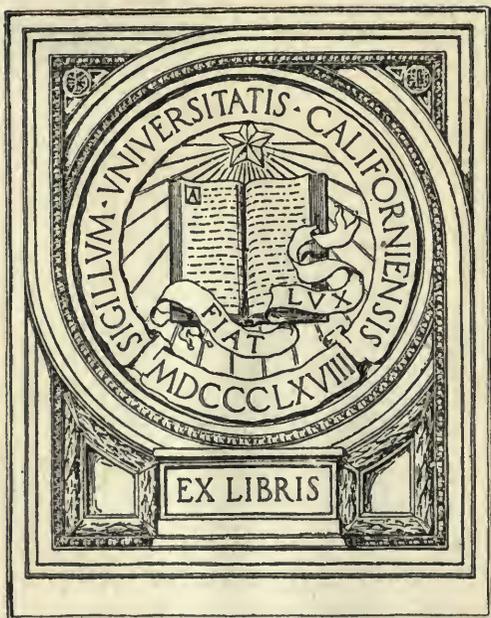


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THE Golden Gate Pentecost.

VOL. IV.

SAN FRANCISCO, CAL., JANUARY, 1899.

NO. 1.

Thought for the Month: "Make Ye Ready The Way Of The Lord."

NEW YEAR BELLS.

Ring out wild bells to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night,
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

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THE GOLDEN GATE PENTECOST

PUBLISHED MONTHLY

In the Interests of Institutional Church Work, as represented by
THE PEOPLE'S PLACE.

VOL. IV.

SAN FRANCISCO, CAL., JANUARY, 1899.

No. 1



THE PEOPLE'S PLACE, 1422 Hyde Street, corner Jackson. This is the home of the Superintendent and Workers. The office of THE GOLDEN GATE PENTECOST, the Boys' Club and Reading Room, and the Girls' Club Room are also located here.

APPLIED CHRISTIANITY.

By Rev. S. S. FISK.

CHAPTER I.

"If ye know these things, happy are ye if ye do them."—John 13:17.

In writing upon this subject I wish to do so in the spirit of the Master, and under the guidance of the Holy Spirit. To the teachings of Christ and the inspired men of the New Testament shall we appeal as our sole authority, and ask that the judgment of the reader be based upon this standard. I have nothing to do with the "practicability" of the application of the truths taught in the Word of God, to modern society.

My business is with the fact of the teaching, and the obligation of all who profess to believe God's Word to apply it. I have a firm belief that Christ taught and lived for all time—that the truth given for the first century is applicable to the twentieth century, and that if applied the same results would follow now as then. Hence, I believe that we as Christians are called to as strict and literal application of these truths as were the early disciples.

Are they being applied? This is one question that will arise in the discussion of this subject.

If it shall be necessary to point out any failures, it will not be in the spirit of carping criticism, but with the desire to draw the reader nearer to Him who said (John 14:15): "If ye love me, keep my commandments. And again (John 15:10). if ye keep my commandments, ye shall abide in my love." Here is obedience to the teaching of the Christ as the result of our love to Him and our living and abiding in the abounding love of the Christ, the result of keeping His commandments.

Bearing in mind this relationship to our Divine Lord, we hear Him saying (John 15:7): "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Here is peace and joy and love for the individual life and the promise of enlarged blessings upon others, through the prayer of faith and the labor of love.

The need of the present time is Applied Christianity. By Christianity I mean "The system of doctrines and precepts taught by the Christ" and the inspired men of the New Testament who spake as they were moved by the Holy Spirit.

By Applied Christianity, I mean, first of all, Christianity applied to the personal and individual life. (1). To the thoughts (Phil. 4:8): "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (2). To the words (1 Tim. 4:12): "Be thou an example to them that believe, in word." (3). To works (Matt. 5:16): "Let your light shine before men that they may see your noble works and glorify your Father who is in the heavens." In short, the doctrines and precepts of Christ are to be applied to all the powers and faculties of the new man. (2 Pet. 3:11). "Seeing therefore that all these things are to be set loose, what manner of persons ought ye all the while to be, in holy ways of behavior and acts of godliness, expecting and hastening the arrival of God's day." The application of the teaching of Christ to the building up of Christian character is the first thing, in order to a life of service. Then we are to go out of self. We can only work for God by working for man and hence Christ will say on that day: "Inasmuch as ye did it unto one of the least of these ye did it unto me." Hence we are to apply Christianity to the varied conditions of modern society—to social, moral and political life. We are to bring it into personal contact with poverty and want and suffering and ignorance and sin. We are to apply it as a remedy for all existing evils, clothing the naked, feeding the hungry, reforming the drunkard, educating the ignorant, controlling the vicious; as well as for carrying the gospel to the heathen and bringing all under the benign and saving power of Him who said: "I came not to call the righteous but sinners to repentance." Christianity was designed to accomplish all this, and will do so, if applied as Christ directed.

A very large part of the New Testament is taken up with instructions to Christians as to their personal and social duties. Christ taught, and his living example enforced the precept, that our life was to be diffusive—that we were to go to all classes and conditions of men, and lift them up to a nobler and truer life. The profligate woman at the well, the blind beggar, the man on the

Jericho road, wounded and dying, are to hear from us, the living water, feel the touch of a loving hand, and be helped from a purse consecrated to the service of God. In the sermon on the mount, after the Beatitudes, Christ said to his disciples, and through them to believers of all ages: "Ye are the salt of the earth."

Man in his natural state is represented as corrupt. Before the flood it is said: (Gen. 6:12): "God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." David and Isaiah and Paul give the same testimony as to the times in which they lived. Jesus teaches that the active presence of Christians among their fellows is the remedy for this. Christianity applied, brought into personal contact with this corruption, is designed to arrest and sweeten it. But salt has not performed its mission so long as it is sewed up in a sack, or locked up in a church. God keeps the ocean pure and sweet by the distribution of the salt and the active energy of the tides, currents, and waves. So the Christian is to go out into the world.

There is an application of the figure, to work among children. We apply salt to the things that are in danger of corruption to preserve them. It is easier to prevent disease than to cure it. Take the children in their innocent days, "before the evil days come," and train them for truth and God. Go to the neglected ones in the poverty and crime-smitten alley, and, though the parents are well-nigh past hope, preserve these from the blighting curse of lives of sin and shame.

But what "if the salt have lost its savour?" I think the question is not here, as to whether salt does ever lose its saline properties, or whether Christians do lose or fall from grace—about both of which there is a wide difference of opinion—but, as living Christianity is the only salt of the earth, if, in any age, men lose that, what else can take its place? The answer is—nothing; and I look for no permanent reforms in this sin-stained world, through political or moral movements, that are not based on the Christ life and the Christ teachings. "If the salt have lost its savour, wherewith shall it be salted?" Were the words prophetic? Did Christ look forward to that time spoken of by Paul—the "last days" (2

Tim. 3:1-5): when men "having a form of godliness, deny the power thereof?"

Christ uses another figure to teach his disciples the blessed influence they were to have on their fellow men. "Ye are the light of the world." This expresses the same office, but a different phase of it. Salt operates inwardly, light outwardly. We are to go into the world to preserve it; we are to shine upon it to guide it. There is also a deeper truth taught here, of the oneness of the believer with the Christ. He declares himself to be the light of the world, but he also says: "Ye are the light of the world." When we look upon the light of the moon we simply see the sunlight reflected. The moon gives us the sun's light when the sun is out of sight. Jesus has gone away from earth, but his disciples are here, and they are to be in such close and direct relationship to Him, that the Christ light shall be seen in them. (Phil. 2:15). "That ye may be blameless and sincere, the sons of God, without blemish, in the midst of a crooked and perverse generation among whom ye shine as lights in the world." What if the light is "under a peck measure?"

We place lights in dark rooms, by lonely and desolate paths, on rock-bound and dangerous coasts, that the home may be lighted, the wayfarer guided, and the weary tempest-tossed mariner be brought to the peaceful haven. It is our business to shine—"so shine that men may see our good works." Are Christians generally so shining to-day? In the home, in business, in the social relationships of life as you mingle with men, is there any clearly defined light by which you can tell whether this man or that woman is a Christian?

Then is it not a fact that the lights of the churches are placed where there are an abundant of lights already? Look to our large cities, do we not find that our churches are clustered together, or placed in some convenient locality to accommodate the wealth and fashion and pride of the favored classes, while in large areas, where dwell the toiling millions and the sin-polluted, no spire points toward heaven?

The church is in this world as Christ was, "not to be ministered unto, but to minister." When John was in prison and

heard of the works of Christ, he sent messengers to know if He were the promised Messiah. The answer given was, "Go and show John those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

In the face of the fact that in this, the most exalted and enlightened Christian nation of the globe, a very large proportion of the poor and unfortunate and sin-polluted do not come directly under the influence of the gospel, could Christ say to-day, "The poor have the gospel preached to them? I am not railing at the church. She is the church of God, and I can say: "I love thy church, O God." All that is good and true in the world has been wrought out through the teachings of Christ incorporated into the lives of his followers and by the blessing of God resting on His church. I believe there never was a time when such heroic efforts were being made by a few earnest consecrated Christian men and women, for the salvation of the world. But it is also apparent that a very large proportion of professing Christians, judged by their lives, are selfish and unresponsive to the call of the needy and destitute at home, and the perishing millions in heathen lands. The need of the hour is the application of the doctrines and precepts of the Christ to all the lines of Christian activity. False doctrines and theories are not so much to be feared, as the failure to manifest the Christ life. True, there has been of late years a great upheaval in the religious world along the line of doctrine, and some have become unsettled in their beliefs; but the underlying cause I believe to be the failure, in the lives of Christians of a practical demonstration of the power of the gospel of Christ. We tell men what Christ can and will do for them in lifting them out of sin, purifying their desires, restraining their passions, curbing their appetites, and driving out selfishness, so that they will love their neighbor as themselves, and do unto others as they would wish to be done by; and men say to us—and they have a right to say—show us the men and women molded after this ideal. If we have not the living witnesses before them they will reject our theories and disbelieve our doctrines.

Then we commence to prove our doctrines by argument. O, how much wasted energy there has been in combating the "higher criticism," contending with the infidel, proving things to be true that no man ever really doubted. One living man dominated by the Spirit of God, manifesting the power of the life which is in Christ Jesus, is worth more than a thousand logical arguments, in convicting and convincing the gainsaying. Live the truth and you will be its best defender. God will take care of His own Word.

God directed that the Ark of the Covenant should be carried on the shoulders of the Levites. This was done for a long time. But in the time of David they seemed to have learned that they were "behind the age." Even the heathen drew their gods about in carts. So when David and all Israel went to bring the ark from Kirjath-jearim, they made a fine new cart and got a yoke of oxen to draw it. Uzza of the tribe of Levi, whose duty it probably was to help bear the Ark was driver. This was easier and more dignified. But the oxen stumbled, and Uzza put forth his hand to steady the Ark, which he would not have had to do had he obeyed God, and the result was death. Have we not sometimes departed from our original instructions? Have we not been busy making new carts and become drivers instead of bearers? Are we not trying to "hold" the Ark? We may "carry" the Ark but not hold it. An unseen hand—God's hand—is holding it. We are to declare the truth in word and deed, God will demonstrate its power by making it effectual to the salvation of souls.

We have Christ's own commands and his declarations in relation to the commands. "Go ye therefore and disciple all the nations * * * * * behold I am with you all the days." "He that hath my commandments and keepeth them, he it is that loveth me." "Every one that heareth these sayings of mine and doeth them, will I liken unto a wise man," etc., "If ye know these things, happy are ye if ye do them."

To demonstrate its superiority to all other lights, Christianity like the sun has only to appear.—Joseph Cook.

SERMON THOUGHTS.

From the Text, "Ye are not Your Own; for Ye were Bought with a Price."

1 Cor. 6:20.

You belong to your fellows because you belong to God.

Are you finding your life in the service of God and humanity?

Men of themselves, thinking of themselves, cannot save themselves.

A man has no right to make a cesspool of his body by the use of either tobacco or whisky.

The impulse of unredeemed human nature is to be exceedingly jealous of Divine restraint or control.

Are you seeking selfishly to save your life, or are you willing and trying to lose it in the upbuilding of other lives?

The human heart is slow to acknowledge its dependence or obligations to God, for the ties of brotherhood, and the thought of dependence upon God as Father, are not congenial to the heart unregenerated.

The principle that self preservation is the first law of life is often carried to such an extreme as to defeat itself, for we forget the corollary uttered by Christ: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall find it."

The very fact that you had nothing to do with your coming into the world, or with your natural equipment, mental and physical, argues the further fact that you are not your own, that you belong to a higher power, and hence you have no right to waste your talents or take your life.

WHAT IS THE GOSPEL?

(Written for the Pentecost.)

(1) What it is not. It is not the iteration of hortatory phrases as "Come to Jesus." "Quit your meanness." "Make a start for a better life." "Give your heart Pray for yourself," etc., and all that sort to God." "Stop sinning and serve God." of exhortation that passes current for the real thing in most of the so-called gospel addresses and sermons in which the love of God is separated from his justice, and His wrath against sin is ignored, and the

atonement thus nullified. Let us beware and make no mistake here, for it is no mere slip, but a fatal, soul-destroying error thus to preach "another gospel." This is all at best mere law not gospel, as far from the gospel as Sinai is from Calvary.

(2) The gospel is: (1 Cor. 15;1-4.) "Moreover, brethren, I do declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

What about the thousand-and-one counterfeits of the gospel current now everywhere? Hear the infallible word of God again; (Gal. 1;7-9,) "but there are some (now, he might say many) that trouble you, and would pervert the gospel of Christ."

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And as we said before, so say I now again. If any man preach any other gospel unto you than ye have received, let him be accursed." But the most subtle, satanic delusion is the so-called gospel-preaching of Christ in a vague indefinite way, but not "Christ crucified" as Paul preached him.

Christ as a model to imitate apart from his atoning death on the Cross, the so-called preaching of the love of God while denying or ignoring eternal punishment is a libel on God and a fraud on sinners. Such one-sided love is as different from the true love of God as free love is from pure marital love. This is the very "deep things of Satan." (Rev. 2:24.) Coming as an angel of light. (2 Cor. 11:14.)

A WORKER.

"A selfish individual is bad, a selfish nation is worse; but a selfish church is a contradiction of terms" remarks The Churchman of New York.

Golden Gate Pentecost

A MONTHLY PAPER.

ORGAN OF

The People's Place.

Devoted to the Cause of Applied Christianity.

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER,

Special Correspondent.

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EDITORIAL.

THE PEOPLE'S PLACE.

To those who are acquainted with the work of either the People's Palace, London; Berkeley Temple, Boston; The Jersey City Tabernacle; or Grace Temple, Philadelphia; the work of the People's Place will be more or less familiar. To put it in another way, the work of the The People's Place is to proceed along the lines of what is known as Institutional church work. We believe that the gospel was given to live by, that it fits all conditions of life, whether social, industrial or political, and that the essential principle of the gospel of Christ is love—love to God and love of one's neighbor as one's self. Love can only truly express itself in sacrifice and service. The Institutional Church believes in adapting this self-sacrificing gospel to the changed and ever changing conditions of modern life. Situated as a rule in the midst of congested, teeming city life, in touch with every phase of it, it seeks by daily ministrations in a thousand ways, to heal the

sick, train the young, rescue the fallen, preach good tidings to the poor, and thus to pour sunshine into the lives of thousands doomed to darkness and unrequited toil. It believes that true salvation includes the whole man, physical, social, intellectual, and spiritual. To this end it strives to minister to all the needs of man in body, heart, mind, spirit, will, soul, conscience, to the end that men may turn from darkness to light and from the power of Satan unto God.

To accomplish these results, the Institutional Church does not depend merely upon traditional church methods. The distribution of Bibles and the scattering of tracts will not have the desired effect. Even preaching and praying are not sufficient. These means must be supplemented by efforts of a very practical character. We often hear of people being "gospel-hardened," and "missons" have died though planted in the most needy and unchurched districts. This simply means that the ordinary technical methods of Christian work fail to attract and hold the people. Hence it is, the Institutional Church following the example and spirit of the Master, seeks to win the people by ministries that touch their lives in as many points as possible. It is a church for the people, free to all, and is open every day and all day. Its aim is to save "all the man and all men by all means." Whatever methods are employed are subsidiary to the one great purpose of turning men to the Light, remembering the words of the Master: "Ye must be born again."

It is this larger work of "applied Christianity for which THE PEOPLE'S PLACE stands. The name we believe—THE PEOPLE'S PLACE—expresses an essential idea in the work. It indicates what we hope to make it—and which so many churches are not—a place for the people, of the people, and built and supported by the people. A place where the people can find physical recreation, social enjoyment, intellectual profit, and spiritual help. We believe we have been called to preach a gospel of salvation unto the people, but a salvation that includes the whole man. Our primary object shall be to publish a gospel of peace and good will, in order, that men may know Him who is the way the truth, and the life, and knowing, may feel the presence and power of his Spirit.

 WORDS OF CHEER.

From our former field of labor in Illinois, come these words, written by one who believes religion and business ought to go together. "I believe you are in the right place and in the right line of work. The church as it exists to-day is not fulfilling its mission * * * It would be the "People's Place," of the people, for the people, and built by the people. I do hope you will succeed."

From a Presbyterian minister who has known of the work of Pentecost Mission, we received the following, accompanied by a year's subscription to the Golden Gate Pentecost: "I am glad to know that you have taken up the work of the Mission. It agrees exactly with my notion of the method which will meet the needs of Christ's workers in San Francisco, and I shall watch with interest its development and pray for its success."

From a pastor in the southern part of the State come these words: "I am much interested in your work and hope and pray that it may be very successful."

These are but samples of the words of appreciation and encouragement that have come from many sources.

In extending the greetings of the New Year to its readers, the PENTECOST comes to them in a slightly new dress, at least its cut is changed. We believe this is an improvement and will be appreciated by all interested.

 THE OLD AND THE NEW.

By Chaplain Oliver C. Miller.

A swift gliding stream is the river of time. How needful the prayer of the Psalmist—"So teach us to number our days, that we may apply our hearts unto wisdom." One ship sails out the Golden Gate, while another is coming in. Thus, the days of the years of our earthly pilgrimage come and go. The pilgrim idea is the right conception of life. We are not to stay here, but every one is on his way, going somewhere. This sphere of existence is too little for the greatness of

an immortal soul, its highest yearnings plead for something larger and grander beyond. Yet as insignificant as this life is when compared with eternity, we must not forget that it is the pivot upon which our future life swings. Though our days on earth be but few, they fix our existence through eternity.

The Journey of Israel through the desert is beautifully typical of our journey through life. When Moses had led the children of Israel through the desert he reminded them that the Lord had said that they should "henceforth return no more that way." And he further counsels them that they shall not return to Egypt. How many souls have started on their way to the promised land, and then gone back into the Egyptian-like darkness of a life of sin. When the time of enduring hardness as good soldiers came, they faltered and turned back to the beggarly elements of the world.

The old year now belongs to God. It is a book sealed. Once it came to us a new untried thing—an unsculptured block of marble, and now we have once and for all laid down the mallet and chisel. How well have we done our work? Does it stand before us the beautiful "Angel of his presence," "a thing of beauty, a joy forever?" Surely our work is not perfect; there is need for the cry: "God in mercy, forgive." Happy the lot of mortals. The blood of Christ cleanseth from all sin. There is no blot in the Great Book of days which it can not cleanse.

There is much consolation in the thought, that we have passed the milestone of temptations, sorrows, and heart-aches, that we shall never have confront us again. We have finished forever many conflicts that were hard, and in which we almost fell among the vanquished. We have suffered much in mind and body; with unrelenting hand bereavements have torn our heart strings, but the sweet angel of Comfort whispers: "these will return no more." God in mercy drops the curtain on the past with these words of Moses: "Ye shall henceforth return no more that way."

All this implies progress and teaches that life is a straight line between two eternities, the past and the future. Let us strive to make it the straight and nar-

(Continued on Page 12)

THE PEOPLE'S PLACE.

Headquarters, 1422 Hyde Street, corner Jackson, San Francisco, Cal.

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The Sewing School meets every Saturday afternoon at 2:30 o'clock.

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The following work is carried on at 1422 Hyde street, corner of Jackson.

Mothers' Meeting, Thursday afternoon at 3 p. m.

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Through the kindness of friends interested in the work of the People's Place, we were enabled to give a "Merry Christmas," and made gifts to some two hundred children. It was an encouraging and gratifying sight to see the hall filled three times with the children and

their parents, all enjoying the exercises, and the gifts. Many homes were also made happy with such gifts as, clothing, food supplies, books, and toys. We appreciate very much the kindness of those who have made it possible for us to perform this practical ministry.

We wish to express our gratitude to the Magnolia Club, of Miss Edmondson's School for Girls, for their generous donation of new garments for children; to the Girls' Vested Choir (under the direction of Miss Wettig) of the First English Lutheran Church, for books, toys, etc.; to the Sunday School and Ladies' Aid Society of the First Baptist Church, Alameda, for a large donation of books, bedding, canned fruit, jelly, table linen, toys, games, sewing school supplies, clothes, hats, and pictures, besides two dollars and sixty-five cents in money; to Wolf & Sons, commission merchants, for a box of oranges and one of apples; to Wel's, Fargo & Co., for expressage on a box of nuts and one of oranges from Southern California; to the Ladies' Society of the Baptist Church, Orange, Cal., for a fine comforter; to the People's Express for expressage; to the Wonder Millinery Store, for hats and trimmings; to Chas. M. Plumb & Co. for an arm chair; to M. Freidman & Co., top mattress; to Geo. L. Withers, with Bernhard Mattress Co., for bedstead, spring and top mattress; and to the ladies of the Hamilton Square Baptist Church, for bedding.

Donations have been received from the following individuals: Mr. Waas, twenty-five pounds of candy; Mrs. Henn and Mrs. MacLaren of Alameda, books, toys, plants and flowers; from our old time friend and worker, Miss Mary Smith, now at Fort Mojave Indian Reservation, Arizona, five dollars; from J. N. Young, five dollars, from three "friends," five dollars each, and from another "friend" one dollar.

These donations have been given partly for furnishing the home and reading-room and partly to be distributed as Christmas presents.

Our work as at present organized consists of the PENTECOST MISSION with regular preaching services, Sunday School, and young people's meetings; a Girls' Sewing School of over one hundred



The Girls' Sewing School, consisting of over one hundred girls between four and sixteen years of age. The school meets every Saturday afternoon at 2:30 o'clock, in the Hall, corner Pacific and Leavenworth Streets, under the direction of Miss M. J. Johnston.

girls, a Mothers' Meeting, and social gatherings twice a month. A very competent musical instructor has been secured who will at once organize a singing class. The boy's club and reading-room will be opened in the course of the month, a Christmas donation of about fifty books having been received. We are also fitting up a room for a printing office, in which there is to be a small hand press.

We are indebted to the generosity of our friends, McCabe & Sons, photo engravers, 609-611 Merchant street, for the half-tones used in this issue.

We also wish to express our appreciation of the services of Mr. H. G. Leslie of Berkeley, who made the plates for us and has in other ways contributed to the work by the use of his excellent stereopticon outfit.

If any man must fall for me to rise,
Then seek I not to climb. Another's
pain
I choose not for my good. A golden
chain,
A robe of honor, is too poor a prize
To tempt my hasty hand to do a wrong
Unto a fellow man. This life hath woe
Sufficient, wrought by man's satanic
foe;
And who that hath a heart would dare
prolong
Or add a sorrow to a stricken soul
That seeks a healing balm to make it
whole?
My bosom owns the brotherhood of man.
—Anonymous.

FINANCIAL STATEMENT OF THE
WORK OF THE PEOPLE'S PLACE
FOR THE MONTH OF DECEMBER.

House Department.

Receipts—	
Cash on hand Dec. 1.	\$24.50
Room rent and board	54.00
Regular contributions	68.20
Special donations	32.20
From "Pentecost"	9.75
Bills receivable	9.50
Total	\$198.15
Expenditures—	
Rent	\$30.00
Assistants and helpers	34.50
R. R. and street car fares	7.15
Coal	11.00
Plumbing	2.00
Furnishing and cleaning	20.15
Groceries, meat, etc.	45.20
Telephone85
Water	2.40
"Pentecost"	9.25
Washing	7.10
Moving	9.50
Miscellaneous	4.60
Bills payable	10.80
Total	\$194.50
To balance, cash	3.65
	\$198.15

A system which makes one human being dependent upon another for the opportunity to earn his bread and develop his life is a system which enslaves bodies and souls; it is inherently immoral, destructive of life, wasteful of spiritual and material forces. Faith and love as social forces, with liberty a social fact, mean communism in natural resources; democracy in production, equality in use, private property in consumption, social responsibility in all relations and things. A civilization in which all shall work for the common good, and each receive according to every sort of need, is the practical realization of the idea of the kingdom of heaven on earth; it is the organized love which is the manifest destiny and liberty of man.—Prof. George D. Herron.

Never mind where you work; care more about your work.—Spurgeon.

(Continued from Page 9.)

row path way up to the throne of God. Let us seek the pardon of Infinite love and see that our sins project no dark shadows upon the coming days of the New Year. Let us learn the value of time. It is given us to make that preparation which will please the Eternal God forever, to spend in the service of loved ones, to set souls as shining jewels in the crown of our Redeemer, to help a little child in its weakness, to inspire a strong man in his God-given strength. Remember, God is too rich in opportunities to ever present the same one twice; improve each one as it comes, or lose it forever. Let no one presume to live in secret sin. God sees it all. Confess, look to the Cross, be forgiven, and start anew. Let us enter with thoughtful tread the corridors of this new temple of ninety and nine, that registers the swift flight of another century.

As we say good bye to the old, we must turn to welcome the new year, and as we place our first step upon its untried paths let us heed the counsel of these words: "Ye have not passed this way heretofore." They were spoken by Joshua to Israel, halting at the Jordan, ready to pass over into the promised land. Think of the mighty throng standing on the banks of the Jordan, and the various emotions which filled their hearts. The young with their roseate dreams of life, the middle-aged ready for the manful struggles of life, the aged looking with fearfulness and apprehension into the future; befitting picture of the mighty host that stands upon the threshold of the new year. We "have not passed this way heretofore." The way will often be slippery. There will be thorns in the pathway. Temptations will confront us on every side. The deceitfulness of sin will test us. But this we know, our Lord goeth before us, and his grace is sufficient. Just before Israel passed over the Jordan, there came another cry: "Sanctify yourselves"—leave your sins behind. This is the needful admonition to every one pressing through the gates of the opening year: "Leave your sins behind you." Give them to the Savior, before you enter into the twelve months—the twelve gates of the pearl, the three hundred and sixty-five rooms of the Father's house of the New Year.

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- 1 can Cutting's Best Pears....10
- 1 can Cutting's Best Apricots10
- 2 cans Eastern Sweet Corn15
- Dried Peaches, per lb.....05
- 1 lb. package Re-cleaned Currants .10
- 6 lbs. Muscatel Raisins25
- 6 lbs. Large Prunes25
- 2 lbs. Sliced Pineapple15
- 1 lb. package Corn Starch05
- 1 lb. can Ground Chocolate25
- 3 lb. can Ground Chocolate65
- 1 lb. Shilling's Baking Powder.. .30
- 1 lb. Doctor Price's Baking Powder.30
- 1 lb. Cleveland's Baking Powder ..35
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Our boys of the 8th California all had fine Turkish dinners for Thanksgiving day, Christmas, and New Year.

Christmas to our command at the Presidio was a day of sorrow. On that day of greatest joy we laid to rest our comrade, Gus L. Ward, of Co. E. He was a good soldier, and had a clean record—and was only 19 years old. Another rich sacrifice laid on the altar of our country. His father and mother did not see him during his illness, and they, with his whole family are overwhelmed with grief.

We ask the prayers of all God's people for our soldiers. Many and mighty are the temptations of camp life. Many of our volunteers are remaining in the army at great sacrifice.

Good fresh reading matter is greatly needed; our boys now have much more time to read. Send us some.

The great hope of our boys of the 8th is that we will all get together again. We are now divided into five parts, ranging from one to four companies at a place.

By order of the post commanders, gambling has been prohibited in quarters and will prove a source of great benefit to our comrades.

Chaplain O. C. MILLER.

HAD A RIGHT TO OBJECT.

A certain learned professor who, says the Minneapolis Journal, lives in New York, has a wife and family, but professor-like, his thoughts are always with his books. One evening his wife, who had been out for some hours, returned to find the house remarkably quiet. She had left the children playing about, but now they were nowhere to be seen. She asked what had become of them, and the professor explained that as they had made a good deal of noise, he had put them to bed without waiting for her or calling a maid.

"I hope they gave you no trouble," she said.

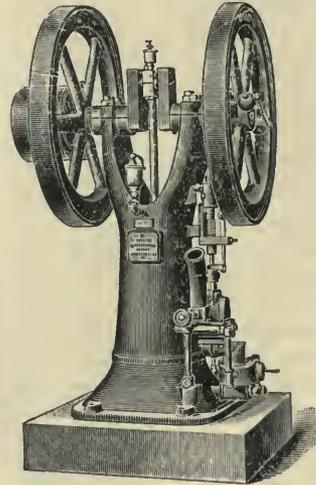
"No," said the professor, "with the exception of the one in the cot there. He objected a good deal to my undressing him and putting him to bed."

The wife went to inspect the cot.

"Why," she exclaimed, "that's little Johnny Green from next door!"

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THE
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VOL. IV.

SAN FRANCISCO, CAL., FEBRUARY, 1899.

NO. 2.

“Make Ye Ready The Way Of The Lord.”

SATISFIED.

I cannot say,
Beneath the presence of life's cares to-day,
I joy in these;
But I can say
That I would rather walk the rugged way,
If Him it please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves—can say, since it is so,
“Thy will be done.”

I do not see
Why God should e'er permit some things to be
When He is love:
But I can see,
Though often dimmed through mystery,
His hand above.

I cannot speak
In happy tones—the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book
And I can wait.

I may not try,
To keep the hot tears back, but hush the sigh,
It might have been;
And try to still
All rising murmurs and to God's sweet will
Respond, “Amen!”

—Sel.

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PUBLISHED MONTHLY

In the Interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE.

VOL. IV.

SAN FRANCISCO, CAL., FEBRUARY, 1899.

NO. 2

The Perils of Fainting in Christian Service.

By M. RHODES.

CHAPTER II.

Galatians 6.9. "And let us not be weary in well doing; for in due season we shall reap if we faint not."

Then, again, weariness comes and we faint, because, as we think, our labor is coming to nothing. It is hard to toil without compensation; not only this, but perhaps to see the undoing of the very thing we have labored and prayed to accomplish. Here the minister may share the sermon, for this experience is often the grief he carries. We fail to reap, and then fainting follows, which is, though we are sometimes too blind to see it, surely reaping just what we have sown. It was a beautiful tender trait in the character of Cotton Mather, "that he had a consuming passion for usefulness," or, as he called it, fruitfulness, a passion which was not denied him even in his own lifetime. His signet ring had for device a fruit-bearing tree, with the words of Ps. 1:3. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." When he was dying, all earthly things vanished from care and sight. His son and successor requested some word from him to inspire and help him when he was gone. The venerable saint whispered—"Fruitful." It is very beautiful. It is, however, the lot of some faithful servants of God, to see very spare evidence of their self-denying efforts. Many an obscure, humble country minister knows

the experience full well. In this rapid age, when the young feel that they must seek the larger towns and cities, he is compelled to make way against a tremendous tide of disadvantage. What wonder the heart should weary and break under the repeated blow, and yet, I think among these there are those who will take high seats near the throne. "In due season they shall reap if they faint not."

Sometimes hindrance after hindrance overtakes men who wish to be fruitful, until they are driven to painful perplexity. The shifting of a city congregation, the absorption of some to the neglect of religion in the home and in the church, the cruel depressing indifference of many, the loss of faith among the young and others, how disheartening it is! There are our sermons, our prayers, our tears, our deepest and holiest desires, all scattered like dead leaves to be trodden under foot. And yet, dear reader, our Lord could have made the same complaint. Be faithful, and the promise must stand. "In due season we shall reap if we faint not." Fathers and mothers, if they have any of that desire for their children which the Holy Ghost begets in the soul, know this experience; so does many a faithful missionary, Sunday-school teacher, or other servant of God. Is there not danger of an element of selfishness creeping into our desire to achieve for God? Surely we cannot dismiss results from our minds. Our Lord speaks very pointedly about fruit-bearing. But we cannot reduce spiritual operations to mathematical calculation, nor to mere ocular demonstration, like a pile of bricks before the eyes. The thing we are to think about most is not any visible result that may or may

not appear, but is our consecration sincere and complete, and our faith in the promises of God abiding. God knows all our care and peril in such a case, and so He meets it, not with severity, but with assurance of blessing. "In due season we shall reap if we faint not."

INFIRMITY OF AGE.

Then there comes the snare of increasing years and failing powers. Sometimes it is cruelly thrust upon God's servants; sometimes they find a hurtful pretext in it. In either case, beware of the peril of fainting. Undoubtedly many know that the "conquering years do their work." The vigor and dash of youth vanish away. "The burden and heat of the day" sooner or later begin to tell, and who is wise will be careful to offset this inevitable condition with a larger prayerfulness and outlay of that richness of the heart and life which accumulates in the godly as the years go by. In all that is high and holy and helpful, Mr. Gladstone was nobler and better at seventy than at sixty, at eighty than at seventy years. There is something beautiful and restful in the shade of an old tree. What so cool and refreshing as a drink from the old well of the early home. The apple is most beautiful and serviceable when it is ripe. So the fellowship and counsel and prayers of an old saint are beyond speech for excellence. Fill your growing years with such riches of grace, and age will never be without an occupation. They are neither wise nor kind who would set such aside. That such a disposition of God's servants is very painful, I am sure some know. Yonder under the palm is the peace of the evening, but a desert lies between them and it. They are betimes compelled to feel that they are no longer wanted. For a while they go on and try to keep pace with the strongest, but by and by, sooner than aforesaid, they reach a point where the path seems to end and the wilderness lies beyond—there is nothing for them to do. Such a condition certainly brings its own pang, and it is not easy to bear it. But even here there is no justification for fainting. God's compensations are wonderful. A Christian may be mighty in prayer, when his hands are weak and his limbs tottering. He may often counsel,

and write, and preach, and impart comfort and blessing, when he cannot lead at the battle's front. Newman Hall is far on in the eighties, and is still bringing forth fruit in old age. The last years of life should be the best. In any event, "in due season we shall reap, if we faint not."

There is another class far more culpable. I refer to those who voluntarily fall back on their years and find a pretext for which anyone should blush. Such are apt to say—"Let the young carry the cross and the banner, the sword and the trumpet, I have earned a rest and I mean to take it." Think of that! when a Christian man or woman is slipping into the evening, and when the air is resonant with the Master's message: "I must work the works of him that sent me, the night cometh when no man can work." There is no discharge in this war until God takes the sword out of our hands. There is nothing sadder, nothing more reproachful to the Christian profession and the cause of Christ, than to see gray hairs turn away from God's altar. God will not chide us if we walk slower than we once did. He gives power to the faint. But He will not hold us guiltless when for self we cease to walk at all. God save you, dear reader, from such ungrateful disregard of opportunity and privilege, and from such disloyalty to our King. "In labors more abundant—in weariness and painfulness," could be said more truly of "Paul the aged" than of Paul the younger. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

THE REMEDY.

A few moments must be given to the remedy. The Master suggests the first one. "Men ought always to pray and not to faint." Prayer and fainting cannot survive in the same heart. It is not an occasional duty, but a temper, an attitude, a life we carry about with us. The habit of prayer will have its times, it will adapt itself to location, but the spirit of prayer belongs as much to the Christian as blood belongs to the heart, and air to the lungs. He is quite secure from fainting who carries this angel along with him. A German mystic says: "O, that Nathanael's fig tree stood near every

house, and that all praying souls might in consequence gain true refreshment in these words of Christ speaking to them after every gracious audience—"When thou wast under the fig tree I saw thee." There is no substitute for prayer when lassitude threatens the soul. Colridge is correct in saying, "Pray with all the heart and strength, with the reason and the will; prayer with the whole soul is the highest energy of which the human heart is capable." Such prayer is possible since the Master's gift of the Spirit. The prayer to which He refers here is specific in its purpose. It is not for some great achievement or selfish end, it is a prayer for his peace and presence; and who can be strengthened for his task without this? Prayer will compose us in view of any adverse environment, and gird us with a power that will not always change our circumstances, but better still—make us masters of them. When we have learned to walk softly, not when we are given to dictate but to listen and hear what the mind of the Lord is, then does the Spirit work within us, and we are roused from our fainting, and every touch of hope is re-lit. There is no one remedy which contains so much for us in this peril as prayer. Besides saving us from fainting, we are enabled to realize some fulfillment of the promise—"In due season we shall reap if we faint not."

A second remedy is faithfulness to duty. "Be not weary in well-doing." If God's ministers and people are called to anything, they are called to service, not to idleness, not to contentment nor to contention, not to ecstasy and dreaming, but to toil. God's kingdom is to be built. "Saved to serve"—that is the motto for every one of us. There is a rest complete and blessed, but it remaineth. No good man can look about him without being appalled at what needs to be done. Lord Shaftesbury said, when age was bearing down upon him,—“While I have a little strength and a little time, I cannot, though I shrink from exertion, endure to be idle or silent.” Then he exclaimed, “O Lord! let me die in the harness.” Later, when the sun was fast descending, he said to a friend—“When I feel age creeping on me and know I must soon die—I hope it is not wrong to say it—but I cannot bear to leave the world with all

the misery in it.” Wonderful is the keeping power for Christ.

Being busy, leading on, in season or out, for the Master, whether we think our work is poorly or well done, is much appreciated or seems to drop into the dust, is one of the surest antidotes to spiritual fainting. Remember, if you are sincere, God will never forget your labors, though all men slight. I am sure I need not say that we are to find no saving merit in our service.

Wonderful was the solid, fruitful work Luther did, but he lived and died, as all godly souls do, resting only on the merits of his Lord. You know that no rest is so sweet as that which follows honest toil. That day is a happy day which begins and closes with the consciousness of cheerful loving service for Christ, however it may have burdened the heart, or wearied hands and limbs. It is sure to scatter the torments of the spirit, and to fill us with peace and power. “My father worketh hitherto and I work,” said He who went about doing good. And we should not find it hard to understand the union. As the Father sent the Son into the world, so He sends us, and who would walk in His footsteps, will have no time for fainting, and will not fail to leave behind him sheaves for his own and others gathering now and on the day of the final harvest.

THE REWARD.

Once more, we are to think of the coming reward. “In due season we shall reap if we faint not.” It is the Lord's own promise. His own faithfulness is involved in its fulfillment. Beware of impatience! Watch, lest you become more solicitous for the fulfillment of the promise, than you are concerned to comply with the conditions. Let us serve faithfully whether the reward follows straightway or not. Some give up just when the reward, which is all the time on the way, is just in reach. Impatience has rendered many a minister's life more than partially useless. A little waiting which means a little more faith and prayer and humility, and the work would have been completed.

“Wherefore, my beloved brethren, be ye steadfast, unmovable, always abound-

ing in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

Let us yet remember that God's purpose is not simply to make us useful, and to give us to see our successes, but to make us better. It is character God is seeking—it is the mind of Christ. This is a pre-eminent purpose in our service and discipline. The chastening of the Lord comes sometimes in duty, as well as in bodily affliction. It was a way of pain, often, for Paul and for Luther; always for the Master. "Consider him that endured such contradiction of sinners against Himself." With patience and fidelity He endured all, and to what glory He came. If He was thus perfected, why should we complain, who need a like process so much more? Yes, "Consider him." Christians are no dainty people. Mr. Spurgeon puts it well, "There is no grace given to turn into diamonds to wear on our fingers and flash in the sunshine." We are not to walk in the path of our choice, but we are to follow in the footsteps of Christ, and certainly we know where they lead. "Consider him."

"Cold mountains and the midnight air
Witness'd the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict and thy victory too!"

We shall know weariness and disappointment. Then "Consider him." What a companion we have. We shall meet the tempter and feel sometimes that he has borne away the spoils, but remember the all-sufficiency of Him who fought for us in the wilderness and won. "Consider him" who said—"I will not leave you comfortless, I will come to you." Let us not forget that all Christian service is to be distinguished by the mark of the nails. "It is broken sunshine at the best," says one, "that we shall have, and it must be so. We shall go to rest, each of us, with the heart scarred like a soldier's body, and there will ever be fresh wounds till we have laid the throbbing head down in death," but that Jesus has been with us in it all, and that thereby we have been made like Him, and are to be forever with Him, transforms the text into an anthem-peal fresh from heaven. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not."

St. Louis, Mo.

CHRIST AND THE YOUNG RULER.

By Chancellor William T. McDowell,
University of Denver.

This rich young ruler asked a typical human question and made a typical human gesture. He already had much. He wanted more. His pose in Hoffman's picture is largely the posture of acquisition. Observe the hand with the fingers turned in. The story is a lesson in unselfishness. The issue is not between morality and religion. The fine young fellow was devout and reverent and obedient up to a certain degree. He was orthodox. He said, "Good Master." He had kept the Commandments and apparently wanted to keep everything else. His piety lacked philanthropy. He thought more of his possessions than his neighbors. His religion was not humane. His prayer only went up, not out. Devotion must be horizontal as well as perpendicular. The ladder of prayer with its ascending and descending angels rests upon the earth which echoes to the tread of weary feet. This young man was devout, inquiring, and somewhat obedient. He could see Christ but not those wan and needy people just back of him. He lacked the active sense of brotherhood. He thought the religious man belonged only to God. When he was told that the religious man with all that he had belonged to humanity, it broke his heart. He was willing to be devout and orthodox, but not sympathetic and generous. His disease was selfishness. It is not confined to people with big bank accounts. Wealth is not much more likely to be selfish than culture is. A little imagination will easily transform the turban and the robe into an Oxford cap and gown. And the college man would ask the same question. He also wants to get. Social power is as selfish as either. All are wrong as far as they are selfish. Notice how Christ's hands spread open. Nothing stuck to them. He makes the typical Christian gesture. His religion may come at last to be known as the religion of the open hand. As Jane Martineau put it, "Christ is the living definition of what the Christian ought to be." Read that in the light of this matchless story. "Sell and give." That is another way of saying that the re-

ligious man with all that he has belongs to humanity. That will make the rich ruler share like a brother with Christ's poor. It will make the man rich in culture share like a brother with Christ's ignorant. It will make the owner of the beautiful home entertain like a brother Christ's homeless. This story makes the Golden Vision of Sir Launfal luminous. It is not a plea for cash but for brotherhood. To a rich man with his hands open, Christ would have spoken a different message. Open your hands. Clean hands are not enough. Clean hands must be open hands. "Sell and give." It is the message of the unselfish Christ. —(Men.

SOME REASONS FOR FAITH.

A Sermonette.

"To whom shall we go? Thou hast the words of eternal life." Jno. 6:68.

Every heart yearns for some shrine at which it can worship; every life must have some altar where it can keep the fire of devotion burning; the soul of man cries out even to "an unknown God." Partly, at least, in answer to this longing, God has revealed himself through Jesus Christ, who stands forth as worthy of man's highest devotion and enlightened faith. This appears, first, because of his sinlessness. "Who did so sin neither was guile found in his mouth." (I Pet. 2:22). The universality of physical imperfection displays itself on every hand. An absolutely perfect physical organism is unknown. Turning to the spiritual realm one finds that the taint and disease of sin has touched the whole human family. We search in vain through history for a perfect man. The most enthusiastic eulogists of the greatest and best men the world has known have not been able to say of anyone, what Peter said of Christ; "He did no sin neither was guile found in his mouth." After eighteen centuries the statement remains unrefuted. Christ stands as the only sinless man and as such invites our faith.

Again, Christ challenges our faith because of His omnipotence. "All power is given me in heaven and in earth." (Matt. 28:18.) Power is always the object of reverence, often of worship. Thus the great forces in nature have been deified. The

sun, moon, fire, water have by different peoples been worshiped as gods. The power of Christ is universal "in heaven and in earth," yet it is benignant and not despotic, and is used not for self-glorification, but for the uplifting of humanity.

By faith the power of Christ may become yours. Into your hands is placed a check signed by Jesus Christ, drawn in blank, drawn on the infinite resources of God's love and righteousness. It is yours to fill in the amount. How much shall it be?

Furthermore, Christ challenges our faith because of the universality with which He answers human needs. The "whosoever will" finds in Him just what he wants for strength, for comfort, for joy, for hope. He answers the yearnings of the Hottentot as well as of the Londoner; of the Bostonian as well as of the Laplander. These all come to hate the same things, and to love the same things—to hate selfishness and lust and lying and theft, and to love peace, virtue, charity, righteousness.

Again, Christ challenges our faith because of his sympathy. "Who can bear gently with the ignorant and erring for that he himself also is compassed with infirmity." (Heb. 5:2). The object of my faith must be something that can have compassion on me and help me. Christ understands the human heart as no one else, and alone can speak peace to the penitent Magdalene or the doubting Thomas.

Another reason for faith in Christ is that he is a living Christ. "Wherefore also he is able to save to the uttermost them that draw near unto God through him seeing he ever liveth to make intercession for them." (Heb. 7:25.) There is power in life. A living dog is better than a dead lion, and one live man is better than a regiment of skeletons or of tin soldiers. You cannot draw your life and strength from worshipping that which is dead, be it a creed, a faith, a church, or a name. The hope of the world is in this living Christ, and He is to save the world by giving it life, for that is what it needs.

There is thus presented to us as the object of our intelligent faith a sinless, omnipotent, universal, sympathetic, living Christ. "To whom shall we go, thou hast the words of eternal life."

Golden Gate Pentecost

A MONTHLY PAPER.

ORGAN OF

The People's Place.

Devoted to the Cause of Applied Christianity.

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER,

Special Correspondent.

TERMS:

Mailed to any address, 50 cents a year; two or more copies to the same address 35 cents each; extra copies three cents each. Sample copies free.

Friends are asked to share with us the blessing of doing good, by extending our circulation.

Address all communications to

THE GOLDEN GATE PENTECOST,

1422 Hyde Street, San Francisco, Cal.

Entered as Second Class matter at Postoffice, San Francisco, Cal.

EDITORIAL.

SOME THINGS FOR WHICH THE PEOPLE'S PLACE STANDS.

First: The Home and the Child. The importance of the home in any civilization cannot be overestimated. From it as a centre flow the moulding influences that make or mar society. The downfall of nations has always been marked by a decay in the home-life of the people. When the household gods are forgotten or despised, reverence for all that is holy or uplifting soon ceases.

We believe that the home-life of to-day is threatened, that there are many tendencies working against it. These tendencies may be seen at work at either end of the social scale. Among the "upper" classes, club and hotel life is taking the place of home life. A constantly larger proportion of the well-to-do are living in "suites of rooms" instead of in homes. On the other hand, with the rapid increase in the population of our cities, an increasingly larger proportion of our population is coming to live in flats and tenements—even in cellars and garrets. The results of this manner of life are especially

bad upon the children. In the one case they grow up as hot house plants, in the other, as weeds—it is hard to say which is to be preferred.

It is one of the prime objects of THE PEOPLE'S PLACE to reach the child and the home. This we try to do in the best possible way by visiting in the homes and there helping the parents and children to make home more nearly what it ought to be. Mothers' meetings are also held in which, among other things, the practical questions of home life are discussed by means of a question box. It is also our hope to fit up a play ground for children who have no yards in which to play.

Second: Good Citizenship. Good citizenship depends upon intelligence and character. Character is most easily moulded when life is in the plastic stage of youth. The boy that grows up irresponsible, accustomed to kicks and cuffs and curses, with the street as a playground and the saloon as a club room, with little or no sense of honor or virtue, in a society in which everyone seeks his own even at the expense of his fellows, with the idea that politics is a great game wherein men are pawns, and principles but party cries, and office but a lucky chance to fatten at the public crib—such a boy will be father of the ward healer, the ballot-box stuffer, or the legislature-briber. But if this same boy of ignorance, neglect, and evil be sought in a spirit of love, and by means of clubs and classes and other social features has an elevating influence thrown about him, he may be found to respond quickly to the noblest impulses of mind and heart, and from drifting into that class which forms a menace to the State, be found championing righteousness and truth, among those who constitute the bulwark of society.

What is needed to-day in private as well as public life is high minded men, men "who know their rights and knowing dare maintain." The work of THE PEOPLE'S PLACE has a direct bearing upon good citizenship. Not only by means of clubs and classes and social gatherings do we strive to promote this end, but also by means of a circulating library and the

distribution of literature bearing on the rights and duties of citizenship.

Third: True fellowship. By true fellowship we mean good fellowship, mutual co-operation and helpfulness, neighborliness of the kind practiced by the Good Samaritan. Most people live too far apart from their fellows. In the selfish strife of industrial competition men forget their fellows, except when "business" interests are involved. Your next door neighbor is sick, the family are in great distress, perhaps for weeks, then the man dies, and the first you know of it, is one morning when you look out of the window and see the hearse standing at the door. There are too many artificial distinctions separating man from his fellows, there are too many "classes."

In the work of THE PEOPLE'S PLACE we try to cultivate a spirit of true fellowship in which we recognize neither high nor low, Samaritan nor Jew, Priest nor Levite as such, but try to bring all together in a spirit of mutual good will and helpfulness. Our Home is open to all (as are all departments of the work); none are too bad to enter it, and none—we hope—are too good.

Fourth: Christian Culture. Why are we in this work? Not because we believe in Buddha, not because we believe in Mohammed, not because we believe in spiritism, not because we believe in science, not because we do not believe in anything. There may be much that Buddha has said which we do believe, Mohammed may have uttered many truths, science may but reveal the workings of God, yet it is not because of the truths found in any or all of these things that we are in this work, but because we believe in the Christ, and the principles of life and service which he enunciated. It shall be our highest aim to make THE PEOPLE'S PLACE the embodiment of the principles of brotherly love and service which Christ uttered. To this end we shall ever seek to exalt Him, believing His word, "And I if I be lifted up will draw all unto me;" all, not only individual lives, but business, society, government, everything.

We shall not be satisfied merely to inform the mind or polish the manners,

realizing with John Kimball that "we may educate our sons and daughters mentally, but if they are unsound morally we give only lepers to the world. The only manhood that counts in the race for life's best possessions, is moral manhood;" and moral manhood cannot be attained apart from Him who is "the way, the truth, and the life."

* * *

FRIENDLY MESSAGES.

Words of encouragement and appreciation continue to come to us from various parts of the country. A friend in Chicago writes: "I read your paper from cover to cover and am so interested in the whole plan that I want you to tell me all about it. May it prosper, for we need more of just that kind of work."

A friend in Nevada City writes, enclosing a subscription for the "Golden Gate Pentecost:" "I feel that I find in it pleasing and profitable reading matter as well as a worthy aim."

Another writes: "You cannot tell how glad I felt when a few days ago, a copy of the "Golden Gate Pentecost" fell into my hands announcing that you had assumed the responsibility of the editorship of the paper. May God bless you and all your works, also your co-workers. I will send in my subscription, both because I enjoy the paper, and to aid the grand work in which you are engaged."

* * *

We are sorry to have to chronicle the illness of one of our workers this month. Miss M. J. Johnston had been feeling poorly for several weeks, and about the middle of January was forced to give up her work and seek a temporary rest. She is at present with friends at Red Bluff, and word comes from her that she is rapidly recuperating and will soon be able to be at work again.

