



THE GOLDEN RULE

Vol. XI.

BOSTON

October 1, 1896

CHICAGO

No. 1.

INTERNATIONAL REPRESENTATIVE OF THE CHRISTIAN ENDEAVOR MOVEMENT

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THE GOLDEN RULE

VOLUME XI.

BOSTON AND CHICAGO, OCTOBER 1, 1896.

complete

NUMBER 1.

Golden Rule Proverbs.

Ears that hear God teach eyes to see God.
Get your lasso ready ere the drove comes by.
Anger will wash off blood-stains with more blood.
A cutting tongue is not always best for sin's cancer.
Better attack ten shadows than be robbed by one thief.
The soldier that stays home is on the devil's muster-roll.
Etiquette must be in the heart before it can be in the hand.
One who has seen a vision must be taught by the vision to show it to others.



AS WE SEE THINGS.

"THE Great Assassin" is Gladstone's eminently suitable name for the Sultan of Turkey.

SAID the chief justice of England, when asked on his recent visit whether he had seen our Sunday newspapers, "Yes; I think they are monumental and awful."

LI HUNG CHANG thought that America would be improved if we had a class to do cheaply much of the work that the women of our families now do. Doubtless the women think so too.

BALLINGTON BOOTH is now an ordained minister, and it is interesting to know that the ordaining ceremony was performed by a trustee of the United Society of Christian Endeavor, Bishop Fallows.

CHRISTIANS everywhere will rejoice that the American Board has closed the year free from debt, and with a balance in the treasury of \$502. Would that all the missionary boards could join in their doxology!

NANSEN is indeed a bold man. Having failed so heroically in the Arctic circle, he is now to lead an expedition toward the South Pole. This is a task far more difficult even than the one from which he has just come baffled.

THE craving for morbid and unhealthy amusement received a slight check in Texas the other day, where 40,000 people witnessed the theatrical plunging together of two freight engines and trains in a collision got up for the occasion. But one of the locomotive boilers burst and deluged the crowd, injuring some fatally. It will be remembered that just such a silly spectacle was talked of for the World's Fair at Chicago, but we were spared the disgrace of it.

ITALY'S attempted conquest of Abyssinia, based upon no right, has ignominiously and most deservedly failed. King Menelek has proved himself a hero, and Christian nations may well congratulate this African Christian king. The entire struggle furnishes one of the most romantic episodes in the century's history.

"ALONE among the nations of the earth," says the English *St. James's Gazette*, "the Americans can understand the impulse driving a free people into war in order to rescue the oppressed." The sentiment is undoubtedly growing in England, favoring an active co-operation between the United States and Great Britain for a reform of Turkey and protection of its Christian population. May God hasten the day!

THE great work of Enoch Pratt, the noble Baltimore millionaire who has just died, was the establishment, at a cost of a million and a quarter dollars, of the free circulating library which bears his name. Said he, at the opening of the library, "My task is finished; I am satisfied." Would that all millionaires failed of satisfaction until they had accomplished some such great beneficent work with the vast resources given them.

TURKEY'S answer to the protest of the Evangelical Alliance, sent through the Turkish minister at Washington, is characteristically impudent. It declares that always "the Christians of Turkey have been treated in the same manner as the other subjects of the empire," and that "the imperial government has protected their property, their lives, and their honor, and has assured them full and entire liberty of conscience." On the contrary, the charge is made that Christian nations force

their religion upon the unhappy Africans, and compel Moslems to emigrate to Turkey in order to enjoy their own faith unmolested!

HERE is a small ray of light from out of great darkness. A Mexican bishop has boldly declared his disbelief in the reality of the apparition of the Virgin of Guadalupe. Of course the superstitious faithful are shocked, and the Vatican has been appealed to. We really should like to know Rome's opinion on the subject, but we predict that no word will be uttered to enlighten the people in their gross superstition.

