's hand, however, is a signal for marbles to disappear, and for the top rash to take its place in the case of every boy. If one young girl declares that to have a beau is just "too awfully nice for anything," every other girl comes to the same conclusion, and at just about the same time, and begins to make big eyes at the boys.

But these symptoms are, for the most part, transient and harmless. Other forms of this rash are more distressing. Sometimes there is an outbreak of irreverence and disobedience that seems to attack every child in the ward; sometimes it is an eruption of slang; and occasionally every boy will be attacked by the unpleasant cigarette eczema.

The most successful method found for curing this disease is by a modification of Hahnemann's principle, *similia similibus curantur*. The patients are inoculated with a lymph called "wholesome activity." This is found to produce effects just as contagious as are the different species of rash. Only one boy or girl has to be treated, and every other in the ward is affected at once. This lymph is found to be manufactured in its greatest purity in certain institutions called Junior Endeavor societies, King's Daughters' Bands, and King's Sons' Tens. We understand that there is enough of this lymph to treat every case of moral measles, that its ingredients are well understood, and that it may be had free of charge. We advise all parents, pastors, and teachers to send for a supply.

### Editorial Notes from the Wide Field.

AN INTERESTING GLIMPSE of our editor's foreign travel comes from the facile pen of his companion, Mr. Dickinson, and occupies the leading place among our literary articles.—Chaplain Lowell's reminiscences will be eagerly read.—Those who are thinking of getting married will turn first of all, and will doubtless turn again later, to Mr. Mallary's pleasant chat about the "Nuptial Knot."—Pansy shows an associate member engaged in activity in spite of himself.—All Sunday-school workers will read with special zest the suggestions of Mr. Marion Lawrance, the efficient general secretary of the Ohio Sunday-School Association.—For ideals that can be realized, follow closely the Familiar Letter of this issue.—A pastor gives us all the benefit of a practical talk with and about committees, an old subject, but some crisp, new ideas.—The prize essay has a great deal in small space.—Every one of our readers will want to thank Mr. Graff for his tidings from the Southwest.

WATCH FOR IT,—that extra-sized, doubly-important issue of May 21! Mortgage some extra moments for perusing its attractions. Its four additional pages will contain words from the managers of excursions to Minneapolis, which will be both interesting and of great importance. We shall also give the promised broadside on the amusement question, which has been crowded over from last month, and which will prove well worth waiting for. The full programme of the convention, a condensation of which appeared last week, will for the first time be made public. We shall print an unusually large edition, feeling sure of a demand for extra copies.

THE STORY OF AN INTERESTING LIFE is concisely told in the following words, recorded in an exchange as coming from one of Brooklyn's wealthiest citizens, who has lately died: "I am the son of Asa Pratt, a hard-working



cabinet maker, who toiled from daylight until dark in order that his family of ten children might get a subsistence. All I am I owe to the kindly endeavors of this hard-toiling citizen, who impressed upon his children never to waste time nor money." That early life and sound instruction bore fruit in a career of remarkable prosperity and equal unselfishness. The twenty millions that Mr. Pratt left were but the balance remaining after many millions had been freely and wisely given during his lifetime.

THE CHRISTIAN ENDEAVOR CAMPAIGN IN ENGLAND will be well under way when these lines greet our readers. May 6 and 7 were the dates for addresses by our editor and Mr. Dickinson at the anniversary of the Sunday School Union in London. Leeds, Macclesfield, Birmingham, and Chester were to occupy the time up to May 13, when the first national Christian Endeavor Convention was to be held at Crewe. We shall give to our readers as soon as possible some things from these gatherings of our English friends.

"A NOTABLE DAY FOR HIGHER CHRISTIAN EDUCATION IN JAPAN" is the way in which a correspondent characterizes April 7. On that date an important addition was made to the Doshisha College by the opening of the Harris Science School. The building has fifteen large rooms for lectures and experiments, and is fully equipped for thorough work in biology and chemistry. Christianity and science are all too frequently spoken of as if they were irreconcilable foes; such an event as this at a Christian school in a heathen land well illustrates how true science is cordially welcomed as an ally in Christian work, and we do not doubt that the growing college will be still more effective in saving the young men in Japan in consequence of this valuable addition to its departments.

THE RESCUE OF CHICAGO from one of the worst municipal governments ever disgracing an American city is a matter of universal interest. The election of Hempstead Washburne brings to the mayor's chair an honest, upright man, pledged specifically to a radical reform in the police department, which has long been managed in the interests of gamblers and brothel-keepers. He has begun by appointing a capable and fearless man as the head of this department, and has declared, "If a police officer cannot find a gambling establishment that a newspaper reporter has located, he will lose his star." This peaceful revolution at the ballot-box shows the power of an aroused moral sense, and is indirectly a tribute to some powerful preaching in city pulpits. The new administration has the most magnificent opportunity ever presented for vigorously and patiently attacking organized unrighteousness. On its success depends very largely the desirableness of Chicago as a place of sojourn during the World's Fair.

A HINT FOR THE NEXT RAINY SUNDAY.—We have recently read of a native girl in West Africa who promised her missionary teacher that she would surely come to church on the following Sunday. She fulfilled her pledge by swimming a third of a mile across a swift and deep river, her canoe having been stolen, and all other means of transportation being denied her. Here is an illustration of loyalty to one's church services that we commend to all American young people, and to older ones as well. We do not intend to suggest the literal following of this example, but we hope its spirit may be allowed to inspire conduct when the Sunday morning clouds are threatening to spot the new bonnet and fresh kid gloves, and when the family pew is on that account threatened with emptiness.

THE BAPTIST CONFERENCE AT PHILADELPHIA.—Our neighbor, *The Watchman*, thus comments upon this recent gathering of prominent pastors and representative men:—

The result of the conference between representative Baptists interested in the work of young people's societies was very happy. The report, which seems to have been signed by all parties, takes a large view of the situation. The local societies that affiliate with the Baptist national organization will not be required to reorganize under any new name or constitution. While these local societies are earnestly requested to co-operate heartily in associational, State and national Baptist organizations, they are left free to control their own participation in interdenominational societies. The action of the conference in making *The Young People at Work* the organ of our societies, and in urging Baptist young people to subscribe for it, and to circulate other Baptist literature, marks the point at which this organization of Baptist young people diverges most decisively from the Christian Endeavor movement. But Baptists can hardly be criticised for exerting themselves in leading their young people to read their own literature.

We heartily concur in calling the result of the gathering a happy one. It has been signed by the Baptist trustees of Christian Endeavor, and meets the approval of all connected with this office. We demur, however, at *The Watchman's* expression concerning the "point at which this organization of Baptist young people diverges most decisively from the Christian Endeavor movement." The field of THE GOLDEN RULE is wholly distinct from that

of every denominational paper. It has never dreamed of making itself a substitute for any one of them. By an offer of generous prizes the United Society has called forth many valuable essays instructing Endeavorers as to the introduction of denominational papers and other literature into all the homes of every church. Its officers have constantly said, by tongue and pen, "If you can take but one paper, let it be your regular denominational paper, rather than THE GOLDEN RULE." We rejoice whenever denominational papers add departments devoted to the work of young people, as many of the leading papers have done. We may allude to this matter again, but content ourselves at present by remarking that instead of divergence, the closest conformity to the principles of our movement is illustrated by this action at Philadelphia,—with this exception, that, while that urged the taking of a special paper, we urge the claims of the whole denominational press, leaving the individual to select the paper that suits him best.

NO LAUGHING MATTER.—Mr. Goschen, the chancellor of the exchequer of England, is inclined to be facetious over the large increase of revenue from the sale of liquor and alcohol. He declares with hilarity that "the country is drinking itself into affluence," and points with pride to the half million additional pipes that have been kept going for the past year. If any broad-minded statesman can extract mirth out of such facts, we pity both him and the nation in which he has influence. The proposed increase in popular and free education will be bought at a very dear price, if such measures are to be advocated for its support.

A TRUE WORD, THOUGH SPOKEN IN JEST.—We clip the following from the funny column of an exchange:—

Bazzam: "Why do you call this a sacred concert? It seems to me that all the pieces on the programme are secular."

Geeflat: "Yes, but there are just seven of them."

Bazzam: "What of that?"

Geeflat: "Why, seven used to be the great sacred number in ancient times."

This is not excruciatingly witty, but in all seriousness it presents the only possible claim to sacredness that can be made for a class of Sunday evening entertainments too often found in our larger towns and cities. It is indeed a far-fetched claim, but really there is none nearer at hand.

## Applied Christianity.

For The Golden Rule.

### A FEW DON'TS FOR SUNDAY-SCHOOL SUPERINTENDENTS.

BY MARION LAWRENCE,

General Secretary of the Ohio Sunday-School Association.

Don't let the opening hour pass by one minute without beginning. Be on time.

Don't begin till order is secured. Be orderly yourself.

Don't call for order but once; then wait till it is secured.

Don't scold if order does not come quickly. Be patient. Don't be childish. Be childlike. You have all ages in your school.

Don't sing six verses of a hymn. Two are better; but if you must use three, sing the first and last, and read the second. Variety may be just what your school needs.

Don't allow any ten-minute, or even five-minute, prayers. They will kill your school. Head off that good but persistent brother. Do it kindly.

Don't call on any one to pray without first getting his consent and telling him what you want him to pray for.

Don't permit any quarterlies to be used in the class by teachers or scholars. Let them have Bibles only. One might as well put the pots and kettles on the dinner-table, as to bring quarterlies to the class. They are helps to prepare the meal, not to serve it.

Don't "take up the collection" while you sing. Worship God in one way at a time.

Don't say "collection" at all. It is an offering. Call it that.

Don't talk about "pennies" for the Sunday school to those who have nickels and dimes for gum and candy.

Don't use the word "children" except in the primary department. Say "scholars;" that fits all ages.

Don't go before your school without a carefully prepared programme of the entire session. Always know what you mean to do first, and next, and next, and last; then quit.

Don't talk much. If you do, you will shorten your influence. Be a superintendent.

Don't permit any teacher to keep his class who stays away even once without a valid excuse. We are not "playing at" Sunday school.

Don't fail to have a teachers' meeting. You can have one. When you determine that you will have one, if no one comes but the janitor and yourself, you will succeed.

Don't fail to teach temperance, not simply on "temperance days," but often. Many lessons not so labelled will admit of temperance applications.

Don't allow any general exercises, however attractive and beneficial, to infringe one moment on the teacher's solid half-hour for instruction.

Don't try to transplant to your own school another's successful methods till after first running them through the mould of your own individuality. Experimenting is dangerous.

Don't teach your scholars to expect gifts on Christmas. Better teach them to make helpful, common-sense gifts to others.

Don't appoint any one as a teacher who did not regularly attend before as a scholar. Usually such persons lack the interest required to succeed as a teacher.

Don't fail to announce all the regular church meetings in the school, and to urge the scholars to attend.

Don't lose your temper under any circumstances. If you do, you lose your hold on the school. Keep sweet.

Don't forget that your school will never rise higher, spiritually, than its superintendent. If you desire better things for your school in this line, you must rise higher yourself.

Don't fail to clinch the truth of each lesson taught by some brief and pointed review.

Don't try to teach all there is in a lesson. One truth made to stick is better than a dozen half taught.

Don't be over-economical in laying out money for lesson helps and other needful things. Get the best. Good work requires good tools.

Don't absent yourself from the preaching and prayer-meeting services of your church. Be as loyal to your pastor and church as you expect your teachers to be to you and the school.

Don't allow yourself to get the idea that you are running a separate institution. It is but one of the activities of the church, and is under its care and control.

Don't give prizes for anything. Give rewards, if you like. They do good; prizes do harm. The two are different in their character and influence.

Don't allow scholars to go from one class to another at pleasure. It will ruin the grading of your school. Of course, your school is graded.

Don't forget that the one object of all Christian work is to bring souls to Christ and develop Christian character. Aim at nothing less.

Don't be discouraged if things do not go just as you wish. Fidelity is itself success.

Don't fail to commend those who come out on especially stormy days. If you must scold a little, wait till a fair day when the house is full.

Don't come into the room just at the moment for opening. To be just on time is to be late. Be there fifteen minutes before the time, with a cordial greeting for all early comers.

Don't be fussy. Be systematic. A man who spends all his time pigeon-holing his letters will soon have none to pigeon-hole.

Don't work in your own strength. Of yourself you are nothing. Keep close to Christ. He is more interested in your school than you can possibly be. Tell him all about it. Ask him to lead and guide you. Let his light and love shine through you in all you do. Present him as a personal Saviour at every session of your school and at every opportunity to your scholars alone. Be cheerful. Be hopeful. Be prayerful. Be humble.

### BAD LITERATURE ON RAILWAYS.

ONE of the channels through which much bad literature finds its way into the hands of the public is the news departments on our railroads. Too often the railroad authorities consider the trade in reading-matter simply from the point of view of the income to be obtained, and give the contract to the highest bidder; and after the contract is made they give little attention to the character of the literature sold. The American Railway Literary Union aims to meet this evil, and has accomplished very much already, as has been acknowledged by many railroad officials who have gladly acted in the matter when it has been called to their attention. Every wise effort to suppress pernicious literature deserves the hearty co-operation of all Christian people, and such support is asked by the Union. It is requested that those who find immoral literature offered for sale on railways will buy a specimen at the Union's expense and forward it, describing the conduct of the agent, giving precise information as to date, road, and train, and the station at which, or stations between which, the article was sold. The superintendent of the Union is Yates Hickey, 1512 Chestnut Street, Philadelphia, Penn.



## 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	88
In 1882	7	481
In 1883	56	2,870
In 1884	156	8,905
In 1885	253	10,964
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890	11,013	660,000
In 1891 (on record Jan. 1st)	13,068	784,000

WHY will the St. Paul and Minneapolis Convention, July 9-12, be like a conundrum?

If you cannot tell, we will inform you next week.

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

A Glimpse of an Imaginary Ideal Society, but an Ideal That All Can Reach.

MY DEAR FRIENDS:—While we are reading this Familiar Letter together, let us imagine that all of us belong to one great Christian Endeavor society. This huge society might not work well in practice; but, so far as THE GOLDEN RULE is concerned, we do not need to limit our membership, and can all take our places in its ranks. Let us imagine that we have just had a semi-annual election of officers and committees. We are looking forward to six months of work, which we hope and pray will be better than any six months that have gone before. We have had much to encourage us in the past in this society of ours; but we are not at all satisfied, and have not reached the summit of our ambition; and now the great questions before us are "How shall we have a more efficient society?" "How can we have better prayer meetings?" "How can we induce the committees to be more faithful?" "How can we win more souls to Christ?" These are pressing problems. We have thought about them by day, and dreamed about them by night, and now we seem to have a good chance to start afresh at the beginning of this new half-year of work, with the past left behind and the future beckoning us on to better things. We will turn over a new leaf on which we can write whatever records we choose. We do not need to make all our good resolutions on New Year's Day. Our New Year's Day can come upon any one of the three hundred and sixty-five, but a most excellent day to begin afresh is just now, after our semi-annual election.

#### How To Begin.

It will be a good plan for us to have a meeting of the officers and committees to plan things out. Supposing we go to the pastor's house to talk things over. I think he would be glad to have us come; and here we are all together in this capacious parsonage, with the one purpose in our hearts to have the best kind of a society during the six months to come. But first we must define to ourselves what this model society is. It is not simply a large society, or merely one that has a large attendance at the meetings, or one that has adopted the Model Constitution, or one that has all the committees. A good society can be defined in just one way. It is one whose members are faithful to their obligations and active in trying to bring others to Christ. Every other kind of a society of Christian Endeavor is a poor society. However successful from a social, or entertainment, or musical standpoint it may be, it is not a good society unless it answers these requirements.

#### A Word to the Officers.

And now, Mr. President,—for you, of course, are at this meeting,—it is your

duty as president of the society to do everything that is within your power to have a good Christian Endeavor society during your term of office. It is not enough for you to preside gracefully at the monthly business meeting and to have your name at the head of the topic cards. God will hold you responsible in some degree for the prosperity of the society during these next six months. And you, Mr. Vice-president, are not simply a supernumerary to stand in the gap in case the president should be disabled. It is your business to do everything you can to make the society what it ought to be, and the very least of your duties is to preside in the absence of the president. And on you, Miss Secretary, too, rests a share of this responsibility. No matter how well your notes look in the record-book, and how accurately you keep the names of the members, unless you are doing everything you can to make your society a model society in the highest sense, you have not done your whole duty. Of each one of those who are members of the different committees, also, this is true. There is one committee from which we can never be released, and that is the "committee of one." Oh this matter of individual responsibility! As soon as all realize its importance, the ideal society has been found.

#### Plans for the Future.

And now let us divide up into little groups in different parts of the pastor's house. In this imaginary parsonage there is a little room for each one of the committees; and in the first room that I enter I find the officers of the society gathered together,—president, vice-president, recording secretary, corresponding secretary, and treasurer. As I stand upon the threshold, I notice that they are all upon their knees, and that the president is offering prayer for divine wisdom during the coming six months. Each one follows briefly; and as they arise from their knees, I see a holy determination upon their faces that I have not before noticed; for they have determined, God helping them, to answer their own prayers. As I stand unobserved in the doorway, I hear this conversation.

*President.* "We must rally every one of our members during these six months for the very highest service. We must not be content with having two-thirds or three-fourths of our members active, but every active member must be an active active member."

*Vice-President.* "I feel the importance of this more than ever before, and will do all that I can to help you in the matter."

*Recording Secretary.* "Here are the names of all our members written in this book. Let us make the resolve that we will do what we can to secure faithfulness on the part of every one whose name is recorded here. I will promise, God helping me, to do my part."

*Corresponding Secretary.* "I will do everything in my power to find out how the most successful and spiritual societies do their work. I will read all I can find on this subject, and will call the attention of our members to the best methods that others are employing. Perhaps I can visit some of the other societies and bring back some helpful hints from them. I mean that the office of corresponding secretary shall not be a mere name after this in our society."

*Treasurer.* "I think we can do very much more for the cause of Christ with our money. Only about one-third of our members give anything. It shall be my work during these six months to see that every one makes some contribution, if it is only a cent a week."

But our space is exhausted for this week. Next week we will visit the committees who are holding their meetings in the parsonage. Your friend,

*Francis E. Clark,*

### Question Box.

*Ques.* Do you not think it gives the active members spiritual strength to lead the prayer meeting? *W. W.*

*Ans.* Certainly. The matter is too plain to argue; and while we do not think it best to put the obligation to lead the meeting into the pledge, we hope that sooner or later every active member will take his turn in leading the meeting.

*Ques.* 1. What should be done with an active member and a member of the church who plays cards, belongs to a whist club, goes to the theatre, and who recently got up a public dance and sent out invitations to one and all?

2. In what denomination shall we find the largest number of Christian Endeavor societies?

3. When an associate member desires to become an active member, should the name be proposed a week before final action is taken, or should the president or the chairman of the lookout committee simply give notice of the transfer?

4. Why was the active member's pledge changed? The one used now is not as strong; it is longer, and leaves more loopholes. *S. Y. H.*

*Ans.* 1. The spiritual tone of the society should be raised so high that this member will feel the incongruity between his practice and his profession, and will be constrained to drop these doubtful practices.

2. In the Presbyterian, closely followed by the Congregationalists, Baptists, and Methodists.

3. The name should be voted on by the society. It is not absolutely necessary to propose it a week in advance.

4. To make it definitely include private devotion and support of the church services. We have never heard of any one else who did not think the pledge strengthened by these additions. The only "loophole" is a "reason which I can conscientiously give to my Saviour." We can safely afford to leave that open.

### THE BEST OF ALL.

THE development of the Endeavor idea is securing a wide variety of blessed results in the churches where it has free course; but we think all must agree in regarding such a testimony as the following as recording the best of all possible achievements. A pastor writes, describing a recent revival:—

My young people were my most efficient and earnest helpers. They did the advertising and the inviting, and the hand-to-hand, heart-to-heart personal work; always with their Bibles ready to wield the sword of the Spirit; the first to testify, and always to be depended on. The converts are now being brought into the active membership of the society and trained. "I think I can safely say that one young lady was used in the saving of twelve souls, and most of them had the joy of saving one or more."

We trust that such instances as this may be often repeated in the coming months and years. To actually lead a soul to Christ, under the guidance of the Spirit and with his help, to aid in building up that soul in the new life—what can compare with the value of such work?

### THE GOOD ANNIVERSARY MEETING

BEGINS by a consultation with the pastor.

Selects a convenient date, not necessarily the exact birthday.

Has its committee of arrangements early appointed and speedily at work.

Sets at work on arrangements as many members as possible, especially the associate members.

Will provide for three things in its literary programme:—

- (1) A careful report of the last year.
- (2) An honest recognition of past omissions and failures.
- (3) A hopeful and resolute outlook into the future.

Will cordially welcome and thoughtfully entertain its speaker from outside the so-

ciet, will give him suitable and ample time for his remarks, and pay the full amount of his expenses.

Will avoid any lavish display or needless expenditure of money.

Will make the collation, if any is served, simple and involving as little labor as possible.

Will honor the honorary members by seats near the president, and by some request to participate in the services, if possible.

Will seek, above all things, for the blessing of renewed consecration to service.

Will invite neighboring societies, and especially any that are small in numbers and need help.

The social committee will be at the door and everywhere.

The lookout committee will be alert for new members.

Why not have an anniversary meeting? Why not have a good one?

### POINTERS.

"OUR societies seem to realize more than ever before the joy of winning souls to Christ." So writes a friend in a Western city. How is it in your vicinity?

The State Institution for the Deaf and Dumb at Fulton, Mo., has a most prosperous and interesting society, whose meetings are exceedingly impressive. Let us who have voices be sure that we use them for the glory of God at every opportunity.

Now is the time to begin programmes for next autumn's State meetings. Watch for suggestive topics and good speakers. Get new material; discover some bright men or women who have made a broad mark in some local union meeting. Begin early.

The Somerville, Mass., local union awards at each meeting the custody of its banner for the next three months to the society represented by the largest delegation in proportion to its total membership. Great enthusiasm is aroused by this plan, and large meetings are always secured.

A recent convention of societies connected with the United Presbyterian Churches of Oregon, at which nearly all the pastors were present, heartily indorsed Christian Endeavor as the best form of organization for their young people, and voted to send a delegate to Minneapolis.

From a Junior society in Angola, Ind., comes the record of a promise to support one pupil in a mission school in China for the coming year. We predict in that church a coming generation of missionary enthusiasts. Why have not you a Junior society in your church?

At the monthly business meetings of the society in the Broadway M. E. Church, South, Louisville, Ky., a neat hektograph leaflet is distributed, calling attention to such articles in recent issues of THE GOLDEN RULE as are deemed specially helpful to the members of the society. It is pleasant for us to find such testimony as to the usefulness of the paper.

The society in the Second Congregational Church, Rockford, Ill., contributes in regular order to the seven benevolent societies of the denomination, studies the work and needs of each society one Sabbath evening of each alternate month, and brings offerings to the next consecration meeting. Such system and thoroughness will surely yield glorious results.

"We are still on the gain in our State, and our yearly report will certainly show wonderful figures." So says a recent issue of *Every Other Week*, the bright cyclostyle sheet sent out each fortnight by Mr.



H. D. Jackson, of Buffalo, secretary of New York's executive committee. We are all ready to hear great things from the Empire State. \* \* \*

The Santa Maria Society in California reports steady growth, and records an attendance of one hundred and forty-two in a town whose total population is about seven hundred. If any society in the effete East can beat that, we want to know it at once. Of course, that society is growing; it cannot help it. \* \* \*

"Christian Endeavor the Best," is the title of an address recently delivered by Rev. R. V. Hunter, of Indianapolis, before his church, the Seventh Presbyterian, and since published in attractive pamphlet form. The address states in keen and clear manner some important facts about the foes of Christian Endeavor and their proposed substitutes for it. It is well worth circulating. \* \* \*

Gleanings from a M. E. society in Pennsylvania: for some months, lack of vigor; a recent sociable for one hour after the prayer meeting, with ice-cream and cake, a good time generally; and eleven applications for membership. Six members, at least, going to Minneapolis. "Larger things for Christ," the present motto. Good! Give us some more news of the same kind. Sometimes ice-cream is not a means of grace; and sometimes it is.

#### Our Committees at Work.

#### THREE HINTS FOR SUCCESSFUL WORK.

BY B. J. W.

1. Let the chairman as soon as possible after election call the committee together and in earnest prayer lay the work before the Lord, asking for wisdom and guidance. This is very important. Many committees have failed, owing to the lack of a good beginning, the chairman having failed to call a meeting until the other members of the committee had almost forgotten that they were elected. So we say, let the chairman be alive and bring before the committee such information and suggestions as will cause every member to take hold of the work in earnest.

2. Plan your work. Have some definite plan and some certain end to be accomplished. And having planned your work, work your plan; many a good plan has fallen to the ground for the want of persevering, persistent effort in carrying it out.

3. Do not fail to have a written report every month. This will not only be a stimulus to the committee, but will also be the means of interesting the other members of the society in the work of your committee. Pray, plan, work.

For The Golden Rule.

#### A TALK WITH THE COMMITTEES OF ENDEAVOR.

BY REV. WILLIAM H. SCUDDER.

FEW more important meetings are possible than this that collects the various committees for planning. As committees, a large responsibility is ours, for the efficiency of the whole society in reality rests here. India's famous banyan lowers from its spreading branches fibres that, reaching the earth, are transformed into trunks supporting and transmitting fresh energy to the branches, whereby the entire tree is enlarged and its fruit-bearing possibilities multiplied. Each member of the committee must perform the double function of a root let down to devise for his particular department, and of a trunk sent up to sustain it, while the entire society is invigorated and developed thereby.

First, let your business meeting assume the business form. Three-quarters of the antipathy to this meeting will thus be

overcome. As committees have something to report, then the majority will listen. Let promptness, alertness, and earnestness characterize whatever you have to say or do. Dragging and desultory talk (which is always cheap) will kill any meeting. Have the topics for discussion definite, stated tersely, with one member appointed to introduce their worth and the grounds for adoption. Let the presiding officer always remember that no meeting will run itself (except into the ground), and let him prepare carefully for what ought to be accomplished. Topics that can be dismissed in a moment or two should be bunched into the first few minutes, and the meeting will still be fresh to take the more important matters in hand. I greatly favor limiting the time of a business meeting; first, because it tends to bring more into the specified time; and again, a second short meeting often settles points of difficulty easily and satisfactorily, on account of the interim.

Second, as to the committee work. The nutshell of it is this: You have to make yourself efficient, and make every other member of the society efficient also. Members are often blamed for unwillingness or unreadiness, when possibly the blame attaches to us. The fact is, few persons will work at anything unless the work is outlined and they are set at it. This is pre-eminently so in our peculiar work. Therefore, to the ordinary idea of the committee's duties add the solution of this problem, "How can we make every member of the society efficient as a Christian Endeavorer?" This means work, hard work, for each member of the committee. Thus, the prayer-meeting committee must make each meeting effective. How? Through variety, variety emphasized a hundred times. Variety is the spice of prayer meetings. Topics, carefully selected with a view to the needs of your members, Bible studies and readings, praise services, testimony, memory, sunrise, twilight, promise, and thanksgiving meetings are to be planned for. In each meeting seek variety, by solos, duets, selected readings upon the topic, sentence prayers, impromptu hymns without accompaniment, and other ways. How can we make the leader efficient? Confer with him as to the plan and character of the particular meeting that he is to lead; have several ready to fill the break just as the meeting is thrown open; rally all members around weak leaders. How can we make the members efficient? Suggest promptness, strong members delicately to assist the weak, methods for better individual preparations, a difficult but potent procedure.

I have used the prayer-meeting committee as an illustration of the idea that I would commend to each committee. The model society would be that whose members were efficient in all departments. And if you, as members of these committees, can accomplish somewhat in this direction, the reaction upon yourselves will be none other than to render each of you efficient Endeavorers.

#### PRIZE ESSAY.

#### THE SOCIAL COMMITTEE.

BY WILLIAM B. HAMILTON.

[The following essay won the prize offered by THE GOLDEN RULE for the best essay on "The Social Committee." Essays by Miss S. Lucy Arms, of Terryville, Conn., and Miss Mabel N. Thurston, of Washington, D. C., received honorable mention. The judges were Prof. J. L. Howe, Mr. Hal T. Jefferson, and Miss Mamie F. Huber, all of Louisville, Ky.]

THE social committee should be the double-refined oil of the society, to keep the machinery in motion without that creaking and slow movement which is sure to result if there is too much endeavor after the dry forms of business and parliamentary law, such as prevails in some societies. "No sociability allowed" may sometimes be plainly read between the

lines. Sociability is that gentle, soothing warmth that tends to thaw out the stranger, and to make the stiff member unbend. The social committee is the right hand of the pastor, one of his fingers, at least. It is born, not made.

#### Selecting the Committee.

It is said that Napoleon chose long-nosed men for his generals. The social committee should be composed of people with long heads; the noses will take care of themselves. The members must be compatible. Many a committee has been wrecked because the members could not agree, and did not work together. The greatest care should be taken in the selection of the chairman. He should be a man of tact, patience, perseverance; he should have an inventive mind and executive ability.

#### The Work of the Committee.

Like woman's work, that of the social committee is never done. There is always something to do. It should be the duty of the chairman to plan for the social meetings. With the aid of the flower committee, the assembly room should be made attractive and bright with what the poet has been pleased to call "God's smiles." The Christian should get the most there is out of life in the right way. God meant that he should. The committee should be a sworn foe to stiffness and formality, and not be afraid of hard work.

Committee meetings are an absolute necessity. The chairman must be wise. He should study his committee; he should be willing to yield his own opinion. Let each programme be so prepared that every member of the society will have some part in it; it is the only way of promoting true sociability. A responsive service of some kind, quotations from the poets, history, and general literature, will meet this requirement. In all lawful ways, the chairman should impress upon the society the claims of sociability, the necessity of it.

#### Special Work.

Preparing a literary and musical programme is not, or should not be, the chief aim of the committee. The stranger within the gates should be looked after. The committee should spread itself through the church and prayer rooms near the door. Many strangers slip in and out. "As thy servant was busy here and there, he was gone." Try and get the name and address of the stranger. Have a little book for the purpose. Having obtained the address, give it to the pastor, and a duplicate to the calling committee. The church of Christ is built up in that way; many people find church homes simply because some one spoke to them.

A young man came to a certain town a stranger. He visited different churches. He passed in and out again. He received only a polite stare. He went to a more unpretentious church; another young man noticed him, invited him into the Bible class, introduced him to others. With what result? He is one of the most active and self-denying workers in that church to-day. Sociability did it. The hearty handshake is a power, when it has heart power in it. "I was a stranger, and ye took me in." Every member of the social committee should be a gospel fisherman. "I go a-fishing," should be the watchword. His hook should be baited with courtesy, kind and thoughtful words, measured by "the golden rule." The committee should be no respecter of persons. The man with the good coat should not be singled out for the most attention. Generally, he can take care of himself. It is the shy member, or the retiring stranger, that needs looking after, and introducing to the other members. Wall flowers cannot flourish in a live society.

#### What of the Future?

The social committee, as I look upon it, is to be the leaven that shall permeate the society as a whole. Train the young

people to be sociable, and you must have a sociable church. The reproach now resting upon the church at large will then be removed. Barriers will be broken down, stiffness and formality will be merged in sociability. The burden of sociability will not then rest upon the pastor of the church, but the sunshine will be distributed until the society and the church is all aglow.

After all, what example have we of true sociability,—that which heals and helps, which brings brightness and good cheer into the lives of others,—like that of Jesus of Nazareth? "She always smiles when she speaks," was the only way by which a servant could remember a lady who had called when her mistress was out. But that was enough. Nature smiles; all creation is joyful, with the exception of man, who has the "blues," dyspepsia and the like. He who would be happy, and make others happy, let him be social in the true sense. Now, is it not true that the work of the social committee, like that of woman, is never done?

Elizabeth, N. J.

For The Golden Rule.

#### CHRISTIAN ENDEAVOR IN THE SOUTHWEST.

BY GEORGE B. GRAFF.

DURING several recent trips to various parts of this State and the Southwest, I have been much impressed with the rapid growth and development of the Christian Endeavor movement. We have read so much recently in various religious journals about the formation of strictly denominational societies and the withdrawal of their young people from the Christian Endeavor fellowship that we might almost imagine that our Society is losing prestige. This is certainly not the case, however, in this section. Never were Christian Endeavor societies increasing more rapidly than at present.

The feeling that many pastors have regarding these new movements is perhaps well expressed in the following words from a prominent Baptist clergyman: "When I or my young people can find a better society than Christian Endeavor or one which proves itself of larger usefulness, then we shall think of making a change, but not before."

Not only are our societies increasing in numbers, but in spirituality as well. They are proving as never before their right to exist. A minister was recently called to the pastorate of a large Methodist church, connected with which was a flourishing society of Christian Endeavor. Owing, doubtless, to ignorance of its true workings, he was opposed to the Endeavor movement. This fact was well known to many Endeavorers, and it was therefore with some misgivings that they saw him accept the pastorate. A few weeks after his arrival he was questioned regarding his attitude toward the society in his church. He replied: "So far as I have been able to observe, almost the entire life of this church comes from the young people, members of the society of Christian Endeavor. They are the ones who are always found in their places on Sunday, who can always be depended upon to take part in the midweek prayer meeting, and who are doing most of the aggressive work of the church. If I have anything to say about it, therefore, the Christian Endeavor society shall continue."

Following the usual custom, district conventions are now being held throughout the State. The attendance, interest, and enthusiasm manifested at these conventions is remarkable. Never before has the standard been so high. The spiritual work of the society is being given especial prominence, and the principal thought seems to be as to how to win souls to Christ. Much interest is also being manifested in the coming International Con-



vention, and Missouri is sure to send her full quota of delegates. Arrangements for one special train have already been made; and as many of our Endeavor friends from the South will also pass this way, probably other trains will have to be arranged for.  
St. Louis, Mo.

For The Golden Rule.

#### THE TIME TO HOLD MEETINGS.

BY REV. H. N. KINNEY.

OUR Junior society meets Friday morning at 8.30 o'clock. Bodies and brains then are fresh. The children say, "It helps us be good all day."

A week-night meeting for the regular Y. P. S. C. E. makes the society a club. Few outsiders come in. A meeting before or after the church service, or in connection with it, is best, according to our experience. Other young people will be drawn in. The society will turn from self. Evangelistic endeavor will ensue. Prayer will be based upon personal work. Societies that meet on a week-night are more apt to stagnate, their members to be mildewed. If there are too many meetings on Sunday, shorten rather than stifle them.

While there are arguments on both sides, the balance of advantage seems to us to be in favor of the Sunday night service.

#### CHRISTIAN ENDEAVOR IN NOVA SCOTIA.

BY REV. J. L. GEORGE.

THE story of Christian Endeavor in Nova Scotia can be soon told. The progress of the movement has been steady and rapid. Misconceptions have been removed, and prejudice is dying a natural, though somewhat slow, death. The societies at present are largely to be found in the Presbyterian denomination, but events show that such a monopoly is not to continue. All the evangelical denominations will abundantly share in the blessed results which have everywhere followed the establishment of the Society.

Rev. Anderson Rogers, of Yarmouth, has the honor of having started the first society, in September, 1885. Mr. Rogers recognized in the Society the very element that would meet the spiritual needs of the young people who had recently become members in full communion with his church. It was not long before his young people reached a high pitch of enthusiasm. In December, 1886, at North Sydney, C. B., the second society was formed through the influence of a gentleman visiting in the place; the third, in May, 1887, in Fort Massey Church, Halifax.

At the Sunday-school convention held in Oxford, N. S., Sept. 11, 1888, a great impetus was given to the cause by the genial and gifted Mr. Geo. M. Ward, then secretary of the U. S. C. E., whose powerful addresses produced a most beneficial impression.

Mr. J. S. Smith, of Halifax, now took the field. His principal industries were wholesale hardware and Christian Endeavor. With unwearied diligence, unvarying courtesy and grand success, he traversed the Province, sowing good seed everywhere. His enthusiasm was always at white heat. No discouragement could daunt him. It was no wonder that fifty-three societies were reported in September, 1889.

Mr. Wm. Shaw, of Boston, was with us in September, 1889, and we cannot forget his great helpfulness. He gave us much encouragement in our work.

The next year was one of very great progress. Much was done in the way of consolidating and extending the work. Prominent men in all quarters gave assistance, and now the first Provincial convention loomed up. The Halifax, Dartmouth and Pictou Unions made all the necessary arrangements. Delegates from New Brunswick and Prince Edward's Island requested seats in the convention. The convention was very extensively noticed by the press. When it met, it proved a great success. 106 societies were reported with a membership of 4000.

The presence of Rev. F. E. Clark was the feature of the convention. His addresses did much to clarify our ideas with regard to the origin and work of the Society. Dr. Clark's personality made a powerful impression on the convention.

A Maritime Provincial Union was formed under the most favorable auspices. We re-

joice to think that our prospect is very bright. We know that God is with us.

The interdenominational character of the Society commends itself to us. We wish to be associated with all who trust in and love the Lord Jesus Christ.

Nova Scotia sends her kindest regards to all the States, Territories, and Provinces. May all be bound together in faith, hope, and love. "For one is our Master, even Christ; and all ye are brethren."

#### CLEARLY STATED.

A POINT frequently misunderstood is so clearly and forcefully stated by Rev. J. A. Rondthaler, D. D., in his introduction to Rev. R. V. Hunter's pamphlet on "Christian Endeavor the Best," that we reproduce, with heartiest indorsement and appreciation, some of its sentences:—

In the Y. P. S. C. E. we have a factor that is admirably adapted to harmonize methods and unite in cordial unity of effort the most effective agencies of our churches. Young people can easily adapt themselves to circumstances and conditions; they are wide awake and ready to take hold of work that enlists their sympathy. In these late years the church has learned what a mighty power for effective results throbs in her young people, and every denomination is seeking how best to use youthful Christianity, both for its own development and for the strengthening and growth of the kingdom of God. It is generally agreed that it must be a great mistake to organize our young people in a movement independent of the direct control of the denomination or local church. Experience has sufficiently proved that *undenominational* associations have not accomplished the results they promised. The church has been quite right in refusing to allow its strength to be diffused when it would lose its power to guard and guide its membership. But it is altogether a different matter when the denomination or individual church holds its young people to its own doctrine, form, and worship, and at the same time is liberal enough and wise enough to bring them into fellowship and sympathy with the young people of other churches, that they may give what is best in themselves and get what is best from others. Our young people, by their interdenominational intercourse, learn from one another, and, by their association, strengthen one another and keep fresh and active their energy and zeal.

There is no doubt that the church has learned that sharp sectarianism is not according to the mind of the Spirit. In these late years sectarianism is becoming less and less, and while the *denomination* of a church, as to name, doctrine, form, and worship, is preserved, it is more and more conceded that we can only accomplish the great work of evangelization with the greatest success when the various parts of the church are united in cordial co-operation.

#### NEWS ITEMS.

##### OREGON.

A Presbyterian home missionary, Rev. F. G. Strange, Ashland, writes that the society in his church recently observed its anniversary, and the evening was a time of refreshing to the young people and the church.

##### UTAH.

The *Assistant Pastor* is the appropriate name of the bright little sheet that is published weekly under the auspices of the Y. P. S. C. E. of the First Congregational Church of Salt Lake City. Its first issue promises well for making it just what its name declares.

##### MISSOURI.

The West End Social Union of St. Louis societies held a most successful social, April 23, in the parlors of the Grand Avenue Presbyterian Church. It took the form of a Tag Social and a pleasing musical and literary programme was enjoyed by the large number of young people in attendance.

##### ILLINOIS.

The society at Beardstown went to Arenzville, May 2, and helped to organize a society of seventeen active and three associate members.

The two societies of Geneseo are arranging for union meetings once a month. Much interest is felt in the St. Paul and Minneapolis Convention, and a good delegation will go from these societies.

##### INDIANA.

The eighteenth district held a successful convention at Madison, May 1. Papers were read by Mr. Chas. E. Stanton, Mrs. Affra Anderson and Miss Jessie Cunliffe. Rev. A. C. Hathaway conducted the question box, and delivered an earnest address in the evening. Prof. C. H. Hall also giving a stirring address.

##### TENNESSEE.

The Eclectic Gem Publishing Co., of Chattanooga, carry in stock a full line of Christian Endeavor supplies and badges. They will have charge of a literature table at the State convention at Nashville, June 4 to 6.

##### WEST VIRGINIA.

The Salem Y. P. S. C. E., at a recent meeting, pledged \$20 for the support of a home missionary.

The Baptist Y. P. S. C. E. of Clarksburgh is largely attended. Much enthusiasm in the work is manifest.

Arrangements are being made for a grand State convention, July 28, 29, and all the Salem societies are looking forward with pleasure to welcoming this meeting.

##### MARYLAND.

Those who have old religious literature that they would like to have distributed where it will do good, and those who would like to procure such literature for distribution, can obtain information as to a plan for such work by sending a stamp to Mr. George D. Gelwicks, 18 West Baltimore Street, Hagerstown, Maryland.

##### PENNSYLVANIA.

The district secretaryship of York County, made vacant by the resignation of Mr. James A. Kell, has been filled by the appointment of Mr. Jacob F. Mitzel, an active worker in the Zion Lutheran Society of York. All the societies of York County will notice the change and hereafter communicate with Mr. Mitzel, who may be addressed in care of "The Dispatch," York.

A most successful meeting of the Hatboro' Local Union was held, May 1, in the Hatboro' Methodist Episcopal Church. All the societies connected with the union were represented, and two new ones were admitted. A report was given of the Philadelphia mass meeting, and there were addresses on "How To Organize and Maintain a Society of Christian Endeavor," and "The Evangelistic Spirit in Christian Endeavor Work." Music was furnished by a Christian Endeavor choir, a social hour was enjoyed, and at the business meeting it was decided to send a delegate to Minneapolis.

The third annual meeting of the Philadelphia Union was held, April 30, in the Memorial Baptist Church. A social half-hour was followed by committee conferences led by their chairmen, and a devotional service conducted by Miss Annie E. Hills. Following tea served in the parlor, came the business meeting, at which the following officers were elected: president, Mr. Matthew Walker; recording secretary, Mr. J. Burns Allen; corresponding secretary, Mr. G. S. Benson, Jr.; treasurer, Mr. W. H. Kirk. During the year the number of societies has doubled, and seventeen denominations are represented. At the evening session addresses were made by Rev. Tunis S. Hamlin, D. D., Washington, and Rev. A. A. Fulton, China.

##### NEW JERSEY.

At the recent business meeting of the Y. P. S. C. E. of the Clinton Presbyterian Church

eighteen active members were added to the society, these all being young converts desirous of enrolling themselves among the workers "for Christ and the church."

##### NEW YORK.

The first meeting of the local union of Eaton, held in the Congregational Church, May 1, was full of interest. The history and aims of the Society and the benefits to be derived from a local union were considered, and refreshments were served.

The Y. P. S. C. E. of the Presbyterian Church at Barre Centre lately celebrated its first anniversary, and an address was made by the pastor, Rev. Horace S. Beshgetoor. The society has fifty members, and is in a flourishing condition. It has given the church a beautiful chandelier, and has contributed to two boards of the Presbyterian Church, and eight of its members have united with the church.

##### RHODE ISLAND.

The Y. P. S. C. E. of the Fourth Baptist Church of Providence held a very successful and enjoyable "Longfellow reception," April 29, at the home of Miss Folsom. It is the intention of this society to hold monthly socials, as they are found to be helpful in the work.

##### MASSACHUSETTS.

The monthly schoolhouse meetings started by the First Congregational Society of Eddyville, sometime since, have been kept up, others now providing for the other Sundays in the month, and a Sunday school has been organized. Much good is expected from this work. The Eddyville society is growing in numbers and earnestness and a promising Junior society has been formed.

Worcester County held its second annual convention at the Old South Congregational Church, Worcester, April 30 and May 1, there being over 900 delegates registered. Unusual interest was manifest during the whole meeting, each session being well attended and the evening sessions crowding the house. There were many fine addresses and excellent papers, the evening audiences having the pleasure of hearing Rev. H. C. Farrar, D. D. Albany, N. Y.; Rev. E. P. Farnham, Salem; Rev. I. J. Lansing, Worcester, and General Secretary Baer.

The second convention of Hampden County was held April 24, at Palmer. The secretary's report of the work, based largely on the pastors' written replies to questions previously sent them, showed progress and that at least twenty-five of the young people are looking forward to definite Christian service as a life work. Helpful addresses were given



THE VILLAGE BLACKSMITH.

Under a spreading chestnut tree  
The village blacksmith stands.  
And in a brimming basin he  
Would wash his brawny hands;  
But something else than water clean  
His sooty palm demands.

Week in, week out, from morn till  
night,  
He might have rubbed, I trow,  
Had I not given him a cake  
Of IVORY SOAP, when, lo!  
Full soon those honest hands of his  
Were spotless as the snow.

And when the soap escaped his grasp,  
With wonder he did note  
That on the water's surface dark  
The cleansing bar did float,  
As swims upon a turbid lake  
A pearl white fairy boat.

"Thanks, thanks," said he, "my worthy  
friend,  
For this which thou hast brought;  
No village blacksmith should forget  
The facts this Ivory Soap has taught;  
For hands like mine it is the best  
That can be found or bought."

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by Rev. E. P. Armstrong, of the School for Christian Workers; Rev. L. H. Blake, Westfield; Rev. B. W. Lockhart, Chicopee; Rev. C. A. Northrop, Norwich, Ct.; and General Secretary W. G. Lotze, of the Springfield Y.M.C.A., conducted a Bible training class. The committee conferences were delightful, and the closing consecration meeting, led by General Secretary E. T. Bates, of the Holyoke Y. M. C. A., was helpful.

## NOVA SCOTIA.

The third quarterly meeting of the Yarmouth Union was held, April 28, in the Providence Church. The address by Mr. Hertz and the excellent papers by Miss Hilton, Miss Gunn and Mr. Stoneman were very much enjoyed. The meeting was well attended and all received a rich blessing.

## ENGLAND.

The Keswick Y. P. S. C. E., organized the first of March, holds weekly Sunday afternoon meetings, and much interest is shown in the prayer-meeting topics. It has been arranged to hold a monthly week-night meeting and a quarterly social.

The second annual meeting of the Marple Y. P. S. C. E. was held in the Albert School, April 4. The secretary, Mr. D. Morris, stated in his report that the society had had a marked effect on the character of the entertainments for young people. After an encouraging address by Pres. C. Stevinson, Rev. A. W. Potts, of Crewe, made an interesting address. Rev. E. Mather, Mr. G. Shaw, and Mr. Le Mare also spoke, and a musical and literary entertainment was much enjoyed.

## SPAIN.

From the mission school in San Sebastian Miss Catharine H. Barbour writes that at a recent meeting of the Christian Endeavor society there, "the newest member of the school, wishing to become a member of the society, was voted in, no one now remaining outside." The girls in the society, although poor themselves, have the real missionary spirit and have assumed the support of one of the members in their own school this year, and hope next year to bring in some new girl who otherwise would not have a Christian education, and pay her expenses. Since one of the members finds that she must submit to an operation or lose her eyesight, and is without means herself to pay for this, the Y. P. S. C. E. is going to help her. Although all this benevolence means real self-denial to them, it is done cheerfully and happily. Surely this is a true Christian Endeavor spirit.

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Notice with what gratitude these missionary copies are received. We could use many more such papers to advantage:—

TIPTON, CAL.  
Your kind letter received in which you inform me that some good brother in Illinois has kindly furnished money to pay for a GOLDEN RULE for us poor missionaries. I shall receive it very gratefully if you enter my name on your mailing-list.

REV. J. A. T.  
CONNECTICUT NORMAL AND INDUSTRIAL SCHOOL,

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We would be very glad to have THE GOLDEN RULE sent our school, and we thank both you and the friend who so kindly sent the money.  
E. W. H.

TREMPEALEAU, WIS.  
With great pleasure I acknowledge your kindness in sending me THE GOLDEN RULE, valued for both the mental and spiritual quickening in my home missionary work.  
REV. J. P. C.

## NOTICES.

- May 15.—Huntingdon County Union Second Meeting in the Presbyterian Church, Huntingdon, Penn.  
May 15.—Adams County Convention at Hastings, Neb. Afternoon and evening.  
May 15.—Luzerne and Lackawanna Bi-county Union Convention in the Berean Baptist Church, Carbondale, Penn.  
May 15.—Rochester Union Meeting at Byron, Minn.  
May 16.—White River Union Quarterly Meeting at West Randolph, Vt.  
May 16, 17.—Northwest Missouri Convention at Maryville, Mo.  
May 18.—Harrisburg, Penn., Quarterly Meeting in Trinity Evangelical Church, at 7.30 P. M.  
May 19.—Kansas City, Kans., Union Fifteenth Meeting at the Central Christian Church. 8 P. M.

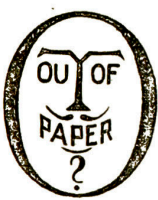
- May 20.—Queens County Union Third Semi-annual Convention in the Presbyterian Church, Freeport, L. I., N. Y.  
May 20-22.—Kansas State Convention at Wichita, Kansas.  
May 21.—Quarterly Meeting of Illinois State Executive Committee at Springfield, Ill. Mass Meeting in the evening at the First Methodist Church.  
May 21.—Second Anniversary of the Park Congregational Society, Seventh Street and Sixth Avenue, Brooklyn, N. Y., at 8 P. M.  
May 21, 22.—Pottawatomie, Wabauunsee, and Riley Counties Union Meeting at Wheaton, Kan.  
May 22, 23.—Worcester North Union Semi-annual Convention at the Congregational Church, North Leominster, Mass.  
May 23.—Ashtabula County Conference at West Williamsfield, O.  
May 23, 24.—Adams County Convention in St. Paul's Lutheran Church, New Oxford, Penn.  
May 23, 24.—Oklahoma Territorial Convention, at Guthrie, Ok.  
May 26.—Allegheny County Meeting in the Second United Presbyterian Church, Allegheny, Penn.  
May 26.—Joint District Conference of Onondaga and Oswego Counties in the Reformed Church, Syracuse, N. Y.  
May 26.—New York City Union Meeting in Park Presbyterian Church, West 86th Street, corner Tenth Avenue, New York, N. Y. Afternoon and evening.  
May 26, 27.—Indiana Eighth District Convention at Lebanon, Ind.  
May 27.—Franklin County Union Meeting at North Leverett, Mass.  
May 27.—Washington State Convention at Seattle, Wash.  
May 28, 29.—Northern New York Conference in the Congregational Church, Malone, N. Y.  
May 29.—Eastern Bradford Union Fourth Quarterly Conference in the Baptist Church, Warren Centre, Penn. Afternoon and evening.  
May 30.—Morris County Union Annual Meeting in the Presbyterian Church, Dover, N. J. Afternoon and evening.  
June 4, 5.—New Albany District Convention in New Albany, Ind.  
June 4, 5.—Armstrong County Convention at Kittanning, Penn.  
June 4-6.—Second Annual State Convention of Tennessee at Nashville, Tenn.  
June 11.—Washington County Union Annual Convention in the First Presbyterian Church, Canonsburg, Penn.  
June 30-July 2.—Ohio Sixth State Convention at Toledo, Ohio.

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## Christian Endeavor.

### JUNIOR SOCIETIES.

TOPIC FOR WEEK BEGINNING MAY 24.

#### HOW CAN WE ESCAPE FROM OUR CAPTIVITY?

Rom. 7: 22-25; 8: 1-4; Isa. 6: 1.

BY MRS. ALICE MAY SCUDDER.

VERSES to be marked in the Bibles, and learned each day by the children:—

Sunday.—Ps. 142: 7 (first half).  
Monday.—Isa. 14: 3.  
Tuesday.—Rom. 7: 21.  
Wednesday.—Rom. 8: 2.  
Thursday.—Gal. 4: 3.  
Friday.—Gal. 4: 9.  
Saturday.—2 Tim. 2: 26.

#### Outline Talk.

Slavery and captivity are so similar, that the children will understand being carried away into captivity if we speak of the slave traffic of colored people. Most of the children, doubtless, know that Africa is their native country, and that they have been taken captive, and dragged away from all whom they loved to far-away countries. Here they have been sold to the highest bidder and made slaves. They could no longer do their own will, but must do the will of their owner, or be beaten.

The children of Israel were frequently at war with other countries, and when defeated were taken as prisoners and carried away captives to the country of the victors. There they lived lives of servitude, usually under very severe masters. They were captives in Egypt when Moses delivered them and brought them back to their own land. In the second captivity they were carried away to Assyria; later a part were carried away to Babylon where they were captives seventy years. Hear their wail when they were asked to sing and entertain the Babylonians (Psalm 137). They were made free and allowed to return to Jerusalem under Cyrus, and 50,000 went back to rebuild the temple. (Ezra 1.)

#### WHO ARE CAPTIVES NOW?

There are not so many wars nowadays, but never were there more captives in the world. A captive is really one who is not free to do his own will, and can you count those who are lacking in this freedom? No; they are too numerous. That miser who is blind to every thing beautiful in this life, blind to all the calls of humanity, is a slave; for if he wills to do a generous thing, his slave master, Mr. Greed, says "Don't do it, you need the money yourself," and the man is ruled by the other will. Let the children illustrate, by the kleptomaniac, the gambler, etc., and then ask, How can they escape from such captivity, or in other words be freed from these sins? Satan is a very hard master, keeping us doing his evil will every day, Sunday and all. Little by little he struggles with us, until sometimes he gets complete control. How shall we get away from our captivity? Scripture shall answer. (Ex. 6: 6, 7; 2 Tim. 2: 19, 26.)

