

## REVERENT FIDELITY.

LESSON X, INTERNATIONAL SERIES,  
JUNE 4.Text of the Lesson, Ecclesiastes i, 1-12—  
Golden Text, Romans xii, 11—Doctrinal  
Suggestion, God's Presence With Us—  
Commentary on the Lesson by Rev. D.  
M. Stearns.

"This is the book and mirror of the natural man. The thread of the book is the expression, 'Under the sun,' which is found in it more than 35 times. Its conclusion, 'Fear God and keep His commandments,' has in it no redemptive power, but prepares the way for the Redeemer from above the sun, who alone can make all things new (W. J. Erdman). The life of Ecclesiastes is marked with that of the Song of Solomon in the seventh of Romans compared with the eighth. It is the fruitless effort to do good and be good apart from Him.

1. "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give; for the reward is great they that consider not that they do evil." Our feet may take us to the house of God, but unless our hearts are right with God we shall be as fools. The life of a Christian is in the New Testament compared to a walk. We are to walk worthy of our vocation, walk in love, walk as children of light, walk circumspectly (Eph. iv, 1; v, 2, 8, 15).

2. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth. Therefore let thy words be few." Not only do our feet words be few, but also our mouths. David's resolution was a good one, "I said I will take heed to my ways that I sin not with my tongue" (Ps. cxxxix, 1). His prayer is always appropriate, "Set a guard, O Lord, before my mouth; keep the door of my lips" (Ps. cxxxix, 3). How can we order our words aright before God? I know of no way so good as being filled with His words.

3. "For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words." There are dreams from above the sun—from God himself—of which many are recorded in Scripture, but ordinary dreams are from worldly cares. As to a multitude of words, we are told that in such there wanteth not sin (Prov. x, 19), and this may be true even of some prayers we know about which occupy anywhere from 10 to 20 minutes or more.

4. "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools. Pay that which thou hast vowed." Compare with this verse Num. xxx, 2; Deut. xxi, 23-25; Ps. lxxv, 13, 14, and be careful how you make promises to God. He is the faithful promiser (1 Cor. i, 9; x, 13; I Thess. v, 23; II Thess. iii, 3; Heb. x, 23), and our part is to trust Him, confide in Him, for all His promises are in Christ, yea and amen (I Cor. i, 20).

5. "Better is it that thou shouldst not vow than that thou shouldst vow and not pay," because that would be simply lying, and neither deceit nor lies can dwell in God's sight (Ps. ci, 7). Some people called Christians think it all right to make promises to their fellows which they have neither ability nor intention to meet. We would commend to such the last clause of Rev. xxi, 8, "All liars shall have their part in the lake which burneth with fire and brimstone."

6. "Suffer not thy mouth to cause thy flesh to sin." One member of the body may cause another member or even the whole body to suffer. We know this to be true physically. It is also true spiritually. See I Cor. xii, 12-27. If we believed this, we would be more careful of others' feelings and watch lest we should thoughtlessly cause another to suffer.

7. "For in the multitude of dreams and many words there are also divers vanities, but fear thou God." God said to Abram, "I am the Almighty God; walk before Me and be thou perfect"—margin, upright or sincere (Gen. xviii, 1). Jesus says to us, "Lo I am with you always" (Matt. xxviii, 20). This fact believed is the greatest possible corrective of one's life if we think of Him as the One who so loved us that He gave Himself for us. Then His love will constrain us to love what He loves and to avoid what He dislikes.

8. "He that is higher than the highest regardeth, and there be higher than they." Oppression of the poor and perversion of justice are among the pestiferous things of life even in this day. But it is a very old story. David, Asaph and Jeremiah were all disturbed by these things (Ps. cxviii, 1, 2; lxxxi, 3; Jer. xii, 1), but light is found in the context of each passage, and this verse of our lesson assures us that God does care.

9. "Moreover, the profit of the earth is for all; the king himself is served by the field." Nothing lives unto itself; all things exist for the good of all; even the king with all his wealth has to depend upon the produce of the field. No one can truly talk of being independent. The God in whose hand our breath is, and whose are all our ways, in whom we live and move and have our being (Dan. v, 23; Acts xvii, 28), will require an account from us for these things.

10. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. This is also vanity." The king who could make silver to be as plentiful as stones (1 Kings x, 27) was qualified to speak upon this subject. A greater than Solomon has advised us that we should lay up treasure in heaven, and by His Spirit has taught us that the love of money is the root of all evil (Matt. vi, 19-21; I Tim. vi, 10). Nothing under the sun can satisfy the human soul, but it is written, "My people shall be satisfied with My goodness, saith the Lord" (Jer. xxxi, 14).

11. "When goods increase, they increase that eat them." To possess and enjoy is worth while, but to possess merely for the sake of gazing upon it is surely vanity, and yet take out of most lives all that is truly profitable, and how very little of earthly goods will be left as the portion which gives satisfaction? Nothing under the sun can satisfy the eye nor fill the ear (chapter i, 8), but let us behold our Creator and Redeemer in the person of Jesus Christ.

12. "The sleep of a laboring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep." Riches are uncer-

## A VICTIM OF WHISKY.

Chaplain Milburn's Story of His Efforts to Reclaim His Son.

