

THE GOLDEN RULE

FOR CHRIST AND THE CHURCH

Thursday, May 13, 1897

The Power of Sympathy.

A Message to All Christian Endeavorers.

By Maud Ballington Booth,

Of the American Volunteers.

THE more God has brought me into touch with the need of the many Christless hearts around us, the more do I become convinced that the magic influence that can open the most closely barred door, and the wonderful power that can change from hardness to tenderness the human heart, is love, from which springs in every true Christ-follower's heart the tender sympathy which shows one just how to speak, just how to touch, and just how to help in the wisest way the needy heart.



In my work for the prisoners of our country I have found that those whom the world chooses to look upon as almost beyond reclaim can be readily and very fully won for the dear Christ by bringing them to know and love him through the medium of tender, thoughtful sympathy.

Every heart that is Christ's should turn to him with a very urgent plea that he will bring to them this precious gift, that they may be of use in his service for others.

New York City.

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BOSTON & CHICAGO

Topics for May 30.

THE GOLDEN RULE

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Golden Rule Maxims.—On Oratory.

Just as the noblest conversation is talking with God, so the loftiest oratory is talking for God.

There are hand orators, that seek applause, and get it; head orators, that seek assent, and get it; heart orators, that seek action, and get all three.

The orator must forget the looking-glass.

"Action, action, action,—that is oratory," said Demosthenes. He meant the orator's gestures, but the true test is the listener's action.

Would you be a strong orator? Think deeply. A stirring orator? Feel deeply. An uplifting orator? Love deeply.

The orator will leave more than he found. No true oration without creation.

AS WE SEE THINGS.

LADY ABERDEEN has most fittingly been added to the very few women upon whom the degree of doctor of laws has been conferred.

THIS *fin de siècle* age is only the beginning of the *cycle* age. Three hundred bicycle patents up to 1876, and since then more than four thousand. That is the record.

We are disappointed that the trial of the roller steamer has proved discouraging. All sufferers from seasickness will hope that those equalizing rollers may revolve.

BOSTON intends to celebrate the queen's jubilee, and her majesty will honor the town of the Tea Party by sending a portrait of herself, with her autograph.

THE 1,500 maimed men that make up the National Association of Railway Cripples will hold an *athletic* meet soon in Chicago. What an exhibition of pluck that will be!

THE hundreds of Greeks that have left this country to fight for Hellas have done so at a great sacrifice, leaving in most instances comfortable homes and good positions. Their patriotism is more than a name.

AN advance step of importance has been taken by the Maryland annual conference of the Methodist Protestant Church. By vote of the conference, one of the pastors was assigned to missionary work along lines of Christian citizenship. This is a precedent worthy to be followed.

IN two States the legislatures have passed bills against the manufacture and sale of cigarettes. A third missed its chance to pass such a bill by referring it to a committee "in a moment of abstraction," and a fourth State has now a strong bill before it. May the work go on until these small tools of evil are banished forever.

A NEW development in social shams made possible by science is suggested by the report that making calls by telephone is gaining ground in some circles. Perhaps it is as well that a call that is only a form should be so plainly marked as such, but a telephone at present furnishes a poor substitute for a genuine conversation.

IN many localities the saloons could not exist a day against the active protest of the Roman Catholic authorities. Would that all of them would take the firm stand of the Roman Catholic archbishop of Boston and his 170 priests, who have just petitioned the State legislature to pass a law forbidding the sale of liquor in any public park or pleasure-ground of Massachusetts.

ONE magnificent law was enacted by the New York State legislature this year, the Abell bill, forbidding the sale of bird skins with plumage attached. Now if every

State would follow the Empire State's example, we should no longer be compelled to associate the most beautiful portion of the human race with the thought of the murder of the most beautiful portion of the race below us.

It is a pity that Col. Jesse E. Peyton, the "Father of Centennials," who conceived the plan of our Centennial Exposition, and also of the celebrations of Bunker Hill, Yorktown, the Constitution, and New York City, should not have lived to witness the commemoration he had most at heart; namely, the celebration by all Christian nations, in 1900, and in the city of Jerusalem, of the birth of Christ.