#### The Junior Scrap Bag.

Dear Mrs. Scudder:—Your letter that was in THE GOLDEN RULE was read to the society and we thought we would all write together. We are going to send some scraps to you for your bag. Our society is in the First Presbyterian Church. It was the first Junior society organized in our county union. Now, there are two others beside ours.

We organized in August and had twenty members. Ten of us wear badges. Another society sent us a copy of the pledge to frame and hang up in our prayer-meeting room. We have very interesting meetings and repeat the pledge nearly every meeting. Sometimes when we take part there are two or three that are on their feet at once, ready to speak.

Yours truly,  
LELA HAUPT, Sec'y.

Gibson City, Ill.

Dear Lela, I thank the children of Gibson City for the pieces. I delight to think of the little dresses that all these pretty "scraps" represent, but, after all, my greatest joy is in the thought that you all wear the robe of righteousness. I am going to give your society a task, since they are the first organized in the county union. I want them to see how many other Junior societies they can help organize before July 1. I think if you and your leader talked it up with children and people in other churches you would find many others ready to have a meeting at once. A

society so full of life that two or three rise at once to take part will be able to do a good deal.

DEAR MRS. SCUDDER:—I am a little girl seven years old. I belong to the Christian Endeavor of this place, and am very much pleased at our progress in the work. We have thirty members now, and are going to try for more.

I am, as ever, your little friend,  
Perry, Ia. ANNA TROUT.

Your letter is very well written for a little seven-year-old Endeavorer. I hope you will invite every child you know to join your society, and if they don't come by one invitation, just coax them the way you do mamma when you want something very much.

Dear Friend Mrs. Scudder:—I would like to have a scrap of one of my dresses help to make the Junior Scrap Bag.

I am greatly interested in Christian Endeavor work. Am an active member of the Warren Avenue Society of this city. I have been a member for almost two years. I find His service very, very sweet.

I wonder if other Juniors find it difficult at times to take part in the prayer meeting. Sometimes it is very hard for me to do so. I love to think that Christ is always interested and ready to hear of our little troubles and sorrows. He never sends us away without giving some help or comfort.

Indeed I wish more would take him at his word and would take their sins to him and receive his pardon and the peace which he alone can give.

Our society holds its meeting every Monday evening. We always have good meetings and I always feel helped by them. I feel proud to belong to such a Christian Endeavor society.

Ever yours, in Christ,  
Chicago, Ill., CLARA L. FERN.

Dear Clara, It is indeed something to be proud of that we can belong to a society that is doing such grand work. I think of the Christian Endeavor organizations as of an army, divided into many companies, but all under one Captain, even Jesus, all fighting hard evil in every form, wherever met. I am glad you understand the Christian life so well. May you be found "faithful unto death."

311 Varick Street, Jersey City, N. J.

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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 ease supporters.  
Tape-fastened buttons—don't pull off.  
CORD-EDGE Button Holes—don't wear out.  
FIT ALL AGES—Infants to Adults.  
Sold by Leading RETAILERS everywhere.  
Send for Circular, Marshall Field & Co. CHICAGO, Wholesale Western Agents.  
**FERRIS BROS., 341 Broadway, N. Y.**

**Stop that CHRONIC COUGH NOW!**  
For if you do not it may become consumptive. For Consumption, Scrofula, General Debility and Wasting Diseases, there is nothing like  
**SCOTT'S EMULSION**  
Of Pure Cod Liver Oil and HYPOPHOSPHITES  
Of Lime and Soda.  
It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.  
**Scott's Emulsion**  
There are poor imitations. Get the genuine.  
AGENTS WANTED for Minnehaha Clothes Sprinkler. Sells in every house. Good terms. Address C. A. ABBS, Room 31, 204 Dearborn Street, Chicago.

**THE J. P. BUSH Mfg. Co.**  
**BOVININE**  
**BOVININE**  
A CONDENSED FOOD

THE late Hon. JOHN ROACH, America's Great Ship-builder, Lived Wholly on **BOVININE** for months. His son, Stephen W. Roach, in a Letter, said:

"For more than two months past the nature of the disease from which my father was suffering has totally precluded the use of solid food, and it was at first feared that, from inability to administer proper nourishment, his strength would fail rapidly. To my great surprise and delight, however, **BOVININE** has been able to supply that need of the system, being, in a condensed form, easily assimilated under all conditions."

**W. L. DOUGLAS \$3.00 SHOE.**

Best in the World. Sales, 1890, 250,077 pairs.

Awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts Charitable Mechanics' Association, Boston, 1890.

**For GENTLEMEN.**  
\$5.00 Genuine Hand-Sewed.  
\$4.00 Hand-Sewed Welt Shoe.  
\$3.50 Police and Farmer.  
\$2.50 Extra Value Calf Shoe.  
\$2.25 Working-man's Shoe.  
\$2.00 Goodwear Shoe.

**For LADIES.**  
\$3.00 Hand-Sewed.  
\$2.50 Best Dongola.  
\$2.00 Extra Value.  
\$1.75 For MISSES.  
For BOYS & YOUTHS. \$2 & \$1.75 SCHOOL SHOES.

W. L. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and ½ sizes, 5 to 11, all widths and styles of toe. Boys' sizes and ½ sizes, 1 to 5½, and Youth's 11 to 13½.

**CAUTION! BEWARE OF FRAUD.**  
If you want to wear the genuine W. L. DOUGLAS SHOES, read this caution carefully. W. L. Douglas' name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without W. L. Douglas' name and the price stamped on the bottom, and claims they are his make, do not be deceived thereby.

It is a duty you owe to yourself and your family during these hard times, to get the most value for your money. You can economize in your foot-wear if you purchase W. L. Douglas Shoes, which, without question, represent a greater value for the money than any other make in the world, as thousands who have worn them will testify. We send single pairs by mail, postage free, where dealers do not keep W. L. Douglas Shoes.

To Order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please state style desired, size and width usually worn, and if a snug or loose fit is preferred.

**TO RETAIL SHOE-DEALERS, AND GENERAL MERCHANTS.**

We wish to call attention to the desirability of being locally connected with the W. L. Douglas Shoe. The demand for them is constantly increasing, and mail orders from consumers for single pairs make it necessary for us to establish agencies at once in unoccupied territory.

We offer to reputable shoe-dealers and general merchants an opportunity to secure territory, and will agree to protect and advertise in local papers, all who accept the conditions governing agents. Illustrated wholesale catalogue sent on application only to shoe-dealers and general merchants who mean business.

W. L. DOUGLAS, Brockton, Mass.

**ESTERBROOK PENS**  
26 JOHN ST., N.Y. THE BEST MADE.

**A.B. & E.L. SHAW,**  
Successors to  
**SHAW, APPLIN & CO.**  
Manufacturers of  
**PULPIT SUITS**  
From \$48.00 upward.  
27 Sudbury St.,  
Send for Catalogue. BOSTON

**Church Carpets**  
In connection with our wholesale business we are accustomed to sell Carpets for use in Churches at manufacturers' prices. Correspondence Solicited.  
**JOHN H. PRAY, SONS & CO.,**  
Wholesale and Retail,  
558 and 560 Washington Street.

**MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.**  
\$12 Buys a \$65.00 Improved Oxford Singer Sewing Machine, a perfect working, reliable, finely finished Sewing Machine, adapted for light or heavy work, with all latest improvements and complete set of attachments. A written guarantee for 5 years with each machine. Buy direct from manufacturers and save Dealers and Agents profits. Catalogue free.  
**OXFORD MANUFACTURING CO., Chicago, Ill.**

Cannot be told from a  
**LADIES' SOLID GOLD WATCH,**  
\$14.90  
but it is a gold-filled case which cannot be told from one of genuine gold, warranted to wear for fifteen years, which is as long as most people carry one watch. The joints where a watch wears most are solid gold. The works are Elgin or Springfield, full jeweled, stem wind, stem set, accurately regulated and adjusted with a guarantee from the Elgin or Springfield Watch Co. The case is a new design of elegant pattern.  
**Grand Offer**—One of these packed in a handsome plush case sent to your express office all charges paid. Examine it thoroughly and if not found as represented, leave it and it does not cost you a cent. If satisfied, pay the express agent our special cut price, \$14.90, and take the watch. Could anything be more fair! The same watch of your jeweler would cost at least \$20.  
**FREE** If price in full, \$14.90, is sent with order, we will engrave on watch any initials desired, free of charge. Write at once if you want a good watch. Address W. T. THOMSON, 69 Dearborn St. Chicago, Ill.

**THE RISING SUN STOVE POLISH**  
For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequalled.  
**MORSE BROS., Proprietors, Canton, Mass.**



## In Doors and Out.

### FOR BOYS AND GIRLS.

#### A FEW INELEGANCIES.

A CRIMSON flower on a queenly stalk  
Was leaning over the garden walk,  
And thus she muttered, with cheek aflame:  
"I wish they would call me by my name.  
In country places they never do,  
But I think they would if they only knew  
How it hurts my pride to be called peony  
And to have my cousin called Annie Mony."\*

"Me, too," chimed in an exquisite cluster  
That shed on the lattice a purple lustre.  
"They might pick me and I would n't mind;  
To a microscope I would feel resigned;  
But it almost gives me the malaria,  
To be called wisteria for wistaria."  
And another vine from a neighboring lattice  
Sighed, "What have I done to be called  
clematis?"

Then a blossom shaped like a dainty chalice  
Said, "I cannot bear to be called ox-Alice."  
"My name is musical, but they spoil it,"  
Said another, "when they call me violet."  
Said a third, "It's a mystery to me  
Why so many call me the al-mond tree."  
Said abutlon, "They are less to blame  
Than the people who put an r to my name."

Thus spoke the so-called arbutlon;  
And while for a space I mused thereon,  
And thought of the peony's pride and grief,  
It happened that a magnolia leaf  
By a breath of wind to my feet was borne,  
And on it I traced with a locust thorn  
This delicate hint to those friends of ours  
Who persist in mispronouncing the flowers.  
—Wide Awake.

\*The peony and anemone both belong to the crowfoot family of plants.

#### NED HOYT'S LUCK.

"LUCKY Ned Hoyt" was the popular sobriquet of the railway magnate.

"A man," his associates would tell you, "of only moderate talents, born in poverty, with no family or social influence, yet he has mounted the ladder of success rapidly and steadily. Nothing to help him but luck, blind luck."

Let us look a little at the steps of this ladder up which Ned climbed so fast. He was the son of a poor woman, who gave him a few years' schooling and then found him a place as "elevator boy" in a hotel. Ned had one aim,—to find work on a railroad and there to make his way up. He stuck to that one idea. He never changed it; he never forgot it. The men who used the elevator daily found the boy always clean, always polite and eager to be of use. He became a favorite, especially with one, a station-master on a railway leading out of the city. To him Ned, choosing a moment when he was in good humor, frankly told his story and his hope. "Can you give me work?" he asked.

"Yes," the man said, "in the yard, but it will be hard and poorly paid. Better stay where you are."

"You never can rise in an elevator—above the fifth story," retorted Ned, laughing.

He was set at handling freight on the platform. In a month he attracted the notice of all the men in the yard by his unfailing promptness, energy, and good-humored courtesy. His eyes and ears were always open, and he was eager to learn the business and the methods of the road.

One day the freight-master needed a temporary helper in his office, as one of the clerks was absent, suddenly ill. He applied to the yard-master for a substitute, "if you've got a wide-awake young fellow not afraid to work."

"Here's your man," said the yard-master, tapping Ned on the back.

"What luck Hoyt has!" said his companions, as he went into the office.

At the end of the week the sick man returned, but Ned had made himself too useful to be dismissed from the office. A year later, a small road applied to the larger one for a man competent to superintend its freight department. Nobody was surprised when Hoyt was chosen.

Ned threw himself into the interests of the new road with zeal, and introduced into its management the methods of the older systems. At last he saw an oppor-

tunity for a grand coup by which to insure the success of the road and his own as well. By building a short branch, it would tap the trade of a productive region. He urged this action upon the directors; the road was built. In a few years two great railways saw the vast advantages held by the smaller line and bid high for them against each other. The short road was at last incorporated in one of the larger ones, and Hoyt was taken into its board of management.

"Blind luck!" cried the men whom he had left behind.

But as years passed, and Hoyt, always cheerful, energetic, and good-humored, steadily rose to the chief control of the road, never failing to see and secure an opening for its advancement or his own, his comrades began to suspect that there was some secret in his success other than that of luck.

Can our boy readers explain it?—*Youth's Companion*.

**JOHNSON'S ANODYNE LINIMENT**  
ESTABLISHED 1810.

Unlike any Other.  
Originated by an Old Family Physician.  
THINK OF IT.

In use over 40 YEARS in one family.  
Dr. I. S. JOHNSON & Co.—It is sixty years since I first learned of this now celebrated remedy for the common ills of life—Johnson's Anodyne Liniment; for more than forty years I have used it in my family. I say (unasked by you) I regard it one of the best and safest remedies that can be found, used internal or external, in all cases it is claimed to relieve or cure. O. H. INGALLS, Dea. 2d Baptist Ch., Bangor, Maine.  
**Every Mother** Should have Johnson's Anodyne Liniment in the house for Croup, Colds, Sore Throat, Tonsillitis, Colic, Cuts, Bruises, Cramps and Pains. Delays may cost a life. Relieves Summer Complaints like magic. Price, 35 cts. post-paid; 6 bottles, \$2. Express paid, I. S. Johnson & Co., Boston, Mass.

GOLD MEDAL, PARIS, 1878.

**GERMAN Sweet Chocolate.**



The most popular sweet Chocolate in the market. It is nutritious and palatable; a particular favorite with children, and a most excellent article for family use.

Served as a drink, or eaten as confectionery, it is a delicious Chocolate.

The genuine is stamped upon the wrapper, S. German, Dorchester, Mass.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.



PINKHAM'S . PROVERBIAL . PHILOSOPHY . . .

**A woman best understands a woman's ills.**

At the age of fifty, Mrs. Pinkham publicly commenced her great work of helping such women as could not help themselves. Having devoted her life to the study of female complaints

she discovered that a large proportion of the diseases of women have a common origin and may have a common cure. That cure she created, and named Lydia E. Pinkham's Vegetable Compound, and how honest was her purpose and trustworthy her judgment is plainly indicated by thousands of such thankful letters as this:

DEAR MADAM.— . . . Would that I could induce all suffering women to give your Compound a fair trial. I must say to you that it is an invaluable medicine. It has been very beneficial to myself and daughter.—Mrs. S. BLAIR, Roanoke City, Va.

Druggists sell it as a standard article, or sent by mail, in form of Pills or Lozenges, on receipt of \$1.00.

An illustrated book, entitled "Guide to Health and Etiquette," by Lydia E. Pinkham, is of great value to ladies. We will present a copy to anyone addressing us with two 2-cent stamps.  
LYDIA E. PINKHAM MED. CO., Lynn, Mass.



**Cuticura Soap**  
FOR COMPLEXIONS  
BAD ROUGH HANDS  
AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with the best other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps. Sold throughout the world. Price, 25c.  
Send for "How to Cure Skin and Blood Diseases."  
Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c. 4

**Wall Paper**  
23  
**23 Paper**  
For Churches Public Halls and Dwelling Houses.  
GREAT VARIETY, REASONABLE PRICES.  
WALL PAPER and WINDOW SHADES.  
JERE A. DENNETT,  
23 Bromfield St., 23 BOSTON.

Our Latest Kitchen Appliance

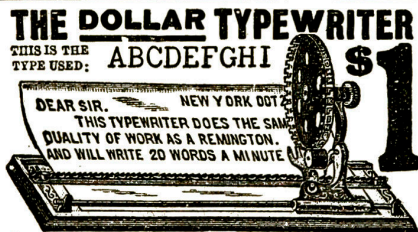
is called the Regal Hub Range, and, as its name indicates, it is the Queen of the Kitchen. It is used in the New York and Boston Cooking Schools, and they of course have only the best. Send for circulars or call at our double stores.

Smith & Anthony Stove Co.,  
48 to 54 Union Street, Boston.

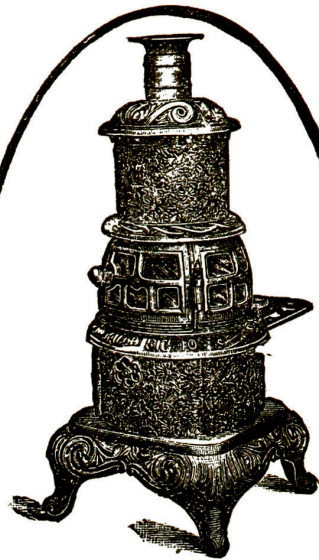
See special notices in other parts of this paper.

**THE ELGIN TYPEWRITER!**

Patented July 15, 1880. Price, 60 cents. Invented by a mechanical expert in the Elgin Watch Factory. A useful, instructive and entertaining instrument. No previous knowledge of typewriting necessary to operate it. Sample mailed on receipt of price. Circulars free. Agents wanted. Novelty Typewriter Co., Oswego, N. Y.



**THE DOLLAR TYPEWRITER**  
THIS IS THE TYPE USED: ABCDEFGHI  
DEAR SIR, NEW YORK OCT 2  
THIS TYPEWRITER DOES THE SAME QUALITY OF WORK AS A REMINGTON. AND WILL WRITE 20 WORDS A MINUTE.  
A perfect and practical Type Writing machine for only ONE DOLLAR. Exactly like cut; regular Remington type; does the same quality of work; takes a fool's cap sheet. Complete with paper holder, automatic feed, perfect type wheel & inkling roll; uses copying ink; in fact it does all of the work of a high priced machine. Speed, 15 to 25 words a minute. Size, 8x4x9 inches; weight, 12 oz; MENTION THIS PAPER. Satisfaction guaranteed; Circulars free; AGENTS WANTED. Sent by express for \$1.00, by mail, 15c extra for postage. R. H. INGERSOLL & BRO., 65 CORTLAND ST., N. Y. CITY.



**THE CALORIFIC WONDER**  
Newest and best  
**OIL HEATING STOVE**

Costs one cent an hour to run it. Warms all parts of room equally well. Absolutely safe, no smoke, no smell. Heats by circulation, not radiation. Wide-awake dealers wanted for agents.

FREE Our New Catalogue, a 32-page book of gracefully designed Oil and Gas Stoves, sent to any one for 10 cents in stamps. (The postage alone on this book costs 5 cts.)

CENTRAL OIL STOVE CO.,  
BOSTON. CHICAGO.  
NEW YORK. SAN FRANCISCO.

**Liebig COMPANY'S**  
EXTRACT OF BEEF  
"IN DARKEST AFRICA,"  
By Henry M. Stanley.

"The Liebig Company's Extract was of the choicest."—Page 39, Vol. I.

"Liebig and meat soups had to be prepared in sufficient quantities to serve out cupsful to each weakened man as he staggered in."—Page 89, Vol. I.

"One Madi managed to crawl near my tent. . . . He was at once borne to a fire and laid within a few inches of it, and with the addition of a pint of hot broth, made from the Liebig Company's Extract of Beef, we restored him to his senses."—Page 58, Vol. II.

Genuine only with facsimile of J. von Liebig's signature in blue ink across label, thus:

**FRENCH DECORATIVE ART.**

This work is growing in popularity. The French Transfer Designs can be used on Silk, Satin, or other Fabrics, Plaques, Panels, Vases, Toilet Sets, Lamp Shades, etc. Any one can become an expert in the Art. In many respects it is superior to hand-painting. Never fails to give satisfaction. Full directions and complete outfit, which contains Varnish, Brushes, Roller, and an assortment of Pictures, mailed on receipt of \$1.00.

MADISON ART CO., Madison, Conn.

**A NEW TWILLED LACE THREAD**  
For CROCHETING.  
**BEST in the world!**  
**CROCHETING BOOK NO. 2.**  
60 Illustrated Patterns.  
TEN CENTS.

Series of 12 Beautiful Illus. Tidies from London and Paris. Inquire for them of your dealer, or send 10 cents for spool—500 yards. 5 cents for Single Tidy, or 60 cts. for 12 Tidy Patterns, including copy of Crocheting Book No. 2. GLASGO LACE THREAD CO., Glasgow, Ct.

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**ORECON and WASHINGTON**  
And all Pacific Coast and Puget Sound points are reached quickly and comfortably by the Chicago, Union Pacific & North-Western Line, over which through Vestibuled Trains are run from Chicago to Denver and Portland, Ore., without change, with Through Pullman Drawing-Room Sleepers from Chicago to San Francisco. Fast Time, New Pullman and Wagner Sleeping Cars, Free Reclining Chair Cars, superb Dining Cars and Colonist Sleeping Cars, are features of the service given travellers via the Chicago & North-Western and Union Pacific Railways.

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W. A. THRALL,  
Gen'l Pass'r & Tkt. Agt. Chicago & North-Western R'y.  
F. N. S. 1-91. CHICAGO, ILL.



## Christian Endeavor.

### SOCIETIES ENROLLED LAST WEEK.

MAINE.—Auburn, Congregational Junior; Brewer, First Congregational Junior; Brooks; Hallowell, First Baptist Junior; Portland, Second Parish Congregational Junior, St. Lawrence Congregational Junior, Congress Street Methodist Junior; Saco, Main Street Baptist Junior; Wood Bay.

MASSACHUSETTS.—East Taunton, Congregational; Sterling, Congregational.

RHODE ISLAND.—Providence, Roger Williams Baptist Junior.

CONNECTICUT.—Bridgeport, First Baptist Junior; Northford, Congregational; Norwich, Central Baptist.

NEW YORK.—Daysville, Methodist; Eagle Mills, Presbyterian; East Greenbush, Dutch Reformed; Elbridge, Congregational; Gasport, Congregational; Gloversville, First Presbyterian; Ghent, Reformed; Greenbush, Presbyterian; Greenport, Reformed; Greenwich, Dutch Reformed; Hammondsport, Presbyterian; Hoosick, Baptist; Hoosick Falls, Presbyterian; Humphreysville, Stowe Mill; Hunts, Baptist; Jamestown, Presbyterian; Jewett, Presbyterian; Johnstown, Dutch Reformed, Presbyterian; Johnstown, Presbyterian; Keene Valley, Congregational; Keesville, Baptist; Kingstone, Wiltwick Reformed; Luddingtonville, Baptist; Mahopac Falls; Marcellus Falls, Congregational; Moriah, Baptist; Nicholville, Baptist; North Bangor; North Java, Free Will Baptist; Norwich, Baptist; Orwell; Parksville, Baptist; Pleasantville, Presbyterian; Portville, Presbyterian; Pierrepont; Redfield; Rochester, Calvary Baptist Junior; Sandy Creek, Congregational; Scipio, Baptist; South Dover, Baptist; South Pultney, Baptist; Stillwater, Baptist; Syracuse, Union Baptist, Furnace Street Congregational; Suspension Bridge, Zion's Evangelical Lutheran; Tarrytown, Reformed; Three Mile Bay, Fox Creek Schoolhouse; Troy, Sixth Avenue Baptist, Woodside Presbyterian; Unionville, Reformed; Utica, Bethany Junior, First Reformed; Walton, Junior; West Bangor; West Brighton; West Brook, Congregational; West Smyrna, Free Will Baptist.

NEW JERSEY.—Griggstown, Reformed; New Brunswick, Second Reformed; Park Ridge, Reformed; Washington; Westfield, Bethlehem Sunday School; Whippany, Presbyterian Junior.

PENNSYLVANIA.—Allentown, First Presbyterian; Athens, First Baptist; Centerville, Presbyterian; Feed Springs, Presbyterian; Harrisburg, Paxton Presbyterian; Jersey Shore, First Baptist; McAlisterville, Lost Creek Presbyterian; Mount Holly Springs, Salem Evangelical; North Liberty, Presbyterian; Osceola Mills, Presbyterian; Pine Grove Mills; St. Pittston, First Congregational Senior and Junior; Philadelphia, First Baptist, Lawndale Presbyterian; Princeton; Ridley Park, Baptist; Rome, Presbyterian; Stroudsburg, Methodist; Winfield, Baptist.

OHIO.—Atwater, Congregational; Augusta; Big Plain, Methodist; Canton, First Reformed; Coshocton, First Baptist; Dillon, Methodist; East Cleveland, First Presbyterian; Glade Run; Lebanon, Cumberland Presbyterian; Lenox; Marietta, Fourth Presbyterian; Mineral Ridge; New Berlin, Reformed; Omega, Christian; Orrville, Reformed; Pagetown; Perrysburg; Rural Dale, Methodist; South Amherst; South Russell, Christian; Tedron, Christian; Toronto, United Presbyterian; Wauseon, Christian.

WEST VIRGINIA.—Lazearville.

KENTUCKY.—Lexington, Chestnut Street Christian Junior.

MISSISSIPPI.—Whynot, Baptist.

GEORGIA.—Atlanta, First Baptist, First Methodist; Augusta, Hosanna Baptist, Second Presbyterian; Bolton, Mount Vernon; Bowden, First Baptist, Methodist Protestant; Braswell, Methodist; Dannisville, Concord; Fredonia, Congregational; Howell Mills, Centre; Knoxville, Baptist; Marietta, New Bethel Baptist, St. James Episcopal, Methodist; Nahanta, Presbyterian; Savannah, First Baptist, Christian, Independent Presbyterian, Trinity Methodist, Wesley Monumental Methodist; Social Circle, New Bethel Baptist; Walthourville, Methodist; Waycross, Methodist; Weir, Gideon.

MICHIGAN.—Clio, Methodist, Methodist Protestant; Michigan Centre, Congregational; Wakelee, Methodist Protestant; West Rollin, Friends.

INDIANA.—Dalton, Nettle Creek Friends.

ILLINOIS.—Carmi, Presbyterian; Freeburg; Joy Prairie; Mount Vernon, Presbyterian; Oswego Junior; Warren, Presbyterian; Waterloo.

MINNESOTA.—Kasson, Methodist; Lake Crystal, First Presbyterian; Sherbourne, Methodist Protestant Junior; Park Rapids, Baptist.

MISSOURI.—Farmersville, Cumberland Presbyterian; Glasgow; Kirksville, Second Baptist; Marionville, Cumberland Presbyterian; Mount Sterling, Cumberland Presbyterian; St. Louis, St. Paul's Chapel African Methodist, West Presbyterian, Russell Avenue Mission; Webster Groves Congregational.

ARKANSAS.—Poplar Grove, Cumberland Presbyterian.

TEXAS.—Greenville; Henrietta, Methodist South; San Marcos, Methodist.

KANSAS.—Emporia, Methodist Protestant; Haven, Methodist; Haddam, Methodist Protestant; Le Roy; Morantown, Methodist Protestant; Ottawa, Methodist Protestant; Partidge, Congregational; Pleasant Hill, Methodist Protestant; Salina, St. Paul Lutheran; Walnut, Lutheran.

NEBRASKA.—Fairfield, Christian; Julesburg, Congregational; Wilber, Lutheran; Yoehner, Methodist Protestant.

SOUTH DAKOTA.—De Smet, First Congregational.

MONTANA.—Red Lodge Junior.

COLORADO.—Denver, Reformed Presbyterian.

UTAH.—Smithfield, Presbyterian.

WASHINGTON.—Prescott.

OREGON.—Cottage Grove; Lebanon, Presbyterian; Mehama; Mink, Congregational; Salem, Highland Friends.

CALIFORNIA.—Delno, Church of God; Del Sur, First Presbyterian.

QUEBEC.—Rockburn.

ONTARIO.—Davisville, Epworth League of Christian Endeavor; Forest, Epworth League of Christian Endeavor; Lindsay, Presbyterian; Manilla, Baptist.

ENGLAND.—Kewick, Congregational; Upminster, Essex.

### Horsford's Acid Phosphate Makes Delicious Lemonade.

A TEASPOONFUL added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

### "I Am So Tired"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when nature is renewing her youth, her admirers feel dull, sluggish, and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends, as with one voice, declare, "It Makes the Weak Strong."

EVERYBODY has read about the World's Fair, and nearly everybody has read the fine illustrated catalogue of the Foster Buggy and Cart Co. of Cincinnati, O., who are manufacturers of the celebrated "Foster" \$45.25 Buggies and \$5.25 Harness. Those who have not received their catalogue should send at once for it. You could not spend a few minutes to better advantage than in reading a catalogue of the "Foster" carriages and harness, and a postal-card to their address will secure you this valuable book free.

PERSONS interested in the question of the safe keeping of bonds, plate, and other valuables should read the advertisement of the Third National Bank, in another column. The Safe Deposit Vaults just completed at their new location in the Exchange Building are unsurpassed in this country for convenience and safety.

## KANSAS AND THE ALLIANCE

Five years ago we cautioned investors, and predicted there would be trouble in Western mortgages in those States where the numerous new companies springing up created a reckless over-competition. Three years ago we quit doing any new business in Kansas and every other Northern State.

Years ago, when few people would invest in Kansas mortgages, they were first-class and made a splendid record for prompt payment. When everybody wanted Kansas mortgages was a good time to go elsewhere. When everybody wants any particular investment is a good time to take something else.

Kansas is prosperous and is reducing her mortgage indebtedness. Competition for mortgages is gone, and when the weeding-out process gets a little farther along Kansas will again be a good field for safe mortgage loans.

The Alliance Legislature passed no law affecting mortgages or the credit of the State, and will not at the next session, two years hence.

We have had 20 years' experience in investments. Never lost a dollar. In every instance principal and interest have been paid at maturity. We have returned to investors \$13,800,000.

**J. B. WATKINS L. M. CO.,**  
2 Wall Street, Cor. Broadway, New York.  
HENRY DICKINSON, Manager.

**10% INTEREST GUARANTEED**  
and one-half the profits. I act as agent in buying and selling real estate for a share of the profits. I guarantee the principal and a profit of at least ten per cent per annum. Send for copy of contract with full information to **E. N. QUIMETTE, Tacoma, Wash.**  
Reference: WASHINGTON NATIONAL BANK.

**7% AND 8% First Mortgage Loans and High Grade Investment Securities.**  
Absolutely safe. Interest payable semi-annually in Boston or New York Exchange. Tacoma is growing rapidly, and is in the richest section of the Northwest. Write for full information to **Tacoma Trust and Savings Bank, Tacoma, Wash.**

**STATE OF WASHINGTON.**  
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# THE GOLDEN RULE

"FOR CHRIST and the CHURCH"

OLD SERIES, VOL. XV., No. 39.  
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## EXPOSITION BUILDING.

ALL Endeavorers who attended the Ninth International Convention a year ago will recall with admiring appreciation the noble structure in which St. Louis made the meetings "at home."

The ample space, the lofty auditorium, the wonderful ventilation, and the provision for comfort in the numerous ante-rooms, will not soon be forgotten by the nine thousand visitors during that enjoyable week. We are glad to give our readers a picture of another Exposition Building, which even our St. Louis friends will admit stands at least second to theirs, and which is to have its capacity tested by such a congregation as no building on this continent has ever yet held.

The St. Louis building was 444 feet long and 336 feet wide; the Minneapolis building is 360 feet long by 340 feet wide. The site was selected in January, 1886, the corner-stone laid in May, and the machinery exhibition started, Aug. 28, by Mrs. President Cleveland's touch on a telegraph key at Saranac Lake in the Adirondacks. The building is constructed of brick and iron, is massive in its strength, and is practically fire-proof. Its tower rises 240 feet into the air, and as many as 45,000 people can be accommodated as visitors to 367,500 square feet of exhibits, which are displayed for a month every autumn. The height from ground line to main cornice is 80 feet; from ground line to top of pavilion, 130 feet; from ground line to top of dome, 145 feet. The three floors contain seven acres. In preparation for the Convention the interior arrangements are to be radically altered. Seats are to be arranged, platforms built, and behind the speakers will be

the large chorus on rising tiers of seats. Actual provision will be made for seating 10,000 persons in the audience; and in addition there will be standing-room, which can be utilized if needed, as it probably will be. Abundance of electric lights will make every nook and corner brilliant, and as regards coolness and ventilation, the auditorium will be very comfortable. Every convenience in the line of restaurant, retiring-rooms, committee-rooms, etc., will be furnished abundantly. It is confidently expected that the acoustic properties of the auditorium as finally arranged will be perfectly satisfactory, the isolated location of the hall greatly contributing to such a result, as no sounds from outside the building can penetrate with disturbing power to its interior. In view of such ample opportunities for affording hospitality, it is not strange that our friends in Minneapolis are addressing themselves with

doubt, the various special excursion trains that will be chartered will exceed in number of cars and passengers anything of the kind that has ever been seen in the United States.

## NEW ENGLAND EXCURSION.

From Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island.

Who has not heard of the great New England excursions to the International Christian Endeavor Conventions of the past? Fresh in the thoughts of hundreds of our young people are the memories of the delightful journey to Chicago in '88, and the great excursion numbering nearly one thousand to Philadelphia in '89, and, last of all, that enjoyable trip to St. Louis in '90. The fellowship like that of a great church family, the prayer meetings on the train, while we were speeding along at the rate of forty miles an hour, the exchange of thought, the friendships formed, and the enthusiastic receptions given to the party by the Endeavorers of towns and cities on the way are among the things long to be remembered by those who were on board.

When you add to the above the spiritual uplift, intense enthusiasm, and practical suggestions of the great convention with its thousands of earnest, consecrated Christian young people from the different branches of Christ's church, and from all parts of this great continent, is it any wonder the delegates say, "You can count on me next year if I can possibly arrange to go"? Minneapolis and St. Paul are often referred to as New England cities on account of the large number of New England people who have made their homes there. This probably accounts for the fact that the interest in the New England excursion to Minneapolis and St. Paul this year is greater than ever before, and the indications are that we shall have the largest excursion party that has ever gone out from our borders to an International Convention.

At the time of writing this article the route has not been selected nor the details of the trip arranged. But we can assure our friends that the route will be

arranged so as to include the largest number of points of interest and give them the pleasantest trip possible. The rate will be one fare for the round trip, or less, if possible, and the tickets will be good returning till Aug. 26. A train of solid vestibule palace sleeping-cars will carry the party. Experienced and reliable persons will accompany it to render any assistance in their power. Everything will be done that experience can suggest to make this excursion the best and most enjoyable of all the series. The expense of the whole trip, including board, etc., need not exceed \$55. In what other way can you get so much pleasure and profit for the money? Are you planning to go? If so, send a stamped and addressed envelope to William Shaw, 50 Bromfield Street, Boston, Mass., and full information will be sent you as soon as the arrangements are completed.

## NEW YORK.

ARE you ready? For what? To go to the grand meeting of Christian Endeavor societies at Minneapolis, July 9-12. It is worth while; it is not too expensive. There will be thousands of your fellow-Endeavorers in attendance. You ought to be among the crowds. There is inspiration for doing better things for the Master; there the way will be pointed out. Read the provisional programme as printed in THE GOLDEN RULE. Now, will



EXPOSITION BUILDING, MINNEAPOLIS, MINN.

such courage and enthusiasm to the task that is before them. Great as the Convention promises to be in the number of its attendants, it is quite manifest that these hospitable cities will know how to provide for the comfort of all, not alone when separated in hotels and homes, but when united in those marvellous congregations that are the surprise of all modern religious gatherings.

## EXCURSION ANNOUNCEMENTS.

THE paragraphs that follow will, we are sure, be read with interest by all, not alone for the information afforded to those who are to be delegates at Minneapolis, but as showing the grand scale on which the entire country is preparing for this colossal gathering. The slowness of some Eastern railroads to grant facilities that the Western lines promptly and cheerfully gave has made definiteness of statement as to route and rates impossible for some of our managers, but it is expected that all such details will be adjusted by the time these pages are read, and will be made known as soon as possible to all inquirers, either through the columns of *The Bulletin*, the organ of the Committee of '91 at Minneapolis, or by any of the excursion managers in response to your letter containing an envelope, stamped, and addressed to yourself. Beyond



you go? No matter if you have not thought of going; there is still time to plan. No matter if you have decided not to go; there is still time to change your decision. Your society needs to be represented at this great gathering. Make it *your* affair that a delegate is chosen to represent it.

New York Endeavorers will go as an Empire State excursion in a special train, the time and route and cost of which will be announced in a few days.

Every one intending to attend the convention should write for full information regarding routes, attractions, hotels, fare, etc., to the committee: William Palmer, 3 German Insurance Building, Buffalo; C. H. Kenaston, 224 Church Street, New York City; H. H. Bacon, 42 Everson Building, Syracuse.

#### PENNSYLVANIA.

PENNSYLVANIANS, can you afford to stay at home and miss going to the International Convention at Minneapolis, Thursday, Friday, Saturday, and Sunday, July 9-12? You cannot now realize the new life that will spring up in your society if you have a delegate who attends. Does your society come into touch with the outside world? The idea of Christian fellowship is a cardinal point in the Christian Endeavor movement. You cannot secure this if you all stay at home. With the assistance of a few wealthy members of your church, your society can collect \$50. This will pay the expenses. If in making this attempt you cannot raise all the money, then offer to pay the railroad fare of some one and let him bear the rest of the expense. You need be away from home only eight days, or you can stay until Aug. 26.

Call a business meeting of your society at once and decide to send a delegate. Select the fortunate one later. In only a few weeks we must begin to pack our valises. Our State has always been well represented; at least two hundred and fifty should go. One attractive feature of the convention is Pennsylvania's reception. No doubt the rate will be one fare. The route will be decided on in a very short time. Reduced rates will be made to points further West. An excursion will go through Yellowstone Park after the convention. Arrangements are rapidly being made with the hotels and boarding-houses to accommodate the visitors. It is urgently requested that all who intend going send their names at once to Matthew Walker, State transportation agent, 1224 Spring Garden Street, Philadelphia; or, if the delegate has not been chosen, send the name of your society. We want to know as soon as we can what the prospects are. Please do not forget to enclose a two-cent stamp.

#### ST. LOUIS.

THE St. Louis Christian Endeavor Union has made a contract with the Nicollet House for the accommodation of its delegation, and has thus secured the most convenient quarters in the city. This hotel is within easy walking distance of the Exposition Building, and there will be no necessity for street-car fare, or for extra meals. The St. Louis delegation will go by a special train of six or seven cars, beautifully decorated; will make arrangements for first-class meals on the way to and from Minneapolis; will provide all the delegates with an elegant badge, and will arrange for a carriage drive at Minneapolis; besides, will give a reception at the Nicollet House during their stay at Minneapolis. Every detail will be in the hands of a committee, and all the delegate will have to do is to pay for the ticket in St. Louis. He can devote his entire time to the enjoyment of the Convention, feeling assured that all the little things will be carefully looked after. The fare, including all the special features, railroad ticket, sleeping-car, hotel for four and a quarter days, meals on the way, badge, carriage ride, and reception, will be \$30.00, and parties desiring to return by boat can do so upon the payment of \$2.50 additional. The train will leave St. Louis at 10 o'clock on the 8th, arriving at 7.30 on the 9th, giving the delegates a whole day to see the city. While this excursion is primarily for the "Endeavorers" of St. Louis, applications from adjoining towns will be received, and as many as possible will be accommodated.

Other special arrangements will be made for delegations outside of the city. All parties desiring to join the big "official train" should communicate with the chairman at once, who will give full information. Address W. H. McClain, "Headquarters," 702 Olive Street.

#### TENNESSEE.

TENNESSEE is coming. Just enough of us went to St. Louis last year to make us determined to go to Minneapolis and to take our sisters and brothers, or, if we have none of our own, those of some other person.

We do not intend to leave behind any one that can possibly go. We realize that to attend the International Conventions means a revival of Christian Endeavor ideas throughout our State, that we can do more for the

advancement of the work in our State by having at least one representative from each society attend this Convention than by a hard year's work in any other direction.

Societies are writing from different parts of the State, asking for information,—how to go, what it will cost, whether there will be an excursion, etc. To all such we say "Yes." Plans are being formed to unite, if possible, all the delegates from Southern States at some central point or points, the most probable plan being that a train will start from Atlanta, Ga., pass through Chattanooga, Tenn., to Nashville, where it will be joined by the delegates from Alabama, Mississippi, and Louisiana, and pass on to some point in Kentucky, where it is hoped it will be met by the delegates from Texas, Arkansas, and Kentucky, making one vast delegation from the South that shall show to the Committee of '91 that Christian Endeavor fellowship means just as much in the South as anywhere in the world.

Already many pastors have signified their intention of going to Minneapolis. One thing is certain—that, through the enthusiasm of our State convention, to be held June 4-6, many more will be constrained to go, and Tennessee will have the largest delegation that she ever sent to any International Convention.

All inquiries in regard to rates, route, and other matters pertaining to the trip to Minneapolis, will be gladly answered by E. P. Loose, president of the State union, Nashville, Tenn.

#### ARKANSAS.

THERE is to be a grand excursion from Arkansas, leaving Little Rock, July 7. Half-fare is assured. Board in the "Twin Cities" greatly reduced. \$40 will cover all necessary expenses of the entire trip from the most distant point in this State. Delegates from Texas will join those of Arkansas at Little Rock, and these two will join Missouri at St. Louis, thus making a solid train of Endeavorers. Remember that this will be the largest religious meeting ever held, and the benefit to be derived from associating during these days with so large a number of earnest Christians is incalculable. In addition to these main considerations, we shall pass through a beautiful country *en route*, and, if it is desired by any, the two hottest months of the year can be spent where an overcoat at night is needed, even in July, as tickets will be extended if desired.

Let us have a large delegation from Arkansas. Begin planning now to send your delegate. Let each member contribute to pay a delegate's expenses. Ask the members of your church to aid you. Talk up the Convention among your friends. If you cannot go, induce some one else to go. It is desired that, where delegates can do so without extra expense, they join the Arkansas party at Little Rock; otherwise, at St. Louis. We shall have through magnificent Pullman palace cars. For information write to R. W. Porter, 2008 Centre Street, Little Rock, Ark.

#### NEBRASKA AND THE WEST.

THE Western special excursion to the Minneapolis Convention promises to be a grand success. Wherever we go, we find the Christian Endeavor societies preparing to send one or more delegates. The West will be represented by such a delegation as has never before been witnessed, both as to numbers and enthusiasm. Special trains will start from Denver, about 8.30 P. M., July 7, and from Kansas City, about 11 A. M., July 8. These trains, bearing delegations from the West and Southwest, will be combined at Council Bluffs, Ia., and will bring us into Minneapolis about 7.30 A. M., July 9, in ample time for all the delegates to find their accommodations, and be rested, ready for the opening exercises of the Convention. Tickets will be sold from South Dakota, Nebraska, and Kansas, July 7 and 8, from Wyoming, Indian Territory, and Colorado, July 6 and 7, and from New Mexico, Utah, and Arizona, July 5 and 6. Special accommodations will be furnished for this excursion by the official Line, the famous "Burlington Route." Nothing will be left undone that will add to the comfort and enjoyment of the delegates. Having full management of these special trains, and of the consolidated train from Council Bluffs, I will be personally responsible to the different delegations that place their excursion matters in my hands. Our trains will be decorated with Christian Endeavor mottoes, texts, and banners. A special rate of one fare for the round trip has been granted by the Trans-Missouri Passenger Association to all delegations from points within the States named above. Please have your delegates elected as soon as possible, and report the names and addresses to me, with the railroad accommodations that they desire on the way to the Convention. Sleeping-car accommodations will be reserved for all who desire to have them reserved. For further particulars, see Minneapolis Convention Bulletin, or address S. R. Boyd, Manager of Excursion, 1819 Corby St., Omaha, Neb.

[Continued on page 15.]

#### PROVISIONAL PROGRAMME.

#### Tenth International Christian Endeavor Convention.

JULY 9, 10, 11, and 12, 1891.

EXPOSITION BUILDING, MINNEAPOLIS, MINN.

(This programme is condensed, but gives an outline of what may be expected.)

#### P. M. Opening Session, Thursday, July 9, 4 P. M.

- 4.00-5.30. Organization. Addresses of Welcome: On behalf of Committee of '91, Mr. F. B. Daniels, chairman; on behalf of the Minneapolis pastors, Rev. H. H. French, D. D.; on behalf of St. Paul pastors, Rev. Robert Christie, D. D.; on behalf of Y. M. C. A., General Secretary J. H. Elliott. Response in behalf of the trustees and delegates, Rev. George H. Wells, D. D., Montreal. Adjournment.
- 7.30. Rev. O. H. Tiffany, D. D., Minneapolis, presiding. Report of General Secretary J. W. Baer. Address of President Rev. Francis E. Clark, D. D. Convention Sermon, Bishop John H. Vincent, D. D.

#### Friday Morning.

- A. M.
- 6.30. Prayer Meeting, led by Mr. W. H. Schureman, Normal, Ill., State Secretary Illinois C. E. Union.
- 9.00-9.15. Opening Exercises. Report of Treasurer of United Society of Christian Endeavor, Mr. Wm. Shaw, Boston.
- 9.15-10.30. Free Parliament, or Open Meeting, conducted by Rev. J. A. Rondthaler, D. D., Indianapolis. General topic for this meeting, "The Society in the Church: What It Has Done." The following syllabus will be used: (a) The Society in the Sunday Services; (b) In the Mid-week Prayer Meeting; (c) In the Sunday School; (d) By Systematic Benevolence; (e) As a Circulating Medium for Religious Reading. (Suggestions from the floor. Speak loud.)
- 10.30. Prayer Service, led by Mr. T. N. Jayne, President St. Paul C. E. Union.
- 10.40. Three Addresses: (1) "The Society and the Pastor," by F. O. Holman, D. D., St. Paul, Minn.; (2) "The Society and the Church Officers," by Rev. E. R. Dille, D. D., Oakland, Cal.; (3) "The Society and the Sunday-School Superintendent," by Rev. J. A. Worden, D. D., Philadelphia, Penn.
- 12.00. Adjournment.

#### Friday Afternoon.

- P. M.
- 2.00. Opening Exercises.
- 2.15-4.15. Four Open Conferences; general topic, "The Society as a Soul-Winner": (1) "Through the Prayer and Consecration Meetings," led by Rev. J. Z. Tyler, Cincinnati, O.; (2) "Through the Committees," led by Mr. J. A. Cruikshank, Brooklyn, N. Y.; (3) "Through Local, District, Provincial, and State Unions," led by Mr. W. H. H. Smith, Washington, D. C.; (4) "Through Junior Societies," led by Rev. W. W. Sleeper, Stoneham, Mass.
- 4.15. Prayer Service, led by Mr. J. A. Chase, President Minneapolis C. E. Union.
- 4.25. Address, "The Society as a Missionary and Evangelistic Force," Rev. L. W. Munhall, the evangelist.
- 5.00. Adjournment.

#### Friday Evening.

- 7.00. Praise Service.
- 7.30. Opening Exercises.
- 7.45. Addresses by Rev. L. A. Crandall, D. D., Cleveland, O., Rev. S. J. McPherson, D. D., Chicago, Ill., and Rev. Isaac J. Lansing, Worcester, Mass.

#### Saturday Morning.

- A. M.
- 6.30. Prayer Meeting, led by Miss Grace Livingston, Winter Park, Fla.
- 9.00-9.15. Opening Exercises.
- 9.15-10.20. Reports from the World-wide Field, conducted by General Secretary Baer.
- 10.20. Prayer Service, led by Mr. W. H. McClain, St. Louis, "Chairman Committee '90."
- 10.30-11.30. "The Society in Different Evangelical Denominations." Pastors' Testimonies, conducted by Rev. J. S. Black, D. D., Minneapolis, Minn.
- 11.30. Missionary Address, "The Society for All the World," by Rev. A. A. Fulton, Canton, China.
- 12.00. Adjournment.

#### Saturday Afternoon.

Excursion. Reception by Trustees of United Society of Christian Endeavor. Conference of State, Provincial, and Territorial Officers.

#### Saturday Evening.

- P. M.
- 7.00. Praise Service.
- 7.30. Rev. Wayland Hoyt, D. D., Minneapolis, presiding. Subject, "International and Interdenominational Fellowship." Addresses by Rev. William Patterson, Toronto, Can., and President E. B. Andrews, LL. D., of Brown University.

#### Sunday Morning.

- A. M.
- 8.30-9.30. Bible Study. Address and Exposition by Prof. William R. Harper, Ph. D., of Institute of Sacred Literature. Followed by fifteen minutes of prayer for a blessing on the church services of the day, led by Rev. B. B. Tyler, D. D., New York City.
- 9.45. Adjournment for regular church services of the Twin Cities.

#### Sunday Afternoon.

- P. M.
- 2.30. Opening Exercises.
- 2.45. Three Addresses: (1) "The Young Man at Work" [speaker to be announced later]; (2) "The Young Woman at Work," by Miss Lucy Wheelock, Berkeley Temple, Boston; (3) "The Child at Work," by Mrs. Alice May Scudder, Jersey City, N. J. Closing Address, "Gospel Temperance," by Mr. John G. Woolley, Boston.
- 5.00. Adjournment.

#### Sunday Evening.

- 7.00. Praise Service.
- 7.30. Opening Exercises.
- 7.45. Opening Address, by Bishop Mahlon Norris Gilbert, D. D., St. Paul, Minn. Closing Address and Consecration Service, Rev. J. Wilbur Chapman, D. D., Philadelphia.

Mr. Ira D. Sankey, the evangelist, will sing at each session. Musical Director, Mr. Lewis F. Lindsay, St. Louis, Mo.; Cornetist, Mr. Robert E. Burleigh, Secretary Y. M. C. A., Rochester, N. Y.



## POPULAR AMUSEMENTS.

## THE DANCE, THE CARD-TABLE, THE THEATRE.

## OPINIONS AND CONVINCING REASONS.

SOME time since, impressed with a strong desire to bring to bear all possible influence upon the readers of this paper, in order to secure the adoption, as the rule of their lives, of the position that the United Society of Christian Endeavor and its organ, THE GOLDEN RULE, have ever maintained, we wrote to certain representative pastors in the different denominations, explaining our object, and requesting a response to the following question:—

*What advice would you give to young Christians concerning dancing, card-playing, and theatre-going? and on what grounds do you base that advice?*

The replies that follow speak for themselves. There is no occasion to introduce any of our friends who have so kindly favored us with an expression of their opinions, and who have so clearly indicated reasons for the faith that is in them. We are confident that in the columns that follow will be found much of positive helpfulness to many who wish help for themselves, and who also desire even more earnestly a knowledge of the best way to help others upon these questions.

## DWIGHT L. MOODY.

Young people are going to have something to do; that is certain. You cannot keep them idle. If you do not give them something to do, they will find it for themselves. If a young Christian is aggressive and continually engaged in personal work for others, he will not find time for these questionable things. The Christian who is trying to influence some one else will live godly; he will not do a thing that will compromise his influence. If you cannot give young people something better than card-playing and dancing, they will go on with these things; but set them to work for Christ, and away go all such amusements. There is no danger before the Christian Endeavor societies to-day unless they are swung off into these worldly amusements. If the members keep clear of these things, they are all right. Give them all the work they can possibly do.

BISHOP JOHN H. VINCENT, D. D.,  
Buffalo, N. Y.

My advice is, Don't dance; don't play cards; don't go to the theatre. Even when you prove that there is nothing necessarily or essentially wicked in the things we call "a social dance," "a game of cards," "a play at the theatre," the fact remains that each thing represents an institution, and that these institutions, the dance, the card-table, and the theatre, on the whole, do more harm than they do good. Now a Christian is one who lives not to please himself, but to do good to others. Therefore, he should not encourage in the slightest degree any institution that, on the whole, does to society more harm than good.

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

I am requested to express an opinion as to Christian young people's dancing (by which I understand promiscuous dancing at balls, etc.), playing cards, and attending the theatre. Perhaps I am not the person to write on this subject, as I never danced in my life, do not know the name of a single card, and never was present in a theatre during the performance of a play, although born and raised in a city. The reason for what may seem to some a very extraordinary life is that I was raised in a Christian family, and became a member of the church at the age of thirteen; and that was so far back that in the whole city there probably was not a single young Christian that thought of doing any of these three things. Yet I have always been a very cheerful Christian, have seen lots of fun, have had just as good a time as any fellow who did all these things, and am still glad that ever I was born, and that I am to have the privilege of dying. "If I become a Christian, can I dance and go to the theatre?" asked a young girl of the venerable Bishop McIlvaine. "My child, when you become a Christian, you will not want to do those things." Perhaps I should not go so far, but I confess that I am astonished whenever I discover a young Christian desiring to do such things. If asked whether I would advise abstinence from them all, I should certainly reply in the affirmative, on

the grounds (1) that they are altogether unnecessary, (2) that they do not promote the good of any one's body or spirit, (3) that each of them has been known to ruin thousands of souls, (4) that indulgence in them by a Christian will not aid him in Christian endeavor, but will most surely damage his influence, (5) that spiritually minded men generally do not seek such amusements, while almost all ungodly people indulge in every one of them, and (6) that none of them can be indulged "in His name;" for we can never be sure that he really desires us to do them, and we must do only what we know he really desires.

## REV. SAMUEL J. NICCOLS, D. D.,

Pastor of the Second Presbyterian Church, St. Louis, Mo.

I would earnestly advise young Christians to abstain from dancing, card-playing, and theatre-going. I grant that there may be exceptional occasions and conditions in which some of these amusements may furnish innocent and healthy enjoyment and recreation, but I am speaking of the general rule. I base this advice on the teachings of the Word of God and on the testimony of experience. Any one can see for himself what directions the Scriptures give for growing in grace and for leading a consecrated and consistent Christian life. Nor does it require much common sense to discover that these directions are utterly opposed to the spirit that prevails in the ball-room or the theatre. The testimony of experience is equally plain. In a ministry of thirty years I have known many earnest and devoted Christians, but not one of them was in the habit of attending the theatre or ball-room. On the other hand, I have never known a young Christian to attend theatres and dances and at the same time grow in grace and become useful as a Christian. On the contrary, I have seen many made worldly minded and eventually lost to the church who persisted in such a course. I would give the largest possible liberty to young people in the way of amusement. Every innocent delight and joy belongs to the child of God, but experience proves beyond a doubt that the associations of the theatre and the ball-room are dangerous to true piety. For this reason they should be avoided by those who wish to be spiritually minded.