JACKSONVILLE, Ill., June 2.—Rev. W. H. Milburn earnestly desires that the following letter be published in the Herald regarding the fate of his son:

It is hard that the silence which befalls the presence of death should be broken and that the veil should be lifted which belongs to the sacredness of the family and its relations, but in this awful extremity no other course seems open than that the only earthly possession left me, a good name, should be preserved. My son, Fletcher Harper Milburn, who would have been 40 years of age on my 70th birthday in September, was for a long time a victim of the alcohol disease, but last summer spent some time at a retreat in Denver and was pronounced by its authorities perfectly cured, and himself assured me that he had lost all taste for liquor, and gave me the pledge of his honor that he would never use it again.

The assurances gave me immeasurable happiness. Against my earnest and repeated advice he started on a journey, was two weeks on the way, and seems to have fallen into temptation and yielded. I had given him a letter of strong recommendation addressed to a number of friends in Chicago, and when there at the opening of the World's Fair had interested others in his behalf. When his telegram came on Friday evening last asking to come here my heart failed me, having no home of my own in which to care for him, and I saw what must have happened. I wired and also wrote immediately, stating the condition of the house and family here—my only brother's widow and children in their home, and also my circumstances, narrow and hard—informing him at the same time that a number of my letters awaited him in the care of my friend Mr. Quincy. He said nothing about being penniless, but, on the contrary, wrote just before leaving Denver that he had saved a considerable sum of money, which I supposed was still in his hands. Then came the terrible news an hour or two after midnight.

I have with reverent submission bowed to the will of him whose ways are past finding out. Not seldom was the last cent I then possessed remitted to my son or for his use. But now that he was restored to a sound mind and body he promised to support himself. From that day, believing in his thorough care and the steadfastness of his will, I have used every means in my power, confident that I was justified in doing so by truth and honor, to regain the position in the world he had lost, and to which his energy, business talents and accomplishments entitled him, and my heart glowed with the hope of seeing my sole surviving son filling an honored place among men. My efforts have been unsparring, and I have secured a position under the Government with the hope of success, and meanwhile I tried to find him a situation in Chicago to tide over the period of waiting for a better place, at the same time urging him to remain in Denver until my friends and myself could secure a place for him. With lifted hand I declare before God and the world that I have used my best intelligence and unwavering love to rescue and redeem my son, and in the unspeakable anguish of this affliction I appeal to the kind judgment and sympathy of all sorts and conditions of men throughout the land.

W. H. MILBURN.

P. S.—May I ask that all the newspapers which have published the account of my son's death will kindly give equal prominence to this statement.

Business Men.

from close application and too little exercise, are especially liable to constipation; clogging up nature's great sewers—producing headache, biliousness, sluggish circulation and general derangement of the vital organs. A regular movement of the bowels is indispensable to perfect health; to neglect it is to imperil it! If constipated, Pierce's Pleasant Pellets will cure you. No interference with business. Very modest expense. Mild in action, yet powerful in cleansing, regulating the stomach, liver and bowels, curing constipation, headache and kindred ailments. Miss Rickerts—Why don't you marry Mr. Munn? Are your parents opposed to it? Miss Giddy—No, but Mr. Munn seems to be.

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It is odd how a railroad contractor's creditors feel safest when they know he is making tracks.

Untold Misery—What a Well-Known Commercial Traveler Suffered, and How He Was Cured.—Gentlemen,—About five years ago I began to be troubled with dyspepsia, and for three years suffered untold misery, from this terrible complaint, until at last time traveling for Messrs. Walter Woods & Co., Hamilton, and was treated by some of the best physicians in the country, but all to no purpose. I continued to grow worse, one day I was induced to try a bottle of Northrop & Lyman's Vegetable Discovery, and to my great surprise and joy, I soon began to improve. I continued using this medicine, and when the third bottle was finished I found I was entirely cured; and as a year has elapsed since then, I feel confident that the cure is complete and permanent. To all afflicted with this distressing complaint I heartily recommend Northrop & Lyman's Vegetable Discovery, believing that the persistent use of it will cure any case of dyspepsia. (Signed.) T. S. McIntyre.

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## AN ENDURANCE WALTZ.

Some Denver Young Men Make an Exhibition of Themselves—The Humane Society Called In.

DENVER, June 2.—An endurance waltz that began Tuesday night at 9 o'clock and continued until a responsible dancing academy was brought to a close yesterday afternoon, when ten dancers were still keeping up the dizzy movement after a steady whirl of 18 hours and 36 minutes, by the intervention of the police.

One young man had fainted from exhaustion, when a lady entered and begged her son to desist. He was nearly plucked out, and his young lady partner was holding him up with all her more vigorous strength. Yet he refused to obey the maternal command. Then the mother hunted up Secretary Thompson of the Humane Society, told her story, and he called the police.

During the day the scene in the hall was anything but edifying. Each contestant had the privilege of dancing with six young women, who relieved each other at intervals. The young men had to keep up the movement to slow waltz time without a moment's respite. They took refreshment as they circled about the room, holding a bowl of soup in one hand and a partner with the other.

During the last two hours the young women were compelled to fairly hold the young men up, generally grasping them firmly about the waists. When the police stopped the performance George Ivers showed the greatest degree of endurance and the prize was awarded him.

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