Long as thine Art shall love true love,
 Long as thy Science truth shall know,
 Long as thine Eagle harms no Dove,
 Long as thy Law by law shall grow,
 Long as thy God is God above,
 Thy brother every man below,—
 So long, dear Land of all my love,
 Thy name shall shine, thy fame shall
 glow. Sidney Lanier.

THE PEOPLE'S PLACE.

Headquarters, 1422 Hyde Street, corner Jackson, San Francisco, Cal.

A Place for the People—Free to all.

Our Aim—The Physical, Social, Intellectual and Spiritual Uplifting of all.

Superintendent and Pastor,
REV. HENRY A. FISK.

Associate Workers,

Miss M. J. Johnston, Miss A. Kingston,
Mrs. C. Thompson.

Sunday School Superintendent
Richard Hallowell.

DIRECTORY.

The following departments are carried on at the Hall, corner of Pacific and Leavenworth streets.

PENTECOST MISSION

Corner Pacific and Leavenworth Streets.

Richard Hallowell, Supt.

SUNDAY SERVICES.

Preaching	- - -	11 A. M.
Bible School	- - -	2:30 P. M.
Young People's Service	- - -	7 P. M.
Preaching	- - -	8 P. M.

SEWING SCHOOL.

The Sewing School meets every Saturday afternoon at 2:30 o'clock.

Miss M. J. Johnston, Director.

The following work is carried on at 1422 Hyde street, corner of Jackson.

Mothers' Meeting, Thursday afternoon at 3 p. m.

Young Mens' Club and Reading Room.

Girls' Club and Music Room.

Reception and Social second and fourth Monday evenings of the month.

SOME OF OUR PRESENT NEEDS.

People are frequently asking us in what way they can help in the work, and in reply to these inquiries we give herewith a list of our personal needs. To begin with, it may be well to state that there

is no outside organization or board supporting this work, but that it is entirely supported by voluntary contributions of from fifty cents to ten dollars a month. Thus far, with the aid of special donations, we have been able to meet all our bills and keep out of debt. We need, however, a larger regular income, especially to enable us to enlarge the work as is needed. We have a righteous horror of debt and propose to pay as we go. We therefore invite all those interested in the work of THE PEOPLE'S PLACE to subscribe regularly to the work. If anyone is interested in any particular department, he can give, especially to that work.

Among the special things of which we are in need may be mentioned some carpet or linoleum to cover the Boy's Club and Reading Room. The room measures, 12x21 feet. A couple of tables and some bookshelves are also much needed for furnishing the room.

A few carpenter's tools such as a plane, saw, etc., would be of use in the shop. Among things for the house may be mentioned table linen, curtains for the parlor and office, sash curtains, and rugs. A wardrobe and large rug is much needed for the room of one of the workers. Supplies for the house of either fruit, groceries or coal would be gladly received.

Books and magazines are always welcome as are articles of clothing for distribution among the needy, but deserving. Supplies for the sewing school, especially remnants and material to work with, are greatly needed just at present.

If in no other way, almost everyone can aid the work by subscribing for the paper for himself or by sending it to someone else. Remember, three or more copies will be mailed to the same address at the yearly subscription of thirty-five cents each. We were pleased to receive seventeen new subscribers this month from our former field of labor at Morris, Ill.

Of workers, we need very much some young man who can help in the boys' club and young people's meeting, and also some one who can help in a musical line, in leading and drilling the children at the public gatherings. In fact, we can find use for almost anyone or anything.

THE SEWING SCHOOL—OUR BUSY WORKERS.

With the illness of Miss Johnston there arose a special need in this department for some one to take charge of the work. It so happened that, at the beginning of the year, a lady who has had large experience in training and working with children, became interested in THE PEOPLE'S PLACE and offered her services one day in the week for any work she could do. Thus it was that Mrs. Marie E. Schuette was ready to take up the work and assume the direction of the sewing school at a most opportune time. In this connection the testimony of Mrs. Schuette herself regarding the work is of interest. She says:

"Many times I had wondered what special work the Master had for me to do. When I first came to help in this branch, some of the work seemed quite hard, but I soon began to feel acquainted, as I looked at the bright and merry faces of some fifty to seventy-five little girls. Following them in their work, the thought came to me that this was not only teaching the little girls to sew, but also afforded an opportunity of telling them of Him who came to save them from their sins. For, by teaching the girls how to sew, we also get them to tell us about their homes and soon we become acquainted with their parents. Faithful workers then visit from house to house, carrying food to the poor, a glad message to the sick, and the word of God to all that will listen to them. Dear faithful Christian workers, you would find it delightful if you would step into our sewing school some Saturday afternoon and watch the girls at their work. I am sure you would think of some way in which you could help. After my first visit, I said, 'This will I do, Lord; this will I do.'"

A PLAYGROUND AND GYMNASIUM.

As the next step in our work we hope to open a playground and in connection with it fit up a gymnasium. We have the location in view for this work, and should be glad to hear from anyone who desires to help us in this department.

What would you think if your boys and

girls had no place to play except the paved streets along which the cable cars run? Yet this is the situation with scores of children all about us. It is from the doorsteps into the street. Moreover, these streets are not level, for we are living in the hill country, and the boys cannot even play marbles without fencing in the sidewalk to prevent their running away. Is it any wonder they get into mischief or occasionally throw a stone through a window? There is a vacant lot near us on which is a building that could be utilized for a club room and gymnasium. The lot itself could be easily made into a good play ground. Will not some one help us to secure and fit this up? If you are interested let us hear from you.

A PLEASANT SOCIAL.

The social gathering at the Home on Monday evening, January 23d, seemed to be greatly enjoyed by the large number present. The evening was spent in an informal social way, some enjoying a journey to New York with Peter Coddle, while others found their chief attraction at the crockinole board. During the evening Rev. J. Geo. Gibson sang two selections much to the delight of the audience. Mrs. Metta Gallahorn also favored the company with a very sweet song. Among those present besides the "young folks" were: Mme. Tojetti, Mrs. Ewald Grunsky and Mrs. Cator.

After light refreshments the evening closed by all rising and joining in singing America.

A NEW SINGING CLASS.

During the month a singing class has been arranged under the leadership of Mme. Emilie Tojetti, who has kindly volunteered her services one evening during the week. The class meets Thursday evening at the Home and will be limited to sixteen members, fourteen—six boys and eight girls—having joined at the first meetings. A fee of ten cents a month will be charged to cover expenses of music and instruction books.

AN ADVANCED CLASS IN SEWING.

A class of older girls in cutting and fitting is also being organized to meet at the Home Friday afternoon of each week. In this way we shall be better able to accommodate the younger girls at the hall and relieve some of the overcrowded classes.

SPECIAL DONATIONS.

Through an oversight we omitted to note last month the donation of Mr. Joseph A. Johnston of 517 California street, who painted four signs for us free of charge.

Among the things received this month was a large box from Mrs. O. J. McKinnon of Sonoma containing a fine assortment of women's and children's garments, supplies for the sewing school, books for the library, and fifty cents in money. Accompanying the box was a letter from which we make the following extract:

"I have gathered a few things among my friends here that I hope may be of use among your people. I should like to hear of your work from time to time and will try to help in my small way. The fifty cents is for a girl's membership in the 'girls' club.' May God give you good success. I am sure it is His work and greatly needed."

From Mrs. J. F. Moody of Alameda, a number of articles of clothing and some pictures for the club rooms have been received.

Ten very nicely trimmed hats have been received. The hats were given by Miss Gorman and trimmed by Mrs. McCoy.

Among the new monthly contributors that have been added to our list this month are: Dr. W. B. Stephens, Mr. W. H. Hammou, Prof. Calvin Esterly, and Mrs. Lucy A. Coulson of San Francisco, and Mrs. L. J. Eastman of Berkeley.

Dwight L. Moody offered \$500 for the "best thought" in a competition. This one carried off the prize: "Men grumble because God put thorns on roses. Wouldn't it be better to thank God that he puts roses on thorns?"

THE WAY TO DO A GOOD DAY'S WORK.

This is the way to do a good day's work. Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself; it can only be so when the motive of your life is low. Be not content with eye-service, but as servants of God do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives, and be as men that watch for the coming of the Master of the house.—F. B. Meyer.

THE AIM OF CHRISTIANITY.

The aim of Christianity is to bring men into real fellowship and union with Christ. We are to feel that we are living in the companionship of the Divine Master, the ascended but not absent Lord. It is His sympathy that supports us in the trials of life and strengthens us in the fulfillment of our duties. It is His approval that we seek in the aims and endeavors that engage our interest and occupy our power. There was a time when the people of Florence, weary with misrule, expelled the Medicean duke from the city and elected Jesus Christ to be their king.—Rev. Abram Conklin.

We are persuaded that more prayer-meetings are spoiled by the undue length of the prayers offered up than by any other cause. Those who engage should remember that prayer is an exercise that makes large demands on the attention, the emotions, and the spiritual sensibilities; and that a succession of brief, pointed, characteristic petitions is far more helpful than one or two long and rambling effusions. Intensity and brevity are quite compatible; and when from the point to which one short and earnest petition or outpouring of thankfulness, another and another carries us up to ever higher ranges of thought and desire, the *summum bonum* of public prayer is to be attained.—The Christian

To demonstrate its superiority to all other lights, Christianity like the sun has only to appear.—Joseph Cook.

NO BUSINESS OF HERS.

An interesting dialogue between a woman and a railway conductor—in which the woman got the best of it—is reported by the Philadelphia Press:

"I shall have to ask you for a ticket for that boy, ma'am."

"I guess not."

"He's too old to travel free. He occupies a whole seat, and the car's crowded. There are people standing."

"That's all right."

"I haven't time to argue the matter, ma'am. You'll have to pay for that boy."

"You'll have to pay for that boy."

"I've never paid for him yet, and I'm not going to begin to do it now."

"You've got to begin doing it some time. If you haven't had to put up any fare for him, you're mighty lucky, or else you don't do much travelling."

"That's all right."

"You'll pay for that boy, ma'am, or I'll stop the train and put him off."

"That's all right. You put him off if you think that's the way to get anything out of me."

"You ought to know what the rules of this road are, madam. How old is that boy?"

"I don't know. I never saw him before. If you want a ticket for him, you'd better ask that old gentleman down the aisle."

CONCERNING OUR ADVERTISERS.

We wish to call special attention to our advertisers and bespeak for them the patronage of all interested in the work. We believe all are reliable houses and will give satisfaction. Kindly mention the "Golden Gate Pentecost" when dealing with them.

* * *

Special attention is called to the new advertisements that appear this month.

* * *

The Co-operative Temperance Grocery of Presho & Kingston, located at 110 4th street, is an old and reliable firm and guarantees satisfaction. They invite your patronage. Prices to suit the times.

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FREE OF CHARGE.

THE CHASE OF THE GINGER- BREAD MAN.

Once when a baker in Fairyville
Was making cakes as bakers will,
He made, and put by itself in a pan,
A dear little, queer little gingerbread
man.

By-and-by, when the cakes were brown
He opened the oven; when nimbly down
Hopped the queer little man, and blink-
ing his eyes,
Called out to the baker, who stared in
surprise:

"Run, run! fast as you can!
Can't catch me, little gingerbread man!"

The baker ran, his wife ran, too,
And puss started up with a brave "Meow,
meow!"

Old Rover ran with a gruff "Bow-wow!"
Followed by Brindle, the staid old cow.
The horse broke out of the barn with a
neigh

But he heard the echo from far away:
"Run, run! fast as you can!
Can't catch me, little gingerbread man!"

Man and woman, horse and cow,
Dog and cat were after him now,
But none could run as fast as he,
And over his shoulder he called in glee:
"Run, run! fast as you can!
Can't catch me, little gingerbread man!"

But a wolf crept out of the woods at last,
And wolves, he knew, could run so fast,
Yet he hurried on, and bravely cried,
Just as the wolf bounded up by his side:
"Run, run! fast as you can!
Can't catch me, little gingerbread man!"

The great gray wolf took a bite, just one,
The gingerbread man was one-fourth
gone.

A second bite took him up to the waist,
Just half was gone and 'twas only a
taste.

Still another bite took him up to the
throat,

And now three-fourths was gone, you'll
note.

Then he swallowed the head, as away he
ran,

And that was the last of the gingerbread
man.

—Ella M. White in the December Ladies'
Home Journal

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1899

THE Golden Gate Pentecost.

VOL. IV.

SAN FRANCISCO, CAL., MARCH, 1899.

NO. 3.

“Make Ye Ready The Way Of The Lord.”

A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down
When its heart is filled with dew
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

—Edwin Markham.

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PUBLISHED MONTHLY

In the Interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE.

VOL. IV.

SAN FRANCISCO, CAL., MARCH, 1899.

NO. 3

THE CALL OF BROTHERHOOD.

By Milton Bucklin.

If any man must fall, for me to rise,
Then seek I not to climb; another's pain
I seek not for my good. A golden chain,
A robe of honor, is too poor a prize
To tempt my hasty hand to do a wrong
Unto a fellow man. * * *
My bosom owns the brotherhood of man.

—Anonymous.

The first sacred words that childish lips are taught to form are "Our Father;" but one of the first illusions that must be dispelled from the child's mind before he is prepared to face the world and take a hand in its activities, is the illusion that all men are brothers. This is a statement of a simple but terrible fact. It sums up the whole indictment of the present social system, and with this indictment all the forces of reason, of justice, and of Christianity agree. It constitutes the doom of the present social system. It is its written epitaph. It will remain through all ages, the historical expression of its ethical meaning.

So familiar to us that we scarcely give it a passing thought is the saying that a young man's failure in his early business attempts is due to misplaced confidence in men; to his not having had his eye-teeth cut. It is only when cool, keen, trained business judgment has replaced the enthusiasm and the idealism of youth that the man succeeds in the terrible strife called "trade."

This is but a conventional way of saying that men no longer say "Our Father" with an answering echo of truth in their souls; that men no longer look upon each

other as brothers; it is but a conventional way of saying that the child must first learn how far men may be trusted not to lie, not to cheat, not to steal, and learn also, how much he can lie, how much he can cheat, how much he can steal without offending the exceedingly elastic ethics of commercialism.

It means nothing more nor less than that the brotherhood of man is regarded as an idle myth; that the fatherhood of God is a meaningless phrase; that the plain precepts of Jesus Christ are not applied to human life and have little force in human affairs. It means that men have foolishly denied themselves the right to love each other. The sweetest, fairest blossom in the garden of life has been wasted without a thought; the most precious jewel in the human soul has been hidden from the light in which alone it can display its beauty.

The ideals of youth are ideals of loving relationship, of trust in men, of hope, based upon social fellowship, of action, inspired by the purest of all motives, the common good of all mankind. These are the ideals which must be removed; these are the ideals which must be shattered before the youth is fitted to go forth and meet the realities of the world. He must learn that loving relationship is impossible where every man is embittered by the unceasing scramble for the Almighty Dollar. He must learn that there is no social fellowship for him who has not learned to rob his neighbors. He must learn that the individualistic struggle for wealth permits no thought of the common good, and, above all else, he must learn that the strong may trust the weak, but the weak may never trust the strong. Such is the philosophy of individualism, better named the doctrine of despair.

The dominant note in the social order is competition. Every course of action which men call "business-like" and "commercially sane" must in the last analysis rest upon this foundation. There is no other pathway to commercial success than through commercial robbery, and the man who enters upon that pathway must leave behind him every ideal of honesty, every ideal of fairness, every ideal of justice, every ideal of equality. He must pull down others that he himself may rise; he must not merely use the wreck of others' fortunes to build his own, but he must deliberately set himself about to bring disaster to others' fortunes, so that he may have wreckage from which to build his own. This is not the mere greed for gain—not the mere lust for gold. It is more than that, it is the struggle for existence. It is the answer of strong men to the principle of the survival of the fittest, which is the principle and the law of the present social order.

This brings us to the recognition of an important truth. It is this principle, this law, that is responsible for the present social distress, and not any man or men. We may cry out against the captains of industry as much as we choose, yet we cannot deny we have given these men no chance, no opportunity to do other than they have. They were thrown upon a world which denied its brotherhood, which said to them, "Down others or we will down you—rob or be robbed—starve others or starve yourselves;" and these men have chosen the course that we all choose; and while we have suffered and are suffering, and yet henceforth will suffer terribly from the combinations and machinations of these men of gold, and while we condemn and execrate the methods which they pursue and the system which makes those methods possible, yet we shall sadly miss the first principle of brotherhood, if, before we utterly condemn the men themselves, we fail to remember the greatest judgment ever passed by the Master himself when he took the woman and set her in the midst of them and said: "He that is without sin among you, let him cast the first stone."

No, my brothers, the social sin is too complex. It strikes down too deeply into the foundation of the social structure,

to be laid with justice upon the shoulders of any class of men. It is inwrought into every life. Is it the sin of unbrotherhood, of which we all partake.

What has the world lost in this effacement of brotherhood? What chords of kindly feeling, what joys of loving fellowship, what expansion of life and of lives! Said the matchless Teacher, two thousand years ago: "For what shall it profit a man if he gain the whole world and lose his own soul?" If I may be permitted to paraphrase that revered word, let me ask you, "What shall it profit a nation though its captains of industry amass the riches of the world, if it, the nation, lose its own manhood, or what shall a nation give in exchange for its citizens?"

When the bone and sinew, the strength, the support of this nation have gone down in the wreck and the ruin before the onward march of these mighty man-destroying engines of corporate wealth, then what shall this nation give—THEN WHAT SHALL THIS NATION GIVE—for its men, for its lost manhood and womanhood, for its youth, for its homes?

The translators of the King James Bible made the great Apostle Paul to say: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass and a tinkling cymbal." "And now abideth faith, hope, charity, these three, and the greatest of these is charity." Through all the years the Christian church, forgetting the plain teachings of Jesus Christ, has been deluding itself with the thought that the "greatest of these is charity," and only now in the light of the new faith that is dawning upon the world, it is awakening to the knowledge that it is not charity that the world wants; not charity, but love; "and now abideth faith, hope, love, these three, and the greatest of these is love"—love that will turn men's hearts from self, for love vaunteth not itself; love that will bear the burdens of the world, for love suffereth long and is kind; love that will grant to a brother all things he needs, for love envieth not; love that will destroy the awful barriers of mine and thine, for love seeketh not its own; love that will never sit in judgment upon a brother, for love taketh not account of evil; love that rejoiceth with

the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

This is the ultimate solution of the social problem. Injustice will never cease, inequality will never cease, the differences that cause heart-burnings and heart-breakings will never end until men have learned to live together in love. The world is waiting for the answering cry of brotherhood. Shall your voice be heard in that cry? Shall mine?

Chicago, Ill.

APPLIED CHRISTIANITY.

Rev. S. S. Fisk.

Chapter II.

Christianity Applied to the Home.

"Not looking each of you on his own things, but each of you on the things of others." Phil. II:4 "He which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." James V:20.

We are to consider in this chapter, Christianity applied to social conditions. Society in its broadest sense takes in the world, in which every human being is our "neighbor." It is made up of units. Whatever effects the unit, effects the multiplication of units. There are certain evils existing that need to be corrected, lives that need to be reformed, souls that need to be saved. Christianity was designed to effect the masses through the individual—to elevate and purify and save the world through the application of the Christ—teaching and the Christ-life. The gospel comes to the individual and says: "Believe on the Lord Jesus Christ and thou shalt be saved." When he is so saved, by the same authority, he is sent out of self. "Look not every man on his own things, but every man on the things of others." He then becomes a debtor to every human being. Paul said: "I am debtor both to the Greek and to the Barbarians; both to the wise and the unwise." Again he tells us to pay our debts: "Owe no man anything but to love one another." (Rom. 13:8.) That means simply, "Love is ever due and so you must be ever paying by ever loving," and loving will lead to doing.

The failure of many attempted reforms in society is that there is a wrong begin-

ning. We want to begin right, we want to begin at the foundation. Before the head stone can be brought on with shoutings of "Grace, grace, unto it" the corner stone must be laid—laid perchance on obscurity, laid beneath the surface, where no human eye can see the workman, and where the plaudits of the multitude are not heard. Too many have a contempt for the little things—for beginnings. They want to do some great thing. I remember preaching a sermon on Foreign Missions, in which I tried to portray the condition of the heathen world without Christ, and enforce the duty of obeying the command, "Go ye into all the world," etc. One woman was greatly moved and came to me at the close of the service saying: "Oh, I wish I could go as a missionary and tell the benighted heathen about the loving Saviour." At the same time I knew she had six little heathens at home, whom she had never instructed in the way of life and who had never heard her pray. Then there are many people whose highest idea of reform—elevating society, correcting abuses, suppressing wrong—is to legislate. To them prohibitory law is the remedy for the liquor curse. They cry out for a law against monopolies, and trusts, against political corruption, and vainly think the millenium would dawn if they could only have these laws enacted. I say nothing against wholesome laws, but there must be a moral sentiment back of law or it never can be effective. It is for the Christian to create this moral sentiment.

Why do we have saloons? Why do we have monopolies and trusts and all the other evils? Because the people want them. They say they don't, they cry out against them, but they do want them or they need not have them in this land where every man is a sovereign. "O, but, the money power does it," they exclaim. For shame, that we add to our disgrace by ascribing our social evils to the money power. Money is a thing; you are a living active agent. Money cannot speak or act or vote; nor purchase manhood, only as it is voluntarily in the market for sale. Christian, go to your work of creating a higher moral sentiment, by applying our Christianity to the varied conditions of society, and living the Christ-life in all your business and social

relations, that its practicability may be made manifest. Legislation will never prove effective without this.

The history of the past proves the truth of these statements. Law was a failure under the Old Testament dispensation. God said: "Thou shalt have no other gods before me;" but the Children of Israel went away into idolatry. They made golden calves and worshipped them. The law failed to keep the people in a decent state of morals. God charged them through Malachi, the last of the prophets, with going away from his ordinances and becoming sorcerers, adulterers, false swearers, defrauding the laboring man and the widow and the fatherless. We are doing the same things. We have been trying to regulate society by law and it has failed. The presence of the tramp, the poor, and the ignorant warn us that our social system is a failure. Poverty and Ignorance have brought forth their children and their names are Want and Crime. We must have something back of law. God in the hearts of the people, is better than God in the constitution. Christian people, cease your brawling about corruption and your clamoring for law, and get about doing something to remedy existing evils. Teach some little child to live the Christ life, and your voice will sound down the ages and your influence will enter eternity.

Where shall we begin? What shall we do? Only the beginning we can speak of, the beginning of the work only, in the remainder of the chapter, leaving other phases of work for future treatment.

Christ has answered the question of beginning. He said to his disciples: "At or from Jerusalem." That was the home city. Our Jerusalem of society is the home. It is the centre, the base, the foundation of society. It should be the soundest, strongest, happiest, purest social institution. The children of to-day will be the men and women of to-morrow. They will be the workmen, tradesmen, teachers, voters, politicians, law makers. They will make society good or bad as they are good, or bad, and, as a rule, they will carry from the home the principles and practices which they put into society. The Christian fathers and mothers of this generation are largely responsible for the state of society in the next. If the state

of society is to be better, the children must be trained in the home. They must be taught obedience, truthfulness, honesty, self-control, and unselfishness. It is one of the alarming signs of the times that this is not being done. There are thousands of Christian homes where there is no pretense to religious or moral training, where the family altar is not reared, the Bible is not read and where strife and discord prevail.

God speaks to the home in the six chapters of Ephesians, and it would be well for parents and children often to read the instructions there given. The words have all the authority of Christ's own words. The duty enjoined is as binding as the command: "Go ye into all the world," "Children obey your parents." In practice this age has reversed the command. It now reads in the home-life: "Parents obey your children." "Honor thy father and mother, which is the first commandment with promise." What lack of honor there is; what disregard of authority. "The old man" and "old woman" are "behind the age"—"back numbers." But the children are not the most to blame. God says to you fathers and mothers, "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," and you have not obeyed. You have been so busy making money and following pleasure, that you have had no time for the home. But you reply: "I must provide for my family." Yes God knew that when he told you to train your children for him. Whose time are you working on? Have you not sung:

"Here I give my all to thee

Friends and time and earthly store."

Was not that the meaning of your surrender to Christ? If God tells you to spend a portion of your time in the home, is not that as much a duty as any other? But be honest with yourself and before God. Have you not had time for the club, the theatre, the ball room, the card table, the party, or society? Have you not taught your children disobedience to God? Have they not learned to disregard the Lord's day through your Sunday excursions and picnics and pleasure seeking? Have they not learned disrespect to you fathers and mothers by your disrespect of each other. Within a week I have heard a Christian mother say this, in

a store while holding by the hand her bright, beautiful child: "Well I must go home and get the old man's dinner ready or he'll be home growling." The next day perhaps, the little child calls out "the old man is coming," and the mother laughs and tells every visitor before the child of its smart sayings. O, but she will weep some day as the meaningless words of childhood are used with bitter scorn in mature years.

Then how much lying and deception are learned in the home. Mrs. Jones is seen coming to the door; the mother hides in a back room until the bell ceases its calls, or sends the child to say she is not at home; or, if Mrs. Jones gains admittance, all is smiles and sweet expressions of affection, but when the interview is over and the door closed, there are expressions of disrespect and scorn and hatred. But this is not all, for there are seeds of deceit, dishonesty and untruthfulness sown in the fertile soil of the child's mind. These are little things and may be thought trivial and foreign to the subject. You expected to be told how to go out and do some great, heroic work in society that would quickly revolutionize it. It cannot be done in a day or year. It will take a generation, and I believe I am commencing at the foundation head. What can you do to purify the stream of corruption by standing by the side of the river and dipping up your little cup of water, while from ten thousand homes are being poured in poisonous currents? Make the fountain pure. The saloon wants boys; and we in the United States are giving them at the rate of one hundred thousand a year. The devil wants liars, thieves, gamblers, corrupt politicians. We are accommodating him wonderfully well; and they are all coming from some home. I believe all this could not be if the Christian homes regarded God's law of the home life. Fathers and mothers, where are your boys and girls at night? Who are their companions? Who is teaching and training them? There is a tremendous responsibility resting upon you. Society will be largely what you make it, through your children. The richest legacy you can leave to the future is your stalwart sons and daughters. Build enduring character. That word, character, is the most expressive one that can be used in relation to your

work for your children. The Greek word from which it comes means first the instrument used for graving, then that which is engraven. The verb means to engrave, to cut in furrows. You are at once the instrument and the active agent. Before you is the polished surface; you are cutting furrows, engraving your own image on your children's minds and hearts. Soon, all to soon, you will give them to the world. As they go out send them laden with love to God and man; send them with high and noble purposes, fixed and enduring principles; send them into society to sweeten and purify it, as the tree which God showed Moses sweetened the bitter waters of Marah; send them with sweet memories of home which shall be as an anchor to hold them from being cast up like driftwood, miserable wrecks on the shores of time.

And when the call comes to "enter in," with joy you will say "Here am I and the children thou hast given me."

"Dear Friend, whose presence in the house,

Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine.

Come visit us, and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine.

Gay mirth shall deepen into joy,
Earth's hopes shall grow divine,
When Jesus visits us, to turn
Life' water into wine.

The social talk, the evening fire,
The homely household shrine,
Shall glow with angels' visits when
The Lord pours out the wine.

For when self-seeking turns to love,
Which knows not mine and thine
The miracle again is wrought,
And water changed to wine."

Orange, Cal.

Prudence is self-surrender to the strongest impulse; duty is self-surrender to the highest.—James Martineau.

To-morrow will be like to-day. Life wastes itself while we are preparing to live.—Emerson.

Golden Gate Pentecost

A MONTHLY PAPER.

ORGAN OF

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HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER,

Special Correspondent.

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EDITORIAL.

"LEST WE FORGET."

These oft repeated words of Kipling have seen a good deal of service lately by orator and editor in connection with the problems of national expansion. Under their head certain principles have been branded, on the one hand, as blasphemous, on the other, as righteous; certain lines of action, on the one hand, as iniquitous, on the other, as humanitarian; certain men, high in public authority, on the one hand, have been designated as mere political intriguers, on the other, as possessing far-sighted wisdom and statesmanship; some have spoken of patriotism and self-sacrifice, while others have designated these as mere cloaks to cover a sordid spirit of commercialism.

Amidst this jumble of contentions one would fain ask, What is it we are in danger of forgetting? Right here it may be well to remember that there are a good many things that ought to be forgotten, that ought to be left behind. Forgetting these things that are behind, is not a bad rule either in the life of the individual or the nation, provided there is a pressing onward toward the goal of bet-

ter things. It is a profoundly true thought that "men may rise on stepping stones of their dead selves to higher things," and for the most part it is only in this way that men or nations do rise.

It would not seem unreasonable, therefore, if the policies and political principles of one hundred years ago were not found sufficient for the changed conditions of to-day. What may have been wise in the childhood of a nation of a few millions of people lying along the Atlantic seaboard may be extremely foolish for a people such as we are to-day with world-wide interests and a world mission.

The policies of one hundred years ago may not be the best for the present hour. It may be possible that even the far-sighted wisdom of Hamilton or Washington may not serve to guide us under the changed conditions of to-day. Even the Federal constitution itself embodying as it did, the wisdom of the sages, was a compromise meant to fit a condition of affairs that was expected to change. History has shown that constitutions, even though embodied in written form, must grow as nations develop. The past cannot hold the present, nor the present the future in bondage. It was unconstitutional to abolish slavery, but the day came when the dead hand of the past could no longer hold this nation, half slave and half free.

But when all has been said along this line, it remains true that there are some things that we cannot afford to forget. These are the eternal principles of righteousness and truth that guided the founders of the republic. While departing from some of the lines laid down by Washington in his farewell address, we should beware lest we forget the ethical principles he enunciated as underlying not only material prosperity but also laying the basis upon which every free and enduring government must rest. In the document above quoted he says: "Of all the dispositions and habits which lead to political prosperity religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the destinies of men and of nations."

In the onward march of progress, in the midst of our wonderful material

prosperity, we are apt to forget what, after all, constitutes true national greatness. In the mad rush to advance our own interests the sacred rights and privileges of others may be trampled in the dust. An enthusiasm for national expansion may undermine the very bulwarks upon which we have achieved our greatness.

We fear no foreign foe, yet there is danger, lest, while bending every energy to increase our material prosperity, to enlarge our commerce, to extend our territory, we do overlook the principles of truth, of morality and of religion, "these great pillars of human happiness, these firmest props of the destinies of men and citizens." What though we extend our territory beyond the seas, what though the land be dotted by "cities proud with spires and turrets crowned," what though we have "broad armed ports, where, laughing at the storm, rich navies ride," if mammon, selfishness, indulgence, and political corruption eat the heart out of the nation. We may well profit in this respect by the inscriptions that mark the tombstones of buried nations.

* * *

The relevancy of what has been said is seen when we look at the condition of things that confronts us in several of the State legislatures, notably that of California, and in the brazen efforts of Brigham H. Roberts, an avowed polygamist, in seeking a seat in the fifty-sixth congress. The threat, that if unseated, Roberts will show that many men in congress are living practically polygamous lives, is also worthy of note. For our part, we say let him be unseated, and let him show up all the rottenness there is to be found, and then let the righteousness and virtue of the nation assert itself and drive forever from public life these moral lepers.

Political corruption and immorality in high places are altogether too much rebuked in our land and it behooves every lover of his country to assert himself on the side of morality and religion, lest we forget these "indispensable supports" of character and national greatness.

Speak kind words now, because it will cost something to put them on tombstones.

A GOOD INVESTMENT.

"I feel so sure yours is a noble work. To reach our boys and girls means to make our future men and women, and success must crown such effort."

The above is from the letter of one, who has but recently become interested in the work of THE PEOPLE'S PLACE. We quote it because it touches one of the underlying principles of our work—which is an effort to throw the best sort of influences around the young—and because it lays the basis upon which we feel justified in appealing to the public for support. This is not a work of charity. We do not place it upon that basis at all. People owe something to the generation in which they live and they owe in proportion to their ability to pay. From the business standpoint also, the best investment that can be made is one that will pay in intelligence and character. A large part of the work undertaken by THE PEOPLE'S PLACE ought to be done by the state, but until the State does take it up, it is left to the generosity and public spirit and self-sacrifice of those who are willing to do it.

San Francisco with its 19,000 children between the ages of five and seventeen, who are not in school, and are, for the most part, growing up under influences that make them a menace to society, presents a mighty field, not only for consecrated effort, but also for wisely invested capital to reach and mould this mass of humanity into an intelligent and upright citizenship that shall be a bulwark and not a menace to our city and state.

During a temperance campaign a lawyer was discussing learnedly the clauses of the proposed temperance law. An old farmer, who had been listening attentively, shut his knife with a snap, and said: "I don't know nuthin' about the law, but I've got seven good reasons for votin' for it." "What are they?" asked the lawyer. The farmer responded: "Four sons and three daughters."

—The Household.

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The following departments are carried on at the Hall, corner of Pacific and Leavenworth streets.

PENTECOST MISSION

Corner Pacific and Leavenworth Streets.

Richard Hallowell, Supt.

SUNDAY SERVICES.

Preaching	-	-	-	11 A. M.
Bible School	-	-	-	2:30 P. M.
Young People's Service	-	-	-	7 P. M.
Preaching	-	-	-	8 P. M.

SEWING SCHOOL.

The Sewing School meets every Saturday afternoon at 2:30 o'clock.

Miss M. J. Johnston, Director.

The following work is carried on at 1422 Hyde street, corner of Jackson.

Mothers' Meeting, Thursday afternoon at 3 p. m.

Young Mens' Club and Reading Room.

Girls' Club and Music Room.

Reception and Social second and fourth Monday evenings of the month.

A NEW DEPARTMENT.

We spoke last month of a play ground and gymnasium which we hoped to add to our plant. We have not yet been able to secure the quarters that are desired although some are interested in the matter and are doing what they can to further

the project. We are now carrying on all the work possible with the limited amount of funds at hand. It is our policy to keep entirely out of debt and only develop the work as fast as support can be secured for it.

In connection with the playground and building that would be used for young men, it is proposed to open a free dispensary. The place we have in view is well suited for these departments. We wish our readers could appreciate the need there is for this work and that among them there could be found those who are willing and able to put it on its feet. Ten monthly contributions of five dollars each, would enable us to secure and maintain a place for a playground, a free dispensary, and with what is already offered, make a home for young men who are homeless and out of work. Will you not be the first to send in your contribution to this worthy object?

As to the dispensary, there are a number of physicians that are interested and have already volunteered their services. The amount of good that can be accomplished in this line of work is very large. One of the best ways to preach the gospel is to heal the sick.

NEW CONTRIBUTIONS.

The following monthly contributors were added to our list during February: Mrs. Henry Gibbons Jr., and S. B. Leavitt, San Francisco; Mrs. H. L. Gear, Mrs. Ober, Berkeley; Mrs. Aylwin, Lorin; Mrs. Hansbrow, Alameda.

Cash donations have been received as follows:

Mrs. S. Bachman, San Francisco, \$5.00; J. A. Campbell, Oakland, \$1.00; Mrs. M. A. Hansen, San Francisco, \$5.00; Chas. H. Barker, Los Angeles, \$5.00; two friends, \$1.00 each; another friend, \$1.25.

Other contributions have been as follows: Packages of clothing and material from each of the following: Mrs. Herm, Miss Brownsill, Miss Weeks; a large box of naval oranges, R. R. Smith, Duarte, California; expressage on same. Wells, Fargo & Co.; lumber for a wardrobe, Chas. Lombard; bedding, Mrs. Geo. W. Haight; a set of book shelves and two days' carpenter work, Geo. Reeves. Sixteen new subscriptions have also been received for the PENTECOST.

THE SEWING SCHOOL.

The change of the Sewing School to Saturday afternoon is proving, on the whole, very satisfactory. The order is especially good and the girls are taking an interest in their work. Material is still very much needed, and donations of thread, needles and cloth for making into aprons, skirts, etc., will be greatly appreciated. The following is the record of attendance for the past six weeks:

	Chdrn	Techr	Vist	Tot
Jan. 21st	60	10	3	73
Jan. 28th. . . .	69	10	4	83
Feb. 4th	82	10	6	98
Feb. 11th. . . .	85	9	2	96
Feb. 18th. . . .	52	7	0	59
Feb. 25th	73	8	2	83

Mrs. M. E. Schuette, teacher in charge.

"APPLIED CHRISTIANITY."

By Rev. W. C. Jenkins.

Yes, I think I like that phrase. When I first received a copy of *The Pentecost* and noticed that it was "Devoted to Applied Christianity," I said, well, have they got Christianity classified into departments so that one can take two or more degrees as his taste may dictate? Reflection followed, and three distinct phases of Christianity seemed to swing into view, or rather, I prefer to say, three distinct classes of Christians.

The first is the theoretical Christian. He, for more men than women, belongs to this class, looks at religion as a hell-escape, and thanks God that he had sense enough to climb out of reach of the fire on the ladder of belief in Christ. Is he saved? Surely! But his highest and broadest view of Christianity sweeps in nothing but the atonement, and his fortunate acceptance of the Atoner. With this he is satisfied and sometimes thinks he is happy. He sees nothing in the plan of salvation that calls upon him for any thing but to look out for his own safety. He has a theory that belief in Christ saves one, that salvation is of faith, not of works, and he is too true a man to formalize and pollute Christianity by projecting works into it. Gifts and offerings may have been proper in the romantic past, but he would not secularize this spiritual dispensation by recognizing

money as an essential factor. Fear that the church may be put on a commercial basis causes him to have awful nightmares. Feeding the hungry, treating the sick, and personally pleading with people to forsake sin and accept the Lord, was, doubtless, in good taste in the early days of Christianity, when all means had to be used to get the church started; but now we have fine churches, cultured pastors, and music that would almost make David open his eyes. I have no doubt that some of it does cause him to turn over. And if people will not come to our salvation plant and be saved, let them be lost—this too, is his theory.

The second one is the sentimental Christian. Perhaps there are more women than men in this class; but whatever the sex, the sentimental Christian has much feeling, sympathy and imaginary piety. Sin—just concrete sin—is very repulsive; the world's ways can but breed hysterics in every true Christian; and they really rejoice. O, so much, when sinners are brought to Christ; but that which their lips seem ever ready to speak and that which they want above everything else, is to go home! They make a pretense of home-sickness that is really distressing to one who still believes that this world is God's property. With a morbid misconception of life's mission and earth's glories, they fancy a tint of sin on every product of our Maker's hand. They go through this beautiful, musical world, as if walking among paint pots, sure that nothing can be touched without soiling their clothes. They see no majesty in the tumbling sea, no sublimity in a snow-capped mountain, no glory in a cloud-crowned sunset; the cream-tinted lily has no beauty worthy of their appreciation, because it is of the earth, and the fragrant rose communicates no sweetness to the sin-filled atmosphere about them. There is a dreary view of life—this life. They do have visions of wretchedness and moral degeneracy, visions of woe and want; but they are not thrilled with a desire to live and suffer for the betterment of these. Nausea seems to have seized them, and they are battering their heads against the walls of their earthly house, "desiring to depart and be with Christ," forgetting that "it is more needful for them to abide in the flesh."

The world needs every Christian, not

to "sit and sing himself away," not to nurse sentimentality and gush, pretending to want to head the next procession to the cemetery as a short cut to heaven, but to get out and make heaven within him and around him by an unselfish sacrifice for men. The writer does believe that there is good, and beauty, and loveliness enough in this world to make it a desirable place—in spite of sin—so long as God has work to be done.

But the practical Christian is the third one in my mind. This man, or woman, "applies" Christianity to every thing. Knowing "these things," he finds happiness in doing them. He sees that Christianity is good for the body as well as the soul, good for politics and commerce, good for society and work-shops, good for the capitalist and laborer, good for the orphan, the widow, and the millionaire. Hence, he spends little time over theories of personal safety, and less in nursing a distasteful sentimentality, but goes forward, being neither perfect nor omnipotent, yet burdened and thrilled with a sense of the world's need, and a blessed desire to serve.

San Francisco, Cal.

THE SIN OF SINNING.

By Oliver C. Miller.

The present age seems disinclined to learn the sinfulness of sin; it follows afar off from that teaching that abhors evil and cleaves unto that which is good. Men grip very loosely that which is good, and freely allow themselves to be siezed upon by vice. Just in proportion as we put away the cross, we will fail to apprehend the destroying power of sin. The age spirit loathes to walk by the way of the cross and therefore fails to learn the awful turpitude of sin. Emphatically, the devil's tactics for to-day are those of an angel of light. He causes sin to be lightly esteemed; yea, makes it to be much desired, even as a pleasant thing, notwithstanding the constant outcry of our God, "Oh, do not that abominable thing I hate." The increasing insensibility to sin is the alarming spiritual phenomenon of the times, and foretells the overthrow of the individual, the home, and the na-

tion unless speedily checked. "God is of too pure eyes to behold iniquity."

God's attitude toward sin has not changed since He spoke in Eden, saying "in the day thou eatest thereof thou shalt surely die." Our only hope is to repent, forsake our sin, and accept Christ as our substitute who died for us and fulfilled the broken law. He is our only atonement, making us again at one with the Father. How dreadful it is to sin, to dip our souls and bodies in its pitch, to besmirch ourselves in the soot of the bottomless pit. The facilities the age presents for knowing God make responsibility all the greater. God requires a faithful obedience to the light enjoyed. The light of holiness unto the Lord is streaming in its brightness, yet men will not walk in it. The comprehensive definition of sin is, a transgression of the Law of God. And yet God's law is trampled under foot on every side with the most criminal thoughtlessness. Indeed, the age seems to rebel under the yoke of the Almighty and seeks to go its own way, which is the way of destruction. God spares neither nature nor individual. He has declared once for all times and all people, "the wages of sin is death."

The crowning attribute of God's character is holiness, and all that would enter into His companionship must be holy. Holiness is more than an attribute of Divine character; it is character itself—the very nature, the essence of His being. None can hold companionship with Him on earth, nor pass through the pearly gates into His presence, except they be washed in the blood of the Lamb. Holiness is personal; it is the dwelling of the Holy Spirit in the heart of the believer. Through the infirmities of the flesh we sin daily and must as often as we sin apply the blood of Christ for our cleansing. It is because of this that Christ, our Advocate, is at the right hand of the Father as an abiding intercessor. The lips of Incarnate Love speak in most dreadful incentive against sin. The crowning demonstration of God's hatred for sin is the erection of the cross on Calvary. He spared not his only-begotten and only-beloved Son, when the Son took the sinner's place. How can we look so lightly upon sin in the presence of the Cross of Jesus, with its awful portents, the quaking earth, and the supernatural darkness, and the exceeding bitter cry rent from the

lips of undying love, "My God, my God, why hast thou forsaken me!" Let us not be deceived into cherishing little sins, they are "the little foxes that destroy the fruitful vines." All 'sin is sin, and all who sin are sinners under condemnation and must flee to the Cross for pardon. By reason of contrast, sin is darkest in the lives of those professing holiness. One ink blot spoils the whitest sheet of paper. Then let us who name the name of Christ and profess to be his followers depart from iniquity, lest we ruin our own souls, and the souls of many others by our example.

THE LAST SPARK FROM THE CAMP FIRES OF THE EIGHTH CAL. VOL. INFT.

The several detachments of the Eighth Regiment were mustered out of the service upon the following dates: Three companies at Angel and Alcatraz Islands, January 28th; four companies at Vancouver Barracks, Washington, January 31st; three companies at Presidio, Cal., February 2nd; two companies at Benicia Barracks, the headquarters, Col. Park Henshaw commanding, February 6th. The regiment was seven months in the service and was several times listed for foreign service, but each time the order was countermanded. The losses by death did not exceed ten men. The amount of sickness was light compared with other commands. The Shekinah of God's mercy truly overshadowed the organization. From time to time the disappointments in not being called to foreign service were hard to bear for both officers and men. Much honor is due our beloved Col. Park Henshaw for his untiring interest in the organization and the administration of that positive discipline essential to the make-up of the character of a true soldier. We feel grateful to God for the privilege of answering our country's call. We retire from the service with greatly increased physical strength and endurance, also better fitted for the work of the ministry by the experience we have had. We rejoice greatly in the many expressions of confidence and esteem from both officers and men.

OLIVER C. MILLER,
Chaplain.

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The Sunday School Times has contained some valuable general articles of late. Two from the pen of Rev. Richard Henry Poynter on the life of John Bunyan have been of special interest. Mr. Poynter has been the pastor, for more than eight years, of Moat Hall, the famous old building which was erected in 1538 upon Elston Green, where John Bunyan himself preached over two hundred years ago.

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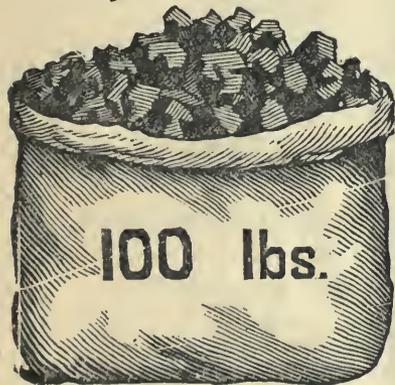
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Feed my sheep.

Receive ye the Holy Spirit.

As the Father hath sent me, even so send I you.

EASTER CHIMES.

Awake, awake, and hail the morn
That fills the world with joy;
Let every heart break forth in song,
And praise our tongues employ.

He comes, He comes, the Prince of peace,
On this triumphal day,
To shed the light of hope divine,
And roll the stone away.

He comes, He comes, the King of kings,
Eternal life to give;
And we, who bear His cross on earth
Shall rise with Him to live.

Ring on ye bells ye choral bells;
Ring on the glad refrain;
The Son of God hath rent the tomb;
Behold, He lives again.

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The Golden Gate Pentecost

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THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., APRIL, 1899

No. 3

"But now hath Christ been raised from the dead, the first fruits of them that sleep." I Cor. XV: 20.

—o—
Welcome, Easter morning with thy bright display.

"Christ, the Lord is risen," men and angels say.

—o—
Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting. I Cor. XV: 55.

—o—
Never more shall Satan,
Hold with mighty hand,
Death and doubt and terrors,
Over all the land.

—o—
BROTHERHOOD.

Of all things beautiful and good,
The kingliest is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
And till it come, these men are slaves
And travel downward to the dust of graves.

Clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath.
To this Event the ages ran:
Make way for Brotherhood—make way for Man.

Edwin Markham.

APPLIED CHRISTIANITY.

III. CHRISTIANITY APPLIED TO SOCIETY.

By Rev. S. S. Fisk.

"**Go thou and do likewise.**"—Luke 10:37.
In the last chapter we considered "Christianity Applied to the Home." Following the idea conveyed in Christ's parting instructions to his disciples, "Beginning at or from Jerusalem," we began with the home as the Jerusalem of society. In further considering the application of Christianity to society we are to reach out to other cities, to the homes of others, to the poor and needy and unfortunate. Jericho lies hard by; let us visit it. On our way down we shall meet with the "wounded and stripped and dying," and we are to stop and act the part of the good Samaritan, by binding up the wounds, helping on the journey, and providing for future needs. This is *applied Christianity* and Christ says, "Go and do thou likewise." But O, the sin and the shame of it is that there are so many priests and Levites on the road who pass by on the other side.

That there are multitudes of the unfortunate and stricken in our land no one will attempt to deny. Who the thieves and robbers are, we will not stop to inquire. It might be offensive; it might reflect on some very "respectable" people. We have the fact that the wounded and dying are directly in our road, and we must either help them or pass by on the other side. As those who have professed to love the Christ and adopt his teachings and live his doctrines, we should minister to the stricken ones before

we attempt to chase the robbers who so successfully hide in their mountain fastnesses. Let us go out on our mission with the words of our Lord ringing in our ears, "In as much as ye did it unto one of these the least, ye did it unto me."

In our large cities we shall find the great mass of the poor and ignorant and debased and vicious. The United States is fast becoming a nation of cities. At the present rate of increase it will be but a short time before the majority of our population will be urban. The cities will then dominate the country. If ignorance and crime and political corruption are in the ascendancy there, the whole land will come under their sway. One great cause of the increasing moral and social corruption in cities is the pouring in of bad elements from other lands. Josiah Strong tells us that the last census showed that in eighteen of our largest cities 1,028,122 were native born of native parents; 1,386,776 were foreign born; and 1,450,733 were native born of foreign parentage. Here are nearly three times as many foreign born and born of foreign parents, as of native American stock. We have no thought of making a sweeping denunciation of "foreigners," for many of them become excellent citizens, but statistics show that while the foreign born population of the whole country is about one third of the total, they furnish more than one and a half times as many criminals as the other two thirds. What are we doing about it? By our indifference and neglect of proper methods we are helping to educate them in crime, making them thieves, gamblers, murderers, corrupt politicians; and then, catching one occasionally, if he has not money enough to corrupt a jury, or purchase perjured testimony, we lock him up and keep him at the expense of the State.

What shall we do about it? I believe it is the duty of the State to educate and instruct the poor and ignorant and neglected in the duties of good citizenship, and at least give them moral training that will fit them for becoming respectable members of society. On a business basis it would pay.

It would do away with half the crime. It costs less to endow a school than to support a penitentiary. True, we have our state reform schools, but they begin where the work should be completed. It is easier to prevent disease than to cure it. Let the boys and girls be steeped in shame and crime up to fourteen or sixteen years of age and reform schools will, after that, accomplish but little for their real betterment. Even if the State did this work of educating and of teaching good morals, there would still be left to the church the work of teaching Christian duties and of leading to Him who alone can cleanse from all sin.

But now there is a double work devolving upon the Christians of America. This is the opportunity of the age and the bounden duty of the followers of Christ. Dr. Charles H. Payne says: "The greatest forward movement of all the ages, is upon us. That movement is the saving of society; and that work the Church of Christ must undertake." Josiah Strong adds: "Not to undertake it is to break step with the march of civilization and to fall out of the ranks. If the church refuses to save society, she will fail to save herself, because she will fail to adapt herself to changed conditions." In the last forty years, which have been marked by intense materialistic tendencies, we have increased our wealth beyond our wildest dreams; but moral and spiritual progress have not kept pace with the material. This is especially the case in our large cities. In the fifty years preceding 1890, Boston sank from one protestant church for every 1,228 of her population to one for 2,581. New York from one for every 1,992 to one for every 4,361. Other cities fell behind in like proportion. The cause no doubt was the failure to save society by going in the Christ spirit to the thousands who were thrown into their borders. Unless Christians arouse themselves and take this work in hand, matters will become worse and moral decay and spiritual degeneracy will land the nation in ruin. Wealth will not save a nation; even when combined with

high intelligence it will not suffice. Rome once

“Sat upon her seven hills,
And from her throne of beauty
Ruled the world.”

She had culture and wealth. Greece had orators and statesmen and poets and philosophers and abundant wealth, but Rome and Greece went down because of social corruption and inequality. Their orators and statesmen and philosophers could not save them because they did not save society. Christian men and women, for the sake of the nation, for the sake of the church, for the sake of the perishing, for the love you bear to the Lord Jesus Christ, who has redeemed you and sent you on your mission, and for the glory of God, you must save society.