## REV. A. J. GORDON, D. D.,

Pastor of the Clarendon Street Baptist Church, Boston, Mass.

Christianity is a life, not a system of rules and injunctions for regulating human conduct. Without this life no system of restraints, however rigid, can deter men from evil courses or direct them into the ways of righteousness. With this life operating and controlling from within, the external conduct will inevitably conform itself to the highest standards. Why should the minister be occupied with the hands of the church clock, therefore, putting them forward when the clock is too slow, setting them backward when it is too fast, and not the rather give himself to regulating and adjusting the interior works? If the spirituality of Christians be nourished and quickened by a faithful ministry, their outward conduct will take care of itself. Hence we have, in our administration of the church, given a hundred times more attention to the culture of young Christians' piety, than to condemning their worldly amusements. Dancing, card-playing, and theatre-going may none of them be absolutely and always wrong in themselves. But that they intoxicate the senses and dissipate the energies of those that are occupied with them cannot be denied. Whatever their intrinsic moral quality, they are among the indulgences that always tend to become excessive. We can ask and answer one mighty question on this point. "Did you ever know a theatre-going Christian to be active, useful, and consecrated to the work of Christ and his church?" No! It is impossible for any one to love two opposite things with all the heart. The amusements above named are found as a matter of experience to absorb so much of the interest and time and attention of those who indulge in them that little is left for the serious claims of the Christian life. Therefore we take strong ground against them, knowing that often excess can only be overcome by excess—excess of self-indulgence by excess of austerity.

## REV. DWIGHT M. PRATT,

Pastor of Williston Church, Portland, Me.

1. A fundamental truth applicable to every department of life is that God desires us to have the best of everything. "No good thing will he withhold from them that walk uprightly." The walking uprightly is the first thing to be considered.
2. Consequently, he is to be implicitly trusted. A religion that robs one of what he ought to have is not the true religion. Fun and amusement are necessary factors in every life, but the truest enjoyment must always be that which contributes to the truest manhood.
3. Our amusements, vocations, and entire life are to be subject to the guidance and control of the Holy Spirit.

We cannot take things into our own hands and be Christians. Nor can another decide moral questions for us.

4. The question is not, Can I dance, play cards, attend the theatre, and still be a Christian? To question thus in the presence of lofty ideals of character is childish. Life is more than a play-spell. What will most contribute to refinement, beauty, growth, dignity, and Christlikeness of character? What will make my life most helpful to others? What would Christ want me to do? These are the first inquiries of an aspiring soul. He who is not willing to face the amusement question, or any other, in the light of Christ's example, and to leave the issue with him, is weak, self-indulgent, consciously treacherous to conscience and to God. The true Christian desires an educated conscience, delicacy of moral discernment, and a nature responsive to heavenly ideals.

If one cannot engage in the so-called questionable amusements and at the same time be conscious of spiritual growth and of exerting an influence such as would tend to lead others to Christ, it is sufficient evidence that he should give them up. To refuse to do this proves that to him pleasure is dearer than his Saviour.

## REV. GEO. H. WELLS, D. D.,

Pastor of the American Presbyterian Church, Montreal.

I disapprove of dancing, card-playing, and theatre-going, but I do not forbid them. I seek to provide something better, and have found Christian Endeavor a great help in doing this.

## JOSEPH COOK.

I do not go to theatres. I see enough of actors and actresses in shop-windows to satisfy me. I should feel out of place in a theatre of the average species. There are some actors of noble character, but I prefer to read Shakespeare in my own room rather than to attend a theatre. There are many adjuncts of theatres that have a notoriously bad reputation.

As to dancing and card-playing, a taste for these amusements is not likely to become a predominant force in any mind of high intellectual or spiritual culture. Where good tastes are formed, bad tastes die out. The safe principle in regard to amusements is, "Where virtue ends, there vice begins," as the French proverb says. There are now furnished to the young many new forms of innocent and fascinating amusements, and therefore there is less excuse than ever for questionable amusements. There are several forms of amusements that are questionable because they form a bond of connection between young people and really dangerous society. It is not to be supposed that card-playing is sure to lead to gambling, but it forms a certain bond of connection between young people and really disreputable circles. A similar remark might be made as to several other forms of amusements not thoroughly approved of in circles of aggressive Christians. The Young People's Society of Christian Endeavor, when it carries out its own superb principles, will be under little temptation to questionable amusements.

## REV. CARLOS MARTYN, D. D.,

Pastor of the First Reformed Church, Newark, N. J.

Amusements young folks must have, ought to have. Here are two rules for their guidance, safe and all-embracing; viz., Don't hurt yourselves, physically or morally, in your pleasures; and don't hurt others. Within these limits, go ahead, and have the best good time that ever was.

## REV. M. RHODES, D. D.,

Pastor of St. Mark's Evangelical Lutheran Church, St. Louis, Mo.

These amusements must be tested by their character and fruits. Clean them up as we please, stand them out in the best possible light, they are still of the earth earthy. Some professors of religion participate in them, but every pastor will say that they are not the people to depend upon for spiritual work. If some poor soul should come to such, seeking the way of salvation, they would have no words to make fitting response. That soul would be compelled to seek light elsewhere. I do not question the respectability of many who dance and play cards and attend the theatre, but that these things keep bad company, no one will deny. They are of such character as to invite the worst; and if professing Christian people give them countenance, Satan is pleased, but the Lord is grieved. As a minister of Christ, as a teacher and guide to the young, I can give no doubtful advice in such a case, and must frankly and lovingly say, have nothing to do with them. On what grounds do I base such advice?

First, that is the advice that God's word gives. See Matt. 6: 24; Rom. 12: 2; 1 John 2: 15, 16; 2 Cor. 6: 16, 17.

Secondly, the nature of the religion of Christ and the testimony of experience are against such indulgences. The religion of Jesus is distinct. It is as unworshipful in the life it begets within, as it is in its origin. Whoever



espouses it is to find in it a life adequate to every faculty of his being. He is to bring forth the fruits of the Spirit, and to rejoice in the Lord always. The Christian is new-born. He is called to walk with his head up in the clear light of God's own life. Let him turn now to these amusements, and the old story will be repeated; he will quench the life of God in his soul as certainly as a pouring rain will put out the fire of a forest. There is one daily motto for you, my dear young Christian; it is this,—“For to me to live is Christ,” and Christ never goes to the theatre, to the dance, or to the card-table.

REV. W. H. WITHROW, D. D.,

Editor of The Methodist Magazine, Toronto.

I would strongly dissuade any young Christian from dancing, card-playing, or theatre-going. I believe that these forms of amusement would inevitably prevent the growth of grace in the soul and blight the germs of Christian character. The familiarities of the dance have a tendency to “take off the blush and grace of modesty,” and in many cases have led to moral shipwreck. Cards are the instrument of the blackleg, the scoundrel, and the thief in the gambling-dens of the vilest purlieus of society, where the professional gambler fleeces his victim. They have no place in a Christian household. Both of these amusements are unintellectual, frivolous, and pernicious. The theatre, we judge, is an institution corrupt and corrupting. Of this we need no further evidence than the meretricious placards on the walls and the testimony of actors themselves. In numberless cases the theatre has proved the ruin of body and soul to those who have yielded to the spell of its fascinations, which are seldom intellectual, and often earthly, sensual, and devilish. In the higher Christian civilization of the future, when “Holiness to the Lord” shall be written on every enterprise and amusement of the age, upon the very bells of the horses, these amusements, which cannot be indulged in to the glory of God, will be utterly discarded.

REV. ISAAC CROOK, D. D.,

Pastor of the Trinity M. E. Church, Louisville, Ky.

In answer to your question as to dancing, card-playing, etc., first let me quote. While John Wesley was in school, his mother wrote him, “Whatever impairs the tenderness of your conscience, and takes away your relish for spiritual things, that to you is wrong, however innocent it may be in itself.” I have yet to find a case where the amusements named failed to produce such an effect.

Secondly, I have diligently inquired after the matured conviction of the leaders in the cure of souls, as represented in the highest religious councils of our times, in all leading religious bodies, and find the weight of it condemns these amusements as hostile to the life of religion or to aggressive work for Christ. Such unanimity among the world's physicians would leave no doubt as to any physical habit condemned.

Thirdly, all revival efforts, whether led by evangelists, pastors, or laymen, find these things among their most prominent obstacles, a compromise with which ends in defeat.

Fourthly, all of the above is based on very many plain Scriptures, among them, this: I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

For The Golden Rule.

#### THE EXPERIENCES OF SOME ENDEAVORERS.

BY J. L. S.

It was late in the evening. A grand session of the decennial celebration had just closed in Portland's City Hall, and a group of earnest delegates had returned to the “Falmouth,” and were chatting together in the spacious but nearly deserted parlor. Evidently the feast of the day had stimulated each heart, and produced that mental mood of receptiveness and communicativeness that makes conversation spontaneous and wellnigh irresistible. In the earnestness of their dialogue they paid little heed to an innocent-looking writer, who sat, with pencil and manuscripts, at a table near by, and their eager exchange of ideas flowed as freely as though the silent scribe were deaf as well as temporarily dumb, or, at least, too deeply engrossed in his work to heed their remarks. But ere long this group of earnest and sympathetic Endeavorers came upon a theme whose discussion proved more interesting to the writer than were his notes of the day's proceedings; and, quietly exchanging the written leaves for blank pages in his note-book, he captured with swift pencil a large part of the conversation, and securely imprisoned it, to be brought forth in triumph

at some future date. He is very sure that the original speakers would never have stood up in public with their story; he is equally sure that they will forgive him for sharing his booty with thousands who read this page, and who can hardly fail to get some suggestion from its perusal.

#### The Influence of the Theatre

was the starting-point of debate, and opinions began to come with great earnestness. The president of a local union, a travelling salesman who had become a follower of Christ not many months before, gave in his testimony: “I know by my own experience that the theatre brings great temptations to men to-day. These institutions poison a man's whole spiritual life. I have given up going to them, and like the prayer meeting vastly better. Still, when I am on my journeys, I find that nothing tempts me more now, though the grace of Christ is able to help me.”

At this point a quiet girl broke in with great earnestness and feeling: “I have had one experience with the theatre that I shall not soon forget, and wish never to repeat.” All at once paused to hear her story. “There is another clerk in the store where I work,” she began, “in whom I have long been interested. I have tried, oh, so hard! to get her interested in religion, and to bring her with me to the Endeavor society. At first she used to laugh at me, and declare that she did n't believe my religion was what I pretended; but after a time she grew more silent on the subject, and I know now that she was watching me closely. About that time I had been reading that charming story, ‘Little Lord Fauntleroy,’ and one night I went, without very much thought about the matter, to see that play at the Museum. I did not conceal my action, as I had not been brought up to attach any special meaning to such an act, one way or another. But when my friend learned of it, she said to me, ‘I had begun to have faith in you and your religion, but now I don't believe that it is any better than mine.’ I find to my sorrow that my influence over her seems to be wholly gone. She is not a narrow-minded girl, either, but her ideal of the religion that she wants is higher than the kind that includes theatre-going as she sees it. Supposing she should be taken away now; I should feel—”

Here the speaker's voice trembled a little and stopped, and a gray-haired pastor in the group seemed to voice the thought of all when he said, “That is certainly a very serious consideration.”

The hush that followed was broken by another voice: “I have had

#### An Experience Concerning Dancing,”

said this second young lady, “that may perhaps interest you in this connection. In our town, early last winter, a dancing-school was started, and a large number of the leading young people in our church went into it. Most of my friends were among the number, and urged me very strongly to go with them, but I had a class of girls in Sunday school and was the chairman of our lookout committee, and I really did not want to go. I stayed away. The winter passed, and toward spring one of my young lady friends took a severe cold, and, being very delicate, did not rally from it, but went into quick consumption. I saw what all around her knew,—that her life was limited to a very few weeks. I knew she had no hope in Christ. I went to her family friends, who were not Christians, and besought them to have our pastor come and see L—, and he did so. The next day she sent for me, and as I went in to her bedside, I determined by God's help to do what I could for her. I found her more than ready to speak about her soul, hungry for help. She said, ‘I have sent for you because I am sure you have a religion that will help one die. You are different from the other Christians in our circle. They all went to the dancing-school with me, and I do not want them to talk to me about my soul.’ ‘But cannot our pastor help you?’ I asked. ‘No,’ she said; ‘he was here yesterday, but I did not feel at all like talking with him. He never said anything to me about religion when I was well.’ I felt, oh, so weak and helpless! but I did the best I could to tell her about Jesus, and then she asked me to pray with her, and, though I had had no experience in work under such circumstances, I knelt down and God gave me words. She became a happy, trusting Christian before she died, and I could not help feeling that God gave me this as a reward for resisting the temptation and pressure to join that dancing-school, for, had I gone with them, I am sure I should have lost the chance to win this soul. I felt well satisfied with that winter's work.”

“Experience teaches.” Does it? Is there any lesson in these incidents, reproduced here with careful fidelity to the essential details as they occurred, that has not yet been mastered in our lives? It is one thing to have a theory that will satisfy and justify one's action to one's superficial thought; it is a far different thing to be able to rest upon the tests of our theories in experience. What is the effect of our practice upon others' lives? How are

others influenced by our conduct? What are the “best things,” and how shall we secure them?

Which is the greater and the better possession for Christian Endeavorers, the pleasure of the drama and the thrill of the ball-room, or the joy of winning souls to Christ?

#### EVERY-DAY SIGHTS IN ROME.

BY THE EDITOR.

EVER since the days of Lord Macaulay, who, I believe, originated the expression, the things that “every school-boy knows” have been famous. When a traveller wishes to show off a smattering of knowledge that he has picked up, he is apt to remark casually, “Every schoolboy knows that the statue of Marcus Aurelius graces the Capitoline Hill,” or “Every schoolboy knows that the Pantheon contains the remains of Raphael and Victor Emanuel,” etc., etc.

Now I will not tell what every schoolboy knows, and what, I may add, every guide-book contains, in this letter, but will simply describe some of the every-day sights in Rome, with which the schoolboy—at least, the American schoolboy—is not so familiar, and which the guide-book forgets to record. I must say that I was quite as much interested in the living men and women and boys and girls of the Eternal City as in the ruins of the dead Cæsars.

Most prominent of all, perhaps, among the every-day sights and people of Rome are the flower-sellers. You cannot go out of your hotel without having thrust into your face a great bunch of lilacs or a huge bouquet of pansies. Or perhaps a ragged little girl, clad in more colors than are the flowers themselves, will slyly tuck a buttonhole bouquet into your vest pocket, and then, if you throw it back to her, she will look grieved and justly indignant, as though you had rejected friendship's offering; but if you keep it, and do not pay her a soldo for it, she will look still more grieved and indignant. Or a bewitching little boy, with the blackest of eyes and the curliest of black hair, and with a coat of more colors than Joseph's, will throw a bouquet into your carriage, and will then run after you for a mile if you do not pay him for it or throw it out. Such a wealth of flowers, too, as we see on the street, and such a wealth of flowers as grow wild in the fields, is almost beyond belief. A botanist found four hundred and twenty different kinds of plants growing among the vast ruins of the Coliseum alone.

#### The Goatherds.

But another class of the common people of Rome who have interested me are the goatherds. Instead of carrying milk from door to door, they drive it, which secures the double advantage of keeping the milk fresh and of making a very picturesque scene at the same time. The goatherd himself is clad in breeches of goat-hide, with the hair outside, a gaudy vest, and a peaked hat with a jaunty feather in it, and his long-haired flock of a dozen or twenty goats walk before him with the greatest docility. When a customer comes out with a tumbler, he selects the most promising goat and at once fills the tumbler with foaming milk. Sometimes the customer brings a bottle with a very long neck and a very small mouth; but our friend is not at a loss, but fills the bottle in the same way with the greatest dexterity, and then drives his perambulating milk-cans on to the next customer.

#### The Soldiers and Priests.

Priests, I imagine, are not quite so numerous in Rome as they were twenty-five years ago, for, according to the genial Mark Twain, you could not then fall out of a third-story window without crushing a soldier or a priest. Still, there are enough priests left, arrayed in all kinds of sober and flesh-crucifying garments, and as for the soldiers, they stand at every corner in their fine black uniforms and cocked hats, such as our Revolutionary fathers wore. A handsome lot of fellows they are. They usually go in pairs, a tall one and a short one together, and I think that they must be picked out for this kind of police duty on account of their handsome faces and soldierly bearing, for a finer looking set of men I never saw. They are far superior to the French soldier, if I may judge. I hope Uncle Sam's troops may never have to meet them on any battle-field, as a result of some New Orleans massacre of the future.

#### Women and Donkeys.

The hardest worked creatures I have seen in Italy are the women and donkeys. Pardon the juxtaposition, fair reader. These are the burden-bearers of Italy. What the donkeys do not carry on their backs, the women carry on their heads, and such burdens! As I look out of my window now, I see a diminutive donkey, which, from the altitude of this sixth story, looks like an overgrown rabbit. On either side, a big pannier full of vegetables reaches down almost to the ground, and spreads out so as to completely fill a narrow street. Perched on top of the load is a lazy lout of an Italian, while by the donkey's



side walks the Italian's patient wife with a load on her head almost equal to the donkey's. I would like to be an officer of the society with a long name, for a few minutes, with full executive powers; I would make the man get down from the donkey and shoulder the woman's burden, and thus cause two overworked animals to bless the S. P. C. A. I have seen a woman carrying a small cart-load of vegetables on her head, another with a quarter of a cord of fagots, another with a full cask of wine, and another with a huge tray full of stones balanced in the same way, while the lazy husbands and fathers stretched themselves out at full length in the sun, like so many great lizards. No, I have no admiration for this kind of Italian society; and the sooner our emigration laws are amended to keep it out of America, the better.

#### The Beggars.

I might write a long letter descriptive of these common outdoor scenes, for everything here in Italy is carried on in the street. There is a man shaving a customer on the sidewalk, and a mother combing her daughter's black curls near by, and a carpenter at work in a little recess, and a shoemaker waxing his ends beside him. The beggar women all seem to vie with each other as to which can wear the gaudiest colors, and the men as to who can flutter the most rags. All the beggar women, too, strange to say, seemed to be blessed with babies, most of them with twins, generally, I suspect, borrowed for the occasion, and the consummate acting that is done for the sake of a penny can be accomplished only by an Italian. Most of the men beggars are blind, but they can see well enough to rattle a little tin can under the stranger's eyes, especially if they suspect that he is from "Amerique."

#### Another Scene.

But I have written quite enough of these characters. Before this letter closes let me tell you of just one place among the hundreds that we have visited in Rome, which left the strongest impression on me. It was not magnificent St. Peter's, nor the stately Lateran, nor the colossal Coliseum, but a little, dingy, underground prison on a side street, far removed from the flowers and the rags and the trim soldiers and the gay ladies of the outer world. The attendant gives us each a lighted taper, and we go down a number of dim steps, until we come to a small chamber hewn out of the rock. Here, almost beyond a doubt, Peter and Paul were both imprisoned. On these very stones, for their hard bed, the great apostles slept. Bring your candle a little nearer the wall, and you will see the stone post to which they were probably chained. But this is not all, for underneath this is a still deeper dungeon. The apostles were thrust down through a circular hole, but we will go by a rough flight of stone steps since built. This dungeon is scarcely six feet high, and perhaps ten or twelve feet square, and as black as midnight. From the floor wells up a spring, which, tradition has it, was miraculously made by Paul for the baptism of the jailer. But it is not necessary to believe in such a tradition, or in the impression of Peter's face shown in the stone wall, or in any such trumpery stories. It is enough that here, in all probability, the foremost of Christ's followers suffered for their Lord; and, while we reverently stood on those bare stones, we felt like renewing the consecration of our lives to the same Lord.

Another memorable sight that we have witnessed in Rome is the illumination of the Coliseum, in honor of Rome's birthday; but this letter is already too long, and perhaps Mr. Dickinson will describe this scene next week.

## Our Serial.

For The Golden Rule.

### HER ASSOCIATE MEMBERS.

(A SEQUEL TO "CHRISSE'S ENDEAVOR.")

BY PANSY.

#### CHAPTER XXIII.

##### One of Them Is "Afraid."

It was later by an hour or two, and the ponies were safely housed and fed, when, walking slowly down the street, head bent as in deep study, Dr. Portland almost ran against a swiftly moving object, halted with a dignified "Beg pardon," then a sudden lighting up of his sombre face and a cordial "Good-afternoon; so it is you with whom I almost collided. I beg ten thousand pardons; I was deep in thought and very stupid."

Mrs. Holmes ignored the collision, and kept her grave and troubled face. "Doctor, I am in great anxiety."

"About what?" asked the doctor, in a sympathetic voice, and he turned and joined her.

"About a young woman who, I think, is very ill, and her friends do not realize it. She ought to have medical care, but I do not know how to bring it to pass. Do you know Mr. George Hurst?"

"I have a speaking acquaintance with the gentleman. What of him?"

"It is his sister who is ill. Do you know who their family physician is? Could you not—would it be stepping beyond the bounds of professional etiquette if you should give him a hint that his services are needed? If only the family knew enough to send for him!"

Dr. Portland drew his lips into a curious smile. "I might possibly compass it if I knew who had the honor to be their professional adviser; but I fancy that they belong to the fortunate class who, as a rule, do without us. Why does n't Hurst attend to the business? What is he about?"

"I do not know, I am sure, unless he is under the influence of his strange wife. Madeline has been ill for a week, and grows daily worse. She has fever constantly, and her cough is alarming, yet she has not even ordinary care. Mrs. Hurst is a woman whom I do not understand. She seems jealous of any attempt to assist her, and angry at any suggestion that is made for Madeline's comfort. I was there this morning, and I could see that the poor child had grown steadily worse since yesterday; and they let her lie there, dying slowly."

"Madeline Hurst," said the doctor, thoughtfully. "Did I meet her at your rooms one evening? Yes, I remember; a tall, dark girl, with brilliant eyes and fierce temper. So she is ill, is she? Well, she is not the one to trifle with a cough, even in this climate. How does she happen to be your friend, Mrs. Holmes? On the general principle that the unfortunate may always claim you?"

"I have become interested in her," said Mrs. Holmes, "and fond of her. I do not think her temper is any worse, perhaps, than mine would be under like circumstances. Doctor, can you do anything to help me? Could you not speak to Mr. Hurst?"

"Hardly," said the doctor, with another shrewd smile; "I do not think he is one who would like suggestions from me; at least, I feel quite certain his wife would not, and a man and his wife are one, you know, under some circumstances."

They had reached the Hurst home as he spoke, and Mrs. Holmes had halted on the step to give him opportunity to finish his sentence; but he made no motion toward going on, and, instead, followed her up the steps.

"O, I do not ring," she said, quickly, divining his intention of waiting for her to be admitted. "The door is never locked; I admit myself and go up to Madeline's room."

"That is the programme, is it? Then shall I trouble you to admit me in the same unceremonious way?"

"O, no, indeed!" said the lady, much distressed. "It would not do at all. I beg your pardon, but I am afraid it will not do for you to call. Mrs. Hurst would be offended. She would think I had interfered unwarrantably."

"What, in permitting a friendly call? I will be entirely non-professional, I assure you; save that I may be able to relieve your anxiety after we are away, and give an intelligent opinion to my friend, Mr. Hurst, if I should chance to have the opportunity, and could convince him that I am his friend."

"Indeed, doctor," she began again, in exceeding perplexity and embarrassment, "I am afraid it will do only harm to attempt such a thing; you do not understand the situation; there are some things I can tell you, when I have opportunity, but now—"

"Now, if I will only go away and leave you to wrestle with the enemy," he said, smiling, and at that moment they were interrupted. The knob of the door on which Mrs. Holmes had cautiously kept her hand was suddenly wrested from her, and the frowzy-headed Nancy appeared, more frowzy than usual, bare-headed and with eyes dilated; she was evidently making a blind dash for somewhere.

"O, Mis' Holmes!" she gasped, "she's choking to death, I do believe, and Mis' Hurst is that scared she don't know what to do; she said run for a doctor; but I dunno where to run, nor nothing."

Before the sentence was completed, Mrs. Holmes had brushed past her, waiting only to say, "Doctor, follow me," and was half-way up the stairs.

"I am a doctor," the gentleman paused to explain to the frightened girl; then, taking three steps at a time, was at the landing as soon as his guide.

Once within the desolate attic, it took him but a moment to understand the situation and assume control. Mrs. Hurst, thoroughly frightened and subdued, obeyed his peremptory orders as best she could, while Nancy ran hither and thither in everybody's way, and Mrs. Holmes, pale and quiet, was really the one to be relied upon.

"It was a narrow escape," the doctor said, gravely, an hour afterward, as he stood in the little parlor below, talking with Mr. Hurst. "Five minutes more, and it would have been too late. The disease has been allowed to get a firm foothold, and this attack was unusually dangerous. Yes, sir, she is a very sick girl. I cannot tell

you yet what the outcome will be. I have grave fears; in fact, to be perfectly frank, I see hardly a chance in a hundred for her."

Mrs. Hurst, not quite so subdued as when she thought herself in the presence of death, but still meek for her, waited only until Mrs. Holmes engaged the doctor's attention with a question of importance to ask her husband whether Johnnie had not better go at once for Dr. Gower, so as to be prepared if "Mad" had another attack like the last.

Then George Hurst arose to one of those outbursts that at rare intervals were drawn from him. No, Johnnie should not go for Dr. Gower; he would not have Dr. Gower in the house. Everybody knew he was an old blunderer, and that Dr. Portland was the skilled physician of the city. Mad should have the best there was to have. He had not understood—how should he?—that she was so sick. He would not have had her disease run on in this way without treatment for all he was worth. It was the way his mother went, and he had always been afraid Maddie would be like her. She was all he had, "the only sister I ever had," he said, turning to Dr. Portland, and tears were in his eyes; "there were only two of us. There is n't anything I would n't do for Maddie. You think you can save her, don't you, doctor?"

"I will do my utmost," said Dr. Portland, with kind gravity, "but the simple truth is that the disease has got a firm and most dangerous hold. As I said, the chance is only one in a hundred." The words sounded cruel, but the doctor knew enough of human nature to feel certain that the fierce-eyed little woman who was listening needed the plainest possible speech.

There followed days that were always strange ones to look back upon, days filled with constant watching and anxiety. The Hursts were poor; there was much that they could not compass, and, indeed, if money had been plenty, professional nurses were not, in that little city; so the watching was divided as well as it could be among the few who could be depended upon. Mrs. Hurst did her best. She was thoroughly frightened, and repentant of some things. She did not want her sister-in-law to die; she had not at any time dreamed of such a possibility. She had honestly believed her illness to be trivial, and was sincere in her conviction that "Mad made a fuss about trifles," and had a passion for being "coddled." But Mrs. Hurst was no nurse, and the sick girl so visibly shrank from her ministrations as to make it awkward for both. Among those whom this family called "friends" there were strangely few who seemed to have the ability or the inclination to come to their aid in this time of need, so the business of nursing was narrowed down to a very few, prominent among whom was Mrs. Carpenter, who, it seemed, could wash and iron daytimes and sit up nights. Mrs. Hurst would not for the world have lost caste by recognizing the woman on the street as an acquaintance, but she learned to welcome her strong, cold face with such a sense of relief as she could not have described, and to reply almost gratefully to her brief, cold sentence: "I'm going to stay all night; you can go to bed as quick as you please." The other extremely important nurse was Mrs. Holmes. She gave every moment that could be spared from her husband during the day, and was as near rebellion as she ever came over his peremptory refusal to allow an hour of night watching for her. The doctor sustained him obstinately in this last.

"You are right, Holmes; she needs a keeper. She would work day and night if she could, and it won't do. I don't want her on my hands as a patient, not until I get rid of this one; she is too valuable as a nurse."

But there came a night when neither doctor nor husband could resist the summons. Indeed, the doctor himself sent for her. "She's in such a way," explained Nancy, whose frowzy head was hidden under an indescribable hat, "that the doctor says she'll die of it if she don't get quiet; and he says, says he, 'Mis' Holmes can quiet her if anybody can; you tell her to make all possible speed.' Them was his very words; and Liph Stetson, he's waiting to go along with you, though there ain't no need of that, for I ain't afraid of nothing. But the doctor, he said so, and Liph said he'd be at the front door waiting."

While she talked, Mrs. Holmes was making ready. It was a frightful scene upon which she entered a few moments later. Long afterward, when, very tired and overwrought, she lay down to rest, and closed her eyes, there would come before her mental vision a haunting picture of that room,—not the attic. Dr. Portland's first order had been to remove his patient to a room where a fire could be had. It was Mrs. Hurst's own chamber, and, though bare of many things that the ordinary chamber is supposed to need, it was a great improvement on the attic. A wide bed made up with some regard to comfort was one of the improvements; but the hollow-eyed girl who glared at the new-comer as she opened the door was far enough from comfort.

[To be continued.]



## The Sunday School.

INTERNATIONAL S. S. LESSON.

MAY 31, 1891.

### THE TEMPLE REPAIRED.

2 Chron. 24: 4-14.

BY REV. SMITH BAKER.

GOLDEN TEXT.—God loveth a cheerful giver.—2 Cor. 9: 7.

1. JOASH, the eighth king of Judah, was grandson of Athaliah and great-grandson of Jezebel. He was only seven years old when he began to reign and he was king forty years. During the first twenty-three years the high priest Jehoiada was the governing spirit, together with his wife Jehosheba, who was aunt to Joash.

2. Joash had not a strong character. While he was surrounded with and led by the gracious influences of Jehoiada and Jehosheba he made a good ruler, but as soon as they passed away and other advisers took their place he became a weak and unworthy king. No young man knows how weak he is until the restraints and inspirations of a good home influence are withdrawn. A man is what he is when he must stand alone.

3. Learn also the great importance of placing the young who are to hold situations of great responsibility under the best influences. The character of teachers and counsellors is as important as their education.

4. What a noble work Jehosheba did. With no direct power, she had the greatest power of any one in the kingdom. No woman has a higher mission than she who has the control of a boy's heart, restraining him from evil and directing him towards the right. A Christian mother outranks all others in responsibilities and opportunities.

5. Sometimes a young man will go back upon the most faithful and loving instructions. Now and then a son of the best of parents becomes a weak, unworthy man. In spite of all that's done for him his weakness and sinfulness conquer him. Then it is not the fault of the father, but the weakness of the son.

6. The principal topic of the lesson is the repairing of the temple. (a) The temple, because of the coldness and sins of the rulers, had fallen into partial ruin. A dilapidated meeting-house reveals a back-slidden people.

(b) The word at first did not prosper, because it was intrusted to the wrong man. The Levites were in the ruts. They had been serving on in the same old temple so long that it seemed good enough to them and they did not know but that to raise money for it might interfere with their own income. Sluggishness and selfishness, stupidity and fear! But Joash woke up, and under the influence of that good woman, his Aunt Jehosheba, he called the attention of the old priest to the delay. It is noticeable what a large proportion of the building and repairing of God's houses in the land is due to the taste, love, energy and influence of good women.

(c) Joash instituted a new method; he called the people together. There is power in a collective effort when heart touches heart.

(d) He established the contribution box. It was voluntary; each person was thrown upon his honor and love. He gave all the people a chance. It should always be so. Ministers are sometimes afraid of the contribution box. But let it go to everybody, not as a compulsion, but as an opportunity. The more a people give for missions the better they will support their minister. Do not try to raise the money among the few, but give all a chance. Do not limit your contributions to one or two benevolent societies, but remember them all. Give all the people an opportunity to give to all the societies.

(e) He made giving a matter of worship. It should ever be so. The contribution

box should be an altar where the heart shall give something to God. The sainted Jotham Sewall was once asked to lead a great missionary meeting in prayer. He did not at once respond. The request was repeated. "Yes, yes," said the old man, "I will as soon as I untie my purse-strings."

7. Learn that when each is willing to do his part there will be more than enough for all the work God's house needs. A man reveals the deepness of his love and the breadth of his ideas by the amount of his cheerful and proportionate giving. When one gives to pay his own religious expenses he is only selfish; but as he takes all the world into his heart, then he gives for all the world. Pass the plates around, pass them around at every service—pass them around for all good things—give everybody a chance.

### LIGHTS ON THE LESSON FROM MANY SOURCES.

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

And it came to pass after this that Joash was minded to restore the house of the Lord (v. 4). The thought appears to have originated with himself. Joash was young, enthusiastic, grateful. The temple had been his place of refuge. For six years in it he had found a safe hiding-place. He owed to its high priest both his life and his crown. It was natural, indeed, that he should be minded to restore this sanctuary. And, if it comes to that, who is not under obligations to the house of God who lives anywhere near one? How much it has done for us all from earliest infancy up! In it one has been taught those lessons which will go with him through life, glorifying and ennobling all his aims and ambitions, if he but act upon them. Far more than law, the presence of a church in a community gives peace and security. Therefore, to no other appeal for money should the citizens round about respond quite so liberally as to an appeal for money to repair, or rebuild, or to put up a church. —*Pilgrim Teacher.*

See that ye hasten the matter (v. 5). Resolution is good, but execution is better. The king's business requires haste, but how little haste there is in attending to the business of the King of kings. One is ready to believe that if the building to be repaired had been the palace of Joash, or some needed business structure, long years would not have been allowed to elapse between the going forth of the order and the beginning of the work. But Jehoiada, the high priest, was now an old man, and possibly had not the "push" of youth, and then maybe he had gotten used to the dilapidation, and so did not notice it now so much. And the Levites—they had to live, you know, and their stipends had to be first paid, and after they were paid there seemed to be nothing left wherewith to repair the house. And the common people—well, they were not sure but that the lazy Levites would eat up all the contributions they might make, and so they were not overmuch generous in making them. Alas! how much is human nature now like it used to be! —*Baptist Teacher.*

And at the king's commandment they made a chest and set it without at the gate of the house of the Lord (v. 8). The king first called on the priests and Levites, but they did not hurry. The regular officers may not feel like trying to raise money. Well, then, try some other way. Joash put a contribution box at the gate of the temple. But the box could not go around collecting. Notice was given widely. So you must talk it up. Tell people that you want money for the church and Sunday school and for missions. Don't be afraid of the contribution box; make it as big as a chest, if there is need. —*Sunday-School World.*

And they made a proclamation through Judah and Jerusalem to bring in to the Lord the collection that Moses, the servant

of God, laid upon Israel in the wilderness (v. 9). In the ordinance of Moses that the payment be half a shekel—the rich to pay no more and the poor no less—we find the true basis of general benevolence. In the law of the tithe the principle of systematic giving is further developed. In the law republished by Joash and carried on by the later Jews, we have the logical evolution of the same principle. The Lord's blessing on the widow's mite does but confirm the divine principle. Paul's direction to each Christian to give as the Lord prospered him, and to do it regularly on the first day of the week, completes the harmony of the Bible teaching on this point. The whole matter of gold and the gospel, of making our tribute to Him an act of praise and our gifts a part of our worship, should be made the study and practice of every Christian teacher and pastor. Thus will the work be perfected, the house of God set in its state and strengthened, and the coming of the kingdom be hastened. —*Rev. W. E. Griffiths, D.D., in Monday Club Sermons.*

All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end (v. 10). Here we get some good points on the duty of giving for God's work. "All" the people gave. That is one good thing. No one was too poor to give something. Princes and people alike came to the contribution box with their offerings. Everybody ought to give. None are too poor to do something for the work of the Lord. There is a suggestion, too, in the way they gave. They set a chest in a convenient place, and asked all to drop their contributions into that. So no one knew what any other one gave, unless there were some one who sought to make a display of his liberality. Thus even the poorest, who could give the least, would not be made to feel ashamed by the smallness of what they could give, compared with the large offerings of the rich. The money was given to the Lord, and he knew what each gave and understood the circumstances of each. Another point here is that they rejoiced as they gave. There was no reluctant giving, no giving merely through a sense of duty without heartiness or gladness. Everybody gave cheerfully, enthusiastically, with joy. This is a part of the lesson we must not fail to get. The Lord loveth a cheerful giver. He may use what men give reluctantly, and it may do good to others to advance the Lord's cause, but the giver gets no blessing from it. —*Westminster Teacher.*

How stately, and yet how simple, are the words, *So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.* Here is work for all the true Israelites of our day. The church now needs perfecting, setting in its state, and strengthening. Every member can do something in each or all of these respects. A perfect church, a church rightly set in its proper state, a strengthened church, a strong church! What imperfection in the church can I remove or lessen? What unseemly object in the presence or neighborhood of the church can I remove, or what new ornament or attraction can I place in it or near it? What element of weakness in the church—in my church—can I take away, or what new strength can I add? —*Sunday School Magazine.*

And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord (v. 14). They complete the house before buying any furniture. A wise example. And they offered burnt offerings in the house of the Lord continually,—the morning and evening sacrifice and other offerings. All the days of Jehoiada. Of what supreme importance one life may be to a nation and to the cause of God! We are told in the verse succeeding our lesson that he died at the age of 130 years. No sooner was he removed than

Joash and the princes fell into gross idolatry and went so far as to slay Zechariah, the son of Jehoiada, who protested against it. God punished them by an invasion of the Syrians, who with a small army defeated a large one, destroyed the princes, and carried the spoil of Jerusalem to Damascus. Joash was afflicted with a terrible disease, and at length slain by conspirators. Thus dark was the ending of what had been a bright reign. —*Standard Eclectic Commentary.*

### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

SEE, I have drawn a line on the board. Over the space at the left of it I have written "Israel," over the space at the right, "Judah," the two great kingdoms into which God's people divided themselves after Solomon died.

Israel had nineteen kings; of some of them you have heard. Jeroboam was the first (I'll mark his name so), Ahab was the seventh, Jehu the tenth, and after the nineteenth king came Israel was carried away.

Judah's first king you have heard of, Rehoboam, Solomon's son. We'll mark him the first. You have heard of no more kings,—yes, of one. Do you remember that when Jehu had killed the king of Israel, the son of Ahab and Jezebel, that he turned and saw the young king of Judah coming behind? He was the grandson of Ahab and Jezebel; his name was Ahaziah. You need not try to remember it, but I'll write it under Judah. He was the sixth king, and Jehu killed him. When Jehu had killed the king of Israel, the wicked mother Jezebel he also killed. But there was another wicked mother left, Jezebel's own daughter, safe in the land of Judah. What do you think she did when she heard her son, the king, was killed? You will think that she was even worse than her mother Jezebel when I tell you. "If the king is dead, then I, the queen mother, will reign. I will kill all his children; every one shall die."

So she sent her cruel men and slew every child he had left, or she thought she had. She did not know that her own step-daughter had stolen away the baby and his nurse, and hidden them.

Do you remember how David wanted to build a house for God? How Solomon built it? How beautiful it was? God's people used to go to it every day, many times a day, to pray. But when this wicked queen came from Israel to live in Judah, she brought Jezebel's priests, set up altars for Baal, and worshipped him; and many of the people left God's house, left him, and worshipped Baal, too. So in that beautiful building there was no worship. The holy house was lonely and still; but if you had been there and listened, perhaps you would have heard the cry of a child sometimes, or a child's voice talking to a good priest and his wife. It was this baby prince, whose name was Joash, that was safely hidden in the temple till he was seven years old. Do you not think he loved that holy house? Do you not think he felt sorry it was falling into ruins, and there was no worship there?

When Joash was seven years old—how many of you are seven?—the good priest knew the time had come for him to be king. Calling to the temple all the men whom he could trust, he showed them the boy king, made them swear to be true to him, and, when the wicked queen grandmother heard of it, killed her, and set him on the throne.

So Joash became the eighth ruler in Judah. When he became a king old enough and wise enough to do so great a work, he called upon all the people to bring money to repair the house of God. Baal's altars were now torn down, his priests fled or were killed, and the people were glad to come back to their old worship and to the temple.

So a chest with a hole in the top was put outside the gate, and into it the people dropped their gifts till it was full, till another and another chest was filled, till there was money enough to repair the house, and make gold and silver dishes in the place of those that had been lost.

"And the princes and the people rejoiced" to bring for God's house. Tell me the golden text. They were cheerful givers. God loved them for it.

If you and I give our time, our work, our money cheerfully to God, he also will love us.



## Christian Endeavor.

### PRAYER MEETING.

TOPIC FOR THE WEEK BEGINNING MAY 31.

GIVING TO THE LORD. WHY? HOW MUCH?

Ex. 25: 2; Luke 6: 38; 2 Cor. 9: 6.

[Editorial.]

A NATION had just escaped from bondage. They had no real estate, only the promise of some to be taken from people stronger than they. Of even the desert ground over which they travelled they owned not so much as that on which their feet rested. They had no stocks or bonds, and no hoard as the result of their years of toil. All their possessions they had no trouble in taking with them as they journeyed. To such a people it was a strange proclamation to make that they must give no more for the Lord's work because they had already given more than could be used. A natural inference would be that Moses and Aaron must have made a most powerful appeal and a most thorough canvass; that, indeed, they must have resorted to all the terrors of the law under the old dispensation to extort such sums from people with "narrow, Jewish ideas." And what a relief it must have been to the nation when the oppressive burden was actually lifted! Yet the plain statement of the case makes a curiously different impression, that the joy over God's favors was so great that the spontaneous expression of it in unrestrained giving was the most natural thing in the world, and that not a child in the host needed to have the "cause presented" in order to know why he should give.

The motive of gratitude for past benefits is re-enforced by the thought of what the Lord can do with our gifts. He took the offerings of those wanderers in the wilderness, and in the tabernacle that was made he manifested his presence as nowhere else on earth. Today, at his touch, the silver and the gold become instrumental in making of lost men and women temples of the Holy Ghost. Where his right to all is gladly recognized, his blessing multiplies the gift; if one of the fishes and two or three of the loaves had been withheld from Christ's touch we might never have read of the miraculous feeding of the five thousand.

There are perplexing practical questions as to how much and where one should give. One may be in debt to others, but then, how about his indebtedness to the Lord? Has that been cancelled? One may give liberally to the Lord's treasury, but that does not benefit him if the money comes out of the pockets of others, while he indulges himself in everything that he wishes. If a tenth is the right amount for your neighbor to give, it is not the right amount for you if you have twice his income and only half as many absolutely necessary expenses. We reckon benevolence by what is given; the Lord reckons by what is left. Our unit of value is the dollar; his is love, and even in the sacrifice of all one's goods, and life itself, he may see the lack of that which gives an offering all its worth. If there is love to our neighbor as to ourselves, it will cost no struggle to give to him for Christ's sake; and if we accept the truth that we ourselves are not our own, we shall have little difficulty in deciding to whom our possessions belong.

### SLANT LIGHTS ON THE TOPIC.

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

*Cheerful giving* (Exodus 25: 2). As God has determined in his infinite wisdom to employ human agencies in the extension of the kingdom of his dear Son, he asks for material help from every one of his children. He expects that our consecration of ourselves will mean to us the entire submission of what we are and own to his sovereign will. That consecration must not be a forced yielding, but a voluntary and cheerful dedication. I once sat in the end of a pew of which I was the sole occupant. I had nothing less than a dollar bill in my pocket. I did not at that time feel that I cared to spare as much for the collection. I had two courses open to me. I could shake my head and let the plate go by, or I could give that dollar. My pride triumphed, and I reluctantly parted with my money. The thought of charity had

nothing to do with my contribution. Somebody got a benefit from that dollar; but if the person had known how unwillingly I gave it, he would have hesitated to accept the charity. What did the Lord think? No blessing can ever come to us for service rendered unwillingly. If God has our hearts, he will soon possess our gifts. I sometimes think that a man's generosity is a good test of his Christianity. God's grace has a poor chance in the heart of a mean man.

*Liberal Giving* (Luke 6: 38). This is a relative term. What would be liberality for one would be parsimony for another. The term, as we use it, refers not so much to the amount as to the intention that lies concealed behind it. I can easily imagine that when the poor widow dropped her farthing contribution into the treasury, there was some sneering done by haughty scribes and the Pharisee with his phylacteries. Their gold advertised by its clink the value of their gift, and I can fancy they despised the smallness of this woman's offering; yet Jesus said that she made the largest contribution, because she gave all she had. I sometimes think that if those in independent circumstances gave in proportion to their income as persons in limited circumstances often do, our missionary boards would do ten times their present work and never be in debt. The question, then, is not, How much do you give? but, How much can you give? We must settle that individually. Men may think we are princely in our benevolence when God sighs over our niggardliness. Men may criticise our meanness while God is commending our manliness. Let us each time make our gift as unto God.

*The Reflex Influence of Giving* (2 Cor. 9: 6). Every gift to God is a seed planted, from which we may expect a harvest. Let us be careful here. We are to give as we plant, but not for the same reason for which we plant. We plant plentifully, for instance, because we desire an abundant crop; but we give liberally because we love our Lord and our fellow-man, and we leave the harvest in God's hands. We cannot purchase divine blessing by counting our large charities. When the harvest becomes the motive, the contribution loses its chief glory. Ought we not to be supremely grateful to God that when we are most forgetful of self, and most solicitous for his cause, the return blessing upon our own souls far exceeds our highest computation? Give, give, give, and you will find that God will bless, bless, BLESS.

### Proportions.

A young man who pleads poverty as his reason for paying next to nothing toward the expenses and charities of the church he attends, and is known to spend twenty-five dollars a year for hiring horses, fifty dollars for a diamond ring, and other considerable sums for questionable habits,—well,—does not tell the truth.

One-tenth of a man's net income does not mean one-tenth of what remains after all his whims are gratified.

On the other hand, God does not expect a man to neglect his honest debts to his fellow-man in order to have a reputation for generosity to the cause of Christ. We are expected to give our own, not the money of somebody else.

Our Christianity ought to be as valuable to us as our pleasures, innocent though they may be; and when we are ready to spend more for our enjoyment than for our enlargement, we ought to ask God what he thinks of that proportion, and re-arrange our figures.

What shall I give? My means, my life, my all.  
When shall I give? According to thy call.  
How shall I give? That all the world may see  
How much I prize what thou hast given me.

### ILLUSTRATIVE QUOTATIONS.

[Selected by L. ADELAIDE WALLINGFORD.]

God's treasury where he keeps his children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, precious in his eyes for the love's sake that was in them.—*Fénelon*.

The love is the priceless thing.  
The treasure our treasure must hold.  
Or ever the Lord will take the gift,  
Or tell the worth of the gold  
By the love that cannot be told.  
—*Christina Rossetti*.

When Andrew Fuller went into his native town to collect money for foreign missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I'll take nothing for this cause, seeing it's I," and

handed the money back. The man was stung, but in a moment recovered himself, and said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus."

Love is sweet in any guise;  
But its best is sacrifice.  
He who, giving, does not crave,  
Liketh it to Him who gave  
Life itself the loved to save.  
Love that self-forgetful gives  
Sows surprise of ripened sheaves,  
Late or soon its own receives.  
—*J. G. Whittier*.

One morning after Jenny Lind had given a charity concert, a clergyman found her counting and sealing up the money received, preparatory to distributing it among the poor. He began to compliment her; but she cut him short by saying, "It is the only return I can make unto the good Lord for the gift he has bestowed upon me, which is the great joy of my life. I can only repay him through the poor and the suffering. This I delight to do."—*From The Congregationalist*.

I in your care my brethren left,  
Not willing ye should be bereft  
Of waiting on your Lord.  
The meaneast offering ye can make—  
A drop of water—for love's sake,  
In heaven, be sure, is stored.

Christians, behold your happy state;  
Christ is in these who round you wait;  
Make much of your dear Lord.  
—*John Keble*.

After our Protestant Christendom . . . has used all it needed, given all it would, and wasted most wantonly, it yet has a reserve of unspent fortune reaching the enormous sum of \$500,000,000 annually. And this is not supposed to be the "saving" of the irreligious or ignorant, but of the very best type of Christian commonwealth. What ought we to do with this surplus? What account will we render of it at last? Not one-sixtieth of so much as these "savings" is given to save the world outside of our country, adding what men give while living and leave after death.—*J. T. Gracey, D. D.*

Give thyself utterly away. Be lost.  
Choose some one, something; not thyself,  
Thine own;  
Thou canst not perish; but, thrice greater  
grown,  
Thy gain the greatest where thy loss was  
most.

I give myself, a man, to God; lo, he  
Renders me back a saint unto myself.  
—*Owen Meredith*.

When the sigh ascends from the churches to heaven, "Lord, the one billion souls of the unchristian world have no bread," what is his answer? The same as in the wilderness to his disciples, "Give ye them to eat." He was compassionately willing to feed the hungering multitudes, yet he sent down no bread from heaven, and brought up no fish from the sea. The disciples were to give them what they had; and this he blesses, so that there is enough and to spare. Even so he does not preach the gospel to the nations through angels, or send down Bibles from heaven in all the varying tongues of earth. We are to give them what we have, and he will add the blessing.—*From "De Heidenbode," translated in Missionary Review*.

O, what shall I give to the Saviour  
For what he hath given for me?  
I'll give him the gift of an earnest life,  
Of a heart that is loving and free from strife,  
As he hath given me.  
—*E. M. Tappan*.

*Bible References:* Gen. 28: 20—22; Lev. 27: 30; Deut. 14: 28, 29; 15: 7—11; 16: 10, 17; 1 Chron. 16: 29; 2 Chron. 31: 5, 10; Ezra 2: 68, 69; Neh. 7: 70—72; Ps. 41: 1; 51: 16, 17; 72: 10; Prov. 11: 24; 14: 31; 19: 17; 22: 9; 28: 27; 29: 7; Eccl. 11: 1; Matt. 2: 11; 5: 23, 24; 6: 3, 4; 10: 42; 14: 15—19; 19: 21, 22; 20: 28; 25: 37—40; Mark 9: 41; 14: 7, 8; Luke 7: 44—47; 12: 21; 19: 22—24; 21: 1—4; John 3: 16; Acts 3: 4—6; 11: 27—30; Rom. 12: 8, 13; 15: 25—27; 1 Cor. 4: 7; 13: 3; 16: 2; 2 Cor. 9: 15; 1 Tim. 6: 17—19; Heb. 6: 10; 11: 4; 13: 15, 16; James 2: 14—16; 1 Pet. 4: 9—11; 1 John 3: 16—18.

### Suggested Hymns.

"I gave my life for thee."  
"Saviour, thy dying love."  
"When I survey the wondrous cross."  
"Take my life, and let it be."  
"Not my own, but saved by Jesus."  
"Let him to whom we now belong."  
"My gracious Lord, I own thy right."  
"To do thy holy will, to bear thy cross."

### DAILY READINGS.

First Day.—The tabernacle gifts. Ex. 30: 11—16.  
Second Day.—Joyful giving. 1 Chron. 29: 1—9.  
Third Day.—Offering to God. Mal. 3: 8—12.  
Fourth Day.—A large gift. Mark 12: 41—44.  
Fifth Day.—Sincere giving. 2 Cor. 8: 1—9.  
Sixth Day.—What did Jesus say about giving? Acts 20: 35; Matt. 10: 8.  
Seventh Day.—Giving to the Lord. Why? How much? Ex. 25: 2; Luke 6: 38; 2 Cor. 9: 6.

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May 25.—The Temple Repaired. 2 Chron. 24: 4—14.  
" 26.—The Tabernacle Gifts. Ex. 30: 11—16.  
" 27.—Joyful Giving. 1 Chron. 29: 1—9.  
" 28.—Offering to God. Mal. 3: 8—12.  
" 29.—A Large Gift. Mark 12: 41—44.  
" 30.—Sincere Giving. 2 Cor. 8: 1—9.  
" 31.—Spiritual Building. 1 Cor. 3: 9—17.

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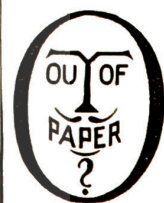
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### GOD'S MUSIC.

SINCE ever the world was fashioned,  
Water, and air, and sod,  
A music of divers meaning  
Has flowed from the hand of God.  
In valley, and gorge, and upland,  
On stormy mountain height,  
He makes him a harp of the forest,  
He sweeps the cords with might.  
He puts forth his hand to the ocean,  
He speaks and the waters flow—  
Now in a chorus of thunder,  
Now in a cadence low.  
He touches the waving flower bells,  
He plays on the woodland streams—  
A tender song, like a mother  
Sings to her child in dreams.  
But the music divinest and dearest,  
Since ever the world began,  
Is the manifold passionate music  
He draws from the heart of man!  
— Temple Bar.

### EMERSON'S ADVICE.

It takes study and practice to learn how to read with discrimination. It is just as unwise to read one book laboriously and exhaustively as it is to read another carelessly and lightly. Emerson, in conversation with a young student, gave the following good advice on this subject:—

Do not attempt to be a great reader, and read for facts and not by the bookful. You must know about ownership in facts. What another sees and tells you, is not yours, but his. If you had seen it you would not have seen what he did, and, even less, what he tells. Your only relief is to find out all you can about it, and look at it in all possible lights. Keep your eyes open and see all you can; and when you get the right man, question him close. So learn to divine books, to feel those that you want without wasting much time over them. Remember you must know only the excellent of all that has been presented. But often a chapter is enough. The glance reveals when the gaze obscures. Somewhere the author has hidden his message. Find it, and skip the paragraphs that do not talk to you.

These observations seemed insufficiently precise to the young student, who says: "Upon my pressing him for directions more particular and practical, a process which was rarely successful—he hated details and avoided them—he, after a moment's hesitation, continued as follows:—

Well, learn how to tell from the beginnings of the chapters and from glimpses of the sentences whether you need to read them entirely through. So turn page after page, keeping the writer's thought before you, but not tarrying with him, until he has brought you to the thing you are in search of; then dwell with him, if so be he has what you want. But recollect you only read to start your own team.