THE Baptists are working like beavers—a fitting simile for Baptists!—in the effort to raise the nearly one-quarter of a million dollars necessary to obtain Mr. Rockefeller's gift of an equal sum to clear off the missionary-board debts of the church. The famous Boston church so long presided over by the lamented Dr. A. J. Gordon has raised \$8,000 of the \$10,000 it expects to raise, and everywhere results as noble have been attained.

It is sometimes asked what the fathers of our country would say if they could suddenly be placed in one of our great cities. A hint at one answer is given by the case of a man that had been for forty years an inmate of the Massachusetts State prison, and was taken though Boston not long ago while being transported to another place. He had spent all his early life in a country town, and was almost crazed by the sounds of the city, and, if not prevented, would have thrown himself out of the carriage in his fright at the electric cars.

All Aboard!—Mr. Baer's Secretary's Corner this week is of much interest to all that are thinking of San Francisco, and to all that have at heart the interests of Christian Endeavor. With the remarkably low rates now assured, the excursion trains to the great West should rush across the prairies by the score next July, bearing their thousands of happy young people. The journey will be to these thousands a revelation and inspiration. It will teach them more than a year's schooling. O that we could present to every reader of this paper a free ticket to San Francisco! The money would be well invested for the cause of missions and in the interests of patriotism. It is for the sake of both these great causes, as well as for the sake of Christian Endeavor, that we urge upon our readers that they go to San Francisco. But, on second thoughts, what is the use of this paragraph, anyway? All are going that can possibly go, if they have to ride on the cowcatcher.

A Novel Witness.—A man in New York lately brought a lawsuit to recover damages caused by the building of a railroad viaduct near his property. The lawyers for the railroad found themselves confronted with the evidence of a graphophone, which had recorded several times a day the noise made by the railroad trains. This noise was to be reproduced for the benefit of the court. The lawyers objected vigorously to this testimony on various grounds, and it was ruled out for the time, but without deciding that it could not be admitted under some conditions.

The Tie That Binds.—It will help us to understand much of the unchristian support given to Turkey by the Christian powers if we remember how heavily Turkey is in debt to the nations of Europe. She owes at least \$600,000,000, and some say \$800,000,000. The larger part of this great debt is held in France, and any disaster to Turkey would mean wide-spread loss in our sister republic. While we are abusing the Powers for their failure to support Greece,—a failure in which, notwithstanding this great debt of the Turks, we do not think them at all justifiable,—it is only just to ask ourselves whether, if we were in their shoes, we should bestir those

shoes a whit more rapidly on behalf of the heroic Greeks. The downfall of Turkey would cost the people of Europe about \$800,000,000. Has the United States yet given one-thousandth part of that sum to aid the Greeks? Those Turkish securities constitute an iniquitous bond, uniting the Christian and free nations of Europe to a Moslem tyrant and assassin. Men should be willing to lose even this vast sum in the cause of liberty, but such a recommendation will come with poor grace from this country until we have given far more than we have yet given to help the Greeks and the Armenians. Let us thus qualify ourselves for the post of critic.

God Out-of-Doors.—The recent conference of open-air workers in Boston has awakened new interest in many quarters in this most important and Christlike method of preaching. From across the seas, too, there comes news that seems to record an advance from former conservatism into broader views in this direction. Great pressure has been brought to bear upon Queen Victoria, urging her to reconsider her determination to hold an open-air service in front of St. Paul's on the occasion of her diamond jubilee. The friends of progress, who believe God's open air as holy a place as any within consecrated wood and stone, will rejoice that her majesty refuses to recede from her original plan.

The Wail of the Starving.—Can you comprehend the appalling significance of these figures relating to the famine in India? More than 36,000,000 people have been starving, and 44,000,000 in addition are in terrible distress. More people, all together, than the entire population of the United States are suffering thus fearfully, and of these myriads only 3,000,000 have been receiving relief, and they have been getting only four or five cents a day. Is it any wonder that the central famine committee are making urgent appeal to Christendom for one and a half million of dollars? Quite without doubt this terrible famine will rank as the most fearful disaster in all the history of this world.