The church has been praying for years for “open doors,” and now that Cuba, Porto Rico, and the Philippines are open to us, there is great rejoicing, and eloquent speeches are being made about the “glorious opportunities” and “great possibilities” of carrying the gospel abroad. And yet for the last half century there have been open doors in New York, Chicago, Boston, Philadelphia and San Francisco. In the last PENTECOST it was stated that there are in San Francisco 1,900 children between the ages of five and seventeen who are not in school, and who are for the most part growing up under the influences that make them a menace to society. Why are they a menace to society? Because Christian people have not reached out to them a helping hand; because by our indifference and coldness, by our lack of sympathy and love, we have made it hard to be good, easy to be bad. We have gathered our holy garments about us and like priest and Levite “passed by on the other side.” They have been to us simply the “criminal classes,” “little imps,” fit only for the reform school, the jail, or the penitentiary. We have thought it a waste of time to try to save them. We have not looked upon them as precious in God’s sight, as those for whom Christ died. We have talked about “ancestry,” and vainly thought that

nobility of character came through generation. The way to have a better generation is through regeneration. The street Arab can trace his ancestry back to Adam, can you go further? We are largely the creatures of circumstance.

There was once in California a nursery of beautiful young navel orange trees. They were transplanted into various orchards. One day a tree from a flourishing orchard said, “I will go and visit my neighbors to see how they are prospering.” He walked along until he came to a group of trees, which he recognized as his brothers, richly laden with fruit. Entering he partook of it and praised the quality. But over in one corner on higher ground, overshadowed by tall trees, where no water could reach it, stood a tree, sickly and with pale yellow drooping leaves. There was fruit, but it was small, sour, and unfit for use. With scorn the visitor turned away muttering execrations and pronouncing it fit only for the flames. What was the trouble? It had not been watered and pruned and fertilized. It was the victim of circumstances. Who was to blame? The husbandman. There are thousands of our poor and criminal classes who are equally the victims of circumstances, and Christian people have either created or failed to control these circumstances. We have not watered them with our tears, enriched them with our prayers, and let the blessed sunshine of love in upon them. Will a rosebush grow in your garden? Not if you plant it in an ash heap. Will a fountain send forth a pure stream? Not if you run it through a sewer. It is ours to purify society by making conditions better, applying the principles of Christ and teaching them to the outcast and downtrodden. This does not mean alone telling them that Christ came to save them from sin. It means also food for the hungry, clothing for the naked, medicine for the sick, education for the ignorant. It means love and service and sacrifice. When you have given these, then you may tell of Christ the Bread of Life, Christ the Great

Physician, Christ the Sin-bearer, and they will receive Him into their hearts because they have seen an exhibition of His beautiful life in you, who are His representatives on earth. We must follow our Divine Lord. Christ fed the hungry and gave sight to the blind that He might find entrance for His "wonderful words of life." He loved, and served, and sacrificed, even unto death. He is calling, "Follow me," and pointing to the scene on the Jericho road says, "Go and do thou likewise."

I have spoken of love, and Henry Drummond has called it "the greatest thing in the world." What love is greatest? Not our love for Christ, but Christ's love in us. There is an important distinction. A person may have love for the beautiful or the good and yet not have the essence of beauty or goodness within him. Every Christian professes to love Christ, and does in a way, but it is too often only the human love—love for His beauty and goodness. This love is circumscribed and will manifest itself toward mankind in loving only the good and noble. Christ did not say to his disciples, "Continue to love me," but "continue ye in my love." This is divine love, this is Christ in us, and with this we shall look upon the poor and unfortunate not as a mere mass of degraded humanity, but as those for whom Christ died, who may be lifted up into a higher life.

We make a mistake in supposing that there are no noble impulses in the mass of humanity in our city slums—that it is all bad, that there is nothing to respond to the higher ideals. Human nature is indeed a most complex and inexplicable thing. There is human nature in the mother leaving her child and seeking the companionship of the lewd and besotted, living in shame and drunkenness, a pestilential scourge upon society; and there is human nature in that other mother clasping her babe to her breast and lavishing upon it all her wealth of affection. There is human nature in the brutal murderer slaying his victim for the greed of gain, and there is

human nature in that same man when, as he is borne to prison in fetters, his heart is touched and his emotions are stirred by the tender words of a little child: "Poor man, I sorry for you, have you any little girl?" There is human nature in revenge and hatred and oppression and avarice, and there is human nature in kindness and sympathy and gratitude and generosity. The better side may be drawn out by practical demonstrations of love. Denunciations will not do it; the policeman's club, and the terrors of the jail will not do it. But love will.

"Touched by a loving hand, wakened by kindness,
Chords that were broken, will vibrate once more."

The words of Tennyson are almost universally true, "We needs must love the highest when we see it." In a recent number of the *Youth's Companion* is this incident. Two Americans with an Italian lady were walking through a lovely square in Florence. Passing an old building adorned with some lovely terra-cotta reliefs, the Americans remarked upon the fortunate preservation of so much delicate exterior adornment and beauty when a single stone in the hands of a careless boy might shatter it to fragments. The Italian lady replied: "Ah, so many of our boys are bad, very bad. They romp, they run, they will break things, they will smash every street lamp. They are dreadfully bad, but note these things! They will not break these. They would never think to wish to do it. They love beautiful things." Put beautiful things before the bad—beautiful deeds, beautiful lives, beautiful words, and you will win them from evil ways. I do not mean to say that this is all the work, nor that this will develop the soul into the realm of eternal life, but through this you may find access for the saving power of Christ. This work must not be carried on spasmodically nor yet individually. If we wish to see great results there must be systematic and united effort. There must be a movement all along the line of Christian activity.

How can this work best be done? Of all the agencies in operation at the present time, I believe the Institutional Church the most effective. Here we have all of the agencies in operation that are made use of in regular church work, but these are supplemented by education along physical, industrial, social, and literary lines. The aim and end is to bring the masses under the saving power of Christ. This form of church activity is already past the experimental stage. Josiah Strong gives these results from a few Institutional Churches: The Congregational Church, Cleveland, 390 additions in three years; Lincoln Park Baptist Church, Cincinnati, situated in the poorest part of the city, 742 additions in nine years; Metropolitan Temple, New York, 759 additions in three years. He also says: "The Baptist Temple, Philadelphia, has the most wonderful story of any church in the world. All of these churches accept the larger view of their mission, and have found it safe to follow the example of the Master."

The districts where these churches are located have been completely revolutionized. The mission of the church is to save society, and we rejoice at the growing indications of the awakening of a purpose to fulfill this mission; we mourn that there are so few to respond as yet, and we pray for the prevalence of the Christ ideal of the social mission of the Church.

ORANGE, Cal.

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In answer to the question as to what was the secret of his success, Moody recently replied:

"There is no secret. Get to work! Get to work! Have faith, and love—love for your work—and human sympathy! That's all there is to it. Prayer and faith and work are the watchwords of success in the way of the Lord."

—o—

Is it right to licence a man to sell that which will make a man drunk, and then punish the man for being drunk?

THE CREED OF THE SERMON ON THE MOUNT AS SUMMED UP IN ONE SENTENCE

IF YE LOVE ME KEEP MY COMMANDMENTS.

Creed: I believe in the Fatherhead of God; I believe in the words and work of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies, and seek first the Kingdom of God and His Righteousness.

Could any form of words be more elevating, more persuasive, more alluring? Do they not thrill the heart and strengthen the conscience? Liberty of thought is allowed, liberty of sinning is alone denied. Who would refuse to sign this Creed? Love was life! When He said, "believe in me, carry my cross," was He not calling us to fulfill His gospel? This was the obligation He then laid on the disciples' conscience, as with his dying breath he exclaimed: "This is my commandment that ye love one another as I have loved you." It is the sermon on the mount in brief. On this basis the Primitive Church lived and suffered and conquered. None can read Jesus' words without being perfectly certain that they must sooner or later change the trend of society and politics and even the State. His contemptuous depreciation of the world, His solemn appreciation of the soul, His sense of the danger of riches, His doctrine of the Fatherhood of God, His sympathy with the poor, His enthusiasm for humanity, were not likely to return to Him void. When His ideas have taken hold of the mind, they will be carried as principles of action into the life. His kingdom is humility, purity, generosity, unselfishness. Loyalty to Jesus is the sum, for love is the law of spiritual life throughout the universe.

J. WATSON, D. D.

—o—

Oh! Lord that lends me life,
Lend me a heart replete with thank-
fulness.—*Shakespeare*

OBEDIENCE THE CONDITION OF CHRISTIAN LIFE AND GROWTH

By Rev. Oliver C. Miller.

In everything a knowledge of fundamental principles is of prime importance. This is especially true of the science of Christianity, since it concerns things both temporal and eternal. Right across the threshold of the great temple of Christian thought and life is written, "They that would enter here must obey." Disobedience barred the gates of Eden and blasted the garden of its delights. Saul, returning from the altars smoking with sacrifice to Jehovah, is confronted by these words from the lips of God's faithful prophet; "To obey is better than sacrifice, and to hearken better than the fat of rams." Sacrifice of whatever nature is not a recompense for obedience. In fact nothing can take the place of obedience in the law of Christian life and growth.

We find in Saul the promise of a magnificent character. The brightness of his rising was like the dawning of a beautiful day with its evening be-clouded and storm-swept. To advance in Christian life and usefulness one must render unto God complete and unconditional surrender of the will.

The Bible bids us study obedience as it shines forth in personality. Of the Old Testament worthies Abraham is the most illustrious example. He was a true soldier; to him "orders were orders." When God commanded him to get out of his home and from among his kindred, he simply got out, not knowing whither he was to go—only that it was his Lord's bidding. But even this mighty father of the faithful did not leap up at once into his life of complete obedience. When commanded to go into Canaan, his faith faltered and he stopped at Haran; and then again when he found the land of Canaan inhabited by strong nations, and was there pressed by famine, he went down into Egypt. Here his God did not forsake him, but in the school of sorrow brought him into complete obedience. To

know that even Abraham had to climb round by round into the lofty summit of complete surrender and obedience, is a comfort and encouragement to every one toiling up the glorious heights into the joy and peace of self-surrender land.

His obedience gave him such confidence in his God that he gave to Lot the choice of the richest land and refused to take even "a shoe's latchet" of the spoil of his vanquished enemies, lest anyone but his God could be able to say "I have made Abraham rich". This is the faith that the church needs to-day in order that she shall be able to turn aside from unholy alliances with the world for the sake of gain. The first "fear not" of the old Testament was spoken by God to his servant Abraham. It was when a mighty host threatened him and his three hundred and eighteen trained soldiers. God's host is small in numbers but mighty in obedience, and obedience is power, and complete obedience to the will of God means omnipotent power, or, God operating through the will of a man, using him as the rod in the hand of Moses to smite the flintiest rock of seeming impossibility.

The crucial test of Abraham's faith came in the command to offer up his son Isaac. All his previous life was God's school of preparation for this one act of obedience, which constitutes the consummation of his surrender of will. God seems even to put the command in the very hardest terms: "Take thy son Isaac, thine only son, the son whom thou lovest, and get thee to Mount Moriah, and there offer him up as a burnt offering." But his faith never falters. As soon as the morning dawned, he was off on the awful three days' journey. Only God could know the anguish of that father's heart when he received the message, or when he called Isaac to kiss his mother good bye, or beheld him sleeping that last dreadful night upon his bosom, or when he bound him and lifted up the knife. But faith, begotten of the Holy Ghost and trained in the school of sorrow and trial, could not falter. To every demand that

God made upon the obedience of this man of the land of Ur, he had but one answer, "Here am I, behold me." "It is thine to command, and mine to obey."

Jesus, as a son, learned obedience unto the Father when in the agony of the garden he cried, "Father, not my will, but thine be done." It was not the spikes, but obedience to the will of his Father that bound him to his cross of pain. If the Master must learn obedience, how can his disciples escape it? Is the disciple above his Master? Yet how many are trying to walk in the footsteps of the Master and yet follow their own wills. Like the rich young ruler to whom Jesus opened the door in the Father's house, they stumble upon the threshold of obedience, fall back, and go away sorrowing, to be seen no more. In the New Testament Paul is the shining example of obedience. From the time he cries out, "What wilt thou have me to do," he presses steadily onward, facing thickening clouds of darkness and confronting the most terrible ordeals of suffering with the battle cry springing joyfully from his lips, "None of these things move me." Only think of the picture of sorrow and anguish that the Holy Ghost unrolled to his vision when he was called to go over into Macedonia and combat the idolatry and carnality of heathendom, yet he bears this glorious testimony, "I was not disobedient to the heavenly vision." The will of God is the mightiest thing in the universe; to resist it means to be broken. Why should we fear to fall into the everlasting arms of a Father whose love and power are infinite? Could such love harm us, or such power fail to protect us?

Surely the law of Christian life and growth is complete and unconditional surrender now and forever. There must be complete accord between the believer and his Lord. Isaac must pass under the knife, there is no other way. We must walk in the spirit of obedience, or God in his mercy will guide us as we do the horse with bit and bridle. "If ye do my will, ye shall know of the doctrine," said Jesus. Through obedience we

enter into the knowledge of God and into power and friendship with him. By it Abraham attained to that distinguished title, "the friend of God." Obedience is the key to the temple of the King's presence. He must enter the throne room of the heart to abide, and sway his scepter over the will. Our obedience is the King's free delivery stamp upon all his letters and every package of his mercies.

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THE BAPIST MISSIONARY ANNIVERSARIES

The various Missionary Societies of the Baptist Churches of the North are to hold their Anniversaries in the First Baptist Church of this city commencing the 29th of May and continuing one week. It is expected that one day will be occupied by the Woman's Home Mission Society, one by the National Education Society, and two days each by the Publication Society, the Home Missionary Society and the Missionary Union or Foreign Missionary Society. There will be three sessions daily, morning, afternoon and evening. On the Lord's Day it is expected that the various pulpits of the city will be occupied by the visiting clergymen in so far as this is desired.

A delegation of five or six hundred is expected from the East on a special train. These Anniversaries have never been held west of Denver and it is hoped there will be a large attendance from the whole Pacific Coast. The people of the city are cordially invited to attend these meetings, as all of them are open to the public. Let us pray for and expect a great blessing as the result of these services.

E. A. WOODS,

Pastor First Baptist Church
San Francisco, Cal.

—o—

"You may regulate rum as much as you will
But the woe and the curse hang over it still."

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER

Special Correspondent.

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THE GOLDEN GATE PENTECOST

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EDITORIAL.

As we look back over the work of THE PEOPLE'S PLACE for what is really the first quarter of its history—although the work was undertaken in December of last year—we feel every cause for encouragement, and as we look ahead we are filled with hope and eagerness to press forward. There have been obstacles and difficulties in our way some of which still remain, but we hope they will prove nothing more serious than spurs to greater zeal and activity. We are in the midst of a vast and needy field and have been able to do little more than touch much of its need, but we believe a good foundation has been laid and sufficient accomplished to demonstrate what may be done with larger means.

Our needs are great both in the line of increased funds, and for additional helpers in the different departments. We have been able to meet all our bills during the quarter but it has only been possible by the most rigid economy and by the fact that we have been fortunate enough to secure as helpers those who were willing to give their time

without remuneration. It cannot be expected that this will always be the case, and thus it is we desire to enlist the co-operation of a larger number of people who are willing to contribute regularly to this work. On another page will be found a Contribution Blank which any one who desires to aid us, can fill in and forward to 1422 Hyde street, San Francisco, Calif. Contributions are received in any amount.

In appealing to the general public to help in carrying on this work we do so upon the broad ground of human fellowship and love. We do not appeal in the name of charity, but of right and justice and self-sacrifice. We appeal to the generous and noble impulses of those who desire to see better social conditions and are willing to help in bringing them about. Every man interested in the welfare of this great city, every man who loves his country and desires to see her strong and great, every one who loves righteousness and hates iniquity must appreciate a work of this character. It means a purer, better, safer society, a more intelligent citizenship, less social and political corruption. Every one owes something to the society in which he lives, he owes it to himself and to those who come after him leave it better than he found it, and most people we believe are willing to pay what they owe.

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A MANY SIDED EVIL.

The evil of the liquor business is hydra-headed. That there cannot be a general decapitation, at least in San Francisco, under present conditions is probably true. That a large number of these heads ought to fall at once, however, and that public sentiment demands the service of the headman is, we believe, equally true. We refer to that class of saloons known as grocery saloons, or grogeries, as they may well be termed. The evil one has scarcely devised a more potent source of peril to the child, the home or the community in general than is to be found in this institution. It is certainly one of the crying evils of our city, and

in some respects is more baneful than the dive. With a window full of soap boxes and tea chests, with a small assortment of canned goods and a sugar barrel, it presents a semi-respectable appearance. Women and children come here by the hundred to make small purchases and are to all intents and purposes in the atmosphere of a saloon, for the bar is separated from the "store" at most, only by a small swinging door. The affable clerk is at once bar tender and store keeper and will hand you over the same counter a loaf of bread, a pail of beer, or a glass of whiskey. The amount of liquor that is thus purchased at the "store" and carried away under cloak or shawl is something astonishing. The worst effect of this evil, however, is upon the children. It would be no exaggeration to say that thousands of children, of all classes, frequent these places daily, mingling in an atmosphere tainted with all the evils of the saloon. We saw on a Sunday not long since a little one, scarcely able to toddle, scuffling through the sawdust beneath a swinging door separating bar and store.

As we lift our eyes from the paper, before us we see within sixty feet, this sign: "Butter and Eggs a Specialty" and above it, where all can read, "Wines and Liquors." Here many come who should buy bread but carry away beer. On one shelf are lined up bottles of whiskey, on another catsup. Here in the midst of the homes of this thickly settled district in which we are working, within a radius of four blocks square, are twenty-one of these pitfalls, besides six regular saloons. Something of the enormity of this evil can be seen, when it is learned that there are, in the city of San Francisco, more than 8,000 of these places.

This evil certainly calls for legislation that will prevent the sale of liquor in connection with other branches of business. The supervisors would do well to pass an ordinance making it unlawful to connect a bar with any sort of store, especially one that is frequented by women and children.

"If ye then be risen with Christ seek those things which are above."

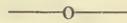
THE COMING BATTLE IN BERKELEY

Without beat of drum or noise of musketry they are preparing for a battle in Berkeley. "What is it all about?" It is a battle against one of the greatest enemies of our country's welfare led on by King Alcohol supported by two powerful lieutenants, the Licensed Saloon and the License Voter. A magnificent campaign is being organized under the leadership of Miss A. M. Hicks, president of the W. C. T. U., and her co-workers against this enemy, who is strongly entrenched through the indifference of some, the lack of courage of others, and the political *Wisdom* of still others.

The State University being located at Berkeley makes this not merely a local contest but one of interest to the whole State. In a circular sent out by Miss Hicks she says:

We realize that the fight will be a fierce one and we need the support of every father and mother in California in behalf of whose sons and daughters this war is being waged.

This battle of ballots is to take place April 10, 1899 when the question of "License or No License" is to be voted upon. May the voters of Berkely arise in the righteousness of their cause and give such a mighty shout for "No License" that the rum traffic shall be forever driven from their fair city.



CONTRIBUTOR'S BLANK.

Desiring to aid in the work of the "PEOPLE'S PLACE," I agree to subscribe toward it the sum of \$.....monthly for one year from date.

Name

Address

Date

Do you not want to have a part in a work for the physical, social, intellectual, and spiritual uplifting of the people by filling in the above blank and forwarding it to THE PEOPLE'S PLACE, 1422 Hyde street San Fraucisco, California.

The People's Place.

Headquarters, 1422 Hyde Street, corner Jackson, San Francisco, Cal. Phone Hyde 2391.

A Place for the People—Free to all.

Our Aim—The Physical, Social, Intellectual and Spiritual Uplifting of all.

Superintendent and Pastor,

REV. HENRY A. FISK.

Associate Workers,

Miss A. Kingston.

Mrs. C. Thompson.

Sunday School Superintendent.

Richard Hallowell.

DIRECTORY.

The following departments are carried on at the Hall, corner of Pacific and Leavenworth streets.

Sunday Services.

Preaching, 11 A. M., and 8 P. M.

Bible School, 2:30 P. M.

Young Peoples' Service, 7 P. M.

Friday.

Young Peoples' Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

The Following Departments are at 1422 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Singing Class 7:30 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK OF THE PEOPLE'S PLACE

The Religious Element.

Let it not be forgotten that the most important phase of the work of THE PEOPLE'S PLACE is the religious or spiritual. We are not laboring merely to polish up the manners, strengthen the body or inform the mind. A trained monkey or an educated knave is not after all a very high order of being. Every one will admit that the spiritual nature is the highest, and any system of general betterment that does not make a distinct effort to reach the soul, to quicken its aspirations, and to draw men to God, has a fatal defect. Our object is to elevate society, but society can only be permanently elevated as it is redeemed. It has well been said that: "It is quite possible for society to be at the same time well housed, well fed, well clothed well educated, and *well rotted*. The world can never be saved from misery until it is saved from sin, and never ought to be."

We believe that in carrying on a work of this nature it is a fundamental error to omit the religious element. We think people have been altogether too much afraid of offending someone's sensibilities or of driving the boys and girls away by religious exercises. Rightly conducted we believe that gatherings of an essentially religious character can be made as attractive and interesting as any phase of the work, not to speak of their supreme importance in the training of the young, and in leading men from darkness to light and from the power of Satan unto God. Thus it is that the most flourishing department of our work may be said to be the religious or spiritual. Sunday, which in the case of some boys' clubs and social settlements, is a day in which very little is done—on the one hand for fear of offending the Christian, and on the other for fear of offending those who are not Christians—is with us the busiest day in the week. The fact that it is Sunday presents special opportunities for reaching some that cannot be reached on other days.

Thus it is we have at least four regular gatherings on that day and they are the largest of the week. Besides this there are four other regular weekly meetings, each different in character, in which the religious element has a distinct place. During the month of March there were held fifty-nine gatherings including social clubs, classes, etc., forty-three of these, including the Sunday School and preaching services, partook more or less of a religious nature.

In this department of the work, however, there are two extremes to be avoided, one is a narrow spirit of sectarianism or the insistence upon some other "ism" that destroys or undermines true power and usefulness, the other is a broadness or liberality that misses the chief end of social betterment: The very conditions under which a work of this kind is carried on make it necessary to keep denominational preferences in the back ground, while going fourth in the spirit of Christ to seek and to save that which is lost physically, socially, and morally.

THE SEWING SCHOOL.

The record of attendance of the Sewing School for the month of March is as follows:

	Mar. 4th	11th	18th	26th
Scholars	75	73	89	73
Teachers	7	7	7	8
Visitors	4	7	5	3
Total	86	87	101	84

We ought to have at least four more regular teachers. Are there not among our readers those who can give themselves to this work for one afternoon a week? All that is needed is simply to teach plain sewing. Visitors are always welcome. Come and visit the school any Saturday afternoon between two thirty and four o'clock, at the corner of Pacific and Leavenworth streets.

The demand for the picture of the Sewing School has been such that we print it again this month. It will be found on the inside of the back cover.

THE SUNDAY SCHOOL.

One of the most flourishing departments of the work is the Sunday School, which meets Sunday afternoon in the Hall, corner of Pacific and Leavenworth streets. It is under the superintendency of Mr. Richard Hallowell who is an enthusiastic worker, fertile in plans and methods, and handy with brush and pencil. He is now taking the whole school through a very systematic outline study of the Bible in which not only the names of the books and general divisions of the Old and New Testaments are learned, but also, by means of very ingenious illustrations, the nature and contents of each book are sought to be impressed upon the mind of the pupil.

TWO NEW DEPARTMENTS.

A DISPENSARY

We are able to announce this month as an accomplished fact, THE PEOPLE'S PLACE DISPENSARY. A beginning was made in this department early in March, and a general clinic is now carried on from 11 to 12 m. daily, except Sunday. A room for this work has been fitted up on the ground floor, 1422 Hyde street, where a physician can be consulted free of charge, a small amount only being charged for medicines. Arrangements have also been made with one of the hospitals by which special terms can be secured for patients. The indications are that much good will be accomplished through this department.

A GIRLS' PHYSICAL CULTURE CLASS.

A Girls' Club and Physical Culture Class was organized Tuesday evening March 28th under the leadership of Mrs. Geo. B. Reynolds. Mrs. Reynolds, who is an experienced teacher of physical culture, has kindly undertaken this work among the girls and young women, and we predict that under her enthusiastic leadership it will prove not only of great benefit, but also of great interest to all who can join the Club. One lady was delighted with the work the first evening, remarking that she had never

seen anything like it. The class is open to all girls over fourteen years, and to women, no limit being placed to the age in this direction, as Mrs. Reynolds told of one enthusiastic pupil who was sixty-four years old.

We have to chronicle several changes in our working force this month. Miss Johnston who has been recuperating for several weeks at Red Bluff has returned, but is still unable to take up her old work. The doctor has advised a complete rest and change of climate, and she expects soon to leave for Chicago where she will live with her brother. For nearly two years she has spent herself in good works and will be greatly missed by those to whom she has ministered in word and deed. In the work among the children, especially, her place will be hard to fill. We join her many friends in the hope of her speedy and complete restoration to health and in wishing her the best of success in whatever she may undertake in the future.

Miss Kingston who has been a devoted and faithful worker has also been compelled to temporarily give up her work. She is at present in the hospital where she has undergone a capital operation. We are glad to announce, however, that she is doing very nicely, and hope that she will soon be able to return much improved in health.

Our working force has been increased by the addition of Mr. Henry Bowman, a young man who has had considerable experience in Christian work, and who brings zeal and earnestness with him in a desire to still further fit himself for usefulness in this line of activity.

The number of ways in which money can be so spent as to benefit others, not to pauperize others like almsgiving, but to lift up men and women into a higher life, is simply infinite. If one has the wealth of Croesus, every cent of it can be spent advantageously for the good of men.— *Richard T. Ely.*

During the month of March twenty-two new subscribers to the PENTECOST have been received, among which are one from Maine and four from Illinois.

Special contributions have been received as follows:

A woman's club \$10.00; Mrs. A., \$1.00; Mrs. A. O. S., \$5.00; Miss H. R., \$1.00; Miss T., \$5.00; Mrs. T., box soap; Mrs. G. W. P., two tables for Boys' Club Room; Mrs. Dr. B., clothing; Mrs. K. C. B., clothing and books; Mrs. H. S., garments and material for sewing school; Mrs. B., girls' dresses; Mrs. L. B., children's clothing; Mrs. E. G., furniture; Mrs. E. S. G., clock.

Mrs. G. W. Prescott has been added to the list of our regular contributors.

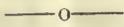
SUNDAY SCHOOL GATHERING

The American Sunday School Union whose headquarters are in Philadelphia, with Morris K. Jesup of New York as President, will on the 25th of next May celebrate its Seventy-fifth Anniversary in Philadelphia. A Special Committee of Arrangements has been appointed of which Clarkson Clothier is Chairman, with J. M. Andrews as Secretary and Elmer B. Stevenson of Iowa as Assistant to the Chairman. The Academy of Music, one of the largest auditoriums of the city, has already been secured for the meetings. Many leading speakers of the country are to be present and no pains will be spared to make this one of the greatest gatherings of the kind ever held in this country. This is the oldest and largest Sunday School Missionary Society in America, having for its field of operations the whole United States and having organized over one hundred thousand Sunday Schools during its seventy-five years of work. We hope to furnish our readers with a report of this interesting gathering.

We wish to call the attention of our readers to those who advertise with us and ask that they will kindly mention THE GOLDEN GATE PENTECOST when patronizing them.

CHRISTIAN ENDEAVOR CONVENTION.

Great preparations are being made for the coming International Convention to be held in Detroit July 5th to the 11th. As to the program there will be the best music—real, solid, soul-stirring music; there will be sermons from the greatest men in the country; lectures on educational themes, along the line of sociological questions, etc.; schools of methods, wherein you will find out the best way to do things; and, the best of all, the Bible studies and the daily "Quiet Hour" that are to Endeavorers very mounts of transfiguration. Detroit with its picturesque surroundings presents many attractions as the Convention City. A one-fare railroad rate has been secured for all who attend.



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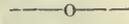
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IAN MACLAREN'S NEW WORK

Ian Maclaren, who is now on a lecturing tour in this country, begins in an early issue of *The Ladies' Home Journal* his latest piece of literary work. It is a series of popular articles in which he defines the relation that a minister holds to his congregation; how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude of a congregation to a pastor.



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A WOMAN AMONG STATESMAN.

The decision of Illinois to place a statue of Francis Willard in the niche reserved for that State in Statuary Hall, Washington, is an all together worthy one. She well deserves an honored place among those who have wrought for the upbuilding of this nation in purity, truth, and righteousness. The following editorial on the above subject from the *Commonwealth*, Philadelphia, states the case well:

“Bronze or marble, the little Illinois woman who wrought more for home and country than any other woman, will attract more notice and admiration than any other in the galaxy of statesmen and reformers in Statuary Hall at the Capitol in Washington. It is in a sense a national coronation of womanhood, and a recognition of moral as well as intellectual greatness.

The years have a habit of reversing early judgments. Not many years ago Frances Willard was only a temperance extremist, an impracticable zealot, a feminine illustration of emotional philanthropy. To-day, a little more than a year after her too early death, she easily takes her place as the first woman of her country, and as her life is regarded in the prospective of history, she will rise higher and yet higher in national esteem. Her work touched the springs of moral and national life. First it had to do with sentiments and opinions, which lie behind all legislation and laws. Then these were crystallized into statutes for the protection of the young in matters of smoking and drinking, and chiefly in the vital matter of instruction concerning the laws of physical and moral health. But it is difficult to measure a life that has been spent in generating enthusiasm in great moral and religious questions. As a mistress of organization she was great, but as an inspirer of conscience and heart she was still greater.

The place assigned to her in the capitol of the nation is a worthy recognition of the power of womanhood in national life, and especially of the cleansing and vitalizing influence of purity, philanthropy and prayer in the life of the people.”



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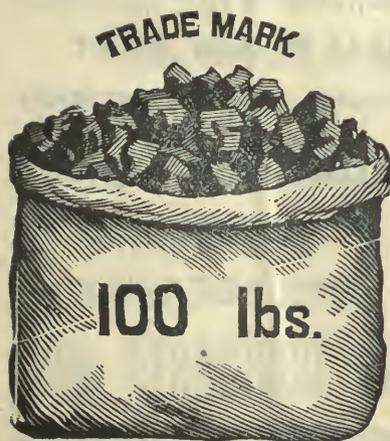
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AN OLD STORY WORTH REPEATING.

Theodore Roosevelt's old playmates still delight to relate how "Ted" brought down the house by his rendering that old stand-by, "Marco Bozzaris:"

"At midnight, in his guarded tent,
The Turk lay dreaming of the hour
When Greece, her knee in suppliance bent;
Should tremble at his power."

He rose with confidence, and began:

"At midnight, in his guarded tent,
The Turk lay dreaming of the hour
When Greece her knee—"

Then his memory failed him, and he repeated:

"Greece her knee—"

Once more he shouted desperately:

"Greece, her knee—"

The old professor looked over his spectacles, and encouragingly remarked: "Grease her knees once more, Theodore. Perhaps she'll go then."—*The Household*.

WORDS OF WISDOM.

The Spirit of Missions is simply the best side of the better element of the people. It is the price which good men pay for faith held dear. The better the faith, the higher the price that will be paid for it. According to the gladness and truth of the gospel they preach, will be the heroism and devotion of its disciples.—*Ralph Albertson*.

Above all things be kind. Kindness is the one thing through which we can the most resemble God, and the most disarm men. Kindness in mutual relations is the principal charm of life.—*Lacordaire*.

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It looks upon predatory wealth, vicious legislation, corrupt officialism, religious apathy, and a conscienceless ballot as enemies, not only of the public good, but also of God himself.

A filthy city, an unjust wage, a monopoly of any of God’s natural gifts, a neglected child, a brothel, an open saloon, a closed church, poverty in the midst of plenty, a city slum, a bribe-taking official, and that greater villian, the bribe-paying citizen, are all indictments against a Christianity which is professed but not applied.

The Citizenship of a man who tolerates these enemies, or by voice, influence, or vote sanctions these evils, is clearly unchristian whatever may be that man’s profession.

The citizen is himself the unit of force and action. To christianize him in his attitude and acts toward public as well as private affairs is to bring industry, commerce, finance, government, politics, and society into obedience to the teachings of Christ. That, and nothing less than that, is Christian Citizenship.—*Sel.*

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THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., MAY, 1899

No. 5

CHEER.

Talk happiness. The world is sad enough
Without your woes. No path is wholly
rough;

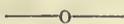
Look for the places that are smooth and
clear,

And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall
come.

No one will grieve because your lips are
dumb.

—Selected.



REACHING THE MASSES.

BY K. D.

Every day, somewhere, some ecclesiastical body, in a burst of evangelical fervor, presents for discussion this query: "How shall the masses be reached?" and enters, in all seriousness, for an hour at least, into a study of the practical application and effects of Christianity upon the people.

There comes, however, to the honest advocate of applied Christianity, a time when he drops forever this hackneyed expression and ceases to speculate upon this great problem of sin, ignorance, poverty, and neglect—the day when he stands face to face with the masses and, for the first time in his ministry,

feels the fevered pulse of the unchristianized multitude.

There is a romance of religion, and a sentiment of charity, but these cannot satisfy the soul of one who has come in touch with the intense needs of mankind. Reaching the masses, though it may seem a hopeless task to men of brilliant minds, dealing in glittering generalities, is a splendid effort, the accomplishment of which depends not upon speculative theories but a quickly breathed prayer, and a daring plunge into the maelstrom of human need.

The question of reaching the masses, involving as it does matters of education, evangelization, charity, and grace, cannot be studied out satisfactorily or successfully from any view point but that of personal contact; and, once having reached them, the lapsed, unchurched, unenlightened, the student of social conditions closes his books, dismisses theory and prejudice, and enters the inspiring study of possibilities in mankind.

The writer, though not ignorant of men's ideas on sociological problems, has received the greatest inspiration by positive impact upon the cobblestones, with the ill-defined, unclassified body of man, woman, and child-kind—

"That form a mass
Confused and black
If brought too near."

There is no daylight to be seen behind this dark problem of unregenerate life till that cloud is pierced by personal interest,

personal touch, personal faith. This is the conclusion reached by every truly great student of this problem—Paul, Chrysostum, St. Bernard, Chalmers, Luther, Wesley, Tolstoi, and even the Son of God himself—who, beholding the multitude, had compassion upon them. In order to preach to men they reached men. "Yesterday," said St. Bernard, "I preached to the refined and scholarly and they applauded me; to-day I preached to the multitude and they arose and blessed me." It was said of Jesus, also, that "the common people heard him gladly."

With all our millions spent annually to evangelize the people we are dependent upon the living touch of inspired men and women. Nothing can take the place of reaching the masses. No life line thrown out across the dark wave, however costly, can effect the salvation of storm-beaten, sin-driven men and women as that of the personal contact of consecrated men and women, selected from the soul saving station, and launched to reach the submerged masses. Machinery in evangelization will frighten them, educational systems will weary them, discipline will be resented, law and order and all the rest will utterly fail, till the masses have been reached by love-inspired men and women.

The masses are composed for the most part of men and women of feelings, emotions, senses, appetites, likes, and passions. Reason, conscience, and the intellect are behind all this mass of inordinate feeling. To save these, the nobler faculties of mankind, one must become, to these children of an abnormal nature, a sensitive being; and this is the great principle of Him who is our ideal in this work. "Be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you." That day has never been when—

"Little deeds of kindness,
Little words of love,
Make this world an Eden
Like to that above."

Great deeds and the sacrifice of great hearts have ever been to the lost world the

impressment of God's great love in Christ reconciling the world. "God so loved the world" is a sublime truth to which the mind of man is insensible, till he has personally studied and tenderly ministered unto every creature for whom Christ died and to whom the gospel has been sent.

Those are exalted studies by which the world is classed into anthropological, sociological, and all the rest, but the geologist, before he reaches the precious stone, stumbles over the sparrow, its heart pierced by the fatal arrow, and remembers Christ's words, "one of them shall not fall to the ground without your Father. Ye are of more value than many sparrows." The first step therefore in the solution of this magnificent question of enlightening and christianizing the masses is to follow Christ in saving the bird with the broken wing, forgiving the outcast, healing the sick, ministering to the prisoner and the sin bruised.

The mission school with its restless body of children represents every shade of unbelief, scriptural ignorance, and superstition.

A correspondent upon one of our daily papers writes of Moody's earliest efforts in preaching the gospel as "wangdoodleism." I am at a loss how to define this strange term, but I do not hesitate to ascribe to Mr. Moody's earliest efforts the crowning glory of his life work—for, inspired with a Christ-like pity and thrilled with love for men, he came into personal contact with them and as they gathered from slum and alley he took them to his heart and led them to God.

This article attempts only this—to emphasize the half-forgotten truth that "the son of man is come to seek and to save that which is lost;" that

"Down in the human heart crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness,
Chords that were broken, will vibrate once more."

The masses will never be reached till loving souls, earnest personalities, and consecrated hands, *reach them*.

CHARACTER.

A LETTER FOR BOYS AND GIRLS.

By May Turner.

I want to talk to you to-day about character. Now this word comes from the Greek verb *charasso*, which means to cut or engrave. Your character and mine are very largely what we ourselves have cut, or engraved, into our hearts and minds by the things we have said, and thought, and done. St. Paul was thinking of this when he wrote to the Corinthians: "Ye are our epistle * * * * known and read of all men." A very solemn thought about this making of character is that, once the lines are deeply engraved, there is no getting them out again, and what we are writing, be it good or bad, the world is reading and judging us by. The character of people are graven into their faces, their voices, their manners, even into the way they walk and talk, and our eyes are like ever open windows through which the world peeps in and guesses—and generally correctly—a great many of our secrets, what we are, and what we are worth. How important it is, then, seeing that our characters are like houses with the doors and windows thrown open, that we should write there what St. Paul recommended to the Philippians—"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely."

You have all heard, I hope, of the little hero of Holland, the schoolboy who on going home one evening heard the sound of water trickling through a hole in one of the dykes that are built round the flat coast of the country to keep the encroaching seas from coming in. There was only a little leak in the wall, but he knew what it meant. The raging sea was on the other side, and if the hole were not stopped up, the water would soon be through. It was a lonely country road, and there was no one else in sight, so the boy did his best: he pressed his hand against the hole to keep the water back,

then his arm, and at last he made a bulwark of his brave young body, and without thinking of himself at all, there he lay until morning, when some workmen, going early to their work, found their young deliverer lying wet and faint and exhausted, still wrestling with the advancing sea. When they saw his little white face at their feet, they lifted him up as one might lift a king, and took him home, but not before the leak was left in safe and skillful hands. I don't know whether they cheered him then; I think they were nearer tears than cheering, but it was not long before all Holland was ringing with shouts of love and gratitude for the boy who loved his country and his people better than his own life. His name has become a part of their national history. He is the children's hero everywhere, and men and women, uplifted themselves to a higher heroism, still talk with kindling faces of the little lad who saved his fatherland. Because his name is written in letters of love upon the hearts of his people, it has become immortal.

Now that act of heroism was the outcome of a brave character, a nature into which kind and unselfish deeds had stamped themselves. People never become heroes and heroines suddenly. Heroism is simply readiness and promptness to forget one's little self in the grandeur of a noble action or a great need, and it is the result of *growth* in generous deeds.

How many such little leaks there are in people's lives, often in the lives of those nearest and dearest to us—little weaknesses and sorrows and sins, with seas of possible ruin and despair behind them! They don't look much just now, they don't sound much, but if *our* hand is not reached out to arrest them, perhaps no other hand in the wide world can keep the raging seas from coming in. The most beautiful funeral oration ever delivered dropped unwittingly from the lips of a young girl speaking of another who had gone before; "*when she was with us, it was easier to be good.*" Your name and mine may shine upon no page

of earthly history, but God keeps the names of his heroes in his book of remembrance. Is your name written there? If we give up the making of our characters into the hands of the Lord Jesus, our influence will be one of power and blessing that will widen out and up to the very throne of God.

SAN FRANCISCO, CAL.

—o—
NEWS FROM MANILA.

We publish below a letter written by a sergeant-major in one of the volunteer regiments stationed near Manila. It was written with no thought of publication, and therefore the names are not given. It is interesting as giving an inside view of the situation in the Philippines, and as showing what awful things are being done in the name of liberty. Whatever one may think of the necessity, no one can but deplore the terrible carnage that is being wrought among the people of the islands. It will be hard, from the ashes of their homes and the mounds of their buried dead, to convince the surviving Filipinos of the righteous purposes of our government.

CALOOCAN, P. I., Feb. 25, 1899.

DEAR MRS:—

Your letter of January 24th reached me last night with six others from different sections of the United States, and was read to the whistle of bullets and the boom of cannon. Headquarters is still in the stone church of Caloocan, half a mile in the rear of the firing line, but we have long ago discovered that "the rear" is anything but a safe retreat, and the bullets even find their way into the windows occasionally. But we would almost stop in the middle of a charge were we to see the mail-man coming. Besides, we have most of us become sufficiently accustomed to the sound of flying bullets not to dodge when they fall close or sail by our heads with a savage "pst."

The Filipinos had a wonderful scheme concocted for our everlasting undoing the night of the 22d. They began by firing the

city. As a rule this meant only loss to themselves, but in one place the flames threatened the Pennsylvania barracks, and the men were turned out in force to extinguish them. Then the Filipinos, who have been hiding in the city, opened fire upon them with rifles, and the fun began. The barracks were first made safe, and then our men started in to show them some shooting on the American plan. It lasted until daylight, when were revealed hundreds of smoking houses, a great many Filipinos who will never shoot a gun again, and three or four wounded Americans. Meanwhile, here at the church, we were awakened at daylight by a mighty boom from over Aguinaldo's way, and a five inch shell sailed over the building and buried itself in the ground without exploding. This was "something new under the sun," for their big gun had not spoken before, and we did not know they had it.

At the same time they opened on us all along the line with the Mausers and Remingtons, then our five guns at the battery, and the terrible Springfields replied, and it has been kept up with greater or less intensity night and day ever since until today, which has been rather quiet. We are on the extreme left and in such a position that they can fire upon us not only from the front but from the town of Maldbon, which lies squarely at right angles with our left flank. We, of lesser note, who are not supposed to know anything about it, cannot see the wisdom of allowing this town (which would be easily taken) to remain in the enemy's hands, inasmuch as, through it, access is had to and from the city of Manila. However, "the powers that be" think otherwise, and the fire from the town continues to rake our line, and one man has been killed and several wounded by it. Evidently it was intended, by the simultaneous maneuvers in the city and in front of our lines, to demoralize us and accomplish great things, but the insurgents haven't the nerve to advance closer than 700 or 800 yards, where they have erected defenses and

fire at us constantly.

The morning after the fire a battalion of the 23d Infantry started in to finish the good work which the Filipinos had started. They began at the edge of the more substantial part of the city, and burned every Filipino house, big and little, from there to our lines. I rode through it to-day, and on both sides of the road, where once were hundreds of bamboo "shacks," there is now only a waste of smoking ruins. Many, undoubtedly, perished in the flames rather than expose themselves to the merciless rifles; but it was a good work for it was all a nest of sharpshooters who continually fired on our men passing into and out of the city. The gunboats out in the bay help occasionally, literally mowing the beach with rapid fire guns. This church is an excellent example of Mr. Dewey's work. It is a large stone structure, and is broken and torn and battered, inside and out, by the terrible shells from the fleet.

Perhaps you are not interested in all these details. If so, don't hesitate to say so. It is about all there is to talk of here where war is the all-absorbing topic of the day.

The Scandia arrived with the 20th Infantry day before yesterday. I do not know if this is a sufficient reinforcement to justify an advance upon the insurgents. We are anxious to make a move and drive them farther away from the city. If it wasn't for the records and returns, which are my constant care and burden of woe, I would really enjoy it, notwithstanding the danger. It is so inconvenient to conduct an office in the field; at present I have before me the pleasing prospect of a week which includes the end of the month. That means muster rolls, pay rolls, tri-monthly returns, and various other reports—all constituting a good-sized task under favorable circumstances. However, if I am given some adaptability in the direction of clerical work, perhaps I can serve the cause best that way, and I am not complaining. I have two good clerks to help me.

What helpful letters you always write!

It is not the most difficult thing to forget God amid such surroundings and scenes as these, but your letters always bring me back to him with some good word or thought. Indeed, I do believe in "the plan that works together" in each of our lives. I believe in it almost to the verge of fatalism, which, after all, in the sense which the Orientals understand it, is only an exaggerated idea of the watchfulness of God over our lives, and of his omnipotence. When the Mohametan dies with a smile on his face and "Kismet—it is written" on his lips, it is much the same as the Christian who says, "Lord, I give myself into thy keeping," and likewise dies peacefully, believing the Lord would not have taken him if his mission in this world had not been finished. I do not believe I am unorthodox, but I cannot help thinking, always, that "the Lord seeth the heart," and possibly after all, our most sacred customs and beliefs are of less importance than an honest life. Our churches, as they exist to-day, are not closed to severe criticism from even the heathen of India, who are nothing if not true to their religion as they understand it.

But I didn't intend to preach a sermon—couldn't to save my life and had better desist.

I have been writing much; it is after 10:00 p. m., and any way this is quite long enough for one letter, so it will end here. For the first night for some time there is not the sound of popping Mausers and singing bullets, and we can sleep better. By that I mean that on such nights we take off our shoes, not that the bullets keep us awake, we are war scarred veterans now and are quite beyond that.

Very Sincerely,

C. E. W.

—o—
NOT QUITE FULL.

Parker.—I would join the church if it wasn't full of hypocrites.

Tucker.—Oh, you are mistaken about that. There's always room for one more

—Life.

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER

Special Correspondent.

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THE GOLDEN GATE PENTECOST

**1422 HYDE ST., SAN FRANCISCO, CAL.
PHONE, HYDE 2691**

Entered as Second Class matter at Postoffice, San Francisco, Cal.

THE PLACE OF THE SUNDAY-SCHOOL IN OUR CIVILIZATION.

No one has to plead to-day upon the importance and necessity of education. While our public school system may not be perfect, never the less, the importance of all children receiving an education is pretty generally recognized. But does the child learn all that is necessary for life in the public school, even all that is sufficient for the best citizenship? We think not. It is not enough to inform the mind, the heart and the conscience must be strengthened and educated. Religion and morality are the great pillars of national greatness or, rather, together they form the enduring bulwark of all that is true and noble and great, both in individual and national life. Religion forms the basis of morals. "Reason and experience," said Washington, "both forbid us to expect that national morality can prevail in exclusion of religious principles." "The Christian religion," observes Dr. Josiah Strong, "does more than all else to lead men to a recognition both of their rights and duties.

* * * It is because I have obligations to God and my fellows, from which no man can release me, that I have rights of which no man shall rob me." Dr. Ezekiel G. Robinson, in his "Principles and Practices of Morality," says: "The connection of the religious sentiment with morals, both public and private points directly to the duty to worship God. * * Whatever may be our theory of its connection with morals, nothing is clearer historically than that with the decline of a people's religion there has always been a corresponding decline in its morality."

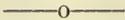
But religion is excluded from the public school and the Bible finds no place there. Where then are the children to receive that training that is necessary for their better development? Manifestly it must either be in the home, the church, or the Sunday-school. This means that, unless gathered into the Sunday-school, vast numbers of children will be practically without any definite religious or moral training. The importance of this work cannot be over estimated. It is fraught with mighty possibilities in the lives of the coming men and women. The present holds the future in its grasp. The Sunday-school of today is to tell on the civilization of tomorrow, Whether that civilization is to be freer, purer, holier, or not, rests largely with the ability of the Sunday-school to reach, with religious instruction, the youth of the land.

The importance of the work is further seen when it is learned that there are no less than 11,000,000 youths in the United States between the ages of five and eighteen, who are not in any Sunday-school. The needs of the work are great, what can you do to supply those needs.

In connection with this subject the following extract from a pamphlet, by Dr. Edward Judson describing the work of Judson Memorial Church, New York City, is of interest:

"Victor Hugo, in his famous speech on Public Instruction before the French Chamber of Deputies in 1850, made the following

notable deliverance: 'God will be found at the end of all. Let us not forget him, and let us teach him to all. There would otherwise be no dignity in living, and it would be better to die entirely. What soothes suffering, what sanctifies labor, what makes man good, strong, wise, patient, benevolent, just and at once humble and great, worthy of liberty, is to have before him the perpetual vision of a better world, throwing its rays through the darkness of this life. As regards myself, I believe profoundly in this better world; and I declare it in this place to be the supreme certainty of my soul. I wish, then, sincerely, or, to speak strongly, I wish ardently for religious instruction.' The saying of the good and astute Roman Catholic Archbishop Hughes has been often quoted: 'Give me the children till they are seven years old, and you may do what you like with them afterwards.'"



DIAMOND ANNIVERSARY OF THE AMERICAN SUNDAY SCHOOL TO BE HELD IN PHILADELPHIA

Much interest is being developed in this great National Society as the occasion of its 75th Anniversary approaches.

Meetings will be held in the Academy of Music on May 24th and 25th, at which addresses will be made by many eminent speakers including the following: D. L. Moody, the Rev. Newell Dwight Hillis, D. D., Rev. Russell H. Conwell, D. D. of Philadelphia, Rev. Henry Clay Trumbull, D. D., editor *Sunday School Times*, E. P. Bancroft of New York, W. E. Dodge of New York, Rear-Admiral J. W. Philip, U. S. N., Gen. Joseph Wheeler, U. S. A., Morris K. Jesup of New York, the President of the Society, Rev. Theodore Cuyler, D. D. of Brooklyn, and others.

Persons wishing to make inquiries concerning this Anniversary, may address Clarkson Clothier, Chairman, Philadelphia, or E. B. Stevenson, Assistant to Chairman, Cedar Rapids, Iowa.

A MUSICAL ENTERTAINMENT.

On Monday evening, April 17th, was given the first of a series of musical entertainments in the Hall. The choir of the First Baptist Church, Alameda, consisting of Mrs. G. R. Hansbrow, Mrs. Elbridge G. Smith, Mr. Everett S. Dowdle, and Mr. G. R. Hansbrow, assisted by Mrs. Chas. K. Smith, soprano, and Miss L. L. Laft, organist, very kindly volunteered their services. Six boys from the Chinese Baptist Mission also sang, very much to the delight of the audience. The entertainment was a success in every way. The Hall was crowded, in many instances whole families being represented.

The program was well received, and we wish to express our appreciation of the interest of those who participated in the entertainment. This is the first of a series of regular monthly entertainments which we propose to give in the Hall, and we shall be very glad to receive the help of any choirs or other talent that would like to assist in this direction.

At these entertainments an admission fee of ten cents is charged for adults, children's tickets, admitting two children, five cents, while children accompanied by parents are admitted free.

THE PHYSICAL CULTURE CLASS.

As we predicted, the Girls' Physical Culture Class is proving a great success under the leadership of Mrs. Geo. B. Reynolds. The class has grown too large for the parlors, and has had to move to the Hall. This class meets Tuesday evening, and is open to women, and girls over fourteen.

Among the contributions to the four May issues of *The Youth's Companion* will be a four-chapter serial by C. A. Stephens, called "The Old Minister's Girl;" "Mrs. Stowe as a Mother," by Susan Munroe Stowe; "Some Memories of Famous Authors," by Justin McCarthy; and "On Their Wedding Journey," a North Carolina mountaineer story by Alice Morgan.

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Richard Hallowell.