A Retrospect.—Ten years ago, when there were only 50,000 Endeavorers in the world, this paper was founded. It took high rank at once. Among the contributors to the first number were President Rankin, author of "God be with you till we meet again," who wrote a poem, Rev. Alexander McKenzie, D. D., Rev. Charles F. Deems, D. D., Prof. Howard B. Grose, Rev. E. A. Rand, who wrote the serial, and Miss Frances E. Willard,—Methodist, Presbyterian, Congregationalist, and Episcopalian. Except good old Dr. Deems, who has gone to his reward, all of these are still among the frequent contributors to our columns. Since that time there have been published of THE GOLDEN RULE more than 10,000 pages. Every new plan proposed for our Christian Endeavor societies has here received its fullest exposition. We do not know of a single forward step taken by the Christian Endeavor movement during these ten years that has not first been advocated by THE GOLDEN RULE and pushed by it into prominence. The paper has paid its own way, asking no aid from the United Society, but, on the contrary, contributing many thousand dollars to the advancement of the cause. During these years THE GOLDEN RULE has become the friend—we almost might say the personal friend—of many thousand Endeavorers. It has put itself in closest touch with the great army of Christian Endeavor workers. The leaders in all the denominations friendly to Christian Endeavor have come to recognize it as an instrument always eager to be used for the promotion of any denominational plan where the aid of the young people is desired. We believe that the success attained by the Christian Endeavor cause, its world-wide reach, its deep and constantly increasing usefulness, would have been impossible, or anything like it, without the service of THE GOLDEN RULE during these ten years. And this we say without personal boasting, for the editor-

in-chief of the paper, to whom its success and usefulness are almost entirely due, is across the ocean, and the writer of this paragraph has too recently come upon the staff of the paper to say, "*Quorum pars magna fui.*" Once in a decade THE GOLDEN RULE may be permitted to recount its triumphs, and praise God, the Giver of them all.

A Look Ahead.—This first number of our eleventh volume is, as to the high character of its contributors and the practical and spiritual value of their articles, but an earnest of what we have in store for our readers during the coming year. Among the writers for the past year were many of the brightest thinkers, the most honored spiritual leaders, the most successful religious workers, the most fascinating authors, in this and foreign lands. Their services will be retained for the year to come, and others of equal note and helpfulness will be added to them. In several ways the last volume of THE GOLDEN RULE marked a distinct advance over all that had preceded it, an advance frequently applauded by our readers. Along all these lines—the prominence of spiritual and devotional articles, increased emphasis laid upon the especial themes of interest in the Christian Endeavor world, strenuous efforts to report the best that is being done in the Endeavor world and all of the best, unceasing care to keep the paper in close and personal touch with its readers—along all these lines the year before us will see no falling off, but, rather, a steady advance. Our prospectus, to be printed soon, will disclose a rich feast of stimulating, soul-feeding essays, poems, articles, stories. One of the year's most important additions appears in this number—the new fortnightly department, to be presided over by that writer of world-wide fame, the leading living author in her field—"Pansy," Mrs. G. R. Alden. Her department is to alternate with the "You and I" department, which, during the past year, has come so close to our readers' hearts. A warm Chautauqua greeting to Pansy, Christian Endeavorers!

Patriotism and Prayer.—The recent awakening on the matter of citizenship has laid special stress on the Christian's duty to take an active part in bringing about the right solution of political problems. That does not mean that the Christian will pray less for his country, but that he will work more to gain an answer to his prayers. Such work faithfully done will prompt to more earnest prayer. In times of great political excitement there is great danger of trusting to arguments addressed to men and forgetting the power of pleading with God. It is a timely appeal, then, that has come from a mass-meeting called by Mr. Moody, urging Christian citizens of all shades of political and religious beliefs to unite in observing one day, October 8, as a time of special prayer that God may restrain evil and give wisdom, patience, forgiveness, and salvation to us as a nation. If our national questions were considered in the light of our relation to God, the times of our great elections might be occasions of spiritual quickening instead of checking religious activity. May this suggested opportunity be generally and earnestly used by those that wish the land to be in truth the kingdom of our Lord.

After the Doors Open.—The Minnesota Prison Association is a noble philanthropy which we hope will be taken up and copied throughout the nation. It is one thing to place criminals in even the best of our modern reformatories and train them to a life of useful industry and to a liking for it, but it is quite another thing, after these criminals are discharged, to obtain work for them at all, let alone to place them in situations where their past will not be constantly thrown up at them, and the scorn and distrust of their fellow men drive them back into their old sins. It is to meet this difficulty that the Minnesota Prison Association has been formed. It will have branches in all the counties of the State, and its agents will seek out good places for deserving prisoners after their discharge, and endeavor in all proper ways to maintain their newly aroused manhood. So many of our criminals are young men that this constitutes a work that might fitly and successfully be taken up by the young men of the Christian Endeavor societies, working always, of course, under the direction of more experienced heads.