### FISHING ON ICE.

A NOVEL kind of life is that described, recently, in one of the periodicals. It is that of the fishermen who congregate in Saginaw Bay, Michigan, every winter, to fish through the ice. Gathered here in large numbers, their huts fixed upon runners so that they may be moved at will, these men spend four months, or so, in this for the most part free and easy life, although, owing to the recklessness of the men, there are many casualties. Their homes are described as follows:—

Their little houses might easily be taken for dog-kennels of a larger growth. They are made of rough pine, with a slanting roof, and a door at one end hinged with leather. Unattractive as is the exterior, the inside is cosy and warm, and forms a comfortable lodging for the fisherman and his ever-present dog. The furniture consists of a box for a seat, a rude stone fireplace, a sailor-like bed, composed of boards and blankets; along one side is a shelf, on which are scattered a piece of soap, some tobacco, several clay and corn-cob pipes, a tin plate and cup, a knife and fork, some salt and pepper, a bottle of ink, some pens and paper, a roll of wound-rags, some old newspapers, and a box of sulphur matches. From the roof hang several pieces of bacon, festoons of fish-lines of all sizes, from those capable of playing a whale to those suitable for ordinary river fishing.

The floor in most of the huts is neatly planked over, and in the centre is cut a square opening like that for a cellar; the cover of this can be lifted up at will, and discloses a small hole in the ice; in the lid or cover are several small holes through which the lines go down into the water. When a fish is hooked the square cover is lifted up, the fish taken from the hook, and the square replaced so as to prevent any draught or cold air entering the house.

One of the prominent features of the gathering is the immense number of dogs. Almost every hut has two or three, and they are by no means idle citizens. They are every bit as good fishermen as their masters. They watch the "tip-ups" with a genuine interest, and directly they see one "tip," they run and seize it with their teeth, often pulling the fish clear of the hole, unaided, and then attracting their master's attention by joyful barks.

### THE WHITE HOUSE SILVER.

THE next time you dine at the White House you will not feel personally affronted when you find yourself eating with a plated spoon when those about you are using the genuine article, for now the secret is out, and you may know just how many guests the mistress of the White House can furnish with solid silver. The *New York World* says:—

Women all over the land know how it is not to have enough silver knives and forks to go around, and they have all felt the anguish of seeing the most distinguished guest get the plated one by mistake. But who would dream that the White House would not have enough knives and forks to go around? And yet it is true. Every time fifty people sit down to a state dinner there, two of them take their bouillon from plated spoons, their terrapin from plated forks, and cut the fillet of beef with plated knives.

It is a horrible thought, but there are only four dozen genuine silver knives, forks, and spoons in the butler's pantry, and by the most skilful ingenuity they cannot be made to do duty for fifty people. There is one set of knives and forks in the sideboard which has a history, for it cost a president his re-election. These are the gold knives and forks which Van Buren added, and when the people learned that the public moneys were being taken to put gold spoons in presidents' mouths, they promptly defeated him.

Now the truth of the matter is that they are not gold at all, and the people were hasty in their judgment. They are solid silver washed with gold, and it was only a few years ago, in President Arthur's day, that they began to wear off and disclose the hoax. He had them rewashed, and they are still used on state occasions. They are small, fine bladed, and much more delicate than those commonly in use in this day. Many of the larger pieces of silver date back to Madison's day, although no memoranda have been kept, and it is hard to tell when things were purchased.

### BIXBY WAS CALM.

ONE of the first requisites of good nursing is calmness and coolness in all emergencies. A good instance illustrative of this is taken from the *Christian at Work*.

One of the Bixby children was seized with the croup, one night, and Bixby bounded over the foot-board of the bed yelling "Croup," as a small boy yells "Fire."

"Jump!" he screamed to his wife, "there isn't a second to lose! Get the syrup of squills! Put on a tub of hot water! Give him something to drink! Get hot flannels on his chest instantly! Hurry, hurry! Don't lie there doing nothing while the child is choking to death! Fly around!"

Mrs. Bixby was one of those meek but eminently sensible and practical little women who never get a tenth part of the credit for the good they do in this world. While Bixby was racing up and down stairs, declaring that nobody was doing anything but himself, Mrs. Bixby quietly took the little sufferer in hand.

"Do something quick!" screamed Bixby, as he upset a pan of hot water on the bed and turned a saucer of melted lard over on the dressing-case. "Here, somebody, quick!" he called. "Can't anybody do a thing but me? Run for the doctor, some of you. Give the child some more squills! Is there anything hot at his feet? Give him aconite! He ought to have a spoonful of oil! If he don't get well instantly he'll die, and here there's nobody

trying to do a thing but me! Bring him some warm water with a little soda in it! He ought to have been put into a hot bath an hour ago! Heat up the bath-room! What's on his chest? Has the child got to die because no one will do a thing for him?"

Mrs. Bixby, quietly and unaided, brings the child around all right, and sits with him until daylight, after she quieted Bixby down and got him to bed.

And the next morning he has the audacity to say at the office: "One of my little chaps nearly died with croup last night, and I had mighty hard work bringing him around all right, but I did, after working like a Trojan all night. It's a terrible disease, and scares women nearly to death; they fly all to pieces right off. A person wants their wits about them. You want to keep perfectly cool and not fool away a second in hysterics. That's where a man has the advantage over a woman in managing a case of croup. It's mighty lucky I was at home to take my little chap in hand."

### THE LECTURE.

SHE spoke of the Rights of Woman  
In words that glowed and burned;  
She spoke of the worm down-trodden,  
And said that the worm had Turned!  
She proved by columns of figures  
That whatever a man essayed  
A woman could do far better,  
In politics, art, or trade.

She painted in fervid colors  
The bright millennial day  
When Man should bow submissive  
'Neath woman's wiser sway.  
She said—but her words were frozen—  
Her eyes were wide with fear;  
She mounted the chair—the table—  
Then faintly gasped: "He's here!"

Curiosity—excitement—  
Dread—overwhelmed the house;  
We were rising for her rescue  
When—we saw a tiny mouse!  
He scurried over the platform,  
And swiftly the monster ran,  
Yet he was killed in a moment  
By that Paltry Thing—a man!  
Then what sympathetic murmurs  
Rose quivering on the air!  
And smelling-salts were proffered  
To the heroine in the chair. . . .  
Lastly, one resolution  
Was read, and passed in a trice:  
"Resolved—though Men are so useless,  
They're needed for killing mice."  
—The Housewife.

### BRIGHT AND BREEZY.

A Connecticut editor gives an account of a man who "blew out his brains after bidding his wife good-by with a shot-gun."

The rumor that Tippoo Tib is coming to England to propose marriage to Queen Victoria is indignantly denied by members of both royal families.—*New York Papers*.

Professor (sharply): "Gentlemen, I demand your attention. I am giving you an interesting lecture on the personal peculiarities of the monkey. The least you can do is to look at me."

Three successive telegrams from a young man staying at Monaco to his anxious mamma, who has sent him there for his health, read: "Send me some money. Have lost my pocket-book." "No need of money. Have found pocket-book." "Send money. Pocket-book found, but nothing in it."—*Fliegende-Blätter*.

The *Figaro* of Paris soberly tells of a wonderful slot machine which it says is in use in this country. The machines are stationed at the outer edge of the sidewalk, and bear the following legend: "Drop a nickel in the slot and I will hold your horse." This is all very convenient, but when the man comes back to get his horse he finds this legend staring him in the face: "Drop two nickels in the slot and I'll let go of your horse."

Teacher (to new pupil): "What is your last name, my little man?"  
New Pupil: "Tommy."

Teacher: "What is your full name?"  
New Pupil: "Tommy Jones."

Teacher: "Then Jones is your last name."

Tommy: "No, it is n't. When I was born my name was Jones, and they did n't give me the other one for a month afterwards."  
—*Lippincott's*.

A funny paper has this neat little story pictured out: "A hunter went out to hunt. At the same time a bear went out to eat. The hunter saw the bear. Quoth the hunter: 'Ah! there's my fur overcoat.' He fired. The bear jumped behind a tree and was not hurt. Quoth the bear: 'Ah! there's my square meal.' Whereupon the bear ate the hunter. Ergo (by the mutual arrangement), the hunter got his fur overcoat and the bear his square meal."  
—*Evening Wisconsin*.

## Reviews.

### Biography.

THE LIFE OF BISHOP SIMPSON. By George R. Crooks, D. D. 524 pp. New York: Harper & Brothers. Several things conspire to make this volume exceptional in attractiveness, interest, and value. First, it treats of the orator among the bishops of the Methodist Church. Everything is exquisitely and strongly done. Another charm about the volume is that it is in part autobiographic. This part is epigrammatic, graceful, and vigorous. It is like the eloquent bishop's utterances. As a great character in relation to President Lincoln's administration and the controversies and political movements of the stirring times of the Civil War, he deserves this complete memorial. Furthermore, the biography will meet with great favor as a contribution to literature. It is ably written, and out of very abundant materials. Everything touching this conspicuous life has been placed at the disposal of Dr. Crooks. What touches the phenomenal growth of Methodism during the past half-century of its existence deserves studious attention. In these glowing pages we are made to feel that we must account for the extension of Methodism by the character of its men. It is not an accident. It is instrumental in converting thousands that find homes finally in other denominations. This is said in praise of its spiritual power. The element of surprise is generously supplied by the bishop's life. The homely lad with sandy hair and manifest ill-health gave little promise of his brilliant future. Like Lincoln and Grant and Garfield, he was the priceless gift of the West to the whole country. The biography is a standard. It is written to that end. It traces the evolution of one of God's great self-made men. The skill of the biographer is everywhere manifest. The book has an evident mission. It will be a factor in the growth of Methodism and in the spread of Christianity.

### Miscellaneous.

Floral Praise is a Children's Day service of twenty-six parts, prepared by Hubert P. Main. (New York: Biglow & Main Company. Price, 5 cents; \$4.00 a hundred.)

The carol service for Children's Day in the "Pilgrim Series" is entitled *My Sunday School*, and centres about the advantages of attending the Sunday school. (Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, 5 cents; \$4.00 a hundred.)

THE CYCLONE. Published by the Junior Class of Iowa College, Grinnell, Iowa. This is a pretty volume in blue and gold, taking its suggestive name from an episode in the history of Iowa College and from the fact that a cyclone is no respecter of persons. It is dedicated to the alumni of the college, and portraits of six of them appear: Messrs. O. F. Emerson, R. D. Jones, Rev. James L. Hill, one of the trustees of the United Society of Christian Endeavor, Hon. R. M. Haines, of Grinnell, Iowa, Prof. Henry C. Adams, a specialist in sociology at Michigan University, and Albert Shaw, American editor of the *Review of Reviews*, and Lecturer at Johns Hopkins University.

CASSELL'S COMPLETE POCKET GUIDE TO EUROPE. Revised and edited by Edmund C. Stedman. New York: Cassell Publishing Company. Price, \$1.50. This is a very convenient little compendium. It has a very concise table of necessary words given in English, French, German and Italian. The itinerary of travel is given in a very pleasing, running, readable fashion; and over against the name of each place is the statement of some one very significant and striking fact about it. The maps are very clear. The chapter on travel contains many practical hints, cautions, explanations, and suggestions. The table of money is very well arranged. The author is well fitted for his work.

THE INFORMATION READERS, No. 1. By E. A. Beal, M. D. 7½ in. x 5, pp. 281; illustrated. Boston School Supply Company. Cloth, 60 cents. To-day's school curriculum includes one subject, reading, in which the text-books have not kept pace with educational progress. There is no substantial difference between the old readers published sixty years ago and any series now in use. One reading-book must resemble another if both are merely compilations for elocutionary purposes. Here, however, seventy-four chapters treat of foods and beverages, with beautiful variety and in a most fascinating and instructive manner. A child will learn to read in order to find out about these pictures and about "Fishes," "Our Flying Game," "Other Sweet Things," and "The Food of the Gods." Few adults can read this book without increasing their fund of information.

HELPS IN TEACHING READING. By Martha S. Hussey. 7½ in. x 5, pp. xii, 126. Boston: D. Lothrop Company. Head-master Tetlow, of the Girls' Latin School of Boston, well says in his introduction to this valuable little treatise: "Good reading is so seldom heard, and yet when heard is so greatly enjoyed, that even in the absence of more important reasons the processes by which proficiency in it may be acquired are worthy of careful study." This volume is one of the most admirable helps to good reading that we have seen. It teaches not the elocutionist's arts altogether, certainly not mouthings and grimaces and whisperings and bellowings, which are sometimes called elocution, but the art of reading in an intelligent, easy,



natural way for the pleasure and profit of those who hear. Quality, emphasis, force, modulation, articulation, inflection, are all treated in a way so simple that without any other teacher than this printed page one ought to become a good reader.

The demand for Sunday evening services evangelistic in character, varied in style, and allowing large participation by the congregation, has led to a call for the wider publication of the services prepared for Berkeley Temple by its pastor, which have proved so successful in that church. The answer to this call is found in *The People's Services*, in which Mr. Dickinson has kept in mind the wants of churches that cannot command elaborate music, as well as the wants of the larger churches. Each service has excellently selected responsive readings and hymns bearing on a definite topic, while the different services in each series have a logical connection. The first series is on "The Way of Salvation," and includes six services attractive in their external appearance as well as in their subject matter. (Boston: The Golden Rule Company. Price: single numbers, \$1.25 a hundred; series of six numbers, in one order, \$6.00 a hundred.)

#### Music.

*The Best Friend Is Jesus* is a duet and chorus by Peter Bilhorn. (Chicago: P. Bilhorn. Price, 30 cents.)

*Wandering Back, and Sight for the Blind*, a sacred song, are published by Meyer & Brother, Chicago. (Price, 40 cents each.)

From Clayton F. Summy, Chicago, come the following pieces: *At Last, My Queen* (40 cents), *The Clang of the Forge* (40 cents), Tennyson's *St. Agnes* (60 cents), and, in the "Octavo Editions," Tennyson's *The Miller's Daughter* (15 cents), *Cantate Domino* in B, and *Teach Us Thy Way, O Lord* (15 cents).

**THE MASTER'S PRAISE.** By Rev. E. S. Lorenz and Rev. Isaiah Baltzell. 6 in. x 7 1/2, pp. 176. Dayton, O.: W. J. Shuey. Cloth, 35 cents; \$30.00 a hundred. This collection of songs for the Sunday school is rich in what may be called experimental hymns. Among them we find "Thou knowest, O my Saviour dear, what need I have of thee," "I'm kneeling at the threshold, weary, faint, and sore," "He knows the bitter, weary way," "His yoke is easy." Both words and music are well selected. It is an excellent book.

**CHORAL SONG** for the Church, the School, and the Midweek Meeting. By Melancthon Woolsey Stryker. 5 1/2 in. x 7 1/2, pp. 224. New York and Chicago: Biglow & Main Company. \$40.00 a hundred. Many of the poems here set to music are of rare beauty, as "The home land," "The winds had ceased their lullaby," Faber's "Workman of God, O lose not heart," "The daylight fades." The music also is of a high grade, much of it being written by foreign composers. Besides the many tender and sweet hymns, we find some that impress one with their strength, like "Man the Life-Boat." It is a most desirable book.

#### Poetry.

**DIDACTIC RHYTHMICAL DISSERTATIONS ON THE BOOK OF HEAVEN.** By the Rev. George Morton. 7 1/2 in. x 5 1/2, pp. 291. New York: John B. Alden. A place in verse is here claimed for the praise of the Scriptures, and in twenty-four dissertations various prominent aspects and effects of the Bible are presented, proceeding from a consideration of its divine character, and closing by exalting its power to render man happy.

#### Literary Notes.

The many readers who followed with profit and delight the series of articles contributed to our columns last year by Dr. Barrows, and recently issued under the title, "The Gospels Are True Histories," will be interested in the following opinions of the work from well-known scholars:

Rev. R. S. Storrs, D. D., of Brooklyn, N. Y., says:—

I have read it with constant interest and delight. It presents the great theme with such fairness and force that it cannot fail strongly to impress every thoughtful reader. I hope that it will be widely circulated."

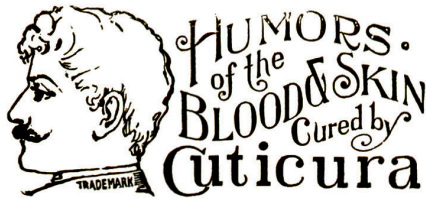
Prof. George P. Fisher, D. D., of New Haven, Conn., writes:—

The subject is, of course, especially at this time, of transcendent interest and importance. It deals with the theme in so dispassionate and candid a spirit, and at the same time with so much earnestness, that the volume can hardly fail to win the attention of those for whom it is intended. The style is free from scholastic technicalities and refinements, yet it argues the case manfully, meeting fairly and without evasion the objections that are entitled to an answer. I can only hope that so fair and temperate and instructive a book may meet with a reception corresponding to its merits.

From Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y., come these words:—

The lectures are clear, convincing, and powerful. They ought to be scattered broadcast in our schools and colleges, for there is a fearful amount of sceptical malaria in the air these days.

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# THE GOLDEN RULE.

NO. 50 BROMFIELD STREET.

BOSTON, THURSDAY, MAY 21, 1891.

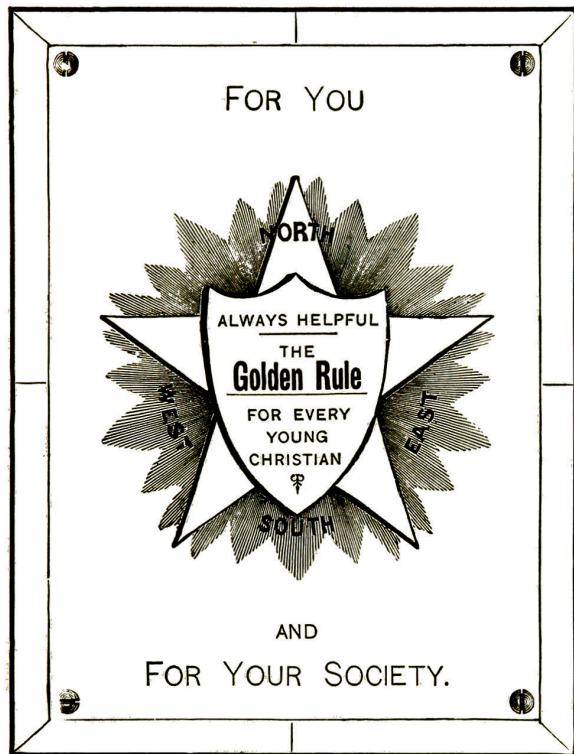
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## Editorial.

### THE AMUSEMENT QUESTION.

BEYOND all doubt, there is such a question. For many earnest and thoughtful persons it is an unsolved and confessedly perplexing question. For many who are not so thoughtful it is, in our judgment, a wrongly solved and therefore an unsolved question. It is complicated. It involves several distinct inquiries: What amusements are good for me? What ones may I employ safely to myself, and safely as regards those whom I may influence? What advice shall I give to others upon this matter? How shall I persuade them to adopt the position that I advise? All these elements enter into what we commonly call "the amusement question," and the failure to discriminate between these different parts of the problem is largely responsible for its persistent presence in public thought. A great many wise and emphatic answers have been given to this question, and still it is just as much of a question as ever, and simple emphasis has by no means proved universally efficient in securing assent to what has been emphasized. The latest phase of the question is closely connected with an undoubted increase in luxurious self-indulgence on the part of professed Christians in many different branches of the church to-day, with an alarming indifference to both spiritual and bodily need among many of their fellow-men. We believe that the gain in wealth in the church during the last half-century has been accompanied by an increasing and disastrous use of the dance, the card-table, and the theatre as means of amusement. We believe this to be true in all of the leading denominations of the church in the United States, though not in the same ratio and proportion in all of them.

The position of the trustees of the United Society of Christian Endeavor, and of this paper as the organ of the Endeavor movement, upon this matter has been pronounced from the beginning. We cannot legislate for any society that adopts the principles of the Model Constitution; only the church in which and for which it exists can do that. But so far as the expression of our opinion can have influence, we have exerted such influence as strongly as possible against the indulgence in these amusements by young Christians. The attitude of

each local society must of necessity be determined by the prevailing sentiment of the church of which it is an organic part. If the pastor and leading officials believe in these amusements and practise them, it is hardly to be supposed that THE GOLDEN RULE can prevent the young people from imitating their elders, however much we might wish to do so. With the desire of emphasizing our views as strongly as possible, we present in this issue a collection of opinions from pastors and leaders of religious thought that seems to us exceedingly weighty. There is no need of urging the careful perusal of these opinions; the names of their authors are sufficient inducement for their thoughtful consideration. We do not necessarily agree with each specific utterance of each writer, as, in fact, they do not wholly agree among themselves in every particular; but we do concur most heartily in the practically unanimous advice of these different utterances concerning a young Christian's attitude toward these three forms of amusement.

### WHAT CAN THE CHURCH DO ABOUT IT?

THE church must do something about the amusement question, because it vitally concerns the welfare of those for whom she is responsible. The church has not been silent in the past. In other days she has been outspoken even to an excess of severity. Few can probably be found to-day who will justify as a present procedure the sweeping condemnation of everything amusing that was passed by the Puritans of earlier ages. Their action may have been needful in that day, but no one would seriously think of repeating it now. While relaxing very materially the stern standards of those earlier centuries, the church as a whole has still continued the ban upon what continue to be called questionable amusements. She has said, "No." For the most part, she continues to say, "No." Is this all she can do? And is it enough?

We believe that the church is right in saying, "No," and wrong in stopping at that point. Two things more should be done. First, the church should devise means to give to the young people in her care such a taste of the joys of Christian service, such a thrill of enthusiasm in the spiritual work of Christ, that all things else shall become absolutely and of necessity secondary considerations. Young people love work. They love Christian work. They are ready for it. When they once get a taste of it, they want more. We believe that the very first thing for the church to do in enforcing her disapproval of these amusements is to fill the attention and interest of her young people with the many fascinating forms of Christian activity that the present day offers. Just here is one of the fundamental demands for the Christian Endeavor Society, and one of the chief reasons for its ready adoption, as is repeatedly suggested in the expressions of our contributors in this issue.

In the second place, the church should do what it can to provide innocent forms of social pleasure for young people. The card-table and the dance are often the first and last things at hand for filling a vacuum. Young people must have something to feed a God-given appetite for fun, as much as to feed a vacuum in the stomach. They want, must have, will have, something. Let the church in such ways as may seem best, see that this is something innocent and not hurtful. There was never a time when unobjectionable forms of recreation were so abundant as to-day, when a resort to questionable amusements was so utterly needless. First give work, then give innocent amusement, and the young people will heed the church when she says, "No," to these other things.

### STIMULANTS AND TONICS.

THE radical difference between these two is well known, though their immediate effects are not always distinguishable. A stimulant, like alcohol, brings into the body something foreign to it, which cannot become a component part of it, but which temporarily excites its functions and quickens its energies. This effect is always temporary, and is followed by reaction. It may be necessary in disease, but it is always an outrage upon the system in health. At best, it is a temporary expedient. A tonic, on the other hand, is something that has the power of actually building up, restoring strength by degrees, invigorating, and not simply exciting, the functions. Its use is followed by no reaction, and is attended by no transient and deceptive animation.

The gatherings of young Christians in conventions furnish tonics, rather than stimulants, to their growth in grace. Such a meeting as the approaching convention at Minneapolis, to which we devote so much space in this number, is of inestimable value in strengthening the tone of spiritual life. There is more than a temporary exhilaration; there is a permanent increase of spiritual power ministered to those who attend and rightly use such gatherings. Only eternity will tell how many feeble Christians have gained enthusiasm, how many discouraged societies

have been made gloriously successful, and how many souls have been saved, through the tonic received by individual delegates to conventions, who have carried from them instruction and impetus always afterward abiding and multiplying. Enthusiasm should be judged by its producing cause. A temporary excitement, artificial and fleeting, is one thing; the work of spiritual tonics is healthful, and to be encouraged. Let Chicago, Philadelphia, and St. Louis testify as to whether an international convention is a stimulant or a tonic. Let all our readers who can do so, make the test for themselves next July.

### GOLDEN RULE HOSPITAL SKETCHES

#### In St. Timothy's Moral Infirmary.

##### The Deaf and Dumb Ward.

UNLIKE the measles ward, where most of the patients are children, the occupants of the deaf and dumb ward are nearly all middle-aged or elderly people. A singular feature of their disease is that only in regard to particular subjects are their hearing and speech defective. On topics of business, politics, servant girls, and the like they can usually talk without any impediment, but when it comes to religious matters there is a singular hesitation of speech, which oftentimes prevents them from uttering a sound. In the prayer meeting this inability to articulate is often positively distressing, and results in an excruciating pause, and in talking with individuals who are not Christians this trouble is no less marked.

Moreover, the deaf people in this ward can hear some sounds, but not others. They can often hear a whisper concerning the money market, and a Wall Street "ticker" is distinctly audible, but these same men cannot hear the voice of God thundering in providence or pleading in Scripture.

These deaf people are always dumb, for those who cannot hear God speak never speak for God. It does not always follow, however, that the dumb are always deaf. Some most excellent people who live very near to God, and who frequently hear his voice, are affected with a kind of spiritual lockjaw, owing to long disuse of the organs of speech. This, however, can usually be overcome by persistent will-power and sufficient consecration of purpose, provided the patient is not determined to make too long or fine a speech the first time.

But with those who are both deaf and dumb the case is far more hopeless. Before anything can be done for them, the wilful wax which they have stuffed into their ears must be removed, and this is just what these patients will not allow. They prefer to be deaf. Having ears, they hear not. There are none so deaf as those who will not hear. But even the deaf ward of the hospital sometimes experiences a revival of vital religion. The voice of Christ pierces even those dull tympanums. Then the deaf ears are unstopped, and the tongue of the dumb sings for joy. This is the only remedy.

### Editorial Notes from the Wide Field.

AN EXTRA LEAF IN THE TABLE has been necessary in order to spread before our readers all the good things of the present issue. The picture of the Exposition Building and the provisional programme in full will give an excellent emphasis to the announcements of excursions and to stirring appeals from the various managers for different States and sections.—The broadside on amusements will amply fulfil the promises we have made about it.—Our editor's sight-seeing in Rome will be gladly shared by those of us who can see these things only through the eyes of others.—How about that meeting at the parsonage, described in the Familiar Letter? Would it not help your society?—Don't fail to read "Back Seats," and ever after keep out of them.—Who does not want to "make our society more effective"? See prize essay.

NEXT WEEK will bring an anniversary date that every citizen, young and old, should remember,—Memorial Day. We have secured articles upon two famous generals who represented the two contending armies in the Civil War, but who belong to the one army of the Lord Jesus Christ,—Stonewall Jackson and Oliver O. Howard. We are confident that the perusal of these articles will greatly interest and profit our readers, and will illustrate forcibly the qualities making up a good soldier in the great Captain's ranks.

AMONG OTHER GAMBLERS it will be well to look after the officers and promoters of the Sugar Trust. In spite of repeated decisions of the courts outlawing its operations, it continues to carry on its business. A recent investigation discloses the fact that it pays dividends of ten per cent not simply upon the \$7,000,000 of actual property belonging to the combining corporations, but also upon \$50,000,000 imaginary value that liberal "watering" had



produced. We are not surprised that the company refused to the investigating committee of the New York Senate any information as to how \$5,000,000 could be annually secured in dividends from a real value of only a little more than that sum. While the campaign against gamblers is in progress, is it not possible to get hold of some of these highly respectable (?) stock-brokers, or are the meshes of the law so constructed as to hold only the little fish and let all the big ones escape?

SOME IDEA OF THE SIZE of the approaching Convention at Minneapolis can be formed by considering the fact, recently reported, that a mile and a quarter of ribbon has been bought by the Committee of '91 for making the delegates' badges. Yet some people in this enlightened day can be found who have failed to discover that young folks care for religious work.

A GREAT AMERICAN CATHEDRAL. — Public attention is being directed to the plans of a great American cathedral, to be erected in a conspicuous part of New York City. Just what the cost is to be is not known, but it must mount up far into the millions. If completed, it will stand as an expression of American ecclesiastical architecture, to vie with the cathedrals of the Old World. We are not insensible to the attractiveness and value of such a building, but we venture the opinion that there is far more immediate and urgent call for twenty or thirty People's Palaces, on some such plan as that outlined by Mr. Scudder in the next column, which would be represented by the cost of the cathedral. In our thought, the question between the two resolves itself into one of luxury versus necessity.

PROHIBITION PROHIBITS, IF — it is really intended that it shall. We have heard a great deal about the failure of the Maine law in the State where it originated; we have been told again and again that the rumholes still lingering in that land of promise showed that the Canaanites could not be driven from their strongholds. The latest amendment to the law, which transfers all liquor-sellers from behind their own bars to a place behind another variety of bars on the first offence, together with the election of some officials who really mean business, is working wonders, even in such cities as Portland and Lewiston. The very possession of a retail dealer's United States tax receipt is sufficient evidence to send a man to jail for sixty days. A fine is one thing, and a very insignificant thing; imprisonment is different, and greatly dreaded. Prohibition can and does prohibit, when it is intended to do so.

A NOTABLE AND NOBLE EXAMPLE of strict Sunday observance has been conspicuously held up before this nation during the journey of its chief magistrate through the South and West. The President's special train was not once moved between Saturday at midnight and the opening moments of Monday's first hour. Each Lord's Day was spent in quiet rest and unostentatious worship. In this day when such alarmingly lax views and practices are making inroad among even professing Christians, it is a satisfaction to see such scrupulous and evidently genuine respect for the old-fashioned Sunday of rest from needless work and of worship of the Almighty.

THE PRESIDENT'S SPEECHES, during this long journey that is just closing, have given evidence of great ability and force, even his bitterest political opponents being the judges. He has never spoken without saying something; and although he has been travelling extensively through sections most solidly opposed to his political faith, his words have skilfully avoided any possible reference that could offend his hearers. Perhaps the finest utterance on the journey was made in the home of Mormonism, where this plain, yet beautiful word was spoken:—

The foundation of American life is the American home. That which distinguishes us from other nations whose political experience and history have been full of strife and discord, is the American home, where one wife sits in single, uncrowned glory. God bless and keep you, and guide you in the paths of social purity, order, and peace, and make you one of the great commonwealths in the American Union.

May that prayer be abundantly answered in coming years!

A DISGRACEFUL CHAPTER in the dealings of Spain with our Micronesian missionaries and their work is published with great fulness in *The Advance* of May 14. It makes an astonishing showing of the marvellous patience and forbearance of our workers, and of the outrageous injustice and ingratitude of Spanish officials and soldiers. Up to the occupation of Ponape by the Spaniards in 1887, a glorious work of Christian civilization had been going forward for more than a generation. The advent of the new political régime meant the incoming of the Romish priesthood, and a bitter and persistent attempt to undo all that had been accomplished. In the uprising of natives against military despotism, the priests owed their lives to the protection of the very men whom they had so implacably

attacked, but the only return for such kindness was a renewed attack upon their benefactors. And yet some would have us believe that Rome is a friend to religious liberty.

BRAKEMAN OR ENGINEER?—A pastor, being asked how he was succeeding in church work recently, replied, as one of our exchanges reports, "Very well, considering the number of brakemen we have in proportion to engineers." We think that we know something how that pastor feels. There are times when the brakes need to be applied; there are other times when they need to be "off" as completely as possible. Did you ever sit in a train and feel the engine tug unavailingly, with many a hard jerk, because under some one car in the train the brakes were set fast? It is no great accomplishment to be a brakeman on a freight train or in a church enterprise; it does require some skill to apply motive power to the chariot of salvation. Brethren, do not grind at the brakes when your pastor is toiling at the throttle-valve.

WHAT WOULD SOME OF OUR PREACHERS DO?—The German Emperor is evidently determined that neither the politicians nor the preachers shall in any way thwart his imperial will. This time the offender is not the ex-premier or any presuming socialist; the court chaplain has been guilty of the heinous offence of protracting divine service from five to seven minutes beyond the customary hour. "This is not to occur again," is the monarch's mandate. Henceforth fifteen minutes is to be the utmost limit of pulpit eloquence. We presume that an alarm clock or electric bell will henceforth be an essential article of furniture in the court pulpit.

*If you have never before seen a copy of The Golden Rule, read this number carefully and see how much it contains which will help you. Every edition is full of "good things."*

## Applied Christianity.

or The Golden Rule.

### PEOPLE'S PALACE WORK OF THE JERSEY CITY TABERNACLE.

BY REV. JOHN L. SCUDDER,  
Pastor of the Jersey City Tabernacle.

IN response to a request by THE GOLDEN RULE for a description of our work, I gladly give a brief account of "Applied Christianity" as conducted by the Tabernacle. Located in a densely populated district abounding in saloons and other objectionable places, we felt the necessity of providing tempted humanity with a cheerful, commodious, and many-sided place of resort, where various forms of culture and entertainment could be obtained at nominal rates, and wherein the masses might find an attractive and effectual refuge from the haunts of sin. We found that preaching services and prayer meetings were not sufficient to draw the people away from these injurious resorts, and therefore resolved to make a new departure, and to supplement the ordinary means of grace with a powerful substitute for the saloon. We argued that if Satan put up gin-palaces, the church of God ought to erect gospel-palaces, of still greater attractiveness, and thus to out-general Satan on his own ground. Our institution has had a gradual growth, was developed naturally from the necessities of the field, is conducted upon strictly business principles, and having secured the approval and support of Christian people, not only in this vicinity, but throughout the country, is certain to expand in the future and to realize our ambition to establish here in lower Jersey City a veritable People's Palace, similar to that founded in East London. It is our purpose to secure for the people collectively what they are unable individually to provide for themselves, to minister to their social and intellectual wants, and especially to interest the youth, to keep them off the streets at night, and to present them with new ideals. Much that we do would not technically be called religious, and yet the spirit of Christ is made to permeate the entire institution and to be powerfully but unobtrusively felt by every one who enters within these walls.

Up to date we have a free public library and reading-room, in which we allow the use of such quiet games as chess, checkers, dominos, backgammon, etc. Beyond this there is a capacious gymnasium and amusement hall. Regular instruction in all branches of gymnastics is given by Prof. David Bramley, who is a great favorite among the young men and the small boys' beau ideal. In our amusement hall we have introduced billiards and tenpins, and it is needless to say that this department is unusually popular and an important source of revenue. We charge only one-half as much for these games as the saloon charges, and consequently those who have been in the

habit of going to the saloon for amusement rather than for drink, come to us in droves. This makes the liquor-dealers indignant, but they cannot help themselves. Humanity is bound to find the cheapest market and to patronize the bargain counters. We find a way to kill the saloon by underselling it in the line of amusements. At first, some looked upon the tenpin alley as an unhalloved institution; but, as it was not in the church edifice itself, they put it on trial and permitted it to exist. Ere long they were themselves playing upon the alleys, and became as much interested as any of the young men who frequent this popular resort.

In Educational Work of a Philanthropic Character we have organized a sewing-school, singing-school, and kitchen garden; and for the encouragement and entertainment of those who are musically inclined we have established a drum corps, an orchestra, and a brass band. At present, we are erecting a new building, which will contain a music hall and a club-room for young men and another for boys, capable of accommodating about two hundred and fifty. In the autumn we shall introduce several forms of manual training, such as carpentry, printing, type-writing, and drawing. In addition to the church, we have three other buildings, one on Henderson Street and two on Grand Street, which connect freely with one another and with the church. Another about to be built will also be connected with these. This many-sided annex is open every afternoon and evening the year round, and constitutes a real oasis in the desert. We hope eventually, through the generosity of Christian people, to erect one stately People's Palace that shall supersede these various buildings and bring all beneath one mammoth roof, as in the Cooper Institute, of New York, and the Pratt Institute, in Brooklyn. We have two separate outside grounds in connection with our work, one containing tennis-courts for young ladies and gentlemen, and another containing four acres, where base-ball, football, lacrosse, and other games are played, and where athletes of every description may disport themselves to their heart's content. During the summer these outside grounds are very popular and regular matches are played every Saturday afternoon.

We hope in the near future to provide cheap hot baths for the public, a swimming-tank for the young, military drill for boys, a dispensary, a day nursery, a kindergarten, a coffee-house with wood-yard attachment, a clothing department, a penny bank, a boy's lodging-house, a home for working girls, fresh-air excursions, and a summer home by the sea. This will demand the collection and expenditure of large sums of money, but our experience so far has been that there are numberless people of wealth and consecration who are ready and anxious to assist such forms of practical Christianity, especially when the moral and spiritual element is predominant and every department is made to point to the cross of Christ. Last year one hundred and thirty united with the Tabernacle on confession of faith alone, and it is this method of keeping in touch with the people and their children, that has made this church the largest church of its order in the State of New Jersey. What this church has done, others can do. Go ye in and possess the land.

### CHAUTAUQUA IN 1891.

THE attractions offered by Chautauqua increase in quantity and quality with every year, and the announcements for the coming summer promise an unusually rich feast of many courses for those who are so fortunate as to be able to accept the invitation. Among the many names on the programme that are in themselves a guarantee of profit and pleasure are those of Prof. Herbert B. Adams, Dr. William T. Harris, Hon. George Makepeace Towle, Dr. Josiah Strong, Prof. William H. Green, Prof. William R. Harper, Dr. J. M. Buckley, Dr. John Henry Barrows, Prof. J. B. McMaster, John Fisk, Thomas Nelson Page, Prof. R. L. Cumnock, Miss Frances E. Willard, Mrs. Mary A. Livermore, and Mrs. Julia Ward Howe.

In addition to the schools for the study of the Bible in the original there will be four courses in the English Bible, each course consisting of three terms of two weeks each, commencing July 4. All these schools will be conducted in co-operation with the American Institute of Sacred Literature. One course will be for college students only, one for members of regularly organized young people's societies, and one, in the Gospel of John, for Bible-teachers only. There will also be classes for boys and girls, normal classes, and special lectures and conferences.

The Chautauqua Teachers' Retreat will be in charge of Col. Francis W. Parker. The schools of music, of physical culture, and of various special branches, the daily Woman's Club, and the many public exercises add to the variety of the programme.

Among the new members of the rapidly increasing offshoots of Chautauqua is the Glen Echo Chautauqua, which meets near Washington, D. C.



## 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 . . . . .	850	50,000
In 1887 . . . . .	2,314	140,000
In 1888 . . . . .	4,879	310,000
In 1889 . . . . .	7,672	485,000
In 1890 . . . . .	11,013	660,000
In 1891 (on record Jan. 1st)	13,068	784,000

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

#### Another Letter Concerning that Ideal Society and Its Meeting at the Parsonage.

MY DEAR FRIENDS:—I think that such officers as we saw at the parsonage last week can be safely left to carry out their work planned with so much consecration, so we will step over to where the lookout committee is holding its meeting. This committee, too, has just risen from its knees; and we see on the table around which they are gathered a large sheet of paper on which are written the names of all the members of the society. They are not gossiping about these persons, but they are talking very earnestly as to how they can best help them.

"Henry White has been absent from two consecration meetings," I hear one of them say; "but Walter Jasper is very intimate with him, and he can bring him back, I think. We will put him on Henry's track."

"Martha Brown is very negligent; and has been for more than a year past, just barely keeping from being dropped."

"I think I know how to reach her," adds another member of the committee. "She is very sensitive, and imagines herself slighted; and a little attention of the right kind will show her that we are interested in her. I do not think that we shall lose her from our membership."

"And Albert Black," says another, "what has become of him? We have n't seen him for months."

"Why, he is out of town," responds the quiet member of the committee, who has not spoken before; "and I will write him and get a letter to be read at the next consecration meeting, if possible."

So the whole list is gone over; but we have not time to linger longer with this committee, but will go on to the prayer-meeting committee.

#### How The Prayer-Meeting Committee Plans Its Work.

Just as we approach the door of the room in which they are gathered, we hear the chairman say: "I think there is some lack of deep spirituality in the tone of our meetings. Our members are ready and prompt, but we do not have the results in conversions that we ought to have. What do you think we can do about it?"

"Let us have a preliminary prayer meeting," answers one member of the committee. "We can come together for fifteen minutes before the others come; and if there are only the members of our committee present, we can have a meeting that will be most helpful, and we may expect to carry the spirit of Christ with us into the regular meeting. When we come together for this meeting let us pray for just this one thing, that the Holy Spirit may bring our friends to Christ in the meeting into which we are going."

"Yes," answers a third member of the committee, "that is a good plan; and I think if we write personal notes, not printed letters, but real, genuine, personal letters in our own handwriting, to each one of the

associate members, or get some one else to write the notes if we do not know them well, we can help some of them. I move that we carry out this plan."

"Seconded and carried without being put," answers the chairman; "we are all of one mind."

#### The Plan of "Number Four."

"And what have you to say?" says the chairman to number four; "how can we help these boys and girls who never have anything to say but the briefest verse of Scripture?"

"I have been thinking of that," answers number four, "and I see no other way except for us to interest ourselves personally in these timid, backward members. As I reckon up the names, there are about eighteen of them who never take any other part than repeating verses, and not always that. Now, I know four of these members quite intimately, and I will undertake to have an earnest, friendly talk about the matter with these four."

"And I know four more," says the member of the committee who had not yet spoken. "I will try to reach them."

"Then there are only ten left to be divided among the rest of us," says the chairman; "we will soon get a chance to talk with them about the matter. Of course," he adds, "we do not want to give them the idea that speaking in meeting is everything, or that the recitation of a verse of Scripture is not real participation, and acceptable in God's sight; but, on the other hand, we do not want to have them rest satisfied with reciting a verse, simply because it is the easiest kind of service. Let us get them to make every verse that they recite their own testimony, prefacing it or following it with a word of their own, if possible; then, no matter how brief their verses, or how little they say, it will be a genuine testimony, a real standing up for Jesus."

#### The Committee Across the Hall.

But we have lingered in this committee-room long enough. There, across the hall, the social committee is laying its plans for the coming six months; three sociables, one with refreshments, and a special effort to make every member acquainted with every other member are, briefly, their plans for the next half-year; and we are glad to hear the leader say, "Our committee must carry on its work on just as high a spiritual plane as that on which any other committee carries on its work. Through our socials and in every other way it is just as much our business to save young men and women as it is the business of the lookout or the prayer-meeting committees." With that high ideal they will not fail.

We have not time to visit the other committees, but they are all laying similar plans. The missionary committee is arranging a method of systematic benevolence, with weekly offerings; and the temperance committee is consulting as to how they may within six months get every young person committed to personal abstinence; and the good-literature committee in another room is considering the best way of getting a religious paper into every family; and the Bible committee in still another room of this spacious parsonage is planning to have every member pass, next January, the examination on the life of Christ according to Professor Harper's recommendation.

This parsonage is a busy place, indeed, this evening, and before ten o'clock comes work enough has been cut out to keep every active member busy. Dear readers, why cannot we all plan our work carefully, minutely, conscientiously, like this imaginary society in this imaginary parsonage, and thus accomplish ten times as much as some of us have done heretofore by our desultory, hap-hazard methods? I leave this question with you. Your friend,

*Francis E. Clark.*

### Question Box.

Ques. How many members, at the most, should the lookout committee have?

A. F. W.

Ans. There is no absolute rule. Five is the usual number.

Ques. Should the committee who nominate the president of a society be active members, or does it matter very much?

Ans. Certainly. This is a most important committee, and should be composed of active members who have the highest spiritual interests of the society at heart.

Ques. What is a good way to raise about fifty dollars for a special purpose in a society of about fifty members?

H. H.

Ans. By the weekly systematic offering plan.

Ques. 1. Where it is considered best to hold the business meeting in connection with the prayer meeting, would it be advisable to hold the business meeting first?

2. When members are received into the active membership of the society, should they arise and receive the pledge from the president?

3. How may I receive full information about organizing a union?

Ans. 1. Yes, it might be well. Yet the small amount of necessary business that legitimately comes before a society from week to week need not interfere with the spirit of the best prayer meeting. This business is largely the hearing of reports from committees, which is often most stimulating spiritually.

2. These members have before signed the pledge. It would be an excellent plan for the president to read the pledge when the new members are received to obtain their assent to it.

3. Write to U. S. C. E., 50 Bromfield Street, Boston, for full particulars.

WHY will the approaching Tenth International Convention of Christian Endeavor Societies at St. Paul and Minneapolis, July 9—12, be like a conundrum?

Because those who give it up unnecessarily will surely regret their failure.

### BACK SEATS.

WHAT leader of a prayer meeting has not groaned over the abuse of those back seats, and longed for their abolition? The following words from the vigorous pen of Rev. W. C. Bitting, in *Our Young People at Work*, ought to be set in auction-bill type, printed, and posted conspicuously in some prayer-meeting rooms that we know of:—

The back seats are hereby set aside for those who have no interest in the prayer hour; for all who are cold-hearted, but come from sheer duty; for those who desire to see the sweet service disturbed by late comers whom they force to find front seats; for those who are tune-tearers, and hymn-hitters, and sit as far from the organ or piano as possible that they may drag in the singing; for all who do not want the leader of the meeting to "warm up" himself, or fire any one else, and so put rows of empty seats between him and themselves; for those who are unsociable and like to leave the minute the hour is over, and hence sit near the door so that they can go out quickly before any one speaks to them; for those who like to be selfish and show their contempt for others' rights by talking and laughing while others are praying and singing; for all timid soldiers and camp-followers in the army of the Lord who love the rear rather than the front.

To be sure, there is a price which must be paid for these seats. They cost those who choose them a dull time, a loss of spiritual pleasure, a sacrifice of soul strength, a sense of dissatisfaction with the efforts of all who try to make the meeting interesting, a tongue that is a stranger to a compliment; and eventually the cost increases, so that one does not feel able to come at all. The back seat is near the door. Remember that. It is far away from the pastor. Occasionally the chilly winds of worldliness blow in great draughts through the door and produce spiritual pneumonia. A back-seat church member is only one grade above the absent one.

We specially hope that Christian Endeavorers will habitually shun this dangerous, we had almost said, disgraceful, territory. Do not run any risks to your spiritual health. Give joy to your pastor and a bright promise of better things for

the next generation by persistently occupying the front seats in the prayer meeting.

### ENTERTAINING STRANGERS.

VACATION days are coming, and Endeavorers will be going into the country, up to the mountains, out to the seashore. They will leave behind them their home societies. Will they find new ones in which to be faithful to Christ and the church? That depends on two things: first, whether they really want to find them, and second, whether the societies want to be found. Now is the time for all our members in places of summer resort to begin to plan for finding and entertaining strangers. A capital method was tried last year by the First Baptist Society of Atlantic City on the New Jersey coast. They sent to each society in Philadelphia a neatly printed invitation to their weekly prayer meeting, asking for the presence and voices of any of their city cousins who might be spending Wednesday evenings at that seaside resort. The invitation also contained the name of the pastor and the announcement of all the church services. We think this must have worked well, as the society increased in the year from fourteen to sixty-eight members. We urge all such societies to take pains and use some printer's ink to let their visiting friends know where they are and when they meet. Our publishing department has prepared some exceedingly neat and attractive cards to be hung in boarding-houses and hotels, giving a space either for one society or for several together to announce the time and place of their meetings. If we saw one of those cards in some mountain hotel or seashore resort, we should certainly follow its guidance. In order to entertain strangers, you must first catch your strangers. Plan at once for an invitation committee, if your society lies near the currents of summer vacation travel.

### POINTERS.

JULY 9—12! \* \* \*

On to St. Paul and Minneapolis!

\* \* \*

The question of the hour,—“Are you going?” \* \* \*

We are just as sorry as we know how to be for those who must say, “No.” But don't say “No” until you must. \* \* \*

Our editorial congratulations are most heartily extended to those who have made up their minds to go, to those who will so decide after reading this number of THE GOLDEN RULE, and to all others who get aboard, even at the fifty-ninth minute. We advise you, however, to prolong as much as possible the joys of anticipation. \* \* \*

The society of the First Congregational Church in Leverett, Mass., has given during the last winter fifty dollars toward the support of a young colored man who is studying in the South for the ministry. Why should not more of our societies interest themselves in helping educate ministers? It is next best to preaching the gospel in person. \* \* \*

At a recent meeting of the Northwestern Association of Congregational Churches, held at Fort Dodge, Ia., an evening session was devoted to a discussion of the Y. P. S. C. E. as an evangelistic force, a means of spiritual growth, and a training-school for the church, led by two pastors and one layman. We are inclined to believe that a goodly number of young people were present with their elders at that session. \* \* \*

One of our correspondents, who is well qualified to express an opinion, prefers Robert's "Rules of Order" as a standard for parliamentary usage to Cushing's, as being clearer and more concise, and giving



present usage more correctly. We give this suggestion for the benefit of any who are anxious for help on this subject. It is always commendable to do business in a business-like manner, but we trust that no society will devote too much energy to settling minute points of order in business meetings, which are not primarily intended for training-schools in parliamentary law.

\* \* \*

The way things look across the sea to the editor of *The Sunday School Chronicle*, of London:—

What an inspiring movement the Christian Endeavor work is! A great convention at Minneapolis in July promises to be the greatest religious gathering ever assembled; 15,000 delegates are expected, for whom a host of hosts are already preparing. One hundred special trains have been chartered at advantageous rates. No wonder Dr. F. E. Clark cannot stop to the International Council here in July.

\* \* \*

A capital Bible bookmark,—that furnished by the missionary committee to every member of Phillips Church Society, South Boston, Mass., and containing the names of a missionary in China supported by the church, a teacher in Utah, and a student at Northfield, also aided in the same way, and the names of the associate pastor and two city missionaries who are engaged in city evangelization. Accompanying the bookmark is the request that each name be daily remembered in prayer. No wonder that missionary enthusiasm is high in that society and church.

\* \* \*

Here comes a letter from a secretary of a society in a Western State, telling of their "greatest trouble." What do you suppose it is? We quote: "Our minister. Strange, isn't it? He is in no degree interested in the welfare of the society. What I want to know is how we can interest him. The young people form three-fourths of the mid-week prayer meeting and one-half of the Sunday evening congregation. We ask him to attend our business meetings, prayer meetings, and committee meetings, but he won't come. What shall we do?" That is a hard question. We have known of only a few such cases. We advise you to make yourselves so useful to him that he will be interested in you in spite of himself. Meanwhile, we would pray earnestly that as the Lord opened the eyes of Elisha's servant, so he may open the eyes of this pastor, and reveal to him allies whose assistance is not to be lightly rejected.

#### Our Committees at Work.

For The Golden Rule.

#### SOME IMPORTANT QUESTIONS.

BY E. B.

At a conference of lookout committees at a recent convention some questions were asked that trouble many societies, and the answers may be helpful if given a wider circulation. As to the matter of gaining associate members, systematic visitation from house to house was recommended. Obtain a list of the congregation and Sunday school first, and then work outside. To the question whether it is well to have many or few associate members, the ready response was, "Many, by all means. Pack the associate list; it cannot be too full."

"How shall we interest new members in the work?" it was asked. "Give them work to do at once; spiritual idleness is spiritual death; make them feel they are responsible for the society's usefulness."

One asked, "What shall we do with church members who will not take the pledge as active members, and who wish to join as associate members; shall they be permitted to do so?" One minister who had met and conquered the same difficulty, answered, "No, always no. Teach them that the pledge is not more strict nor more binding than are the vows that they take

when they join the church." "Is it well always to use the cast-iron pledge, when some are thereby kept out of the society?" "It is well to magnetize the pledge by kindness and sympathy, but it will not be for the good of either those who do not join, nor of those who do, to give up that which you have found to be the best thing. Keep it, by all means."

"Where does the work of the prayer-meeting committee end, and that of the lookout committee begin?" "There can be no sharply drawn distinction; they work together in the prayer meetings always, and at almost every other point their work is side by side." The question, "Are more members gained through the means of the sociables, or through the prayer meeting?" brought out the quick, spontaneous answer of the whole meeting, that the prayer meeting is of far more use in this way; and proved that prayer and perseverance conquer always and in all places, and that what once seemed so hard for us to reach has come to us after so long a time.

For The Golden Rule.

#### PRIZE ESSAY.

#### HOW TO MAKE OUR SOCIETY MORE EFFECTIVE.

BY REV. ISAAC O. RANKIN.

[The following essay won the first prize offered by THE GOLDEN RULE for essays on "How To Make Our Society More Effective." The judges were Rev. Charles S. Nash, of Hartford, Conn., Rev. Philip A. Nordell, D. D., of New London, Conn., and Miss Mary A. Hopson, of Kent, Conn.]

EFFICIENCY implies an object to be attained. You cannot make an idle boy efficient, or a wandering leaf, or a plank afloat upon the waters. The boy must conquer idleness; the leaf must lie still and give itself to its destiny of helping on the life of later summers; the plank must cease to drift, and must help to build the house or feed the fire; or they can never become efficient.

Endeavor likewise has a purpose, and an ambition. It is the hand that draws the bow, and aims the arrow toward the mark. It is efficient in proportion as its skill and strength suffice to reach the golden centre of its aim. Christian Endeavor, which is the aim of our Society, has two ends in view, and may be called efficient only in proportion as it reaches them. These two may indeed be summed up in one. The glory of Christ is the aim of every Christian effort, but Christ himself has told us that his glory is in those whom God has given him. "All mine are thine, and thine are mine; and I am glorified in them." We glory in the cross of Christ; but our Lord glories in the faithful lives of his own people. Our eyes are fixed on him; his thought provides for us.

To be helpful, therefore, and to grow strong in helpfulness, is the great end of all endeavor that deserves the name of Christian. First, ministry; then, character; these should be the purposes of each disciple. Ten times in the Acts of the Apostles Christians are called witnesses; and the results of witness-bearing soon appeared in characters that have never been excelled. If, indeed, it were required to state in the fewest words the distinctive principle of the Christian life, in contrast with that of all other religions, it could hardly be more briefly done than by calling it

#### Growth by Giving.

By this is not meant mere giving of money, although this must by no means be left out, but of something deeper and more helpful; which our Lord had in mind when he said, "Give for alms those things which are within," and which he exemplified when he gave himself.