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Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

The Following Departments are at 1422 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Singing Class 7:30 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

The work of THE PEOPLE'S PLACE for the month of April has been very encouraging. Gradually we are extending our borders and strengthening our stakes. More and more we realize the possibilities that are before us, and are eager to press on in many phases of good work. But it is not only the *possibilities* that are inspiring, the actual results being accomplished are the best encouragement for the future.

It was only the other day, when conversing with a business man down town, he remarked: "You have a hard work up there, a mighty hard work. There is very little compensation in it. It is hard to get people to give unless they get something back. (This same merchant is contributing about \$5.00 a month.) When people pay a dollar they want a dollar back, most of them want a dollar and a quarter. You haven't got goods to sell."

It was Friday morning. We had been working until late every night, and had attended nine clubs and gatherings already during the week, besides the regular and extra call for service that come daily. There were before us for the rest of the week editorials etc., for the paper, a young people's gathering, a prayer and praise meeting, and two sermons. We had dropped in to pay a bill and had sat down to rest a moment and have a pleasant word. We went out still somewhat weary in body, but determined to hold our hands to the plow.

Two hours later we were at the Home, seated at lunch with the workers. They were telling their experiences of the morning. One in her morning's work had found thirty-one children, many of whom were just *growing up* with little or no moral training. Here were candidates for the Sunday School, others for the sewing School, and still others for the various departments of the work. In one family there were

eight children of all ages, glad of the opportunities offered by our work. What else? Good literature had been distributed, the sick had been visited, one woman in special trouble had been helped, love had been lived; we began to feel rested.

But this was not all. Two mothers were found who said, "We are so glad of your work, the children about here are so much better than they used to be." Here, we thought, here, is the *goods* we will try to deliver—better boys and girls, better men and women. This, too, will be the most tangible of goods, goods that will repay a hundred-fold on the investment, for it will make everything else—life and all—more valuable, because it will stand for "God and home and native land."

During the month of April there were held a total of fifty-one gatherings in the various departments of the work, at which there were in all 1851 attendants.

Five new subscriptions to the PENTECOST have been received, and the following special contributions to the work have been made: Mrs. L. McG., \$10.00; Mr. J. N. Y., \$5.00; Mrs. M. B., Oakland, \$10.00; Mr. A. B. F., \$5.00; Mr. H., 50 cents; a "friend," 25 cents; a "widow in Isreal," clothing; Mrs. H. S., several articles of furniture and a rug; Mrs. Capt. T., six boxes of toilet soap; Mrs. A. W. P., Santa Cruz, a box of books; Rev. Mr. W., 18 folding chairs; and Mrs. W. C. J., flowers. Articles of clothing for distribution have been received from Mrs. B. and Miss H. B., and remnants for the Sewing School from Hale Bros.

The following have been added to the list of our regular monthly contributors: Mr. John Moline, Mrs. C. E. Blake, Dr. Sarah Wise, Mrs. M. S. Haskell.

We have still two bed rooms in the Home for which articles of furniture would be very acceptable and also some curtains and rugs for the parlor and girls' room.

Our work among the children would be

greatly facilitated if we had a small portable organ. We should be glad to hear from any one that can help us in this matter.

THE SEWING SCHOOL.

The attendance at the Sewing school during the month of April was as follows:

	April 1st	8th	15th	22d	29th
Pupils	55	54	50	54	76
Teachers	8	8	6	9	14
Visitors	2	0	1	7	3
Total	65	62	57	70	93

The want of teachers in this department has been somewhat supplied during the month, and with the addition of Miss Durham to our working force, who has the primary department, we hope to make even a greater success of this phase of the work.

On Saturday afternoon, May 20th, it is purposed to hold an exhibition in the Hall at which the work of the girls will be displayed, and a reception will be given to their friends. An admission fee of ten cents will be charged visitors, in order to raise a fund to give the girls a day's outing in Berkeley, Mrs. Capt. Thomas having kindly invited the school to spend a day at her very pleasant home in the foothills. The reception will be held from two to five o'clock, Saturday afternoon, May 20th, at the Hall corner Pacific and Leavenworth streets.

THE EASTER SERVICE.

A very well arranged and interesting service was given by the Sunday-School Easter Sunday. The songs and recitations were well rendered and reflected credit not only upon the children, but also upon those who had them in charge, chief of whom was Mrs. Hallowell, wife of the Superintendent. At the close of the exercises awards were given those who had been on the roll of honor for three months for regular attendance. It is interesting to record that of the nine thus rewarded eight of them were boys.

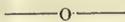
We need to watch and to wrestle in prayer as well as to fight, if we would win success.

Miss Johnston bade us farwell the last week in April and in company with her niece, Miss Ethel Levison, started for Chicago by way of Los Angeles and Galveston, Texas.

We are very glad to announce that Miss Kingston, who was in the hospital last month, has so far recovered as to be about again. She still feels the effects of the severe siege through which she has passed and will require several months in which to recuperate. She expects to spend part of this time in the country.

We take pleasure in introducing to our readers this month, our new worker, Miss Emma L. Durham, who comes from Selma, Calif., to enter the work of the PEOPLE'S PLACE. She will have particular charge of the primary departments of the work, especially of the Sunday-school and the Sewing-school.

Miss Durham has attended a training school and has had experience in similar work. She is already proving of great assistance in the work, and enters upon it in the true spirit of joy and service.



Unless I give my heart wholly to God and make my religion my great and engrossing concern, I shall be a stranger not only to duty, but to all solid peace and enjoyment.

—Chalmers.

CONTRIBUTOR'S BLANK.

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PROFESSOR HERRON'S NEW BOOK.*

Last winter Professor George D. Herron delivered a course of eight Monday-noon lectures in Willard Hall, Chicago, under the auspices of the Christian Citizenship League, upon the subject of the relation of the Christian conscience to the existing social system. The subjects of these lectures were as follows: I. The Ethical Tragedy of the Economic Problem; II. The Social Sacrifice of Conscience; III. Public Resources and Spiritual Liberty; IV. Christian Doctrine and Private Property; V. The Conflict of Christ with Civilization; VI. The Conflict of Christ with Christianity; VII. Industrial Facts and Social Ideals; VIII. The Victory of Failure. These lectures are now gathered together in a single volume and published under the title, "Between Caesar and Jesus."

There is undoubtedly a growing conviction among all classes of people, especially those who have given the matter serious thought, that the present organization of society is not making for righteousness as it ought to do. In fact, men are seeing that on every hand they are called to silence their consciences, and to violate their highest convictions of right in order to succeed. This is the terrible fact that lies at the basis of the economic problem. In the words of Professor Herron, "The chasm between the existing civilization and the new conscience constitutes the ethical tragedy of the present moment." Herein lies the conflict "Between Caesar and Jesus."

That there is a mighty social leaven at work in our day no thoughtful person can deny. This leaven finds its initial power and its consumation of hope in the Sermon on the Mount, and the Life of Christ. Professor Herron puts into concrete and trenchent expression, thoughts that lie deep in the minds of the majority of careful, earnest

*Between Caesar and Jesus: By Professor George D. Herron of Iowa College, 16 mo., pp. 278, New York: L. Y. Crowell & Co. For sale by Edwin D. Wheelock, General Agent, 153 La Salle st., Chicago, Ills. Cloth, Gilt top, 75 cents; paper, 40 cents.

thinkers. Most men who pause to listen to their inner, better selves speaking, most who lift their eyes to see the struggles and the anguish of spirit of their brothers, most men who yet hope for and pray for the Kingdom of God, will find in this book their thoughts, fears, hopes, and longings crystalized into forceful expression.

The pessimist will find little consolation in Professor Herron's utterances. There is a noble spirit of optimism permeating the whole. Though there is so much to deplore in present social conditions yet, "potential within existing conditions is a realization surpassing our noblest ideals. Our social wrongs carry in themselves the seeds of their own regeneracy. * * * * In the midst of our social tribulation we may be of good cheer; for the better law is overcoming the world, and the justice of love will prevail."

In the second lecture, Professor Herron contrasts the realms of Caesar and Jesus, and asks the question of the relation of the disciple of Jesus to the laws of Caesar. This question he answers by saying, "He must conquer Caesar's realm, and transfer the law-making functions to Jesus." The individual can not save himself, much less society by running away from it. "The only Christian innocence in a world of wrong is the sacrifice of one's life in bearing away that wrong."

In the third lecture the author shows that all the questions that confront us, whether social, political, or religious, rest upon an economic basis. "Every sort of freedom, religious and intellectual, political and social, rests back upon economic freedom."

It is pointed out in the fifth lecture that the conflict of early Christianity with the Roman power "was a social conflict, a life and death meeting of two antipodal conceptions. Both social conceptions could not stay together in the same world any more than light and darkness, love and force, could stay together. There was not room in humanity for both Caesar and Jesus."

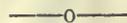
Though some may not agree with all that

Professor Herron says, we believe that sooner or later, they will have to admit as true, the statement that the supreme question that confronts Christianity is the economic question; and thus it is the social crisis, is "the crisis of the organized religion which bears Christ's name." So, to, we think all will have to agree with him when he declares that current Christianity is not the Christianity of Christ.

We close this review with three brief citations, the first of which shows the great heart that beats behind Professor Herron's utterances "Out of no spirit of denunciation have I spoken of our economic evils; for I judge no man, and I count no man guilty above myself. Nor do I speak in behalf of one class against another; for the social movement is not a class movement, but an effort of the whole human life for spiritual emancipation."

The second quotation relates to the classification of Professor Herron himself. "Rudely and inadequately as I interpret him, I prefer to stand before you simply as an interpreter of Jesus, as an advocate of his ideal of human relations."

The last citation is an example of the fine prophetic optimism that characterizes the whole work. "I truly have a boundless hope that the Christ may come into human life, this time, without being put to shame at the hands of men. There are moments when I seem to see the revolution of love as a nearing reality, bringing forth the new birth of nations in a day. The full power of incarnate love has not yet been tried, save in Jesus. When it is finally tried, and we in any considerable measure learn how to love, problems may vanish from progress, and a thousand years of yesterday be achieved in a moment of the concord of tomorrow."



Lack of space compelled us to omit from this issue two other book notices. One was of "Social Settlements" by Professor C. R. Henderson, D. D., of the University of Chicago; the other was of the "Marked New Testament." They will appear next month,

We wish to call the attention of our readers to those who advertise with us and ask that they will kindly mention the GOLDEN GATE PENTECOST when patronizing them.

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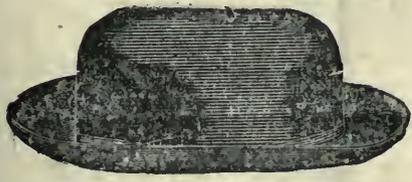


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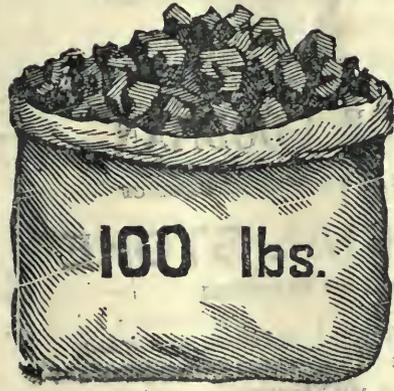
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 A surer grasp your hands must know, your hearts a better trust;
 Nay, bend aback the lance's point, and break the helmet bar,—
 A noise is in the morning winds, but not the noise of war!
 Among the grassy mountain paths the glittering troops increase:
 They come! they come!—how fair their feet—
they come that publish peace!
 Yea, Victory! fair Victory! our enemies, and ours,
 And all the clouds are clasped in light, and all the earth with flowers.
 Ah! still depressed and dim with dew, but yet a little while,
 And radiant with the deathless rose the wilderness shall smile,
And every tender living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor nursling from the nest.

And so will be sung Isaiah's far more wonderful words:—
 Unto us a child is born,
 Unto us a son is given,
 And the government shall be upon his shoulder,
 And His name shall be called Wonderful,
 Counsellor, Mighty God,
 Everlasting Father, Prince of Peace.
 Of the increase of His Government
 And of peace there shall be no end.
 The zeal of the Lord of Hosts shall perform this.

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PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., JUNE, 1899

No. 6

THE SPIRITUALIZING POWER OF THE IDEAL OF THE KINGDOM OF GOD.

By F. I. Wheat.

Actual religion will in the end be controlled by the ideal. The ideal Jesus evidently intended for his disciples is the Kingdom of God; for he began his ministry by announcing it, and continually returned to it until the end. That the apprehension of the disciples was incomplete is shown by their references to the kingdom. But it was an ideal capable of self-development and purification. It was like a seed, or like leaven, in their minds and in the mind of the church, with power of growth and refinement.

This last quarter-century has seen the revival of the good tidings of the Kingdom of God. An enthusiastic minority in the church in America is preaching the gospel of the Kingdom of God at hand. The greatest obstacle this ideal met in the apostolic days was the inability of the disciples to see that the Kingdom of God was present. They put it away in every place and time but their own. The same difficulty is seen to-day. Men fail to discern the organs of the kingdom in the familiar organs of society. They look for a kingdom that shall be as much separated from the secular affairs of this present life as Earth is from Heaven, instead of seeing in these secular

affairs the raw material that is to be reshaped into the very divine order itself by the transforming ideal of the Kingdom of God; material that in the hands of the saints shall establish and represent the Kingdom.

Men seek to make things like their constant ideal. It has been said of Edison the inventor that as he stands by the ocean his one thought is how to turn its ceaseless heavings into electric energy and place it at the disposal of man. It is said to be often an agony in his mind. We may well understand this. It is a principle that works in all minds, specially evident in the spiritual realm. The man whose ideal of human society is the Kingdom of God has in himself the most potent force to spiritualize the whole realm of life. He feels the common passions of the race that drive men on to the tasks they perform or attempt, and as he feels them his deepest purpose is to make these elemental energies of his life minister to the strength of the Kingdom. He sees about him the forms and forces of our complex civilization, often given over to the prince of the power of darkness, often yielding fruits of crime and misery, and his heart yearns within him, as did the spirit of Paul brooding over the idolatry of Athens, to spiritualize these forces with the ideal of the Kingdom, to breathe into them the breath of brotherhood, of love to God and man. The Kingdom of God is as present to him when he looks upon society as is the kingdom of

power to Edison when he looks upon the waves, and his constant hope and effort is to make this great world yield the blessings of God to his people. It is an agony in his soul of which Edison's travail of mind is but an echo in a lower sphere. This true citizen of the Kingdom sees the beautiful lines of its government and activities, its glorious cities, its glorified inhabitants; he sees also the warped and twisted laws of this present evil world, these deformed institutions about him; but he sees these last giving way to the other, he sees the true outlines of the Kingdom coming ever more and more into reality in place of the old deformity; and his ambition and patriotism is as far as his life shall reach, to transform the kingdom of this world into the kingdom of God and Christ.

That Christian of San Francisco who has not had the vision of his city as the city of God, the holy city coming down from God out of Heaven, prepared in beauty as a bride for her husband, the veritable new San Francisco, and who has not been lifted by the vision into deathless loyalty to this city of God can not be a true Christian citizen of his city. Equally it may be said that he who has not seen the nation as the Republic of God can not be the spiritualizing force in citizenship that his religion demands of him. The faith of the Kingdom of God *at hand*, is the great spiritual force that must accomplish the redemption of the world, of the individual person, and of all social relations.

All the institutions of our manifold civilization must be looked upon as the organs of God's Kingdom, equally important, equally sacred, equally divine, and equally human. All are capable of receiving the divine inspiration and of conveying divine blessings.

The church is thus not a kingdom set apart by itself to manifest in itself all the divine pleasure while the rest of life is condemned to Godless stumbling. The church has not always taught this, but all along there has been a strong tendency to such

an ideal. But the church has notably failed to set up a Kingdom of God apart from the rest of the world. Its life has been plunged into the common life of the world, and in reality has been nothing but a part of that common life. Nor will it ever be possible for the church to establish what it may call a spiritual kingdom apart from the general life of the world. That spiritual kingdom must be set up through the forms of the world itself. These forms must be inspired and transformed and made conductors of spiritual energies. In this process the church has its great function. It is one of a bundle of institutions, all equally divine and equally human, working together for the government and the will of God. The family, the state, the school, industry and commerce, the press, the rostrum, the church, all work together for the great purpose—the expression of the will of God in the happiness of man. In this group of institutions the church stands as the inspirer of all, to fix aright the aim of all and to enthuse all with the truth, to blend all into the unity of the Kingdom. The church will be able to set up the Kingdom of God only through the forms and in the relations that are inseparable from social existence. The church accomplishes its mission by filling these forms and relations with the spirit of Jesus; and this the church can only do as it yields itself fully to the inspiration of Jesus' ideal of the Kingdom of God at hand, and its life to be lost in the life of the world for the sake of that gospel.

Politics affords to-day one of the choicest fields for labor for the Kingdom of God. In its several institutions of national, state, and municipal government, its parties and citizenship, there is a large and diversified field for fruitful work. The achievements and plans of men like Mayors Quincy of Boston and Jones of Toledo are the intimations of the possibilities for a spiritual revival in civics that shall make our religious revivals insignificant.

In educational lines the apostleship of Mary Lyon was as truly divine as is that of

Mr. Moody in church lines, and to many the ultimate fruits seem far superior. In this city there is every opportunity for work for the Kingdom by education, perhaps more promising than by evangelism. The ideal of the Kingdom is the one force able to redeem education from the sloughs into which it has fallen.

The great economic sphere, where people must ever live the larger part of their life, and where the principles of their social unity must be chiefly tested, where error and wickedness work their deepest misery, where truth and fraternity bear their choicest blessings, this great sphere demands above others the creative and steadying power of the heavenly ideal. Here is the strategic field where the Kingdom of God wins its cause or loses. The old principle of competition in this field is rapidly giving way to the greater force of co-operation. But that co-operation is largely assuming the form of an economic fendalism beside the tyranny which the old political fendalism was free. With the ideal of the Kingdom of God men go out into this vast world of business and demand that it be exalted to the region of brotherhood, and if ever the industrial and commercial world, prodigious in its extent and appalling in its problems, shall be spiritualized it must be in response to the call of this sublime ideal, the kingdom of God at hand.

In presenting this ideal to the world, Jesus gave us an ideal able to draw out in us the very best God has created in us, able to spiritualize our souls; an ideal that is also worthy of our utmost loyalty in whatsoever dangers it may lead us, however severe the sacrifices it exacts from us, able to spiritualize our entire life; an ideal that sheds the light of God upon all the relations of society, revealing the true and the false, showing also the presence of God in every relation of man, able to spiritualize all human society.

As for the Church, if it will take this great Christian ideal, the Kingdom of Heaven at hand, and pour out its life for the life of the world, lose itself in the redemption of

the world, it will find a resurrection, perhaps indeed to another body in society, but to a vaster life of humanity (the harvest of its own death and burial) a glorious resurrection into the Kingdom of Heaven.

—o—

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back, and hol-ler, "How d'you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ax him what's a-hurtin' him, 'an laugh his cares away,
And tell him the darkest night is just before the day.
Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But always keep rememberin' when cares your path enshroud,
That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.

—o—

REAPING WHAT IS SOWN.

There is the law. Things are produced in kind. Goodness begets goodness and evil begets evil. Happiness is contagious and so is melancholy. From wheat grows wheat, and weeds and burrs are never the harvest of other seeds than weeds and burrs. Sowing for a fortune may produce a fortune, but never will yield the kingdom of heaven that is "righteousness and peace and joy in the Holy Spirit."—*Rev. Carl F. Henry.*

A PRESENT DAY PARABLE.

By Rev. Robert Whitaker.

The little room in which the sick woman lay was very mean and poor. In one corner was a heap of coal, piled up indifferently on the earthen floor. In the other corner was the bed on which the invalid lay, a mere wreck. The bedding was ragged, and foul with filth. Cobwebs hung from the ceiling, and obscured the one little window which served less to let in the light than it did to keep out the air. The atmosphere was stifling. To the summer heat was added the stench reminiscent of weeks and months of bad cooking and worse ventilation. There was one broken legged chair, which leaned limply against the wall, an apology for a table, and a medley of old clothes and soiled rags hung on various hooks and nails about the wall. The place was the picture of desolation.

The woman who lay with white face showing wanly in the dull light of the shadowed corner, moaned and tossed piteously, but no hand was there to smooth the soiled and crumpled pillow, nor to brush away the flies which swarmed about her and tormented her into unceasing wakefulness. Her lips were dry, and her face was hot with fever but there was no drop of water in all the room, except some dirty dregs in the bottom of a cracked and long unwashed pitcher. There were festering sores on her arms and back, which showed how long she had lain in this terrible condition, but no one moved to her relief when her arms were thrown outside the covers, and the flies swarmed to their loathsome feast.

By and by the doctor came. He was a kindly faced old man, short sighted, and plainly absent minded, with some ponderous books which he carried under his arm. He hardly seemed to notice the evil conditions which surrounded the woman, except in a very general way, but as he felt the woman's pulse and saw the wild stare of her eyes he sighed with pity, and murmured, "Poor thing! poor thing!" There was a young

girl with him. At first she shrank from entering the hovel, but by and by she drew shyly to the doctor's side, with many expressions of sympathy and dismay. She said something to him under her breath, something about straightening out the bed clothes, and letting better air into the room. But he answered her roughly, though it was plain that he had under his gruff manner a good deal of sincere sympathy. "Never mind those incidentals. The woman's blood is all wrong. We must give her something to get this madness of fever out of her and then we can tend to these trifling things or she will tend to them her self." And so he prepared with much labor an old and long tested recipe and went away. But the woman hardly tasted the medicine, and soon after the doctor went away it fell off the rickety table, hit against the broken chair, and was spilled on the floor. Then after long days in which the woman waxed worse and worse there came another doctor. He was young and brisk and self-important. But under his conceit of knowledge was a warm heart, and the tears rained down his cheeks as he looked upon the woman, and noted the condition of things about her. He went out quickly, and brought others with him, young and quick and knowing like himself. They cleared out the coal in the corner, put carpets of soft, clean rushes on the floor, furnished the room with a pretty table, and with new chairs, washed the window carefully, and banished both smells and flies. Then they bathed the woman, and made her bed with fresh clean linen, and combed out gently her matted hair, and made her look like a reflection of God's image once again. They laughed at the old medicine bottle, as they threw it contemptuously into the ash barrel, and made sport of the old physician, though some were more wrathful toward him, and spoke madly against him. And the woman seemed to improve. She was filled with unutterably gratitude toward them, yet was still too weak to do more than smile feebly at them. And still the fever raged in her, and the

washed sores did not heal, or if they healed, broke out again in other places. And she grew thinner and weaker and though they heaped the luxuries about her it seemed as if her days were drawing quickly to an end.

One day, while the young doctor and his companions were talking rather inconsolately, because they had done so much and the woman was improved so little, another doctor came in. He looked strangely like the first physician, except that he was a little younger, and was more active and business like. The little girl was with him and smiled and clapped her hands when she saw how things had been improved. But the doctor, speaking kindly to the others in the room, took the patient's hand, and after studying her temperature for a time, and taking in with his observant eyes every detail of her condition and surroundings, said in tones which silenced all objection, "You have done well for the woman and from what this little maid has told me have worked wonders here. It was indeed useless to give her medicine and leave her in such filthy and unfavorable surroundings. But you have done the lesser work, after all, and have left the larger work undone." And then he poured out his prescription, which was strangely like the medicine the old doctor had left. He mixed it carefully with the purest water, and gave it to her in some dainty tumbler which he carried with him. Day after day he returned, bringing often some little comfort or trinket with him, yet careful ever that the medicine was administered at regular intervals of time. And soon the fever ceased. The woman rose from her bed. She helped now to set her own house in order. And by and by she walked out with the little girl, and began to minister to others. And even the old physician and the young and knowing doctor when they saw the work that was done in her wondered if perhaps they had not tried to divorce the body and the soul of their profession, and to put asunder what God hath joined together.

Perhaps this parable will unfold its meaning when the preacher who cleaves to the old doctrines and will have nothing of modern methods for saving men by soap and soup instead of by the old fashioned salvation, and the self confident secularist who derides all gospel preaching on behalf of political panaceas and humanitarian external applications, shall sit at the feet of the wisdom that is better than either of their one sided philosophies, and learn that both the lesser and the larger work belong to him who would heal and save the souls of men. "Man shall not live by bread alone." neither, while he is in this body shall he live without bread. "These things ought ye to have done, and not to have left the other undone."

Oakland, Cal.

—o—

THE CHURCH AND THE POOR.

We do not need to deplore the supposed decadence of the church. If the influence of the church is declining, it is in part because we are neglecting our plain duty to the lowest of the people. The church that can and does reach down to the very substratum of society and rescue the perishing ones who are there hovering over the mouth of the pit will deserve and receive the Master's approbation. Let us turn aside a little from our elaborate rituals, our elegant social functions, our denominational rivalry, our higher criticism, and our worship of creed and devise and execute ways and means for carrying the word of God to our poorest and most needy neighbors.—*Evangelist.*

—o—

The following resolutions were passed by a board in Canton, Miss.:

1. Resolved, by this council that we build a new jail.
2. Resolved that the new jail be built out of the materials of the old jail.
3. Resolved that the old jail be used until the new jail is finished.—*The Household.*

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER

Special Correspondent.

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EDITORIAL

One of the important events in the religious history of San Francisco has been the meeting of the National Anniversaries of the Baptist Church, which convened May 24th and continued to June 1st. It was one of the largest and most successful gatherings in the history of the denomination, being attended by delegates from east and west.

The convention brought together a distinguished body of men and women from all parts of the country including Gen. T. J. Morgan, D. D., LL. D., Secretary of the Interior under President Harrison, Hon. W. S. Schellenberger, Second Assistant Postmaster General, Hon. Robt. O. Fuller, of Mass., Professor Eri B. Hulbert, Dean of the Divinity School, University of Chicago, Geo. C. Lorimer, D. D., LL. D., Pastor of Tremont Temple Boston, P. S. Henson, D. D., of Chicago, and many others.

While we cannot attempt even a summary of the proceedings, we can state the meetings were characterized by earnest spirituality and that their general effect was uplifting and inspiring.

After six months spent in organizing and carrying on the work of the PEOPLE'S PLACE we are face to face with a number of problems. It should be remarked, to begin with, however, that the results already accomplished have not only been encouraging, but also, that they amply repay whatever expenditure has been made, and point to the great possibilities before this phase of practically applied Christianity.

The first and greatest problem that confronts us is the great need of and the opportunity for service. Surly "the harvest is great but the laborers are few." There is not a department of the work that is sufficiently equipped with workers for present needs, to say nothing of the larger work that might be done were the workers at hand. We especially need some one to take charge of the boys' department and organize them along the various lines of social, physical, and religious activity.

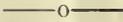
A second problem is one of *Means*. This we are trying to solve by securing a larger number of people to contribute regularly to the work. Steps have already been taken to enlist the co-operation of those who believe in a practical gospel of the kingdom—a gospel characterized by faith *and* works. We shall be very glad to receive the name of any one who would like to co-operate in any way in the work of THE PEOPLE'S PLACE.

Dr. Lyman Abbott has left Plymouth pulpit. In his farewell sermon, reviewing his teaching during his pastorate, among other things he said:

"I leave it to others to determine Christ's relations to God. What he is in a theological sense, I do not know, nor do I care. He is to me less an object of knowledge than of reverent love.

"He is to me, in the words of the old Nicene Creed, 'Light of Light, very God of very God.' To me, he is the Wonderful, the Prince of Peace, My Lord, My God. No reverence I have, no love I can give are beyond that I give him; no loyalty which transcends my loyalty to him. He is my Lord and Master. I know no thought of

God which runs beyond him. I believe I can follow him, I dare believe that I shall be like him, because I believe I am one of God's sons and you are others."



SEEDTIME AND HARVEST.

The fruits of our civilization are evident to whomsoever will visit the gardens and the wilds of our society. Not to him who visits the gardens alone, for he will see but little of the great world of humanity. Yet in that little he will find that not all is sweet and lovely, but that the weeds crowd the plants, and brambles choke the vines. Still here and there choice fruit will cheer him—fruit brought to perfection—the fine developed manhood that shows what all the fields and gardens of life ought to produce.

But he who makes the tour of the wilderness and waste places will find his heart sickening at the strange conditions. The sour grapes of life, the rank weeds, the thorns, present a discouraging prospect. In our society there are these great unfruitful regions, or those worse than unfruitful—bearing evil fruits.

That the wilderness may blossom as the rose, that in all places the fruits of the spirit—love, joy, peace, etc., may abound is the inspired and notable work of the Christian church. In that work the GOLDEN GATE PENTECOST finds its mission. It comes to the people of the city with the message of good tidings. It heralds the Gospel of God's kingdom on earth, in which everyone may have part. It says to all "repent and believe the good news."

THE PEOPLE'S PLACE is a social settlement, undertaken in faith, and supported by sacrifices. It has faith in God and faith in man. The inspiration of its workers is the spirit of Christ. They believe his Gospel of the Kingdom to be the salvation of the city, especially of that part in its vicinity. They see that the boys and girls must be saved to sobriety and to the higher and spiritual life by faith in Jesus Christ. They would plant the seeds of prayer and praise and faith in the souls of

boys and girls and tend them till the fruits of spiritual life appear.

To this end they gather them into the Sunday-School, into the boys' clubs and the girls' sewing-schools, into classes for singing, and seek to adapt means of various kinds to the end of cultivating the spiritual life of these young people and children.

Hand in hand with the preaching of the gospel is the ministry of comfort in the homes and the healing of the body. By sermon and lecture the message of salvation is proclaimed. By the labors of devoted women, who serve without money and without price, the evangel is carried into the homes of need and sorrow. By the work of the dispensary, recently opened, the sick are healed. Many persons who could not otherwise secure medical aid in time of need are enabled to do so, and thus the value of this department is beyond estimate.

Recognizing the importance of good literature as a power for good, the workers design to send systematically into all the homes of their vicinity, at regular intervals, the best things that have been written upon all the great questions that agitate the public mind. This important branch of the work requires the assistance of all who recognize its worth.

These are a part of the means now in operation in connection with the PEOPLE'S PLACE, and the whole is but a beginning for a great work of evangelization cherished in the hearts of the few men and women who are sustaining it. To carry on adequately the present work and to expand it to meet the needs of the future requires the co-operation of many good people. Visitors to the PEOPLE'S PLACE will be heartily welcome, and the good will of the Christian public is earnestly sought.

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

F. I. W.

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DIRECTORY.

The following departments are carried on at the Hall, corner of Pacific and Leavenworth streets

Sunday Services.

Preaching, 11 A. M., and 8 P. M.

Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

The following Departments are at 142 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Singing Class 7:30 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

THE SEWING SCHOOL.

The record of the Sewing-School for the Month of May is as follows:

	May 6th.	13th.	20th.	27th.
Pupils	69	97	*	89
Teachers	10	13		12
Visitors				3
Total	79	110		104

* May 20th in place of the regular session for sewing an exhibition and reception was held. The work of the girls was displayed about the hall and made a very worthy showing, eliciting many commendations from friends and visitors. A very interesting and creditable program was rendered by members of the school. It was hoped that a sufficient sum would be realized from the admission fee to give the school an outing for one day in Berkeley or Alameda. We were disappointed in this, however, and unless special contributions are received, we fear we shall be unable to accept the kind invitation of friends in Berkeley or Alameda, to give the girls this well-earned holiday. Ten or twelve dollars would cover the expense.

THE SUNDAY SCHOOL.

This department of the work is progressing very encouragingly. The average attendance for the month of May was a little over seventy-five. The growth of this branch of the work is only limited by the available force of teachers. We need at least two more teachers at once, and we could soon find a place for half a dozen. If you cannot help in this work can you not interest someone else to do so? The school meets Sunday at 2:30 o'clock in American Hall, corner Pacific and Leavenworth streets.

THE DISPENSARY

This department is already doing a good work. During the past month medical

assistance was rendered to a number of people who were very worthy but unable to employ a physician in the regular way. Through friends interested in the Pacific Homœopathic Dispensary we have received a number of things to more fully equip the dispensary as well as several articles of furniture for the house.

The following contributions were made to the work during the month of May: Mr. C. B., Los Angeles, \$5.00; Mr. J. A., \$1.50. Articles of clothing etc. for distribution have been received from the following: Mrs. S. A., Sonoma, Cal., Miss B., Berkeley, Mrs. B., Mrs. A. O. S., Mrs. D. The Ladies of the First Baptist Church, Alameda, sent a box containing a number of useful articles for the house and for distribution. Two of the girls of the Sewing-school donated articles of their own make to needy children.

Two books you should read this summer are "Between Cæsar and Jesus," by Professor George D. Herron, and "The Miracle at Markham," by Charles M. Sheldon, author of "In his Steps." See our premium offer on page 13 as to how you may get them.

Of the late French senator, Renaud, the following anecdote is told: When Renaud first came as senator to Paris he engaged a room at a hotel and paid a month's rent—150 francs—in advance. The proprietor asked if he would have a receipt. "It is not necessary," replied Renaud; "God has witnessed the payment." "Do you believe in God?" sneered the host. "Most assuredly!" replied Renaud; "don't you?" "Not I, monsieur." "Ah!" said the senator, "I will take a receipt, if you please."—*Epworth Herald*.

"The Miracle at Markham is without an equal," says J. J. Dillard, Belgren, Ala. Given with every new subscription to THE PENTECOST received during June and July. See Page 13.

NEW PUBLICATIONS.

Social Settlements: C. R. Henderson, D. D., Professor of Sociology, University of Chicago. 16 mo., pp. IV, 196. New York: Lantilhon & Co., 75 cents.

"University, College, and Social Settlements" is the name given to one of a series of handbooks for practical workers in church and philanthropy, edited by Samuel Maccauley Jackson, Professor of Church History in the New York University. As is stated in the introductory note, this volume is put forth in answer to the public demand for information in regard to that new form of philanthropy known as the "Settlement."

PART I.

The book is divided into three parts. Part one consists

First: Of an Historical Introduction, in which the various forces contributing to the "Philanthropic Movement of the Century" are traced.

Second: The origin and progress of the British Settlements is treated, in which the Social Settlement is stated to be "one of the many agencies in and through which the modern philanthropy, charged with the spiritual wealth of all past generations, finds expression." British Settlements really originated with educated clergymen who went to live and labor among the poor of London. Among these the names of Rev. John Richard Green, the popular historian of England, and Rev. S. A. Barnett are most conspicuous.

Third: Settlements in the United States are taken up in which no attempt is made to describe minutely all the Settlements, but a chronological table is given showing the date of the founding of the various Settlement movements, and some forty pages are given to a brief description of the leading ones.

PART II.

Part two is devoted to the theory of "The Settlement," in which

First: "Some Elements of the University Ideal of Life," are taken up.

Second: The Settlement is missionary in nature in which the words *duty* and *sympathy* touch the springs of action.

Third: The Settlement stands for true democracy, and through its organization and methods by which it brings the rich and poor, the educated and uneducated of all nationalities together, it helps to bring about democratic conditions.

Fourth: In the theory of the Settlement religion finds its place. It is a religion, however, that shows its faith by its works, and manifests itself in deed rather than in creed.

Fifth: A provisional definition of the Settlement is given in which it is spoken of as neither an industrial enterprise, a school, a mercantile establishment, a relief agency, nor a church.

Sixth: It is shown that the Settlement has a mission to the educated classes.

PART III.

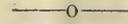
Part three is given to a discussion of "Methods and Results." Under the head "Laying Foundations," practical questions, such as choosing a field, administration, the head worker, and kindred subjects are discussed.

The actual work done in a settlement is next discussed under "Methods of Work." The object of a settlement may be stated thus: "All elements of human welfare for all members of the community."

The last section of the book is devoted to Results and Outlook. The results of Settlement work cannot be put down in tables of statistics, but they are nevertheless tangible. "The Settlements have shown that social co-operation can modify both human dispositions and outward environment," and in this fact there is hope—hope that we may some day see the end of the "slums."

The book is not an exhaustive treatise on the Settlement, but is what it professes to be, a handbook designed to furnish information upon a subject of growing interest and importance in our modern civilization. It will be found especially valuable to those laboring in various forms of practical phil-

anthropy because of its summary of way and means used in different settlements.



A BOOK FOR THE PEOPLE.

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There are books and books, but few publications of our time merit the serious study and appreciation claimed by "Live Questions," the latest offering of Ex-Governor John P. Altgeld to the cause of human liberty and equal rights. No reader of "Live Questions" will leave it with prejudice or doubt, with fear of party or public opinion. The sincerity of its high purpose, its profound and masterly statesmanship, the sacrifice of all expediency to truth, justice, and equity, command the approbation and admiration of every untrammelled mind.

Its fund of historic information, its wealth of vital statistics, its invincible logic commend it to every earnest truth seeker. The well equipped library will be incomplete without it. It contains nearly one hundred and sixty articles on questions of vital concern to the people, such as, Trusts and Monopolies, Government by Injunction, Government Ownership of Railways and other public necessities, Prison Labor, Imperialism, etc. The editor, the artisan, the educator, the farmer, the statesman, the ecclesiastic or the financier will profit by the teachings of "Live Questions." They will find much to consider, more to encourage, and little to condemn; and from its thoughtful study and influence they will become better citizens, nobler men, more self-respecting and considerate individuals.

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Sixty cents will get you the GOLDEN GATE PENTECOST for one year and "Between Cæsar and Jesus." See page 13.

“The Marked New Testament:” Published by the Bible Institute Colportage Association, D. L. Moody, President; 250 La Salle Avenue, Chicago. Price 10 cents.

“The Marked New Testament” is a unique idea by which certain selected passages of the New Testament, bearing on the way of life—the divinity and death of Christ, repentance, faith, obedience, etc.—are marked in red and black. It has the appearance of a hand-marked book, as the markings were all engraved the exact fac-simile of hand markings. It is convenient in size and shape, fitting the pocket nicely, of large clear type, and follows the text of the authorized version.

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The article which appeared last month on the front cover entitled “Christian Citizenship, is from Document 18 of the National Christian Citizenship League, 153 La Salle street, Chicago, Ill. These documents may be had for 30 cents per 100; \$2.00 per \$1,000, post paid.

CONTRIBUTOR’S BLANK.

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In order to increase our subscription lists during the month of June and July, we are prepared to make the following offers:

To everyone sending fifty cents for a new subscription to the PENTECOST we will send a copy of Charles M. Sheldon’s new book, “The Miracle at Markham,” paper, regular price 25 cents.

One reader says: “The Miracle at Markham excites as much interest as did Uncle Tom’s Cabin.”

A NOTABLE BOOK.

It is seldom the case that an audience which has listened to a long course of lectures covering several weeks, unanimously requests its repetition. Such is the case, however, with the course of lectures delivered by Professor George D. Herron, of Iowa College, in Willard Hall, Chicago, last fall, and which has just been repeated to immense audiences in one of the largest halls in Chicago.

These lectures have just been published in book form under the title of “BETWEEN CÆSAR AND JESUS.” They touch every present-day question by laying the foundation upon which the settlement of all of them must rest. This book is of special value to preachers, teachers, reformers, and professional men and women.

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Bridget—It’s not me eyes, mum. But when the sun shines like it does out-doors to-day; I’d tan as black as a naygur if I didn’t moderate the light a little wearing thim colored spectacles.—*The Household.*

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"But it was just yesterday that she convinced me of her great superiority. Slims has a bull terrier, and Torton, who lives next door owns a big St. Bernard. The two dogs began an argument through the fence, and the larger one simplified matters by crashing through a board into Slim's yard. The whole neighborhood was soon engaged in an effort to part them. Clubs were freely used, water was dashed upon the belligerents, and the stern orders for them to 'break away' could be heard blocks off. When Mrs. Slims appeared on the scene she seemed to grasp the situation in one glance. She flew into the house, dashed out again, and inside of a minute had the savage fighters slinking away from each other."

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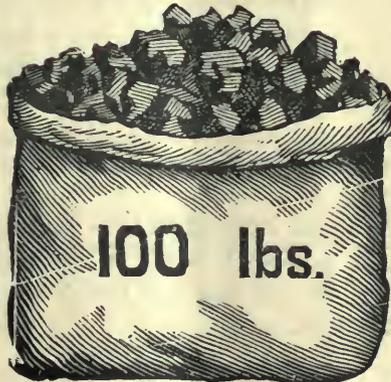


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He speaks not well who does his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the times of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal! So shall men,
Gazing back to this far-looming hour;
Say: "Then the time when men were truly men.
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their son's;
Defying leagued fraud with simple truth;
Not fearing loss; and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to mind
By wisdom drawn from eld, and counsel sane;
And as the martyrs of the ancient world
Gave Death for man, so nobly gave they Life:
Those the great days, and that the heroic age."

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THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., JULY, 1899

No. 7

THE MISSION OF THE MAYOR.

BY C. C. PIERCE.

The influence of the Twentieth Century city, on the trend and development of our civilization is absolutely beyond the vision of anyone to-day. We can only imagine what it is to be. We can only forecast the extent and direction of its influence and power by noticing what it is to-day and what it was yesterday. That the city is to grow greater, richer, more powerful and more extended in its influence is absolutely certain. What is to be the direction of this influence, how it will expand its enlarging power, these are problems which must be answered by time alone.

Certainly the city with its vast wealth, its schools, colleges and libraries, its elaborate system of transportation, its churches, halls and lyceums, its daily press, its social opportunities and its artistic and literary advantages, possesses unrivalled and immeasurable possibilities for marvellous contributions to the sum of human happiness and the general well-being of the nation and the race.

On the other hand, the modern city with its intense competitions, its dangerous allurements, its diversities of amusements, ranging from lowest to high, its poverty, its wealth, its heterogeneous population, its possibilities for social, economic and political corruptions and its splendid field for trickery, fraud, sin, corruption and extortion of all kinds, is likewise liable to become a

mammoth machine for the manufacture of all those elements which rob and ruin the human race.

It is not saying enough to say that the history of the American city for the past quarter of a century is by no means encouraging. It presents in many if not in a majority of cases, a page reeking with filth, blackened with infamy, disgraceful with "bossism," and rank with scandals which have nauseated, disheartened and infurtated decent men by turns. It is putting it gently to say that nowhere have the American people been more thoroughly, more systematically, more heartlessly, not more disgracefully robbed than through the management and growth of their cities. Bosses and their gangs have fastened themselves like some vile brood of vampires upon them, countless millions of dollars worth of rights have been given away, rings have systematically robbed, corporations of all kinds, especially in the matter of water, light and transportation, have fastened themselves octopus-like upon them, until our American cities have in many instances come to be synonymous with everything that is fatal to the public good.

It is one of the encouraging signs of the times that a revolt is taking place against the tendencies and conditions of the past. The Twentieth Century city is to be a blessing instead of a curse; and in the new movement of reform, the Mayor is to become the central figure. The city is to become a greater factor in our civilization in

the future than it has been in the past, and the Mayor is to be the central figure in the new city. He is to stand as the guardian of the peoples' rights and the champion of the public good in a direct and powerful way such as characterizes the life of no other public official. What his possibilities and powers are and are to be, have been hinted at by the splendid records of such men as Mayor Quincy of Boston, and Mayor Jones of Toledo. And the works which these men have done are yet the immature examples of what may be done in the future.

The work which they have done is still new. There has not yet been time for us to see the full fruitage of what they have wrought. Their work is still undone. They have had to spend much time and energy in battling with the unfavorable conditions bequeathed to them by their predecessors, and they have found much difficulty in overcoming the popular and time-honored fallacy that a city should be run in the interests of a few sharks and robbers: rather than for the comfort, good and general well-being of all the people.

The mission of the Twentieth Century Mayor will be to provide pure water, light, heat and transportation to the people at cost. He will do away with the dens now known as tenement houses and erect comfortable homes for the frugal and laboring poor. He will see that there are playgrounds, parks and baths plentiful and free for all. He will provide free public concerts of a high order for all. He will have free markets where producer and consumer may meet without squandering their profits and their substance upon an army of middlemen. He will tax the property of the over-rich sufficiently to furnish constant employment of all idle sober and industrious men in work which shall benefit and beautify the city for the public good.

Thus shall the Mayor be a public benefactor, the prophet of a truer civilization, the forerunner of a new epoch which shall be the dawn of the kingdom of God on earth.

LOS ANGELES, CALIF.

FROM DARKEST CHINA.

The following letter written from the heart of China, will be of interest to our readers:

SOUTH CHIHLI MISSION HOME,

LIN CHING,

TIENTSIN, N. CHINA, MARCH, 1899

Dear Friends:

As you think about us and pray for us, I doubt not you try to picture in your minds the circumstances with which we are surrounded in this work, as we try to obey the words of the Lord, "Go and teach." I shall endeavor to give you a short account of my first tour. I realize the difficulty there is among so many new things, of choosing that which will be of the greatest interest, but I pray God to enable me to write such things as shall give you a deeper and more living interest in this work and the workers God has placed here, and a keener sense of the needs of the people among whom we labor.

God blessed us in the three earnest, faithful, native workers, who with Mr. Houlding and myself, formed the little band of five that left Lin Ching, January 24th. We expected to be gone for two months, and in that time make a circuit of South Chihli, but the Chinese version of "man proposes, but God disposes" (man's one thousand plans, not equal God's one plan) was blessedly realized. Just here, I may say a word in regard to the nature of the work. It is truly *pioneer* in its character—a time of ploughing and sowing. On these tours we plan to visit a fair or market each day, and there preach the gospel and sell the scriptures, and while coming in contact with a larger number of the people than would be possible otherwise, lay the foundation for future and more personal work.

Our favorite mode of travel is by barrow. To you, in the home lands, with steam and electric railway, bicycles and fast horses, this may seem a slow way of accomplishing the evangelization of *our* field but

when we consider that this great plain of North China is the most thickly populated region in the world of equal area (S. L. Williams in his book "The Central Kingdom" makes this statement) you may be able in part to enter into the thought that even this way of traveling is to us betimes all too fast. In the short distances we travel day by day, from 35 to 50 li (Chinese miles), village after village has to be passed, even walled cities have to be gone by because north, south, east, and west, everywhere, sheep without a shepherd, other districts, other cities, towns, and villages sitting in darkness. It is only here and there we can tarry for a few hours. This is one of the saddening features of our work, but we live in hope of the answering of that prayer God has laid on our hearts, Mathew 9: 38. When leaving Lin Ching we had two barrows loaded with books—about 6000 copies—and one on which we took turns riding. It is surprising the loads that two men can transport over what are called roads here in China. On arrival at the scene of work for the day our objective point is the "hotel" or Chinese inn. These are found in every market town. Here we make our headquarters, have an opportunity to wash the dust from our faces, which may have gathered there from the early morning march, partake of some food, and, e're going on the street, have a season of prayer together. These inns are strictly Chinese in all their appertenances and to a Westerner lacking in many of the things he has been accustomed to look upon as necessities. Yet many a pioneer missionary, may I not say all, have had occasion to lift their hearts to God in grateful praise for the provision they afford for a place where on to lay his head. Their existence is one of the things which make this itinerating work possible. If you care to visit one with me we will enter a courtyard. Usually opposite the entrance is the chief guest room, on either sides are the sheds for the horses, cattle, mules, and donkeys, with perhaps an additional room or two. With few exceptions

the best room is allotted to the "Yang-jen" (foreigner) who is looked upon with varying degrees of interest, curiosity, awe, and suspicion. His arrival is the signal for a vigorous house-sweeping—the first for a time I am not prepared to specify. After the dust has subsided we will enter. If the room is spacious enough we will find at either end a raised platform built of brick. This is the "kang" or brickbed. Quite often the kang's are lacking, in this instance the beds have to be made down on the floor, usually of mother earth. The furniture is simple, and is never more than is necessary. It usually consists of a table, which stands against the wall for support, and also serves as a lamp stand as can be seen from the oil drippings bespattering its surface, which, with the addition of dust gathered from the recent sweeping, have become part of the original. The lamp is in keeping with the surroundings, being a small earthen bowl which serves as a receptacle for the peanut oil, the wick being simply a twist of raw cotton suspended over the edge. All else that comes under the head of furniture consists of a few stools, which are not ornamental and as we remember the number minus legs, we can hardly classify them as useful. These and the rough beams with the walls blackened by the smoke of decades, is the picture which is among the first to be met by the missionary on his initial tour. Fireplaces are not considered a necessity, the heating process is accomplished by making a low fire in the center of the room. The material that makes the most smoke is seemingly held in greatest favor. Evidently their theory is in accordance with the old Scotch saying "whaur there is a reek there's a heat." The theory of the Chinese is to put on additional clothing rather than spend money keeping up fires, as they are a luxury all cannot afford. Of course we wore Chinese clothes and so were able to conform to the rule. One of the good things about them is that there is no limit to the amount that can be worn except the carrying capa-

city of the wearer. They are made large and loose, thus somewhat awkward at first, but one soon gets used to them, and in the crowds we meet day by day find them somewhat of a help to lessen the curiosity everywhere displayed.

It is now about a year and a half since I first heard of S. Chihli with its 6,000,000 souls and 10,000 cities, towns, and villages. I hunted it up on the map and there it lay a *little* corner, but for me it was hard to comprehend the density of the population and the many centers in such a small area. After what I have seen, I can readily believe they are all here. Were the number doubled I should not dispute it. Such multitudes it is hard to conceive. Every day a new set of people, a people who have never heard of Jesus. They know nothing of His love for them nor of His power to help them. *Such ignorance, such poverty such suffering*; it would be a hard heart that would not be moved. It evokes even human sympathy to meet them for but one day—how it must appeal to our Saviour's great heart of love as He sees them always.

The majority of these people are very poor, large families existing on the small carefully tilled farms, which we would call gardens they are so tended. They are necessarily economical. It is a life of existing rather than living. The suffering is something awful to behold and victims are to be seen of almost every disease. They can't do anything to afford relief nor do they seem to try. Many times during those days did I wish that I were a doctor. What opportunities for service not only for relieving bodily suffering but, through the bodies, of gaining entrance to their never-dying souls!

One picture of suffering is fixed in my mind. It was a child perhaps a year old. The father was carrying it around in his bosom, apparently it was dying. It was not able to support its little head and as its mournful, suffering wail reached my ears, I could not restrain the tears. I can scarce imagine a more pitiful picture. These are

things to be met with every day and but faintly depict the soul-poverty, the spiritual diseases and suffering which they endure. Their needs are manifold, but there is a cure for them all, a cure that will supply the heart needs. It is told in one word JESUS. Yes it is His love in their hearts that will bring relief, that will satisfy, that will transform them. Believing on His name, they shall receive power to become sons of God.—John 1:12.

Yours in Jesus' name,

JAMES H. McCANN

—————o—————
 WORTH QUOTING

Through the dark and stormy night
 Faith beholds a feeble light,
 Up the blackness streaking;
 Knowing God's own time is best,
 In a patient hope I rest,
 For the full day breaking.—*Whittier.*

—————o—————
 Do to others as you would they should do to you. The golden rule, but not the rule by which to get gold. It is much admired in church, but if it were to wander into the exchange or the market, it would be locked up by the beadle. The world's golden rule is, "do others, or others will do you."—*C. H. Spurgeon.*

—————o—————
 Our choice in life must be a cubic choice. It must have three dimensions. First, it must be very high—as high as I can reach with my life. Next, it must be very broad, covering all the powers of my life—mind, voice, hands, feet. And then it must be very long—run out seventy years, if that be the sum of days on earth. I cannot afford to swap horses in the middle of the stream. I cannot afford to change my choice at thirty or forty. We are to make our choice the highest, the broadest, and the longest possible. This is to be our aim: that the life of Christ in us shall be and do what the life of Christ was and did in himself. We are so to live that our life shall repeat the life of Jesus of Nazareth.—*Alexander McKenzie.*

JULIA WARD HOWE'S NEW POEM.