CORPORAL LINGLEY PREPARES.
A Golden Rule Parable.

Illustrated by "Boz."

CORPORAL LINGLEY was very much in earnest. He knew that an attack of the enemy might be expected at any moment, and he intended to make very thorough preparation. He spent hours in polishing his musket, in brushing his uniform, in going through the manual of arms, in studying the map of the surrounding country, in counting his ammunition, and the like.

One morning Corporal Lingley discovered, to his horror, that in the night a spot of rust had come upon the bright barrel of his gun. He sat down to polish it. He made up his mind to give that gun such a polish as gun had never worn since gunpowder was invented. His mind became entirely absorbed in his undertaking.

So absorbed, in fact, that he did not hear the roll of the drum outside, and the sharp command, "Fall in!" So absorbed that even the roar of cannon and the crash of musketry were unheeded. So absorbed that he looked up in complete surprise, an hour later, when his comrades came home crying exultantly: "Hurrah! hurrah! Our country is saved! We beat them!"

MORAL.—Thoroughness is good, but don't get so buried in your preparation for fighting that you can't hear the bugle sound the assembly.

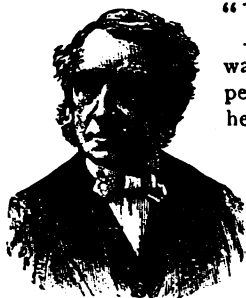
CALEB COBWEB.

For The Golden Rule.

YOUR OWN COMPANY.

By Rev. Theodore L. Cuyler, D. D.,

Author of "The Eagle's Nest and Other Sermons."



Rev. Theodore L. Cuyler, D. D.

"BEING let go, they went to their own company." That was just what might have been expected of two such zealous and heroic apostles of Jesus as Peter and John. They had been neighbors on the shore of Galilee, and now had become fellow fishermen for souls in Jerusalem. They were partners, too, in persecution; for the captain of the temple and the Sadducees had arrested them and clapped them into prison for the crime of preaching Christ and the resurrection. Afraid to punish them any longer, the Sanhedrin ordered them to muzzle their mouths, and then released them. Here was a capital chance to "bolt," and to slip away from such dangerous business as preaching a hated gospel, and to go back to their old fishing-nets beside Gennesaret. Limber-backed men (such as we have too many of in these days) would have thought one night in jail quite enough, and have beat a retreat.

Instead of taking this cowardly course, "being let go, they went to their own company." Like takes to its like, the world over. This principle of elective affinity extends even to the animal creation. When I was a boy on a sheep-farm, I always noticed that, when a sheep had been released from the washing-pool or the shearers, it bounded away to rejoin the rest of the flock. If a carrier pigeon is let loose from a vessel in mid-ocean, it will make a beeline through the air back to its companions in the "cote." So it was that the two liberated apostles followed the impulses of their Christ-loving hearts, and hurried right off to the prayer meeting of their fellow disciples. Jesus Christ was there, and they wanted to meet him in spirit. No matter what the risk, duty said, "Go," and love to their Master and the brethren said, "Go"; so away they went to the gathering for prayer; and a wonderful meeting it proved to be. For after Peter and John had told their experience, the brethren and sisters united in a prayer, and the "place was shaken," and a mighty baptism of the Holy Spirit came down on them all. What a glorious gathering of Christian Endeavorers that was! What a lamentable loss Peter and John would have had if they had stolen away to their fishing-smacks, instead of obeying their holy impulses, and hastening right straight to "their own company"!

Bible-study is gold-mining, and there are several precious nuggets to be found in this apostolic incident before us. The first truth suggested is that people commonly act from the strongest motives and obey the strongest attractions. Like draws to like. There were many selfish and sinful reasons why the two liberated apostles should have deserted their colors when they discovered that a prison was the price to be paid for their loyalty. But they had made Jesus Christ the Master of their consciences, and the first question was, What will please him? The love of Christ constrained them. His "company" was to be their company; for he had told them, "By this shall all men know that ye are my disciples, if ye have love one to another." Their feet hastened to that meeting with their brethren because their hearts were there already.