In proportion, therefore, as our Society grows in consecration, it will grow in strength. Every act of helpfulness is a step toward character. It was the lifting up of Christ that was to draw all men to him; it is in consecration that a man may

imitate his Master and become a power for good to others. Giving out makes room for God's new gifts to enter. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Regarded, then, as a means of Christian education, our Society will become efficient as it develops the idea of Christian giving and reduces it to practice.

All giving in this world, whether of money, time, or energy, is either impulsive or determinate. The feeling of the moment dictates it, or the steady pressure of conviction produces it. Some men's method of offering reminds us of the desert wady, stony, dry, and bare, until a storm of feeling breaks upon the mountains overhead. Then, for a little time, it overflows with gifts and kindness, only to dry up once more in the steady heats of ordinary living. It is the high opportunity of the Christian Endeavor Society to so train the young disciples that they shall replace impulsive by

#### Determinate and Proportioned Giving.

No greater service could be rendered "pro Christo et ecclesia."

All of life is for Christ's glory, but some of life is consecrated in a special sense. Business should be conducted as becomes God's stewards; but there are hours that must be reserved for business that we may be with God alone, or may minister to others in his name. Our Society will become more efficient if we can teach its members to parcel out their days with reference to giving, both for worship and for helpfulness, their determinate and un-failing share.

All money should be handled in view of our responsibility to God; but the work of the church to which we may belong, and the labor of our substitutes in home and foreign fields, cannot be carried on without our special contributions. If we can teach the members of our Society to lay aside for service some definite proportion of the money they receive, we shall have done them an incalculable service. Impulsive giving in the little streams must often leave the sand bars in the river bare. Proportionate and continued giving in the little streams keeps every channel full and free for passage.

All Christian energy must take account of God. But young people seldom understand how fixed, and how small indeed, are the

#### Bounds of Daily Energy.

The number of matters to which we can give ourselves with all our heart between sleep and sleep, is strictly limited. Something is crowded out of the least busy day. If our Society can give its members help toward the early beginning of planned and ordered lives in which work and laughter shall have their allotted share, and Christ and kindness shall never be forgotten, it will be fruitful both of Christlike deeds and of Christlike characters. This, and no less than this, should be its purpose.

Efficiency is the attainment of an aim. More efficiency will come with a higher aim and greater faithfulness. It will be measured, from above, at least, by quality, and not by numbers. It must be pursued along this line of determinate, and not impulsive, giving; in the use of time, and means, and energy; with that forgetfulness of self through which alone we grow.

Gloversville, N. Y.

For The Golden Rule.

#### THE ENDEAVORER'S COVENANT.

BY REV. CHARLES F. CARTER.

In all consideration of the Christian Endeavor movement one feature stands out especially clear and bright as a gain to the church and an expansion of its life. This is the distinctive idea of the society, the covenant idea of the prayer meeting, technically known as the pledge, around which so much misconception and preju-

dice have gathered. As sometimes stated, the idea of binding one's self to take part in a religious meeting meets with disfavor. Yet why should it if thought of and done not in an arbitrary, but in a natural, way? Every student who comes to college by that act virtually binds himself to take part in an intellectual meeting whenever called upon to do so; his presence in the classroom is expected to signify as much as that, and the more faithful he is to this idea, the more completely does he realize the scholarly ideal. A lawyer, when espousing the cause of a client, binds himself to have something to say in a coming legal discussion; he undertakes to be in the argumentative mood at that precise time, and to be prepared with facts and thoughts bearing on the case. A clergyman, when accepting a call to a church, binds himself thereby to have something to say on some religious theme at a given hour every Sunday morning.

In all these cases such action seems perfectly natural. It is in an equally natural way that the member of the Christian Endeavor society conscientiously undertakes to participate in the prayer meeting, and the large value of this purpose lies not so much in the thing done as in what it involves. It is not meant that the mere act of speaking in meeting, as the phrase goes, or of offering prayer in public, is in itself a proof of special consecration. It is not meant to exalt the word above the deed, the profession above the performance, nor to base the covenant on the ground of a universal obligation.

What, then, is

#### The Reasonable Meaning

of this prayer-meeting covenant? It is a definite and natural pledge, assumed from a religious motive as an evidence of loyalty to Christ, as an expression of consecrated purpose, and as a means of developing this purpose in one's self and of extending it to others. It means that once a week, at least, for an hour one is going to hold one's self in a thoughtful attitude before God, and is going to confirm this attitude by giving it utterance in the way of confession, of gratitude, or of resolve. It means, further, that this hour of special meditation is to be one of the regular and controlling events in the life of the week, and that the rest of life is to be ordered in relation to it; and so there is a disciplinary gain. It is to be anticipated, and so prepared for; it is to be remembered, and so profited by. It becomes both a reminder and an incentive. It calls out the more earnest side of the youth's nature and gives it exercise, and so tends to establish and strengthen him in those ways. Can there be a sign more cheering than the great army of young people leagued together in personal covenant with Jesus Christ to keep at heart the interests of his kingdom and to be faithful in the service that his Spirit shall indicate?

Burlington, Vt.

For The Golden Rule.

#### YOUNG PEOPLE'S AMUSEMENTS.

BY MARY E. SWEETSER.

THERE is one point upon which I think all persons who give any thought to the matter will agree, that, when carried to excess, theatre-going and dancing are extremely injurious to health, intellect, and morals; also, that when once the passion for them is aroused, the desire for gratification is all-absorbing, and most difficult to control or to eradicate, being of the same general nature, while perhaps less in degree, as the appetite for strong drink.

An eminent divine recently said in a temperance talk, "If you enjoy wine, abstain from it for your own sake; if you do not care for it, abstain for your brother's sake." Will not similar reasoning hold good in regard to the amusements under consideration? Though they may be only the wood of the match, yet they



are part of the match that, if lighted and brought, by accident or design, into contact with inflammable materials, is sufficient to destroy a whole city. In view of this, should not attendance even on plays that may be entirely moral be discouraged, for, in the words of Plato, "Plays raise the passions, and pervert the use of them, and of consequence are dangerous to morality?"

I can see one and another of my friends shake their heads, while they say, "Not all plays do raise the passions. We are very particular as to the character of the dramatic performances that we attend."

Is any play interesting that is not exciting?

"Our young people must have recreation," it is argued.

Must they have such recreation as rests one part of the system by a counter-fatigue of another?

Some persons seem to find no difference between reading a good drama and seeing it acted. Reading of noble thoughts and deeds improves the mind, and chiefly appeals to the intellect; witnessing the same acts represented upon the stage most strongly appeals to the emotions through the senses. These senses are but part of the corps of servants given to minister to the higher endowments of man, and are to be kept subservient, not to be allowed control. Likewise, the emotions must not be unduly stimulated, but must be held in their proper places by the higher faculties of judgment and conscience.

I have heard the story of a little girl who, on returning from church, was asked to repeat the text. She promptly said, "Keep your soul on top." When requested to find the verse in the Bible, she quickly turned to 1 Cor. 9:27, "I keep under my body, and bring it into subjection."

While writing of the theatre, dancing has not been forgotten. Dancing does not "put the soul on top." Is not a risk incurred in sending children to dancing-school? Will they be in the least benefited in mind or soul? Will the association of little girls with beaux who would otherwise be simply playmates be conducive to childlike purity?

"Square dances are no worse than calisthenics," is argued, "and dancing makes the children so graceful."

Did you ever know practising calisthenics to lead a girl into the literally and figuratively impure atmosphere of a ball-room? My appeal is the same as I make to my class of boys in Sunday school, when the subject of temperance is introduced, "Do not taste one drop, then I am sure, and only then, that you will not take too much and become drunkards."

Do not spend the energies of your mind endeavoring to decide how far it is safe to enter the vortex of questionable entertainments, but how a life shall be lived that will best cultivate all the powers God has bestowed upon man and best maintain the true relation between the mortal body and the immortal soul.

**NOTICE** carefully the "star" announcement on page 10, and see how many ideas are suggested in a very few words.

#### NEWS ITEMS.

##### CALIFORNIA.

The Congregational Church at Lincoln, Rev. J. C. Robbins, pastor, has no church home. The Christian Endeavor society of the First Church, Oakland, determined that it should have one, if possible. They contributed \$40 themselves and have secured the co-operation of many other societies. They want to raise \$1000, and will be glad to receive any assistance that other Congregational societies will render. This endeavor on the part of the First Congregational Y. P. S. C. E. is heartily indorsed by the pastor and officers of the church, also by the California superintendent of the A. H. M. S., and the secretary of the American Congregational Union for the Pacific Coast. Any contributions sent to Rev. J. C. Robbins, Lincoln, Cal., will be acknowledged by him.

##### KANSAS.

The Y. P. S. C. E. of Poheta held a successful social, recently, at the residence of

Mr. Henry Shier. This society is in a flourishing condition. Rev. Mr. Rankin is the pastor.

##### TEXAS.

"At Dallas," writes a friend, "the Y. P. S. C. E. has a firm and lasting hold. The society of the First Presbyterian Church has just closed a week of prayer, and a number have joined the church and the society."

##### MISSOURI.

The Christian Y. P. S. C. E. of Albany celebrated its second anniversary, April 17, with interesting and helpful exercises, before a large audience of friends. This society has been the means of bringing a number of young people to Christ, and its meetings are increasingly good.

The society of the First Congregational Church of St. Louis, although it has been without a pastor for two years, has held together and is now stronger in numbers and interest than ever before. It is looking forward to the coming of a pastor in September with much anticipation.

The Springfield Union held an interesting and profitable conference, May 7, the subject for the evening being the work of the prayer-meeting committee. Helpful papers were read. Mr. W. L. Porterfield was elected president on account of the resignation of Mr. J. W. Hall. Preparations for the entertainment of the State convention in October will at once be begun.

The Endeavorers of Southeast Missouri met in the Congregational Church of De Soto, May 1 and 2, in response to the call of the Presbyterian and Congregational Societies of that place. Rev. R. W. Mason, of the former church, made the address of welcome and Rev. S. T. Ruffner, of Farmington, responded. President Geo. B. Graff of the State Union was the speaker of the first evening. On Saturday papers were given by the following workers: Miss Hattie McClure, De Soto; Mr. T. M. Williams, Cape Girardeau; Miss Emma Hall, Potosi; Miss Carrie Wilcox, Farmington; Miss Lide Kinsey, De Soto; and Miss Jennie Washburn, St. Louis. Mr. M. S. Coxwell, De Soto, was elected president; Miss Anna McClure, De Soto, secretary; Dr. J. E. Degendorf, Potosi, treasurer; and Farmington was chosen as the place of the next meeting, to be held in November. In the evening a reception was tendered the delegates, and about one hundred and fifty sat down to the tables. The toasts were helpful and interesting. The whole convention was a great success, special mention being made of the sunrise meeting. A union meeting was held Sunday evening which was also attended by most of the delegates. This took the form largely of a consecration service, and was inspiring.

##### ILLINOIS.

The Downer's Grove Congregational Society has just celebrated its fourth anniversary. The regular evening church service was devoted to Christian Endeavor exercises, Mr. Thos. Wainwright, of Chicago, giving an earnest, practical address. This society begins its new year better equipped for service than ever before.

##### INDIANA.

On account of a conflict of appointments, the convention of the eighth district which was to have been held, May 26, 27, at Lebanon, has been postponed until further notice.

##### MICHIGAN.

The Y. P. S. C. E. of the Adrian Quarterly Meeting of Friends held a very interesting session, Sunday afternoon, May 3. The meeting was largely attended, Endeavorers from different societies being present. Rev. W. K. Spencer gave a very able and interesting address. The question box was found very profitable.

##### OHIO.

The White Oak Presbyterian Society of Mowrystown is one of three that are supporting Mr. Drummond, a missionary in Nanking, China. Two contributions have already been taken for this object. There have been several accessions to the membership of the society lately.

##### PENNSYLVANIA.

The Y. P. S. C. E. of the First Lutheran Church of Chambersburg held its first anniversary, Sunday evening, May 10, Rev. E. H. Leisenring, the pastor, making the address. The membership has increased from seventeen to seventy-one, and thirteen of the associate members have united with the church during the year. The next evening a pleasant social was held at the house of one of the members.

The Christian Endeavor societies of the East End, Pittsburgh, held a union meeting and entertainment, April 28, in the Shady-side Presbyterian Church. The room was comfortably filled with an appreciative audience, some of the young people coming from towns quite a distance from the city. Very helpful addresses were made by Rev. R. S. Holmes, D. D., Rev. E. M. Russell, Mr. Hamilton Stewart, and Mr. Edwin Bevier. The question box was conducted by Mr. Thomas A. Palmer, district secretary. The music was especially fine and added much to the pleasure of the evening.

##### NEW JERSEY.

The Orange Valley Congregational Society held a pleasing entertainment, May 8. A musical and literary programme was much enjoyed by the members and friends present.

The Y. P. S. C. E. of the Roseville Avenue Presbyterian Church of Newark, whose mem-

bers are interested in the Angelini work in Italy, recently held a successful sale in the interests of that object.

The Reaville Presbyterian Society observed its second anniversary recently, addresses being given by Rev. Wm. M. Wells, and Rev. John Hart, of Neshanic. This society is in a prosperous condition.

The annual meeting of the Essex County Union will be held on the afternoon and evening of June 1, in the Third Presbyterian Church, Newark. Able and interesting speakers will address the meetings, and matters bearing directly on Christian Endeavor subjects will be discussed by active workers along the several lines.

The First Presbyterian Society of Orange held its first annual meeting, May 7, in the

church parlors, part of the evening being given up to social intercourse. The reports showed a gratifying increase in numbers and interest. Twenty-one active members have been added, and five have united with the church.

The local union of Paterson and vicinity held its annual meeting, May 7, in the First Presbyterian Church of Passaic. Interesting and instructive papers were read in the afternoon, and in the evening Rev. P. F. Leavens, the pastor of the church, made the address of welcome, and State President Rev. G. S. Sykes delivered an earnest address. The following officers were elected: President, Mr. James Van Winkle, Paterson; secretary, Miss Jeannette L. Hendry, Paterson; treasurer, Miss Mary A. Vale, Preakness.

[For further News Items see page 19.]



What makes the glass in your windows so dull? What gives it that grayish look? It was washed only yesterday. Examine a little closer. You see it has a thin semi-transparent coating over the surface, which gives it the appearance of poor glass. This is the effect of resin in the soap. Never mind what kind you used. Every laundry soap but one contains resin. Ivory Soap is that one exception. Just wash the window with Ivory Soap and tepid water, rub dry with chamois, and your plate glass will disappear seemingly. You can touch the pane but you can not see it. It is so startlingly clear that it deceives you.

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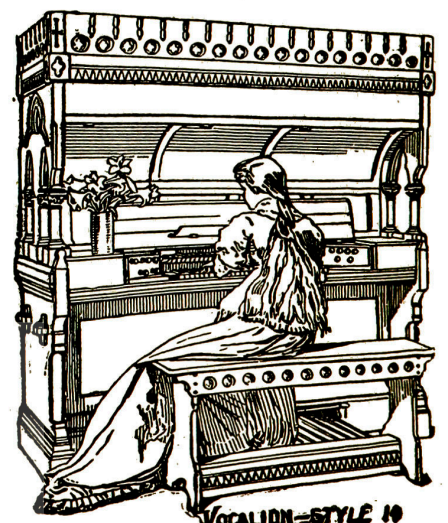
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VOCALION-STYLE 10



## EXCURSION ANNOUNCEMENTS.

(Continued from page 2.)

## CONNECTICUT.

THE Connecticut party will be, as last year, under the management of W. H. Childs, of Manchester, Conn. The arrangements are especially favorable, being even more so than for any of the previous memorable and delightful trips. A special limited vestibuled train of elegant Wagner sleeping-cars will leave the Derby depot, New Haven, at 5 P. M., Monday, July 6. The route will be via the picturesque Housatonic Railroad, the "Berkshire Hills route," to State Line, and thence via the Boston & Albany and New York Central Railroads to Niagara Falls, arriving there at 6.30 A. M., Tuesday. Breakfast and dinner will be served at the Spencer House, and four hours will be given to a carriage ride to the wonders of this marvellous spot.

Leaving Niagara about 1.30 P. M., the party will proceed to Chicago via either Detroit or Port Huron, arriving at Chicago at 6 A. M., on Wednesday. Here the sleeping-cars will be left for a special train of handsome chair-cars, carrying the party by daylight through Wisconsin and Minnesota, and due at Minneapolis at 8 or 9 on Wednesday evening. This will give the party an opportunity to secure a good night's rest, and to see something of Minneapolis before the convention opens on Thursday afternoon.

The rates are exceptionally low, being only \$29 for the fare out and back from Hartford, New Haven, and all points in the State west of these cities, and only a trifle more for places east of them.

The sleeping-car berths will cost \$5 each way for a double lower or upper berth. At Minneapolis accommodations for a limited number can be secured at "The West," which will be the Connecticut headquarters, at \$3 a day for each person. The majority of the party will be delightfully accommodated in private families at \$1.25 a day. The total necessary expense will be about \$52 where one person alone occupies a double berth.

Stop-overs will be allowed at all principal points, and the tickets will be good for arrival home up to Aug. 31. Charming side trips have been arranged. A large number have already signified their intention of going with this party, and many societies and unions in the State have elected delegates, and will pay all or part of their expenses. For all details and circulars, address W. H. Childs, Manchester, Conn.

## COLORADO AND THE SOUTHWEST.

DELEGATES from the South and Southwest will meet our delegation, which will comprise the delegates from California, Salt Lake, New Mexico, and Colorado, who will leave here in a special car over either the Burlington or Union Pacific road, and will meet the Southern delegation at Omaha and proceed in one grand Christian Endeavor train to Minneapolis. All delegates from any part of Colorado are requested to meet here at our office, 805 Sixteenth Street, Denver, Col., where they will be taken care of by the Denver Union. We expect to have one fare for the round trip, tickets to expire Aug. 26. We anticipate a larger body of delegates than ever before, and can promise a good time from the time they leave Denver until they return. Further particulars will be given as soon as possible, on application to E. B. Clark, 805 Sixteenth Street, Denver, Col.

## NEW JERSEY.

MANY advantages are to be gained by having the delegates from a State go in a body, so far as possible, in attending the great national Conventions. Special favors and privileges on the way can thus be obtained from the railroad companies, pleasant acquaintances are made, Christian fellowship is promoted, and those not accustomed to travel have the benefit of the experience of those more familiar with

travelling. So New Jersey proposes to give to the matter this year more attention than heretofore.

Since we are not likely to have enough delegates to run a special State train, it has been decided to combine with Pennsylvania. The plan is to have as many special Christian Endeavor cars as may be needed leave Jersey City on Tuesday morning over some one of the leading roads going west, and at some convenient point to have these cars attached to Pennsylvania's cars, to make up a special train to go through to Minneapolis without change.

All who are planning to go to the Convention, whether fully decided yet, or not, should send their names *at once* to the Rev. William Hoppage, Springfield, N. J., who will furnish all needed information concerning rates and routes. The sooner the names come in, and the greater their number, the more speedily can the arrangements be completed, and the better will be the accommodations secured from the railroad companies. Indications at present are that New Jersey is to turn out this year in stronger force than ever before.

## INDIANA.

FOR some time the committee in charge of the Minneapolis delegation has been working to secure the best accommodations possible. Representatives of this committee visited Minneapolis, and secured the Nicollet House for headquarters, where eighty-five can be cared for. Those who send their names first to the State secretary will be assigned rooms. Those who prefer it, or who send their names too late for the hotel, can be accommodated in the private homes of the Christian Endeavorers at a cost of from \$1.00 to \$1.50 a day. A rate of one fare for the round trip is assured, which is \$16.50 from Indianapolis. The route has not been decided upon, but will be as early as practicable, and will be fully announced. An extension of six weeks will be granted on the tickets. It is hoped that every society in the State will make an effort to be represented at this Convention, as experience has proved that the societies represented by the largest numbers at these gatherings do the best work. Any society that pays the expenses of a delegate will be fully repaid for so doing. The attendance from this State at the St. Louis Convention was large, and we ought to increase it this year in proportion to the gain in the societies during the past year. If this were done, we could have more than five hundred delegates. It is hoped that the Kentucky delegation will join us at Indianapolis, and that we shall all go on one train. The pleasure of the trip will be greatly increased if this can be done. Any one wishing further information should write to the secretary. Commence planning for this Convention now, and we may be sure of a large delegation, so that the result upon our own State, as well as upon the cause in general, may be more marked than ever before. Elizabeth M. Wishard, 89 Huron St., Indianapolis, Ind.

## OHIO.

LET all our Endeavorers who are able to do so begin to plan at once for the great Minneapolis Convention. Those who live in the northern part of the State should send their names at once to Mr. C. L. France, 1121 Heston St., Toledo. Those living in southern Ohio should write to Mr. Henry Appleton, 355 Park Ave., Cincinnati. Half-fare is guaranteed, and the tickets will be extended for a thirty days' stay, if desired. This makes the trip a remarkably inexpensive one. Excellent board and accommodations can be secured in private families for from \$1.00 to \$1.50 a day. It is desired that all Ohio delegates come together at Chicago, and there make up a grand Ohio train. Let our State be well represented.

(Concluded on page 18.)

## The City of the World.

The present state of affairs in Chicago is unprecedented. The stimulating effects of the World's Fair are considerable, but the movement in Chicago Realty is not based on the World's Fair, but is produced by a remarkable increase in Manufacturing and R. R. developments.

It is estimated that enough manufactories are now negotiating for locations in Chicago to add 20,000 working men to the city and increase its population by 100,000 people. Large developments in Steam, Electric and Cable Railroads have been made during the past year, and still greater ones are a necessity and planned for the immediate future.

The R. R. developments at the Stickney tract are the greatest of the kind ever known in any city in the World. The regular increase in our population is seventy to eighty thousand per year.

These are a few of the things which go to make Chicago property the safest and best investment in the world, and which indicate its steady future advance. Few people realize the fact that Real Estate is cheaper in Chicago to-day than any other large city in the country.

We have selected a piece of property in the line of Chicago's greatest development, and have sub-divided it into lots, which we are offering on easy terms and at prices which insure a handsome profit to the purchaser. Evergreen Park has a future before it which is very promising. A map of the city of Chicago, size 24x36 inches, and plats of Evergreen Park, with prices, sent on application.

B. F. Jacobs &amp; Co.,

99 Washington Street,

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SALE 2 WEEKS WARE

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150 pcs. \$15.

Particularly Adapted for Country  
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Manufactured in England by BROWNFIELD &amp; SONS.

Abram French Company,

89, 91, 93 Franklin Street.

Don't forget our sale of Rich Cut Glass. Still going on.



## In Its Worst Form.

I BENTON, La. Co., Wis., Dec., '88.  
Rev. J. C. Bergen vouches for the following:  
James Rooney, who was suffering from St. Vitus Dance in its worst form for about 1 1/2 years, was treated by several physicians without effect. Two bottles of Pastor Koenig's Nerve Tonic cured him.

ST. FRANCIS, Wis., Oct. 24, 1888.  
A member of my congregation used Pastor Koenig's Nerve Tonic with good results. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety, which bordered on insanity. I gave the person some of Koenig's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to-day the sufferer, who had almost despaired, is enjoying excellent health.  
BERN, ELSEKAMP, Pastor.

**FREE**—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.  
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5.  
Large Size, \$1.75. 6 Bottles for \$9.

## EDUCATIONAL.

SUMMER SESSION.—AMERICAN KINDERGARTEN NORMAL SCHOOL, begins 27th year July 15th, at East Orange, N. J. EMILY M. COE, Principal.

SUMMER SCHOOL of Languages, Art, Literature, etc., at Amherst College. Fifteenth session July 7 to Aug. 10, 1891. 12 Departments, 22 Teachers and Lecturers. For programme address Prof. W. L. MONTAGUE, Amherst, Mass.

## Williston Seminary.

Prepares boys for any College or Scientific School. New Laboratories. Gymnasium with apparatus of every kind. All buildings heated by steam. Fifty-first year opens Sept. 10, 1891.  
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Syracuse, N. Y.



## Christian Endeavor.

### JUNIOR SOCIETIES.

TOPIC FOR WEEK BEGINNING MAY 31.

GIVING TO THE LORD. WHY? HOW MUCH?

Ex. 25: 2; Luke 6: 38; 2 Cor. 9: 6.

BY MRS. ALICE MAY SCUDDER.

VERSES to be marked in the Bibles, and learned each day by the children:—

Sunday.—Ps. 41: 1 (first clause).  
Monday.—Mark 16: 15.  
Tuesday.—Luke 6: 38 (first half).  
Wednesday.—Acts 20: 35 (last clause).  
Thursday.—1 Cor. 16: 2 (omit last clause).  
Friday.—2 Cor. 9: 6.  
Saturday.—2 Cor. 9: 7.

#### Outline Talk.

Giving to the Lord is a very common expression, and yet not one in ten of the children, perhaps, understands it aright. When Christ is absent, how can he receive a gift? Ask them to explain it, and if they cannot, allow a child to read Matt. 25: 40, and then explain it to him.

#### WHY DO WE GIVE TO THE LORD?

There are various reasons why people make gifts. What are they? Place on the blackboard the following:—

1. To be seen of men. 2. To make a return for some offering received. 3. For love's sake. 4. To benefit the needy. 5. Because commanded to.

Are these reasons right? Some are, and some are not.

1. Is it right to give to be seen of others? No. (Matt. 6: 1-4).

2. Is it right to bestow gifts in order to make a return for offerings received? Yes. (Ps. 116: 12-14; 1 Tim. 6: 17-19; 1 John 3: 16).

3. Is it right to make gifts to those we love? Yes. (Hebrews 13: 16).

4. Should we benefit the needy? Yes. (Ps. 41: 1; Matt. 10: 42).

5. Should we obey the command to give? Yes. (John 14: 15; 1 John 3: 17).

#### How Much?

Under the old Jewish system people were expected to give a tithe or tenth of the produce of their fields, trees, flocks, and herds to God. (Lev. 27: 30-32). This income went to the support of the Levites. (Num. 18: 21-24). Many Christian people to-day give the tenth as their share in the good work.

Jesus made no rule. His principle was to give all that one possibly could. He called for all that a certain young man had. (Matt. 19: 21). A tenth would not have satisfied him. He expected his disciples who went forth in his name to be cared for. (Matt. 10: 5-15). Paul taught to set apart as God has prospered you on the first day of the week. (1 Cor. 16: 2).

Every child ought to have a little book, and set down how much money he receives, and he should prayerfully decide how much to give to the Lord's work. Shall it be one penny out of every five, or one out of ten? Try to help them to decide, being sure that if they do not become systematic givers, very few will be great givers.

#### The Junior Scrap Bag.

Dear Mrs. Scudder:—We held our first meeting in the chapel, April 12. Our pastor with some ladies of the church lead our meetings, and they are very interesting. Over one hundred children come to them. We are having a "nickel harvest," a kind lady has given us one hundred nickels, one each, to see what we can earn with them, and then next fall they will all be harvested for some good cause. Many are doing nicely with them already. And we are going to keep a "record of virtue" also—it is to put down in a little book every good thing we learn about, but none of the bad things. Don't you think that will be nice? Yours in Christian Endeavor, ANNIE WHITE.

Providence, R. I.

Dear Annie,—I am very glad you have such a large society, and I hope it will grow continually. I shall want to hear again after your nickels are harvested. I never heard of an earthly "record of virtue," (I knew the record was kept in heaven), but I hope you will keep your little books all your lives. We like to keep souvenirs of our childhood, and that little book or reference would be far better than a doll or toy of any kind.

Dear Friend Mrs. Scudder:—We have thirty members, all of whom are girls. We call it the "Girls' Division of Christian En-

deavor." The meeting is conducted in this way: Miss West generally leads the meeting. We have a subject for each meeting given out beforehand, so we can arrange verses. Sometimes the prayer-meeting committee furnishes verses for some of the members. The music committee always has some extra music prepared. We also have verses written on the blackboard for the children to guess, and girls are called upon to come and stand in front to recite verses, and the one who recites the most is given a card; at other times they are asked Bible questions, receiving a card in the same way. The girls sometimes lead the meetings. We have a bank which we keep on the desk, and the girls bring money to put in it. This is for the poor, and we often send fruit to the children at the hospital. Yours respectfully, HETTIE LEGGETT.

New Haven, Conn.

Your letter is so full of good ideas I know it will be very helpful to others. I have heard from the Golden Rule Company at Boston, and they say they will send to each child a copy of THE GOLDEN RULE in which his or her letter is answered. I have no address from you but New Haven, Conn., so if the paper does not reach you, please send me your full address. I think they are very kind to do this, but I know you will value it always, and you can keep it to help remind you of the true Endeavor spirit.

#### Helpful Hints for Leaders.

I have received this week a notice of slips that I think might aid our Junior societies. C. J. Atkinson, P. O. Drawer 2692, Toronto, Ontario, prints these slips, containing sentence prayers, which only require to be cut apart and distributed, in order to ensure a good meeting. There are some for missions as well, also selections from hymns and psalms. Twelve slips, postpaid, cost four cents. The children may commit them. 311 Varick Street, Jersey City, N. J.

## UNLIKE ANY OTHER For INTERNAL and EXTERNAL use EVERY MOTHER

Should Have It In The House.  
Dropped on Sugar, Children Love  
to take for Croup, Colds, Sore Throat, Cramps and Pains,  
Johnson's Anodyne Liniment.  
Stops Inflammation in body or limb, like magic. Cures  
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matic Pains, Neu. algia, Lame back, Stiff Joints, Strains.  
Illustrated Book, free. Price, post-paid, 35 cents. Sold  
by druggists. I. S. JOHNSON & CO., Boston, Mass.



#### "MOTHERS, I WARN YOU!"

Watch carefully your daughter's health. When the appetite fails, or there is a growing nervous irritability, extreme lassitude, emaciation, the voice trembles, the step is irresolute, eyelids droop, and expression languid, then devote one hour to a thorough investigation of the cause.

LYDIA E. PINKHAM'S Vegetable Compound acts promptly in such cases; by its use your daughter will be speedily restored to health. It is the only Positive Cure and Legitimate Remedy for the 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.

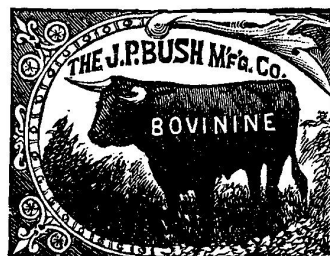
Send stamp for "Guide to Health and Etiquette," a beautiful illustrated book. Lydia E. Pinkham Med. Co., Lynn, Mass.

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CINCINNATI, O., sole makers of the "Blymyer"  
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## COL. FRED GRANT'S LETTER.

GENERAL GRANT was sustained for months previous to his decease almost wholly by the use of **BOVININE**, as the following letter, selected from many others, will testify:

THE J. B. BUSH MANUFACTURING CO.:—

During the last four months of his sickness, the principal food of my father, General Grant, was **BOVININE** and milk, and it was the use of this incomparable food alone that enabled him to finish the second volume of his personal memoirs.

FRED D. GRANT.

October 1, 1885.

DR. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the above statement regarding **BOVININE**.

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Land in Minnesota, admirably located, and adapted to general farming and stock raising. For sale cheap to actual settlers at low prices and on easy terms. Good timber, flowing streams and beautiful lakes. For information write W. W. Braden, Land Commissioner, Great Northern Railway, St. Paul, Minn. Maps and Pamphlets mailed free to any address.

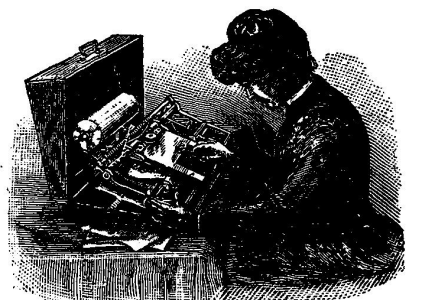


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THIS IS THE TYPE USED: ABCDEFGHI \$1  
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THIS TYPEWRITER DOES THE SAME QUALITY OF WORK AS A REMINGTON. AND WILL WRITE 20 WORDS A MINUTE.

A perfect and practical Type Writing machine for only ONE DOLLAR. Exactly like cut; regular Remington type; does the same quality of work; takes a fool's cap sheet. Complete with paper holder, automatic feed, perfect type wheel & laking roll; uses copying ink; in fact it does all of the work of a high priced machine. Speed, 15 to 25 words a minute. Size, 3x9x9 inches; weight, 12 oz.; MENTION THIS PAPER. Satisfaction guaranteed; Circulars free; AGENTS WANTED. Sent by express for \$1.00; by mail, 15c extra for postage. R. M. INGERSOLL & BRO., 65 CORTLANDT ST., N. Y. CITY.

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of Boston, New York, and Philadelphia are the leading ones in the country. They use and endorse the Wire Gauze Oven Door, so well known in connection with its use on the Hub Stoves and Ranges. Send for circulars or call at our double stores.

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48 to 54 Union Street, Boston.

See special notices in other parts of this paper.



## In Doors and Out.

### FOR BOYS AND GIRLS.

#### MILLIE'S BABIES.

Six little timid kittens,  
Out in the cold alone,  
Their mother is always gadding about,  
And brings them not even a bone;  
She's off in the morning early,  
She's off till late at night;  
A mischievous, selfish old pussy,  
That never does anything right.  
The kittens are always hungry,  
They're too timid to catch a mouse,  
And their mother is such an old gadder,  
They won't keep her in any house.  
She never petted nor played with them,  
Nor washed them nice and clean.  
Such six little dirty faces  
I'm sure I have never seen;  
Six little sad, sad kittens,  
All sitting in a row,  
Cold and hungry and dirty,  
From tip of each nose to each toe.  
Twelve little ears and six little tails  
Hanging and drooping low.  
So out on the steps I found them,  
Sitting all in a row.  
And Millie begged hard to keep them,  
And fed them and washed them so clean,  
Such six bright, cunning kittens  
I'm sure I have never seen.  
The boys laughed at Millie's babies.  
She cared not a whit, would you?  
If she had n't adopted those kittens,  
What in the world would they do?  
—School and Home.

#### BINNY, THE BEAVER.

BEAVERS always build a good many houses near together, so that they live in little villages, and they build beside a stream. They make a dam across the stream, with stones and trees neatly piled up, and they plaster their houses and the dam with clay. They lay the clay on, and smooth it with their tails, which are broad and flat like a mason's trowel. The trees they cut down with their sharp teeth.

An English gentleman who was very fond of animals once had a present of a baby beaver. He named him Binny. Binny grew very tame and would come when he heard his name called, and jump upon his master's knee. He loved to be talked to, and have his head patted.

Binny had been caught when he was young and he had never seen any beavers building, but he seemed to know just how to go to work, and when he grew large and strong he built a dam in his master's parlor.

He chose a place where there was a tall desk, not far from the corner of the room, and he built from there across the corner. He could not find a tree to cut; he took books, and boxes, and anything else he could move. Most of these things he pushed before him on the floor; one thing he seemed to like most was a long-handled brush for sweeping up the hearth; he always carried that in his paws.

He would build up a pile of things neatly; then he would sit up in front of his dam, holding his head one side, and look at it to see if it was all right. Sometimes he would seemed pleased and let it stay; sometimes he would take it apart and do it over.

Binny had a little soft bed to sleep on, and when he had the dam all made to suit him, he would go in behind it, pat up his bed, and go to sleep. Of course his master and the other people in the house wanted to use the books, and the boxes, and the long-handled brush; so every morning Binny's dam was taken down, and every day he built it again. So he was kept pretty busy.

After a while, Binny's master went away out of the country; and it was then thought best to send Binny to live at the Zoölogical Gardens in London, where he would have the company of other animals, and perhaps find some beavers to play and build dams with.

Here he had something else beside boxes and books to build with. Though at first he was rather lonely and wanted his master, he grew quite content and happy after a while.—Our Little Men and Women.

Business is always good with advertisers who use the columns of The Golden Rule.

## The Ladies' Home Journal

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TO

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(BALANCE  
OF THIS YEAR)

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50 Cents



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## EXCURSION ANNOUNCEMENTS.

[Concluded from page 15.]

## KENTUCKY.

It is very important that every society of Christian Endeavor in Kentucky should send one or more delegates. The benefits to be derived are incalculable. The enthusiasm for the work for Christ and the church, aroused in the delegates, can be imparted to the several societies and the cause be thereby greatly advanced.

Hotel accommodations for a limited number have been secured at \$2.50 per day. Accommodations in private homes can be secured at \$1.25 to \$1.50 a day. The rate from Louisville, Ky., is one fare, \$19.50 for the round trip, tickets good until Aug. 26. The route has not been selected, as an effort is being made to have a train or trains carry most of the Southern delegates in a body, and we think it advisable to join these other delegations.

For further details and any desired information write to Alex. Duvall, 1022 Seventh St., Louisville, Ky.

## SOUTH CAROLINA.

THE local transportation agents representing their respective localities are making arrangements for special trains and low rates to the Minneapolis Convention to be held in July, and we are anxious to have a good delegation from South Carolina. Through the courtesy of Mr. Loose, president of the Tennessee Union, we are invited to join the delegations from other Southern States at Nashville, and by this plan we may secure lower rates, and have the further advantage of a pleasant excursion party.

Let our State not be behind others in this great Endeavor movement. Every Christian Endeavorer who attends the Convention will certainly become more enthusiastic, and the advantage of contact with those who are full of interest and enthusiasm is worth a great deal.

Let the president of each local society in the State talk up the matter in his section and try to arouse interest in securing a large State delegation. It is probable that a one-fare rate will be secured.

Any information as to how to get to Minneapolis and the cost of the trip will be furnished on application to Mr. J. E. Thwing, chairman of the committee on transportation, 805 Sykes Block, Minneapolis, Minn. For further information concerning State arrangements, write to J. L. Wilson, Superintendent for South Carolina, Society Hill, S. C.

## CHICAGO.

As heretofore, the delegates from Chicago expect to go to the Convention on a special train. The good fellowship, Christian courtesy, and brotherly kindness that have prevailed on our former excursions have made us all remember them as occasions of happiness, and have caused us to look forward to this Convention of '91. It is possible to go to Minneapolis from Chicago by five different routes, but by which route the Chicago delegation will go is still to be determined. The Western Passenger Association has granted us an excursion rate of one fare, so that the trip from Chicago to Minneapolis and return will cost each delegate only \$11.50. Each one of the five roads—the Chicago, Burlington & Quincy, the Chicago, St. Paul & Kansas City, the Wisconsin Central, the Chicago & Northwestern, and the Chicago, Milwaukee & St. Paul—claims some advantage over the others. They all make about the same time, and will offer good service to any of our delegates. As soon as the official route is selected, information and further details will be given. Ira W. Allen, Jr., 2251 Calumet Ave., Chicago, Ill.

## ILLINOIS.

THE Illinois Central will run a special Christian Endeavor train of chair-cars and Pullman sleepers through from Cairo to Minneapolis without change. The train will stop at all points on the main line, and will connect at Vandalia, Decatur, Clinton, and Bloomington with the branch lines.

The Chicago & Alton have arranged for a Christian Endeavor special train, to leave St. Louis at 8 A. M., July 8. It will reach Springfield about 12 M., and Bloomington about 2 P. M. It will stop at all points on the line and reach Chicago in time for supper. It will leave there about 10 P. M., so as to reach the scenery of the Mississippi the next morning and make the run over the picturesque part of the line by daylight, reaching Minneapolis about 10.30 Thursday morning.

Delegates on the Jacksonville division can join the special at Bloomington. Pullman palace sleeping-cars will be provided at regular rates. Cars with reclining

chairs will be run through to Minneapolis without change and free of extra charge. This train will be one of the finest that will go into Minneapolis.

The Chicago, Burlington & Quincy Railroad will take special care of delegates along its line centering at St. Louis, Peoria, and Galesburg.

The rate is one fare for the round trip from all points in Illinois. Tickets are good to return up to July 15, and may be extended to Aug. 26, if desired. This rate is open to all Christian Endeavorers and their friends.

The headquarters of the Illinois State Executive Committee will be at the West Hotel. To secure rooms and board delegates are requested to correspond with the hotel committee at Minneapolis.

A reunion of the Illinois delegates will be held at Minneapolis, July 11. Further information may be had by addressing the State secretary, W. H. Schureman, Normal, Ill.

## WISCONSIN.

OUR Endeavorers are already wide awake in regard to the great International Convention at Minneapolis, July 9-12, and arrangements are going rapidly forward to provide for the transportation of a large number of delegates. As soon as these arrangements are completed, they will be announced in *The Bulletin* and by special circular to all societies of the State. Enough is already known to justify the statement that excursion trains will start on July 9 for Minneapolis over the following railroads: Chicago, Burlington & Northern, for the western part of the State; Chicago & Northwestern, for the southern and west central part of the State; Chicago, Milwaukee & St. Paul, for the southeastern and central part of the State; Wisconsin Central, for the eastern and north central part of the State; and the Green Bay, Winona & St. Paul, for the northeastern and central part of the State. For information concerning any of these excursions, address, for the present, W. D. Gibson, State secretary, Appleton, Wis.

## IOWA.

Two excursion trains will carry the delegates from Iowa. One will go via the Burlington, Cedar Rapids & Northern Railroad. This train will leave St. Louis on the morning of July 8, reaching Cedar Rapids and intermediate points in the evening, arriving at Minneapolis on the morning of the 9th. Delegates from all points in eastern Iowa are expected to take this train.

The principal excursion train from Iowa will be run over the Iowa Central Railroad. This train will leave Ottumwa about six o'clock on the morning of the 9th, reaching Minneapolis between six and seven the same evening.

Delegates from all points in southwestern, central and western Iowa are expected to take this train. It is also probable that a train will be made up to leave Des Moines between seven and eight, P. M., reaching Minneapolis the next morning.

All railways have made a rate of one fare for the round trip, and delegates can remain in Minneapolis until Aug. 30, by depositing their tickets with the railway agent.

Committee: F. B. McRae of Cedar Rapids; T. L. Lenseman, Burlington; W. B. Bentley, Des Moines.

## DISTRICT OF COLUMBIA AND MARYLAND.

THE delegations from the District of Columbia and Maryland will unite and run a special excursion train, which will leave Washington on the evening of Monday, July 6, and arrive in Minneapolis Wednesday afternoon, July 8. The details of the trip with reference to route, rate of fare, etc., have not been settled, but everything will be first-class, and there will be many side attractions in the way of scenery and stop-overs at important points.

Accommodations have been engaged in Minneapolis for one hundred delegates from Washington and fifty from Baltimore; they will be assigned to private families or hotels as they prefer.

The estimate of expenses is as follows: Railroad fare, \$28.25; Pullman, (two in berth) \$7.00; meals en route, \$5.00; Minneapolis accommodations, \$5.00; total expense, \$45.25. Arrangements will be made to connect with the delegations from Virginia, West Virginia, and other Southern States so that the train may bear a full representation from the Southeastern branches of Christian Endeavor.

It is expected that full information will be obtained and put into circular form in a short time; and this circular, which will give full description of the route, and in-

formation as to expense, etc., will be forwarded to any address upon application to W. H. Lewis, Navy Department, Washington, W. S. McArthur, 931 F. Street, Washington, Rev. O. F. Gregory, 504 N. Broadway, Baltimore, Md.

## MICHIGAN'S EXCURSION TO MINNEAPOLIS.

ARRANGEMENTS are being made for a grand excursion of Michigan delegates to the International Convention at Minneapolis, July 9-12. Plans are not yet complete, but we have good reason to expect that the following will be decided upon.

As many of our members will prefer to go by the shortest and cheapest route, it is proposed that on July 8 they rally from every direction at Grand Rapids, from which place the excursion will go in a body, by special train and steamer, to Grand Haven and Milwaukee, where we shall take a special train for Minneapolis early in the morning of the 9th. Those in the southern part of the State who prefer to go by way of Chicago can take the excursion there, and can join the main party at Milwaukee. The ride during the day through that most delightful country, in elegant cars, will be most enjoyable. We shall reach the "Twin Cities" in time for the opening of the Convention.

This plan will give the most comfortable and cheapest transportation for a large majority of Michigan delegates. Leaving Grand Rapids in the afternoon of the 8th, and taking the steamer at Grand Haven in the early evening, they can enjoy a good night's rest in the comfortable staterooms of the elegant steamer, and arrive in Milwaukee refreshed for the delightful ride of the next day.

All these extra advantages of special trains and steamer will be without extra charge. The rate to Minneapolis and return will be the regular fare for one way, provided the Michigan Railway Association adopts the rate given by the Central Traffic Association, as no doubt it will. Add to this the usual rate for sleeping-car or stateroom, and you have the whole expense.

In order that the committee may know for how many to arrange, it is important to know as soon as possible the probable number who will go. Therefore let all who hope to go, report at once to the undersigned. By sending your name you do not pledge yourself to go, but simply enable the committee to form an estimate as to the probable number. No doubt there will be others who will decide to go later, and will take the place of those who fail. Many names have already been sent in, and they are continually coming. Michigan Endeavorers, avail yourselves of this opportunity of a lifetime. Now that the International Convention is to be so near, and can be reached so cheaply, do not fail to go. H. P. Welton, 17 Hendrie Ave., Detroit.

## SOUTHERN CHRISTIAN ENDEAVOR TRAIN.

A SPECIAL Pullman train will start from Florida, taking up Endeavorers from Savannah, Macon, Atlanta, Chattanooga, and other cities, adding delegates from the Carolinas, Alabama, Mississippi, and Louisiana. Half-fare is assured from Atlanta and all principal points north. The train will probably lie over in Chicago about twenty-four hours, giving opportunity for visiting points of interest in that city. Full particulars are to be published very soon. Information may be had by addressing A. B. Carrier, Atlanta, Ga.

## CONSTIPATION

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bowel complaints  
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by the prompt  
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They  
regulate the liver,  
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"THE NEW METHOD."  
No patent medicines. Home treatment.  
for dyspepsia, catarrh, constipation, emacia,  
nervous weakness, diseases of women, indigestion,  
better than the Hall System and at half the price.  
"The New Method" is worth its weight in gold."  
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HOW about the "club" in your society? Are there as many readers of The Golden Rule as there should be, or can be if a little more effort is made to secure subscriptions?

## SCOTT'S EMULSION



Of Pure Cod  
Liver Oil and  
HYPOPHOSPHITES  
of Lime and  
Soda

Is endorsed and prescribed by leading physicians because both the *Cod Liver Oil* and *Hypophosphites* are the recognized agents in the cure of *Consumption*. It is as palatable as milk.

**Scott's Emulsion** is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy for CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds. Ask for Scott's Emulsion and take no other.

\* \* Y. P. S. C. E. \* \*

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## BRIGHT THOUGHTS IN TYPE.

Use them in Promoting the Growth  
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SUGGESTIONS to the LOOKOUT, PRAYER-MEETING, SUNDAY-SCHOOL, MISSIONARY and SOCIAL COMMITTEE.

The suggestions to the above committees are printed on heavy card in the form of a postal letter-sheet, with stamp attached. They are unique and attractive, practical and helpful. Price, three cents each; sets of five, two cents each.

TEN REASONS WHY. This little leaflet ought to be in the hands of every young person in your church. It will make members for your society. Price, \$1.00 per hundred.

THE CHRISTIAN LIFE. Have a supply of this leaflet on hand to give to every young convert. It will help them. Price, 50 cents per hundred.

DIRECTORY CARDS. To hang in hotels and other public places. They are beautifully printed in two colors on heavy cardboard. Advertise your meetings. Invite the strangers.

## PRICES:

Local Union Card. Size 11 x 14, with spaces for ten societies, 25 cents each. In lots of ten or more, 20 cents each.

Single Society Card. Size 9 x 11. 20 cents each. In lots of ten or more, 15 cents each.

FOR HOME USE. The Active Membership Pledge (revised). To hang in member's room. Size 10 x 12. Printed in two colors. Every active member should have one.

## PRICES:

Extra heavy gilt bevel-edge card, 25 cents each. In lots of 25 or more, 20 cents each.

Plain Cardboard, 10 cents each. In lots of 25 or more, 5 cents each.

PLEDGES FOR CHAPEL WALL. Lithograph of Active Pledge, No. 1, for framing, size 22 x 28; postpaid, 50 cents. Revised Pledge, No. 3, suspended from rod, with roll attached; no framing; size 28 x 36; price, postpaid, 75 cents.

TOPIC CARDS. We have some elegant new designs in embossed topic cards and invitation cards. Send for samples and prices before ordering.

RIBBON BADGES. Printed in gold-leaf, silver or ink. Send for sample and price-list.

CHRISTIAN ENDEAVOR COLORS. We have been urged by many of our members to get out a little inexpensive badge that could be worn all the time, as the temperance people wear the white ribbon, thus showing their colors. We have prepared a little badge of narrow white ribbon with the monogram stamped in gold. Order as C. E. Colors. Price, in lots of 25, 3 cents each. Single one by mail, 5 cents.

We are prepared to do special printing of any kind. All profits are used in spreading the knowledge of Christian Endeavor. Societies can thus materially aid the cause by having their printing done by the United Society. Prices reasonable; work first-class. Address.

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YOU DO IT FOR THE MONEY  
\$12 Buys a \$65.00 Improved Oxford Singer  
Sewing Machine; a perfect working, re-  
liable, finely finished Sewing Machine, adapted  
for light or heavy work, with all latest improve-  
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DESIGNS  
J. & R. LAMB,  
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## NEWS ITEMS.

(Continued from page 14.)

## NEW YORK.

A young people's society in the Presbyterian Church, Batavia, has recently adopted the model constitution and become a regularly established Y. P. S. C. E. with the revised pledge. An increase of interest and efficiency is expected from this change.

The Baptist Y. P. S. C. E. of Flatbush, L. I., has nearly doubled its membership in this, its second year. In April this society enjoyed a very pleasant visit from about seventy-five young people of the Central Baptist Church of Brooklyn, the former charge of the pastor of the Flatbush society, Rev. Halsey W. Knapp, D. D. A helpful and interesting meeting was held under the leadership of Mr. S. W. Powers.

## CONNECTICUT.

The First Congregational Society of Danbury held an enjoyable social recently, it taking the form of an "observation party."

The Y. P. S. C. E. of Fair Haven, at a recent meeting, pledged \$147 annually for five years for missions. This meeting was addressed by Mr. Pitkin of the Yale Volunteer Band.

The first meeting of the Danbury Union was held, May 13, in the Second Congregational Church of Danbury. Mr. F. H. Bailey led the opening testimony meeting. Practical addresses were given or papers read by Mr. H. J. Gillett, of Hartford, Mrs. I. L. Varian, and Rev. H. L. Harrington.

The New Haven Branch of the Woman's Board of Missions has appointed a committee to confer with Congregational societies of Christian Endeavor in western Connecticut. The Yale Band of Student Volunteers are co-operating with this committee in the effort to quicken the missionary activities of that section. It is probable that the societies of New Haven will send out a medical missionary. Miss May A. Hart, of New Haven, is member of the Branch Committee for New Haven and Middlesex Counties, and Miss Mary A. Hopson, of Kent, for Litchfield and Fairfield.

## RHODE ISLAND.

A union prayer meeting was held at the Greenwich Street Free Baptist Church of Providence in April. A deep interest prevailed.

The fifth anniversary of the Park Place Congregational Society of Pawtucket was pleasantly observed, May 4. Suggestive and statistical addresses were made by Mr. Frederic A. Morse and Mr. Frank O. Bishop. After the formal exercises, a social with refreshments was enjoyed by all.

"The Union Congregational Society, Providence, has voted to raise \$500 towards building a new church at Fitchfield, Wis., \$300 of which is already pledged. A library is also being collected for the same church," says *The Association Notes*.

## MASSACHUSETTS.

State President Rev. Lawrence Phelps, Chelsea, has been elected professor of the preparation of delivery of discourses at the Lay College, Revere. Most of the students now are Endeavorers, and Mr. Phelps offers to give a scholarship for the coming year of eighty-five dollars to an Endeavorer who will begin to study in that institution in preparation for becoming a preacher. Will not some Endeavor society give scholarship No. 2 for the same object?

Rev. Edward Day, pastor of the Congregational Church of Lenox, at the close of the weekly Christian Endeavor meeting has been giving his young people a series of papers upon the lives of the early church fathers. At the close of the paper it has been outlined upon the blackboard in such a way that it could be easily remembered by each one, copies of the outline being taken home for future reference and study. Much interest has been manifest in this series.

## NEW HAMPSHIRE.

The Hillsboro' Bridge Congregational Society observed its second anniversary by giving a reception to the members of the church, presenting to the church, at the same time, a fine communion set. A short literary programme was much enjoyed, and a pleasant evening was spent by all.

## ONTARIO.

The quarterly union meeting held in the Wentworth Church, Hamilton, April 20, was the largest and brightest of any yet held by this union. President R. McKee conducted the meeting, which was full of spiritual interest and profit.

The first Victoria County convention was held, in April, at Lindsay. Able addresses were delivered in the evening by Rev. W. G. Hanna, Uxbridge, and Rev. Wm. Patterson, Toronto. Mr. A. J. Colville, Peterboro', led the closing consecration meeting. This was an inspiring convention.

**HOW to increase the usefulness of your society; how to keep in touch with other Endeavor societies; how to help your pastor; see columns of The Golden Rule from week to week.**

## COLORADO STATE CONVENTION.

BY ALICE M. LIGHT,

Corresponding Secretary of Colorado Union.

COLORADO's third annual State convention was held at Pueblo, May 7 and 8. The president, Mr. J. W. Barrows, of Denver, reported 126 societies in 63 towns, 60 of which belong to the State union. Since only one-third of that number had sent statistical reports, his report was necessarily only partial.

The reporting societies give an active membership of 1,442 and an associate of 464, with 105 conversions. Taking this report as indicative of the whole number, the active membership of the 126 societies may be estimated at 3,000, the associate at 1,000, and the conversions at one-fifth of the associate membership.