[WRITTEN AT EIGHTY YEARS OF AGE.]

In 1862 Mrs. Julia Ward Howe stirred the nation with her famous "Battle Hymn of the Republic." Thirty-seven years later, at eighty years of age, Mrs. Howe throws the weight of her influence as strongly in favor of peace as in the former days she made it count for war. She has spoken publicly in Boston in behalf of universal peace, and now she addresses a still larger audience in a poem written for the Sunday-School Times.

THE MESSAGE OF PEACE.

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love
Let the flag of nations meet;
Bind the raven, loose the dove.

At the altar that we raise
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued,
Men discern their common birth,
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand;
Let us pledge, on natures book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

—o—

Self conquest is the greatest of victories.
Many have vanquished all others, and yet
have been slaves to their own passions.—
C. H. Spurgeon.

BALANCING ACCOUNT WITH WHISKEY.

An old man, as he sat on a bench in a public park one day, figured up a partial account with Old Alcohol, which was about as follows:

I thought Liquor was a friend: I find he is a foe. He promised to make a man of me, but he made me a beast. Then he said he would brace me up; but he made me go staggering around, and then threw me into the ditch. He said I must drink to be social; but he made me quarrel with my best friends and be the laughing-stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little health I had, and left me sick as a dog. He said he would warm me up, and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength, and he made me very helpless. He promised me courage; but he made me a coward, for I beat my sick wife and kicked my poor little sick child. He said he would brighten my wits; but he made me act like a fool and talk like an idiot. He promised to make a gentleman of me, but he made me a tramp

The drunkard shall come to poverty.—
Prov. 23:21

No drunkard shall inherit the Kingdom of God. 1 Cor. 6:10. But there is

HOPE FOR THE DRUNKARD

For there is no respect of persons with God. Rom. 2. 11.

For if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from **all unrighteousness.**—
1 John 1:9.

HE ONLY CAN KEEP

Now unto God our Saviour who is able to keep you from falling, and to present you faultless before the presence of His glory with great joy, to **Him be all the glory now and forever.**—Jude 24: 25.

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

OLIVER C. MILLER

Special Correspondent.

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EDITORIAL

THE NEW SOCIAL VISION.

Every age has its distinguishing characteristic. "What is the spirit of the age?" we say, by which we mean what is the great underlying force that is moulding and shaping its course. At one time it may be the martial spirit, when war absorbs the thought and energy of mankind, and the Roman eagles glitter in every clime. It may now be the spirit of religious fervor and the nations forge their shafts to rescue the empty tomb of a *risen* Christ from the hand of the infidel. Philosophy, art, and learning may now hold sway. The spirit of liberty, civil, and religious, now takes possession of men's minds, and kings and popes are defied. Next, the commercial spirit may be in the ascendent, and as a result we see a wonderful materialistic development. Thus there seems always to be some mighty predominating impulse that carries the race on in a resistless course.

Whatever has been the prompting impulse that has moved mankind toward these

great purposes, the end has only been made possible through the bringing to bear upon society at large of some great motive power. The great movements for the uplifting of humanity, though they may have been inaugurated by some great individual preachers of righteousness, have never been effective until there has come to society as a whole a great social vision. May it not be possible, is it not even probable, that the longing, the hope, the vision of the individual, can only be realized through the race? Reform, progress, salvation itself, is made possible to the individual not alone through individual apprehension of the truth, but through a social vision of the truth. And yet, has not the thought of the salvation of the individual been carried so far that it has almost excluded the larger thought of the salvation of society as a whole? In a very vital sense there can be no salvation of the individual apart from his fellows.

Thus it is that underlying the new social vision, is this profound thought of the solidarity of the human race, and the further thought that the mission of the truth is world-wide. And so this new social vision which is comprehended by the word love sees a new heaven and a new *earth*. Love cannot be limited. The new social vision is one in which love is to rule and take the place of selfishness.

In one sense this vision is not new. When the multitude and the official classes and the soldiers were attracted to that fearless preacher of righteousness, John the Baptist, and inquired "what shall we do to be saved?" he proclaimed to them a social gospel of love grounded in repentance. He bade the multitudes who had plenty to minister to the needs of their fellows who had not and rebuked the extortionate greed of the official class and the violence of the soldiers.

But this new social vision was too bright for their eyes. The very brightness of its love, hope, and peace blinded them, just as, when Christ came proclaiming that the

kingdom of heaven was at hand—a kingdom of right social relationships, in which dwelleth righteousness, peace, and joy in the Holy Spirit—men would not see, and continued to grope in darkness.

The centuries, however, have not come and gone in vain. Selfishness and hate and war have worn themselves out. Men are beginning to apprehend this new-old vision of love. Is it not a striking though sad fact that not until now, nearly nineteen centuries after the Prince of Peace began his reign of peace upon the earth, have the nations, for the first time in history, met together to seriously consider how they can make real the vision of that song of

“Love which is the sunlight of peace
Age by age to increase,
Till anger and hate are dead
And sorrow and death shall cease:

‘Peace on earth and good will!’
Souls that are gentle and still
Hear the first music of this
Far off infinite bliss.”

This vision of love that is all conquering, that is the greatest thing in the world, is beginning to dawn; when it shall come in its fulness then will the kingdom of God have come among men.

THE MIRACLE AT MARKHAM.

Charles M. Sheldon's latest book is, to say the least, a timely production. There is no doubt that the question of Church Federation, with which the book deals, is a *live* question. That a great deal of the effectiveness and power of the church is dissipated by denominational friction and jealousy, there can be little doubt.

Napoleon's great plan of battle was to divide his enemies' forces and then crush each division separately, and nothing pleases Satan more than to see the forces of Christianity divided into more or less hostile camps. A united church in America to-day, voting as they pray, would solve everyone of our great social and economic questions. A united church may not mean

an absolute union as to creed, but it will mean a union as to deed, a union in the practical application of the gospel, and the building up of the kingdom of God. In such a union lies the possibility and the hope that disciples of Christ may all be one.

For anyone to say the “‘Miracle at Markham’ would be a calamity to any healthy community,” is simply a confession that the whole spirit and purpose of the book has been missed. Such a union of Christian activity as occurred at Markham does not result in “compromised” or “emasculated” churches, but in spirit-filled churches that are doing the Master's business. May the miracle at “Markham” be repeated all over the land!

*

The story is told in Mr. Sheldon's interesting style. The chief character is John Proctor, a faithful pastor in Markham, a small city of a dozen or more churches. Becoming convinced that there is a criminal waste of religious effort through lack of cooperation among the churches, Proctor leads a movement towards federation, and ultimate union. He is assisted by Dean Randall, an Episcopalian. His son, Francis, who is in love with Proctor's daughter, Jane, takes up his father's work, and with William Proctor, Jane's brother, introduces the same principles of Christian union in the frontier town of Pyramid, Colorado. William is in love with Rebecca Phillips, the only daughter of an Andover theological professor, who had refused to marry him because he was not a minister, while Jane had refused Francis Randall because he was. The interest in the story centers in the way these two girls decide their fate, and the way John Proctor realizes his hope of seeing a union of the twelve churches of Markham for practical Christian activity.

*

“The Miracle at Markham” sells for 25 cents paper, 75 cents cloth. Every new subscriber to the PENTECOST will receive the paper edition *free*.



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The following departments are carried on at the Hall, corner of Pacific and Leavenworth streets

Sunday Services.

Preaching, 11 A. M., and 8 P. M.

Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

The Following Departments are at 1422 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Singing Class 7:30 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

During the past month a number of new people have become interested in the work and many inquiries have come concerning it. Some, in the country, have asked what they can do to help in the work. "Would fruit and vegetables be acceptable?" "Can you use canned fruit?" To all of which we give a hearty "yes, thank you." Such contributions are always gladly received and put to a good use. People living in the country are often glad to help in this way when they cannot in other ways. Our last social was supplied with apples kindly given by a young lady in Healdsburg. If anyone wishing to send things from the country will let us know we may be able to procure free transportation.

As a rule there is a general letting up, during the summer months, of all kinds of religious or social activity. With us, however, the work goes on as usual. In fact in some respects there are greater opportunities in summer than at any other time. The children are out of school and very few of them can get away to the sea-coast or country. As a result time often hangs heavy on their hands and they are glad to avail themselves of the opportunities for entertainment and instruction afforded by our work. Let our friends remember that our needs in every way are rather increased than diminished during the summer, and as you are resting and enjoying a vacation don't forget THE PEOPLE'S PLACE.

THE SEWING-SCHOOL.

The record of the Sewing-School for the Month of June is as follows:

	3d	10th.	17th.	24th.
Pupils	93	82	92	80
Teachers	7	9	7	12
Visitors	3		1	
Total	103	91	100	92

It will be seen, by the above report, that the attendance of pupils is as large during

vacation as before. Very few of these little ones have the pleasure of going to the country for a few weeks. Our great need is more teachers. We need at least two ladies to assist in the primary class, and could find work for as many in the other department. If it is possible for you to lend a helping hand, will you not do so—for the harvest is plenteous but the laborers are few-

Some idea of the work we are doing can be gained from the following report of one of the workers for the week ending June 24th. Besides work in two regular departments having weekly gatherings, twenty-four calls were made, one testament and 38 pieces of literature were given away, 21 articles of clothing were distributed, one party received special help, and a total of 121 persons were reached in the families visited.

The following contributions were made to the work during the month of June: Dr. S. E. W., \$5; Mr. A., \$3.00; Mrs. B., \$1.00; Mr. F. M., \$1.00; Mrs. S., \$1.00; Mrs. D., \$1.00.

Articles of clothing, etc., for distribution have been received from the following: Rev. H. H., Orange, Cal., a box of oranges; Mrs. S., stove, furniture and cooking utensils; Mrs. U., Berkeley, two boxes clothing; Mrs. J. H. W., Testaments and papers.

Special contributions for the outing of the Girls' Sewing-school: A friend, 50 cts; Mrs. A. B., \$1.00.

Six new subscribers to THE PENTECOST have also been added during the month.

MARRIED.

At the house of the bride's mother, 1717 Larkin street, San Francisco, Cal., June 1, 1899, Mr. Alfred W. Reid and Miss Jeanne Jaquet, Rev. Henry A. Fisk, officiating. THE GOLDEN GATE PENTECOST extends best wishes to the newly married couple and wishes them a *bon voyage* through life.

MANILA AND THE PHILIPPINES.

Monday evening, June 20th, the third in the series of our monthly entertainments was given at the hall. This entertainment consisted of a lecture on Manila and the Phillipines, illustrated by stereoptican views from pictures taken since the war commenced. These views were taken by Messrs. Jackson and Glunz who went out with the first detachment of soldiers sent to the Phillipines. They were sent out under the Army Christian Commission by the Young Men's Christian Association of the United States to do work among the soldier boys.

It was the first extended trial of our stereoptican outfit, and it worked very satisfactorily. The entertainment was a grand success, the hall being crowded as usual, some not being able to find seats.

This leads us to remark that one of our pressing needs is a larger and more commodious place for carrying on our work. Already three of our departments overcrowd our present accomodations; viz. the Sunday-school, the Sewing-school, and the monthly entertainments. What we need is a whole building, with at least one large hall, entirely devoted to our work.

SPECIAL NOTICE.

We propose in the next issue of THE PENTECOST to get out a special edition which will be devoted largely to a description of the work of THE PEOPLE'S PLACE. It will be designed, especially, to give information in regard to our present work and future plans, and will also contain other articles bearing on social religious work. If you will send us the name and addresses of your friends, or anyone whom you think interested, we will be glad to send them sample copies free.

A *free* copy of "The Miracle at Markham" will be given with every new subscriber to THE PENTECOST.

Subscribe for the PENTECOST and add ten cents extra and you will get Professor Heron's new book, "Between Cæsar and Jesus." See page 13.

The Pacific Hospital is now open for the reception of patients and already a number have entered. This hospital is owned and operated by the Christian Hospital Association, and is located at the corner of Stockton and Chestnut streets, San Francisco, Cal. The building is a fine, sunny, commodious forty-room structure, with an unexcelled marine view of Golden Gate, the forts, Alcatraz, Angel Island, etc. Pure air and quiet.

Address the Pacific Hospital, corner Stockton and Chestnut streets. H. A. Hess M. D., surgeon in charge.

Do Christians appreciate the glory and the greatness of their faith? It would seem at times as if some were fearful of its worth, for they hide it away in the best room of their lives, as they do the family Bible, never to be brought out save on special occasions! There appears to be a certain doubt about the ability of Christianity to hold its own with other religions; a fear that it is in danger, we find men speaking in the way of apology for it and excusing themselves for being identified with it. Why, the greatest thing in the world *is love*, which is but another name for Christianity. It is bound to succeed; it is of God, it cannot fail. We should be proud of it and of our possession of it; we should be glad to bring it into contrast with everything else, for its inherent merit will place it at once in the forefront of favor. Believe your belief, and believe in your belief, and be proud of your Christianity and confident of its success

Are you going camping this summer? If so you will do well to call on G. R. Read & Co., 523 Eleventh street, Oakland, for camp furnishings. He also keeps household hardware and the best brands of oil and gasoline. Telephone, Black 1073.

"DAT OLE PIPE."

"I say brudder I thought you belong to de church?"

"So I does."

"Den why are you sucking dat ole pipe?"

"Can't a feller smoke a pipe and belong to de church?"

"Well, yes, he may belong to de church building but neber to de church triumphant."

"I should like to know how you make dat out."

"Well brudder look at it in dis way; how would you look walking de golden streets of de New Jerusalem wid dat ole pipe in you mouf?"

"I would just snatch it out berry quick."

"Yes, but what would you do wid it?"

You could not find any place to frow it out of sight; no place to hid it; no way to get rid ob it. You hab been gibben a nice white-garment to put on, and dare aint any pocket in it to put de ole pipe, so you will hab to hide it in your hand. If you should meet your old preacher you wont dare frow your arms bout his neck and shout, Glory! Glory! same as you do down here, for you would be afraid you might drop de ole pipe, or spill some ob de tobacco on de golden streets."

"I say Brudder Jones you are getting a feller in a bad fix with de ole pipe, de way you are putting it."

"Aint dat de right way to look at it?"

"It sartingly look so dat was de right way to look at it."

"But dat aint all; by and by you will want a smoke, and you will walk de golden streets trying to find a place to hide, so you can smoke; and de streets ob dat city is bout fifteen hundred miles long and if you should get to de end ob de golden streets you would fotch up again de wall, dat is made of jasper, and so high you can't climb ober, and no hole in de wall to stick your head for a smoke, and you will want a smoke so bad you will almost make up your mind to smoke right in de golden city. Den you will begin to think ob getting a match to

light de ole pipe; and den it will come ober you all ob a sudden dat dar aint no matches in your new clothes. Den you would wish you was back in dis ole world again wid de old close, wid de matches, and de ole pipe so you could take some comfort."

"I say brudder Jones I can't stand dat. I can't afford to lose dem golden streets for de ole pipe, so here it goes, de pipe, de tobacco, de matches, and all."

"Dat is de right way. If you was goin to a wedden, where would you fix up?"

"I would fix up at home, ob course."

"Just so. Now, if you expect to go to heaben you must get ready down here, for de church triumphant is for de folks dat triumph ober all dar sins, by de help of de Lord; ober all dare nasty habits and lib just as pure as possible and hab no wrong thing about dem; for de word says, 'let him dat is filthy be filthy still; and let him dat is holy be holy still;' so you see you will be just what you are when you fotch up in dis world; and den it says, nofing shall enter dat defile, and de unclean shall not pass ober it; so if you lub to use the debbil's colone you will hab to go where de brimstone kinder kills de smell; you neber, neber can get in de Golden City, habin on you de smell of 'Dat ole Pipe.'"—*Sel.*

—o—

In calling the attention of our readers to those who advertise with us we would ask that they kindly mention the GOLDEN GATE PENTECOST when patronizing them.

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SPECIAL PREMIUM OFFERS.

In order to increase our subscription lists during the month of June and July, we are prepared to make the following offers:

1. To everyone sending fifty cents for a new subscription to the PENTECOST we will send a copy of Charles M. Sheldon's new book, "The Miracle at Markham," paper, regular price 25 cents.

One reader says: "The Miracle at Markham excites as much interest as did Uncle Tom's Cabin."

2. A NOTABLE BOOK.

It is seldom the case that an audience which has listened to a long course of lectures covering several weeks, unanimously requests its repetition. Such is the case, however, with the course of lectures delivered by Professor George D. Herron, of Iowa College, in Willard Hall, Chicago, last fall, and which has just been repeated to immense audiences in one of the largest halls in Chicago.

These lectures have just been published in book form under the title of "BETWEEN CÆSAR AND JESUS." They touch every present-day question by laying the foundation upon which the settlement of all of them must rest. This book is of special value to preachers, teachers, reformers, and professional men and women.

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"I want a universal history."

"Yes, my boy; but would a history of Europe suit you better?"

"I think it would."

"What part of Europe would you like?"

"I want Great Britain."

"Yes? How about England?"

"I'd like a book on England."

After a pause the librarian said: "Perhaps you want something on London?"

"Yes I do," brightening.

"Westminster Abbey or the Tower?"

"The teacher told me to write a composition on Westminster Abbey; so if you have a book on that, it'll do."—CHARLES K. BOLTON, Librarian of the Boston Athenæum, in THE YOUTH'S COMPANION.

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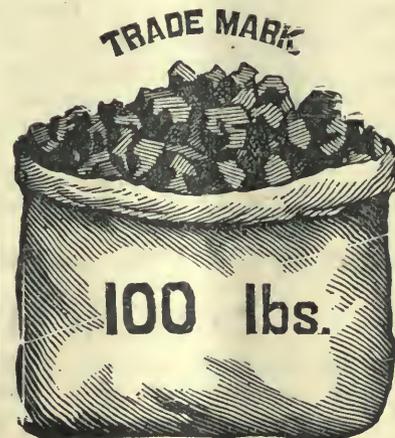
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613 MARKET STREET,
SAN FRANCISCO, CAL.

JUL 11 1899

THE

Golden Gate Pentecost.

“Make Ye Ready The Way Of The Lord.”



The nineteenth century city is materialistic; that is, in its growth, the intellectual and moral have not kept pace with the physical. The twentieth century city can be saved from the final doom of materialism only by quickening its moral and intellectual life; for the slums, which contain the elements of triumphant anarchy, are born of the ignorance and sin of a materialistic civilization.

* * * * *

The city is to control the nation: Christianity must control the city; *and it will*. The first city was built by the first murderer, and crime and vice and wretchedness have festered in it ever since. But into the last city shall enter nothing that defileth, neither shall there be any more sorrow nor crying, for the former things shall have passed away. Shelley said: “Hell is a city like London,” but the city redeemed is, in the vision of the revelator, the symbol of *heaven*—heaven on earth—the Kingdom fully come.

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The Golden Gate Pentecost

PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., AUGUST, 1899

No. 8



THE PEOPLE'S PLACE, 1422 Hyde Street, corner of Jackson. This is the home of the Superintendent and Workers. The office of THE GOLDEN GATE PENTECOST, the Boys' Club and Reading Room, and the Dispensary are also located here.

Our lives, they are well worth the living,
 If we lose our small selves in the whole,
 And feel the strong surges of being
 Throb through us, one heart and one soul.
 Eternity bears up each honest endeavor;
 The life lost for love
 Is life saved, and forever.

Lucy Larcom

THE SOCIAL SETTLEMENT IDEA.

Not to try to elevate humanity by preaching from *without*, but rather to reform it from *within*, is the idea of the Social Settlement. To teach the masses how to live by becoming one of them; to place one's self voluntarily in the same environment which tempts and tries them; to assume their conditions and to face their problems with them; to show them by example as well as by precept what right living is—these are the aims of this modern form of philanthropy. Various forces at work in the past have led up to and culminated in this movement. Among these may be mentioned industrial changes which have brought out more clearly than ever before the contrasts between rich and poor; municipal growth with its congestion of great masses of population in the slums and the resulting ignorance, poverty, and crime; educational progress which has developed a wide-reading public and an enterprising press; democratic feeling born of universal suffrage; and vitalized religion with its tendency to seek practical channels for its gifts.

Among the pioneers of the Settlement movement must be mentioned Rev. John Richard Green, the popular historian of England, and Rev. S.A. Barnett, and their wives; also Mr. Edward Denison, a wealthy and influential Oxford man, who volunteered to assist Mr. Green in his London parish. Mr. Denison saw that it was necessary to live among the poor in order really to help them and his short career became an inspiration to many successors. By 1873 Oxford had a group of men who had thought out the Settlement idea and who

were even giving their theories practical tests on a small scale. Among these men was John Ruskin. One of his assistants, Arnold Toynbee, soon sought a broader field for service and in 1875 went to London, where he labored in Mr. Barnett's parish in White-chapel. When he died in 1883, his Oxford friends decided to erect some sort of a memorial to him: Through the influence of Mr. Barnett, this memorial took the form of a Settlement—Toynbee Hall. Mr. Barnett, fittingly enough, became its first warden. Extensive lectures, educational classes, a free public library, and a Political Economy class for workingmen have been prominent features of Toynbee Hall.

Oxford House in East London was organized in the same year on a distinctly Christian basis. Perhaps the strongest point of this Settlement is its clubs for men. These aggregate a membership of about 4,000 and have had a great influence for good in the community. In 1887, the Women's University Settlement was opened. The residents of this Settlement collect rents, look after repairs, prevent overcrowding in the tenements, give country outings to sick children, and conduct the usual clubs for boys and girls.

During the past ten years many similar institutions have sprung up in London and in other English cities. The movement has, however, not been confined to England. As early as 1887 the Neighborhood Guild (named University Settlement in 1891) took up a similar work in New York and it has been followed by a long list of Settlements of various kinds. Hull House, Chicago, founded in 1889, is perhaps the best known of these and is in many respects typical of the American Settlement. It has about twenty residents, most of them college people, who live on the cooperative plan. Educational classes, a library and reading-room, art exhibitions, musical classes and concerts, the organization of trades unions, factory inspection, an Improvement Club, (urging the need for street-cleaning, free

public baths, etc.) social clubs, relief work, a Coffee-house and Kitchen, a Penny Savings Bank, and many other departments of work show how varied are the avenues of usefulness which the residents of one Settlement have found open to them.

The Institutional Church is in many ways similar to the Social Settlement. While its aim is like that of every true church, to point men to the way of salvation, it emphasizes the fact that true salvation must reach man's whole life; that it must regenerate him physically, mentally, and socially, as well as spiritually; that the power of Christ must invade every department of the Christian's life. Hence the Institutional Church does not confine its efforts to Sunday, but is open every day in the week with its library and reading-room, its gymnasium, its concerts and entertainments, and its various clubs and classes. It makes a special effort to reach the workingmen and poorer classes of society, and therefore seeks the very location from which the fashionable church shrinks, so that its home is not unfrequently some old downtown church building long ago abandoned by its original occupants. Think of a Bible Class of two hundred and fifty workingmen! Yet such meet every week in some of our eastern Institutional Churches.

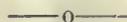
Social Settlement and Institutional Church methods have already found their way to the Pacific Coast. In San Francisco the pioneer Kitchen Garden was organized about ten years ago by Miss Betty Ashe and a number of her friends. It is located on the Water Front and its sewing- and cooking-schools for girls are still as helpful as ever.

In 1890 a second Kitchen Garden was organized on Harrison street near Fifth. From this sprang the San Francisco Boys' Club which is now a part of the South Park Settlement. The City Front Boys' Club next came into life and was soon followed by what was known as the Neighborhood Club. South Park Settlement is more complete in its nature. It follows the usual

College Settlement plans, and a number of our State University people are actively interested in it.

Among the most efficient of the boys' clubs in San Francisco is the Columbia Park Boys' Club located on Seventh street, and supported by the Emanu-El Sisterhood. Mr. S. Peixotto is the head worker in this club.

Similar efforts for helping the needy have been made within the church. The Calvary Church Boys' Club for a time did an excellent work on Second street. The Mission of the Good Samaritan, supported by the Episcopal Churches of California, is designed to help men and boys, and does a much needed work. THE PEOPLE'S PLACE is one of the most recent of such organizations. It is an adaptation of College Settlement and Institutional Church methods to the conditions of life found in San Francisco, and as such is organized on rather a more comprehensive plan than any of the foregoing, being designed to reach all classes of people and all phases of life.



SAN FRANCISCO AS A FIELD FOR SOCIAL-RELIGIOUS WORK.

One of the marked characteristics of the development of our country during the present century has been the phenomenal growth of the city. With the growth of the city there have arisen numerous political, social, industrial, and religious problems, so that to-day the city has become the storm-centre of American civilization. The problem of the city is the pressing problem of the day.

The rapid growth of urban population is well illustrated by the city of San Francisco. In 1847, when Yerba Buena became San Francisco, the number of inhabitants was about 450. By 1850 the population, owing to the discovery of gold, had increased to 25,000. By 1871 the population had risen to 178,000. In 1881 the population was 234,000, being a gain of 56,000 in ten years. During the next ten years 96,000 were added

to the population, making a total of 330,000. In 1896 the population was 360,000. In 15 years there had been a gain of 126,000, or 54 per cent, to the population. Since 1871 the population has more than doubled, the gain being 102 per cent.

During these years the wealth of the city has enormously increased. The Assessor's report for the year ending June, 1898, showed the assessed value of real and personal property to be \$351,784,094.

Accompanying this wonderful material development there has been no concomitant development of intellectual, moral, and religious forces. San Francisco, in common with every great city, is strong in material things, but weak in the great forces that make for righteousness. Of these forces the most important are the home and the church. There are two tendencies in the city that militate against the home. On the one hand there is an increasing tendency to club and hotel life, while on the other there is a congestion of the population by means of tenements and flats which is equally destructive to true home life.

In this connection it is an interesting and serious fact to note that according to the census of 1890 there were in San Francisco 55,000 families, of which between 11,000 and 12,000 only, were living in their own homes. Of these between three and four thousand were encumbered, leaving only about 8,300 families out of 55,000, actually owning their own homes.

San Francisco presents another startling fact to the student of social forces. With an increasing population the number of marriages has steadily decreased during the last seven years, being 3,598 for the fiscal year 1891-92, and 3,019 for the year 1897-98. In 1898 there were 153 less marriages than in 1888.

The religious statistics of San Francisco show the alarming weakness of the forces of Christianity. The United States census of 1890 gave the population of the city at 299,000; the nominal church membership, Catholic and Protestant, at 92,800; while the

total seating capacity of the churches was put down as 67,000. If one-half the population of the city should suddenly be seized with the unheard-of desire to attend divine worship at the same time, one wonders what they would do!

There is another side of the picture which also emphasizes the need for social-religious work in San Francisco. There are in the city 12,662 places where liquor is sold. Of these over 4,000 belong to that worst of all classes of saloons, the corner grocery. This being the case, we are not surprised that for the year ending June 30th, 1898, there were 28,013 arrests made by the police department, 12,390 being directly for drunkenness. It is a well-known fact that gambling goes more or less unpunished, yet for various forms of gambling during the year above mentioned there were 2,798 arrests made.

Another item of vital importance in connection with the present subject is contained in the common school report for the year ending June 30th, 1898. According to this report the number of children in the city under seventeen years of age was 98,091, the number of school age, between five and seventeen years, was 76,236, while the number of children of school age who had not attended school, either public or private, at any time during the year was 16,780! Twenty-two per cent. of the rising generation growing up in illiteracy! What a mass in which to breed social corruption, political debauchery, poverty, crime, and sin!

When we add to the above facts the problems which arise through the conditions presented by certain classes of our foreign population, some idea can be gained of the regenerating power needed in the social life of our great city.

—o—

THE PEOPLE'S PLACE.

I. WHAT IT IS.

THE PEOPLE'S PLACE is a Social Settlement founded upon a distinctly religious basis; but while resting avowedly upon

Christianity, it is unsectarian in character, there being no denominational board or other organization back of it. It is an institution of applied Christianity which seeks to apply its principles in the broadest spirit of Christian love. It works along the lines of the Institutional Church, seeking to apply a living gospel to the changed and ever changing conditions of modern life. It proceeds upon the assumption that the gospel was given to live by and that it fits all conditions of life, social, political, and industrial, as well as religious. It believes that the essential principle of the gospel of Christ is love—love of God and, equally, love of one's neighbor as one's self. Love can most truly express itself in sacrifice and service, a service that shall be as broad as human need. Thus it is that THE PEOPLE'S PLACE stands for physical, social, intellectual, and spiritual culture.

It is the *people's place* a place for all the people, high or low, rich or poor. It seeks to reach all of the man and all men by all means. All departments of the work are equally free for all classes of people. In fact it seeks to do away with class barriers, believing that there are too many artificial distinctions separating men from their fellows.

Special emphasis is laid in the work of THE PEOPLE'S PLACE upon the home and the child. From the home as a centre flow those influences that make or mar society. The way to reach the man is to reach the child. The way to do away with the juvenile offender is to reach the child before he is an offender. The principles upon which the work is carried on are calculated to produce self-reliant, independent manhood and womanhood. No help is furnished to those who do not need it. A small fee is charged in the different clubs and departments and the idea of charity or that something can be gotten for nothing, is avoided. If a boy or girl is too poor to pay the fees, he is given a chance to earn his way and is not made to feel that he is supported by others.

THE PEOPLE'S PLACE also stands for good citizenship, for brotherhood, and for Christian culture. This, however, is not all. It is not enough merely to inform the mind, polish the manners, or minister to the body. John Kimball has well said, "We may educate our sons and daughters mentally, but if they are unsound morally we give only lepers to the world. The only manhood that counts in the race for life's best possessions is moral manhood;" and moral manhood cannot be attained apart from Him who is the way, the truth, and the life.

THE PEOPLE'S PLACE assumed its present name and character last December, when Rev. Henry A. Fisk was invited by the workers to take charge of Pentecost Mission. This mission, with a girls' sewing school and mothers' meeting, had been organized more than a year before by Rev. Oliver C. Miller, a Lutheran minister well known in San Francisco, and who, on the breaking out of the war, volunteered, and was appointed chaplain of the 8th Regiment California Volunteers. THE GOLDEN GATE PENTECOST, also started by Mr. Miller, was at the same time turned over to Mr. Fisk and assumed its present form. It is published in the interest of the PEOPLE'S PLACE and as an organ of applied Christianity.

II. THE FIELD.

The field of the PEOPLE'S PLACE is part of a vast unchurched district lying in the northern portion of the city, and containing an estimated population of 70,000 or 80,000 people. It includes the region about Russian Hill and North Beach. This is a densely populated territory both in streets and alleys, some 40,000 people being crowded into a space of a mile square. Here is a vast region without church or mission, boys' club, or reading room. In all this territory, aside from the public schools, there is scarcely an influence of a socially uplifting character. Two kindergartens are maintained by private benefactions and there is a branch of the public library. As might be expected the region

abounds in saloons and grogeries, which serve as the poor men's clubs, the social centres of the neighborhood. In a space four blocks square, in the centre of which is located the hall of THE PEOPLE'S PLACE (at the corner of Pacific and Leavenworth streets) there are twenty-seven places where liquor is sold.

Almost every nation on the globe has its representatives in this region. There is a large percentage of Americans, however, and very few of the children are unable to speak English. Among the foreigners Germans, French, Spaniards, and Italians predominate.

The social aspect is as varied as the racial. On the hills within the territory may be found wealth and culture while in the valleys between are poverty and ignorance. The mansions in which reside the *classes* shadow the hovels, and often the well-built modern flats hide in their rear the low tumble-down houses of a generation ago, now inhabited by the *masses*. Many of the blocks are cut up by alleys, some of them running only partly through the block but containing many tenements and small houses. Almost the entire ground space in many blocks is covered by houses, there being no front yards and very seldom a back yard. As a consequence the children are street and alley bred.

The section in the immediate vicinity of the present work of THE PEOPLE'S PLACE is largely a residence section, but as one approaches the water front of North Beach, he enters the region of numberless manufacturing industries. This region is destined to be the centre of a large manufacturing population.

We are often asked, "Can the people be reached? Are they responsive to social influence?" to which we reply most emphatically in the affirmative. Experience has shown that for the most part they are eager to take advantage of the best that can be brought to them along all uplifting lines.

It has been very hard on several occasions when we have had to decline requests from

delegations of the young people to organize clubs and classes among them, simply because with the present force of workers and the means at our command we could not carry them on. There is no limit to the work that might be done were the means at hand.

III. THE WORK.

The work of THE PEOPLE'S PLACE as at present carried on is divided into several departments, each under its special leader. Under the head of distinctively

RELIGIOUS WORK

may be mentioned the following:

Regular public worship with preaching by the pastor, Sunday morning and evening.

Bible-school Sunday afternoon under the superintendency of Mr. Richard Hallowell, with Miss Emma L. Durham at the head of the primary department. This is one of the most promising branches of the work and has a present enrolment of about one hundred pupils with nine officers and teachers. One of our special needs is more teachers in the Sunday-school, for with a sufficient working force this department could be very much enlarged.

An interesting and important branch of the work is the young people's services held every Friday and Sunday evenings. These gatherings vary in attendance from forty to one hundred children, and invariably there are more boys than girls. The more inclement the weather, the larger the attendance, for in the long balmy summer evenings the children are less anxious to leave their romping in the street, while if the weather is forbidding, they are glad to escape to the good cheer of the hall, and to join in the songs and other exercises. The exercises at these gatherings are varied. Sometimes the stereopticon is used; at other times an interesting story is told; again the hour is spent in reading, or someone is specially chosen to speak to the young people. On Sunday evening some Bible theme or character is taken from which to draw wholesome lessons. One very marked fea-

ture of these young people's gatherings and also of the Sunday-school—and one which is especially remarked upon by strangers—is the singing. The children learn the songs from large rolls suspended from the ceiling and join with great zest and interest in the chorus singing.

There are also held regular weekly prayer and praise meetings for the older people, besides cottage meetings at which the workers and neighbors gather in the various homes for social and religious intercourse. Furthermore at various times during the year series of special meetings are held.

WORK IN THE HOME

No number of public services can ever take the place of personal influence. It is as we come in contact with the people in their homes, that we learn their real condition and are enabled to give them the special help of which they stand in need. It is here that we learn to know them, that a deeper sympathy is aroused, and that the spirit of love which is preached in public, can be manifested in a practical way. Hence it is that special emphasis is laid upon house to house visiting. Two of the workers devote themselves particularly to this work, and others do as much of it as their time will permit. The sick always receive special attention in these visits. It is also our aim to distribute as much good literature as possible in these visits. This literature is not only of a religious character but bears as well upon good citizenship, social questions, and topics of daily interest. Of a more substantial character, perhaps, is the benevolent work done in the course of these visits. Food and clothing are distributed whenever there is urgent need for them. Articles of clothing, donated by friends of the work in various parts of the state, are always kept on hand, and judicious distribution of the same is made from day to day. Thus, in one week, which may be taken as an average week, the reports of the workers show a total of 48 visits made, 2 sick people called upon, 39 pieces of litera-

ture and 21 articles of clothing distributed; while the total number in the families visited was 160. Miss Durham, who does much of this visiting says:

"The homes into which we go are of many kinds and conditions, and yet in one respect they are all alike—they are all needy homes. Some, of course, are more needy than others. In so many families the thing most needed is lacking—there seems to be no love in the home, nothing but harsh words. There is no room in the house for the children except to eat and sleep, yet some of the parents are seemingly doing all in their power to bring their children up in the right way. Let us contrast the homes of two widows. Each of them has five children. One is aided in the support of her family by her eldest, a boy of fifteen. A family in comfortable circumstances has offered to take one of the little girls and educate her; but the mother says, 'I cannot give her up, for I am happy only when they are well and can be around me.' She is trying to shield them from evil by keeping them with herself as much as possible. In the other home they quarrel and even fight and the children live on the streets. The mother has often been heard to say, 'I am tired of them. I wish you would take them away.' Can a child reared in such a place have a sweet disposition?"

Yet there are children in these homes who are very bright, and with some one who is interested to instruct them would amount to something, as we say. Their hearts are not altogether hard. Very little boys have been seen pulling out handkerchiefs to wipe away the tears while a sad story was being told. They are grateful for sympathy.

Liquor has ruined and is ruining many of these homes. I wish voters would spend some of their time in 'house to house' work and see what rum has done. I am sure the laws of our land would be different, and peace and happiness would reign in many homes which are now dark."

WORK AMONG THE GIRLS.

The largest and most important department of this work is the Girls' Sewing School which meets on Saturday afternoons. The enrollment in this school is over a hundred and consists of girls from four to sixteen years of age. It is under the charge of Mrs. C. Thompson assisted by some ten teachers. The school has its primary department, presided over by Miss Emma L. Durham, where the little tots begin by learning to thread a needle. The main school is divided into classes where a variety of work is turned out, such as handkerchiefs, aprons, skirts, underclothing, etc. Much of the material used is donated by individuals and by drygoods firms. It takes a great deal of material to keep one hundred girls busy and donations of this kind are very acceptable. Upon finishing the articles, the girls are allowed to take them home and keep them. From time to time exhibitions are held at which the public are specially invited to inspect the work of the girls, although visitors are always welcome. Sewing is not the only thing learned, however, for a half hour is always spent in devotional and literary exercises, while occasionally an afternoon's entertainment is arranged with music, readings, songs, and recitations. Besides the larger Sewing-school there is an advanced class of the older girls that meets on Friday afternoons for cutting, fitting, and making dresses.

A music class for girls meets Wednesday afternoons at four o'clock. This is the beginning of what we hope will develop into a mixed chorus class from which a regular choir can be organized for the public gatherings.

One of the most interesting phases of the work among the girls is the physical culture club, known as the Jeness Club. This club is for girls and women over fourteen years of age and is under the direction of Mrs. W. B. Reynolds. It is officered by the young women themselves as follows: Pres., Miss Emma L. Durham; V. Pres., Miss Rose

Wade; Sec., Miss Hattie Pembridge; Treas., Miss Edna Lovejoy. An initiation fee of twenty-five cents is charged, also monthly dues, after the first month, of ten cents. This club devotes itself not only to physical culture but to culture in general, and under its motto of four F's—Faith, Fidelity, Friendship and Frolic—seeks to produce an all-round womanhood.

WORK AMONG THE BOYS.

The distinctive work among the boys has not been developed as we hope it will be in the future. It is very hard to secure the right sort of a leader for this department but such a leader has, we believe, been found, and we hope very soon to see the work among the boys and young men assume definite shape. There is a reading room with games and the fair beginnings of a library, where the boys can spend their evenings. Up to the present time, efforts to reach the boys have of necessity been confined to the Sunday-school, the young people's meetings, the semi-monthly social gatherings at the Home, and the occasional entertainments at the Hall. All of these are attended by a goodly number of boys.

MOTHERS' MEETINGS.

These meetings have assumed largely the form of a mothers' prayer meeting followed by an informal social at which light refreshments are served. As much general discussion as possible is encouraged. Occasionally the meeting is conducted on the question-box plan. The aim of these meetings is to gather the mothers of the neighborhood together in a helpful way, to give them a brief rest in the middle of the week from the numerous cares with which they are beset, and to give them an opportunity to seek help on any perplexities that may arise from day to day. About twenty-five mothers have attended these meetings.

SOCIAL GATHERINGS.

In order to foster a wholesome social life, gatherings are held at the Home twice a month. Here young and old meet and mingle in an informal way. During the

evening, various forms of amusement and games are introduced, interspersed with special music, or recitations. Light refreshments are served and before the company breaks up all gather about the organ and join in singing familiar songs. It is sought in these gatherings to bring together in a helpful way the different classes of society and thus to cultivate the real spirit of brotherhood.

ENTERTAINMENTS.

One of the most pernicious influences at work for the corruption of morals in a great city is a low class of cheap entertainments that appeal largely to the baser instincts of the people. Many of these "shows" and "museums" and "entertainments" not only catch the dimes of the multitude but they undermine their better sensibilities and give them a taste for that which is debasing. Yet the people must be entertained. The instinct for amusement is not only a worthy instinct but one that is capable of being turned to the best purposes.

The third Monday evening of each month is devoted to some form of entertainment that will combine pleasure and instruction and take the place of the low-class amusements. The character of these entertainments varies. Sometimes they are musical, either vocal or instrumental; sometimes an illustrated lecture is given. Whatever the form of entertainment, it has always been well attended and the crowds have taxed the capacity of our Hall. A small admission fee of ten cents for adults and five cents for children is charged, while children accompanied by parents are admitted free. It has been a very pleasing spectacle at some of these entertainments to see the whole family, father, mother, and children, present and enjoying together the evening's exercises.

THE DISPENSARY.

We had not long been in the work before we discovered the very great advantage of medical assistance in a practical ministry that was to include the body as well as the

mind and spirit. Thus it was that our attention was directed to the organization of a medical and surgical clinic, which was opened in March. As at present constituted, the medical staff consists of Doctors Mary A. Morgan, T. H. Winslow, Sarah E. Wise, and E. S. Grigsby. The Dispensary occupies the front room of the lower floor of the Home where one of the physicians can be consulted any forenoon except Sunday. Consultation is free, with a nominal fee of twenty-five cents for filling prescriptions. Already many are being helped through this department that would otherwise have to suffer for lack of medical attention. Under careful management we feel that untold good can be accomplished through this line of work.

PROSPECTIVE.

Before closing this detailed description of the work of the PEOPLE'S PLACE, something should be said of future plans. Let it be remembered that the work is still in its infancy. No single department has yet attained that proficiency which we hope for it. At present there are held each month about fifty clubs, classes, and other gatherings. With better equipment and more helpers, nearly every department can be greatly enlarged and made more efficient.

Besides the work already carried on there are several other branches that we hope soon to inaugurate. Among these may be mentioned a cooking-school, and industrial work for both boys and girls. Leaders for these lines of work have been found and we are simply waiting until we can secure large enough quarters in which to organize the work.

In this connection it may be said that one of our most pressing needs is a building or room in which a gymnasium can be fitted up and other lines of work for boys and men can be carried on.

HOW SUPPORTED.

A question which very naturally arises in the mind of the reader is, How is the work of the PEOPLE'S PLACE carried on?

As has been elsewhere stated, there is no denominational board or other organization which is financially responsible for the work. On the contrary, it is entirely supported by private benefactions. This support comes either in the form of regular monthly subscriptions or of special donations. Special donations, while always gladly received, cannot, of course, be relied upon to carry on the regular work. As special needs are always arising, however, special donations are needed to meet them.

Regular contributions are received in almost any amount. The majority of such receipts range at present from one to ten dollars a month. In order to put the work on a sure foundation and extend and organize it as we hope to do, it will be necessary to increase greatly these regular monthly subscriptions. There are many ways in which we could at once extend the work if the means were at hand, but we believe in paying as we go and prefer rather to go slowly than to contract debts. There is cause for great encouragement, however, in the fact that the work has reached its present stage, and we feel confident that the future will see it greatly extended.

In this work we are not always able to see the open path ahead. We are often beset with hardships and difficulties, and our faith is often put to the test. But with Samuel we can say: "Hitherto hath the Lord helped us," and therefore we can trust him for future help.

We have realized that the work must be laid in sacrifice and have undertaken it in that spirit. Though some have questioned the *wisdom* of undertaking a work like this unsupported by some denominational board or backed by a large endowment, we have felt that the way to encourage support and to demonstrate what could be done is to do it, not merely to talk of what might be done.

Such a work as is contemplated does, however, need an endowment so that suitable buildings and equipment may be provided and we hope it will not be long before some generous-hearted individual will come

forward and put the whole work on a broad and stable foundation.

THE WORKERS.

It is the aim of THE PEOPLE'S PLACE to have a sufficiently large working force so that each worker may have charge of a certain branch, and by devoting himself or herself particularly to that branch may become more proficient in it than would otherwise be possible. One worker has a natural adaptability to children's work, another feels marked interest in the mothers of the neighborhood, while still another may take as his especial field the young men. To a certain extent this principle has been carried out in the assignment of work at THE PEOPLE'S PLACE but the fact that the number of workers is inadequate to the needs makes it necessary for those now engaged in the work to take a hand, occasionally at least, in almost every department. At present there are six

REGULAR WORKERS.

They are all well equipped for some line of Christian work.

Rev. Henry A. Fisk, B. D., who is at the head of this institution, as pastor and superintendent, and also as editor of the GOLDEN GATE PENTECOST, has devoted much time to the study of social problems, and to the work done by similar institutions in the East. Brought up as a Californian, and having been graduated from the Los Angeles Normal School in 1885 and from our State University at Berkeley in 1891, he is familiar with local conditions and with the social and religious problems which face the Pacific Coast. His two years of pastoral work at San Pablo furnished further experience in California work. In 1892 Mr. Fisk entered the Divinity School of the University of Chicago from which he was graduated in 1895. During these three years, as well as during a three years' pastorate near Chicago, he continued his social and religious studies, and when he returned to California a year and a half ago, he had determined to take up some work along the line of the Institutional Church. He

opened THE PEOPLE'S PLACE in San Francisco December, 1898.

Mrs. Fisk (formerly Miss Clotilde Grunsky) is a graduate of the Normal School at Los Angeles, and of the State University. She has had special training for Christian work, and at the University took an active part in the Young Women's Christian Association. She intends to devote herself to special work for young women in the neighborhood of the PEOPLE'S PLACE.

Mrs. C. Thompson has been engaged in active Christian work for about twenty-five years. She is especially valuable in visiting in the homes and among the sick and aged, where she distributes good literature, clothing, etc. She also conducts the Mothers' Meetings and directs the Girls' Sewing School.

Miss Emma L. Durham, who is a native Californian and whose home is at Selma, Fresno county, began to fit herself for Christian work in October, 1895, when she went to Los Angeles and for a year and a half attended Mr. Reed's Training School for Christian Workers. While in Los Angeles, she took charge of the Baptist Chinese work, and also took an active part in the Berean Industrial Training School. Her especial work at present is among the younger children. She has charge of the primary classes in the Sunday-school and in the Sewing-school. Much of her time is devoted to visiting in the homes.

Mr. Richard Hallowell, who is Superintendent of the Sunday School, came to San Francisco in 1886 and at once engaged in active Y. M. C. A. work. He was for a number of years Superintendent of the Fourth Congregational Sunday-school of this city and also, for a time, of the Franklin St. Presbyterian Sunday-school. Two years ago, Mr. Hallowell became interested in the Pentecost Mission, then in charge of Mr. O. C. Miller, and since that time he has been one of its most valuable assistants.

Mrs. Hallowell, too, has known what church work is from her youth up. In the Fourth Congregational Church she held

various offices in the Sunday-school and the Christian Endeavor Society, and was at one time treasurer of the Church. While her special department is intermediate work, she has taken hold in almost every part of the work.

Among special assistants Mrs. W. B. Reynolds, an experienced teacher of physical culture, should be mentioned. She kindly volunteered to devote one evening of each week to directing a girls' physical culture class. The Jenness Club was accordingly organized, and has thrived well under Mrs. Reynolds' enthusiastic leadership.

Temporary, though most valuable help, has of late been received from Mrs. J. T. McDonald, whose magnetic personality holds the attention of children and appeals to them as few speakers can. She has had much experience with working-girls in large cities, and also in intermediate Sunday-school work. She is at present superintendent of the Intermediate Department of the Howard Presbyterian Sunday-school, where she formerly had a class of fifty boys. We are glad to say that there is a possibility of securing Mrs. McDonald as a permanent assistant in the work.

To this force has just been added Mr. William H. Hutton. Mr. Hutton has for a number of years been engaged in Y. M. C. A. and Boys' Brigade work. His work among the boys at Stockton and at Eureka was most successful, and it is his intention to devote himself largely to this work in connection with the PEOPLE'S PLACE.

Thus far none of the workers have received any stated

SALARIES.

Their services are given gratis, and nothing but room and board have as yet been received in return. It is hoped that the work will soon assume such a financial basis that at least full support can be assured them. More than this they do not ask.

With the exception of Mrs. Reynolds, all the regular workers live at

THE HOME.

This is a large three-story house (a cut of

which is again printed in this issue of the paper) situated at the corner of Hyde and Jackson streets, just two blocks from the hall in which the public services are held. On the ground or basement floor, the large, sunny front room is fitted up for a boys' reading room. This room is also used during one hour of each day as a medical dispensary. The culinary department of the workers is also situated here. On the next, or living floor, the large front parlor is given up for a girls' music room. Here the mothers' meetings take place, and together with the sitting room, this room is used for the Monday night social gatherings. The pastor's study and office are also found on this floor. The upper floor contains the workers' apartments.

The advantages gained by the workers through this family life are great. Each worker can report daily to the Superintendent for instructions and suggestions, the condition of the work can at all times be talked over, each knows just what is being done by the others, and not the least of the benefits is the spirit of unity (unity of purpose and plan) which springs from the daily gathering of the workers about the family altar.

WAYS TO HELP IN THE WORK.

We are constantly being asked concerning our needs and many inquiries have been received as to how people can help in the work. In the first place we need more special helpers in the various departments, such as teachers for the Sewing-school. Talent of various kinds, either of a literary or musical nature, can be of great service in our social gatherings and in our entertainments. Flowers are always gladly received, especially on Saturday when they are distributed to the girls of the Sewing-school and find their way into the homes of the neighborhood. Books, magazines, and papers can always be used, either in distribution among the homes or for the library and reading room.

Material for the Sewing-school is constantly in demand as it takes a consider-

able amount to keep a hundred girls busy. Remnants, thread, and needles can be used.

Those living out of the city can often send produce of various kinds, such as fruit, vegetables, etc.

Ladies' Aid Societies and similar organizations can often send donations of canned fruit, clothes, bedding, linen etc.

One of the best ways to help and one by which the work can be made permanent is by a regular monthly subscription. Subscriptions are received in any amount. A contributor's blank will be found on another page of the paper.

Some things that money will do directly may be mentioned as follows:

1. \$15 a month will pay the rent of our hall.
2. \$10 a month will pay the living expenses of a director for the young men's department. A young man of experience has been found who is willing to donate his time for this purpose.
3. \$2 a month will supply light refreshments for our two monthly socials.
4. \$1 will provide an annual membership in the Boys' Club.
5. 50 cents will provide an annual membership in the Girls' Club.
6. 50 cents will pay for a year's subscription to the Golden Gate Pentecost, and this often proves very helpful in spreading a knowledge of the work and interesting others in it.

In mentioning the ways and means by which those interested can help in the work of the People's Place, the most powerful of all aids, without which all else will avail but little, should not be omitted.

As you invoke our Father's blessing, do not forget to pray for us. Pray that God's spirit may direct, sustain, and bless all that is done, and that the workers one and all may be endowed with power from on high for the service to which they are called.

—o—

"No wrong will ever right itself."

WORK FOR GIRLS.

In contemplating and discussing the subject of any work for or among girls of our cities and towns, there are very many points to be considered. First of all one has to face this fact, as long as the world allows so much moral laxity among boys and men, just so long will extraordinary vigilance be needed in the moral training and development of our girls. The foundation work for more morality among the girls, must be educational work in *self-respect* among *boys* and *men* as well as among our poor girls, who, many times in sheer innocence, are unsuspectingly betrayed. The majority of the girls in the more refined homes of the laboring and middle class people are criminally kept in ignorance of themselves and their use and position in the world, while most, if not all boys know a great deal more about themselves and these same innocent girls, than many women know when they are married. The sad part of it is, the boys have to learn about themselves from companion boys, who willingly enlighten (?) them, *many* times viciously. If our mothers would only adopt different tactics and freely inform their girls *and* their boys in all that pertains to them as women and men of self-respect in this bustling world, thus educating them and helping them, we would not need so many foundling asylums and houses for "fallen women." How would it seem to have homes for fallen men? To keep our girls pure, we must have more pure boys and men!