What was true of those two loyal apostles is true of every genuine Christian that has given his Saviour the throne in his affections; and such every Christian Endeavorer ought to be who is worthy of the name. Having the will to serve his Master, he is at no loss to find a hundred ways. When the Sabbath comes, the bicycle has no temptations for him, or the Sabbath-desecrating morning newspaper. He consults neither barometer nor thermometer; he carries his thermometer in his heart, and therefore he minds not the fiercest sun that smites, or the most furious rain that beats on the pavements. He goes to "his own company." His heart so aches for his poor class at the mission school that no headache keeps him at home. When the night for his church service comes, or for his Christian Endeavor meeting, he may feel his bones weary, and his body rather fagged out. But he says to himself, "I cannot afford to miss that meeting to-night, and the brethren cannot afford to miss me." No matter if a neighbor drops in to make a call, or if some friend comes to talk "stocks" or politics, or to have a game of chess. His heart is with his Master and with the brotherhood that love that Master's work. So he arouses his tired limbs, grasps his Bible, and makes off to his "own company."

Does an ardent lover ever find the night too dark or the road too rough for him to venture through in order to

meet her in whom his soul delighteth? Have not some of us husbands found that the welcoming kiss at the door was an abundant recompense for all the expense or the fatigue of a long journey home? Like draws to like, and love pays in its own coin. All the pledges and covenants that a Christian Endeavorer may make will be but withes of straw, unless his heart is made fast to Jesus Christ. Not merely is his religion an emotion; it is more than a passion; it is a principle underlying his whole inner man. The love of Jesus constraineth him, ruleth him, owneth him; for him to live is Christ.

This sort of leal-hearted piety is not a penance; it is a delight. If it costs the Christian some inconvenience, some opposition, some sharp self-denials, then all the better. He relishes the wholesome severities of duty, when Jesus calls him. If the service of Christ demands that he forego some luxuries, then he has the sweeter luxury of the Master's smile. If, in order that a disciple may have something for Christ's treasury, he must wear an old coat a while longer, and she must deny herself the new dress, then they do it, and do it cheerfully. That heroic Christian, General Armstrong, of Hampton Institute, once said, "I never claim to have made any sacrifices for my Lord and Saviour; the real sacrifice would have been not to live and work for him." When such a Christian is "let go," he heads straight for the post of service. Thrust your finger into a compass, and you deflect the needle; as soon as you draw your finger out, the needle trembles back toward the magnetic pole. My brother, my sister, if when you are left free to act, you do not so act as to obey conscience and honor your crucified Saviour, you are none of his. Doubt whether you have been really converted; or, if you have been, you may count yourself a backslider now.

The real test is in the heart. If a Christian Endeavorer chooses the company of the card-players or the social club instead of that society in which his name is enrolled; if, when "let go," he would rather go to the dance or the theatre than to that room in which Christ is waiting for him, then he has lost his first love—if he ever had any to lose. He is denying his Lord. Repentance is the first step for such a one, and a re-conversion. "Create in me a new heart," is the right prayer; and he that forgave and restored Peter will restore you if you have backslidden. Then it will be a joy again to return to your "own company."

This principle of affinity reaches on into the eternal world. While a Judas, being let go by death, goeth "to his own place," the redeemed of the Lord will wing their way to their own company in the realms of glory. The like will find its like. The ever-living soul will find its ever-living Saviour.

Brooklyn, N. Y.

wlgm

The Exaltation of Humility.

By Rev. George Matheson, D. D.,

Author of "Searchings in the Silence," etc.

"He that shall humble himself shall be exalted."—Matt. 23:12.

I DO not understand the words to mean that if we begin by having a small opinion of ourselves, God will ultimately give us a high one. If humility is not to be a permanent virtue, it is hard to see why it should exist at all. But I take the words to mean that, if a man becomes perfectly humble, his humility itself will become his greatness. Have you ever felt what a compliment it is, when a man is possessed of any special virtue, to be able to say of him, "He cannot help it"? To my mind, it is the climax of all compliment. In the world of intellect every man would deem it so. What do we mean by that word "genius"? Is it not simply that a man cannot help being great? He sings or paints, not because he can, but because he must, because there is within him a breath of inspiration, which will not let him go until he has blessed the world. That is genius, the thing that all men reverence. They reverence the man because he cannot help it, because he is dominated by a power higher than his own. His greatness is his prostration; his glory is his dependence; his crown is the fact of being conquered; he is exalted by humility.