No Money-Serf.—Apropos of the calling of the Rev. Frank W. Gunsaulus, D. D., of Chicago, to an important church in New York, an intimate friend has said of him: "Money is something he cares absolutely nothing about. For years he has flatly refused to accept the salary allowed him by the trustees of Plymouth Church. He has sent back a check for two-thirds of the total amount each year, keeping only enough to live on. I personally know of half a dozen offers he has received in as many years that it would have been impossible for many men to resist. One was a guaranty of a salary ten times what he is now receiving, yet it was quickly refused." Such a tribute is better worth having than Victoria's crown. We are optimists enough to believe that this tribute might be truthfully given to many men. In spite of the prevalent worldliness and the worship of the almighty dollar, never before in the world's history, we believe, has that dollar had so few devotees. Never before were so large sums given to plant the kingdom of heaven in the kingdoms of this world.

In Honor of Victoria.—It is hoped that one plan, at least, out of the thousands proposed in connection with the rapidly approaching jubilee of the queen, will be carried out. We refer to the project of placing in London some building that shall serve as an American tribute to the great sovereign whose reign has contributed so much to the safety and true welfare of the world. One and a half million of dollars is named as the desired sum, and surely this wealthy nation should easily raise that amount, to honor one of the noblest women that ever lived and to emphasize our kinship with the motherland. The memorial should take such form as to be a permanent blessing to London. It should be some great public library, or some free school, or other institution for the good of the people. What more fitting and acceptable gift could go from this republic?



Topic for Sunday, May 30.—John 15:1-14.

"THAT YE BEAR MUCH FRUIT."

By Rev. W. H. McMillan, D. D.,

United Presbyterian Trustee of the United Society of Christian Endeavor.

THE great mystery of grace revealed in this Scripture is the relation between Christ the Son of God and his people. "I am the true vine" and "ye are the branches." Here is stated the great purpose of God concerning these branches; it is the production of fruit. A farmer plants trees about his house for ornament and shade, and he is satisfied if they produce leaves; he sows his lawn with grass, and is satisfied if it carpets his grounds with its soft spires of green; but he plants apple-trees on a sunny hillside, not for ornament or shade, but for the fruit he expects them to bear; and he sows wheat in his field, not for the purpose of carpeting his field with green, but for the purpose of filling his barns with grain. A Christian who bears no fruit is no better than an apple-tree that bears no apples, or a wheat-field that yields straw and no grain.

It is not simply fruitfulness that the Lord requires, but progressive fruitfulness. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." A Christian never reaches a point where the Lord is willing that he should stand still. He never stands so well that he is not required to do still better. Paul was a good branch of the true vine. He said, "I count not myself to have apprehended; but this one thing I do, forgetting those things behind, I press toward the mark."

The means by which fruitful branches are made more fruitful is the word of God. We are saved by faith, and "faith cometh by hearing, and hearing by the word of God." The Bible is the material of all spiritual growth. There is not a grace of the Spirit that does not grow directly out of our knowledge of the word of God. The great multitudes of books in these days, good, goodish, and bad, and the masses of current literature, are crowding the Bible out of the time and thoughts of the people of God. It is no wonder that so many branches remain uncleansed and fruitless.

The Lord then points out to the branches that grow out of Christ a very great personal responsibility. All their life and growth and power of fruit-bearing come from Christ alone. Abiding in Christ means the maintenance of a conscious, personal fellowship with him, wherein we receive of his fulness day by day the supply of all our wants. We cease to abide in Christ when we lapse into unbelief and the practice of sins, which estrange the heart from him and forfeit his favor. The fact that our Lord lays such emphasis on this duty of abiding in Christ shows that the danger of failure in this regard is great.

In order to move his people to this duty and privilege of abiding in him, our Lord presents three considerations, and a most impressive warning against failure.