As social standards are, however, work among girls has necessarily been inaugurated. Various kinds of work for girls to busy themselves about, is beginning to be taught in the kindergartens of our country.

Supplementary work should be and is provided in many of the public schools in manual and needle work.

The time in which to influence girls most is from ten to sixteen years of age, and in the cities, the alleys and crowded residence streets are crammed with boys and girls, and it is often hard to judge which sex is

the most adept in viciousness and hoodlumism.

The sewing schools that have been started in many localities are excellent avenues in which to begin to take hold of the girls. Systematic work from the primary department up is most necessary, and to teach the girls sacrifice and helpfulness in doing sewing for those more needy than themselves is very desirable.

Plenty of music for opening exercises, both secular and sacred, is good, and an occasional talk or song or some instrumental selection for a divertisement is desirable. A gymnastic class for a beginning is excellent, and side talks with the older girls at some convenient cozy corner in one's own home can certainly do no harm, and may establish many in moral and spiritual strength. Teachers and friends of girls have to be very wary in their desire to reach and benefit girls spiritually many times, and frequently much seed may be planted and take firm root and grow, almost before the girls themselves are aware that any special effort is being made in that direction. The sewing school of the PEOPLE'S PLACE is in a flourishing condition, but like all such work, needs helpers.

Mothers, give us your older girls, or yourselves to assist in this most excellent work!

C. McD.

—o—

Fretting cares make grey hairs. And this is all they make. What is the use of them.—*C. H. Spurgeon.*

William E. Gladstone, a little while before he died, said: "Sermons should be made more human. Not so much rhapsody and a little more thought; a little more practical application to men in the midst of the temptations and difficulties of daily life."

NOT WORTH SAVING.

Mike (going down a ladder)—Hould on Pat. Don't yez come on the ladder till O'im down. Its ould and cracked.

Pat (getting on)—Arra, be aisy. It would serve th' boss right to have to buy a new one.—*N. Y. Weekly.*

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF
The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT

Associate Editor.

OLIVER C. MILLER

Special Correspondent.

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PHONE, HYDE 2691

Entered as Second Class matter at Postoffice, San Francisco, Cal.

The following donations were received during the month of July: From a "friend" in Berkeley, flowers and papers; Mr. Geo. R. K., books; a "friend," articles for the Dispensary and an invalid's chair; Mrs. J., services; Mrs. D., Selma, box of fruit and raisins; R. R. S., Duarte, box of lemons; Miss H., clothing. A number of new subscriptions have been added to the paper.

—o—
"A. B."

Last month the editor received a communication containing a donation and signed "A. B." He would be glad to communicate with the person using this signature and therefore desires his or her address.

—o—
JOSIAH ALLEN'S WIFE'S NEW STORY.

"Josiah Allen's Wife" (Marietta Holly) has finished her new story, and the first installment is published in the August *Ladies' Home Journal*. It is in her characteristic humorous vein, but may be said to be a story with a purpose. It bears the name of "My Stylish Cousin's Daughter."

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Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

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Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Singing Class 7:30 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

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In order to increase our subscription lists during the month of June and July, we are prepared to make the following offers:

1. To everyone sending fifty cents for a new subscription to the PENTECOST we will send a copy of Charles M. Sheldon's new book, "The Miracle at Markham," paper, regular price 25 cents.

One reader says: "The Miracle at Markham excites as much interest as did Uncle Tom's Cabin."

2. **A NOTABLE BOOK.**

It is seldom the case that an audience which has listened to a long course of lectures covering several weeks, unanimously requests its repetition. Such is the case, however, with the course of lectures delivered by Professor George D. Herron, of Iowa College, in Willard Hall, Chicago, last fall, and which has just been repeated to immense audiences in one of the largest halls in Chicago.

These lectures have just been published in book form under the title of "BETWEEN CÆSAR AND JESUS." They touch every present-day question by laying the foundation upon which the settlement of all of them must rest. This book is of special value to preachers, teachers, reformers, and professional men and women.

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CONTRIBUTOR'S BLANK.

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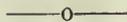
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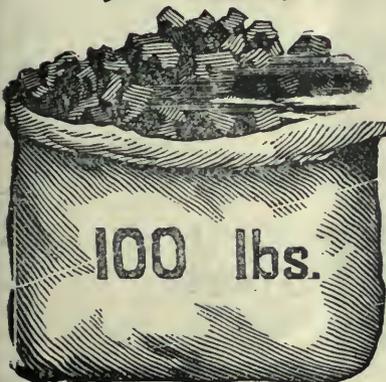


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Laid on Thy altar, O, my Lord divine,
Accept my gift this day, for Jesus' sake.
I have no jewels to adorn Thy shrine.
Nor any world-famed sacrifice to make.
But now I bring within my trembling hand
This will of mine, a thing that seemeth small,
But only Thou, dear Lord, canst understand
How, when I yield Thee this, I yield mine all.
Hidden therein Thy searching eyes can see
Struggles of passion, visions of delight,
And all that I love, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It has been wet with tears and dimmed with sighs,
Clinched in my grasp till beauty it hath none.
Now from my footstool, where it vanquished lies,
The prayer ascendeth, "May Thy will be done."
Take it, O, my Father, ere my courage fail,
And merge it so in Thine own will that, e'en
If in some desperate hour my cries prevail,
And thus give back my gift, it may have been—
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my own;
But, gaining back my will, may find it Thine.

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The Golden Gate Pentecost

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No. 6

OLD PROBLEMS—NEW METHODS.

BY REV. F. I. WHEAT.

Pastor Park Congregational Church, San Francisco

The world faces the twentieth century with some grave problems asking solution. Our civilization has yet to vindicate its claim to stability and permanence. Words of warning are heard from persons in every calling of life pointing out dangers. These questions do not concern creeds and the world to come, but are vital problems of this world's practical welfare. How to save nations and cities and men and women, rather than how to enter Heaven after we are pushed out of the earth, are the matters of importance in this age.

Christian men are seeing more plainly than heretofore that the reign of Christ must progress not only along ecclesiastical lines, but through political and economic and all social forms of life. The church can no longer keep its attention fixed upon other-worldly things and give its energies to the task of snatching some souls out from the wreckage of a hereafter. The needs of this world require its attention.

In order that the reign of Christ may become actual, the great realms of human activity must be made Christian. Men are controlled by political institutions, and this great region of their life is full of possibilities for good or for evil. Men are planted and grow up in the economic setting of their lives. This greatest realm of their life, that occupies the chief portion of their

time and talent and toil, with its trading of man with man, its industries, its inventions, its prodigious and ever growing undertakings, is a prepared home for Christian practice and experience. It is also the realm where the weal or woe of men is chiefly wrought, and where character is shaped for good or for evil.

The church that would leave out of its program the regeneration and sanctification of these principal affairs of life cuts itself off from co-operation with Providence which has indicated so plainly what are the directions along which the progress of humanity and the reign of God shall advance. Only two choices are open to the church: either to institute in itself a complete scheme of social, political, and economic life, and gradually absorb into itself the whole world and so establish a complete Christian society; or to put forth its energies of Christian love in sacrifice and service to spiritualize the existing institutions and so change them into the organs of the Kingdom of Heaven.

The former choice has been made by various Christian churches, of which the Shakers form a conspicuous example. But they cannot separate themselves from the great world about them. They are forced into participation in its political and commercial activities. Their whole career is more controlled by the outer world than it is by their inner life. It is not possible for any community drawn together by peculiar sym-

pathies to sever itself from the great community, the nation, and from the greatest community, the race, which dominates every little circle formed within its vast circumference.

In our ordinary churches the lives of the members circle off into the great world about them and are chiefly made up of the so-called secular relations. The church is but a small part of their lives, and itself lives upon the prosperity of these mis-named secular activities. The church is blended into the world, organically united with it, simply one member in a universe of life, and by no means authorized to exalt itself in importance over the others. Governments, education, agriculture, manufacture, and trade, with their manifold forms, are just as necessary to the world as is the church. Indeed the church depends upon them more than they upon the church.

Not then by separation from the world can the church promote the Kingdom of the Father, nor by criticism and denunciation of the world, but by giving life to all its organs—its own religious life. Disease in one means unhealth or death to all. Unsaved politics means an unsafe church. A people cannot be Christian until its politics and business is Christian. The church must force Christianity into these parts of the common life, and when they have all become Christian there will be no longer any need for a church separate from them.

The world is one, and the church must own itself universal. Creeds and rituals may be useful if they are made the means for leading the children of men to their heavenly Father and along ways of righteousness. But if they are means to draw a limit to the circle of the church then they become folly and their work is harmful.

It is not enough to say that the outside world may come in, one by one, if they will speak our shiboleth. The great fact is that the church is universal or it is not Christian. All are brothers and sisters to be lifted into heavenly places by the loving comradeship of their brothers and sisters.

“Without some friendly eye upon him the runner may not win.” Nothing so tones up our weak life, or the life of any person, as the friendship of one who is closer than a brother—a Christian friend.

Many tokens indicate that at length the church is coming to apprehend its true universality and to hail the door thus opened to its usefulness. As such an evidence the PEOPLE'S PLACE with its varied activities is of great importance in San Francisco. It is the heart of the church throwing the life blood of real Christianity through many arteries into the atrophied parts of its own body, parts so benumbed by the paralysis of sin and deadened by the withdrawal of the heart's blood of Christian love that the church has refused to own them as its own members and has sought to cut them off.

Yet they were members, and their sickness was from weakened vitality of the church, and their death must mean the death of the whole church by a blood poisoning as fatal as any in the physical body. Happily now wisdom begins to dawn in the mind of the church, love throbs at its heart, and the means are coming forth by which the life of the church may be conducted to every member of its world-wide body. Already the church begins to thrill with the new vitality—the joy of returning health.

Surely such a work ought to be made strong. It is the greatest work of the church to-day. It means that the lives of people who know not Jesus shall feel the spell of his love and know that he is their head, that the whole world shall have the inspiration of his spirit. It means that the problems of the age shall be solved by making every phase of human action Christian. It means that the public questions of this city shall be settled upon Christian principles, that our social, political, and economic relations, shall be guided by the law of love and service. It means that every home in San Francisco is to feel the power of Christ's grace, that every soul is to receive the impulse of Christ's righteousness.

THE SPIRIT OF THE SOCIAL SETTLEMENT:

By John P. Gavit.
Editor of THE COMMONS.

It becomes increasingly difficult, as time passes and the Social Settlement becomes more widely distributed and more generally known, either to recite its history, to define its terms, or to collate its literature, and today, one seeking to complete a directory or a bibliography of the settlements of the world finds the task almost impossible. For the history of the settlement movement is more and more evidently interwoven with that of the great movement toward social democracy and fraternity, which for the past half-century has been steadily moving men of various kinds and classes toward one another. The Settlement Movement we must regard as the outgrowth of the awakening social spirit of our day, a movement so natural that we cannot fix its beginning, so general that we cannot grasp its extent. The circumstance and the time determine what form this movement shall take and what workers it shall draw into its ranks.

It is hardly possible to say with whom the modern "settlement idea" of educated people taking up their abode among the poorer or working classes originated, because it has always been the way of certain ministers, priests, missionaries and others to make their homes among those with whom they labored, and it would be very far from the truth to imply that they were any less devoted, any less self-sacrificing, than those now living in the same way in the social settlements of the great cities among scenes of ugliness and dirt, with the heterogeneous neighbors whom poverty and modern industrialism draw, and force, into the congested districts. In what, then, does the modern settlement movement differ from those which have gone before? What has it that they had not? What does it that they could not do? The answer is subtle and not generally understood, for the settlement involves far more than a mere change

of method. It involves a radical change of spirit, of point of view, of fundamental principle.

Underlying it, a condition and a source of the main impulse, is the new sense of the absolute unity of the race. The philanthropic pity for misfortune, the charitable desire to minister out of plenty to want is often, perhaps usually, the impulse that turns the individual toward the "slum," but the conviction which grows to be the lasting inspiration of the settlement movement is the sense of unity of interest. The settlement is a great modern protest against the heresy that wealth makes character, that education can establish an aristocracy, that one can rise to a social pinnacle without obligation to those who have contributed to that rise, that men are by nature divided into classes by virtue of what they *do* and *have* rather than of what they *are*. Settlement life unites in simple social intercourse men of varied training and thought, permits them to share one another's knowledge, culture and vigor, and inspires them to use the greater power thus acquired in concerted efforts for the welfare of the community. The movement may be religious, in the formal, didactic sense, or it may not—that depends upon the personality of the one to whom this impulse comes; the recognition of common rights and common interests, by virtue of common humanity—this is the distinguishing characteristic of the social settlement movement, and so far as the name has virtue or technical significance, this affords a test by which a settlement may be known in contrast with the "charities" which must yet give place to the new spirit, if not to the new methods.

From this severe though indefinable criterion we may define a social settlement as a person or group of persons (whether an actual family or not), desiring for mutual benefit to share their lives and culture with their fellow-men, taking up their residence somewhere—anywhere—in the impulse to express this desire, and making their home a social center for the community. In such



a home men can meet; on terms of social democracy and from such intercourse receive the impulse to frame their better thoughts in action. Thus far, the settlements have been largely confined to the congested quarters of great cities, but it is perfectly conceivable, and for the future altogether to be expected, that settlements will spring up in smaller towns and rural districts, to battle against the social divisions that impede free intercourse and benumb and isolate men's lives.

CHICAGO, Ills.

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A PLEA FOR A BETTER BUSINESS SYSTEM.

By John M. Reynolds.

I.

In former times industries were carried on under a different plan or system than is now in vogue. The system was what is now known as the Feudal System. There were very few who worked independently. They were all subject to the feudel lords and barons who claimed as tribute a considerable part of the produce of the land and handicrafts.

That system of industry has passed away, with bloodshed, (revolution) in some instances, and by gradual change (evolution) in other parts. The feudel system was superseded by the present method, which is called the capitalistic system or the competitive system.

The same principle underlies the capitalistic system as the feudel system; that is, there are those who claim the right of a tribute from the workers, and the laws uphold them and enforce their demands just as the laws in feudel times required everyone to pay tribute to the feudel barons and lords.

It is true that the method of securing this tribute has changed but the effect is the same. Now the method is one of rent, interest, and profit by which the landlords, money lords, and "oil," "pork," and other "kings" reap the benefit of others' industry.

A change is advocated by some who see

the injustice of one man's living upon the products of another man's or many other men's labor. This change is called the co-operative or socialistic system.

As the capitalistic or competitive system was the natural outgrowth of that which preceded it, so it is claimed that the socialistic or co-operative system is the logical sequence to modern capitalism.

Industry is now largely carried on in great factories, in department stores, and on bonanza farms, with steam plows, sowing and reaping machines, etc. In all of these different departments men, women, and children work in bodies, that is, collectively. It requires hundreds to turn out a finished product, such as a locomotive, a palace car, a home, and even the clothes and shoes which we wear. Nothing of any importance is now the product of only one man's labor. Everything is the work of the many. A screw, bolt, nail, or pin is now produced through the acts of many workers, each of whom does but one very small part of the work required in the various stages through which these things pass from the mine to the finished article.

Since we work collectively, the question arises, Should we not share collectively in the benefits? Since no one man is the producer, why should any one man, or a few, be the reapers or beneficiaries? Since we know that one system, the feudel, has been changed to another, why is it not possible to progress still further? Nothing can stand still and live. Everything must move on to higher and better conditions or die. So we may logically conclude that it is possible, yea, even that it is probable that our present capitalistic system will evolve or change to another.

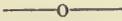
Shall it be an evolution to a better or to a worse condition of industry? That is the problem for Christians to ponder. Injustice begets crime. It creates a state of affairs which overcomes our most strenuous efforts; and an industrial system which produces or permits millionaires on the one side and paupers and slums on the other (as we must

admit have been produced) must be superseded by a more sane and more just system. No one can approve of any form of wrong simply because it is the custom or practice to do wrong. No one can sincerely be a Christian and not combat evil. If the evil is generally practiced, so much more effort and heroism are necessary to subdue it.

Chattel slavery was once the general practice of many nations which professed Christianity, but now it is condemned by them. So it is with our present industrial system. It must be tested by the code of ethics which Christ proclaimed. If it does not conform to that, no true Christian can defend it; no true Christian can refuse to endeavor to correct it.

In another paper a working example of practical co-operation will be treated, an example of collective action and collective sharings of the benefits, which is being successfully tried in San Francisco.

SAN FRANCISCO.



THOUGHTS FROM LIVING PREACHERS.

"Given certain premises and the conclusion follows as surely as the total in an arithmetical sum. Given repaciousness, heartlessness, and cold-blooded selfishness on the part of employers as the major premise in the social syllogism, and discontent, discouragement, and the ever-increasing sense of wrong on the part of the employed as the minor, and the outcome can hardly be anything else than chaos, though it may be chaos leading to a new industrial creation.

I know that the taunt will not be lacking that I am preaching pessimism. No, gentlemen, I am an optimist and proclaiming optimism. Were I a pessimist, I should now be declaring that the image seen by Daniel's sovereign never could be destroyed; and that it would go on trampling beneath its feet of iron and clay—a mixture of militarism and materialism—the best hopes of humanity. But I have no

such doleful message to deliver. I am no echo of Schopenhauer's owl-like philosophy. My song is that of the lark; I herald the day not the night; but I dare not hide from myself the fact that night precedes the day. No, sirs, the present state of affairs is intolerable; but it is not to lead to a lower depth, but to a higher. "The stone which the builders rejected," aye, "the stone cut out of the mountains," shall finally bring to an end all of these mischievous evils, and shall fill the whole earth.

GEO. C. LORIMER, D. D., L. L. D.

Jesus saw the crowd as it was—simple, silly, ungrateful; but what repelled others attracted Him. Has He changed? No. Find me a crowd to-day and I will find you the presence of the Christ. He is not only in a crowd of worshipping followers, He is in the teeming tenement, in the slum, in the theater and concert hall—everywhere. He is brooding over men with interest, pity, and love. There is a quaint little poem which contains a great truth.

"The Parish Priest, of austerity,
Climbed up in the high church steeple
To be nearer God, so that he might
Hand His word down to the people.

"In sermon script he daily wrote
What he thought was sent from heaven;
And he dropped it down on the people's
heads,
Two times one day in seven.

"In his age God said, 'Come down and die,'
And he cried out from the steeple:
'Where art thou, Lord?' and the Lord replied:
'Down here among my people.'"

Jesus Christ cannot be the head of a labor church any more than He can be the president of a capitalist club, but he is in the labor church, He is in the capitalist club, He is everywhere men are, and He is waiting for the means of communicating to them His tenderness and love. Oh, when will the church swing clear from the world and become that means of communication? The crowd attracts the Christ.

REV. G. CAMPBELL MORGAN:

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT

Associate Editor.

OLIVER C. MILLER

Special Correspondent.

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EDITORIAL.

The spirit of rivalry or competition that holds sway in such a large part of life often crops out in distinctively Christian work. How often is there a jealous rivalry among churches to secure the most converts, have the best music, or to draw the largest crowds! The effort for numbers—numbers that show in statistics—for popularity, for success as the world measures it, often dissipates the real strength and power of the Christian church. The cause of the Master cannot be really advanced by the methods of Satan. We may expect that the woman of the world will try to secure her neighbor's servant by offering higher wages, or that one firm will try to weaken another by inducing the best clerk to leave for a better salary, but such things are hardly to be expected among Christian organizations. Yet sometimes such is the case. We speak from knowledge. A powerful religious organization of this city has recently made a special but vain effort to lure away one of our best workers. While practising such

methods we ought not to complain when the world points a skeptical finger at us. But "thanks be to God who giveth us the victory," such things are not characteristic of Christian life and work. More and more the followers of Christ are coming to act upon his principle, "Be not overcome of evil, but overcome evil with good."

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"EQUAL RIGHTS FOR ALL. SPECIAL PRIVILEGES FOR NONE.

Hon. Samuel M. Jones, who as an independent candidate was recently elected Mayor of Toledo, O., receiving a majority over the combined vote of his opponents, is attracting considerable attention by his political and social theories. We are glad of the opportunity of publishing a recent address of Mayor Jones delivered at the Ohio State Capitol. We are indebted for this address to the Right Relationship League of Chiacgo. Mayor Jones spoke as follows:

We are approaching another period in the history of the state of Ohio when the question of the attitude of workingmen towards the politics of the day is one of great moment. In view of the keen interest that is always displayed by the leaders in all political parties to ascertain just what side of a political question labor is going to take and to trim their sails accordingly, it is passing strange that the producers, the working people, have failed to see that their interests are necessarily antagonistic to the interest of those who live in idleness, and that notwithstanding the repeated object lessons that have come with each succeeding election they have pretty generally lined up according to the dictation of party prejudices rather than according to the direction of an intelligent self-interest.

Here is the root of all our political distress, the cause of all the failure of what is called free government to bring relief to the toiling masses. The distress and suffering of the workers, or what is known as the

masses of people, is not necessarily due to the venality of the classes; it is not because of aristocrats or plutocrats or bosses that we are in social and industrial misery; it is because of our own ignorance. I am not here because of special fitness to pose as an educator upon this important question. I am not here as an advocate of any system by which a lightening transformation is to be effected. I am here simply as an advocate of the people, as one who believes in all of the people, and as one who sees no possible hope for better conditions for all of the people except and alone through a process of education upon the important foundation principle of right social relation. I believe in the brotherhood of man—all men. The correct family relation is the one social ideal through which we can attain peace. Believing all men to be my brothers, under existing conditions I have no reason to complain of being "short" on poor relations; wherever I go I find lots of them, and there is no prospect that the supply will ever be diminished while the present social system shall continue. "The poor ye have always with you" is and will always remain a safe proposition as long as is kept in motion our social machinery that denies equality of opportunity and annually makes thousands of worthy and willing workers unwilling poor or paupers.

I want to be careful not to make a statement that is not entirely borne out and supported by the facts, and with this preface I deliberately charge failure against the present social order known as competition. Until we shall speak of competition by its shorter name of *war*, we shall not be able to properly appreciate this statement. Competition has so thoroughly and fully failed as a business system today that it is not practiced to any extent by small traders and the great army of producers known as the working people; and to this one fact that while the classes have abandoned the competitive war as a mode of gain and livelihood, the masses of workers, still adhering to this antiquated system of slowly de-

stroying each other, are made the tools of the cunning, the unscrupulous and the strong in the political world in order that they may be used to perpetuate a system that for centuries has bound them in chains.

Let me repeat; our distress—all of the distress, wretchedness and poverty of the toiling masses—is due to the one great crime of ignorance, and as there is one great cause, so there is one great remedy; the never-failing antidote for ignorance is education. By education I do not mean at all that thing that is popularly referred to as such; I use the word in a broader sense, and by it I mean a knowledge of the proper relation with your fellow men, and when the working people understand their true relation in society—that is, to all people—they will no longer be made the dupes and tools of the cunning, the unscrupulous and the idle, who now live from the fruit of their toil.

I have said that our social and industrial distress could not be charged to the classes but much can be charged to the political parties. The party machines are essentially capitalistic in their purposes and anything that is in the interest of the machines or that is calculated to perpetuate a party machine, is of necessity against the interest of the people. Party machines can only be kept alive by special privilege, and party machinery has grown and thrived under a system wherein government has been bought and sold and run for revenue. Only recently has the rule of money been complete in this country, and I am happy to say that there are indications that the climax is passed and that we are quickly coming to a time when we shall have the golden rule for all of the people instead of the rule of gold by a few of the people.

That a great convention of workmen should have been called in the capital of a great state to formulate and give expression to the demands of labor without any reference to party or to creed indicates that this great movement towards equality is taking

hold upon the hearts of the people, that at last the toilers, who produce all and have so little of the product of their hands, are awakening to the fact that they themselves must throw off their chains by united action; that they must no longer be used as mere pawns to play into the hands of those who would enslave them; that the cause of their slavery is, as I have said, their own ignorance, and the one way of escape lies in united action in a step forward and upward to a higher plane and a more intelligent appreciation of the purposes of life.

One important essential to the establishment of free government under our system is the absolute destruction of party machines, and there is one way to accomplish this that is easily within the reach of the workmen of this country, and that is through entire independent political action. "Principle before party" was the slogan to which the people rallied in the election at Toledo on the 3rd of April last. The moral question was definitely stated and fairly put before them. Our demands there and here are, equal opportunities for all and special privileges for none, public ownership of all public utilities, no grant of new or extension of existing franchises, the abolition of the contract system of public work, the substitution of the day labor plan with the eight hour day, and the minimum rate of \$1.50 per day for common labor, and organized labor to be employed on all skilled work. These were the demands of the Toledo platform, and even these are only claimed to be steps leading toward industrial freedom. The shorter work day is not a solution of the labor problem, but it is a step towards a recognition of social obligation between man and man. In the successive steps of civilization man has passed away from savagery to the present system of modified warfare known as competition, and the times are pregnant with signs of rapid transition from the present order to a still better one known as co-operation. I hail with delight these signs of promise, my fellow countrymen, and I bid you good

cheer as I look into the future and behold the breaking day of promise, the glad day of equality, the happy day when we shall be a truly great people. We are not a very great people to-day in much of anything besides mere bigness. We may be the greatest nation on the face of the earth: I do not deny these propositions, but I can clearly see if that is true, that there is vast room for improvement. Look at our prisons, our jails, our almshouses, our ever increasing army of unemployed and distressed and debt-ridden people, and you will agree with me that certainly we have not reached the acme of civilization; and despite all of our greatness and boasted bigness, if I did not see that there is something better ahead, if I did not know that it is better further on, I would agree with Prof. Huxley who about eight years ago said that unless there was sound reason for believing that there was to be a great improvement in the social condition of vast numbers of human beings, he would welcome the advent of a friendly comet that should sweep the whole thing away. I see the sign of promise in the growing spirit of unity. Men are beginning to feel a sense of shame that they should subsist by exploiting their weaker brethren; they are beginning to cast off the shackles that bind them to political and even ecclesiastical machines that stand in the path of freedom and liberty. A political machine is a joint stock corporation run for the benefit of the directors or managers. Where is the business man that would take stock and pay good money for it and have any faith in a business corporation operated on such a basis? And yet all know that this is truth. The dividends are the spoils; no spoils and no party. And this is the goal that is to be realized yet in American political history—a self-governing people, that is a people not governed by party bosses. There is no difference between Hannatism and Crokerism and Plattism—they all mean bossism.

Political bosses are uncrowned kings who

have held dominion over our people, and the almighty dollar has been the political sceptre that has threatened the very citadel of our liberties; but these monarchs are to be dethroned; already their pedestals are tottering to fall and the destruction of this iniquitous system of enslaving the people through party bosses is to be brought about through independent political action. Through the initiative and referendum the people are to do their legislating; through the amendment of the bribery laws, punishing only the bribe giver, we are to put an end to the rule of commercialism in politics; and through voting for "principle before party," through voting in our respective localities for men rather than for money and for measures even before men, the American people are to realize their emancipation from this iniquitous system.

Concluded next month

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Boys and even young men, do not appreciate the high value of character—though they may think they do. It is only when one gets further along in life that its priceless nature is perceived. It brings immediate respect, honor, and prosperity. The boy who is known to be truthful, known to be faithful and trustworthy in every place, is looked upon with warm friendship and admiration by people whom he does not suspect of such sentiments toward him. He holds the keys to the homes and to the business houses of the best people. He is in the line of first promotion, wherever he is. A cigarette will place him under distrust; a glass of beer will condemn him as a counterfeit coin. So will a lie. So will disrespectful conduct toward his parents. Any of these is a fatal mark of discredit. Nothing is so admirable and nothing so much admired and prized as a pure, honest, honorable boy or young man. Character is the most precious thing in the world.—*League of the Cross Bulletin.*

—o—

"Those that are bound for heaven must be willing to swim against the stream, and must not do as *most* do, but as the *best* do."

SERMON THOUGHTS

Christ looked out upon the fields and declared that they were ripe, waiting for the sickle. To-day the fields are larger, and the grain is just as ripe. A day in harvest is worth many days at any other time of the year. The ripe grain may be lost for the lack of reapers. "He that sleepeth in harvest is a son that causeth shame." Shame, shame on the farmer that snoozes under the shade of the tree while his ripe wheat is falling and being trampled under foot. He is a disgrace to the honorable profession of farming.

Shame, shame, a thousand-fold on the Christian who sleeps on, and takes his rest, while the fields in which he might reap many golden sheaves are all around him, and the grain that invites his sickle is being trampled upon by the hoofs of infidelity and sin.

The bane of the church is a sleeping membership. I would rather be pastor of Greenwood cemetery than of a church asleep. If you talk to the tombstones in Greenwood they will not talk back; but if you talk to a sleeping church they will begin to criticise by talking, and it may be by fighting in their sleep.

REV. A. C. DIXON, D. D.

This then is the call that comes to you to-day. You are trusting in the Lord Jesus Christ for the pardon of your sins, and so to-day He stands and claims as His right all you are and all you have. He demands the consecration of your intellect, of your affections, of your conscience, of your will, of your body. He will not abate His claim one jot. Full blessedness can only follow full surrender. Jesus Christ must have all, and all *now*. And until that all is given you cannot know the holiness without which no man can see the Lord. Are you willing? Are you ready? Will you obey the command? Will you answer the call and consecrate yourself this day unto the Lord?

REV. GEORGE H. C. MACGYEGOR.

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Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

Monday.

Entertainment the third Monday evening of the month.

The Following Departments are at 1422 Hyde Street.

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Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

The month of August was rather a quiet month in the work. Several of the workers took the opportunity to seek a much needed rest, going to different points in the country. Miss Durham spent a couple of weeks at her home in Selma, taking with her one of the girls from the Mission and Sewing-school. Mrs. Thompson spent three weeks at Santa Rosa and Lytton Springs. The Superintendent and Mrs. Fisk spent three weeks at that delightful mountain resort, Shasta Retreat, enjoying sight seeing, mountain climbing, and the delicious natural soda springs. All returned much benefited by the rest.

The most encouraging feature of the work during the month has been in regard to the boys. Mr. Hutton, who has charge of the Boys' Department, has been gathering them together and interesting them, preparatory to organizing them into different clubs. The Boys' room often presents a busy scene now-a-days as it is filled with eager, restless youth, reading or playing games.

In a work of this kind changes among the workers are more or less frequent. It is hard to find those who can give themselves uninterruptedly to the work, especially where nothing but the bare living expenses are provided. We are particularly unfortunate, however, this month in losing two of our workers.

Miss Emma L. Durham, who has been in the work for four months, is compelled, on account of home duties, to give it up. She has been an active and successful worker in many branches of the work and we regret exceedingly that she is compelled to leave. She has entered heartily into the work both in spirit and in service, and her place will be hard to fill.

Mrs. C. Thompson has been in the work of the PEOPLE'S PLACE from the beginning. As a visitor, she has done excellent service.

She has also been a teacher in the Sunday-school and Sewing-school, and for several months has had charge of this latter department with good results not only in order but also in the progress in sewing. The Mothers' Meeting has also been under her charge. She will be greatly missed from her accustomed place in the various departments. In leaving this work Mrs. Thompson goes to Oklahoma, where she will continue to be actively engaged in Christian work.

Some of our readers will remember the sudden and sad death of Mrs. Latimer last winter and the three children that were left to be cared for. For several months these children found homes with various friends. At present the baby, Bret, is with Mr. and Mrs. A. O. Stevens in the East. During the past few weeks an effort has been made to secure funds to send Jennie and Charlie to an aunt in southeastern Nevada, who gladly offers them a permanent home. This effort, requiring the raising of some forty dollars, through the efforts of Mrs. Clara McDonald and other friends, has been successful, and the children, provided with tickets and suitable clothing, started for their new home Monday evening, Sept. 4th.

*

From a far off city comes a letter of appreciation from an aged mother in which she says: "I wish to thank you for the kindness and interest you have shown my daughter. I have been praying the Lord to send some of his dear servants to talk with and minister spiritually to her and her dear husband and children, and I thank you heartily and gratefully for your efforts and services in their behalf. * * *

I hope and pray the cause in which you are engaged will prosper and bring many to the knowledge of the Lord making them useful here and useful hereafter."

Nothing is more pitiful than a life spent in thinking of nothing but self; yes, even in thinking of nothing but one's own soul.—*Farrar.*

A sewing machine is greatly needed by our workers, as it frequently happens that garments have to be made or made over in the course of our work. We should appreciate it greatly if someone could help us in this matter.

*

The following donations were received during the month of August: J. W. Butler Paper Co., six reams of paper; Inlaid Floor Co., cash, \$2.00; Mrs. O. J. McK., Sonoma, box of fruit; Mrs. B., clothing, etc. Mrs. B., City, cash, \$2.50.

SEWING SCHOOL PICNIC.

Through the courtesy of those who had the management of the picnic for the Baptist Sunday schools of this city at El Campo on Saturday, Aug. 12th, the Sewing-school and also the Sunday-school of the PEOPLE'S PLACE were invited to attend in a body. Unfortunately not so many as we expected attended, but those who did had an enjoyable time.

The girls were in charge of Mrs. Thompson, Mrs. Hallowell, and Miss Durham. After spending the forenoon in romping over the hills, gathering ferns, swinging, etc., Mr. Hutton of the boys' department took them out for a row on the bay.

The steamer Ukiah left El Campo at 5 P. M., carrying home a tired but happy lot of children.

—o—

"There is no possible way of securing the good of the Kingdom without the King, by mere human agency, by any sort of organization which leaves out the Spirit of God. The most perfect scheme of socialism, or equality, cannot be made an actual brotherhood and perpetuate itself without the brotherhood spirit, without the Christ enthroned. Men who have not the faith in God to pour out their all in sacrifice, dare not trust each other."—*George Howard Gibson.*

"Happiness is a perfume you cannot pour on others without getting a few drops yourself."

Try to make others better,
 Try to make others glad,
 The world has so much of sorrow,
 So much that is hard and bad.
 Love yourself last, my brothers,
 Be gentle, and kind, and true,
 True to yourself and others,
 For God is true to you.

—Selected.

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TWO OF A KIND.

Patrick O'Mars, a private in the Ninth Regulars, went to the colonel of his regiment and asked for a two weeks' leave of absence. The colonel was a severe disciplinarian, who did not believe in extending too many privileges to his men, and did not hesitate in using a subterfuge in evading the granting of one.

"Well," said the colonel, "what do you want a two weeks' furlough for?"

Patrick answered: "Me woife is very sick, and the children are not well, and if ye didn't mind, she would like to have me home for a few weeks to give her a bit of assistance."

The colonel eyed him for a few minutes and said: "Patrick, I might grant your request, but I got a letter from your wife this morning saying that she didn't want you home; that you were a nuisance and raised the devil whenever you were there. She hopes I won't let you have any more furloughs."

"That settles it. I suppose I can't get the furlough, then?" said Pat.

"No; I'm afraid not, Patrick. It wouldn't be well for me to do so under the circumstances."

It was Patrick's turn now to eye the colonel, as he started for the door. Stopping suddenly, he said:

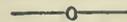
"Colonel, can I say something to yez?"

"Certainly, Patrick, what is it?"

"You won't get mad, colonel, if I say it?"

"Certainly not, Patrick; what is it?"

"I want to say there are two splendid liars in this room, and I'm one of them. I was never married in me loife."—*The Household.*



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THE

Golden Gate Pentecost.

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HITHERTO.

When our soul is much discouraged
 By the roughness of the way,
 And the cross we have to carry
 Seemeth heavier every day.
 When some cloud that ever shadows
 Hides our Father's face from view;
 Oh! tis well then to remember
 He has blessed us *Hitherto*.

Looking back the long years over,
 What a varied path! And yet,
 All the way His hand hath led us,
 Placed each hindrance we have met;
 Given to us the “pleasant places,”
 Cheered us all the journey through;
 Passing through the deepest waters,
 He hath blessed us *Hitherto*.

Surely then our souls should trust Him,
 Though the clouds be dark o'er head;
 We have a friend that draweth closer,
 When all other friends have fled:
 When our pilgrimage is over,
 And the gates we're sweeping through,
 We shall see with clearer vision
 How He blessed us *Hitherto*.

—Anon.

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THE PEOPLE'S PLACE

VOL. IV.

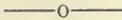
SAN FRANCISCO, CAL., OCTOBER, 1899

No. 10

TWO TRUSTY BLADES.

'I'll try," is a blade that will win its way
Through many a hard-wood knot—
Will patiently seek for the surest path
To reach a coveted spot.

"I can," is a word both trusty and true,
Which wins when others have failed,
Its temper is perfect, its edge is keen,
Its lustre has never paled.



PAUL'S THORN IN THE FLESH.

By Rev. M. Rhodes, D. D.

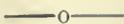
It seems singular to our short vision that Paul should glory in tribulation, but he did, and for ample reasons. We sometimes think it was easy for him to maintain a fervid, joyous Christian experience, but we must not forget that he came to it by a process of severest discipline. If he was transported to the third heaven, and heard things it was not lawful to tell, possibly inspiring words of kindly approval of himself and of his work, he could not retain the memory of them, could not recall and rejoice over them alone, without the consciousness that a rod was held over him—"a thorn in the flesh," with a sharp jagged point, the buffet of Satan, and for a needed purpose. It was love that gave it a constant reminder to Paul to watch, to walk softly, "lest he should be exalted above measure." Oh, the tender delicacy of God's treatment of us! A thorn in the flesh, it seems harsh, it was tenderness itself. God

knew what Paul needed. He knows what you, what I need. Let him select the discipline through which we need to pass. Many of God's children object to, or reject, the remedy of infinite wisdom and love. Better covet what is needful and pray that God will sanctify it. I know we are in Christ, and that we are to triumph in Him, but the flesh is hard by, and it is the Holy Ghost who bids us watch and not presume on our advantage. Let our discipline be turned into the fellowship of Christ's sufferings, but discipline we must have if we would be conformed to the Master's image. Paul besought the Lord to remove the thorn, and so many a Christian has prayed that some annoying infirmity might be taken away. God answered Paul's prayer, not as he desired, but in a better way. "My grace is sufficient for thee." Paul, we believe, had distress enough over his thorn, but he kept it, and no doubt many a time it was his safeguard—an angel in disguise. He gloried in tribulation, and trusted the grace that stood strong and ample on the one side, while the thorn pricked the sensitive soul on the other. Whatever form the discipline takes with us, followers of Christ, let us keep faith and mind on the other side. "My grace is sufficient for thee." Sweet assuring word! It was not so much Paul's personal comfort that was to be considered, as Paul's growth and triumph in grace. It is a great thing to grasp the real significance of this blessed word, and to

have it as a deep conviction of the soul. We often pray that God's grace may be sufficient in some temptation or trial, when we forget that it *is* sufficient. I have read of one who, in an agony of prayer over a painful extremity which had come into his life, lifted his eyes to a card hanging on the wall, on which was inscribed the blessed assurance on which we are writing, with the word "is" in bright color, and thus he discovered that what he was pleading for was a gracious fact which he had only to appropriate by faith. "My grace *is* sufficient for thee." Fasten your faith on that, dear reader, whatever may be your distressful infirmity, temptation, or grief. Is it broken health, a desire to give or do when something prevents, advancing years and failing strength with tasks unfinished? Is it limited ability that hampers when you desire to write or be eloquent for Christ? Is it some home hindrance about which you cannot speak, or lack of sympathy and co-operation from those who should furnish both? Is it a harsh judgment on your conscientious course, a disappointment in results of service, or that great sorrow, the unfaithfulness of those with and for whom you labor? Whatever it be, let the sincere trustful soul lay hold of God's sure word—"My grace is sufficient for thee." That sentence became sweetest music to Paul. His testimony is a shout of grateful joy—"Most gladly will I glory in my infirmities, that the power of Christ may rest upon me." So, dear reader, when "it is given to you on behalf of Christ" to endure any anguish of body, mind, service, or estate, be patient, be quiet, bid the visitation welcome—ever "looking unto Jesus."

"'Tis your happiness below
Not to live without the Cross;
But your Saviour's power to know,
Sanctifying every loss."

ST. LOUIS.



There are glimpses of heaven granted to us by every act, or thought, or word which raises us above ourselves.—*Stanley*.

A PLEA FOR A BETTER BUSINESS SYSTEM.

II.

By John M. Reynolds.

It was noted last month, in our contribution to this paper, that business or industry, was not always carried on as it is now. We endeavored to remind our readers that the present system of production and distribution, conducted on the capitalistic plan, is the child of the feudal system.

With all its defects, capital is an improvement over feudalism, but that does not imply that it is the best system that a Christian people can employ for supplying the necessaries and luxuries of life. Already a better system, a more Christian method, has been formulated and is in actual operation. Probably more than one-third of the work of the United States is already beyond that stage of competition which formerly obtained.

Trusts and combinations have been formed because competition has become "ruinous" and "disastrous." We no longer hear the phrase among business men or producers that "competition is the life of trade." More frequently competition is now condemned as the condition of hell, which it is.

The competitive system is simply a scramble in which merchants or manufacturers try to ruin the business of competitors in order to get the profit of a larger trade. It is a system which makes business enemies of competitors. It is not one to stimulate the Christian virtues of love and charity towards neighbors.

There are men in business who dislike to do any injury to others but when such men enter the field they must pay as small wages as their meanest competitor. If they do not do so, their near competitor (who may or may not be a Christian) will have the advantage of being able to sell at a lower price. Hence the competitive system brings all men down to the lowest levels of business morality. In competition

there is such a strong incentive to evil as to counteract the work of churches and churchmen. The system must be changed. Church influence can change it. If preachers, and the laymen who suffer, will but work to that end, we shall be able, to usher in a better method of business.

It is not wise to be a mere obstructor. We must always, if we would be forceful, propose something to be done or do something. So it is foolish to rail against the trusts, and combinations, which, after all, are not such evils as we are led to believe. They are better than a "free for all" scramble, in that men are made friends and helpers who were enemies. They are better than a haphazard method of production because they eliminate wastefulness and unnecessary labor. Only in one respect are they bad and that is because a very few are set against the whole people. This is bad enough it is true, but with wisdom the trusts can be turned to good purpose.

As an illustration of how they might be brought to be a factor for good, let us suppose, as very likely to happen, that one or two men control the oil business, one or two more the sugar industry, one or two more the coal and iron trade of the United States. It will be a very natural question which will come to the people, "Are the interests and welfare of all the nation to be forever subservient to these oil kings, coal barons, and sugar kings?" If not, what is to be done? What would a Christian advise? Surely no one would rob them of their own. No, but is there no way of stopping their robbery of the rest of us? All their rights, privileges, and possessions are the creatures of the law. The law which the people are supposed to make, can be unmade by the people. We should not want to destroy the grand work of organization of these great trusts, but turn them to good account and make them the property of the people, and then let the great work which is performed by the people (which is under the direction of the trusts now) benefit the whole people instead of a few men.

Is there anything unchristian in such a proposition? Would Christ say all the people must work for a few? This would be the proper solution of the competitive system. It would make us co-operators, workers each for the common good, instead of as now workers each against all others.

As the old feudal system rode to its fall, so the competitive system is rapidly whirling into such shape that from necessity the people will have to adopt a saner, better, and more Christian policy of business.

God's ways of leading the world to do right, of teaching men to serve each the other, seems to be by showing the evils of all other systems.

SAN FRANCISCO.

—o—

"EQUAL OPPORTUNITIES FOR ALL,
SPECIAL PRIVILEGES FOR NONE."

By Hon. Samuel M. Jones,

Mayor of Toledo.

(Continued from last month.)

The great political parties in this country have been without a moral issue for the last quarter of a century. A great hullabaloo has been raised every now and then over some question that was dragged into prominence and which party leaders made a great effort to prove was important, but the chief importance of most of the questions that have formed the issue between the parties have been their value as an agency to fool the people, to rally them to the call of party machines in order that they might be in a convenient position to be plundered. The great commoner, Abraham Lincoln, said, "You can fool all of the people some of the time, and some of the people all of the time, but you cannot fool all of the people all of the time," and the great masses of the people of this country are coming through that bulwark of our democracy, the public schools, and through their own bitter experience to gain a livelihood, to such a degree of intelligence that they will not much longer submit to a system that is using them as mere instruments of profit for the benefit of the cunning few.

When Nansen, the explorer, found himself running short of food for his dogs in the arctic regions, he killed the weakest dog and fed his flesh to the others. At first they refused to eat their fellow comrade, but starvation soon brought them to it, and once they had tasted the meat they seemed to enjoy it better than other food; so with the strength they had gained by feeding in this way, they pulled the sledges until the supply was exhausted, and the knife was applied to another dog. I do not want to startle you with horrible sensations and comparisons, but every thoughtful man knows that it is no great stretch of imagination to say that Nansen's policy with his dogs is being carried out in modern industry to-day. Men and women and even little children are being ground up into increased gain for the profit gatherers in a hundred ways by legalized and respectabilized means. But the American people are not going to stand and wait to be killed and eaten one by one like Nansen's dogs. As George D. Herron, the prophet of a better day, has well said: "The sin that is destroying American souls is that of ignorance, apathy and indifference concerning the political evils that are eating out the heart of the nation and making every man guilty of his brothers' blood."

The evangelist who really wants to save American souls from spiritual death, and not get success for himself and approval for his doctrines, will set about rousing these souls against the national evils that darken and destroy. No man is saved until he is saved from silence and inactivity concerning every known evil, and has given his life to the procuring of all known common good.

In the approaching campaign in Ohio, I predict that the same tactics will be employed that have characterized our party politics in the past. We shall hear much about "loyalty to the administration;" the question of "imperialism and expansion" will be pushed to the front; it is even quite likely, as in the campaign of '96, there may

be much florid excitement over the "money question;" and there will probably be much pronounced "condemnation of trusts" in general terms without any proposed remedy. But it is not a question of endorsing the administration, or what to do with the Philippines, or the question of our foreign relations, that is destroying the average working man and the farmer in Ohio and in the country to-day. It is, on the contrary the question of what the future may have in store for him, for the miner, the day laborer, the mechanic, the artisan, the clerk, the stenographer, and the thousands who are dependent upon the will of an employer for the right to toil for a living from day to day. The peculiar kind of money, or what our monetary system may be, is of little interest to these. They know by bitter experience that from day to day it is a life and death struggle to get enough of any kind to keep soul and body together. The debt-ridden thousands of our people, and the other thousands who are too poor to be able to get into debt, are eagerly looking for a new social order that shall lift them out of perpetual bondage in which their lives have sunken through the iniquities and crimes of our competitive social order, that denies Brotherhood and equality of opportunity. It is relief from the strain and agony and distress of this kind of a life that the workers of our land are sighing for to-day.

My friends, it is in vain for us to point with pride to our hospitals, our alm-shouses and poor houses and charities while we continue a system that is providing occupants for these institutions faster than we can make room for them. Much as we prize these evidences of growth, they are not evidences of civilization, but of the lack of it. It is the crime of the ages that we can complacently contemplate our fellow men going medicant-like and appealing for the poor privilege to work, which may not be granted unless the first consideration shall be not that the man shall work in the hope of rest and in the hope of enjoying the pro-

duct, but that by working he shall make profit for some other man. It is this unjust and unscientific conception of the purposes of work that has led to our present social distress. The first God-given right that a man should have from his work is that he may live by it, and our duty as patriots is to love our fellow men and to so organize the machinery of government as to make this right the property of every man.

Concluded next month

—o—
DR. GEO. C. LORIMER ON ANTI-SEMITISM.

The descendants of the heroes who stood by Kosciusko in defense of Polish liberty are now driven out of Poland, and men of the same ethnic origin with Marshals Soul and Massena (whose real name was Manasseh) are no longer tolerable to the French, and the kith and kin of Maimonides and Spinoza are no longer to be recognized by the Junkers of Berlin and the impecunious aristocracy of Paris. Even in America while unable to withhold civil rights from the Hebrew, there are circles of wealthy parvenus who carry race prejudices to the verge of insolence. Social amenities are disregarded. Gentiles—it would be a misnomer to call them Christians—decline to dwell with the Jew on the same fashionable boulevard, absent themselves from the splendid hotel where he is temporarily housed, and in innumerable ways evince contempt for a people to whom they are indebted for manifold and conspicuous blessings.

If remonstrances shall prove in vain, and if the Jew shall be compelled to endure fresh anguish and agony, and if he shall be driven forth again from various lands, nevertheless let his enemies beware. No weapon formed against him shall eventually prosper. It will be found in his case, as it has been in the history of the Bible that "he is the anvil on which all hammers are eventually broken." However his foes may rage and smite, he cannot perish. They may press him sore, they

may seem to overwhelm; but when their madness has spent itself, he will appear as before, calm, self-contained, unconquered, and unconquerable. Instead of being crushed by proscriptions and persecutions, the Israelites have only been thrown up above them, and have at last come to rest quietly and safely in the silent bosom of the forces which once threatened their destruction. As it has been so it will be. These people cannot in the future be subjected to severer ordeals than they have endured in the past. History witnesses to their indestructibility; and we may be sure they will survive whatever strain they may be called on to endure in the struggle for existence. And more than this, notwithstanding the fury of their adversaries, the day will come and is not far distant, when the world's indebtedness to the Jews shall be universally acknowledged, and the long night of the great tribulation be ended forever more.—*The Standard.*

—o—
THE OTHER SIDE.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind,
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way
Our selfish hearts are for our feet the guide
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore,
And lead them where a stream of blessing runs.
Instead, we look about—the way is wide—
And so we pass by on the other side.

—Selected.

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Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT,

Associate Editor.

OLIVER C. MILLER,

Special Correspondent.

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THE GOLDEN GATE PENTECOST

1422 HYDE ST., SAN FRANCISCO, CAL.
PHONE, HYDE 2691

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UNDEFINED RELIGION.

By Rev. F. I. Wheat.

The place that ought to be filled by religion in the present social conditions of the world and the task it ought to assume is perhaps the very greatest of all the problems the church has to solve. It is fundamental. Only when it is decided can the religious forces begin to work. In most churches there has never been a thoughtful and thorough consideration of the question. Their members have the vaguest notions of the true task for religion—if, indeed, they have any notion at all on the subject.

The deplorable fact is that the great majority of professed Christians do not suppose that religion has anything to do with the present social conditions. When they became Christians the thought of another world filled their minds and shut out whatever they might once have entertained regarding the practical salvation of this world. They desire to do good, to be kind, to convert men from what seem to be evils. But it is the world to come, not this world,

that is the goal for which they labor. It holds their full attention. For its interests (its hopes and its fears) they are Christians. This present world could not have made them Christians. Thus their religion does not find its incentive and its field where Jesus placed the goal of religion. They have never read how Jesus spoke always of the Kingdom of God *at hand*, though they have seen the words a great many times. Many persons in becoming what is called Christian put aside what little of the real religion of Jesus they formerly possessed and in the place of it put the great scheme of the mediæval schoolmen. This world is given up in despair and the world beyond receives all attention. Instead of laboring to escape a present Hell and win a present Heaven they hope to escape a future Hell and attain a future Heaven.