The magnitude of our State, the scattered societies, and the high rates of travel make the conventions beyond the reach of many delegates. Hence we feel the importance of district and county conventions and strong city unions. Realizing that in union there is strength, it is greatly desired that all societies bearing the name of Christian Endeavor may feel their obligation to the State union and encourage district organizations.

The work throughout the State was reported by delegates. Mr. Paul Raymond, president of the Y. P. S. C. E. of the Central Presbyterian Church, Denver, read an excellent paper on the mission work of that society.

Dr. Sheshadri, of Bombay, India, was present, and spoke in his happy way of the mission work in his fatherland, where the fields are all ready for harvest.

All were greatly interested and strengthened by the addresses of Rev. Richard Montague, Rev. W. F. Slocum, Rev. J. R. Gregg of Colorado Springs, Rev. Wm. Bayard Craig, Rev. I. B. Self of Denver, Rev. C. B. Allen, and Rev. W. G. Mann of Pueblo.

The committee on nominations reported as follows: For president, Mr. J. W. Barrows, Denver; vice-presidents, Rev. E. R. Ralston, Leadville, Mr. E. P. Simmonds, Colorado Springs, Rev. E. S. Parsons, Greeley, Mr. I. J. Keator, Pueblo; recording secretary, Mr. S. B. Bradley, Denver; treasurer, Mr. C. A. Hammond, Pueblo; corresponding secretary, Miss Alice M. Light, Denver; superintendent of Junior societies, Mrs. I. B. Voorhees, Pueblo.

Our convention has shown us that in Christian Endeavor lie the hopes of the church of the future. The demand is for trained workers. We need an army of Sunday-school teachers, studying God's Word, controlling the hearts of the children, and spreading its influence until the entire community is won for Christ. There is a demand for individual, proportionate, systematic givers; for enthusiastic young people working towards great reforms in temperance and in society; and for character, pure, true and right.

## NOTICES.

May 22.—Binghamton City Union in the West Presbyterian Church, Binghamton, N. Y.

May 22, 23.—Elgin District Second Annual Convention in the New England Congregational Church, Aurora, Ill.

May 22, 23.—Worcester North Union Semi-annual Convention at the Congregational Church, North Leominster, Mass.

May 23.—Ashtabula County Conference at West Williamsfield, O.

May 23, 24.—Adams County Convention in St. Paul's Lutheran Church, New Oxford, Penn.

May 23, 24.—Oklahoma Territorial Convention, at Guthrie, Ok.

May 25.—Winnipeg Union Annual Meeting in the Congregational Church, Wolfborough, N. H. Morning and afternoon.

May 26.—Allegheny County Meeting in the Second United Presbyterian Church, Allegheny, Penn.

May 26.—Joint District Conference of Onondaga and Oswego Counties in the Reformed Church, Syracuse, N. Y.

May 26.—New York City Union Meeting in Park Presbyterian Church, West 86th Street, corner Tenth Avenue, New York, N. Y. Afternoon and evening.

May 27.—Franklin County Union Meeting at North Leverett, Mass.

May 27.—Washington State Convention at Seattle, Wash.

May 27.—Housatonic Union Tenth Meeting in the Congregational Church, Falls Village, Conn., at 10 A. M. and 1.15 P. M.

May 28, 29.—Northern New York Conference in the Congregational Church, Malone, N. Y.

May 29.—Providence Union Meeting in the Church of the Yarrow, Providence, R. I.

May 29.—Eastern Bradford Union Fourth Quarterly Conference in the Baptist Church, Warren Centre, Penn. Afternoon and evening.

May 30.—Morris County Union Annual Meeting in the Presbyterian Church, Dover, N. J. Afternoon and evening.

June 1.—Essex County Annual Meeting in the Third Presbyterian Church, Newark, N. J. Afternoon and evening.

June 4, 5.—New Albany District Convention in New Albany, Ind.

June 4, 5.—Armstrong County Convention at Kittanning, Penn.

June 4-6.—Second Annual State Convention of Tennessee at Nashville, Tenn.

June 6.—Willimantic Union Nineteenth Meeting in the First Congregational Church, Lebanon, Conn.

June 10.—Chittenden County Union Meeting in the First Church, Burlington, Vt.

June 10, 11.—Tioga County Convention at Mansfield, Penn.

June 11.—Washington County Union Annual Convention in the First Presbyterian Church, Canonsburg, Penn.

June 16.—Danbury Union Meeting in the Congregational Church, Brookfield, Conn.

June 30-July 2.—Ohio Sixth State Convention at Toledo, Ohio.

July 28, 29.—West Virginia State Convention at Salem, W. Va.

July 30, Aug. 1.—Second Maritime Convention at Yarmouth, N. S.

## THE GOLDEN RULE FOR MISSIONARIES.

Y. P. S. C. E., First Bapt. Ch., Hoboken, N. J.	\$ 2.50
Mrs. George Sligh, Hanford, Cal.	1.00
A Friend, New Bedford, Mass.	10.00
Alice E. Wadsworth, Ann Arbor, Mich.	1.00
Mrs. G. S. Humphrey, Dayton, Wash.	1.50
Miss L. M. Pettierew, Springfield, O.	3.00
Mr. Moody, New York, N. Y.	1.00
Y. P. S. C. E., Bloomer, Wis.	1.00
Nellie L. Cushing, West Upton, Mass.	2.50
Wm. R. Conant, Providence, R. I.	3.08
Y. P. S. C. E., First Pres. Ch., Tyrone, Penn.	1.00
Mrs. O. M. Pool, Otto, N. Y.	2.00
Y. P. S. C. E., Kirk St. Cong., Lowell, Mass.	5.00
A Friend, London, Ont.	.65

## For Nervous Diseases

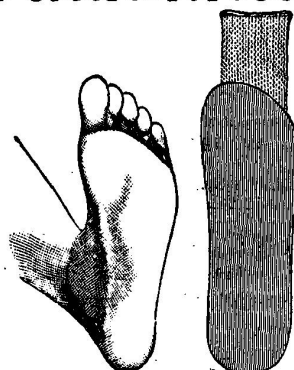
Use Horsford's Acid Phosphate.

DR. F. G. KELLY, Alderton, W. T., says: "I have prescribed it in a large number of cases of restlessness at night and nervous diseases generally, and also in cases of indigestion caused by lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world."

THERE is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

## The New Stocking.

Waukenhose



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## Christian Endeavor.

### SOCIETIES ENROLLED LAST WEEK.

MAINE.—East Deering, Methodist.  
NEW HAMPSHIRE.—Westmoreland, Congregational.

VERMONT.—Danby, Congregational; McIndoe's Falls, Congregational; Pittsfield, Congregational.

MASSACHUSETTS.—East Boston, Maverick Chapel; Holden, Baptist; Lynn, First Presbyterian; Newburyport, Baptist Junior; West Brookfield, Junior; Willimansett, Beulah Chapel.

CONNECTICUT.—Fair Haven, Second Congregational; Hartford, Glenwood Chapel; Seymour, Great Hill Methodist.

NEW YORK.—Newfane; New York, Alexander Presbyterian Chapel, Bethlehem Presbyterian Chapel; Otego, First Christian; Fenfield, Baptist, Presbyterian; Portland, First Congregational; Saugerties, Plattekill Reformed; Syracuse, First Baptist Junior; Tomkins Cove, Methodist Protestant; Tupper Lake; Utica, Park Baptist.

NEW JERSEY.—Clark, Union Sunday School; Neshanic, Reformed; Newark, Roseville Baptist, Second Presbyterian; North Vineland, Methodist; Shiloh, Seventh Day Baptist; Tennent, Presbyterian; Westfield, Branch Mill, Willow Grove.

PENNSYLVANIA.—Barkeyville, Church of God; London; Middleburgh, Lutheran; Milanville; Prospectville, Marks Reformed; Willow Hill Centre, Presbyterian.

MARYLAND.—Baltimore, Fulton Avenue Presbyterian; Leeds, Methodist Protestant.

OHIO.—Akron, Wabash Avenue Mission; Bellaire, Junior; Cincinnati, Walnut Hill; Newton Falls, Trebeins, Beaver Church.

VIRGINIA.—Goshen, Baptist; Lynchburg, Christian, Second Presbyterian.

WEST VIRGINIA.—Mason Town, Methodist; Palatine, Methodist Protestant; Watson.

NORTH CAROLINA.—Franklinton, Mount Pleasant Presbyterian.

MISSISSIPPI.—Oxford, Cumberland Presbyterian.

ALABAMA.—Mobile, Emerson's Normal Institute; New Market, Cumberland Presbyterian; Thomas, First Presbyterian.

GEORGIA.—Calhoun; Tennille; Walthourville, Presbyterian.

MICHIGAN.—Big Rapids, Congregational Junior; Clinton, Methodist; Crystal, Congregational; Eau Claire, First Christian; Highland, Congregational; Jackson, First Presbyterian Junior; Kalkasha, Congregational Junior; Linton; Mount Clemens, First Presbyterian; Oxford; Paw Paw, First Presbyterian; Prattville, Congregational; Tyrone, Congregational; Volinia, Baptist; Wakelee, Methodist Protestant.

INDIANA.—Edinburgh, Jollity Methodist Protestant; Haughville, Church of Christ; Lamong, Friends; Logansport, Shiloh Christian; West Middleton, Friends.

ILLINOIS.—Anna, Lutheran; Annapolis, Pleasant Grove; Bluffton, Baptist; Butler, Junior; Castleton, Snareville; Chandler-ville, Saugamon Cumberland Presbyterian; Charleston, Methodist; Farmington, Presbyterian; Frederick, Christian; Hallville, Christian Junior; Highland, Cumberland Presbyterian Junior; Highland Park, Baptist Junior; Keensburg, Christian; Lincoln; Lockport, Congregational Junior; Mason City, Presbyterian Junior; Naperville, Congregational Junior; Neoga, Wood's Chapel Cumberland Presbyterian; New Salem, Presbyterian; Peoria, Baptist Junior; Pierson, Princeville, Junior; Rockford, Baptist Junior; Bethel Presbyterian Junior; St. Joseph, Friends; Saybrook, Christian; Sidell, Cumberland Presbyterian Junior; Springfield, Central Baptist Junior; Stillman Valley, Junior; Sterling, Congregational Junior.

WISCONSIN.—Burlington, Congregational Junior; Gile; Hartford, First Congregational; Mayville, Presbyterian; Monroe, Christian; Racine, First Baptist Junior; Rochester, Junior; West Superior, Pilgrim Congregational.

MINNESOTA.—Freeborn; Kasota, Swedish Lutheran, Swedish Mission; Nashville Centre; Wadena, Congregational.

MISSOURI.—Copeland, Baptist; Osceola; Rockport; St. Louis, Central Church Junior; Tipton, First Presbyterian Junior.

ARKANSAS.—De Witt, United Presbyterian.

LOUISIANA.—Ward's Mill, Baptist.

TEXAS.—Henrietta, Cumberland Presbyterian; Jefferson.

OKLAHOMA.—Guthrie, Methodist.

KANSAS.—Auburn, Congregational; Fort Scott, Church of God; Fulton, Church of God; Howard, Presbyterian; Iola, Presbyterian; Lansing, Baptist; Lawrence, Pilgrim Congregational, Christian; Moss Springs, Methodist South; Netawaka; Peabody, Christian Junior, Methodist Protestant; Rome, Presbyterian; Scranton, Methodist; Stanley, Methodist Protestant; Troy, Presbyterian.

NEBRASKA.—Rockford, Methodist; Springfield, Methodist Protestant; Urbana, Congregational Junior.

SOUTH DAKOTA.—Tyndall, Presbyterian.

WYOMING.—Rock Springs.

COLORADO.—Colorado Springs, First Presbyterian Senior and Junior; Durango, First Presbyterian; Manitou, Methodist.

ARIZONA.—East Phoenix.

IDAHO.—Hailey, Methodist; Nez Perces, Lapwai Presbyterian.

WASHINGTON.—Ahtanum, Congregational.

OREGON.—Dallas, Methodist South.

ONTARIO.—Chesterfield, Presbyterian; Elder Mills, Presbyterian; Paris, Baptist, Congregational, Presbyterian; Toronto, Olivet Congregational Junior.

MANITOBA.—Kildowan, Presbyterian; Treherne, Presbyterian.

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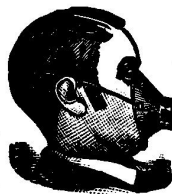
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For The Golden Rule.

## "STONEWALL" JACKSON.

BY REV. WILLIAM F. JUNKIN, D. D.

"STONEWALL" JACKSON was by the gift of genius a soldier, and by the grace of Christ a believer. The faith dominated the genius. The result was a typical Christian soldier. His vision of the unseen and spiritual was clear and controlling. To him God was ever present, watchful, almighty. Duty, which to the military man carries with it the surrender of will, of person, and of life, rarely meant more to any human being than it did to Thomas J. Jackson, for it brought him face to face with God.

The Spartan soldier bore the mark of his service on his hand. So Jackson always bore about him the "marks of the Lord Jesus." His religion was positive and conspicuous, though never obtrusive. Men saw it governing him; and thus he commended it to them. To the world he was the great commander; but to those who were near enough to know the man, he appeared to be the embodiment of simple faith and unflinching Christian integrity. A soldier indeed he was, through and through a soldier, devoted to his calling. Shortly before his death I was with him at his camp near Fredericksburg. He shared his couch with me; and at its side we had often knelt together while his whole heart went out in prayer. I was starting from his headquarters for a visit to my home. I had just mounted his "little sorrel," the horse he always rode in battle, to go to the railroad station. Jackson had come out of his tent to say "Good-by." He looked up to me, his countenance beaming with a smile in which sadness blended with determination, and said, "I wish I could do what you are doing. But I have made up my mind never to go home till this war is over." The incident shows how fully he

came up to the Scripture ideal of a self-consecrated soldier, "No man that warreth entangleth himself with the affairs of this life."

The most marked feature, perhaps, of Jackson's military character was

### His Absolute Self-reliance.

He communed with God, and rarely took any other counsel. He spared no pains to acquaint himself with every detail, then gave all consideration possible. And when his conclusions were reached,—rather, at last, I think, by the inspirations of genius, than by the ordinary calculations of warfare,—he summoned his staff and issued his orders for action.

Jackson was once describing to me one of his engagements during the Mexican War, in which he was assigned a difficult and dangerous service. I knew from other sources that his daring and success were brilliant, and that he was brevetted on the field for gallantry and skill. The horses of his guns, he told me, had all been killed or disabled by the Mexican shells. His men were fast falling under the terrific and murderous fire of the enemy. Demoralization seemed imminent and retreat imperative. But never, he said, in the quietest moments of life, had his mind worked with greater clearness and calmness. Without conscious effort the whole situation, with its perils and demands, flashed upon him. The thing to be done came to him like a revelation. The responsibility of command and the consciousness of power banished entirely from his mind all sense of danger or difficulty. He was in his very element, perfectly "at home."

This soldierly genius gave him the utmost confidence of his troops. Men and officers never questioned his skill. The celerity and boldness of his movements very often taxed to the utmost their endurance and nerve. But they would rather be "old Jack's foot cavalry" than serve under any other leader. The Union soldiers, too, even during the war, shared this high appreciation of his generalship. When General Hunter made his raid through the Virginia valley, the Federal forces were encamped for a time at Lexington. This had been Jackson's home; and here, a short time before, he had been buried. "The Union soldiers by hundreds," writes his sister-in-law, "filled my house and grounds, asking questions about Jackson. 'You are kin to old Stone?' 'Yes,' I replied, 'I am.' 'Well, tell us where he is buried.' 'No, I will not.' 'Why?' 'Because you might desecrate his grave.' 'Goodness, how little you know about us! Why we honor his courage and genius 'most as much as you do.' The next day the postmaster here said that a thousand letters were sent North, nearly every one of them containing chips from the flag-staff which stood at the head of Jackson's grave. It was literally chipped into bits, which were sent as relics by the men to their friends at home. An officer opened his note-book and showed me some clover leaves, that he had gathered from the grave. 'I shall keep them,' he said, 'as a sacred treasure as long as I live.' These tributes to Jackson's heroism are testimonies to the high quality of his soldierly abilities. And this arose in very large measure from

### His Well-known Religious Character and Life.

The world's judgment is very much that of a reckless young Virginia soldier. He was a member of one of the companies that volunteered from my own county. He was telling me of the fearful and deadly engagement of Kernstown, near Winchester, Va. The last time I ever saw General Jackson he said to me that the hardest fighting he ever did was at Kernstown. The young soldier said, "I was scared. I tried to keep as near old Jack as I could. I saw his lips move, and I knew he was praying. And somehow I felt safer whenever I could get near him."

A trusted officer on General Jackson's staff writes: "I rode with him, at break of dawn, the morning of the battle of Fredericksburg. He seemed to forget the presence of any other, and rode with his hand and eye uplifted, evidently appealing to the God of battles. He was greatly concerned in the religious welfare of

his staff, and once asked me to join him in continued prayer for one of our party whom he admired and loved, but who was not a disciple of Christ."

A few days after the battle of Fredericksburg I stood on the spot where Jackson had bent over the form of Gen. Maxey Gregg, of South Carolina, whom he greatly esteemed, and who lay on the ground mortally wounded. "I heard General Jackson," writes one who was present, "earnestly and tearfully urge him to the acceptance of the personal Saviour, and to cast himself wholly on the mercy of God." "I once called with him," says the same authority, "at a residence near Fredericksburg. The venerable lady of the house asked him to conduct family prayers. Taking the large Bible on his knee, he read a portion of Scripture to the family and servants, and then led them in a very earnest prayer, losing sight almost entirely of the war, and asking spiritual blessings for all." The tones of Jackson's voice, which I so often heard at my father's family altar, at Lexington, Va., years ago, still linger in my memory; and as I recall them, they tremble even now with intense earnestness.

To him the kingdom of God was always first. In a letter written just after one of the most important battles of the war he scarcely alludes to the brilliant victory that he had gained, though the entire South was resounding with his praise. His thoughts were wholly occupied with the triumph that grace had given to "dear old Amy," a pious colored servant of his, who had lately died. Another letter ends with the exclamation, "Oh, who would not be a Christian!"

It was this remarkable blending of the saintly believer, living as in the presence of Christ, with the impetuous warrior, whose genius glowed and gloried in the excitement of battle, that constituted "Stonewall" Jackson a typical Christian soldier.

There exists an impression that his religion shadowed his character, that he was austere and almost a fatalist, out of sympathy with the joys and pleasures of life. This was not at all the case. He loved all that was joyous. Pleasantry and sport were delightful to him. He loved nature, and was fond of children. He walked in the sunlight. He was strong in the presence of his divine Redeemer. In the cross he "fought the good fight," and by "this sign" he became "more than conqueror," as he passed "over the river, to rest under the shade of the trees."

For The Golden Rule.

## OLIVER OTIS HOWARD.

BY J. E. RANKIN, LL. D.,  
President of Howard University, Washington, D. C.

GEN. O. O. HOWARD is a moral hero. That is, he is one of the few men you meet, who has the courage to say the thing that ought to be said, and to do the thing that ought to be done. As to his own faults and failing, he is just as ingenuous as a child. He does not have to make a long struggle with himself before he can say of his actions, "Well, that was a mistake; that was wrong." His self-recorded judgment of himself he is just as free to tell you, if you love him, as though you had a claim to know it. In a conflict with an antagonist who will never acknowledge that he has been in the wrong, such an ingenuous spirit is always at a temporary disadvantage, for such an antagonist will take all you give him, and will make no return. This transparency of General Howard's nature was one reason why so many charges were at one time brought against him. Enemies were watching him, to catch him in his words and deeds, which were as open as the day.

General Howard's religious thinking began very early. He was only a little lad, in a country prayer meeting down in Maine, when he began to think that he had a duty towards the Saviour. At that time, children were not encouraged to participate in such meetings. But amid the stiffness of one of those good old-fashioned neighborhood meetings his little voice was heard. He ventured to



rise and repeat some passage of the Bible he had learned. When he became a Christian it was among the Methodists. His army life familiarized him with the Episcopalians. He was brought up a Congregationalist. So that he is about as free from a denominational prejudice as is any man living, at home with all denominations, and appreciating them all.

For a man brought up to war, General Howard's nature is wonderfully pacific. He never seeks a quarrel. I have heard him say of some of his bitter enemies, "Well, the Lord knows I need somebody warring against me, to keep me in my place as a Christian." He makes his foes a means of grace. A more genial, warm-hearted, fraternal friend I never knew. For many years I had the honor to be his pastor. He was a regular hearer, and an appreciative one; a Sunday-school worker, a temperance worker, a revival worker, always asking what the Lord has for him to do, and finding it, too. He was a generous giver, and always beyond everybody else in this grace.

One of his native characteristics was

#### Loyalty to His Leader.

This made him so dear to General Sherman. His army superior always knew that what General Howard had to do would be done at the exact moment, and in the exact manner, ordered. He took the same loyalty into church work. I have been about with him begging for our common church, trudged with him from door to door, from house to house, have eaten with him, slept with him, carved his food for him, helped him, as would an orderly. But in church work he was never my competitor, never jealous of any success of mine, rather it seemed his own, as it often largely was.

His interest in the colored people began in his boyhood. There was a colored lad in the same family. When, after the war, he was made commissioner of the Freedmen's Bureau, he showed that he had a heart to feel, as well as a head to plan, and a hand to execute. No man in the country could have been better suited to the vast undertaking. It was worse than a thankless task, for it made critics of his friends, and put weapons into the hands of his foes. Again and again, has he been compelled at his own expense to defend himself from the attacks that were made upon him. Probably ten thousand dollars would not exceed the amount actually paid out by him for lawyer's fees in defence of his manner of executing this herculean task for his nation and for humanity. Never a cent of this expense has been refunded. Nobody has ever thought it obligatory on him to give General Howard even the humblest kind of a dwelling. But he always construed what was given for the Congregational church here as recognition enough for himself.

Like the noise and smoke of the strife of the contending forces, so has ceased the strife of tongues respecting this noble-hearted man. Step by step, he has enjoyed the honors that come to a military hero, until he is now next the highest in command. His head is covered with the white snows that prematurely visit the man who passes his life in such stirring scenes, but his heart is young, and his health is still perfect. He is strictly temperate in his habits, cheerful, and contented, one who casts his cares upon the Lord. Scarcely past his threescore years, and with the prospect, let us hope, of another score, God grant that he may enter upon the new century crowned with the plaudits of still another generation, and may pass late to the skies!

For The Golden Rule.

#### THE COLISEUM BY SUNLIGHT, MOONLIGHT, AND BENGAL LIGHT.

BY REV. C. A. DICKINSON,  
Pastor of Berkeley Temple, Boston, Mass.

It was the twenty-first day of April, 1891, the 2,644th anniversary of the birthday of Rome. The flag was flying over the Capitol; the soldiers were out in their brilliant uniforms; the bands were playing on the public squares, and the Pincian Gardens were crowded with the fashionable people of the city. Desiring to avoid the noise and bustle of a celebration day, we took a look at the Lateran, visited the Holy Staircase, and hastened on to the goal of our ramble, the Coliseum. Looking down a long, narrow street, we could see a section of the huge structure towering above the adjacent buildings, and a few minutes' walk brought us out on the grassy slope that commands a view of the entire building. A first view of Niagara and of St. Peter's is disappointing; a first view of the Coliseum is overpowering, at least I found it so. To me this ancient pile is far more interesting and impressive than the world's cathedral and the Vatican. I am aware that the proper thing to do is to go into ecstasies over St. Peter's and the Sixtine Chapel and the picture galleries, but, like Mark Twain, I cannot confess to a feeling that I do not have. I revere the genius of Michael Angelo and Raphael; their great masterpieces inspire me. But a large part of their work has in it so

much of pope worship, and comprises so many square yards of brazen nudity, that it palls upon my Puritan senses. I think, by the way, that there is a good deal of shamming on the part of many people who get a smattering of knowledge concerning the masters, and, with catalogue in hand, talk enthusiastically about art. I met with a striking illustration of this kind of superficial culture the other day. A young couple, evidently belonging to the English gentry, were making a vain attempt to locate the Roman Forum on the top of the Palatine Hill. I happened just then to be looking at the underground passage running from the palace of Caligula to the house of Livia.

"Will you tell me," asked the young man, "what that dark passage-way is?" I informed him that it was supposed to be the place where Caligula was murdered. "Aw—Caligula—and who was he, pray?" I tried to refresh his memory by telling him of the mad emperor who persecuted the Christians. "Aw, you don't say," continued the young man, vacantly; "and he was killed, was he, in that tunnel? Served him right, the beast!"

But to return to the Coliseum. This vast amphitheatre, even in its ruins, is without doubt one of the most imposing structures in the world. We found it almost deserted on the morning of anniversary day, standing stately and alone. We threw ourselves down on the green grass outside and studied the massive walls. We passed through one of the grand gateways, and stood

#### Within the Arena.

There were the sands that had been wet with the blood of more than 70,000 Christian martyrs, but they showed no trace of the fearful struggles enacted there. As pure white lilies are said to have sprung from the blood of one of the martyred saints, so throughout the arena, in every nook and cranny, a multitude of blossoms were opening their many-colored eyes to the sun. It is said that the flora found among these ruins once comprised 420 species, but many of them have disappeared. Enough remain, however, to cover, as with a beautiful robe, the time-eaten walls. Near the centre of the arena, where I imagine that Perpetua and Blandina might have been tossed and torn by the wild beasts, I plucked a daisy, while up on the podium, the first tier of seats, designed for the emperor, senators, and the Vestal virgins, at a point where I imagined that the monster Nero might have sat, gloating over the dying struggles of his victims, I picked a blue flower resembling the deadly nightshade. These two blossoms, the symbols of purity and treachery, I keep as souvenirs.

The Coliseum was completed by Titus, A. D. 80, and during the hundred days of its inauguration over 5,000 wild animals were killed in the arena. Recent excavations have disclosed a labyrinth of passages and dungeons just below the arena, in many of which it is probable that the beasts were kept.

I looked down into the dark, dank caverns, and shuddered as I thought of the wild-eyed, hungry monsters that had again and again made those passages resound with their angry roars, as they leaped forth from their imprisonment to tear and devour the early Christians. But all is still now. The only animal about the Coliseum was a Maltese cat, sitting, half-asleep, in the senator's gallery, and dreaming, perhaps, of her last sanguinary conflict in one of the lions' dens with a Roman rat. We secured the picture of this cat with our kodak, and propose to label it "The last of the gladiators."

The Coliseum is grand in the sunlight, but bathed in the moonlight or flooded with the Bengal light it takes on a supernatural grandeur and beauty. It was our privilege to see it in all of these aspects on April 21. Flaring bills had announced that the Coliseum was to be

#### Illuminated,

and, as in the days of old, the multitudes of Rome turned their faces thitherward. But how different the expectations that spurred on the crowd then and now! Then they went to see the Coliseum sands reddened with human blood; now, to see its walls reddened with Bengal fire.

We pay two francs for a ticket, and thereby secure the privilege of seeing the first part of the illumination, which is within the amphitheatre. We pass in with the good-natured throng, and walk around the arena in the moonlight. The scene defies description. The crumbling walls, towering far up into the sky, the tiers of seats piled one above another, the dark shadows cast by the brilliant light of the moon, the broken arches, the gay company of Roman aristocrats and plebeians and soldiers and priests in the arena, all combined to make a picture not easily forgotten. The music of the band, the gossip of the people, the laughter and shouting of some venturesome boys who have mounted to the far-off upper gallery, are suddenly interrupted by a loud explosion. A bomb bursts over the arena and falls in a hundred balls of light,—red, blue, and yellow. Then, as if by magic, the magnificent circle of ruins seems to have been brought within the focus of a thousand crimson sunsets.

Soon the alternate arches along the upper tier glow with a purple light, circling the structure with a coronet

of rubies and amethysts, as it were. Then the red is changed to a ghastly green, in which everything assumes a spectral aspect, and we can almost imagine that we can see the crumbling galleries thronged with the *manes* of the 80,000 spectators who sat there eighteen centuries ago. Suddenly a brilliant star appears against the eastern wall, which floods the arena with an intense white light. This is the signal for the crowd to go without, where an immense multitude are waiting for the final display. Another bomb breaks like a huge bouquet high in the heavens. Lights of many colors stream from the windows of the Coliseum. The Arch of Constantine is transfigured in a flood of crimson glory. A miniature Vesuvius on the top of a neighboring ruin pours forth a molten rainbow from its crater, and the illumination is over.

## Our Serial.

For The Golden Rule.

### HER ASSOCIATE MEMBERS.

(A SEQUEL TO "CHRISSY'S ENDEAVOR.")

BY PANSY.

[SYNOPSIS.—Mrs. Stuart Holmes, formerly Chrissy Hollister, resolves, in consequence of a discouraging experience with a Young People's Club, to avoid the young people in the place where she and Mr. Holmes are staying for his health. She nevertheless comes to be deeply interested in some of the people, among them Madeline Hurst, to whom she is summoned one night when Madeline is dangerously ill.]

#### CHAPTER XXIII.—(CONTINUED.)

##### One of Them Is Afraid.

"AM I going to die?" she asked, as Mrs. Holmes gently closed the door; "tell me this minute! am I going to die? I know you will tell me the truth. The rest all think it is smart to try to deceive me, to turn off my questions with some smooth-sounding, false words, but I can believe what you say."

"Tell her 'No,'" said the doctor, low-voiced, at her side; "tell her she is better, and that she needs only to be quiet and to go to sleep in order to improve rapidly."

Mrs. Holmes fixed a pair of anxious eyes upon the speaker's face. "Doctor, is it true?" she murmured.

His face flushed, and he spoke haughtily. "At least it is necessary in order to secure quiet; this excitement is simply suicidal. No, since you are so anxious for the truth, I have almost no hope of her case, and she is destroying what shreds of hope there were."

"What are you two whispering about?" This from the bed, in the same high-keyed, excited voice. "I do not want any patched-up story; I thought when you came I should have the truth."

Mrs. Holmes went swiftly over, and knelt by the bedside. She possessed herself of the restless, fevered hand, and spoke in low, soothing tones; "Madeline, I do not know; no one knows but God. We hope you are going to get well, but I cannot bear to have you care so much. I want it to be well with you, whether you live or not."

"That is impossible," said the girl, and her eyes looked larger and blacker than ever before. "I am afraid; I am awfully afraid to die; I cannot die."

Her tones kept rising until on the last word they were almost a shriek. In vain Mrs. Holmes tried to hold the tossing hands, tried to make cool, quieting passes over the flushed forehead, tried to speak plain, simple words of helpfulness. The girl could not listen; she had lost the power to control herself; she could only cry out wildly: "I cannot die; I am afraid." The awe-stricken watchers stood helplessly by and watched the scene. Mrs. Hurst was frightened almost as much as was the sick girl; her husband, pressing his nervous hands together in frantic disgust at his impotency, and with eyes heavy with unshed tears; upon Mrs. Carpenter's face was a look of sullen mockery. At last the doctor came forward, his face more sternly set than Mrs. Holmes had ever seen it.

"This will not do," he said, decidedly; "I must give her an opiate; you are only making her worse."

But the next moment he had reason to regret his words.

"I will not take any opiate," said Madeline, throwing herself to the farther side of the bed; "at least, I will die with what mind I have. You need not bring it; I will never swallow it."

He leaned over her, and tried to speak gently: "This will not put you to sleep; it will simply quiet your nerves. This excitement is bad for you. If you will be as quiet as possible, I expect to see you better in the morning."

It would seem as though it must have been difficult for Dr. Portland to forget the next words spoken to him. Madeline's great black eyes were levelled fully at him, and she spoke slowly, evidently trying to control her fierce excitement, the better to impress him.

"You deceived me," she said; "you told me I was better, was doing nicely; and I overheard you five min-



utes afterwards telling Mrs. Hurst that there was hardly a shadow of a chance for me. Do you think I shall believe anything you say after this? I wish you would go away. I tell you I am afraid to die. None of you know anything about that but Mrs. Holmes. She could help me if I were not already beyond help. But oh, I know I am; I tell you I *know* I am!" and her voice arose into a shriek again.

## CHAPTER XXIV.

## One Asks Embarrassing Questions.

It was a fearful night. When, after hours of agony, the sufferer sunk into a troubled sleep from mere exhaustion, the watchers felt, some of them, months older than when the night began. The gray dawn of another day was creeping into the room when Dr. Portland came and spoke to Mrs. Holmes.

"You would better let me take you home; you can do nothing here, and your husband will be anxious. She will sleep or, at least, lie quietly for some time now. I succeeded in getting that opiate swallowed at last."

He spoke coldly, as one who was simply performing a professional duty without any personality of any sort.

As it seemed to be only too true that she could do nothing, Mrs. Holmes made no objection to this suggestion. They walked on in silence for some moments. At last she asked, "What do you think of her now, doctor? What is the outlook?"

"It is impossible to say. That she is living is a matter of surprise to me. I had supposed her too weak to endure any such strain as she put upon herself, but in reality I cannot see that she is any nearer the end than she was last night. I have almost no hope of her recovery, if that is what your question means."

Mrs. Holmes drew a long, heavy sigh; then, after another square had been made in silence: "Doctor, from your standpoint it must have seemed strange to you that I said what I did last night. I could not repeat your words, being assured from you that they were false. I simply *could not* take the responsibility of deceiving a soul that might in a few hours more be in the presence of God."

The doctor bowed gravely.

"Our standpoints are different, as you say," he replied. "I thought, as I told you, that there might be a chance for her if we could calm that terrible excitement, and I confess I fail to see what harm a few soothing words could have done at such a time; they would not have altered existing facts, and they might have aided in the physical struggle."

"But, Dr. Portland, they were false words. Is the truth to be toyed with at our pleasure and used or not, according as in our short-sighted wisdom may seem best?"

"Even the truth should not be spoken at all times," he said, evading the question at issue in a graceful way which he had.

"I admit it; but should untruth be spoken at any time?"

The doctor was still excited and vexed that his professional directions had been disobeyed, or he would not have been guilty of the rudeness of his next remark:—

"If it had been the life of your husband that was at stake, it would have dulled your careful discrimination between truth and falsehood, I imagine."

Her answer was given after a longer silence than before, and was in a lower tone:—

"Dr. Portland, you have probed deeply and found my idol; I admit it. And it is true that I do not know how strong I should be under temptation; but still I believe that I love my Saviour more than I do my husband, and that he would keep me from dishonoring him, even in such an hour as that."

Then they had reached Mrs. Stetson's door, and, with no other words than a gentle "Good morning," she left him.

Dr. Portland went on down the street with long, angry strides, telling himself that he was a consummate idiot and a bore besides, and that he ought to know enough by this time not to meddle with other people's whims, whatever they might be.

They were in the stuffy little parlor that belonged to the Hurst family. Madeline, as pale as the white wrapper she wore, lay on the couch, which had been wheeled toward the window to give her a glimpse of the wonderful sunset display. A crimson afghan was thrown over the foot of the couch, the only bit of color about the girl. Standing at a little distance from his patient, in a position to command a full view of her face, was Dr. Portland. He studied her critically, while she studied the crimson and the gold outside.

"We need to plan some way to transfer a few touches of that to your face," he said, inclining his head toward the afghan, as her eyes came slowly back from the outside world. "What is the use of looking like a wilted leaf all

the time? Why don't you gain strength faster? There isn't any sense in creeping along at this snail pace."

The faintest tinge of color showed for a moment on the pallor, as Madeline said, slowly, "Mrs. Hurst thinks the same thing. She has an idea that, if I but made the attempt, I could be as strong as anybody. Is there truth in it, doctor?"

"I hope and believe so," said the doctor, promptly; "that is, in time. But you and she would better see to it that no attempts are made except those under my express direction for some time to come. I'll have a talk with Mrs. Hurst, and give her some very expressive directions. What you need to do is to attempt to care a little more about it. At this present time, to speak frankly, you impress me as a person who has too little interest in getting well to make the mental, *not* physical, effort necessary."

The faint tinge of color came again, and faded as quickly, leaving the face almost paler than before.

"It is only too true," she said, gravely. "I do not think I have the interest in getting well that most girls would have. It is not strange; I am more entirely alone in the world than most girls are. And yet,"—she hesitated, and the gravity deepened,—"*it is also true*," she began again after a moment, "that I am not at all ready to die. I proved that to you that night, I think, when you all believed I was going. I have been wanting to speak to you about it. I believe I was rude. I did not know what I was saying, I think. And you have been so very kind to me that I do not want to be rude."

"That is not even to be remembered," he said, briskly. "Do you not understand that physicians have learned not to attach the slightest importance to what people say when they are ill? I assure you I have never given your words to me a second thought, and it would be for your advantage to dismiss that entire week from your mind as much as possible."

"But I want to think about it, doctor, if you please, and to ask you some questions. Do you still think that I was so very sick?"

"You certainly were," he answered, with a quiet smile; "I see no advantage to be gained in begging the question at this late day. I do not remember ever to have had a patient over whom I was so hopeless, who rallied so encouragingly as you have done, and are doing, despite my recent remarks about pale cheeks. I think I may safely be congratulated on my success."

She did not respond to his gay smile; instead, her face was very grave.

"But it is after all only for a little while," she said, in intense seriousness.

A shadow of anxiety clouded Dr. Portland's face.

"You are mistaken," he answered, quickly; "there is no necessity for your feeling yourself doomed to invalidism; with proper care I look to see your health permanently established, so that in time you may even be strong; but the way to accomplish this is to banish all brooding thoughts and bring your resolute common sense to bear upon the case."

"I do not mean quite what you think," she said, still gravely; "I know I am better, am getting well; and, as I told you, I do not feel so glad over it as most girls would; or I should not, if—Dr. Portland, I did not think I should be so afraid to die. I had thought about it often, and wished that I could, even wished that it could be right to take my life into my own hands and decide when it should end; and when I was safe and well and far away from death, I thought I should not be in the least afraid; but it was a different thing to come to what I thought was the very verge. I was terribly afraid." A perceptible shudder ran through her frame at the recollection.

"That was perfectly natural," said the doctor, very kindly; "life is natural to the young; they ought to desire it, and to shrink from death. It was intended that it should be so."

Madeline shook her head.

"It is not a question of age, doctor. There was a woman, old and poor, who lived near our home when I was a little girl. I was in the room when she died. My mother had gone to watch with her during the night, and as there was no one to stay with me, she took me with her. In the night the woman grew suddenly worse, and I heard the noise and came in. It was dreadful. She was afraid, too, oh, *awfully* afraid. And her hair was white; she must have been seventy, or more. At her age, according to the natural way of looking at this matter, she ought to have expected death, and been prepared for it, and she was anything but that. She died in mortal terror; it was months before I could go to sleep at night without going over the scene."

"I do not wonder; it was a terrible ordeal to which to subject a child. What I wish now is that you would put all such sombre memories quite away, and make yourself grow strong."

"But there is a great difference in people," she went on, quietly ignoring his last suggestion; "my mother was young, was not fifty when she died, and there was not a

thread of gray in her beautiful hair; but she was not in the least afraid. She spoke of dying as simply as I might speak of going out into the sunshine. Oh, better than that, she was very glad to go; and I was foolish enough to imagine that when the time came for me, I should feel as she did."

Dr. Portland seemed to have no reply ready for the next pause, and there was silence for a moment; then Madeline, still with the look of intense, sorrowful earnestness on her pale face, spoke again.

"And so, doctor, what I meant was that there was more than a question of age involved; and I mean, also, that it is something which is sure to come. I am better now, it is true, but who can tell how soon or how suddenly I might be called upon to die? In any event, it is certain to come some time."

"That is true," he said, with a gravity as marked as her own; "death is the one thing of which we seem to be sure."

"And since this is so, ought not we, ought not I, to do what I can to get ready for it? If there is such a thing as meeting even *death* with such a smile as my mother wore, would it not be the most reasonable thing for me to find out how; I mean before the time comes, so that it need not take me unawares?"

"That sounds like a common-sense view of the subject," he answered, trying to speak lightly, "but I think I would not talk about it any longer just now. You are hardly strong enough for such grave themes."

"I think I am; I think you are mistaken in me. It troubles me, haunts me. That night, when I felt my breath going from me, and knew that there was a great horror of darkness for me to step into, I resolved then that I would, if I ever had another chance, live differently, get ready, if possible, to die differently; and if I were only *ready*, Dr. Portland, I confess to you that I would be very glad to go, because I am peculiarly lonely and desolate here. I decided that I would talk to you about it this afternoon and get your advice as to how to begin."

"I do not think I quite comprehend your meaning," said the doctor, in visible embarrassment, speaking these words more for the purpose of gaining time than because he did not understand.

"Why, it is like this," she said, simply. "I once thought I was a Christian; I used to pray and to read in the Bible, and go to prayer meeting, and all those things; and I thought I knew all about it, and was on the right road. But when mother died, I was miserable, rebellious, they called it; and I suppose I was; gradually I gave up all idea of such a life, and felt that there was not much truth in religion, anyway. It made matters worse to remember that Mrs.—, that certain people whom I *knew* very well and did not even respect, were church-members; I grew suspicious and watchful of people who made such professions, and liked to find the inconsistencies. Gradually I lost faith in almost every one's religion except mother's; you will see how absurdly inconsistent I was when I tell you that I never for a moment doubted her kind. But I told myself that I could never be like her because our temperaments were utterly different, and that at least I would not be a hypocrite; so it is different with me from those who have always lived thoughtless lives, and never had their attention especially called to this subject. It is as though I had enlisted once, and then deliberately deserted, because I did not believe in some who were in the army, and I do not seem to know the way to re-enlist. I had a feeling that you could help me."

"May I ask why?"

There was no attempt at a smile upon the doctor's face; he was both embarrassed and puzzled; no problem ever presented to him had been so difficult of solution as this. Madeline's reply was direct enough.

"Because I have noticed that you seem to see through things so quickly; to understand half-statements, and go directly to first causes. You have seemed to understand how I felt, for instance, better than I did myself; and your replies to questions are always so direct and simple, so easy to grasp and understand. That is why I thought you could tell me just where to take hold of this thing which troubles me, and put into a few plain words what I need to know."

Dr. Portland walked abruptly to the window, and looked out. Madeline waited patiently; she thought he had seen something outside that needed his attention. As for him, he had never felt so much like a coward in his life; had there been an imperative summons at the moment, calling him to a twenty-mile drive through the woods, he would have hailed it as a relief. He almost wished that his usually restless ponies would break away and demand immediate following, but they stood in unusual quietness awaiting his pleasure. At last he turned.

[To be continued.]

CHRISTIANS are sometimes weak; but does any but a Christian ever strive to become strong?—*Mme. Swetchine.*



## The Sunday School.

### INTERNATIONAL S. S. LESSON.

JUNE 7, 1891.

#### HEZEKIAH THE GOOD KING.

2 Chron. 29:1-11.

BY REV. SMITH BAKER.

GOLDEN TEXT.—Them that honor me I will honor.—1 Sam. 2: 30.

1. HEZEKIAH is called one of the three good kings, the other two being David and Josiah.

2. He was the good son of a bad father, brought up in a bad court, surrounded from infancy with the most corrupt influences of an immoral and infidel life. It seemed probable that he would go to the bad. If any young man could ever say, "I must be bad," Hezekiah could; but no man need say that. Every man is what he chooses to be. When the son of a wicked man or of a good man goes into sin it is because he chooses to do so.

3. What saved him from choosing his wicked father's example?

(a) He had a good mother, Abijah, daughter of Zechariah (it is not known which Zechariah). Though he inherited bad blood from his father, he inherited a high moral tendency from his mother. A mother's character has more to do with a son's moral tendencies than all other human things.

(b) He had a good instructor in Isaiah. It pays to put a young man under the influence not simply of a man of learning, but of one of high religious and spiritual character, who by his superior personality will impress and educate the heart and conscience.

(c) God's Spirit worked upon him. Isaiah's teachings and his mother's prayers were the medium through which the Spirit entered his soul and saved him. By the aid of the Spirit a praying mother and a faithful Sunday-school teacher have saved many a boy from the bad example of his father.

4. Hezekiah was brave. It required courage of the highest form to take a stand so contrary to the sentiment of life about him.

5. He was prompt. He did not wait until after he had made friends or until he was well established in his kingdom, but at once took his position and let his sentiments be known. As soon as a young man goes to a new place or is intrusted with a new responsibility, he should at once let it be known what his religious sentiments are.

6. He started right on the religious basis. His reform was founded upon religion. Such is the only true reform. The spiritual is the foundation of the ethical. A young man should not be moral as a means of becoming a Christian, but be moral because he is Christian.

7. He chose a good example in King David. He set his standard high. Not popularity, not personal glory, not his own pleasure, but righteousness was his aim. Such a man men will honor and God will reward.

8. He commenced at the house of God. He repaired it. He might have said: "Let us work some reforms before we begin with the house of God. There are some vices which need correcting." But no, he began with God's house. How men treat God's house is an index of the nature of their reform.

9. He called upon the ministers of God to sanctify themselves and to sanctify the house of the Lord. He moved for a revival as the foundation of his reform. A spiritual revival always brings reform. Make men's hearts right with God and their lives will be right toward men.

10. Ministers and teachers should set an example. They can never lead their people or pupils higher or deeper than they

have gone themselves. Repentance and faith must begin with those who teach God's word.

11. He reminded them of the great honor and responsibility which God had conferred upon them. Oh, that all who have trusts committed to them would move at once and honor the trust!

12. Learn the value of Christian men as rulers. Both their example and power contribute to this. While men should never carry their politics into their religion, they should always take a religious conscience into their politics.

13. The first thing in a revival, or a great moral reform, or a noble life, is sanctification unto God.

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

(Selected by Mrs. F. E. CLARK.)

IN the little over three chapters which intervene between the last lesson and this there is compressed somewhat over a century of history. That fact should be made plain; otherwise the scholars will be puzzled over the condition of the temple as made known in the lesson. Some brief summary of the omitted history should be made, so that the facts we are to consider may be approached intelligently. Light and darkness are opposed to each other, and so are sin and holiness. It was not a possible thing for Hezekiah to rest for a moment content with the state of things as he found them. As his father, Ahaz, had torn down, he felt under a still greater compulsion to build up. The new king was not a man of compromises or of indifference to sacred things. What he believed he wrought out.—*Pilgrim Teacher*.

And he did that which was right in the eyes of the Lord (v. 2). A most expressive sentence. It is one thing to do that which is right in the eyes of men, but quite another to realize our sentence, for God sees through and through; he reads all the secrets of the heart, and a deed apparently good to us may seem very different to his all-seeing eye. According to all that David his father had done. There are three other kings of whom a similar statement is made,—Asa, Jehoshaphat, and Josiah. This does not involve the sinlessness of David, for he was frail and faulty, but refers to the fact of his unswerving allegiance to Jehovah as the object of worship. Whatever errors his passion may have led him into, he never lapsed into idolatry, and ever returned to the true God for mercy and forgiveness.—*Standard Eclectic Commentary*.

In the first year of his reign, in the first month (v. 3). He was wise in allowing himself no time for hesitation. Delay never softens the hard aspects of duty or lessens its difficulties. Particularly when called into new surroundings may one wisely remember Hezekiah's example. For committing one's self to the service of Christ, no other time is so favorable as the first year, the first month, the first day of one's entrance upon a new sort or period of life.—*Rev. T. S. Barbour, in History, Prophecy, and Gospel*.

Our fathers have trespassed (v. 6). It is a good thing to be specific in confession, to name the particular sins in which we have transgressed; simply to say that we have sinned is so general a confession, that it loses point and makes but little impression on our conscience. If we have sinned in lying or stealing, or defrauding or uncleanness, or hatred, or covetous practices, let us say so frankly to God. We are sinful by nature, and are also sinners by practice. Let us confess ourselves sinners, and particularly confess to the specific sins which have characterized our lives. Having made the general confession, "Our fathers have trespassed, and done that which is evil in the eyes of the Lord our God," he specifies wherein they had so

sinned. They had forsaken him; that is they had deliberately abandoned him as their God. Especially had Ahaz done this, and the people had followed him. They had turned their faces from the habitation of the Lord. Men who forsake God in their heart, next forsake his house and his ordinances. They ceased to offer incense and burnt offerings in the holy place. When men no longer confess their sins by offering up Christ in their prayers, then are they entirely cut off from God. This Ahaz had succeeded in accomplishing, both for himself and for the people. No wonder Hezekiah was profoundly moved by this terrible series of deliberate apostasies on the part of his father, and no wonder he desired to point all this out in such a particular way that the people must see the desperate wickedness of it all.—*Pentecost*.

Our sons and our daughters, and our wives are in captivity for this (v. 9). It is God's will that punishment should follow sin, in order to keep men from it. He can directly by his own act send it. He can guide the course of events, influencing others to bring the evil. He has so arranged the laws of nature, both of mind and of the material universe, that they bring trouble upon those who break his laws.—*Peloubet*.

Now it is in mine heart to make a covenant with the Lord, the God of Israel, that his fierce anger may turn away from us. (v. 10.) When it is in "one's heart" to make a covenant with him, God is ready. It is the sinner alone that in any instance hangs back. The Lord is ready to make one that shall last through time and eternity. Evidently the heart of Hezekiah had long been turned towards God. He was not just beginning to love and serve him, but he was just beginning to act as the king of Israel, and as he had been God's servant as a private citizen, now he meant to be known as God's servant in his new relations as king. He realized the importance of his position in giving him leadership in all things. He knew that if it were in his heart to covenant with God, he could lead many others to covenant with him. The covenant at which he aimed was not merely one between himself alone and God, but, like the one made by Jehoiada the priest on the ascension to the throne of Joash, "between the Lord and the king and the people, that they should be the Lord's people."—*Pilgrim Teacher*.

The covenant idea, so prominent throughout the Old Testament, so emphatically indorsed in the New, has too far died out of the thought of the modern church. There is thought to be something derogatory to human freedom, something slavish in religious vows and pledges and covenants. To make a vow of service to God is thought to interfere with the spontaneity of service and to substitute the fetters of duty for the bonds of love. Let us dismiss any such unworthy idea. Hezekiah's life teaches us the truth. To make this covenant with God was the kingliest act of his kingly life. There is dignity unspeakable and honor beyond reckoning in the privilege thus given to man to make a covenant with God,—a covenant which binds man to definite service and by which God is pleased to be bound on his part to definite blessing. This hearty, whole-souled, upright, successful, energetic king is one whom all the young people of our Sunday schools will desire to imitate in his intrepid manliness; and when they have studied his life and have noted how clearly he saw deep-rooted wrongs and how fearlessly he attacked them, how he honored God's house and worship, and bound himself in a glad covenant of service, they will hear him speak with well-earned authority not only to the young men of Judah but to the young men of America, as well, as in the last words of our lesson he says: "My sons, be not now negligent; for the Lord hath chosen you to stand before him, to serve

him, and that ye should minister unto him."—*Rev. F. E. Clark, D. D., in Monday Club Sermons*.

#### PRIMARY EXERCISE.

BY MRS. FANNIE H. GALLAGHER.

It was the grandson of a wicked woman who did so much good work for God in our last lesson,—his name? What did he do?

Over a hundred years are passed; again because the people have forgotten God the temple is closed, and worse than that, the gold and silver belonging to it have been carried to the temples of heathen gods.

The eleventh king brought Judah very low; it almost seemed as though God would wipe her out as he had Israel, but the son of this wicked king was like a young, strong tree growing out of the roots of a dead stump. Hezekiah was his name, and no king since David had so much goodness in him.

He was a young man of twenty-five when he became king, and he started right.

He began the very first year and the very first month by opening the doors of the closed temple. He called the men of the tribe of Levi, whose business it was to take care of God's house, and he called the priests.

"First make yourselves holy," he said to them, "then make the home of God holy. For our fathers have sinned, they have shut the doors of the holy place, they have put out the sacred lamp and stopped bringing sacrifices to God.

"God has punished us for these things, our fathers have fallen by the sword, our mothers and daughters are carried away captive.

"My heart wants to make a covenant with the Lord, that his anger may be turned away.

"Now my sons, be not slow, for the Lord hath chosen you to serve him."

It seems as though I could see these priests and Levites hurrying to carry out all the dust and dirt, to let in the sun and fresh air, —sweeping down the cobwebs, washing the floors, mending the walls or the roof, cleaning the altars and lamp, scouring the gold, silver or brass that was left. And so much heart did they put into their work, that in a little more than two weeks the temple was ready for worship.

In a few weeks was to come the feast of the Passover,—the same feast that Jesus ate with his disciples, years afterwards, in that little chamber in Jerusalem. "Every one must come to that feast," said the young king. "I will ask old and young and even our brothers in Israel, and there we will make new promises to God."

So letters were sent far and near, even to Israel, bidding them to the feast.

Never since Solomon first dedicated the temple to God had there been such a feast, such prayers and songs, such confessing of sins, and such promises to serve God better in the time to come. Oh, do you not hope that they will never forget again?

What a beautiful text we have to-day! It is a promise of God, and he kept it to Hezekiah, as he will to us if we honor him.

When the people turned to God, he heard them, blessed them, drove back their enemies, helped them to gain new land. They grew rich again, new vessels of gold and silver were put in the temple, and Hezekiah himself was prospered.

God was with him, answered his prayers. Once when very sick and dying, men thought, God told him he might live fifteen years longer. Once, when their enemies surrounded them, a vast army almost without number, God destroyed them all in one night.

Hezekiah started right. He put God first. He worked with all his might for God's glory, and God honored him.

Let us start right this new week. Let us put God first, do our work with all our might, and I am sure he will bless us.