First there is the fact that the fruitfulness of Christians depends entirely on their abiding in Christ. Without him they can do nothing. He does not simply say that they can do little; he says they can do absolutely nothing. It is not to be forgotten that there are different degrees of fellowship with Christ which a believer may enjoy. It is not either all or nothing; there may be a partial and intermittent fellowship maintained, or there may be a very close and vital relationship, or any other degree of fellowship lying between the lowest and the highest possible points of Christian experiences, and just according to the measure of fellowship maintained with Christ will be the measure of fruitfulness.

Then, to make this duty the more impressive, he tells us that great fruitfulness is possible to those who are filled with the Spirit of Christ. What cannot a servant of Christ do who is filled with the Spirit of God?

Still another reason urging to this duty is the power of prayer which they have who abide fully in Christ. Jesus is the great intercessor, and those who abide in him enjoy the wonderful function of interceding for others. When a believer prays in Christ, he prays with the efficacy of Christ's own intercession. It is the will of Christ that moves the hand that moves the world; and, when his people are so

in him that they voice his will in prayer, what power!

The fruitless branches God casts off, and men despise them. Fruitless Christians, covenant-breakers, cumberers of the ground, stumbling-blocks,—no wonder the Lord speaks about fire's consuming them.

The ninth verse states the reason for the Lord's taking the branches into union with himself. It is because he loved them so, and he asks them to gladden his heart by so living that his love may continue to them. The way to do so is to obey him, and there is no greater command for them to keep than to love one another.

Allegheny, Penn.

HINTS ON THE TOPIC.

THE vineyards of France and of California have won fame for which the vines of far northern lands may strive in vain. From frosty air one cannot look to win the same fruit that grows under sunny skies. But, whatever his surroundings, every true follower of Christ is a branch of the true vine. There is no question of difference in soil or climate. There is but one vine. If we have any life at all, it is the same that made Peter and Luther and Carey what they were. Wealth and poverty, learning and ignorance, place and time, surroundings and opportunities, may affect the way in which the fruit appears, but not its real character.

It is by the fruit that one knows the nature of the vine that bore it. Neither the friends nor the foes of Christ have been at a loss to know the marks of the fruit shown by those that are his. The varieties vary widely. There is hardly any station in life where they may not be found, certainly no station that is not in itself dishonorable. But, however else differences may appear, the genuine fruit of the Spirit is well known and easily recognized, nor can anything else take its place. No amount of activity in many worthy undertakings can make up for the lack of right personal character.

Some well-known lines voice their writer's wish that he were an orange-tree, that he might ever be ready with fruit. If his comparison was not biblical, his thought was. Our Lord's ideal for his servants cannot be fully expressed by any vine bare of clusters most of the year. The older the vine, the better the grapes; the Christian's fruit should ever gain in flavor and quantity, but from the beginning the branches may hang full. They should be steadfast; who ever heard of a vine that showed full, rich clusters on Sundays, and sour grapes or none at all the rest of the week?

The motive for fruit-bearing is most important. The fruit that is put forth to show itself or to draw attention to the branch is not the true kind. Possibly artificial grapes might be made to look more attractive than some that God has made, but no one would hesitate long between the two if given his choice. What greater mistake can one make than to try only for a sham virtue for the sake of man's approval instead of seeking the real quality for God's glory?

ARTHUR W. KELLY.

SUGGESTIONS FOR LEADERS.

THE leader may well seek to have the meeting centre upon Paul's catalogue of the fruits of the Spirit. To that end one of these fruits may be assigned to each Endeavorer, with the request that something helpful be said regarding it.

Ask the chairman of each committee to name one fruit of Christian life he would like to see exhibited by the society in connection with the work of his committee. In the same way the pastor may call for the fruits he would like to have the Endeavorers bring forth in their work for the church, and the Sunday-school superintendent make the same request for the Sunday school.

A fruitful part of the meeting would be a

series of testimonies in which the Endeavorers will call to mind one fruit of noble living each has witnessed in the lives of others. Of course names need not be mentioned, but this grateful testimony will be sure to prove helpful and suggestive.