So it is that great churches put forth no careful and persistent effort for the regeneration of human social conditions. Instead of preaching continually the wickedness of those conditions, and working for the fraternal society of the Gospel, they seek to justify present evils. Often their pulpits resound with denunciation of those critics of present evils—the Christian socialists; and with ignorant anathemas upon political socialism. Their doctrine is submission to the terrible injustice of the world, with the result that their influence acts toward establishing and maintaining those unjust and wicked conditions.

There can be no doubt to the student of history, that religion has been one of the most powerful forces used in the past to preserve the economic tyranny by which society has been cursed. Instead of ringing the changes upon Jesus' great call to revolution (repent for the Kingdom of Heaven is at hand), Christianity has in its own way done just what other religions always did: it has labored to quiet the unrest of the oppressed by the opiate of submission for the sake of eternal bliss. When this has failed, the church has not hesitated to

threaten eternal Hell upon those who would not submit to earth's abuses.

Not only is this true in the past, it is almost equally true of the present. The irony of it is that they suppose they do God service by thus afflicting men. The bitter comedy of it is that in thinking to do real good, they serve evil; for it is not only open preaching of submission and denunciation of revolution that serve the cause of oppression. For example: A great cry is raised demanding good citizenship; but this is made to apply only to politics and common vice, and means simply a clearer field to the economic oppressor, with less black-mail and lighter taxes, It does not touch commercialism, but tends alone to make this yet more sacred. In trying to do good they serve not man but blindly serve capitalism. They really are laboring to keep the pestering insects of the competitive system off from the beneficiaries of that system. They seize upon the man who makes money in politics, or in vices, but the man who with the same motives and like methods bleeds the industrial world is not only untouched but is protected by their labors. It is the interest of the latter that unconsciously inspires political reforms, and crusades against vice.

It appears true to the writer that all the characteristic work of the church is but a service to the existing evil order of things, a work for submission. It appears just as plainly on the other hand that the intent of Jesus was revolution. The true work of religion is to take hold of the affairs of this world and make them right. In this work religion will find a field for heroic action, and an opportunity for vast usefulness. It will be the only efficient force in society working toward that end. The church has a field for its energies in the practical program of the Kingdom of God at hand: An incentive to draw out its resources, and a career in which to reproduce in the world the trates seen in the life of Jesus.

Let us have the clear outlook of the

Kingdom with all its present possibilities before our minds. Then let us have the united labors of Christian people turning over and transforming the world. The long standing reproach of subserviency to plutocracy will be removed at once. Religion and the church will be put in the right light before all men, for religion rightly presents not something to be submitted to, but something to be attained to; not humiliation, but achievement.

The Christian should fill his soul with the glory of the Kingdom of Heaven on earth. He should meditate upon the laws of Christ, and fit them into the life of the world. His vision of power and riches and glory should not continue to be that of the mountain of temptation, glories that are won by serving the adversary of man, but of the truths of the sermon on the mount. What a store of truth the Master has left for us, truth that will enlarge our minds and enrich our hearts, truth that will set us right in our thought of this present world, that will give us the Christian vision of power and riches and glory attained in the service of mankind.

Then with the heart full of the vision of the new-earth, the Christian should lay hold of the evil conditions and destroy them, laying the ax at the very root of wrong in social conditions, which is the competitive system, and put in place of it the Brotherhood of Jesus. Religion will thus cease to be only the servant of property by teaching submission and eulogizing submission; it will become the servant of man making him free: it will establish the Kingdom of Heaven.

—o—

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—*Phillips Brooks.*

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Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

Monday.

Entertainment the third Monday evening of the month.

The Following Departments are at 1422 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Tuesday.

Girls' Physical Culture Club. 7:30 p. m.

Thursday.

Mothers' Meeting 3 p. m.

Friday.

Advanced Class in sewing, 3 p. m.

Dispensary daily except Sunday between the hours of 11 and 12 m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

During the vacation months of July and August there was necessarily more or less interruption of the work in every department. During September an effort has been made to gather up all the loose ends and to put every part of the machinery into running order again. It has been difficult to do this with our diminished force of workers. As was noted in last month's PENTECOST, Mrs. Thompson and Miss Durham were both obliged to leave the work. Mrs. Thompson was married on September 11th to Rev. F. J. Arnold and has gone with him to Oklahoma where she will continue to engage in Christian work. Miss Durham was called to her home at Selma, where it is necessary for her to spend the winter. A young lady in Eureka has kindly volunteered her services for a few months, and it is possible that before this issue of the paper reaches its readers she will have come to aid the work temporarily.

* * *

The morning church services had been discontinued during August, and the attendance is still far too small. This is perhaps the most difficult of all the services to build up, and persistent effort will be necessary in order to get busy parents to plan their day so that they can give up a part of the morning to Divine worship.

* * *

Work among the children has kept up well and has been especially encouraging. About ten of our boys and girls have lately signified their desire to lead a Christian life and plans are being made to organize them into a Christian endeavor or some other society which will develop their spiritual lives.

* * *

GIRLS' DEPARTMENT.

Mrs. J. F. McDonald has assumed charge of the Girls' Sewing-school which meets on Saturday afternoons. She is introducing a new system of teaching sewing, and teachers as well as pupils are already interested

in the new series of exercises. Miss Livermore has taken the primary department but needs further assistance as there are entirely too many little ones for one teacher to supervise their work with proper care. The main school, too, is greatly in need of helpers, several classes being at present without teachers. The attendance has been as follows :

Sept. 2,	-	-	-	-	-	70
" 9,	-	-	-	-	-	holiday
" 16,	-	-	-	-	-	79
" 23,	-	-	-	-	-	63
" 30,	-	-	-	-	-	74

* * *

Preliminary steps have been taken toward organizing a Young Women's Club. This is to meet on Thursday evenings at the Home. All young women over sixteen years of age are invited to join.

* * *

Members of the Jenness Club are anxious to resume their physical culture work and are waiting for Mrs. Reynolds to return from her vacation and take this work up again.

* * *

MOTHERS' MEETINGS.

The leadership of these meetings has been given to Mrs. Fisk and the meetings are growing in attendance and interest. Practical subjects are to be discussed at the regular meetings at the Home and once a month some outsider is to give an address at the Hall.

Several of the mothers have been bringing their little ones with them. Some needle-work is done during the meeting.

* * *

Two social gatherings have been held at the Home. These were not very well attended, but it gave the workers an opportunity of becoming well acquainted with the few who did come.

* * *

The musical and literary entertainment given in the Hall on the first Monday of the month was a great success. The Hall was crowded with about 140 people, and the vigorous rounds of applause showed that

the program was thoroughly appreciated. The following program was rendered :

Organ Prelude,	-	-	Miss Lottie Dorr
Vocal Solo,	-	-	W. H. Hutton
Vocal Solo,	-	-	Prof. F. W. Jacobs
Dialect Recitation,	-	-	W. H. Hutton
Vocal Solo,	-	-	Russell Lowry

This was followed by a lecture on Phrenology by Prof. F. W. Jacobs and the examination of two of the children's heads.

* * *

The following donations were received during the month of September: Ladies' Aid Society First Baptist Church, Berkeley, \$2.55; Mr. & Mrs. D. M. C., Manila, \$5.00; Mr. A. B. F., \$20.00; Mrs. G. W. T., Oakland, \$1.50. Other donations were received as follows: Paper for distribution, Dr. A. A. W., Mrs. J. J. McE., Rev. J. B. K., Miss G. F., Berkeley; clothing, etc., Mrs. O. J. McK, Sonoma, Mrs. F. R., Mrs. J. F. M.; box fruit, Mrs. Rogers, Santa Rosa. A donation of material for the sewing school was received from the City of Paris. Ten new subscribers were added to the mailing list of the PENTECOST.

* * *

It has been our plan to publish a monthly statement of receipts and expenditures, so that the contributors may know to what use their contributions are being put. This has not been done in the past simply from lack of time to summarize such a statement, but it is hoped that hereafter it may be possible to give such a statement in each issue of the paper. The statement for September, which follows, will need some explanation. While it appears that there is a goodly balance on hand, there are several September bills which must yet be paid, so that even with various amounts still due us from regular contributors we will fall short about \$12.00. The amount of shortage on September first was considerably greater, and was due to the fact that very little work could be done during the vacation months and so very little extra money was received. Special donations are again coming in, and it is hoped that contributions will increase sufficiently during this month not only to

cover all deficits, but to warrant some extension of the work.

FINANCIAL STATEMENT FOR SEPTEMBER.

RECEIPTS.

On hand, Sept. 1, - - -	\$ 49.20
From regular contributors, - - -	56.50
Special donations, etc., - - -	30.20
Surplus from PENTECOST, - - -	18.80
Boarders, - - - - -	48.00
Entertainment, - - - - -	10.00
Collections in meetings, - - -	15.58
Total, - - -	\$ 228.28

DISBURSEMENTS.

Household expenditures,	
Rent, - - - - -	\$ 30.00
Groceries, - - - - -	28.15
Meat, - - - - -	17.50
Help, - - - - -	12.90
Fruit and vegetables, - - - - -	7.10
Laundry, - - - - -	4.15
Coal, - - - - -	9.00
Milk, - - - - -	4.10
Water and gas, - - - - -	4.80
Miscellaneous, - - - - -	9.85
Hall rent, - - - - -	25.00
Car-fare of workers, - - - - -	6.95
Type writing, - - - - -	4.50
Thimbles for Sewing-school, - - -	1.95
Personal, - - - - -	3.45
Miscellaneous, - - - - -	2.35
Total, - - -	\$ 171.75
Balance on hand, Oct. 1, - - -	\$ 56.53

BIBLES WANTED.

Last Sunday at least three of our Bible-school scholars told one or another of our workers that they had no Bible at home in which to read the book of Esther. No doubt these represent but a small percentage of the Bibleless homes in our district. Unfortunately we can not supply the deficiency. In our Hall we have about eight Bibles (good, bad, and indifferent), and in the Home nine for general use. In the Bible-school the children would long ago have been taught to use the Bible, had there been enough Bibles to distribute among them.

Just at present we are anxious to take up character studies in the Old Testament

at the children's Sunday evening service and for this purpose should have at least three dozen Bibles. Will not some of our friends come to our aid as they have many times before and help us supply this great need?

WE NEED

Bibles for the Sunday-school.
 Winter clothing for the poor.
 Furnishings—bedsted, bureau, bedding, etc.,—for a worker's room.
 Materials for Sewing-school.
 Books for the Sunday-school Library, and Reading-room.
 Stair and hall carpet.
 Teachers for the Sunday-school.

CHANGE OF NAME.

For some time the matter of changing the name of the GOLDEN GATE PENTECOST has been under consideration. In this matter we would like to consult our readers and therefore invite them to send us their opinions on the subject and also to state which of the following names they would prefer, provided the change is made. The names suggested are: 1, The Golden Gate Herald; 2, The People's Place Herald. Let us hear from you in this matter.

Early in the month the pastor was called upon to officiate at the funeral of Thomas Giblin, one of our parishioners. Mr. Giblin was stricken very suddenly with paralysis and died after a two days' illness. He left a widow and two little ones who have the sympathy of many friends in this the hour of their affliction.

We want agents for the PENTECOST in every town in California and are willing to make liberal terms. Write for particulars

He with whom God dwells is never less alone than when alone; for then he enjoys without interruption God in himself, and himself in God.—*McLaren.*

⇒ BOYS DEPARTMENT ⇐

DEFIANCE CLUB OF THE PEOPLE'S PLACE.

OFFICERS.

President, Chas. S. Skinner.
 Vice-president, Merton Smith.
 Treasurer, Robert Thedy.
 Secretary, Fred Bruse.

MEMBERS.

Henry Heinz,	Arthur Heinz.
Chester Mills,	John Hartnett.
Atilio Speruzzo,	Orin Vennakol.
H. Boose,	LeRoy Dale.

MEETINGS.

Wednesdays, 7:15 P. M., in Boys' Reading Room at the Home.

* * *

On Wednesday evening, Sept. 20th, twelve boys met and organized the first boys' club of the People's Place. Officers were elected, and *Defiance* adopted as the club name. Henry Heinz, Robert Thedy, and John Hartnett were appointed a committee on constitution and yell.

The present order of meeting is as follows:

7:15 to 7:45, business,
 7:45 " 8:45, work,
 8:45 " 9:15, social time.

The boys are now striving to raise funds enough to purchase implements and material for hammock making and Venetian iron work.

Owing to the limited quarters, the club will be limited to twenty members. There are already twelve members and as soon as eight others are elected, the club will be divided into four sets of five each, ten to meet on Wednesday evening and ten on Monday evening of each week.

All the club boys are urged to join the Bible-school class of which Mr. Hutton is the teacher. This class is part of the regular Sunday-school, and meets every Sunday at 2:30 P. M. Several of the boys are already members.

The Man Who Flight Have Been. See page 14

NOTES AND PERSONALS.

Secretary Fred Bruse has had a serious accident. While acting on the horizontal bar, he fell and fractured his left wrist.

The Treasurer is acting as Secretary pro tem until the recovery of the Secretary. It is hoped that this will be very soon.

The boys are progressing well in their charades and hope soon to let the parents see what they are doing.

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—O—

“They talk about a woman’s sphere,
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There’s not a task to mankind given,
There’s not a blessing or a woe,
There’s not a whisper’d yes or no,
There’s not a life, or death, or birth,
That has a feather’s weight of worth
Without a woman in it.”

—Our Young People.

IAN MACLAREN ON THE CHURCH.

It has been known for some time that Ian Maclaren has been critically studying modern church methods, and the results are now to be made public in *The Ladies’ Home Journal*. His first article is called “The Candy-Pull System in the Church,” and in this he frankly states what many have felt but have scarcely ventured to assert publicly with regard to social tendencies of the church. The great English author will then handle “The Mutineer in the Church,” and after that answer the somewhat startling question, “Should the Old Minister be Shot?”

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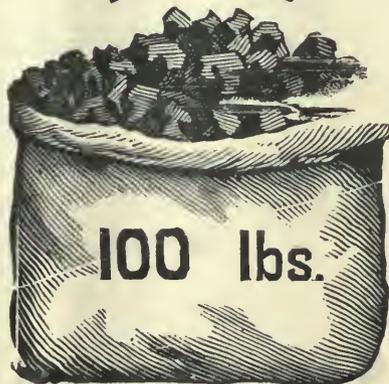
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It is a good thing to give thanks unto the Lord,
And sing praises unto Thy name, O Most High:
To shew forth Thy loving kindness in the morning,
And thy faithfulness every night.

* * *

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
Come before His presence with singing.
Enter into his gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name.
For the Lord is good; His mercy endureth forever;
And His faithfulness unto all generations.

* * *

O come, let us sing into the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before His presence with thanksgiving,
Let us make a joyful noise unto Him with psalms.
For the Lord is a great God,
And a great King above all gods.

* * *

Bless the Lord, O my soul;
And all that is within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender

(mercies:

Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.
Bless the Lord, all ye His hosts;
Ye ministers of His that do His pleasure.
Bless the Lord, all ye His works,
In all places of His dominion:
Bless the Lord, O my soul.



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The Golden Gate Pentecost

PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE

VOL. IV.

SAN FRANCISCO, CAL., NOVEMBER, 1899

No. 11

THANKSGIVING.

By Muriel Eastman.

There's joy in the hearts of the angels,
There's joy in the heart of the King,
At the voices of many thousands,
As psalms of Thanksgiving they sing.

Give thanks, all ye children of Freedom!
Give thanks to the Father above,
For His wonderful kindness and mercy,
For His wisdom and pity and love.

He dresses the world in its beauty,
He teaches the glad birds to sing,
He covers the earth with His bounty,
And to Him all praises we bring.

He mellows the fruit of our orchards,
He touches the grain with His gold,
He sends us a glorious harvest
Of blessings too great to be told.

He lightens our sorrows with sunshine,
He gives us sweet peace after pain,
To Him every service is precious,
We suffer no trials in vain.

So give thanks, all you children of Freedom,
Give thanks to the Father above,
For His wonderful kindness and mercy,
For His wisdom and pity and love.

BERKELEY, Calif.

THANKSGIVING AND PRAISE.

A SERMONETTE.

By C. H. Spurgeon.

"And these are the singers * * *
they were employed in that work day and
night."—*I Chron. 9:33.*

Well was it so ordered in the temple that the sacred chant never ceased; forevermore did the singers praise the Lord, whose mercy endureth forever. As mercy did not cease to rule either by day or by night, so neither did music hush its holy ministry. My heart, there is a lesson sweetly taught to thee in the ceaseless song of Zion's temple; thou too art a constant debtor, and see thou to it that thy gratitude, like charity, never faileth. God's praise is constant in heaven, which is to be thy final dwelling place; learn thou to practice the eternal hallelujah. Around the earth as the sun scatters his light, his beams awaken grateful believers to tune their morning hymn, so that by the priesthood of the saints perpetual praise is kept up at all hours; they swathe our globe in a mantle of thanksgiving, and girdle it with a golden belt of song.

The Lord always deserves to be praised for what He is in Himself, for His works of creation and providence, for His goodness towards His creatures, and especially for the transcendent act of redemption, and all the marvelous blessings flowing therefrom. It is always beneficial to praise the Lord; it cheers the day and brightens the night; it lightens toil and softens sorrow; and over earthly gladness it sheds a sanctifying radiance which makes it less liable to blind us with its glare. Have we not something to sing about at this moment? Can we not weave a song out of our present joys, or our past deliverances, or our future hopes?

Earth yields her summer fruits: the hay is housed, the golden grain invites the sickle, and the sun tarrying long to shine upon a fruitful earth, shortens the interval of shade that we may lengthen the hours of devout worship. By the love of Jesus, let us be stirred up to close the day with a psalm of sanctified gladness.

—o—

**“EQUAL OPPORTUNITIES FOR ALL,
SPECIAL PRIVILEGES FOR NONE.”**

*By Hon. Samuel M. Jones,
Mayor of Toledo.*
(Concluded from last month.)

A year ago we had committees of workmen traveling over this state soliciting aid for the starving miners of Ohio. At the little town of Jobs, there were 600 men who only had about twenty days' work in five months. These men and their wives and their children were forced into beggary, doubtless many into crime, and it is more than probable that to-day, as a result of that suspension, there are young men and young women now inmates of our penitentiaries and jails. In the adjoining state of Illinois a worse condition prevailed. In order to enable mine owners to cut the price of coal and undersell their competitors, laborers were imported from an adjoining state to work at starvation wages, and in the struggle that occurred between these and the residents of Pana, Ill., who believed that they had the right at least to digging out the coal that God had placed in the ground for the common use of all, a dozen lives were sacrificed. A similar occurrence took place at Hazleton, Pa., two years ago. Do we need further evidence that private ownership has failed to manage coal mines in the interest of all? How can we expect a man to devote himself to the interest of the people in a social system that makes his own individual interest paramount to that of all others? How can a man be a patriot and love his country with such gross conceptions of the purpose of life? I see no escape from these dreadful

evils except through a purer and nobler conception of patriotism, and in the plain people of the country, the people who more than any others are made to suffer the evils of this wrong system, lies the hope of the nation. Such a conservative and wise and careful teacher of the people as Dr. Gladden of this city has said in regard to the trouble with the coal mining industry: "I see no relief from the distressing conditions affecting our coal miners except the government shall own all the coal mines and operate them for the interest of all the people." This, my friends, is the remedy. We must make the right to work the privilege and property of every man before we can have any just conception of freedom.

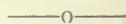
"The wealth of a nation," said John Ruskin, "may be estimated by the number of happy people that are employed in making useful things." This is the way we shall measure our wealth in the future; not by the number of millionaires and billionaires, plutocrats and aristocrats, but by the degree of equality of opportunity that we have made possible under our government, by the extent to which we have manifested our love for our fellow men by providing means for them to live in a manner becoming self-respecting citizens of a free republic.

Neither political parties nor governments have ever reformed themselves, and it is for that reason I say that the workingmen of Ohio have nothing to expect from partisan politics. The independent vote is the factor that is always feared by the selfish business man and the politician; it is through independent action in our politics that we are to make progress. I have already intimated that the task of leading in this great work devolves and rests, to a great extent, upon the working people, and I am glad to testify to the noble work already done in this direction by organized labor in this state. It has been owing to the independent character of organized labor that we have secured the little that we have

in the way of helpful legislation for the wronged peoples. I wish that I might say that it has been through the help of the churches, but this is not true. "The sinners are with us, it is the saints that are against us," bitterly cried Lord Shaftsbury when he was engaged in the struggle to protect the children of England through the factory legislation in parliament, and so it may be said to-day in this country that progressive legislation to protect children from the factories and sweatshops and to protect life and even property, has been secured by the solidarity of labor organizations.

Organized labor has done more in the last twenty-five years to teach the people of these United States the purpose of government, the meaning of justice, liberty, and Brotherhood than any other organization that I know of, but even organized labor is only a necessity of this system of warfare that we are living in. Competition has become so cruel and heartless that it has become a necessity that they should organize as for war, and yet, in this particular, labor is ahead of many of our institutions professing to be wholly educational. No labor organization has ever passed a resolution favoring war; always for peace and always for public ownership; on the other hand, we have ministers professing to preach the gospel of the lowly Nazarene, preaching against public ownership and telling us that war is a necessity. For my part, I refuse to believe such a libel on the race. I see no more reason for war between nations than between individuals, and I hail with delight the growing sentiment in favor of the reign of the Prince of Peace, and look to the time when the Golden Rule shall be the supreme law of the land, and it is to this work, my friends and fellow-countrymen, that I invite you. Men are brothers. Men do not want to hate each other. Their normal condition is to love each other, and in spite of all the devils in our competitive warfare, in spite of all the

devils in hell, this is the glorious future that awaits us in these United States. We have only to be true; we have only to be firm; we have only to be faithful; we have only to believe in men and carry out in our lives the precepts of the lowly carpenter, who had not the den of a fox nor the nest of a bird that he could call his own. This future of liberty, of fraternity and equality is before us. We have only to believe in all of the people, to work and vote for "principle before party," to strive for the adoption of a program that shall consider the welfare of all of the people, and this dream of the founders of our government will be a practical reality, an established historical fact. Let us arise and possess the glories that await. Let the *good of all* be the inspiration that shall sing us to work, and when we do that the wildest fancy will not be able to fathom our productivity and cheer.



WHAT IS BEST.

Led by a loving father's hand,
 Unto the schoolroom door there came
 One summer morn a little child
 With downcast eyes and cheeks aflame.
 "I do not want to go to school!"
 She cried. "Beneath the sky so blue,
 Oh, let me stay!" The father said,
 "Dear child, the school is best for you."

Years passed. The child, a woman grown,
 With all a woman's graces crowned,
 Amid life's cares and duties set,
 Recalled that morn; for she had found
 The training of that very school,
 The daily lessons there impressed,
 So good, that gratefully she said,
 "My father knew just what was best."

So when full stature of our lives
 We reach beneath unclouded skies—
 Such hope have all who love their Lord—
 I think that we, with glad surprise,
 Shall say, "Life's lessons were all good—
 Its lights and shades, its toil, its rest,
 Its disappointments, gain, and loss;
 Our Father knew just what was best."

—Emily Pearson Bailey.

JABEZ JONES & CO.

"My neighbor, Jabez Jones, is peculiar. I sometimes think he is daft," said a friend to me the other day.

"What are the tokens of his insanity?"

"Well, this is one: You may have heard that he has a fine orchard, one of the finest in the valley. At a public meeting some time ago, we agreed to put our names on the leading entrances to our orchards, for the convenience of fruit buyers and others. In a few days a sign appeared over his gate Jabez Jones & Co. We had never heard anything about a partner, and thought that he was the sole owner, as the title on record was in his name. So I asked him one day what he meant by the '& Co.'

"He looked at me as if he were surprised at the question and replied: I have worked for and with Him for more than thirty years. Why I went into partnership when I was a mere boy. My Partner is immensely rich, and has furnished all the capital. I owe to what He has invested with me, and the advice and help that He has given me, all my successes in life. People speak of me as a self-made man. But this is a mistake. True I never had much education, and I owned very little property; but my Partner made me what I am. And now, just think of it, He does the biggest part of the orchard work, and only takes ten per cent of the net profits for His share!"

"Why Jabez, who is this wonderful partner of yours and where does he live?"

"His name is the Lord and He lives in heaven. I have a confidential talk with Him every day about our business matters. I try to follow His advice and to trust in His help, and you can see what fine fruit we raise. I say: 'Now dear Lord, I am going to plant some young peach trees from the nursery, but I can't make them grow. You only can do that. Send the rain as they need it. Send the sunshine. See to the growing, the budding, the fruit in due season.' And He does it. And then I thank Him and tell Him He is the best Partner

anybody ever had, and He likes to be praised, in fact He tells me to praise and magnify His great and holy name. He makes me so happy that I have to praise my wife and children also.

"Why I would as soon think of trying to keep house alone—to keep house without my helpmeet, Mrs. Jones—as to tend the orchard without the Lord."—I Corinthian 3:7-9.

—*The Lily.*

RAX ME THE BIBLE.

Wm. W. Barker.

In the early part of this century, when the General Assembly of the Church of Scotland was in session, two presbyters sent up urgent proposals to send missionaries to the heathen. The requests were denounced as "visionary, presumptuous, dangerous, democratic, and absurd," and old Dr. Carlyle, one of the fathers of the church, exclaimed: "I've sat for fifty years in this assembly, and a more absurd proposal than sending the Gospel to the heathen has never, in that period, fallen upon my ears."

They debated on, till at length the venerable John Erskine could stand it no longer, so he arose with burning heart and beaming eyes, and pointing to the Bible, he said, in his broad Scotch: "Moderator, rax me the Bible, wull ye?"

Receiving it, he turned with his feeble, trembling hands to the last command of our Saviour and read, "Go ye into all the world and preach the Gospel to every creature," and followed this with the prophecies which foretell the preaching of the Gospel among all nations. Oh, with what fire did John Erskine put before them the statements of the word of God upon the question at issue.

His words were like an electric shock, and the assembly was mightily moved. They, indeed, felt that they had heard the voice of God on the matter.

Like the old Scotchman, let us go to the Bible in the consideration of every thought

and action of our lives. David had not as much of the Bible as we have, yet he loved the portion he had dearly. How highly we should appreciate the whole of it, which we have to-day. The word of God is like the Saviour it emanated from—"the same yesterday, to-day, and forever." Wise and happy is the man that gets his heart full of it. Blessed the pastor that preaches it. Spiritual and fruitful is the church whose people feed upon it. And holy is the man who, when deciding questions as to work, recreation, amusement, and the many problems of life, remembers John Erskine's request, "Rax me the Bible," and acts according to its teachings.—*Sel.*

PHILLIPSBURG, N. J.

—o—
JUST A CHALK MARK:

BUT IT ADVERTISED THE MAN THAT MADE IT.

One day, Michelangelo, the great Italian artist, went to call upon a friend, and, finding him away from home, took a bit of chalk and drew a circle on the door. When the owner of the house returned and saw what had been done, he said: "Michelangelo has been here. No other man in Florence could have drawn so perfect a circle as that."

Genius and life-long training were proclaimed by that simple chalk mark on the door. It required but a moment to draw the circle, yet theré was such character, such perfection, such reflected personality in the sign that the artist's friend could not for a moment question whose hand had drawn it.

It often happens that personal character attains such consistency, such distinctiveness, such moral quality, that it is easily recognizable even in the least act that a person performs. The mere giving of a cup of water to one who is thirsty partakes of the spirit and quality that made Michelangelo's chalk circle on the door inimitable and unmistakable. There is something subtle and indescribable, but wonderfully beautiful and touching, about the way

character imparts itself to the most commonplace words and actions. The way one shakes hands; the way he says, "Good morning;" the way he smiles—even these slightest, commonest acts are often full of an unnamable spirit, a lovingness, a graciousness, a tenderness and sympathy and cheer, for which the heart of the recipient is warmer and happier and better all day long. It is the overflowing of the life into the deed, the sweet, mysterious interpenetration of every-day experience and the human heart.

How glad and proud each one of us would be of the power to express genius in the simple, momentary deeds and words of life! But why should we not be equally proud and glad of the power to utter character, unconsciously and inevitably, in whatsoever we say or do—the power to draw always the perfect circle of love upon the door of the human heart? Genius is grand, but character is grander and more enduring. Time would soon erase the chalk circle on the Florentine door; but time will never erase the loving word or deed that is the unconscious communication of character to life.

—*Sel.*

—o—
BEGIN THE DAY WELL.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for anyone's sake.—*Drummond.*

—o—
The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls.

From scheme and creed the light goes out—
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—*John G. Whittier.*

Golden Gate Pentecost

A MONTHLY PAPER

ORGAN OF

The People's Place

Devoted to the Cause of Applied Christianity

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT,

MILTON BUCKLIN

Associate Editors.

OLIVER C. MILLER,

Special Correspondent.

TERMS:

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Address all communications to

THE GOLDEN GATE PENTECOST

1422 HYDE ST., SAN FRANCISCO, CAL.
PHONE, HYDE 2691

Entered as Second Class matter at Postoffice, San Francisco, Cal.

THANKSGIVING THEN AND NOW.

Then a little company of devout and earnest worshippers were gathered together in grateful acknowledgement for deliverance from the rigors of a severe New England winter, which had dotted the hillside with many graves, and to thank God for the first harvest gathered by the Pilgrims in the New World.

As the little company gather in the church, no home is unrepresented. From the governor, to the humblest member of the colony the people come, and even the dusky red man from the forest finds his place beside his white brother. The simple service over, the company return to their homes to partake of the bounties of field and forest. Yet never for a moment is the spirit of thanksgiving forgotten, and ere their fast is broken every head is bowed in grateful acknowledgement to the Giver of all good for past mercies. The day is one of rest, of worship, of thanksgiving. The thought of the day is not forgotten in feasting, but its true spirit is manifested in that

all are provided for and the Indian neighbor given a place at the festive board.

Now there is the din of revelry the night before and on every college campus may be seen the dancing warriors of the gridiron—for to-morrow is the day of the annual football game—the day formerly known as Thanksgiving day. On this day the doughty descendants of the Pilgrims meet to prove their mettle by ploughing their way through the prostrate forms of their opponents and planting a piece of inflated pig skin behind the goal posts, while youth and beauty and old age, too, wave their colors, and shout their plaudits from the bleachers. But are all the people here? No; only those who have from one to three dollars to pay for the opportunity of thus expressing their thanksgiving by shouting themselves hoarse. Those who cannot afford the coveted place upon the bleachers are content to watch the bulletin boards and to read the papers which are given up on this occasion to this important *thanksgiving* observance.

The feasting and banqueting must not be forgotten. The crop of turkeys has been gathered and many tables groan under the weight of dainties, served to please delicate palates. The spirit of the day is also in evidence in the great variety with which the table is laden.

But what of that other spirit of thanksgiving and the acknowledgement of the Giver? The President issues his yearly proclamation, enforced by that of the governors of the various states, in which the people are reminded to acknowledge Almighty God as the Author of temporal prosperity. And the people? A few of them still gather *now* as *then* to praise God, to enumerate His blessings, to render Him the homage of thankful hearts. The day is no longer, however, what it once was. It is now largely given over to sports, to recreation, to feasting. And yet we would not do away with the day. For weeks the thought of thanksgiving is in the minds of the peo-

ple and many hearts are gratefully turned to the bountiful Giver of all good, that might otherwise forget to be thankful.

—o—

C. E. CONVENTIONS.

During the month of October the Superintendent and his wife have attended county Christian Endeavor Conventions at Benicia, Solano County, and at Woodland, Yolo County. At Benicia, Mr. Fisk spoke Friday evening, Oct. 6th, upon *Christ in the Home*. There was a splendid company of young people gathered here, and under the able leadership of county president, James McInnes, pastor of the Congregational church at Benicia, they seem to be doing a good work.

The Yolo County Convention convened at Woodland, Friday afternoon, October 13th. At the afternoon session, Mrs. Fisk addressed the convention on the subject of *Missions* and Mr. Fisk spoke on the work of the PEOPLE'S PLACE. In the evening Mr. Fisk delivered an address on *Overcoming the World*. The rain interfered somewhat with the attendance but the reports received from the societies were encouraging. County President B. C. French presided and spoke in reference to the matter of Sunday observance and of plans by which the Christian Endeavorers of the State might take concerted action for the enactment of a Sunday law.

—o—

OUR NEW HALL.

The most important event of the month, and in fact the most important event thus far in connection with our work, is our removal to a new hall. Until now our meetings have been held in what is known as American Hall, at the northwest corner of Pacific and Leavenworth streets. This hall is situated over a corner grocery and saloon, and being reached only by rather a steep winding stairway from the side of the building, is not conveniently accessible. The need of a better ground-floor location has

been felt for some time, but no convenient quarters could before be found. The proprietor of a vacant store on Pacific street, has offered to remove the petitions and convert the whole into one good-sized room, with a small room at the rear for primary work, and to have it in readiness for occupancy by the first Sunday in November. With the month of November we hope accordingly to occupy our new hall (which will be known as the People's Place Hall) at 1280 Pacific street. This is near Leavenworth, only about 150 ft. from our old location. The main hall will be about forty feet long by twenty wide, so that about 120 persons can be seated. Beside the regular Sunday services, our two Friday meetings, the Saturday Sewing-school, the monthly entertainments, and all other large gatherings will be held in this hall. The Dispensary will also be carried on here, the small room at the back being utilized as an office.

We trust that this change of location will be of great advantage to the work. We believe in getting down among the people; in taking the gospel as near to them as possible. We hope that many will now be attracted to the services that have never taken the trouble to climb the stairs to our old hall. Is not humanity rather prone to go down than to climb up for better things?

—o—

The following special donations were received during the month of October: Mrs. H. C. M., Visalia, \$3.00; Mr. F., Oakland, \$1.00; Mrs. D. M. C., Manila, \$5.00; Miss L. A., Cloverdale, \$5.00. Other donations were received as follows: A good White Sewing Machine (almost new) from a friend; papers, Miss E. W., Berkeley; box of grapes and box of clothing, Ladies' Aid Society, Congregational Church, Cloverdale; boys' clothing, Miss——; clothing, Mrs. C. E., Berkeley. Four new subscriptions were received for THE PENTECOST.

The People's Place.

Headquarters, 1422 Hyde Street, corner Jackson, San Francisco, Cal. Phone Hyde 2691.

A Place for the People—Free to all.

Our Aim—The Physical, Social, Intellectual, and Spiritual Uplifting of all.

Superintendent and Pastor,

REV. HENRY A FISK.

Assistant,

W. H. HUTTON.

Sunday School Superintendent,

Richard Hallowell.

DIRECTORY

The following departments are carried on at Hall, 1280 Pacific St., near Leavenworth St.

Sunday Services.

Preaching, 11 A. M., and 8 P. M.

Bible School, 2:30 P. M.

Young People's Service, 7 P. M.

Friday.

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday.

Girls' Sewing School, 2:30 P. M.

Monday.

Entertainment the third Monday evening of the month.

Dispensary daily, except Sunday, 9 to 12 a. m.

The Following Departments are at 1422 Hyde Street.

Monday.

Social gatherings, second and fourth Monday evenings of the month.

Wednesday.

Boys' Club, 7:30 p. m.

Christian Beginners' Class, 4 p. m.

Thursday.

Mothers' Meeting, 3 p. m.

Girls' Club, 7:30 p. m.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

During the month of October we have been trying with a limited force of workers to carry on the several departments of the work. Our imperative need at present is for a parish visitor who can spend nearly all of her time in visiting the homes of the neighborhood. With one hundred thirteen on the roll of the Sewing-school, all of whom have been in attendance at some time during the last six weeks, there were only forty-two in attendance at the last session. The sixty delinquents ought to be looked up at once. This is but an illustration of several departments of the work, notably the Mother's Meeting and the Sunday-school.

THE SUNDAY-SCHOOL.

This is the most encouraging department of the work at present. The average attendance has been 72 during the past month, and a number of new pupils have been added to the school.

THE DISPENSARY.

During this month the Dispensary has been enlarged and reorganized. The North Beach Free Dispensary has been united with our own and moved to our new hall. The People's Place Dispensary will hereafter be held at 1280 Pacific street, with the following staff in charge :

Dr. Edward Shepherd Grigsby, general surgical clinic, daily, except Sunday, 11 to 12 A. M.

Dr. Sara E. Wise, medical and surgical diseases of women, Mondays and Thursdays, 10 to 11 A. M.

Dr. Bertha Wagner-Stark, diseases of women and children, Tuesdays and Fridays, 10 to 11 A. M.

Dr. Jean E. Jordan, general clinic, Tuesdays and Saturdays, 11 to 12 A. M.

Dr. Mary Ellen Hofmann, general clinic, Wednesdays and Saturdays, 10 to 11 A. M.

Dr. Geo. H. Richardson, eye, ear, nose, and throat, Tuesdays and Fridays, 9 to 11 A. M.

Dental Clinic, Saturdays, 1 to 2 P. M.

GIRLS' WORK.

The Sewing-school has prospered as much as could be expected under adverse circumstances, Unfortunately, the leader, Mrs. McDonald, was kept away several Saturdays by sickness, and was not able to resume her place until the last Saturday of the month. During the month, over one hundred girls have come to the school, and the great need now is for a worker who can visit the homes of these girls and urge mothers to send them regularly. Several new friends have been interested in this work and the prospect is that we shall soon be better equipped with teachers.

Following is the record for the month of October :

	7th	14th	21st	28th
Officers	1	2	1	2
Teachers	3	3	3	5
Pupils	56	52	40	42
Visitors	3	3	2	6
Total	63	60	46	55

*

A young woman's club has been informally organized. As yet there are but four members. They meet Thursday evenings at the Home and for the present have taken the form of a sewing and reading circle.

*

A Bible class, known as the Christian Beginners' Class, has also been formed among the girls. This class meets the Pastor at the Home on Wednesday afternoons, and is taking up a course of Bible study for personal growth. Next week the Pastor hopes to organize a similar class for the boys who have expressed a desire to lead Christian lives.

—o—

The monthly entertainment for October consisted of a stereopticon exhibition on *Italy and the Alps*. About forty views were shown of Rome, Pisa, Venice, and Alpine scenery. The entertainment was well attended, the hall being just comfortably filled.

FINANCIAL STATEMENT FOR OCTOBER.

RECEIPTS.

On hand, Oct. 1,	- - -	\$ 56.53
From regular contributors,	- - -	65.00
Special donations, etc.,	- - -	14.00
Pulpit supply at Berkeley	- - -	10.00
Boarders,	- - -	44.65
Collections in meetings,	- - -	16.92
Entertainment,	- - -	3.30
Surplus from PENTECOST,	- - -	1.40
Total,	- - -	\$211.80

DISBURSEMENTS.

Household expenditures,		
Rent,	- - - - -	\$ 30.00
Groceries,	- - - - -	22.70
Meat,	- - - - -	16.25
Help,	- - - - -	14.50
Fruit and vegetables,	- - - - -	5.30
Coal,	- - - - -	9.00
Milk,	- - - - -	3.70
Water and gas,	- - - - -	4.50
Miscellaneous,	- - - - -	7.25
Hall rent,	- - - - -	15.00
Car-fare of workers,	- - - - -	6.75
Personal,	- - - - -	2.25
Dispensary,	- - - - -	.90
Miscellaneous,	- - - - -	7.65
Total,	- - - - -	\$ 145.75
Balance on hand, Nov. 1,	- - -	\$ 66.05
Bills receivable	- - -	40.05
Total	- - - - -	\$ 106.05
Bills payable	- - - - -	78.30
Actual surplus,	- - - - -	\$ 27.80

TEMPERANCE GROCERIES.

The following criticism of the liquor traffic in this city has been sent to us by Mr. R. Presho of the Co-operative Temperance Grocery at 110 Fourth street:

EDITOR PENTECOST,

Dear Sir:—

The San Francisco *Pulpit and Pew* of October 8th contains the following paragraph:

Two large groceries have succumbed to the pressure and put in liquors. Now you may see some staples in their windows marked at less than cost. They can afford it now, as they make it up

on liquors. Do you trade there? When will temperance people draw the line?

The reason for all this is plain---the drink habit is continually increasing. There never was a time in the history of San Francisco when we had so many places where liquors are sold as now; there never was a time when we had so much drunkenness as now; there never was a time when we had so much crime as now. Our penitentiaries have increased in size and number, and the same may be said of our insane institutions. Nearly all, if not all, of this deplorable state of affairs can be directly traced to whiskey; and the end is not yet. In this fair city there are said to be twenty-one hundred grocery stores. All of these, except some eight or perhaps ten, sell the *good family stuff*. Is this not a disgrace to the name and reputation of San Francisco?

The man who attempts to conduct an absolute temperance grocery store in San Francisco must surely be of a heroic nature, as he will find many obstacles in his way. First:---He will find that he has neither the financial nor moral support of the so-called temperance people; for they are very few indeed who will go one block out of their way to patronize him. Second:---He has the sneers and scoffs of the rum sellers and their patrons in pay for the efforts he puts forth to alleviate the suffering and distress around him, and to elevate mankind.

I desire to correct one or two erroneous opinions that seem to have a deep seat in the public mind. Many think it is impracticable to attempt to run a grocery business without a bar. We consider our own store a flat contradiction to this, for we have succeeded beyond our most sanguine expectations. Again, some seem to think they may get more for their money in stores where they make all expenses out of the good family stuff. This idea (I speak as a business man, knowing whereof I speak) I brand as positively erroneous, and I make the further assertion that the absolute temperance grocery is the only place where you can get a dollar's worth for a dollar.

R. PRESHO.

A TRIP ON THE CALIFORNIA NORTH- WESTERN RAILWAY.

Those who are fortunate enough to have homes in the country can scarcely imagine the feeling of peace and rest which a trip, however brief, through the beautiful hills and valleys of Marin and Sonoma counties brings to those who are confined for weeks at a time within the crowded city.

Leaving San Francisco on the *Tiburon*, one passes directly opposite the Golden Gate, thus getting a fine view of the bay and of the Pacific. At Tiburon we board the California Northwestern Railway train, and soon find ourselves winding in and out along the northern shore of the bay. Passing San Quentin, we reach San Rafael, and from here on we are impressed with the air of ease and comfort which hovers about all of these towns. We pass in turn, St. Vincent's Orphan Asylum with its large and commodious buildings nestling among hills now green with verdure; Petaluma with acres in its vicinity devoted to chicken raising; Santa Rosa, a delightful little town, with its large winery (one of the largest in the world); Fulton, where a branch road goes to Guerneville, the popular and beautiful summer resort on Russian River; Healdsburg with its canneries and fruit drying establishments; and Cloverdale, surrounded by large vineyards at present gay with autumn colors. The road goes on through a picturesque country to Ukiah, Mendocino County. Most of these towns are becoming popular as summer homes and resorts. Especially Guerneville with its convenient arrangements for campers was crowded during the past summer with people who sought genuine rest and quiet together with a good time. Even now to pass over this road and to see the newly-ploughed fields, and the freshness born of the recent rain, and to breathe the pure country air, is restful and refreshing to city people.

BOYS' DEPARTMENT.

GOLDEN GATE BOYS' CLUBS OF THE
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President, Chas. S. Skinner.
Vice-president, Merton Smith.
Treasurer, Robert Thedy.
Secretary, Fred Bruse.

MEETINGS.

Wednesdays, 7:15 P. M. in Boys' Reading room at the Home.

*

Wednesday evening, Oct 25th, the Boys' Club held its first party. Each boy invited a friend, and in this way six new members were added to the club

The evening was very pleasantly spent in games and charades, and light refreshments were served by the boys.

The boys will give another invitational party in November.

*

The boys have been striving to raise funds with which to purchase materials for hammock and brush work, and have succeeded in securing the agency for the Yucca Root Company's soaps, extracts, toilet articles, etc. If you need anything in this line, you can help our boys, and at the same time secure fine soaps, etc., for the home.

The following is a partial list of articles sold by the boys:

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Try the grease and stain eradicator, 1½ pint bottle for 10c, for a limited time only.

The boys will gladly furnish samples of any of their goods. Drop us a postal and help the boys.

The club has now instructors in brush and hammock making, but lacks the necessary funds. Help them by purchasing from them.

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CHRISTMAS NUMBER



Golden Gate Pentecost.

Vol. IV.

"Make Ye Ready The Way of the Lord."

No. 12

LET THE LITTLE CHRIST CHILD IN.

A CHRISTMAS CAROL.



BY MAY TURNER.

1

O'er the hills of Bethlehem, the Star shines bright,
Lowly lies the manger in its wondrous light;
At the inn door Joseph humbly pleads to-night;
"Let the little Christ Child in!"

Chorus.

Let the little Christ Child in,
Let the little Christ Child in,
At the inn door Joseph humbly pleads to-night,
"Let the little Christ Child in!"

2

Still above the night the Father's voice I hear;
Still above the hills of time the Star shines clear;
Open wide your hearts and homes; my Son is here;
Let my little Christ Child in!

Chorus

Let my little Christ Child in,
Let my little Christ Child in,
Open wide your hearts and homes; my Son is here,
Let my little Christ Child in!

3

Come, O lovely Jesus to this heart of mine;
Brighter than the stable walls its love shall shine;
See the house is ready for its Guest divine;
Come, O Holy Child, come in!

Chorus (p. p.)

Come, O Holy Child, come in,
Come, O Holy Child, come in,
See, the house is ready for its Guest divine;
Come, O Holy Child, come in!

*This carol may be sung to the the tune of
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The Golden Gate Pentecost

PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE

VOL. IV,

SAN FRANCISCO, CAL., DECEMBER, 1899

No. 12

To do thy holy will;
To bear thy cross;
To trust thy mercy still,
In pain or loss;
Poor gifts are these to bring,
Dear Lord, to thee,
Who hast done everything
For me.

—George Cooper.

THE CHRISTMAS ANGEL.

By May Turner.

Christmas Eve in the city. The cable cars were rushing past my window, and gay voices were calling greetings to each other in the night. I was alone, and yet not alone, for the air seemed full of delicious hints of coming music, and the rustle of brooding wings. The angels were coming; it was Christmas Eve. So real was the vision, that when I looked up and saw one of these shining creatures standing beside my old desk chair, with bright wings outspread above me like a white cloud, I was not surprised in the least. It seemed the most natural thing in the world that He should be there.

"I was thinking about you," I said smiling. "I wish I could have seen it all as it happened long ago. Could the shepherds ever think of anything else on earth again?"

"Come and see," said the Angel gently "Here is little Bethlehem where He was born, and away on the hillside yonder is one of the shepherds' huts. That is the shepherd at the door."

The man was sitting in the doorway, watching the setting sun. The grandmother was moving softly to and fro, getting supper ready in the room within. Now and again she would pause in her work, and her gaze would dwell upon her shepherd son, with kind eyes full of love and awe. The shepherd's gaze was fixed upon the distant hills. Presently the old woman stepped out to the doorway, and laid her hand upon his shoulder.

"Just a year ago to-night, Mother," he said, rousing himself, "just one year to-night since we heard the angels singing, 'Glory to God,' and so great has been the joy and the wonder, it has passed like a single day."

The children in the garden left their play, and crept softly to the shepherd's side.

"Tell us about it again, father," they begged. "It was all so pretty—about the lamb and the wolf, and the little Messiah!"

"Ah," said the grandmother, when you were born, my son, I had hoped the Messiah might be you, although when you came there was no Star. And every mother hoped the same.

"It was just such a night as this," said the shepherd, his eyes dwelling lingeringly upon the gold and rose that tinted the hills round about Jerusalem and little Bethlehem. "We were watching the flocks, and talking about the Star in the east, and wondering what it might mean, for we were only a handful of poor, ignorant men,

and knew nothing, nothing at all. The light faded from the hills, and presently the Star appeared, and we lay and looked at it, and talked about David, and the new King who should come to deliver Israel. A little lamb had been hurt, and it lay moaning beside its mother. A wolf was prowling about at the edge of the flock. Suddenly the Star seemed to glow and quiver and the sky was full of light. We thought the Star was falling on us, and that the end of the world was come, and we fell on our faces sore afraid. And lo the Angel of the Lord stood in our midst and told us the little Messiah was born at last in the City of David. And when he said that suddenly the air was full of singing voices and music, such as no man ever heard, ever in the Temple when David was king, singing 'Glory to God in the highest, and on earth, peace, good will toward men.' I made me think of birds, and harps, and victory after battle, and the sound in mother's voice, when she says, 'I love you love you, love you!'

"I saw the Angel stoop over the little lamb and caress it and the little creature lifted up its head and stopped moaning and listened to the music. There was no wolf or evil beast anywhere to be seen and when the angels had all gone away home again, except one, who staid behind to watch the flocks, we ran to Bethlehem and there we found Mary and Joseph and the little Messiah. You remember Mary Mother, our friend Elizabeth's cousin? The innkeeper had made them as comfortable as he could in the stable, for there was no room for them in the inn. The Baby had the sweetest face in the world—"

"Go on Father," said the children softly

"And when we went into the stable he held out his little arms, as if he knew we were seeking him, and was trying to say 'Come, come, come!'

"I heard afterwards that Wise Men from the East came seeking Him too, but they had first to enquire at Jerusalem where He had been born."

"Think of it!" cried the children, clapping their hands, "the Angel speaking to Father instead of to the Wise Men! Why Father, why?"

"I don't know, I cannot think," said the shepherd humbly, "unless it was that we were such ignorant, simple folk he knew we would not have understood the clever scribes and rabbis at Jerusalem. Their wise words would only have confused us. And, besides, what rabbi would ever stop to trouble himself about a humble shepherd?"

A little lad, spending a holiday with his mother's friends among the hills, had joined the group about the doorway. He was listening intently to the story, and thrusting a gaily painted wooden sword in and out among the vines.

"When I'm grown up," he said eagerly, "I'm going to look for the little Messiah too."

The grandmother came to the door just then, with a plate of figs and barley-cakes in her hand.

"When you are grown up," she said smiling, "He will be grown up Himself."

"I don't care," said Simon, sturdily, "when He's grown up He'll want soldiers to fight for Him. If the Romans touch Him, I'll cut their heads off. I'll cut—"

"Hush, hush!" said the grandmother, reprovingly. "Who would hurt the dear little Messiah? Come in to supper, children. Simon, call Andrew to come and have some figs."

"Simon, Simon," said the shepherd anxiously, "swords are not fit playthings for little lads like you. I wonder your mother allows it. You have cut my vine all to pieces. Put up the sword and be a good, quiet lad like your brother. If the Messiah looks when He is a man as He did when He held His little arms out in the stable. He'll not be wanting your kind of soldiers, I guess. Mother, you have forgotten the cheese!"

And while these simple, happy people ate their supper in the old vine-clad house,

and the mountains round about Jerusalem lay tranquil under the starlight and the over-shadowing presence of the God of Israel, the Angel turned, and beckoned me away.

"Not yet!" I pleaded. "O dear Angel no! It is all so beautiful, I want to stay. Tell me, did Simon and Andrew ever go to look for the little Messiah, and did they find Him?"

"Yes," said the Angel, smiling. "You will find the whole story in a book they call the Bible, which can be had in any city in the land for a few cents."

"How sweet and simple and good those people in the cottage looked," I said thoughtfully.

"They were thinking of the Baby," said the Angel tenderly. "People always grow simple and sweet and good when they think about that Baby long. We grow like what we look upon."

"What beautiful things you must have seen!" I said, looking more closely at the Angel, "to look as you do!"

Upon this, such a surpassing beauty began to play like a sunbeam on the Angel's face, I was dazzled, and turned my head away.