O thou divine love, thou art the genius of the heart. The moment thou comest, I say, "I cannot help it." Before thou comest I have power to do good or to do evil as I like. But, when thou interest, my own will dies; it becomes thine. And I feel that when this happens I am not poorer, but richer; have not lost, but gained. I never really prevail until my own power is lamed in the fight; I never conquer till I can fight no

more. Come and conquer me, thou overmastering Love. It is the wrestling of my will against thee that makes me small. My independence of thee is my night; I shall cease to wrestle when the day breaks. I have the struggle of duty and the struggle of conscience, and I often win. When I win, I am proud of myself, for I feel how difficult it has been. But when thou shalt come, O Love, there shall be no difficulty. I shall no longer have strength to strive. I shall lie passive upon thy bosom, I shall lean helpless on thine arm, I shall be borne resistless in thy chariot. My pride shall be that I have no will; my soul shall make its boast in the Lord; my charm shall be my chain; my peace shall be my prison; my faith shall be my fetters; my beauty shall be my binding; my courage shall be my constraint; my strength shall be my subduing; my grace shall be thy grasp upon my hand. Truly I am only exalted in the deepest vale.

Edinburgh, Scotland.



For The Golden Rule.

Some Advice to Young Voters.

By Judge Albion W. Tourgée,

Author of "A Fool's Errand," "Bricks Without Straw," etc.

DR. HOLMES said that the man that desires long life "should first select several generations of long-lived ancestors." So the best method of securing the impulse that should animate the voter, without which all other qualifications are likely to be valueless, is to make sure of a patriotic and conscientious ancestry. The longer the list, the better, since moral impulse is largely a matter of heredity.

But, if this is impossible, the young voter should at least have had an earnest, patriotic father and a conscientious and intelligent mother. He should also have been educated in a school over which a flag of the country is day by day displayed. The father's example and the mother's teachings constitute the foundation-stones of patriotic citizenship, and are the ultimate security of good government in a republic. The American father rarely has time—or thinks he has not—to spare from the pursuit of wealth to shape his son's aspiration except by example. Admonition and inspiration nearly always come from the mother.

Thus prepared, the citizen during his minority should learn all he can of political theories and existing conditions. Some of this knowledge he may get in the schools. Some of it he may gather from books,—histories and political discussions. But the most important part he must gather from observation, current literature, and the experience of others.

At the outset he will meet a puzzling thing. From childhood he has been taught the dignity and sacredness of the ballot. Now, as he begins to ponder on his first exercise of the franchise, he finds the scope of its power is strangely restricted. He can, of course, vote for any person he chooses for any office that is to be filled; but unless he casts his vote for the candidate of one of the great parties—in other words, unless he falls into the ranks of some political organization—his vote will be a meaningless expression of his own preference, having no effect on the result. He will naturally ask why this is true, and will find that of the ruling class—that is, those citizens on whom is conferred by law the right to vote—probably nine-tenths belong to one of the two or three great parties, and that these parties through their conventions frame the platform of principles that each follower must support, and name the candidates that are severally to represent them. Because of this he finds that he is really called upon, not to vote for the men, but for the party, of his choice.

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If the young voter goes deeper into the subject, he discovers that what we call a party is really a voluntary republic, occupying the territory and bounded by the subdivisions that make up the constituent parts of state and nation. The differences between the parties and the political republic are: (1) They have no legal existence. They are wholly self-governing, prescribing each their own laws, methods, and organization, and their tribunals by which all controversies arising within them are determined. (2) Every person that votes with a particular party is nominally entitled to a voice in its proceedings; but this right can be asserted only in such way and manner as the constituted authorities of the same may prescribe; and for any dishonesty or injustice on their part there is no legally constituted remedy or appeal. Nor is there any redress for wrong done, or punishment for the wrong-doer.

Voluntary republics have two tribunals, caucuses, which elect delegates, and conventions composed of such delegates. All voters can become members of the caucus when the rules of their party permit, if those