#### INTERNATIONAL BIBLE READING ASSOCIATION.

- June 1.—Hezekiah, the good king. 2 Chron. 29: 1-11.  
 " 2.—The Temple Cleansed. 2 Chron. 29: 17-24.  
 " 3.—Joyful Worship. 2 Chron. 29: 27-32.  
 " 4.—Invitation to Service. 2 Chron. 30: 1-9.  
 " 5.—Hezekiah's Prosperity. 2 Kings 18: 1-8.  
 " 6.—Hezekiah's Prayer. Isa. 38: 1-8.  
 " 7.—Hezekiah's Thanksgiving. Isa. 38: 9-22.



## Christian Endeavor.

## PRAYER MEETING.

TOPIC FOR THE WEEK BEGINNING JUNE 7.

## LESSONS FROM THE LIFE OF HEZEKIAH.

2 Chron. 31:20, 21; 2 Kings 20:3.

(Editorial.)

VIEWED in the light of their deeds, some of those old Israelites had names that carried with them a grim irony, but Hezekiah was so true to the name he bore that his story is fruitful with suggestions to those who are seeking true strength.

An important element in his success was that he started right. He did not give up in despair before evils deeply rooted and long established, having the support of great names, and strengthened by the example of neighboring peoples. He did not try Jehu's policy of overthrowing wrong by deceit. He did not wait until he had persuaded all his counsellors, nor did he let things keep their old course until he could look over the ground and see where to strike the first blow. He did not shift the responsibility to others by saying that his business was with the political and financial administration of affairs, that the decalogue had nothing to do with that, that religion was the concern of the Levites, and that, however ready he might be to follow, no one could expect him to lead. He did not wait for a prophet's message; he could hear God's voice plainly enough in Israel's plight and Judah's past. So at the first he showed his colors, and "Sunday-school politics" seemed to furnish a very practical platform twenty-six centuries ago.

When Hezekiah started a thing, "he did it with all his heart." He did not handle it gingerly, ready to back out at the first muttering of disapproval, saying, "This work of reformation is something that requires time, you know; it must be done very gradually." Other kings had tried that sort of reform, and a damaging "but" or "howbeit" spoils the whole record of their feeble attempts. Hezekiah knew on which side of every questionable practice safety is to be found, and he acted accordingly. Few of his time could have been less tempted by the brazen serpent; few would more appreciate its significance; but, almost sacred as the object was, it was a stumbling-block to some, and so it had to go.

It was not smooth sailing for the king always. When he tried to win souls, he was mocked for his pains, but to gain those who would listen was worth the effort. The fatal mistake that he made once when left to himself showed whence his strength came at other times and the danger of self-reliance. He had grievous sickness, but only to experience still more of God's love; imminent peril threatened the nation, but it only resulted in a marvellous providence. What seemed misfortunes brought new blessing. So, while over any magnificence of other reigns hung heavy, threatening clouds, the rule of the king who served his God sincerely was marked by "great joy" from the beginning, such as there had not been since the most prosperous times.

## SLANT LIGHTS ON THE TOPIC.

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

HEZEKIAH was a good king. Since the days of David and Solomon there had been none like him. None who followed him equalled him in virtue and devotion to the Lord. Let us sum up his character in the following points.

1. *He restored the house and worship of the Lord.* Ahaz, his father, had encouraged idolatry in its worst forms. The temple was closed and allowed to go to ruin. In place of the pure worship of Jehovah Ahaz substituted the licentious orgies of Asherah. For the sins of his reign Judah suffered subsequently the severe judgments of God. When good Hezekiah succeeded his evil father, he at once began a reform. In the first month of the first year of his kingship he opened the doors of the Lord's house. The prosperity that accompanied this faithful sovereign was the direct result of his fidelity to God. Let us learn a lesson. The downward course of any man begins in the neglect of his church privileges. If the

house of God be lightly esteemed by a young man, we may look for further and more serious results in his life later on. Not only in the worship of the Lord, but in the respect shown his house, do we find the essence of high Christian character. Dedicated to sacred uses, let the church auditorium be kept pure. It is not a secular place sanctified on Sunday. It is a sacred place, and should hold its sanctity all through the week. Let our commendable democracy pause reverently at the threshold of the church, and ask itself some serious questions before it lowers the high standard of respect due to that place where the truth of God is preached and the holy sacraments of the church are administered. We may preach in a theatre, but we may not with impunity make a theatre of a church.

2. *He supported the public worship by the voluntary offerings of the people.* So quickly did the people revive spiritually after their first steps in the right direction, that before long they contributed far more than was necessary to meet the current expenses of the temple. The surplus "heaps" attested to their abundant generosity. Would that every church in the land might be free! Not that the home feeling in our churches should be destroyed, but that the system of pew rental might be entirely abolished. Would that men and women might become so consecrated to the Lord that every time they give twenty-five cents for the furtherance of his kingdom, they would not at the same time demand their money's worth in material return before they let the petty contribution jingle into the treasury. A church fair, is, to my mind, one of the unfairest ways to raise means for the spread of the gospel. No form of entertainment would be necessary if the people longed in concert for the maintenance of the Lord's cause. Do not misunderstand me. None of these things, within prudent bounds, are immoral. But, O that they were not considered indispensable to church financing! Surely a free gospel, preached in a free church, supported by the voluntary and abundant offerings of all the people, describes the ideal of the future. Shall we reach it before the millennium? God grant it!

3. *He took all his troubles to the Lord.* Here is a lesson for us individually. When the letter from Rabshakeh, full of blasphemy and threats, came to Hezekiah he spread it before the Lord. When the carbuncle nearly killed him he turned his face to the wall and prayed. God delivered him out of both these troubles. Surely the Lord is a refuge and strength. Do not let us ever forget that. When you are making your plans for the future, young disciple, pray. When you meet your first great trial, pray. When you are flooded by your first grief, pray. Then you may rest assured that in all time of your tribulation, in all time of your prosperity, in the hour of death, and in the day of judgment the good Lord will deliver you.

4. *He was honored at his death by all the people.* The magnificence of funeral rites may mean little or nothing. Whenever there is money and a fondness for display, there can be a great parade, whether to praise the living or to honor the dead. Hezekiah had won the hearts of his people by his integrity and purity of life. This honor is within the reach of all. The casket may be very plain, and the service very simple, when a good man is buried; but if the mass of the people lament his death with sincere grief, that will speak more loudly of his worth than if he should lie upon a catafalque of jewels and rest under a monument of porphyry. Let us so live that our death shall be regretted by all who know us. That will be our greatest honor.

O for a life so pure and true,  
So consecrated to thy will,  
That they who study us shall do  
As we have done, and better, too,  
And so thy righteousness fulfil.  
O for the influence to lead  
Some soul to higher thought and deed.

## ILLUSTRATIVE QUOTATIONS.

(Selected by L. ADELAIDE WALLINGFORD.)

Our character is but the stamp on our souls of the free choice of good or evil we have made through life.—*Cunningham Geikie, D.D.*

There is a definite and proper end and issue for every man's existence, an end which to the heart of God is the good intended for him, or for which he was intended; that which he is privileged to become, called to become, ought to become; that which God

will assist him to become, and which he cannot miss save by his own fault. Every human soul has a complete and perfect plan cherished for it in the heart of God, a divine biography marked out, which it enters into life to live.—*Horace Bushnell, D.D.*

Then keep thy conscience sensitive,  
No inward token miss,  
And go where grace entices thee;  
Perfection lies in this.  
Be docile to thine unseen Guide;  
Love him as he loves thee.  
Time and obedience are enough,  
And thou a saint shalt be.  
—*F. W. Faber.*

Have you ever stood in a great valley, surrounded by mountain peaks, and heard the echoes as they were repeated from mountain to mountain, some loud, some indistinct, some distant, some close at hand? The echoes die away. They were but echoes,—echoes of the living voice. So God Almighty speaks, and one peak after another catches the word and sounds it out; but all these voices, eloquent and stirring as they may be, are but the echoes of the voice of God. They die away, but the God that spoke lives on, and will speak to you if you will but hear him. Do I say there is no difference in men? Oh, no. That there are no great men, and no small ones? Not at all. But that true greatness always consists in this: in listening for the voice of God, hearing the voice of God, repeating the voice of God, and no other voice.—*Lyman Abbott, D.D.*

For though the giant ages heave the hill  
And break the shore, and evermore  
Make and break, and work their will;  
Though world on world in myriad myriads  
roll  
Round us, each with different powers,  
And other forms of life than ours,  
What know we greater than the soul?  
On God and Godlike men we build our trust.  
—*Alfred Tennyson.*

Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever, but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great human character.—*Daniel Webster.*

One language held his heart and lip;  
Straight onward to his goal he trod,  
And proved the highest statesmanship,  
Obedience to the voice of God.

... He never brought  
His conscience to the public mart,  
But lived himself the truth he taught,  
White-souled, clean-handed, pure of heart.  
—*J. G. Whittier.*

"God buries his workmen, but carries on their work." It is not for any earthly rewards that God's heroes have sought, not even for the reward of hoping in the posthumous success of the cause to which they have sacrificed their lives. All questions of success or failure they have been content to leave in the hands of God. Their one desire has been to be utterly true to the best that they have known; their prayers have all been simplified to this alone: "Teach me to do the thing that pleaseth thee, for thou art my God; let thy loving Spirit lead me into the land of righteousness." That God has seemed to be careless of their individual happiness they would be the last to complain; though he slay them, yet do they trust in him.—*Archdeacon Farrar.*

For manhood is the one immortal thing  
Beneath time's changeable sky;  
And, where it lightened once, from age to age  
Men come to learn, in grateful pilgrimage,  
That length of days is knowing when to die.  
—*J. R. Lowell.*

O God, who hast made all those that are born again in Christ to be a royal and priestly race, grant us both the will and the power to do what thou commandest; that thy people who are called to eternal life may have the strength of faith in their hearts, and the courage of piety in their actions; through Jesus Christ, our Lord. Amen.—*From "Forty Days with the Master."*

Religion makes invulnerable and invincible. Earth can only be conquered in the name of heaven.—*Amiel.*

*Bible References:* Gen. 5:24; 6:9; 7:1; 17:1; 22:11, 12; Lev. 19:1, 2; 1 Sam. 12:2-5; 16:6, 7; 1 Kings 9:4, 5; 14:7, 8; 15:3-5; Job 1:1, 8; Ps. 1:1-3; 15:1-5; 16:8; 24:3-5; 32:2; 34:12-15; 119:1, 104, 112; Isa. 33:14-16; Jer. 17:7, 8; Dan. 6:4, 5, 10; Hab. 2:4; Matt. 5:16, 48; 7:24, 25; Luke 1:5, 6, 74, 75; 2:25, 26, 52; John 1:47, 48; Acts 6:3, 5; 10:1-4, 34, 35; 23:1; 24:16; Rom. 1:16, 17; 2:29; 2 Cor. 7:1; Eph. 5:1, 8, 9; Phil. 2:14, 15; 3:9; 1 Tim. 6:11, 12; 2 Tim. 4:6-8; Heb. 3:5, 6; 10:38; 11:1, 2, 5, 39, 40; 12:1, 2, 14; 13:20, 21; 1 Pet. 1:15, 16; 2:11, 12; 2 Pet. 3:11, 12; 1 John 3:2, 3; Rev. 7:13, 14.

## Suggested Hymns.

"Be ye strong in the Lord and the power of his might."  
"O for that flame of living fire."  
"In the good old way where the saints have gone."  
"O, list to the voice of the prophet of old."  
"I thirst for thee, the living God."  
"Would you gain the best in life?"  
"Dare to do right; dare to be true."  
"Take a stand for Jesus; let all people know."

## DAILY READINGS.

First Day.—The temple cleansed.  
2 Chron. 29:17-24.  
Second Day.—Joyful worship.  
2 Chron. 29:27-32.  
Third Day.—Invitation to service.  
2 Chron. 30:1-9.  
Fourth Day.—Hezekiah's prosperity.  
2 Kings 18:1-8.  
Fifth Day.—Hezekiah's prayer.  
Isa. 38:1-8.  
Sixth Day.—Hezekiah's thanksgiving.  
Isa. 38:9-22.  
Seventh Day.—Lessons from the life of Hezekiah.  
2 Chron. 31:20, 21; 2 Kings 20:3.

## My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

## Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

## "Water-Brash"

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvellous as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

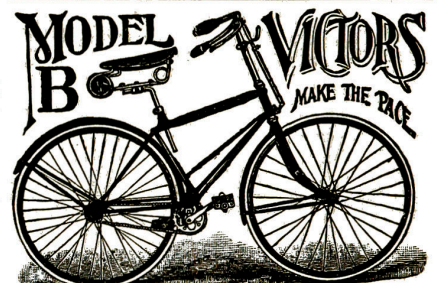
## Indigestion

Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach assists digestion and creates an appetite.

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## What "They Say"

In Books, Papers and Magazines.

### A MEMORY.

How fair she was! 'Tis years ago,  
But I behold her yet.  
She sat within the firelight's glow  
The night that first we met.  
How fair she was! Her very dress  
Was all of snowy fur.  
It was no wonder, I confess,  
I fell in love with her.  
How beautiful she seemed to me!  
Her voice—I hear it still—  
Flowed softer than the melody  
Of any summer rill;  
I saw her eyes all golden shine  
As in the glow we sat.  
She was—ah! would she now were mine—  
A perfect Persian cat.  
— Temple Bar.

### BELIEVED, THOUGH NOT UNDERSTOOD.

THOSE who scorn a childlike faith in religious matters expose themselves to the many and variable winds of belief which lie in the chaos beyond, and either drift about without an anchor or are easy prey to the sharks and monsters of these unknown seas. In the *Young Men's Era* is found the secret of the success of one whose chart has piloted many an immortal soul through the storms into the open harbor of light and peace:—

During Mr. Moody's meetings in New York City, a man brought a difficult passage to him with this question:

"How do you explain that, Mr. Moody?"  
"I don't explain it."  
"Well, how do you interpret it?"  
"I don't interpret it."  
"How do you understand it?"  
"I don't understand it."  
"Well, what do you do with it?"  
"I don't do anything with it."  
"You don't believe it, do you?"  
"Certainly, I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system, that I don't understand; yet I believe them. I am glad there are heights in that book which I have not been able to climb. I am glad there are depths I have not been able to fathom. It is the best proof that the book came from God."  
"But you don't believe in the Old Testament just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. The very things in the Old Testament that men cavil at the most to-day are the things the Son of man set his seal to when he was down here, and it is n't good policy for his servant to be above his Master. The Master believed these things."

### HE PREFERRED TO WAIT.

A WEIRD sort of an experience was that related by a gentleman, the other evening, at his club. *The Washington Star* gives it as follows:—

I had been invited to spend a week with some friends in the country, some little distance out from the city, and they not being able, on account of the illness of their coachman, to send the carriage in for me, as they had usually done, directions had been given me to take the street-car out as far as a little suburban postoffice, where I could meet the omnibus, or stage, which would carry me on the old turnpike road directly to my destination.

I know the way very well, having traversed the route often in the family carriage. As instructed, I took the car as far as the postoffice and waited there for the omnibus to come by. I was told that it would arrive within twenty minutes. A little more than that time had elapsed when the vehicle rolled up in front of the door, and the driver, jumping off his perch, came in to get the mail. I picked up my traps, and, going out into the road, jumped upon the back step of the stage and tried to open the door, which was at the rear, for the purpose of entering. Not succeeding after repeated efforts, I shouted to the passengers inside to let me in, for the air was cold and biting. To my surprise, none of them made any response.

"Open the door," I cried; "I want to get in."

Still not one of them made a motion. All the seats were full, as well as I could make out through the little window, but there was room enough for standing, and I was determined to gain admittance.

"Let me in!" I shouted again, banging on the door; but no attention was paid, and

the passenger nearest the window, a villainous-looking person, by the way, grinned exasperatingly. At that moment the driver of the 'bus came out of the postoffice with his bag of mail.

"Wot's up, chappie?" said he, impatiently.

"I can't get in," I replied.

"You're in hard luck," said the driver.

"The other passengers won't open the door."

"They can't," said the driver.

"Why not?"

"Because they're chained together," said the driver.

"Chained together?"

"Yes," said the driver. "They're a gang of six burglars, four counterfeiters, and three murderers, and this 'ere is the Black Maria bound for the jail. The reg'lar turnpike 'bus will be along in five minutes, but I'll give you a ride if you like." I preferred to wait for the 'bus.

### MR. KEELEY'S PRESENT OCCUPATION.

*The Baltimore American* publishes the following information of keen interest, doubtless, to all who are striving to keep abreast of this age of science and important discoveries:—

It is interesting once in a long time to hear from that mysterious man, Mr. Keeley, he who made the motor that would n't mope, who solved the perpetual motion problem in such a way that it refused to stay solved. People who want to know what he is doing can read what he says of himself:—

"I am making a sympathetic harness for the polar terrestrial force—first, by exciting the sympathetic concordant force that exists in the corpuscular interstitial domain, which is concordant to it; and, second, after the concordance is established, by negatizing the thirds, sixths, and ninths of this concordance, thereby inducing high velocities with great power by intermittent negation, as associated with the dominant thirds.

"Again, take away the sympathetic latent force that all matter is impregnated with, and the connective link between the finite and infinite would be dissociated, and gravity would be neutralized, thereby bringing all visible and invisible aggregations back into the great etheric realm."

Now you know just about as much as Mr. Keeley knows.

### ANOTHER JOURNAL.

As long as there are ambitious boys there will probably be amusing specimens of journalistic effort. Here is a sample of what to expect from an eight-year-old boy:—

Jan. 1.—Have resolved to keep a journal.  
Jan. 8.—Had rost befe for dinner, and cabbage, and potato, and apple saws and rice pudding. I do not like rice pudding when it is like ours. Charley Stock's kind is rele good. Mush and syrup for tea.

Feb. 19.—Forgot what did. John and me saved our pie to take to schule.

Feb. 21.—Forgit what did. Gridel cake for breakfast. Debby did n't fry enuff.

Feb. 25.—This is Sunday. Corn befe for dinner. Studded my Bible lesson. Aunt Issy says I was gredy. Have resolved not to think so much about things to ete. Wish I was a better boy. Nothing partickler for tea.

Feb. 26.—Forgot what did.

March 27.—Forgot what did.

March 31.—Played.

April 1.—Have decided not to kepe a journal any more.

### SILENCING THE DONKEY.

THE small boy who was so badly frightened by the braying of one of his uncle's span of new mules that he refused to go out where they were the next day, giving as his excuse that he was afraid that "Uncle David's mule" would "laugh" at him again, might have been assured of his safety had Uncle David only known of the fact in natural history revealed in the following, taken from the *Chautauquan*:—

I have no doubt that the donkey believes himself, when braying, to be executing a vocal solo of the highest excellence, and that, according to the poet, "He sings both loud and clear."

As some of my readers may be incapable of appreciating the song, I will mention a device whereby the Turks induce the too vocal donkey to be silent against his will.

Just as before a cock crows he finds it necessary to stretch out his neck to the utmost, so the donkey feels himself compelled to begin his performance by holding his nose in the air and his tail parallel with his spine.

When, therefore, a Turk wishes to silence his donkey, he ties a tolerably heavy stone to the end of the animal's tail, and departs with an easy mind. When the donkey feels inclined to bray, and begins the usual preliminaries, he finds himself debarred from placing the tail at the requisite angle, and in consequence is unable to do justice to the bravura with which he was purposing to favor the world. So he postpones his song for a future opportunity, and peace falls upon the neighborhood.

### "COMPANY IS COMING."

BEND your knees at worry's shrine  
In intense devotion;  
Set the house, from cellar to  
Attic, in commotion.

Cram the engine, get up steam,  
Set the wheels a-humming,  
Make them whirl and whir and whiz;  
"Company is coming."

Raise a dust in every room,  
Set the atoms flying;  
Scold the children, rout the cat  
In the corner lying.

Rap those restless baby hands  
On the window drumming;  
Every window must be clean;  
"Company is coming."

Leave no object in the house  
In condition normal;  
Make the very cradle look  
Prim and stiff and formal.

At the oven scorch your face,  
Have the stove just "booming,"  
"Fix up" something "good to eat;"  
"Company is coming."

Cram the engine, keep up steam,  
Keep the wheels a-humming;  
Scrub and scour and bake and stew;  
"Company is coming."

Labor till a "nervous" pulse  
In your head is drumming,  
Till you ache from head to foot;  
"Company is coming."

When your guests arrive, it will  
Make their pleasure double  
To perceive you've put yourself  
To a world of trouble.

Then, although you feel you've done  
More than you were able,  
Fail not to apologize  
For your house and table.

This is hospitality,—  
That the wheels be humming,  
Rest and comfort banished, when  
"Company is coming."  
— Good Housekeeping.

### THE JAW OF THE ANT.

ANOTHER illustration of how "necessity is the mother of invention" is furnished by the *Medical Record*, and in this case, as in many others, only natural means are utilized to accomplish the required result. The story is this:—

The grip of an ant's jaw is retained even after the body has been bitten off and nothing but the head remains. This knowledge is possessed by a certain tribe of Indians in Brazil, who put the ants to a very peculiar use.

When an Indian gets a gash cut in his hand, instead of having his hand sewed together, as physicians do in this country, he procures five or six large, black ants, and, holding their heads near the gash, they bring their jaws together in biting the flesh, and thus pull the two sides of the gash together. Then the Indian pinches off the bodies of the ants, leaving their heads clinging to the gash, which is held together until perfectly healed.

### BRIGHT AND BREEZY.

*Cautious Customer* (who has heard the high prices charged in retail drug stores), "How much do you charge for ten cents' worth of tooth-powder?"

*Drug Clerk*: "For the best quality, twenty-five cents."

Some weeks ago, at one of our libraries, a young woman walked up to the desk and said:

"Give me a good shaking."

The young man who was in attendance blushed to the roots of his hair, and, after a moment's hesitation, pulled himself together sufficiently to stammer:

"Er—er—who—who is it by?"

"George McDonald, I think," came the answer.

Then he hustled around for a time, and at last found out that what she wanted was a book called "A Rough Shaking." The young man's nerves were unstrung for the rest of the day.— *Cincinnati Times-Star*.

A Wall Street man said yesterday that on the previous evening he had called on his next-door neighbors, an elderly couple, who had just returned from the country. The only servant they had at the time was a little girl thirteen years old, who responded to the ring of the bell. "Are Mr. and Mrs. Green at home?" was asked.

"Yes."  
"Are they engaged?"  
The small girl looked horrified as she answered, "Why, they are married."

A class in natural history was called up for recitation. The teacher talked to them a while about the relations of friendship between man and animals, then asked a girl:

"Do animals really possess the sentiment of affection?"

"Yes, almost always," said the little girl.

"And now," said the teacher, turning to a little boy, "tell me what animal has the greatest natural fondness for man."

"Woman," said the boy.

## Reviews.

### Religious.

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE. By William E. Gladstone. 7½ in. x 4½, pp. 174. New York: John B. Alden. Cloth, 35 cents. We have already expressed our pleasure in this book. The book is just right; and in this particular edition the valuable matter is supplied in compact form for all the people. The position of the volume is assured, and all the question is now one of general circulation, and we want to commend the book again.

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D. D. Authorized translation from the third German edition by Rev. James Denney, B. D. Vol. I. 8½ in. x 6, pp. vii, 520. New York: Funk & Wagnalls. Cloth, \$2.50. This commentary has already won its way. It is regarded by many as the king of commentaries. No one graduates from a theological seminary without hearing many direct and indirect testimonies as to its sterling qualities. If a student or minister resolves first to have a clear idea of what the sacred writer intended to teach, this great work will prove invaluable for his purpose. Many other commentaries only give Delitzsch at second hand. The really great commentaries are few. Here is certainly one.

THE INTERWOVEN GOSPELS AND GOSPEL HARMONY. Compiled by Rev. William Pittenger. 7½ in. x 4½, pp. xxvi, 245. New York: John B. Alden. Cloth, 50 cents; by mail, 59 cents. The four histories of Jesus Christ are here blended into a complete and continuous narrative in the words of the Gospels. Here is also a complete interleaved harmony. Such a work as this is literally worth its weight in silver to a busy minister. It is left to him to decide whether he will have his interwoven account, which presents in Bible words everything in the four Gospels, from the revised version of 1881, or from the old translation. If he prefers the former, this manual has many points of superiority over anything that has appeared. All parallel accounts are given on opposite pages. The student who uses this work gets these things before him: The full story combined from all the Gospels, the peculiarities of each Gospel, and the precise points of agreement or divergence in them.

FROM MANGER TO THRONE. By Rev. T. DeWitt Talmage, D. D. Philadelphia: Historical Publishing Society. This elaborate volume of six hundred and fifty-six pages embraces a new life of Jesus. It will be welcomed by the multitudes who are the weekly readers of the sermons by the preacher in the largest church now in the land. He has now been before the public for a long time, and upon the acceptability of his work the people have spoken. This new work contains a history of Palestine and its people. It includes Dr. Talmage's account of his journey to, through, and from the scene of Christ's earthly life. It is illustrated with more than four hundred engravings of the people, places, and scenery of the Holy Land. The volume might well have been styled "Picturesque Bible Lands." Two hundred paintings by the old masters are here reproduced. On the steamer *City of Paris*, a stranger, knowing that Dr. Talmage was on the way to the Holy Land in order to better write a life of Christ, was overheard to say: "I hope the doctor will write a life of Christ which a business man getting home at eight o'clock at night and starting from home next morning at seven o'clock, may profitably take up, and in the few minutes before he starts and after he returns read in snatches and understand." That wish is fulfilled. This work is written for the masses, and they are the most of folks. No pains seem to have been spared by the publishers of the book. We wish it a wide welcome.

INSTITUTES OF THE CHRISTIAN RELIGION. By Emanuel V. Gerhart, D. D., LL. D. 8½ in. x 6½, pp. xxvii, 754. New York: A. C. Armstrong & Son. Cloth, \$3.00. (Received from N. J. Bartlett & Company.) There has been for some time a widespread desire for a construction of a system of Christian doctrine proceeding from what is acknowledged to be the central truth of Christianity. The confession of Peter, "Thou art the Christ, the Son of the living God," is the first Christian



creed. When Paul was asked by the jailer of Philippi, "What must I do to be saved?" he simply answered, "Believe on the Lord Jesus Christ and thou shalt be saved." The creed of the two chief apostles was very brief. It consisted of one single article,—faith in Jesus Christ. But this one article is central, and comprehends in germ all other articles necessary to the Christian faith. The revelation of God for the salvation of man culminates in the manifestation of his Son. This is taken as the central point in this system. In the volume are four books: 1. Source of Theological Knowledge; 2. Principle of Christian Doctrine; 3. Doctrine of God; 4. Doctrine on Creation and Providence. Simply as a piece of mental gymnastics the work has great value. All truth seems to be here set at a new angle, and this makes its study interesting. Portions of the treatise seem as interesting as romance or travel. The different styles of type used make it easy to follow the reasoning. Great honor belongs to the author for able pioneer work in fields of theological inquiry. Some of the expositions are extremely vigorous and instructive, and the book abounds in rich homiletic material.

#### Miscellaneous.

**THE DAUGHTER: HER HEALTH, EDUCATION, AND WEDLOCK.** By William M. Capp, M. D. 7½ in. x 6, pp. viii, 144. Philadelphia and London: F. A. Davis. Cloth, \$1.00, net. Everything here is treated with great delicacy of expression. All suggestions are sensible, and need exists for their utterance. The manual is handsomely bound, and the range of topics treated is comprehensive. Health for girls is one of the live subjects of the day. In the attention given to it there is a marked contrast between Christian and heathen lands. We find some particular items regarding the physical well-being of the daughter that we wish could have a circulation as wide as the continent.

**PROCEEDINGS OF THE NATIONAL TEMPERANCE CONGRESS,** in the Broadway Tabernacle, New York, June 11, 12, 1890. 7½ in. x 5½, pp. xxiii, 406. New York and London: Funk & Wagnalls. Cloth, \$1.50. Many of those who have the temperance reform most at heart have here voiced themselves. The volume is packed with information and with material for use in conventions and rallies. The wisest sayings and reports from the thickest of the fight are brought together within these covers. We find page after page that we would like to quote. The amount of serviceable material is uncommonly large. The names that appear in the table of contents commend the book. Such a convention could not be held without a resultant good.

**UNDER THE TREES AND ELSEWHERE.** By Hamilton Wright Mabie. 7½ in. x 5½, pp. viii, 198. New York: Dodd, Mead & Company. Cloth, gilt top, or boards, with label, \$1.25. (Received from W. B. Clarke & Company.) By owning this book one may see more of the beauties of nature than he would observe without suggestion in many days under the trees themselves. The author is evidently in close sympathy with nature, and understands her moods. She tells him her secrets. His description of an April day is exquisite. There are then forms and lines and colorings that are not seen in the lavishness of the full summer. They are soft, low tones. They are lost to those who observe nature only in the later hot months. Then, too, it takes a sensitive spirit like the author's fully to discover them. The style of the book is remarkable. It has at times the elevation of a poem.

**CITATION AND EXAMINATION OF WILLIAM SHAKESPEARE.** By Walter Savage Landor. With an introduction by Hamilton Wright Mabie. 7½ in. x 5, pp. viii, 229. New York: Dodd, Mead & Company. Cloth, \$1.25. (Received from W. B. Clarke & Company.) The frolic of Shakespeare in deer-stealing was the cause of his hegira, and his connection with players in London was the cause of his writing plays. Had he remained in his native town his ambition might never have been excited by the applause of the intellectual, the popular, and the powerful. He wrote from the same motive as that from which he acted,—to earn his daily bread. He felt his own powers, but he cared little to make them felt by others more than to serve his wants. The comment attributed to Lamb,—that only two men could have written this charming bit of English, the man who did write it and the man on whom it was written, was not an exaggeration when one considers the buoyancy of temper, the audacity of humor, the imaginative force and color that Landor put into this charming work.

#### Pamphlets.

Recent issues in Cassell's Sunshine Series are cheap editions of "The Anglomaniacs" and of Ward McAllister's "Society as I Have Found It." (Price, 50 cents each.)

The *Advantages of a Religious Census*, and directions for those in charge of taking such a census, are well stated in a pamphlet issued by the Christian Publishing Association Print, Dayton, O.

The report of the *Annual Graduating Exercises of Peirce College of Business and Shorthand* contains the addresses delivered by President Patton, of Princeton, and by Colonel Bain, of Lexington, Ky. (Philadelphia, Penn.)

In *First Steps Toward Church Unity* Rev. Charles H. Parkhurst, D. D., considers in two discourses the subjects of the union of denominations in Christ and the union of in-

dividual believers with others. The whole forms an interesting and practical contribution on a subject that is attracting increasing attention. (New York and Chicago: Fleming H. Revell Company. Price, 25 cents.)

*A Calm Review of the Inaugural Address of Prof. Charles A. Briggs*, by Edward D. Morris, is a paper prepared by a friend of Professor Briggs, appointed by the Presbyterian Ministerial Association of Cincinnati, before whom it was read, and at whose request it has been printed. (New York: Anson D. F. Randolph & Company. Price, 25 cents.)

#### Magazines.

The *Popular Educator* abounds in helpful suggestions for all departments of school work.

Those who desire information on the matter of university extension will find valuable material in abundance in *Book News*, which devotes a large number of extra pages to the subject.

*State Notes of the Young Men's Christian Associations of New York* contains the report of the last annual State convention, and has illustrations, and a map showing the location of associations in the State.

In *Our Day* appears an arraignment of "Sunday Newspapers," by Rev. Dr. Chadbourne; Mr. Tibbles pictures some of the outrages to which the Indian is subjected; and the Monday lecture forcibly presents some phases of the Indian problem.

The *New England Magazine* opens with an article describing Walt Whitman in his home. A fully illustrated paper tells of "The Loyalists" of Revolutionary days, and Thomas Dimmock relates the story of Lovejoy of Alton. "The Alaskan Fur Trade" is a timely topic that is treated.

The hundredth anniversary of the adoption of the Polish Constitution furnishes an occasion for a sketch of the history of the instrument, which is given in *The Westminster Review*. "Defoe's Political Career," "The Primrose League," and "The Early Inhabitants of Britain" are considered in other articles.

The *Sunday at Home* has a frontispiece illustrating the pictures of ancient races as given on Egyptian monuments. Professor Sayce describes Assyrian and Babylonian social life. There are sketches of Philip H. Gosse and Dr. W. C. Magee, and the first of a series of papers on "Special Forms of Christian Work in America" tells of the Christian Endeavor movement.

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## Editorial.

### PROUD HUMILITY.

THERE is a general belief that pride is a blemish in character, and that humility is beautiful. We readily accept the teaching of Scripture to the effect that "God resisteth the proud, but giveth grace to the humble." We recognize ability wherever we meet it, and we rejoice when a man or woman has great powers of usefulness. But we instinctively feel sorry when such an individual shows the unpleasant appreciation of self that we call pride, and which so often merges into that over-appreciation which we call self-conceit. On the other hand, there is no compliment that has a pleasanter sound than the exclamation, "How modest! how unassuming!" as applied to a friend's characteristics.

There is, however, a false humility, which utterly lacks the moral beauty of the genuine article. Paradoxical as it sounds, there is a proud humility. One may be retiring and unassuming, modest and apparently humble, when in reality an intense pride is the secret source of all action. An unwillingness to do one's best because it is not better than some other person's best may lead to a retirement into inaction that has the garb of humility, but wears it wrongfully. In this way Christian workers sometimes refuse to do the things they are able to do because they secretly long for the power to do greater things. They bury the one talent, sometimes the two talents, and pretend to be humble, when really pride and ambition rule their conduct. The same thing is often seen in the reluctance of persons to become professed followers of the Lord Jesus Christ. They are not worthy, they say; they have nothing that could be of use in the church; if they were the possessors of wider and better gifts, they could accomplish something; but as it is, they must really be excused. This seemingly humble and retiring disposition is built upon pride, usually unrecognized until in after years such a soul is transformed by a genuine Christian experience, and, looking back, candidly confesses the motives previously in operation. Humility is commendable, wherever seen, by whomsoever manifested; but a humility inspired and controlled by pride is one of the soul's most dangerous foes.

### A PLACE TO PLAY.

ALL work and no play is said to make Jack a dull boy; all play and no work will at best make him a useless one; and no work and no play is probably the worst of the three possibilities. This last-mentioned case is by no means as

unlikely as it sounds. The philanthropists and the police of Boston seem to agree that such is the condition of thousands of that city's children; and what is true there is to a greater or less extent the case in all large cities. In those sections where the huge tenement blocks swarm with humanity, and also in better portions where the population is dense, the children have absolutely no place in which to play, save the streets crowded with teams; and this is really no place at all. It is a significant fact, established by the testimony of truant officers, that more juvenile criminals are made in vacation months than at any other time, because then the children have no place for play, and their irrepressible energies will find vent in some form of lawlessness. The movement now going on, to utilize the small open spaces and vacant lots in the city for breathing-spots and play-grounds is a most timely one, and ought to find no hindrances in the way of its speedy accomplishment. Our great cities are spending millions of dollars for elegant parks with costly drives, to be enjoyed chiefly by the rich, where the sign, "Keep off the grass," is everywhere seen. While these things may wisely be done, we should not leave the other undone. Some of the millions now spent for boulevards may well be diverted to the simple and inexpensive opening of vacant lots to the use of a neglected and suffering childhood. The health and morals of the children equally demand such privileges; and the results, in the shape of improved physique and better character, would amply reward such expenditure. Play is a part of God's design for children. It is as needful in their lives as are food and drink. Deprive them of it, and evil consequences will surely appear. The prophet in his vision of the perfected city of God saw children playing within it. Play is a means of grace to the child, if rightly controlled and managed. Give the children places for play, in every large town and city. Let us grudge not the expense; it will prove a valuable investment, returning dividends that cannot be measured by the standards of the marketplace.

### AROUSING SLEEPING FOES.

THE record of war fills no small space in the world's annals, but battle-fields are not the only evidence betraying a common craving for conflict, nor is it by any means probable that the greatest evils to the race have resulted from those contests that have been marked by bloodshed. In every heart is waged a strife whose issue is most important for others. In the long campaign that every life involves some maxims that have been tested in many a strife might well be heeded.

It would seem to be the dictate of common sense that battle should not needlessly be offered a strong foe, unless there is good ground to hope for victory. Yet how often this principle is disregarded! We hear of some temptation that has wrought ruin to thousands. Straightway we wonder what it is like and wherein lies the secret of its great strength. We are curious to see it, approach, skirmish with its pickets, finally challenge it to come out and join battle, and find ourselves captives. Our uneasy combativeness is the cause of our overthrow, and frequently our enemy has little need of using his wiles to decoy us into his power. A half-crazed man who professed to have an intimate acquaintance with Satan, said, "They say the devil is very busy in tempting men, but he maun hae an easy time o' t, I'm thinking. All of them meet him mair than half-way. Ilk ane seems to gang to him, and say, 'Hae na ye some dainty temptation for me to-day now, Daddie Satan? I'm sair wracked for a coaxing temptation.'"

It is much the same with a temptation whose power we have learned by many a humiliating defeat. When it does not come and pitch camp against us for another siege, we are quite likely to sally out and hunt for it in dangerous and suspected spots to see whether it is anywhere in the vicinity, not with the thought that we may prove more successful than before; we are only itching for battle, let the result be what it may. Warnings are given against the sin that besets us; it would seem that a word of caution might sometimes be uttered to the effect that we should not causelessly beset a sin. Life is full enough of battles that must be fought, without our going out of the way to "hollo in the ears of a sleeping temptation."

### EVERY-DAY CONVERSATIONS.

Overheard at the Barber-shop, and Reported for The Golden Rule.

HE was a large man with a gross and sensual face, a huge "paunch," and a double-decked chin. Moreover, he had a shrewd look in his eye, and, from his conversation, was evidently a man of some reading and thought. As he threw himself into a chair to wait the call of "Next," he good-naturedly chaffed the barber and threw a pleasant word at the bootblack. He was evidently a

keen, jovial, popular man of the world. Before long the conversation drifted into religious channels, and this man, to our surprise, frankly declared himself a believer in the Bible.

"I get great comfort from that parable of the workmen in the vineyard," he said. "Some worked all day and got only a penny, and some came in at the eleventh hour and got just as much. Now I intend to be an eleventh-hour man, if I can get just as much for it in the end. The only trouble is, I may be taken off suddenly, before I have a chance to say, 'Lord, have mercy on my soul.' But I intend to look after that matter and get in somehow."

All this was said with more or less chaff and banter, but yet with an evident thread of seriousness running through tone and word, which showed that this sensualist, more frank than most procrastinators, was uttering the one article in his creed. He believed in heaven and wanted to get there, but it was the happiness, not the holiness, of heaven that he desired.

Yet, had he but known it, with such a purpose, spirit, and life, he was almost as far from heaven as though already in hell. How many men less frank than our obese friend of the barber-shop are cherishing the same hope! Sinning against God is nothing, living in profligacy is nothing, estranging themselves from all things good and pure is nothing to them, if only they can crowd between the pearly portals at last, as a man would dodge under the protecting gates at a railway crossing when the express train goes thundering by.

Ah, friend, there is no such way of reaching Paradise. Your interpretation of the parable is an utter perversion. Something of heaven must be taken with you. Between such a life as yours and heavenly joys there is a great gulf fixed. There is no penny for the eleventh-hour vine-dresser who refuses to go when called at the sixth hour. Belief in Christ is no insurance policy, good only to protect from everlasting burnings. You cannot cheat the guardian of the gate by forced tears, or by any hasty, heartless formula uttered with the death rattle in your throat. To any one who knows the gospel message as you do, not the eleventh hour, but the present hour, is the accepted time.

## Editorial Notes from the Wide Field.

MINDFUL OF MEMORIAL DAY, we offer in the present number articles descriptive of two famous generals in the Civil War, who fought on opposite sides in that contest, but who were equally devoted to the great Captain. The description of "Stonewall" Jackson will be read with peculiar interest, in view of the fact that its author, Dr. Junkin, is a brother-in-law of the great general.—Dr. Rankin's appreciative words concerning Gen. Howard bring pleasantly to our thought one who is still among us, honored alike for his military and Christian characteristics.—Mr. Dickinson paints for us a vivid picture of a famous Italian ruin.—Our story is making steady progress, and our departments will be found "as usual."—On our Christian Endeavor pages will be found some good plans for committees, which ought to be widely tried.—Mr. Greig, the able and enthusiastic president of the Montreal Union, gives cheering news from that northern city, and very skilfully starts a "boom" for '92.

THE FINANCIAL SUPPORT OF DOWN-TOWN CHURCHES is one of the greatest problems connected with city evangelization at present. The people for whom these churches are maintained are the ones of all persons who need them most and are least able and inclined, at first, to pay for their cost. It seems clear that our churches must learn a lesson from other business enterprises, and must secure the largest possible income from the ground they occupy. In this connection we note the plan of Rev. Thomas Dixon, a Baptist pastor in New York, who describes his scheme in the following language, which is worthy of thoughtful consideration from all who are attempting such work:—

We are determined to make the salvation of the neglected, churchless masses of our city our chief aim. There are about 250,000 Protestants in this city who never go to church, and whose lives will be lost to organic Christianity unless they are speedily reached. We propose to build a church that will be a permanent power in the centre of the city's life. We propose to erect "The City Temple of New York." We plan it to be a ten-story business building, with stores on the first floor, a 5,000-capacity auditorium on the next; above this, six stories of suites of offices, and in the basement small halls, reception rooms, etc. This auditorium is designed to be the forum of free thought for the city. It will be rented for a moderate price during the week, and used for the church on Sundays.

BUSINESS CONSIDERATIONS are at the bottom of much intemperance, because of the enormous financial profits in the liquor traffic, and it is always pleasant to record any impetus that total abstinence receives from pecuniary motives. We learn from an exchange that a large majority of all transportation companies in our land, including the most important ones, prohibit the use of intoxicating



liquor on the part of their employees. We also read that in this work they are aided by the Brotherhood of Locomotive Engineers, which expels all dissipated members and notifies their employers. Here is surely an example that other labor organizations would do well to follow. It is quite as profitable to combine for improving the quality of one's fellow-workers as to unite for securing additional wages or privileges. When will the laborers of our land learn this great lesson, which is taught so emphatically by merely business considerations?

THE LATEST NEWS FROM OUR EDITOR, received just as this page is being put in final shape, tells of his very kind reception in England and a rapid succession of engagements in different places to present the claims and methods of our work. The growth of societies evidently has not been rapid, so far as numbers are concerned, but is solid and enduring as regards quality. The Familiar Letter that will appear in our next issue is dated from Macclesfield, and gives interesting details of an English society's anniversary. Dr. Clark's reception by the Young People's Guilds was extremely hearty, and his address before the Sunday-school Union gave an excellent opportunity for sowing seed in good soil. We have every reason to expect remarkable growth for the Endeavor movement in England in the near future.

RECENT TIDINGS ABOUT GENERAL HOWARD, concerning whom Dr. Rankin has so pleasantly written, tells us of his missionary work on the east side of New York City. An old church on Elizabeth Street has been purchased, and the funds to pay for it nearly all raised, by the energetic general, who is as skilful in Christian diplomacy as in the art of war. A kindergarten and other features of practical Christianity are to be kept in operation during the week. Success to our friend in all his beneficent undertakings!

HOW TO GET MORE TIME is a problem that perplexes all but lazy people, who have already more time than they want to use. Until recently no one has discovered how to get more than twenty-four hours into a day, but at last science has come to our relief. A French savant, who has been investigating meteors, calls attention to the vast numbers of aerolites that are falling upon either land or sea, and claims that this increase in the solid matter of our globe will at length so augment its weight as to retard the earth's rotation on its axis, and thus to lengthen the day perceptibly. This theory is eminently satisfactory, but alas! there is no hope of its immediate realization, unless shooting-stars multiply at a tremendous rate.

"WAGES IN ADVANCE" is a happy phrase used by that friend of working girls, Miss Grace H. Dodge, to describe the condition of those who inherit wealth, in contrast to others who must toil before they receive even the necessary money for food and clothes. The point of this phrase is that every one is a debtor for what is received, and should make some return for it. The clerk in the store does her work first, and gets her pay afterward. The millionairess receives her pay first, and is therefore under the obligation of honor to make a return to the world for what she has received. If there were more women of wealth like Miss Dodge, who exemplifies as well as teaches this doctrine, this world would be a much better and safer place for young and old than it now is.

THE RECENT ENCYCLICAL OF THE POPE, in its discussion of social questions, emphasizes one point that cannot be too often repeated. He declares the true solution of strife between capitalists and laborers to be a proper understanding of the gospel by both parties, and a recognition in conduct of its principles. Whatever may be the way in which the giver of that advice would enforce it upon his followers, it is a true word, and none better can be uttered in any Protestant pulpit. If the simple gospel of Christ is not sufficient to sweeten the soured tempers of contestants in economic warfare, and to give clearness to their vision, there is nothing in the universe that can accomplish that result.

TWO WELL-DESERVED REBUKES have recently been given to that avowed adversary of Christianity, Col. Ingersoll. The faculty of Cornell have promptly and positively vetoed his election by the graduating class of the law school as their commencement orator, and the responsible officer in Pittsburgh refuses consent to a Sunday evening "lecture" from the same speaker, to be given in one of the theatres of that city. In defence of his position, he is quoted as saying, "I am unalterably opposed to opening the doors any wider on the Sunday question. We have freedom enough, and lectures of this kind are only gotten up for money, and I think we might as well open the theatres for theatrical performances as for a lecture of the kind Mr. Ingersoll would naturally give."

## Applied Christianity.

For The Golden Rule.

### SUNDAY-SCHOOL TEACHERS AS EVANGELISTS.

BY REV. GERALD STANLEY LEE.

It is something for a Sunday-school teacher to be evangelical, but it is everything for a Sunday-school teacher to be evangelistic. That is what the "evangelical" is for. Many of our schools illustrate two extremes. On the one hand we have the teacher to whom Sunday-school teaching is a kind of aimless, vague, and loving brooding over the infinite truths above us, combined with a calm as to the question, "What shall I do with them?" On the other hand, we have the teacher to whom teaching is a constant struggle for something to teach, and to whom the truth is like the sky seen from the bottom of a well, hemmed in by the curbing; but what he sees, he sees, and he has known what to do with it before he sees it. The one gathers a vast deal of material for the point, but does not know what the point is; the other knows what the point is, but is filled with an ache of wonder as to where to find the materials to enforce it.

Every truth has two ends, like a Jacob's ladder reaching from the heaven of God's throne to the earth of man's needs. Some of us, abstract paralytics, linger at the infinite end of the truth, and look absent-mindedly down at the finite. Others of us, practical paralytics, linger among the needs of the finite, and look with absence of mind at the infinite. Those who go to and fro, and whose thoughts are carriers between two worlds,—these are the best teachers; but as for the rest of us, our teaching is a kind of standing still, a dimly religious motionlessness, while we invite our classes every Sunday to an hour of biblical indifference and instruct them in the geography of the Holy Land without any of its holiness.

With all our ingenuity of method and tirelessness of enthusiasm, and with all the wealth of fine natures spent upon it, there is a deal of splendid, beautiful vagueness about our work, which, while it may inspire the speeches of Sunday-school conventions, does not inspire the lives of Sunday-school scholars; and the root of the whole matter is just here, though it may be considered too simple to be true. As Sunday-school teachers, we have the evangelistic ideas, and we teach them; but we do not teach with them. We are not evangelists. We explain evangelists, but we do not illustrate them. We are satisfied with being commentators upon what we ought to be ourselves. To teach the evangelistic truth means a great deal, but it means a great deal of nothing, unless it is taught with the evangelistic motive. A dove may be given beautiful wings; but unless it be given the spirit and instinct to move them, instead of carrying weight, they are weight to be carried. Paul's doctrines would not have converted the Gentiles without Paul's purposes. While Paul was in earnest as to what the truth was, he was more in earnest as to what the truth was for,—the saving of souls. Too much of our Sunday-school teaching ends with Pilate's question, "What is truth?" and this end is but a beginning, at best, the beginning end, of Sunday-school work. Truths are tools. To expect the evangelistic truths, not taken in hand by the evangelistic motives, to do their work in the scholar's heart, is like the sculptor's laying his chisel and hammer reverently before his statue and expecting these tools of themselves to go to work on the marble. They will not do it. No more will the scholar do it. This is expecting the marble to go to work on the tools. There are

#### Two Elements

in successful Sunday-school work. Many of us are attempting the serio-comic economy of using one. The bird that tried to save her strength by using one wing, might tell us something, if we could find her; and Mercury, heathen god though he was, might teach our fumbling Christians a touch of wisdom. He did not strive to soar in lop-sided glory through the empyrean with wings on one ankle. He had wings on both. It is a kind of sad absurdity, this workmanship of ours; and all the strivings of our human spirits in their little greatness must seem to the watchers above to be weavings together of the sublime and the ludicrous. But out of all we find this fact prominent before us; namely, as Sunday-school workers we are seeking truths for souls, we are not seeking souls for truths. Teaching a Sunday-school class is seeking for the truth with one hand and seeking with the other for the soul in which to place it.

Out of the thoughts of almost any small boy with regard to his Sunday-school teacher, we might find the proofs of what has been said. What does he know about her? He knows very definitely that she does not want him to whisper. He knows that she does not want him to scrape his feet on the floor, that he must not wind his legs around the legs of the chair, until he hardly knows which is which. He knows that he must not

chew his quarterly, but must try to absorb his lesson in some other way. He knows that she wants him to come every Sunday, and that she calls if he does not. He knows that she notices his clothes, and what his hands are doing, and that she loves him a Christmas present's worth; but he does not know, as the fact of all facts about her, and the object of all her effort,—coming to him every time he stops to think, when he prays or does not pray,—that she is longing and praying for his soul, that he should give it to the Christ she talks about, and that she cares more for that than for his learning his golden text and remembering the distance from Joppa to Jerusalem. Now, is not this true? Out of the thoughts of the children of unnumbered Sunday schools gathers together the might of this terrible indictment. We are not seekers for souls. Look into their faces, thoughtful teacher, as their innocence looks up to yours next Sunday. They do not feel how your soul is yearning for theirs, and how the years increase your eagerness, as their faces grow older and older, and the soul is not pledged to Christ. But do you feel it? and if you feel it, can they help feeling it? This is a grave question. I do not think that they can.

It is said that the fundamental idea of the Sunday school is instruction, but the best teaching, like the best preaching, does not consist so much in getting our poor human nature to know what it ought to do as in getting it to do what it knows. Knowledge without inspiration is a kind of elaborate and beautiful death. Inspiration without knowledge is like the wild energy of a man in a terrible dream. It accomplishes nothing, and the morning cometh. The simple fact of the case is that instruction is the mere outside of the great truth of which conversion is the inside. The short way to instruction is conversion. Many of our Sunday schools are an organized striving to prove the contrary of Paul's saying, that spiritual things are spiritually discerned. To instruct a soul in spiritual things before winning it is about as hard as to move furniture into a house before unlocking the door and taking possession; and there are hundreds of Sunday-school classes that remind one of a yard piled high with spiritual furniture while the teacher is fumbling around for the key to the house, and some teachers do not even fumble. Before souls are won, instruction is but the putting on of ideas; when they are won, the ideas are put in. The waters of a brook dribble away often, drying themselves off over the stones, and evaporating into the air. It is so with instruction. Winning a soul is like throwing a wall across the brook, while the truths of life store up against the solid fact that is built for them.

Every Sunday-school class is a parish, and every Sunday-school

#### Teacher Is a Pastor,

and every minister a bishop to whom each teacher-pastor brings her class, as the years come, saying, "Here are these souls. They are my jewels. I give them to thee." The winning of children's souls is a matter of personal contact, and this evangelistic work cannot be left for the minister's occasional opportunities. The teacher has the boy an hour every Sunday. It is her work; the minister's largely comes later, except as it may be his part to see that she does it. A church may be a society organized to get a minister to do all the work, and to find fault with him if he does not do it; but it is a good deal to ask him not only to be five hundred church members, but forty-five Sunday-school teachers, in this respect, converting all these souls while the teachers stand by and keep them tenderly informed as to the Jewish customs in feet-washing. This is extravagant? Not if put where it belongs, and we all classify ourselves as we read it; and not half so extravagant as the appalling spiritual waste due to the outside methods in our work.

The remedy for our aimless teaching lies right here, in this evangelistic motive. Earnest evangelistic teaching will meet the difficulty, "How shall we reach the non-church-goers?" In the average community, their children are in the Sunday schools. They are thus reached in a generation. It will meet the difficulty, "Why do not our Sunday schools connect with our churches?" If the teachers are evangelists, no connecting will be necessary, except as a river connects with the ocean, flowing in of itself unless it dries up. Teaching a Sunday-school class is a miniature apostleship, a profound and sacred undertaking, as deep with mystery as theology, as beautiful with possibility as a human soul, and yet as simple as the love of Jesus. The heart of the whole matter is our love of souls, and the prophecy of hope will rest over us when the teachers' meeting grows as reverent with longings as it is learned with commentaries.

There is a revolution in this truth. I fear that it is too easy to understand, too easy to attract the thought that it demands. I would that it were more intricate and fascinating. I know that it is not scholarly; I know that it is not ingenious. God's ingenuity has made it simple to see. Only God's ingenuity can make it simple to accomplish, and the only reference I can give you is a prayer.



## 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 . . . . .	850	50,000
In 1887 . . . . .	2,314	140,000
In 1888 . . . . .	4,879	310,000
In 1889 . . . . .	7,672	485,000
In 1890 . . . . .	11,018	660,000
In 1891 (on record Jan. 1st)	13,068	784,000

### THE LATEST ADVICES

from St. Paul and Minneapolis show that all preparations for the great convention, July 9—12, are going forward rapidly and successfully. How about your plans for attending?

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

#### The Business Meeting.

MY DEAR FRIENDS: The questions that are asked about the business meeting suggest that it might be well to devote a letter to that subject. A good motto for the business meeting is, "Let all things be done decently and in order." Every society must devote a certain amount of attention to business, and if it is only borne in mind that the business meeting, like every other feature, is only a means to an end, we can make the business contribute to the spiritual life of our societies.