A little brightness will be added to the meeting if the leader draws beforehand upon the blackboard a picture of a tree hung with fruit. Make the fruit large, so that upon it may be written words descriptive of the different fruits of Christian living the Endeavorers mention in the course of the evening. An assistant may stand at the blackboard and fill up the picture as the testimonies are given.

Ask one Endeavorer, possibly a Junior, to recite some of the many beautiful poems upon fruit-bearing. Sing at the close of the meeting, "What shall the harvest be?"

AMOS R. WELLS.

FOR ANSWER IN THE MEETING.

WHAT are some of the fruits our Christianity should bear in our homes?

Why should it be *much* fruit that we bear? What are some of the causes when Christians bear little fruit?

How was Christ's life an example in the matter of fruit-bearing?

What are the fruits of the Spirit, and how may we cultivate them?

If we are fruit-bearing Christians, how will our Christian Endeavor society work show it?

What are some of the "little foxes that spoil the vines"?

Why is it only as we are part of the Vine, Christ Jesus, that we can bear much fruit?

What fruit of our Christian living will show itself in our work for our church?

What truth would you call the sunshine for our fruit-bearing?

What are the rewards of large fruit-bearing? At what times should the Christian be ready with his fruit?

A. R. W.

THE TREE TESTED.

THERE cannot be good fruitage with poor rootage. The life and power of a tree depend upon the depth and health of its roots. Even so the Christian who would bear much fruit must strike the roots of his life deep into the soil of consecration, prayer, and meditation upon God's Word.

Bitter fruit does not grow on sweet trees. If your life is made manifest chiefly in deeds of selfishness, jealousy, ill temper, impatience, greed, and unloveliness, then be very sure that it is itself wrong.

The fruits of a Christian's life are to eternity. They never decay or perish, but abound more and more throughout the endless ages.

Apples of discord do not grow on the tree of truth. "By this shall all men know that ye are my disciples, if ye have love one to another."

The best fruit does not grow wild. It needs the training and trimming and pruning and grafting of the gardener to bring forth the perfect fruit. So the most fruitful lives are those that have often felt the correcting touch of the Father's hand.

All the spiritual rhapsodies and ecstasies conceivable cannot make up for a lack of every-day righteousness. Hearing ten sermons will not atone for failure to speak one gentle sentence. Prayers cannot take the place of patience. Meditation is no substitute for ministrations. Face the truth! The test of religion given by Christ himself is fruit-bearing. Have you visited the sick, comforted the prisoner, fed the hungry, forgiven your enemies, loved your brethren? Then is your faith not vain.

The fruits of worldliness never grow on the tree of godliness.

If you ever have visited a floral exhibition, you doubtless have noticed that the flowers are exhibited not only for their own beauty, but for the glory and reward of the owner. In something the same way, the Christian is to bear "much fruit," not merely for the fruit's sake, but also because "herein is my Father glorified."

What is needed to-day is not better branches, but closer union. The tree supplies the health of the branch, if only the union between the two is perfect.

There is strength and sustenance in the thought that God never purges except for a purpose. When you feel his pruning-knife, rejoice that you are soon to bear more fruit.

WILLIAM T. ELLIS.

ILLUSTRATIVE QUOTATIONS.

Selected by L. Adelaide Wallingford.

CHRISTIANS are to bring forth much fruit, not because of peculiar, incidental advantages enjoyed by them, not by the favor of circumstances, not in consequence of their social position, or their wealth, or their intellectual endowments, but because they are united to Christ. The virtue is in him, and it freely flows to those who are united to him.

—George Bowen.

If you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer.—Anon.

O Breath, from out the eternal silence blow Softly upon our spirit's barren ground; The precious fulness of our God bestow, That fruits of faith, love, reverence, may abound.

—Gerhard Terstegen.

No man can *make* things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions. But the growing is done by God. . . . Spend the time you have spent in sighing for fruits in fulfilling the conditions of their growth. The fruits will come, must come. . . . About every other method of living the Christian life there is an uncertainty. About every other method of acquiring the Christian experiences there is a "perhaps." But in so far as this method is the way of nature, it cannot fail.—Professor Drummond.