We are tempted at times to consider the business meeting as, at the best, a necessary evil; let us make it a necessary "means of grace" instead. How can this be accomplished? Partly by having an efficient

#### Executive Committee.

This committee, composed of the officers and chairmen of the committees, with the pastor of the church, can keep the society from a good many shoals and snags on which it might otherwise make shipwreck. Let this committee have regular meetings at least once a month; let it consider all matters of new business; let it hear arguments for and against new measures before they are presented to the society; let remonstrants appear before it, if there are any to remonstrate, and let the recommendations that it presents to the society be well considered. Of course the society should have an opportunity to approve or disapprove of these measures, but do not have the discussion for or against in the public meetings. There is not time for it, and it is almost always mischievous. By this means we avoid the parliamentary-law rock, and the debating-society snag, and the shoals of contention, and are enabled to keep the Christian Endeavor craft in deep water and safe channels.

#### Do Not Ignore the Business.

One great danger that threatens our American life is that so many good men ignore politics and the business of government.

One possible danger in our societies is that we shall be so intent upon the greater objects for which our society exists that we shall forget that there is a business side to it. Every member should attend the semi-annual or quarterly business meetings. (I do not think it is necessary usually to devote an entire evening to business oftener than this.) Every member should take an interest in the elections, and should vote. How dispiriting it is to hear a response of two or three thin and timid "Ayes" on some important question, when the whole society should show its interest by shouting out a hearty chorus of approval; or to see two or three hands go half-way up to the shoulder, when there should be a hundred or more stretched up to show the interest of their

owners. How unfortunate is the impression given when the chairman waits in ex-cruciating silence for some one to make or to second an obvious motion, when there should be twenty to facilitate the business thus.

Sometimes I have been in meetings when I was afraid that the unfortunate and long-suffering president would have to suggest and second and put the motions, and then vote on them himself, without any help from the society. Many societies very profitably have a sociable, or a simple supper, or a discussion or address on some phase of the work, in connection with the semi-annual business meeting for the election of officers.

#### Another Kind of Business.

Other features of our work that may come under the head of business can very properly be considered, I think, at the close of the weekly prayer meetings, and without detracting an iota from the spirit of the most earnest meetings. These features are the reception of new members—there can be no greater joy and spiritual stimulus than to receive new members into our ranks—and the hearing of the monthly reports from the committees.

Let me say once more that in my opinion every committee, from the lookout to the flower committee, ought to report every month in writing. Make the reports short, tell simply of what you have tried to do for Christ through your committee during the past four weeks; if you have done nothing, confess it, and try to have something worth reporting next time.

This will not foster any spirit of pride, I am sure, but will be a stimulus to better work, and will provoke humility and zeal. Let the secretary file all these reports and keep them in the archives of the society. Such reports, as I said, are appropriate for Sunday evening or any other evening, and will not detract in the slightest degree from the solemnity of the most earnest meeting, but will intensify the spirit of consecration. I do not know of any one thing that will add more to the efficiency of a society, and that is all that we seek to promote by the business as well as by the prayer meeting. Your friend,

*Francis E. Clark.*

#### Question Box.

**Ques.** In the Model By-laws, Article II., is the following in regard to roll-call, "After the opening exercises, the names of five or more may be called, and then a hymn sung," etc. Does this mean that the names shall be called and responded to singly, or that they shall be called five or more at once and responded to in turn?

J. E. F.

**Ans.** The above is only a suggestion. The idea is that each name shall be responded to as called.

**Ques.** Should one of the evenings for the regular meeting of a society be taken for the monthly social gathering? INQUIRER.

**Ans.** We think not. Have a prayer meeting every week, and the sociable on some other evening.

**Ques.** 1. Is it right to retain as members those who have been absent from three or more consecutive consecration meetings?

**Ans.** 1. It is the duty of the lookout committee to call on such members after every unexcused absence. If they deliberately absent themselves without excuse, they cease to be members according to the Constitution.

**Ques.** 2. A society has a right to do anything that a majority of its members vote to do; though, if it changes the fundamental ideas, it is no longer a Christian Endeavor society. We think the above change would be a very dangerous one, and we hope no society will make it.

### GOOD READING FOR ENDEAVORERS.

WE feel impelled to quote in full one note from the Endeavor department of the *Christian World* of recent date, from the pen of Professor Sonnedecker. This paper is a regular organ of the Reformed Church, and the following admirable remarks are addressed to members of societies in that church:—

All true Endeavorers should cultivate taste for good reading. There is access to plenty of literature in one form or another, and we all are influenced by this contact and association. Good taste and judgment are required that the best only be selected and the other laid aside. In the first place, every member should read the *Christian World*. One of the prime objects of the Society is to awaken an intense activity in Christian work on the part of the young people in behalf of the church with which they are identified. It is to develop a wide-awake denominational life and love, but not by any means a sectarian spirit. Therefore as young people we must keep posted on the church life, church activities, enterprises, discussions, trials, and successes. It is only through the columns of our church paper that we have access to these valuable and interesting items of news. Here we make acquaintances with our ministers and laymen by perusing their articles. We learn to love our church for her history and for what she has accomplished. You cannot afford to do without the church paper and be a Reformed in spirit and sympathy, any more than you can be a devout Christian and not read the Bible.

We indorse most heartily this advice, and would like to pass it along to young Christians in all denominations. Read your denominational papers. You cannot afford to neglect them. We venture to also quote the remainder of Professor Sonnedecker's note, grateful for its appreciative characterization, and accepting most cordially the second place it suggests in the attention of young Reformed Christians.

In the second place, you should take THE GOLDEN RULE. This is the official organ of the Y. P. S. C. E., and is edited by Endeavor men for Endeavor members. It contains to some extent the life of the general Society, and carries this life to every city, hamlet, and vale, where the Society has been organized. In order to catch the spirit and influence that is peculiar to Endeavor work you should read this paper.

### DENOMINATIONAL CONTROL.

THE following extracts from a thoughtful and significant article in *The Northwestern Presbyterian* of May 9, touch specifically the methods of a single church, but suggest principles that apply equally to all denominations, as regards their ready control of an Endeavor society.

Denominational control of the Christian Endeavor in the Presbyterian Church does not mean a curtailing in the slightest particular of that freedom of intercourse and community of feeling between societies of different evangelical denominations which has been one great outstanding feature of the Christian Endeavor movement. If it did, it would not receive the unqualified approval which the United Society of Christian Endeavor frequently gives to such control.

Denominational control does mean:—First, Official and organic recognition by the churches of the Christian Endeavor Society as a proper and commendable church auxiliary and factor in the work for which the Presbyterian Church exists, viz., the extension and upbuilding of the kingdom of God. The Christian Endeavor societies exist in our churches, and are strong, robust organizations.

If (as I think no one will deny) they are, in constitution and practice, in sympathy and accord with the Presbyterian Church, they deserve candid recognition, hearty welcome, and an earnest Godspeed. The objection has been raised: These societies are not Presbyterian. If the church officially recognizes them on the principles above outlined, this objection will be met.

Second, Assistance and supervision of the Christian Endeavor societies by the church through its controlling bodies,—General Assembly, synod, presbytery, and session, . . . in a nutshell, closer organic union between the societies and the church.

Third, The education of the members of these societies in the principles and methods of Christian work and beliefs and statements of doctrine of the Presbyterian Church. Denominational loyalty is a first principle of the Christian Endeavor Society. The Presbyterian Endeavorer should be intelligently loyal. Knowledge is power. The society is a training-school for the church. The Christian Endeavorer of to-day is the church officer of the future. If he knows nothing of Presbyterianism, can he be more efficient than the army officer who knows nothing of tactics or the manual of arms? Through Christian Endeavor meeting co-incident upon presbytery and synod, and through Presby-

terian Endeavor literature, such knowledge can be diffused.

The results of such control, briefly stated, are: Closer union with the church, wiser direction of the work of the societies, and, through better organization and increase of knowledge, a corresponding increase in efficiency for Christ and the church.

### POINTERS.

"ALL at it; at it all the time." Good motto.

Start right. It will save your society much trouble later. Remember that a healthy child or adult needs a backbone. We refer, of course, to the pledge.

A minister recently said, basing his remark on theory rather than on the testimony of experience, "I believe in the Christian Endeavor Society, but not in its pledge." One might as well say, "I believe in steamboats, but not in the steam-engine."

The *Bulletin* for May is at hand, with information about the progress of arrangements at St. Paul and Minneapolis, and more descriptions of local attractions in the Twin Cities and vicinity. We hope this enterprising publication will be read by some one in every society.

That plan of entertaining delegates from one State or Province in the homes of a single church will prove eminently delightful. The lowness of the rates for such entertainment will be delightfully disproportionate to the advantages and privileges afforded.

How things look across the water to Mr. D. Morris, the secretary of the Marple Society:—

Our church has been without a pastor for four months, and I believe that the society has had a most exceptional influence in holding not only the young people together, but also the older members of the church. I am apprehending that our cause will take a great leap forward after Dr. Clark's visit.

Another extract from Mr. Morris's letter shows the estimate that the older members put upon the work:—

Our senior deacon, one of the old school, a wonderful type of saintly life and character, is never tired of singing the praises of the organization, which he declares to be really "called of God." His testimony is listened to by our young people with almost reverence, as he thanks God for Christian Endeavor.

A circular letter sent out jointly by the lookout and prayer-meeting committees of the First Presbyterian Society, Hutchinson, Kan., says:—

We want more prayers during our meetings. You are directed to the Book of Psalms, wherein you may find pleadings for your prayers. Learn some simple petition, and when sentence prayers are called for, let David's words be yours, if you are afraid lest you cannot frame a petition of your own.

Try it.

This society has sent us several samples of its use of printer's ink, which show great ingenuity and enterprise. We note with especial pleasure that the various letters from committees and officers to members are all countersigned by the written signature of the pastor, Rev. A. F. Irwin.

The Presbytery of St. Paul sends up the following overture to the General Assembly of the Presbyterian Church, which meets at Detroit, and we trust that they will find time to act upon it:—

The Presbytery of St. Paul respectfully overtures the General Assembly to consider the advisability of giving the Christian Endeavor and other young people's societies more careful and constant oversight and assistance; of securing statistics with reference to their membership, their benevolence, and their influence in building up the church; of putting such data in the minutes of the General Assembly, and of using other means to develop the wisest and most efficient service possible for the young people of our own church.

The full provisional programme and all needful announcements concerning the July convention are now being sent from



this office to all societies in the land, so far as their names and addresses are known. There is also being sent out the blank for annual report to Secretary Baer. Corresponding secretaries, attention! Please fill and return the blank *at once*. Do it to-day. Your delay will hinder a full report from all the land. This report comes only once a year. Do not confuse this with previous reports to your State secretary. Attend to it immediately.

\* \* \*

The secretary of the Hampden County (Mass.) Local Union, Mr. W. J. Baker, of Chicopee, embodied in his recent annual report answers to some practical questions sent out previously to the pastors of societies. Among others were the following: "Is the spiritual life of your society deep or shallow? What proportion of your members are doing aggressive work? What proportion attend the regular church prayer meeting? What in your society is most unsatisfactory to you? Are any of your young people looking forward to the ministry, or to any definite Christian work as a life-work?" How would your pastor answer these questions about your society?

#### Our Committees at Work.

##### Missionary Committees, Attention!

A LETTER from Rev. A. A. Fulton is at hand, containing the latest information concerning the Christian Endeavor Mission Fund, and an important notice to which we wish to call universal attention. The little pledge-books for enrolling the names of those members of any society who are willing to pledge two cents a week to the foreign missionary boards of their own denominations are going rapidly all over the land. During the second week in May, over two hundred of these books went out from Mr. Fulton's home in Indianapolis. Religious papers throughout the land are publishing his circular letter of explanation and appeal. Every district convention of Endeavorers that hears the plan suggested heartily indorses it. *Has your society one of these books?* If not, it is the business of the missionary committee to send at once to Mr. Fulton for such a book, which will contain space for one hundred names and for the record of the fulfilment of their pledges.

If your society has no missionary committee, form one at once, and let this be their first work. Remember that the money that your society raises in this way does not go to Mr. Fulton, nor to the United Society, but to the *foreign missionary board that your church helps to sustain*. Any such board will gladly send your offerings to any specific part of the foreign field, if you care to designate. Push this plan. Do it at once, before the summer vacation scatters your members.

N. B. Write to Mr. Fulton before June 15, telling him the number of names on your society's book of those pledged to give two cents a week. This is *important*, as we wish to hear from him at Minneapolis as to the results of the plan. Remember the address,—Rev. A. A. Fulton, 21 Morrison St., Indianapolis, Ind.

##### A Plan for the Lookout Committee.

HOWEVER large and efficient your lookout committee, remember that its work can never release other active members from obligation to do their utmost to bring new members into the society, and to help them after they have joined. This important truth is admirably recognized by a society in California, whose president is Alex. T. Stewart, 1252 Franklin Street, Oakland. Copies of the following letter, which will explain itself, are sent to different members:—

FIRST CONGREGATIONAL CHURCH,  
OAKLAND, ———, 189 .

Dear Friend: There are a number of young people in our church and congregation who are not members of the Christian Endeavor

society. By non-membership these young people are neglecting a grand opportunity for Christian growth. One of such is . . . As an active member of our society, you are asked to become personally acquainted with her, and to labor with all your power of word and prayer to bring her into the society, as an active or associate member.

But be sure that she thoroughly understands the responsibilities of membership before uniting with the society, as it is very undesirable that the membership be increased by those who are not prepared to live up to the pledge.

Consider this a personal matter between our Master and ourselves, and at the end of one month send a written report of your work to the chairman of the lookout committee.

If successful, continue to look after the new member, and help her in every way you can to meet the responsibilities of her pledge.

Do all this prayerfully, with the tact that God has given you, and remember that it is a service for your Master, Jesus Christ. Do not delay, but begin at once, and may the Lord prosper your labors.

Sincerely yours in Christian Endeavor,  
———, President.

Chairman of Lookout Committee.

Another form of the same letter, with changed pronouns, is used for young men. The blank form has attached to it a coupon, kept by the lookout committee, on which is recorded the number of the letter, the name of the member to whom it is sent, and the name of the young person in whose interest it is sent, with further space for notes concerning the result of special efforts.

Such a plan commends itself at sight, and is worth adopting wherever there is a large and unreachd constituency for which a society is, in the Master's sight, responsible.

#### PRIZE ESSAY.

##### HOW TO MAKE OUR SOCIETY MORE EFFECTIVE.

BY MRS. JULIA A. TERHUNE.

[The following essay won the second prize offered by THE GOLDEN RULE for the essays on "How to Make Our Society More Effective." Honorable mention was made of essays by Mr. R. H. Stearns, of Charlton, N. Y., Mr. Edward A. Patrick, of Springfield, Mass., Mr. Henry A. Kidder, of Boston, Mass., and Miss Belle L. Macartney, of Buffalo, N. Y. The judges were Rev. Charles S. Nash, of Hartford, Conn., Rev. Philip A. Nordell, D. D., of New London, Conn., and Miss Mary A. Hopson, of Kent, Conn.]

"THE spirit in which anything is done determines very largely the character and success of that work. It matters not in what realm the work may lie, whether in temporal or spiritual, the nature of the spirit's energy that has produced it will be clearly traceable to it. The best work is always that which is done in the noblest spirit." If these words be true,—and no one will deny it,—here is suggested a solution of the problem how to make our society more effective. Whatever tends to promote the growth of spiritual life in the individual members, that, and that alone, will promote the growth and efficiency of the society.

No doubt Christian work may be done when the motives are not the best, but the greatest measure of success can be attained only when the highest principles and aims fill the heart and actuate the life. It may be granted that all active members of our societies are Christians, but it must also be conceded that not enough of them live on a really high plane; not enough possess this "noblest spirit," which alone renders service most effective. How shall we attain unto it? How shall we promote growth in grace in our own hearts?

First, We must be wholly given unto the Lord.

##### Consecration

is a word much abused and falsified. We say devoutly, "We consecrate ourselves and all we have and are to God," when in reality we do nothing of the kind. We give as much of our time and powers and money to God as we can spare from ourselves; what we think will keep us on good terms with him and still leave us free to enjoy the pleasures and sins of the world.

We can never grow spiritually if we thus divide our love and service. The command is, "Come out from among them, and be ye separate." "Ye cannot serve God and

mammon," and the blessing is to those who serve God wholly. The sooner this is realized by Christians, the better for their growth in spiritual life, and the sooner will they learn the secret of success in service.

Pharaoh said to Moses when pleading that the children of Israel might go forth, "Ye may go, but 'ye shall not go very far away.'" This is Satan's word to us to-day. He is wily enough to say nothing of giving up Christ altogether; but he urges us to keep close to the world as well, knowing that only so will he have a chance of regaining possession of us. There is neither safety nor happiness in "half and half" religion. Do you remember how terribly the border settlers suffered during the late war of the Rebellion? They were the prey of both armies. So are we, if we try to live a double life. Conscience will not let us be happy in serving the world. Satan prevents us from having that sweetness in life that Christ gives only to those who serve him wholly. Never does God use half-Christians for service. We influence always far more by what we are than by what we say or do. Unconverted people know whether or not we are sincere; and how weak and powerless are our words if not backed by holy living and a "Thus saith the Lord." God shows us over and over again that the influence of one ordinary life wholly given to the Lord, emptied that he may fill it, will far outweigh the influence of numbers of merely professing Christians.

But as a growing natural body requires suitable food, so as a second means of spiritual growth we must

##### Feed Upon the Word.

No food for the soul can compare with the Scriptures. "It is like daily oxygen to the lungs. All other books are likely to be like air with more or less miasma in it." Many Christians to-day are starved and stunted in their Christian life because they do not feed upon God's Word.

A tree before a neighbor's door was long a mystery to me. It was the handsomest in the row; it was carefully watered and tended; but while the others flourished, this one lingered awhile, and then died. When it was dug up to give place to another, I learned the secret. Somehow the earth had fallen entirely away from its roots, and there was no soil from which nourishment could be drawn. Through ignorance or carelessness the beautiful life belonging to the tree was lost by starvation; but never need an immortal soul fail to live or grow for any such reason. God's provision for satisfying man's hunger of the soul is most abundant, if only man will use it. But simply reading the Bible will never satisfy the soul or promote its growth. We must get beneath the words into the hidden spiritual meaning, prayerfully pondering and dwelling upon them until they turn into a living power within us.

What effect would such progress in Christian life on the part of individual members have upon the society?

1. There would be a wonderful increase in the interest and power of its meetings. Could the most timid girl be satisfied that her duty was done when she had read a verse of Scripture or hymn? Never; the words would pour from her lips, carrying help and inspiration to every listener. Would a soul aflame with the Spirit's power hesitate to speak or pray as the Spirit dictated? Never; and the words would be winged with power to reach the hearts of the unconverted. No more cold, dull, formal meetings if the life of Christ was thus glowing in the hearts of the members.

2. Such growth in grace would inspire to marvellous zeal in the Master's service; would fill the heart with a new sense of the worth of souls, and an unquenchable desire for their salvation, a desire that could not be satisfied save in prayerful personal work.

3. The influence of such a Christian Endeavor society would spread through the

entire church and community. Everything in life is cumulative. Steady growth in grace is like a river that increases in volume and momentum as it flows on, and which sweeps aside every obstacle to its progress. Such a river of grace would sweep out all the deadness in the church.

Is this thought of mine only a fancy sketch? Ah, no; there is nothing suggested that may not be far more abundantly realized, if only we will give ourselves to Christ that he may work in us and through us as he desires.

Brooklyn, N. Y.

For The Golden Rule.

#### A CATECHETICAL MEETING.

BY REV. CHARLES H. RICKETTS.

THE following programme, used at one of our meetings, met with so much favor that a strong desire has been expressed to have it more generally known. With us it was merely an experimental device to vary the order of our service. The general tendency of the social religious meeting, Christian Endeavor and otherwise, is to sameness and monotony. Having service after service conducted in precisely the same way brings about a sort of dullness and lack of interest. Young people, as a rule, are more intolerant of monotony than are their elders. They want the prayer meeting to move; and unless variety is employed the meeting soon becomes stationary and lifeless. It is quite noticeable that the attendance drops off just in proportion as the enthusiasm is allowed to languish. If, then, new methods can be introduced, accomplishing the ends desired, the interest is sure to be maintained. With this in view the programme was arranged. It lays no claim whatever to logical coherence, as the questions were prepared for the sole purpose of bringing out what the president believed to have been the recent experiences of his active members:

Reading of Scripture. (Matt. 5:1—20.) Prayer.

Singing by quartette: "More holiness give me."

1. What benefit is to be derived from the law of the Lord? (Ps. 119:1—8.)

Response by a thoroughly consecrated person whose life is upright and consistent in every respect.

2. Can God be worshipped through song? (Read Ps. 100.)

Answer given by a member of the choir, who is naturally interested in music.

3. Five reasons why I ought to reconsecrate myself to Christ. (Use your own language, occupying not more than two minutes.)

This topic was given to one who was wont to subject her feelings to careful analysis, and her response was ingenious and interesting.

4. Is there not always some goodness concealed in God's providence, however dark it seems? (Repeat the hymn beginning, "God moves in a mysterious way.")

One member of our society is a young widow who has passed through a deep vale of affliction. Her Christian experience could well respond to Cowper's beautiful hymn.

5. How does God reveal his goodness to me? (Short, two-minute testimony.)

Response by one who is quite felicitous in giving experience.

Hymn: "I will sing of my Redeemer."

6. Is salvation possible except through Christ? (Matt. 18:3; Acts 4:12; Heb. 2:3.)

Question adapted to one recently brought into the fold of Christ.

7. What does the example of Jesus teach us in regard to our duty towards the poor, the afflicted, the erring, and the friendless? (Find four passages that will answer.)

This question was given to one who delights in searching into the inspired treasury of knowledge.



8. What are we to do in seasons of discouragement? (Read from Gospel Hymns, No. 29, vv. 2 and 3.)

A sentiment readily responded to by a Christian heart burdened with care.

9. Why is perseverance a Christian duty? (Three reasons in your own language.)

This question is very appropriate, by way of encouragement, for any young Christian who is striving hard to live aright.

10. When burdened with care where only can we find relief? (Matt. 11: 28-30; 1 Pet. 5: 7.)

Most societies have members on whom falls the care of aged and infirm parents, and such passages afford comfort.

11. What scriptural authority have we for coming continually to the throne of grace? (Ex. 16: 4, 5; 1 Thess. 5: 16, 17.)

Appropriate for any member whose consistent living indicates the source of his strength.

12. Does the gospel promise to relieve the sufferings of humanity? (Matt. 11: 4, 5; Luke 4: 18.)

How many there are afflicted with some infirmity, whose only comfort comes from this unfailing source!

13. Are there any spiritual benefits to be derived from illness?

This question was given to one who had been near to the borders of death, and hence was qualified to respond.

14. What help do I receive from taking part in the prayer meeting? (Short testimony.)

By one who is confessedly strengthened by always taking some part in every meeting.

15. What testimony is there in the Psalms as to the happiness of the godly? (Ps. 1: 1-3.)

16. Why must we continue in the Christian life in order to enjoy its full benefit? (Matt. 24: 13.)

Some members will need stimulus. They are easily discouraged, and therefore must see the value of continuance.

17. Why is a sincere Christian like a good soldier? (Short testimony, not over two minutes.)

Answer by a Grand Army man, whose interests are largely in the line suggested by the question.

18. Has the Bible anything to say of joy as connected with our religion? (Ps. 51: 12; 126: 5; Isa. 12: 3; John 15: 11.)

Answer by one remarkable for the joy derived from Christian experience.

19. Why ought I to love God? (1 John 4: 10.)

20. Does Christianity include more than the keeping of our souls? (Rom. 12: 1, 2.)

It is important to learn that our whole being is to be consecrated to Christ.

21. What should be the Christian's attitude towards temptation? (Repeat three verses of the hymn, "Yield not to temptation.")

To how many of our young people does this question appeal with emphasis?

Hymn: "I am thine, O Lord."

22. What ought we to do for our absent members, the sick, the tempted, and the indifferent? (Answer, short prayer.)

The response was made by a young man who had had many discouragements, and who is gifted in prayer.

23. Ought we ever to be ashamed of Jesus? (Song.)

Answer by a lady who has a fine contralto voice, and her rendering of Dank's well-known alto solo: "Ashamed of Jesus, that dear Friend," was impressive.

24. Am I stronger now than when I first became a Christian? If so, why? (Short answer in your own language.)

By one whose growth in grace was quite remarkable.

25. Is any Christian who seeks divine aid left alone? (John 14: 16-18.)

Answer given by the most recent addition to the society as active member.

Quartette: "The mistakes of my life."

The above is only a part of the pro-

gramme used. It was made out as here given and the parts sent on separate slips of paper to the different members. This programme, of course, would not be applicable to any other society, but may be suggestive of a method that can be similarly used by any president who is well acquainted with his members. It is an excellent way in which to teach the great themes of human redemption, as it tends to relieve the teaching of the doctrines from barrenness and dryness. Enough interest was manifested in this programme to tax our chapel to its utmost seating capacity.

Somers, Conn.

For The Golden Rule.

## CHRISTIAN ENDEAVOR IN MONTREAL.

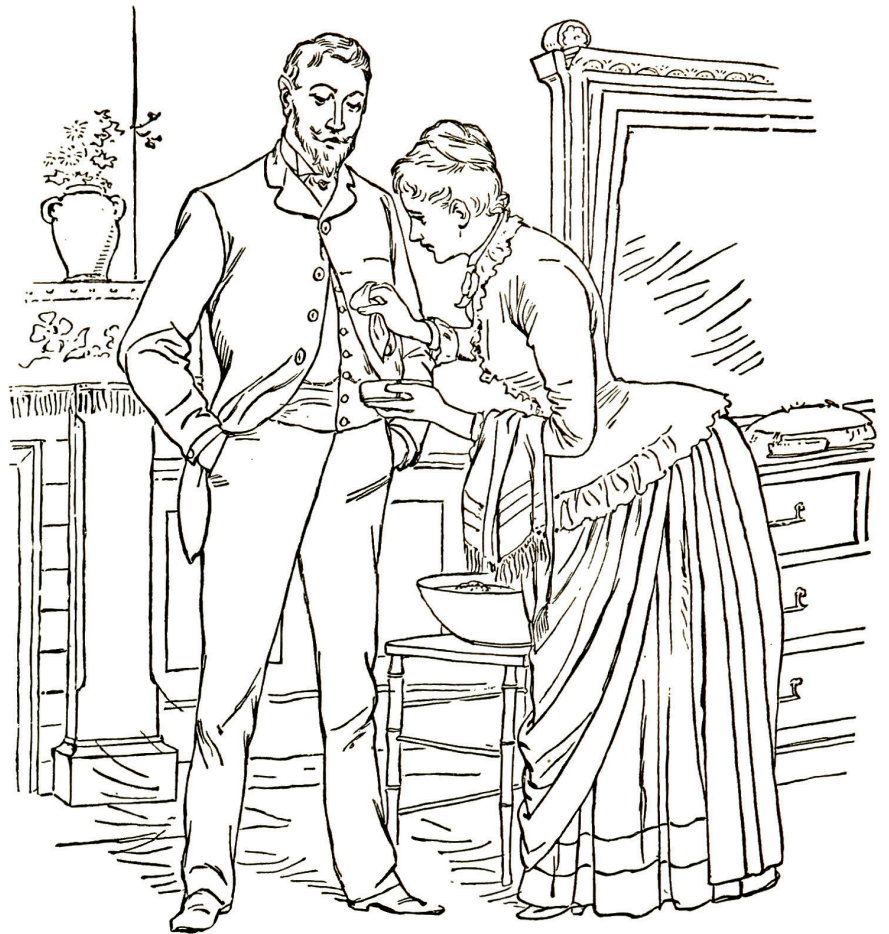
BY ROBERT GREIG.

SINCE the organization of our local union, the cause of Christian Endeavor has made steady progress in our city. Eighteen months ago, but seven societies, and nearly all of them still in their cradles; to-day, twenty-seven branches, all doing grand and aggressive work "for Christ and the church." The true principles of the movement seem to be firmly rooted in our midst, if the reports of definite work accomplished may be credited. Our societies are thoroughly alive on the missionary question. Several are responsible for the location of as many different mission stations in the lower parts of the city, while others have the foreign field clearly in view. Literature is systematically distributed on the cab-stands, while the various hotels are visited regularly, and invitations to divine service are left for the guests.

Not only has the denominational feeling been emphasized among the young people of our churches, but the broader view of interdenominationalism has been brought into greater prominence than ever before, and this, too, is fostered by the visiting of members among the societies, a token of the interest felt in each other. That the outlook is promising is beyond all doubt. There are but few churches in our city that have not as yet opened their doors to the Christian Endeavor Society, and certainly many less where the movement is regarded askance, and these we hope to number among our strongest allies before long.

Great interest is being manifested in everything concerning the coming International Convention, the prospect being good for a large and representative delegation from this district. Look out for the "Canadian special."

The burning question, however, just now is "Montreal, '92." We feel that the time has about arrived when some definite tribute should be paid to the international element of our movement, and so help materialize this thought, *We want the Convention of 1892 for Canada*. We are in earnest about this, very much so, indeed. That this desire is unanimous is amply testified by the scores of letters received from all parts of our land, pledging support and co-operation with this end in view. We want to bring our American friends up to this most beautiful of Canadian cities, we wish them to witness the magnificent view afforded from our Royal mountain; to run the far-famed Lachine rapids; to sail down our stately St. Lawrence, "the grandfather of waters;" to enjoy the most salubrious climate imaginable; and, above all, to take the warmth of a genuine Canadian welcome. We are perfectly ready to assure every one beforehand that the most unlimited and unrestricted reciprocity exists in all the product of Christian Endeavor, Parliaments and Congress notwithstanding. And now we wait but to annex the whole Union, Union Jack and Stars and Stripes, all brethren together with but one Master. Montreal is the ideal Convention city for 1892! You will hear more from us at Minneapolis.



THAT GREASE SPOT.

How did it come there? Or, to ask a more important question, "What will remove it?" This very day stop at the grocer's and get a cake of Ivory Soap. Don't be afraid of the cloth! Ivory is different from every other soap manufactured and can be used on any cloth safely.

Now rub well, using flannel and hot water. If it is obstinate employ a nail brush.

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## NEWS ITEMS.

## NEBRASKA.

The district convention for Hall, Merrick, and Hamilton Counties will be held in July. Unusual spiritual interest and helpful results are anticipated from this meeting.

Several members of the Presbyterian Society of Grand Island went to Doniphan, one evening recently, and organized a society of twenty-three members. Other such expeditions are now in view.

## IOWA

The First Presbyterian Society of Ottumwa has recently been revived spiritually as a result of the earnest prayers and wise work of a few of the members, who had made the needs of these young people a special subject for prayer. A good work is now being done.

## WISCONSIN.

The La Crosse societies are planning for a special train on the "Burlington" for the St. Paul and Minneapolis Convention. Societies of neighboring towns are invited to join with them on this excursion. A circular, containing all the needed information as to rates, time, entertainment, etc., will be prepared, and can be obtained of O. H. Rask, 1446 Kane Street, La Crosse, Wis.

## ILLINOIS.

The Congregational Society of Decatur is to take charge of the Wednesday evening church prayer meeting during the vacation of the pastor, is paying the salary of the church organist, and has pledged \$100 toward the new church.

The Chicago Union, embracing ten local divisions, held a meeting, May 12, at Christ Reformed Episcopal Church. The divisions were all represented and the attendance large. Pres. I. W. Allen presided. Bishop Cheney gave a brilliant and helpful address. The closing consecration meeting was much enjoyed. The outlook for the union is very hopeful.

The societies of Lake and McHenry Counties, now included in the Chicago Union, held a convention, May 14 and 15, at the Waukegan Baptist Church. Brief addresses and papers on questions of interest to the work, and an early morning prayer meeting were the leading features of the meeting. The convention closed with an object lesson on "social work." There was a good attendance and much enthusiasm.

## INDIANA.

The district comprising the counties of Adams, Wells, Huntington, Allen, and Whitely will hold a convention, June 23, 24, in the First Presbyterian Church of Bluffton. An interesting programme will be prepared and the best workers in the State will be present to assist.

## PENNSYLVANIA.

The McClure Avenue Presbyterian Society of Allegheny City has increased its membership fourfold, and is adding to its numbers every month. It is proving itself a real benefit to the church.

Rev. A. A. Fulton, of China, will make the address at the public missionary meeting of the Allegheny County Union, to be held, June 4, in the First Presbyterian Church of Pittsburgh.

As a result of the enthusiasm aroused in a few hearts, notably in the case of the president of the Baptist Society in Mansfield, at the State convention, last fall, a county organization was soon effected, with Mr. C. C. Gillett, Mansfield, for president, and Mr. J. W. Jackson, Arnot, corresponding secretary. Through this union the interest has spread through the county, and many new societies have been organized. A county convention is to be held, June 10, 11, at Mansfield, at which plans for yet more efficient work will be developed.

## NEW JERSEY.

The union of Warren and Sussex Counties held an interesting convention, May 14, in the Presbyterian Church of Asbury. The reports from the societies showed that admirable work had been done in many places during the last six months. Different phases of Christian Endeavor were discussed, and added stimulus for the work was gained by those who were present. Miss Caroline H. Brookfield, Belvidere, is the efficient secretary of this district.

## NEW YORK.

The First Presbyterian Y. P. S. C. E. of Mt. Vernon, observed its third anniversary May 15. Delegates from neighboring societies were present and a profitable meeting was held in spite of the storm. Most helpful addresses were given by Rev. J. Y. Bates and Rev. H. T. McEwen, both of New York.

The Brooklyn Union held its second annual convention, May 14, in the Hanson Place Baptist Church, Rev. A. C. Dixon, pastor. Each of the three sessions was well attended and full of interest. Mr. Wayland G. Bassett led the sunrise prayer meeting, which was enjoyed by over 500 young people. In the afternoon President H. M. Davis presided. A helpful paper was given by Miss A. V. Roome, and Mrs. A. M. Scudder, Jersey City, made an earnest and suggestive address on Junior societies. Then came the pastor's half hour, conducted by Dr. James M. Farrar. Helpful remarks and cordial testimonies were given by Rev. Augustus B. Prichard, Rev. W. J. Malcolm, Rev. A. DeWitt Mason, Rev. E. P. Ingersoll, and Rev. Geo. D. Hulst. District

Secretary James A. Cruikshank conducted the question box. Committee conferences were then held. After tea was served and a reception had been tendered State Pres. Rev. H. C. Farrar, D. D., of Albany, the evening service was addressed by Rev. Wm. H. Boock, Rev. A. B. Prichard, Rev. A. H. Moment, D. D., and Dr. Farrar.

## MASSACHUSETTS.

The seventh meeting of the Progressive Union was held, May 13, in the Baptist Church, Reading. There was a large number present. Rev. N. B. Jones, the pastor, conducted the devotional service, and excellent papers were read by Mr. A. D. Dimick, Wakefield, and Miss Lilla Holmes, Stoneham. State President Rev. Lawrence Phelps, Chelsea, made the address of the evening.

## NEW HAMPSHIRE.

The second semi-annual convention of the T. C. Baldwin Union was held, May 6, in the Congregational Church of Orford. There was a most interesting and instructive programme at both the afternoon and the evening sessions. In the evening addresses were made by Miss Mary Dana, Manchester, and Rev. S. S. Martyn, Windsor, Vt. Rev. C. E. Havens led the consecration meeting, which was deeply impressive. Nearly all the societies reported a growing interest and membership.

## MAINE.

The First Congregational Junior Society of Bangor has been interesting itself in raising money for Good Will Farm. The different children have earned the money by their own individual effort, and recently held an interesting meeting at which their various amounts were presented, with a little account of how they had been secured.

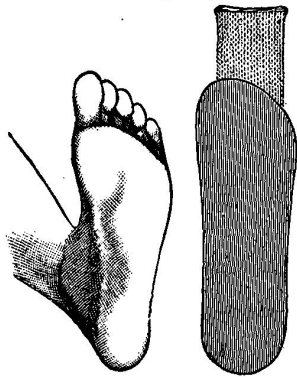
## ONTARIO.

The Valetta Presbyterian Society, organized two years since, has an earnest, active force of young people, who are reported as "growing in the Christian life," and who are "beginning to realize more than ever the responsibility which rests upon them, especially in endeavoring to lead others to the Saviour." The pastor, Rev. A. L. Manson, is in deep sympathy with the work, and testifies to the usefulness of his society.

## I. B. R. A.

Hope Chapel Branch of the I. B. R. A., Schenectady, N. Y., celebrated its first anniversary, Thursday evening, May 14. Mr. A. H. Butler organized the branch with twelve members, and at the close of this first year it numbers one hundred and ten. The members have all faithfully read the portion of Scripture assigned for each day. Rev. A. C. Sewall delivered an address on Bible Study, and there were recitations by members of the branch.

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## NOTICES.

May 29.—Providence Union Meeting in the Church of the Yareh, Providence, R. I.  
May 29.—Eastern Bradford Union Fourth Quarterly Conference in the Baptist Church, Warren Centre, Penn. Afternoon and evening.

May 29, 30.—Centralia District Convention at Mt. Vernon, Ill.

May 30.—Morris County Union Annual Meeting in the Presbyterian Church, Dover, N. J. Afternoon and evening.

June 1.—Essex County Annual Meeting in the Third Presbyterian Church, Newark, N. J. Afternoon and evening.

June 4.—Central Union Meeting in the First Congregational Church, Marysville, O.

June 4.—Public Missionary Meeting of Allegheny County Union, in the First Presbyterian Church, Pittsburgh, Penn.

June 4, 5.—New Albany District Convention in New Albany, Ind.

June 4, 5.—Armstrong County Convention at Kittanning, Penn.

June 4-6.—Second Annual State Convention of Tennessee at Nashville, Tenn.

June 5.—Hampshire County Semi-annual Meeting at Southampton, Mass.

June 5.—Savannah, Ga., Union Meeting in the Trinity Methodist Church.

June 9.—Willimantic Union Nineteenth Meeting in the First Congregational Church, Lebanon, Conn.

June 10.—Chittenden County Union Meeting in the First Church, Burlington, Vt.

June 10, 11.—Tioga County Convention at Mansfield, Penn.

June 11.—Washington County Union Annual Convention in the First Presbyterian Church, Canonsburg, Penn.

June 16.—Danbury Union Meeting in the Congregational Church, Brookfield, Conn.

June 18.—Montreal Union Quarterly Meeting in the Emmanuel Church, Montreal, Can.

June 23, 24.—District Convention in the First Presbyterian Church, Bluffton, Ind.

June 30, July 1.—Cattaraugus District Annual Conference in the Baptist Church, Franklinville, N. Y.

June 30-July 2.—Ohio Sixth State Convention at Toledo, Ohio.

July 28, 29.—West Virginia State Convention at Salem, W. Va.

July 30, Aug. 1.—Second Maritime Convention at Yarmouth, N. S.

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### JUNE, 1891.

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## Christian Endeavor.

### JUNIOR SOCIETIES.

TOPIC FOR THE WEEK BEGINNING JUNE 7.

LESSONS FROM THE LIFE OF  
HEZEKIAH.

2 Chron. 31:20, 21; 2 Kings 20:3.

BY MRS. ALICE MAY SCUDDER.

Verses to be marked in the Bibles, and learned each day by the children:—

Sunday.—2 Kings 18:3.  
Monday.—2 Kings 18:5.  
Tuesday.—2 Kings 18:6.  
Wednesday.—2 Kings 18:7 (omit last clause).  
Thursday.—2 Chron. 30:26.  
Friday.—2 Chron. 31:21.  
Saturday.—2 Chron. 29:10.

#### Outline Talk.

Hezekiah was one of three good kings of Judah, and the secret of his greatness was that he was

#### A FEARLESS BELIEVER

in God, not afraid to speak and work for righteousness. "Hezekiah" means "strength of Jehovah." Have several of the children prepared to tell the life of Hezekiah in a simple story.

Speak of Hezekiah as a young king who came to the throne at a time of great wickedness, and, although young, yet determined to bring the people of his kingdom back again to Jehovah. He did not sit down and say, "Oh, dear, these temples are dirty, and the people have other altars. It is a great undertaking to try to restore things. I believe it is too much for God to expect of me. I'm young, too; perhaps they would not heed my orders; so I'll let it go." No, that was not what he said. Let the children read in unison 2 Chron. 29:1-11. Those were better words for a good king to speak, and teach us the grand lesson that *one man can lead many to a right worship of God* if he is true and fearless himself. A second lesson Hezekiah teaches us is to

#### CHOOSE GOOD ADVISERS.

Many young people think they know everything; or if, perchance, they should need a little counsel, they will ask it of some worldly person, often devoid of good principles. But Hezekiah chose Isaiah, an old man and one of the grandest characters in history. He cried against evil continually, and Hezekiah took counsel often with him.

#### TRUST IN GOD.

The third lesson that shows us Hezekiah's power was that he counted Jehovah as more than a mighty host when on his side. When the king of Assyria sent insolent servants to threaten him he preferred to go to battle rather than yield, and he spoke grand words of encouragement, for he knew on what arm he leaned. Read 2 Chron. 32:7, 8.

#### PRAY OFTEN.

Lesson four teaches us to pray often and with faith when in trouble. He laid the letter from Sennacherib out before the Lord in the temple and prayed one of the most beautiful prayers ever spoken. (2 Kings 19:14-19.) And when very ill he called again on God. (2 Kings 20:1-3.) God heard him, and if you want to know why, read James 5:15-18.

He was one of the best kings out of such a large number. Let it be our aim all through life to be one of the very best. This is a good motto for every Junior Endeavorer. Be like Hezekiah. The secret of his prosperity is seen in 2 Chron. 31:20, 21.

#### The Junior Scrap Bag.

My dear Christian friend:—I thought I would write and let you know that I was working in the society. Almost all have been faithful in our meeting. I have taken my part every time. We have a meeting every Sunday evening, and are a pretty large class. One or two join nearly every evening. Plainfield, Ind. LEE BRADFORD.

Dear Lee, I am glad you take part every time. An excellent rule is to determine to speak or pray when there comes a pause in the meeting, if you have not already done so. It is a good record to have some join every week. I am sure you are all trying to do your part to make the meetings interesting.

Dear Friend:—We have twenty-seven active members. Our superintendent is Mr. Pratt, and our assistant superintendent is Miss Hattie England. Mr. Pratt is also superintendent of our Sunday school. He is

a great favorite with the children; we all love him dearly. Our society has been organized a year. One Sunday six girls in the Sunday school went to Mr. Pratt and asked if they could have a society for children. The next Sunday the six girls and Mr. Pratt had a meeting in the church at half-past five. That was our first meeting. We give a dollar a month on the piano, and we send money down South to support a little colored boy who is going to be a missionary. Christmas the society got up a box and sent it South to the colored children. Miss Baldwin sent us seven pictures of the children. She is the missionary there. Mr. Pratt has a chart, and he puts the lesson on it every Sunday. Your friend, NELLIE BROWN, Of the Junior Socy of Lake St. Meth. Ch. Minneapolis, Minn.

Dear Nellie, your letter was long in being replied to, but it was none the less welcome. I am thinking of the Minnesota children very often now, and wondering how many I shall see in July, for I am going to the National Convention, and of course all the Minneapolis children will attend it. You must talk about the large meetings we are to have to all your friends, and try and interest everybody in the Christian Endeavor work, for it is just the work Jesus calls us all to do, and it will grow in usefulness just in proportion as each one of us shows our interest in it. I wish many of the Junior Endeavorers could go. Perhaps their mammas would let them go with their pastor's wife or some Christian Endeavor friend. It will be a great blessing to any child to hear the inspiring words spoken there. Your society is a fine one; I can tell by the good you've done.

Dear Mrs. Scudder:—I am one of the members of the Junior society. I am thirteen years old. The society and its leader are very nice. I am on the lookout committee. We have a social once a month at which we have very pleasant times. Enclosed you will find a piece of my dress for the scrap-bag. Yours truly, MAUDE COLE, Middletown, Conn.

Dear Maude, I am very glad you belong to such a nice society, and that you have sociables. I hope that the members of all our Junior societies are just as regular in attendance at all the meetings as at the sociables. I know some children who are always ready for fun but not for work. They are always prompt when the refreshments are passed, but not when texts are handed round to be read. What a pity!

Dear Mrs. Scudder:—I am a little girl ten years old. I go to the Presbyterian Sunday School. I have joined the Christian Endeavor. We read in the Bible and pray. We are going to talk about Joseph. I will send you a piece of my dress and what is trimmed with. Respectfully, GERTIE TROUTH, Perry, Ia.

Dear Gertie, I am glad you live in Iowa, for it is a fine State. It is quite noted for its good works. It ought, however, to be better yet as the number of Endeavorers increases. We know that all such love righteousness and temperance. You must urge your friends to become Christians, and if they learn, as you do, to read in the Bible and pray, your good State of Iowa will be safe. 311 Varick Street, Jersey City, N. J.

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COLD or COUGH,  
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*J. von Liebig*



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

### WHAT WAS IT?

GUESS what he had in his pocket?  
Marbles and tops and sundry toys  
Such as always belong to boys,  
A bitter apple, a leathern ball?—  
Not at all.

What did he have in his pocket?  
A bubble pipe and a rusty screw,  
A brassy watch key, broken in two,  
A fish hook in a tangle of string?—  
No such thing.

What did he have in his pocket?  
Gingerbread crumbs, a whistle he made,  
Buttons, a knife with a broken blade,  
A nail or two and a rubber gun?—  
Neither one.

What did he have in his pocket?  
Before he knew it slyly crept  
Under the treasures carefully kept,  
And away they all of them quickly stole—  
'T was a hole.

—The Independent.

### LITTLE SCOTCH GRANITE.

BURT and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyages across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him very good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say "Ten," if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"O, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will say I have not," said Willie. "Do you suppose I would tell ten lies in one heap?"

"O, we don't call them lies," muttered Johnnie. "There would n't be a credit among us at night, if we were so strict."

"What of that if you told the truth?" laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in play-time; but according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "nine," "eight," oftener than they used to; yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the close of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech, by the teacher, who told of once seeing a man

muffled up in a cloak. He was passing him without a look, when he was told the man was Gen. —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give the medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—The British Evangelist.



# BOVININE

A CONDENSED FOOD

A NOTED CANADIAN PHYSICIAN, DR. E. T. ADAMS OF TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause **BOVININE** the very best I have ever used, and not only for I regard **BOVININE** those sick or convalescing, but for exhausted professional or business men, **BOVININE** will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood Fast and Supplies the Vitalized Fluids so Essential **BOVININE** is the only raw meat food condensed by a cold process, by which all the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

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## Christian Endeavor.

### SOCIETIES ENROLLED LAST WEEK.

MAINE.—Edgecomb, First Congregational; Fort Fairfield, Congregational.

NEW HAMPSHIRE.—Danville, Congregational; East Northwood, Congregational; Great Falls, Free Will Baptist; Greenfield, Congregational.

VERMONT.—Hinesburgh, Baptist.

MASSACHUSETTS.—Middleborough, Congregational Junior; Montrose, Junior; North Adams, Greylock.

NEW YORK.—Brooklyn, First Reformed; Cold Spring, Dutch Reformed; Cuddebackville, Reformed; Manlius, Baptist Junior; Mount Morris, Methodist Protestant; New York, Trinity Baptist; Syracuse, Olivet Methodist; Wilton, Baptist.

NEW JERSEY.—Asbury Park, First Presbyterian; Knowlton, Presbyterian; Lebanon, Reformed; Mine Hill, Presbyterian; Mount Pleasant, First Presbyterian; Round Valley, Reformed; Riegelsville, Lutheran.

PENNSYLVANIA.—Beech Creek, Methodist; Brown's, Concord Presbyterian; Bromall, Marple Presbyterian; Culp, Sinking Valley Lutheran; Espyville, Fairfield, Lutheran; Irwona, Langhorne, Methodist Junior; Lebanon, Seventh Street Lutheran; Lopez, Methodist; McKeesport, Presbyterian; New Brighton, Methodist Protestant; Patterson Evangelical; Peters Creek, United Presbyterian; Philadelphia, Third Baptist; Pittsburgh, Mount Washington Methodist Protestant; Riegelsville, Shiremanstown, Church of God; South Chester, African Baptist; Daniels Street Methodist; Thurlow, Methodist; Williamsport, City Mission.

MARYLAND.—Baltimore, Hampden Baptist, First Cumberland Presbyterian, Olive Branch Evangelical, Emmanuel Methodist South, Asquith Presbyterian; North Baltimore, Woodbury, United Brethren; Uniontown, Methodist Protestant.

DISTRICT OF COLUMBIA.—Washington, Maryland Avenue Baptist Mission.

OHIO.—Cincinnati, Immanuel Presbyterian; Dyson, Congregational; East Palestine, First Presbyterian Junior; Madisonville, Christian; McComb, New Petersburg; Payne, Christian; Perrysburg, Evangelical; Salem, Presbyterian; Smithfield; Wayne, Congregational; Welshfield, Congregational.

NORTH CAROLINA.—Lumberton, Baptist.

MICHIGAN.—Bay City, City Mission; Coloma, Christian; Concord, Presbyterian; Galien Centre, Christian; Holt, Presbyterian; McBain, Presbyterian; Scottsville; Ypsilanti, First Congregational Junior.

INDIANA.—Anderson, Christian; Fletcher, Greenfield, Methodist Protestant; Hanover, Presbyterian; La Porte, Christian; Metz; Oakford, Christian; Xenia.

ILLINOIS.—Arenzville; Ashkum, Congregational; Braidwood, Presbyterian; Brushy Grove, Baptist; Crescent City, Congregational; Duncan's Mills; Fosterburg, Baptist; Girard, Cumberland Presbyterian; Hillsboro', Methodist; Knoxville, Presbyterian Junior; New Haven Cumberland, Presbyterian; Omaha; Ridott, United Brethren; Salem, Christian; Sandwich, Congregational; Staunton, Baptist; Sunmum, Christian; Waltham, Presbyterian; Warrensburg, Congregational; Urbana, Christian.

WISCONSIN.—Footville Centre, Christian; Madison, Baptist; Marinetta, Baptist; Sun Prairie, Presbyterian Junior.

MINNESOTA.—Fairfax, Methodist; Grove-land, Congregational; Lake Crystal, Methodist; Minneapolis, Bloomington Avenue Methodist, Twenty-fourth Methodist, Andrew's Presbyterian, Fifth Presbyterian; Rushmore.

MISSOURI.—Bunceton, Cumberland Presbyterian; Butler, First Presbyterian; Chilhouse, Cumberland Presbyterian; Crosby, Presbyterian; Fayetteville, Oak Grove; Fulton, Presbyterian; Herndon, Hazel Grove; Long Branch, Christian; Marceline; North Springfield, Third Christian; St. Joseph, Fairview Cumberland Presbyterian, Lutheran; Savanah, Methodist; Shawnee Mound, Cumberland Presbyterian; Trenton, Presbyterian.

OKLAHOMA.—Guthrie, Pleasant Ridge Congregational.

IOWA.—Colo, Johnson Grove Lutheran; Iowa City, English Lutheran; Malcom, First Presbyterian; West Branch, Friends; Zero, Cumberland Presbyterian.

KENTUCKY.—Cloverport, Presbyterian; Louisville, Olivet Chapel Presbyterian.

TENNESSEE.—Crossville; Nashville, First Cumberland Presbyterian Junior, Mission Hall Cumberland Presbyterian Junior, West Cumberland Presbyterian Junior, Second Presbyterian Junior; Sherman Heights, Christian Junior.

KANSAS.—Creighton, Presbyterian; Glen Elder, Grellett; Idana, First Presbyterian; Rago, Methodist; Topeka, Bethel Presbyterian; Wellington, Christian Junior, Congregational.

NEBRASKA.—Nelson, Christian, Presbyterian.

NORTH DAKOTA.—Farmington.

IDAHO.—Pocatello, Congregational.

WASHINGTON.—Blaine.

MONTANA.—Augusta, Methodist; Sun River, Methodist; Virginia City, Grace Methodist.

CALIFORNIA.—Clearwater; Garden Grove, Friends; Lompoc, First Baptist; Santa Maria, Christian; Westminster, First Congregational.

CAPE BRETON.—Sydney, St. Andrew's Presbyterian, Falmouth Street Presbyterian.

NOVA SCOTIA.—Digby, Baptist.

BRITISH COLUMBIA.—Vancouver, Mount Pleasant Epworth League of Christian Endeavor.

ONTARIO.—Appin, Epworth League of Christian Endeavor; Dundalk, Erskin Presbyterian; Dunnville, Knox Presbyterian; Maple Valley, Presbyterian; Prescott; Valentia, Methodist.

MEXICO.—Guadalajara, Congregational.

TURKEY.—Marash, Congregational Mission School.

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ST. FRANCIS, Wis., Oct. 24, 1888.  
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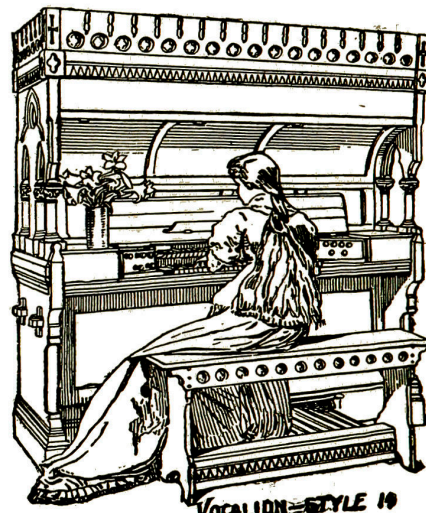
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