Father and Saviour, plant within each bosom The seeds of holiness, and bid them blossom In fragrance and in beauty bright and vernal, And spring eternal.

—John Bowring.

Depart from the highway, and transplant thyself in some enclosed ground; for it is hard for a tree that stands by the wayside to keep her fruit till it be ripe.—Chrysostom.

My life is like to plants that creep, Like plants that droop and touch the ground; No seed I sow, no harvest reap, All barren as the months go round. Uproot me, then, and plant again; I would be fruitful unto thee. Purge, cleanse me, Lord, I'll scorn the pain; Have mercy, Jesus, quicken me.

—Canon Bell, D. D.

Let me not talk of the *fruits* of the Spirit; it is the *fruit* of the Spirit,—nine grapes in one bunch. It is all of one Spirit, who desires to work one and the same blessed fruit in us all. Here are nine beautiful grapes [Gal. 5:22, 23], and they all relate to character rather than conduct. Perhaps you are longing for splendid conduct, wanting to go and do some great works. God wants you to begin with character. The Holy Ghost works character; then he can fill you for service, and assuredly God desires all to be thus blessedly filled.—Prebendary H. W. Webb-Peploe.

Ah, what if in winning the praise of others We miss at the last the King's "Well done," If our self-sought tasks in the Master's vineyard Yield "nothing but leaves" at the set of the sun?

—E. G. Cherry.

There is a counterfeit olive-tree in Palestine; it is called the wild olive, or the oleaster. It is in all points like the genuine tree except that it yields no fruit. Alas, how many wild olives are there in the church! When I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, "Ah, there is an oleaster!"—G. S. Bowes.

By our fruits, whether good, whether evil. At last are we shown; And he who has nothing to gather By his lack shall be known.

—Phabe Cury.

Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself; it bears its fruit through the branches.—Bishop Hendrix.

Suggested Hymns.

From "Christian Endeavor Edition of Gospel Hymns No. 6" and "Christian Endeavor Hymns"

- "Work, for time is flying."
- "Have you sought for the sheep?"
- "Nothing but leaves."
- "When Jesus comes to reward his servants."
- "Do something for Jesus to-day."
- "In a world where sorrow."
- "Take my life, and let it be."
- "There's sunshine in my soul."

Bible References.

KNOWN BY THEIR FRUITS.—Ps. 1:3; Isa. 5:4, 7; Jer. 17:5-8; Matt. 7:15-20; 12:33-35; Mark 11:12, 13; Luke 6:43-46; John 5:35; Acts 4:13; Gal. 5:22, 23; Eph. 5:9; Jas. 2:17, 18; 1 John 2:5; 3:24; 4:13.

"MUCH FRUIT."—Ezek. 17:8; Matt. 13:23; Mark 4:18-20; Luke 8:14, 15; 13:6-9; John 12:24; Acts 9:36; Eph. 2:10; Phil. 4:17; Col. 1:3-6; 1 Tim. 6:17-19; 2 Tim. 3:16, 17; Heb. 10:24; 12:11; 13:15, 16, 20, 21; Jas. 3:48; 2 Pet. 1:8.

"HEREIN IS MY FATHER GLORIFIED."—Isa. 45:14; Zech. 8:23; Matt. 5:16; John 4:36; 1 Cor. 14:25; 2 Cor. 3:2, 3; 9:8-13; Eph. 1:5, 6, 12; Phil. 1:11; 1 Thess. 1:7-10; 2 Thess. 1:3, 4; 1 Pet. 2:9, 12.

DAILY READINGS.

First Day.—The fruits. Gal. 5:16-26.
Second Day.—The soil. Matt. 13:18-23.
Third Day.—No fruit. Matt. 21:17-22.
Fourth Day.—Fruit time. Matt. 9:35-41.
Fifth Day.—Slow fruit. Luke 13:1-9.
Sixth Day.—Known by their fruits. Matt. 7:16-23.
Seventh Day.—"That ye bear much fruit." John 15:1-14.