There was a sound beside us as of people passing softly to and fro. The Angel touched me on the arm. "Do you know these people?" he asked.

A woman, with a face full of compassion, was gazing on a picture of the Great Physician; a man with a mitre on his head was standing before a beautiful representation of the Good Shepherd; another man in a workman's dress and with a hammer in his hand, was looking at the Carpenter of Nazareth.

"Why, yes!" I cried with delight; "I know them all! That is my dear Doctor, and there is the Bishop, and that man is the President of the Working men's Club!"

"And this?" said the Angel, turning to a woman who was standing before a picture of a shepherd lifting a lamb from a bramble bush, and taking the thorns out

one by one from its delicate fleece. The woman and the picture were both a little in the shadow, and I had not noticed them before.

"O dear Angel, yes!" I said, ready to cry with the joy of it all; "it's me!"

The Christmas bells began to ring, and afar off I heard the little choristers of the Good Samaritan Church singing, with sweet clear voices, through the night,—

"Hark, the herald angels sing
Glory to the new-born King!"

"Are you glad," said the Angel softly, "that Christ was born in Bethlehem?"

"Glad,—glad?" I said, clinging to the Angel; "you ought to know,—you! Why, if I had all eternity to tell it in, I don't believe I could ever tell you how glad I am!" I was so glad, I quite forgot I was clinging to an Angel.

"There are others in the city" he said sadly, "who care for none of these things, not even for the Baby."

My tears were falling fast on the Angel's hands.

"I ought to have told them before," I said. "I am sorry. I will tell them now."

And when He said that He would help me, and laid His hands upon my head and blessed me, I knew that I had seen the Lord.

HELP YOUR PASTOR.

A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer-meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness afflicts his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of devotional meetings. The better man or woman you are, the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your

benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home or had strolled off to some other church. If a good reason keep you at home, try to send a substitute; invite some friend who seldom hears the gospel to go and occupy your seat; your minister gets a hearer, and that hearer may get what will save his soul. Church members sometimes complain that their minister does not "draw" a large congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.
—*Theodore L. Cuyler, D. D.*

THE STAR OF BETHLEHEM.

By L. May Buffington.

While shepherds watched their flocks by night,

A wondrous star rose in the East,
And shed its pure and radiant light
Upon the greatest and the least.

Out of the East three wise men came,
Who were called by the Savior's star;
Its message was to each the same,
And guided them on from afar.

"A Savior to the world is sent;
Rejoice, he is the King of men!"
Three voices in unison were blent,
By the manger in Bethlehem.

But other voices joined the three—
A choir of angels in the skies
Rang out the carol joyfully,
"A Savior in the manger lies."

The star is vanished; the choir is gone;
But He is Savior still of men.
Rejoice and echo now the song
To the Babe of Bethlehem.

North Bloomfield, C. I.

WORK AND THE WORKERS.

On Sunday, November 5th, we took formal possession of our new hall, of which mention was made last month. All the services of the day were well attended. In the evening the Sunday-school gave a Thanksgiving praise service. This attracted more people than the hall would hold. The children all did well with their songs and recitations and reflected credit upon those who had trained them. Special credit is due for the success of the exercises to Mrs. Hallowell, the wife of the superintendent, to Mrs. Taylor, who has charge of the primary department, and to Miss Dorr, the organist.

The hall was very tastefully decorated with flowers and festoons of smilax, and with fruit, vegetables, and grain. A huge pumpkin on one corner of the platform attracted much attention. For the fruit and flowers we are indebted to friends in Alameda, Woodland, Cloverdale, and Santa Rosa.

The wisdom of moving into the new hall has been demonstrated from the first, as the attendance at the various gatherings has been greatly increased.

*

We are glad to announce that our force of workers has just been strengthened by the addition of Mrs. D. W. Wheelock. It is through the interest of Cloverdale friends that Mrs. Wheelock has come to us. She is greatly interested in the work and will fill the place which was left vacant by Mrs. Thompson two months ago.

*

SPECIAL GOSPEL MEETINGS

Beginning with the first Sunday in the new hall, special gospel meetings were held during the greater part of November. The following brethren about the bay assisted at one or more services during the month. Mr. Harry Hillard, assistant pastor of the First Presbyterian Church, Berkeley; Mr. M. S. Axtell and Mr. J. S.

Cunningham of San Anselmo; Rev. W. W. Scudder, pastor of the Congregational Church, Alameda; Rev. W. A. Chapman, pastor of the Baptist church, San Pablo; Rev. F. I. Wheat, pastor of the Park Congregational Church, San Francisco; and Rev. Robert Whitaker of Oakland.

Notwithstanding the fact that many evenings were stormy, the attendance was very good and the results encouraging. Many have been strengthened in their spiritual life while others for the first time have come to confess their Lord.

THE SUNDAY SCHOOL.

The Sunday-school continues as one of the most encouraging features of the work. Since moving into the new hall the attendance has increased and two new classes have been formed. A recent visitor to the school has written us; "I think your Sunday-school is charming. Everybody looked so thoroughly happy and at home. It left a very pleasant impression on me."

We are very much in need of more teachers, however, and we hope that some who read this will feel that they can assist in this important branch of work. The harvest is plenteous. Do not let it wait for laborers. The school meets Sunday afternoon at two-thirty o'clock in the People's Place Hall, 1280 Pacific street, near Leavenworth. The attendance for the month of November has been as follows:

	5th	12th	17th	26th
Pupils	104	87	90	80
Officers	3	3	3	3
Teachers	7	7	10	7
Visitors	5	3	6	10
Total	119	100	109	100

GIRL'S DEPARTMENT.

The Sewing-school is now doing systematic work, and the older girls are much interested in filling their sample books with the neatest possible work. We find great difficulty in keeping the girls sup-

plied with thimbles. If our friends would send us their outgrown thimbles, we could make good use of them, as we have girls of all ages from four to fourteen years.

Following is the attendance of the Sewing-school for November:

	4th	11th	18th	25th
Officers	2	2	2	2
Teachers	4	3	5	5
Pupils	54	37	40	51
Visitors	2		4	1
Total	62	42	51	59

*

The young women's club adjourned its meetings during this month on account of the special meetings that were being held in the Hall. They will be resumed again with December.

*

The Christian Beginners' class has met regularly every Wednesday afternoon. They are taking a course in Bible study with the pastor.

*

It becomes our duty to chronicle this month the death of Mrs. Hutton, the mother of Mr. W. H. Hutton, assistant worker in charge of the Boys' Department. For about four months Mrs. Hutton had been in our home, while for over seven years she had been a bed-ridden invalid, suffering very severely at times. She had almost reached her sixty-ninth year when death came as a glad release from pain and suffering. All through her illness she was patient and uncomplaining, and bore a cheerful spirit to the last, waiting peacefully for the summons of the Great Physician, "Come up higher."

*

The Work and the Workers continued on Page 10.

Golden Gate Pentecost.

A MONTHLY PAPER

ORGAN OF

The People's Place.

Devoted to the Cause of Applied Christianity.

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT,

MILTON BUCKLIN

Associate Editors.

OLIVER C. MILLER,

Special Correspondent.

TERMS:

Mailed to any address 50 cents a year; two or more copies to the same address 35 cents each; extra copies three cents each. **Sample Copies Free.**

Friends are asked to share with us the blessing of doing good, by extending our circulation.

Address all communications to

THE GOLDEN GATE PENTECOST

1422 Hyde Street San Francisco, Cal.
Phone, Hyde 2691

Entered as Second Class matter at Post office, San Francisco, Cal.

A YEAR IN THE WORK

With the beginning of December, The People's Place enters upon the second year of its history. As we look back, it does not seem as though a year had flown since we put our hearts and hands to this work. It has not been a year of ease; there have been few days when we could sit back and feel that the work was done. On the contrary, every day has seen more to do than could be accomplished. It has been a year of hard, uphill work, but that was what we expected. There have been some things to discourage, but that, too, was what we expected. All of our hopes have not yet been realized, which was hardly to be expected. Notwithstanding this, as we face the new year our motto is, Excelsior. We still feel that the work is worthy of our best years and of our best efforts.

While the work has had its darker side, it has also had its brighter side. We believe that some homes have been made

brighter and happier, and that many of the children have been trained for better lives through this work. Not the least encouraging feature in connection with this work has been found in the many noble, self-sacrificing people we have met, who have gladly given of their means—often very limited—and of their time, for the carrying on of the work. One has to undertake a work of this kind to find out that there are many noble-hearted people in the world who are ready to do and to sacrifice for their fellows. It is people of this sort that make possible a work of this kind. Having no organization, secular or religious, to look to for support, and as no single individual has yet given largely of his means for its support, we have to look to the contributions of the many to carry it on.

As we look to the new year we realize that to carry on the work already begun, to say nothing of expanding it along many needed lines, more funds must be at hand. To this end we make an appeal in this number of the Pentecost for an increase of fifty dollars a month in regular monthly contributions. This will enable us to add a much needed worker to our force, provide permanent quarters for the Boys' Club, that can be open every night, and purchase many things needed in various departments of the work. We feel that we cannot stop with what we are now doing but that we must go on and expand the work as it is needed. The child is growing and must be provided for. The fifty dollars a month can be made up as follows: Ten persons giving five dollars each; or five persons giving five dollars, ten persons giving two dollars, and five persons one dollar each a month. Who will be the first to make a Christmas present to the People's Place to apply on this fund?

We are not surprised to see in worldly affairs (the principles of business being what they are) the strife for place and

power. Competition being nothing less than war, it is but good generalship for one merchant to capture the territory of another, undermine his resources, lure away his clerks, or steal his patrons. The "smart," "shrewd," "successful" business man is the one who is more or less successful along these lines. It was only the other day that a representative of an eastern house—a fine Christian gentleman—was pluming himself and recounting with much self-satisfaction, his success in beating his opponent by securing a large order for goods that had practically been promised to another house. These are the methods of business, of competition, of the world. They are also the ways of strife, of unrighteousness, of *over-production*, of panic, of misery.

Against a social and economic system organized on such principles we believe every Christian ought to set his face. The world will never be overcome nor the golden rule established until the professed followers of the Carpenter of Nazareth protest by voice and act against a system fraught with so much misery to the masses.

DELINQUENT SUBSCRIBERS.

Almost every paper has a number of delinquent subscribers. The Pentecost is no exception. There are a large number of subscriptions that are in arrears, some of them for several months. It is our custom to send a printed subscription and renewal blank with the expiration of each subscription, thus making it convenient to renew. In some instances these blanks may have failed to reach subscribers and we send out a number of statements this month in the hope that all subscriptions will be advanced beyond January first 1900. The mailing list showed a number of delinquent subscribers when we took charge of the paper, and these have been continued up to the present time. Should the statements sent out this month contain any mistakes, we will be glad to have our

attention called to them, so that corrections may be made on our books. We ask that all those receiving notice of "subscriptions due" will kindly remit at once, as all money thus received goes directly into the work, and these small sums, when taken in the aggregate, amount to considerable.

A CHRISTMAS FUND.

A Christmas for two hundred children. This is what we are endeavoring to provide. To do this we want to ask the help of all of our friends who are interested in the work of the People's Place, or in the children. Many of the children among whom we work, will have but little Christmas entertainment aside from what we can furnish. Several of the departments have their separate Christmas entertainment, and we hope to provide a small present with a little bag of nuts and candy for each child. This can be done at an average cost of twenty-five cents per child. How many can you provide for? Please send in your contributions at once marked "Christmas Fund." All contributions will be duly acknowledged, and greatly appreciated by the children.

When planning for Christmas do not forget the "Christmas Fund" for the children of the People's Place.

Every day a self denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty-five days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy, who, looking to God for grace, seeks every day to practice the grace he prays for.—*Anon.*

A good hope through grace animates and gives life to action, and purifies as it goes; like the highest stream that dashes from the rock and purifies itself as it pursues its course to the ocean.—*Salter.*

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Assistant Workers

W. H. HUTTON, MRS. D. W. WHEELOCK

Sunday School Superintendent

Richard Hallowell.

DIRECTORY.

The Following Departments are carried on at the Hall, 1280 Pacific St., near Leavenworth St.

Sunday Services

Preaching, 11 A. M. and 8 P. M.

Bible School, 2.30 P. M.

Young People's Service, 7 P. M.

Friday

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday

Girls' Sewing School, 2.30 P. M.

Monday

Entertainment the Third Monday evening of the month.

Dispensary daily, except Sunday, 9 to 12 A. M.

The Following Departments are at
1422 Hyde Street

Social gatherings, second and fourth Monday evenings of the month.

Wednesday

Boy's Club, No. 1, 7.30 P. M.

Christian Beginners' Class, 4 P. M.

Thursday

Mothers' Meeting, 3 P. M.

Girls' Club, 7.30 P. M.

Saturday

Boys' Club, No. 2, 7.30 P. M.

Boy's Club and Reading Room.

HOME IMPROVEMENT CIRCLE.

What has been known as the weekly "Mothers' Meeting," now assumes a somewhat different form. The women who have been in the habit of attending these meetings have banded themselves together into a Home Improvement Circle. The object of this Circle, as stated by the constitution, is "the attainment of the noblest possible womanhood for its members, and the holding up of a high ideal of home life in all its phases." The constitution was adopted at the last meeting in November and was signed by ten charter members. Nominations are to be submitted and officers elected at the first meeting in December.

During November two special addresses were given to this society. On the ninth, Mrs. Pearson of the "Silent Workers" spoke of the importance of having trained mothers, and told what could be accomplished by an organization of women for this purpose. On the twenty-third, Dr. Jean Jordan, of the Dispensary staff, gave the mothers many practical hints in regard to the bringing up of children. It is proposed to continue these addresses, every alternate meeting being given up to some outside speaker.

The following contributions in money and goods were received during the month of November: Miss A. S., \$2.00; Miss E. G. F., \$1.00; Mr. R., papers and clothing; Ladies' Aid Society, Hamilton Square Baptist Church, two comforters; Rev. C. H. L., 100 lbs. prunes; Ladies' Aid Society, Congregational Church, Cloverdale, fruit and flowers; Miss D. W., Santa Rosa, two boxes fruit and vegetables; a friend, clothing; Mrs. B., clothing; a friend, crockinole board, clothing, etc. Donations of flowers were also received from the following: Dr. F. L. N., Woodland, Mrs. M. A. McL., Alameda.

Twenty-two new names were added to subscription list of the Pentecost.

FINANCIAL STATEMENT FOR NOVEMBER.

Receipts.

On hand Nov. 1.	\$ 66.05
Regular monthly contributions.	15.50
Special donations.	3.00
Boarders.	44.00
Surplus from Pentecost.	8.25
Coliections in meetings.	23.34
Donations for Christmas.	1.50

Total. \$161.64

DISBURSEMENTS.

Rent.	\$ 45.00
Household expenditures.	62.80
Hall fixings.	4.25
Carfare of workers.	4.00
Expressage.	2.75
Stationery.	2.90
Sewing-school expenditures.80
Dispensary expenditures.	3.00
Charity.	2.55
Personal.	2.95
Miscellaneous.	4.00

Total. \$135.00

Balance on hand, Dec. 1.	\$ 26.64
Bills receivable.	85.30

Total. \$111.94

Surplus. \$12.84

As can be seen from the foregoing report, the first of December finds us with bills to be paid to the amount of \$99.10. To meet these bills we have just \$26.64 on hand. Were all our bills receivable converted into actual cash, we could meet our indebtedness. In the meantime, however, our situation is embarrassing. Will not our reglar contributors who are behind in their accounts help us out of our difficulty as speedily as possible? With rigid economy we have managed to pull through our first year, but our needs are many and we cannot do justice to the work already in hand because of our extremely limited

means. We must secure new contributors, and we trust that our friends will help us to do this.

A FREE KINDERGARTEN.

One of the most pressing needs of our section of the city is a free kindergarten. Everyone acknowledges the importance of this work and appreciates its value. There are scores of children in our neighborhood who need this training and who could be saved from the evil influences about them through this agency. There is an opportunity that seems to be thrust upon us of opening a free kindergarten right in the heart of the most needy district for such work. This opportunity consists in a hall that may be secured, practically rent free, that is well suited for the purpose, and in a specially qualified young woman of experience who is willing and glad to take up the work for a very small compensation until the work can be well supported. Twenty-five dollars a month will enable us to embrace this opportunity. Will not some of our readers come forward and aid in this noble work of saving the children? Action must be taken at once for the opportunity will only be open until January first.

We always appreciate the efforts of our friends to further the work, either by personal contribution or by bringing it to the attention of other people. One of the best ways to do this is to secure subscribers to the Pentecost or to send out sample copies. We shall be glad to furnish as many copies as desired for this purpose. Cannot each of our readers send us the names of five persons to whom we shall send free copies for three months? If you can send ten cents for this purpose, it will be appreciated. In this connection we want to mention the efforts of Mr. R. Presho, who recently handed us the names of thirteen new subscribers.

BOY'S DEPARTMENT.

W. H. Hutton, Manager.

GOLDEN GATE CLUBS OF THE PEOPLE'S PLACE.

Defiance Club.

President, Chas. S. Skinner.

Vice-president, Merton Smith.

Treasurer, Robert Thedy.

Secretary, Fred Bruse.

Meetings.

Wednesday, 7:15 p. m. in Boys' Reading Room at the Home.

*

Owing to the sickness and death of Mrs Hutton, and also to the special meeting held this month, the boys' clubs have been more or less interrupted. The interest of the boys has, however, not flagged, and they are looking forward with enthusiasm to the coming months.

The club party which was to be held this month at Miss Doris's home, was necessarily postponed.

*

On Wednesday evening, December sixth, the Defiance Club will elect a new set of officers. The present officers have served very efficiently and it is expected that some of them will be re-elected.

Merton Smith has declared his intention to run for Secretary.

A NEW BOY'S CLUB.

Our second boys' club was organized on Saturday evening, November twenty-fifth with nine members. The following officers were elected:

President, Newton Zobel.

Vice-president, Nobel Hamilton.

Secretary, Bert Paolinelli.

Treasurer, Bert Dougherty.

Red and blue were chosen as the club colors.

"Victors" has been suggested as a good name for this club. We hope that if the boys choose this name they will be true victors in the best sense of the word.

As with the Defiance Club, so with this club, charades have become the popular amusement, and some of the boys are already quite proficient in choosing and acting their charades.

*

The rivalry between these two clubs is making the boys' interest very keen.

The boys expect to begin a crokinole tournament very soon. This will make constant practicing necessary.

DON'T BE A KNOCKER.

If your neighbor is prospering, let him prosper. Say a good word for him and let it go at that. Don't grunt, growl, or grumble. Don't be a knocker. If you see the club is going along nicely, feel good about it. Help things along. Shove a little. Push. Don't be a knocker. If you can say a good word, say it like a prince. Give a kind word. It won't cost you a cent and may be worth dollars to the other fellow. Don't be a knocker. You can't afford it. It won't pay. If you want to throw something at somebody, throw cologne or roses. Don't throw bricks or mud, for you may get yourself spattered. So, I say, whatever you do, don't be a knocker.

By One Who Knows.

The REVIEW OF REVIEWS for December is a characteristic number. Considerable space is given to "The Progress of two Wars." The articles on this subject are accompanied by numerous maps and illustrations. The frontispiece is an equestrian cut of Gen. Sir. Redvers Buller. Mr. H. K. Carroll contributes an article on "Porto Rico Under Military Rule," while the editor, Albert Shaw, has an illustrated article on "The School City." A number of other articles of interest follow, including a profusely illustrated paper on "Wagner in America," by Gustav Kobbe.

GOLDEN KEYS.

A bunch of golden keys is mine
To make each day with gladness shine;
"Good morning!" that's the golden key
That unlocks every day for me.

When evening comes, "Good night," I say,
And close the door of each glad day.
When at the table, "If you please,"
I take from off my bunch of keys.

When friends give anything to me
I'll use the little "Thank you" key.
"Excuse me;" "Beg your pardon," too,
When by mistake some harm I do.

Or if unkind harm we've given,
With "Forgive me" key I'll be forgiven.
On a golden ring these keys I'll bind;
I'll often use each golden key,
And then a child polite I'll be.

—*Christian Inquirer.*

THE COMPANION'S NEW CALENDAR.

Every new subscriber to the 1900 volume of The Youth's Companion will receive a beautiful Calendar. The calendars given by The Companion to its friends are famous for their delicacy of design and richness of coloring. That for 1900 will surpass any one of former years. It is the last Calendar of the century and the publishers have endeavored to make it the most beautiful one. Those who subscribe now will receive not only the Calendar as a gift, but also all this year's December issues of the paper from the time of subscription.

SIR HENRY IRVING ON SHAKESPEARE.

Sir Henry Irving devoted part of his summer holidays to writing an article, which he has given to The Ladies' Home Journal. It is called "Shakespeare in Small Communities," and tells how the study, reading aloud and acting of Shakespeare's works may be followed in communities away from the larger centres.

A few reasons why you should trade at the Co-operative Temperance Grocery Store, 110 4th street. First, because it's a temperance store and no liquors of any kind are allowed on the premises, insuring to our patrons at all times that they can rely on courteous service and prompt delivery. Secondly, owing to our enormous sales and cash purchases we are in a position to sell cheaper than other stores can buy. Give us a trial order and you will say we are entitled to your trade. Holiday goods are now in season; we carry a full stock and will insure you good spending money saved for Xmas, if you favor us with your orders. Notice our prices. The goods we guarantee to be as represented. Very best—

- Citron, orange, lemon peel per lb...15c
- Muscatel raisins, large, 2 lbs.15c
- 1 lb. package Smyrna figs.10c
- 1 lb. package seeded raisins.10c
- 1 lb. package mince meat.10c
- 3 lbs. re-cleaned currants.25c
- 1 lb. Thompson Sultana raisins.10c

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Leaving San Francisco on the Tiburon, one passes directly opposite the Golden Gate, thus getting a fine view of the bay and of the Pacific. At Tiburon we board the California Northwestern Railway train, and soon find ourselves winding in and out along the northern shore of the bay. Passing San Quentin, we reach San Rafael, and from here on we are impressed with the air of ease and comfort which hovers about all of these towns. We pass in turn, St. Vincent's Orphan Asylum with its large and commodious buildings nestling among hills now green with verdure; Petaluma with acres in its vicinity devoted to chicken raising; Santa Rosa, a delightful little town, with its large winery (one of the largest in the world); Fulton, where a branch road goes to Guerneville, the popular and beautiful summer resort on Russian River; Healdsburg with its canneries and fruit-drying establishments; and Cloverdale sur-

rounded by large vineyards at present gay with autumn colors. The road goes on through a picturesque country to Ukiah, Mendocino county. Most of these towns are becoming popular as summer homes and resorts. Especially Guerneville with its convenient arrangements for campers was crowded during the past summer with people who sought genuine rest and quiet together with a good time. Even now to pass over this road and to see the newly-ploughed fields, and the freshness born of the recent rain, and to breathe the pure country air, is restful and refreshing to city people.

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THE Golden Gate Pentecost.

Vol. V.

“Make Ye Ready The Way of the Lord.”

No. 1

Jan. 1900

“Wherever we find men saying ‘Our Father,’ we find them saying ‘My brother’ also. The two are inseparable. This was Christ’s way. He was with people, busy with them—not ostentatiously measuring and calculating his charity, but naturally sharing their lives. He did not say to a man, ‘Here am I and there are you; give me your burden and I will bear it for you.’ He said, ‘Here we are; take hold and let us bear this burden of ours.’ He and his gift were never separated. He and the man he was helping were always one.”

* * * * *

“Anything that you do for yourself, that centers in yourself, that is out of touch with the great world-life is selfish; it is material, and it will never, can never, link you with the life of the world. Unselfishness, spirituality, usefulness, power of giving and receiving, come through sharing, and we can share only what is spiritual”—
Wilbur W. Thoburn.

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The Golden Gate Pentecost

PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE.

VOL. V,

SAN FRANCISCO, CAL., JANUARY, 1900.

No. 1

By thine own soul's law, learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thou thy hope, and pray thy prayer,
And claim no crown they will not give.
—John G. Whittier.

STEWARDSHIP.

By M. Rhodes, D. D.

"It is required in stewards that a man be found faithful."—Cor. 4-2. A steward, in the Scriptural sense, is one to whom something of value has been committed, for the use of which he will sooner or later be summoned to give account. Stewardship includes all classes among us, for there is no one to whom God has not committed something. In the range of personal gifts or talents, of time and privilege and opportunity, of money and other mercies of providence and grace, the scope of stewardship is very wide. No man can say he has nothing, and can be nothing and do nothing for God and humanity. The relation of every human being in this favored land to God is that of a steward. To all God has given privilege and opportunity, and for all the day of account is coming. No matter what character of life we choose to live, whether that of an atheist, a thoughtless selfish wordling, a life of crime, or one of prayer and godly service, we are stewards of God, we are using his

gracious gifts wickedly or well, and the account and the results are among the certainties which no human life can ever escape. Every man must give an account of himself to God, and because he is a steward. Debtors to God, stewards of God—these are the comprehensive titles which cover all I have, all I am and may accomplish for my own and the world's good. To know this and live it as God would appoint, is the supreme mission and joy of life. To live as a conscious, dependent, willing steward, is to live happily and usefully. It means trust, prayer, obedience, surrender. It means the divinely directed use of every faculty, of every opportunity and privilege of providence and of grace, of every day and dollar. It means putting God over our life and rendering obedience to him in all we do and with all we have. It is the ideal life, the most joyous and beautiful product of grace, wholly possible never in ourselves, but surely in him in whom all grace is made to abound to us. If it is not common as it should be, it is only because many choose to live independent of God, in waste, indulgence and sin. A refusal to live as stewards of God lies at the bottom of all the wrong and sorrow that shadows the world. It is usual to speak of stewardship in its relation to money. We must give account of every gift of God, and while money is only one of them, it is a

very important one, because it is God's gift, answereth all things, takes hold of human nature with a strong grip, and is the root of all evil. The peril of money honestly acquired is not in having it, but in refusing to use it as God directs. It is a safe conclusion that any man who uses his money as a steward of God will be Christian and Scriptural in the use of everything else. Misuse of money is one of the world's greatest sins and sorrows today. How many, even of the Lord's dear children, have yet to learn the high duty and extreme blessedness of stewardship respecting money. We are only to account for what we have, but the principle of stewardship we must own; there is no assurance of God's blessing without it any more for the poor than for the rich. The poorest man or woman is only a loser when either refuses to thank God for the spare meal. The poor widow lost nothing, but gained what a millionaire could not buy, sometimes does not want, by giving her mite to the Lord. If I were asked to write a prescription that would assure the greater happiness of the poor man's home, and the larger relief of the poor man's burden, I would write what God has written: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." That is recognizing one's stewardship to God and coming into possession of a great promise. No man ever gained a meal nor added a righteous dollar to his poverty or wealth by robbing God. I am sure the testimony is universal that where God is gratefully recognized in cheerful, trustful giving of our much or little, his blessing is marked and never fails. How the close of another year should put the seal of impressiveness on our stewardship as we look back over its opportunities and privileges; as we recall God's goodness in home and church and elsewhere; as we note where the ranks have been thinned by death and we still live. The duty of stewardship is so plain, so essential to all the worth and hope of life,

that the Holy Ghost seems to take it for granted that every man should be sincere and true in the observance of this high duty. Here it is expected that a man will be found faithful. Has not God strong right to find each one of us in a proper spirit and attitude in this matter? Why should we live in God, why take his daily gifts to use them as we please and without grateful recognition? The thing that delights God, the thing that brings God over to our side, that makes him to us "a sun and a shield," is our faithfulness as stewards under all circumstances and at all times. The glory of faithful stewardship appears, not when everything goes well, but when the way is hard. The time to prove God and get a blessing is when life and duty prove us, and we trust and pray and serve on just the same. Blessed Spirit, make us all "good stewards of the manifold grace of God," that on the day of account we may "be found faithful."

St. Louis, Mo.

THOU SHALT LOVE THY NEIGHBOR AS THYSELF.

By Milton Bucklin.

I stood upon a hillside. Around me on every side were scattered beautiful trees. Some were tall and stately, some were stout and rugged, a few were gnarled and ugly, but even these were impressive in their ugliness. At the foot of the hill lay a little valley. In it, also, grew scattered trees. Of these I observed that the gnarled and ugly were many, while the tall and stately were very few. The air of the hillside was the air of spring-time and as I looked and listened I heard the swelling of the bark and buds. Gradually, as my ear became more accustomed to the silence, I could even hear the message that the wind carried from tree to tree, from the trees on the hillside to the trees in the valley and back again. And while I could not interpret the words I knew that all the messages were about life.

I walked to the top of the hill and gained a commanding eminence on a little knoll. From this point of vantage I could see that the little hillside and valley below me was only one of many little hillsides and valleys stretching about me on all sides. All were dotted with various trees and all the trees were living, breathing, growing. As I looked I saw, on a hillside not far from me, a man standing among the trees. He saw me and we approached each other.

"These be marvelous trees," quoth he, gazing at me with unwavering and honest eye, "tho' they be all so various in their aspect, yet are they all of one kind, sprung from the same seed, and hopeful to bear all the same kind of fruit."

"Are they indeed fruit trees?" said I and even as I spoke, I saw that in truth some of the trees already bore ripened fruit, although but few of the others as yet showed any signs of blossoming, while most had not even budded. But the fruit was strange indeed. All was of pleasing appearance, looking delicious to the eye but some was large and some small, some round and plump like apples, some long and slender and of strange shapes.

I asked if I might taste the fruit.

"Not on this hillside," answered the husbandman, for such I took him to be "You may look at this fruit as much as you like, and smell of it too, if you will, and you may sit under the trees and enjoy their shade, but it is not permitted that any should eat of this fruit except the owner of this hillside and of the valley below."

"And who are they?"

"They are a thousand men and women who live in this land not far distant, who have carefully planted these trees and pruned and watered them. They will not permit anyone not of their number to eat of this fruit. The conditions are easy and anyone who will make the effort may unite with them. But until your name is enrolled you may not taste this fruit. However, we will go over onto the next hillside and there the fruit is free to all."

"Is it because there is not fruit enough on this hillside that strangers may not eat?" said I.

"Nay," answered my guide, "for the more the fruit is plucked the more do the trees bear and there is always enough for all. Even now these trees are withering because so much fruit is left unplucked, altho' the conditions are easy and there be many who want the fruit."

"Truly, then, these do be marvelous trees," thought I, as we passed over the brow of the hill.

My guide now plucked one of the fruits of a shapely and beautiful tree and placed it in my hand. I tasted it and it had a delicious savor, yet as I ate I perceived that the fruit did not satisfy the desire of the palate which the first taste itself had awakened. It was as if the finest flavor had been omitted.

"Shall I taste of the fruit of this ugly and misshapen tree?" I asked.

"Nay," answered my guide, "for they be deadly poison—most of them—and I know not which are good and which are bad."

As I pondered over this strange fruit my companion retired to the knoll upon which I had been standing and seated himself where he could overlook the whole surrounding region.

I had many curious thoughts about this great orchard and desired to understand something of its mysteries, so I seated myself beside him.

"This," said he, fixing his thoughtful eye upon me, "is the nursery of social forces. These trees are sprung from the divine seed of discontent. Each tree is a social hope. Each bud is a social promise. These hills and valleys are the social world, its depths and its heights. Out of every condition and every degree of elevation springs the social hope. From its breast each draws the juices which give it life and growth."

"Why do the trees grow in such dissimilar shapes?" I asked.

"Because each is fed by the various and

dissimilar elements in the earth immediately surrounding it. Each hope is shaped by the conditions that govern its birth and its development. It cannot be expected that the harder social condition will produce the better social ideal, although as you see, some beautiful trees are growing down there among the ugly ones."

"Why do you not weed out the trees which bear the poisonous fruit?"

"Hope may not be killed," he answered slowly. "As you see, as yet few trees have put forth any fruit, and it is not always possible to tell what kind of fruit a tree will yield. Mayhap, however, some day, so many of these good trees will spring up from out this earth that there will be no room for the bad ones, and so they will be naturally crowded out. But alas, I fear that only when all the kind of earth from which these evil trees grow has been dug up and replaced with good earth will this thing come to pass."

"That is a tremendous task," said I.

"Yes," replied my companion, "it means the leveling of all these hills."

"But tell me, kind sir," I cried, after a moment's pause, "what is the meaning of the fruit? Why does it not satisfy?"

"The fruit," he said, slowly, "is premature. It has been forced. It has been improperly cultivated. The trees have been in the hands of enthusiasts. They have been experimenting—here. Many of them are dead, or having eaten the poisonous fruit; many have abandoned their work because the fruit which they forced to grow before its time, while seeming fair and delicious to the taste, yet did not satisfy."

"Listen!" the speaker rose to his feet and spread his arms out over the far-reaching groves. "Listen!" he cried, and his voice had a commanding cadence, "this is the secret of this earth, and this is the secret of this garden—these trees will no bear a perfect fruit—this whole orchard will not produce one single perfect fruit until—all the trees bear fruit together."

And as I pondered on his words, the

husbandman disappeared and I awoke and it was all a dream.

Chicago, Ills.

MODERN PHILANTHROPY.

A young woman who is quite a student of social conditions had told me of an interesting visit she made to a lunch room where working girls were served with a very palatable lunch for five cents. My curiosity and interest were aroused, and so, in the plainest possible attire, I set out for a similar visit. The place was not hard to find. Going down Howard street toward First, I saw the sign, "Young Women's Christian Association, Reading and Lunch Rooms." Entering, I found myself first in a neat little room in the center of which stood a table well-filled with magazines and papers. Back of this room was another, similar in size with a square piano, and the cashier's desk. I walked up to the young lady at the desk and handed her my nickel as I had seen several others do. In return she gave me a check and I passed on into the dining room. I sat down at one of the tables where I could get a good view of the room and waited. There were thirteen tables arranged in two rows along the sides of the room. Each table accommodated five girls, small round stools being provided to sit on.

As the waiter did not come, I began to wonder how long I must wait, but just then I saw two girls, each bringing for herself a plate of beans and a cup of coffee. I soon discovered that I must present my check at a window which I had not noticed before. Accordingly I handed in my check and there was promptly handed to me a plate of baked beans. The woman in charge asked me whether I preferred white or brown bread. Two generous slices of excellent bread, all buttered, were added to the beans. I waited a moment longer, and then timidly asked where I would get a knife and fork. "Is this your first day?" asked the woman. When I responded in the affirmative, she explained to

me that this time I would only need a fork and showed me where I could get one. "Is coffee extra?" I asked. She said it was not and showed me where there was a large pitcher of coffee and one of tea on a table in the kitchen. Each girl must help herself to that. At last I was provided with everything, so I carried my lunch back to my table, sat down, and began to eat. A young girl soon sat down opposite and shortly after twelve o'clock all the tables were filled.

I asked my neighbor whether they had beans every day, and learned that on Mondays either roast beef or corned beef is served, on Tuesdays stew, on Wednesdays and Fridays beans, on Thursdays pot-roast, and on Saturdays soup.

I noticed one girl who had her own lunch and got just a cup of coffee to go with it. I found out later that three coffee checks are given for five cents and in this way a girl can have a comfortable place in which to eat, and a cup of hot coffee at just a nominal price.

Everything was well cooked and cleanly served. Of course no napkins were provided and I could not help noticing one poor girl near me whose fingers more than once found their way to her mouth.

It was evident that the girls had little cliques of their own. One girl stopped at the table next to the one at which I sat, and asked "Are there three of yous?" — "Four," was the brief reply and the girl passed on. All ages seemed to be represented in this gathering of working girls. The middle-aged woman was there and so was the girl in short dresses. Just as varied were the nationalities and social conditions. At one table was a group of boisterous, unrefined girls; while at another sat a young woman whose dress and manner bespoke considerable refinement.

Most of these girls work in shirt or over-all factories, and about one hundred of them procure their five cent lunch here daily. A similar lunch room on Davis street accommodates two or three hundred daily.

Our first impulse in regard to such an institution as this is to say; "What is not philanthropy doing for the world to-day!" It seems like real charity to enable the working people to live on the meager wages that most of them receive. But, on the other hand, we are told that the employer takes these facts into consideration; and knowing that his employees can manage to exist for fifty cents or less a day; accordingly grinds down the wages still further. What is gained? Do our utmost efforts better the condition of the poor any? The day has passed when benevolence consisted in taking in the poor man, warming him, and feeding him, and sending him on his way with our blessing. Charity to-day must go deeper and has gone deeper; but even yet can we say we have really learned how to be of positive help to the poor? Truly he who would help his fellow-man today in the truest sense has much to study and many deep problems to solve.

—C. G. F.

May we not call attention to the contrast between ministers of the Gospel and military officers in regard to the age when they can render effective service? Ministers over fifty years of age are now mostly considered ineligible for pastorates. It is one of the prejudices of Christian churches which needs correcting. On the other hand, it is remarkable that in the conduct of the war with Spain the leadership has been almost exclusively in the hands of men considerably past that age. The men whose names are conspicuous in the American forces, such as Dewey, Sampson, Miles, Merritt, Shafter, Wheeler, and Lawton, are more than sixty years old. Why should it be that only in the ministry of God's Word men of mature years are put aside as unfit for leadership? In medicine, in law, in diplomacy, knowledge and experience are in request. Only in pastorship and preaching, experience and practice are regarded as disqualifying for service! What an anomaly.—*The Christian*.

Golden Gate Pentecost.

A MONTHLY PAPER

ORGAN OF

The People's Place.

Devoted to the Cause of Applied Christianity.

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT,

MILTON BUCKLIN

Associate Editors.

OLIVER C. MILLER,

Special Correspondent.

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THE GOLDEN GATE PENTECOST

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Phone, Hyde 2691

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WANTED TO DIE.

"Maud Hampton, a water front habitue, concluded to-day that life was not worth the living and took poison. She retired to a room over an East-street saloon and drank a poisonous mixture. She was taken to the Harbor Hospital, where the stomach pump was applied with good results."

The above article appeared some months ago in one of the morning papers as a news item. It probably attracted the attention of but few people, the serious thought of still fewer. Most every one found more interesting matter in "Aguinaldo Driven to His Last Lair," or "Great Slaughter of the Filipinos" or "The Coming Fight" (prize fight). Some read with relish the illustrated article, "Love and a Gun," politics absorbed the attention of some, others looked for the amusement column, while a few sought the "Special Bargain" page. But of all the news of the morning, foreign, domestic, or local, by far the most significant we believe to have been this neglected item.

Wherein lies its significance? In the

first place, it emphasizes the terrible fact that there is a large class of helpless, hopeless, degraded individuals in our midst, for whom nobody seems to care and who care for nothing and nobody, who are only hoping to be delivered from the bondage of life. How many Maud Hamptons there are who would gladly take their way out of life, but who are held back by the merest thread of fear or dread of some sort. In the second place, the presence of such a class of hopeless, wretched beings, floundering in poverty, misery, and crime in the midst of a civilization boasting its wealth, its culture, and its Christianity, shows a pathological condition of society. There is something wrong with the system when such ulcers as this are found on the body politic. That conditions are such that men should hate life is not only sad but it is ominous.

Again, the fact that such an incident as this attracts but little attention, is taken rather as a matter of course, shows that society does not care, is hopeless, or can see no way to better things. Perhaps there is a combination of these feelings.

This is a matter, however, that effects the whole social structure. It is not a matter for private benevolence. It does not belong merely to the domain of the church. It is not a case for the priest and the missionary alone. It is a matter that concerns the state and the public welfare. There are such things as social evils and society must be moved as a whole for their correction. Private charity, individual sacrifice, rescue institutions, even the church itself, can accomplish but little except in a palliative way. The social conscience must be aroused, society must act as a whole if it would strike at the causes and prevent social evils.

But what is the state doing? What are statesmen and legislators from the president down doing with the great moral and social evils of our day? Juggling with them, for the most part. Is King Alcohol afraid of losing his canteen? Is Mr. Trust

losing his power upon the people, especially the working classes? Has Debauchery been killed? and have Mr. Pool and Mr. Option run their last race? Yet the people are all-powerful and when they choose they exert their power. A few days ago the people of San Francisco voted—note, the people voted—to bond the city for over \$11,000,000, to make improvements which will add to the health and beauty of the city. But where is the mayor or supervisor who would have the temerity to advocate the spending of one-tenth this sum for the eradication of gambling, licentiousness, or intemperance? Few are the men in public life, who, like Mayor Jones of Toledo, are politically brave enough to conduct a campaign upon the Golden Rule and who advocate the Golden Rule in business and politics as well as in private life.

In our demand for social action, for social regeneration, however, we must not forget that society is made up of individuals. In order to quicken the social conscience, in order to better social conditions each man must act up to the light of his own conscience. Here is where the most of us fail. Few there are who do not know better than they do. Selfishness or a spirit of compromise with the right keeps many a man from attaining that which he ought to reach.

On the other hand let us remember that no man liveth unto himself and no man dieth unto himself. As members of the social order we must act with our fellows in the cause of social and economic righteousness. In this lies the significance of union, cooperation, brotherhood.

A system of life, or a social order based on anything else than this, will assuredly fail, for it will not be of the Kingdom of God. Whatsoever is not of the Kingdom of God standeth not. H. A. F.

CHRISTMAS AMONG THE CHINESE.

On the Wednesday evening before Christmas, the Baptist Chinese Mission of

San Francisco presented a festive appearance, especially to one who had never visited it before. Besides the two Christmas trees with their customary decorations, the room was made brilliant by the gorgeous apparel of the women and children. Their garments of various colors, their head-dress sparkling with beads, and even their painted faces added to the festiveness of the scene. Besides the many men, women, and children in regular Chinese garb, there were a few young men and women in neat American dress.

Young men and old joined with the children in singing our familiar gospel songs in Chinese. After the opening hymn, fifty tiny girls took the platform and sang a song entitled "Christmas Bells." An excellent program of songs and recitations followed, among them being the story of Christ's coming recited in English by fifteen boys of various ages.

The program was interspersed with stereopticon views on the Life of Christ, the Chinese minister explaining the pictures in their native language. The People's Place stereopticon outfit was used for this purpose.

The mission is doing an excellent work among the Chinese with its fully equipped Chinese church, its day school for children, and its evening school for men. One is surprised to see how refined and spiritual some of the more advanced men of this race are.

We have received the following poetic effusion, which is too good to be suppressed:

Instead of getting many a cuff,
"The Pentecost" deserves a puff;
Had it been made of poorer stuff,
We long ere this had had enough.
But being bright and fresh and true,
Month after month we've read it through;
Not one word missed or column passed
From pages first to pages last.
And heed ye here—it is our will
That years from now we'll read it still.

Subscriber.

The People's Place

Headquarters, 1422 Hyde Street, corner Jackson, San Francisco, Cal. Phone Hyde 2691.

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Assistant Workers

W. H. HUTTON, MRS. D. W. WHEELOCK

MISS A. J. FREEMAN

Sunday School Superintendent

Richard Hallowell.

DIRECTORY.

The Following Departments are carried on at the Hall, 1280 Pacific St., near Leavenworth St.

Sunday Services

Preaching, 11 A. M. and 8 P. M.

Bible School, 2.30 P. M.

Young People's Service, 7 P. M.

Monday

Entertainment the Third Monday evening of the month.

Thursday

Home Improvement Circle, 3 P. M.

Friday

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday

Girls' Sewing School, 2.30 P. M.

Dispensary daily, except Sunday, 9 to 12 A. M.

The Following Departments are at
1422 Hyde Street

Social gatherings, second and fourth Monday evenings of the month.

Wednesday

Boys' Club, No. 1, 7.30 P. M.

Christian Beginners' Class, 4 P. M.

Saturday

Boys' Club, No. 2, 7.30 P. M.

Girls' Club, 7.30 P. M.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

The year opens with encouraging prospects for the People's Place. All departments of the work are better equipped than ever before. The move into the new hall has proved to be a good one. Our facilities are better in every way, and we are reaching more people. We closed the year practically with no indebtedness and while we have not a sufficient amount pledged to carry on the work month by month, we feel more than ever that faith will be rewarded and that the Lord will not let the work suffer, but through his servants, will continue to supply the means to carry it on.

It is a matter for gratitude that we are able to introduce to our readers this month a new worker. Miss A. J. Freeman has taken up her residence in the Home as a regular assistant, thus making five persons who devote their full time to the work. Miss Freeman comes to us from Beulah where she has been in charge of the Orphanage for three years. Her experience and training especially fit her for the new work to which she gives herself.

*

The monthly entertainment in December consisted of a literary and musical entertainment given by Mrs. Haight and Mrs. Pierce of Berkeley. Mrs. Haight read, to the great delight of the audience, Kate Douglas Wiggin's "The Birds' Christmas Carol."

The reading was interspersed by the delightful singing of Mrs. Pierce who acted as her own accompanist. Both the reading and the singing were greatly appreciated and applause was frequent. Mrs. Haight and Mrs. Pierce are a host in themselves and furnish a very enjoyable and profitable evening's entertainment. We hope they will come again.

*

The following special donations were received during the month of December: Master and Miss H., Alameda, \$1.00; Mr. D., \$1.00; Mr. F. M., \$1.00; Mr. W. J. D.,

\$1.50; Dr. B. W. S., \$1.00; Miss B. D., Eureka, \$3.00; "Unknown Friend," \$1.00; Mrs. N. T. S., \$5.00; Mrs. G. W. P., \$2.00; Mrs. McM., 75 cents; Master H. and Miss T. M., 50 cents each; Mrs. O. C. M., \$1.00; Mr. R. and E., \$1.50; Miss F., Oakland, \$1.00; "Friend," \$10.00; Rev. C. L. F., Goleta, Cal., 50 cents; A "Friend," \$10.00; "Friends," Alameda, \$1.25; Master W. H., 75 cents; First Baptist Church, Alameda, \$5.00; Friends in Baptist Church, Orange Cal., \$3.00; Miss M. J. A., \$1.00; Ladies' Aid Society, Congregational Church, Cloverdale, three dozen quart cans fruit, raisins, and dried fruit; City of Paris, muslins, etc.; Mrs. L. B. H., Alameda, bedding, clothing, note books; Mr. W. H. V. R., Berkeley, men's clothing; The Lace House, tarlatan; Newman & Levison, 1½ dozen handkerchiefs, and worsteds; S. F. Normal School, Xmas tree, etc.; a "Friend," three garments; a "Friend," books, toys, bric-a-brac; Mrs. T. A. K., men's clothing; Miss E. D., Selma, box of apples, and prunes; Mr. E. C. S., ham; Mr S. F., nuts and raisins; Mrs. B., two dozen trimmed hats; Lucke's Shoe Store, one dozen pairs shoes; Mrs. T., twenty dressed dolls; Hale Bros., 40 quarter lb. boxes of candy; Dr. B. W. S. and Miss W., 8 dressed dolls; Wolf & Sons, box of oranges and one of apples; J. S. (Stulz Bros.) nuts; The Magnolia Club of Miss Edmondson's School, books and infant's outfit; Mrs. J. T. McD., box of oranges; The Emporium, three dollars worth of goods; Geneva Chapel Sunday School, San Mateo, box of books, games and papers. The following firms donated candy: Townsend, Seidl & Co., Geo. Haas & Son, Gruenhagen.

WOMEN'S DEPARTMENT.

The Home Improvement Circle met regularly every Thursday afternoon in December. At the first meeting in the month the following officers were elected:

President, Mrs. H. A. Fisk; Vice-president, Mrs. E. Clark; Secretary and Treas-

urer, Mrs. R. Hallowell.

The Circle rendered valuable assistance in the preparations for the Christmas entertainment.

*

GIRLS' DEPARTMENT.

The Sewing-school.

The attendance at the Sewing-school for December was as follows:

On the 2nd, Officers, 1; Teachers, 4; Pupils, 57; Visitors, 0; Total 62. On the 9th, Officers, 2; Teachers, 6; Pupils, 58; Visitors, 0; Total 66. On the 16th, Officers, 0; Teachers, 2; Pupils, 55; Visitors, 3; Total 60. On the 23rd, Officers, 2; Teachers, 2; Pupils, 59; Visitors, 1; Total 64. On the 30th, Officers, 0; Teachers, 4; Pupils, 38; Visitors, 0; Total 42.

On December 23rd a box of apples and a box of oranges were opened and the fruit distributed among the girls. This variation from the customary program was greatly enjoyed. Two special donations of money have been received for the Sewing-school and will be used to supply the girls with thimbles.

JENNESS CLUB.

Members of this club will be pleased to hear that plans have been made for resuming the gymnastic work, and that it is probable that two classes will be opened for physical culture at once.

OUR CHRISTMAS TIME.

A month before Christmas we did not see how we could manage to give our children the good Christmas time that we wanted to, but early in December the Christmas fund was started with a donation of fifty cents, and this gradually increased by the generous donations of money and goods which are mentioned in another place. The day after Christmas had been fixed as the date for our entertainment. By that time the Hall was tastefully decorated, and the large Christmas tree was loaded with good things. Presents of dolls, books, handkerchiefs, and toys had been provided, so that each

of the one hundred and eleven Sunday-school children was remembered with a special present as well as with a bag of candy, nuts, and raisins. Oranges and apples were distributed to the children. Of course the little ones had a happy time of it, and the regular workers and others who had helped felt repaid for the hard work which had been necessary. The girls of the primary department were particularly happy as they went forward to receive the daintily dressed dollies that had made such an imposing array during the exercises of the evening, and the little misses were indeed fortunate to be the recipients of such beautiful gifts. We are sure that the donors of these and other things would have been gratified could they have been present in the crowded Hall on this occasion and we thank them most heartily for what they enabled us to do.

On the Saturday before Christmas the girls of the Sewing-school had their Christmas remembrance in the way of a distribution of apples and oranges. The oranges came through Mrs. McDonald, the superintendent of the School, and the apples from Miss Durham who formerly had the primary department.

PRESENT NEEDS.

Below will be found quite a list of our present needs. They are all things that are very much needed in the work, and we shall be glad to receive any of them.

1. Single bed and other furniture for a worker's room.
2. Linen, towels, etc., for the same.
3. Bedding.
4. Hall carpet, (12 yds.)
5. Book cases.
6. Tables, dining room and bedroom.
6. Piano for the Hall.
7. Bolt of muslin.
9. Furnishings for Boys' Club quarters.
10. Clothing, books, magazines, papers, etc., for distribution.
11. Carpet-sweeper.

Glorious indeed is the world of God around us, but more glorious the world of God within us.—*Longfellow.*

FINANCIAL STATEMENT.
FOR DECEMBER.

Receipts.

On hand, Nov. 1,.....	\$ 26.64
Regular Monthly Contributions,..	63.00
Special Donations,.....	46.50
Donations for Children's Christmas,	16.00
Boarders,.....	51.00
Surplus from Pentecost,.....	28.25
Collections in meetings,.....	17.17
Entertainment,.....	6.45
Dispensary,.....	2.75
Boys' Club for gas,.....	1.00
Total,.....	\$258.76

Expenditures.

Rent,.....	\$ 45.00
Household Expenditures,.....	96.80
Car fare of workers,.....	6.00
Stationary,.....	.85
Christmas expenditures,.....	17.00
Stoves,.....	4.50
Sunday-school supplies,.....	3.50
Personal,.....	1.50
Miscellaneous,.....	3.85
Total,....	\$179.00

Balance on hand, Jan. 1,.....	\$ 79.76
Bills Receivable,....	56.00
Total Assests,.....	\$135.76
Bills Payable,.....	110.95

Surplus,.... \$ 24.81

Toward paying our bills; which amounted to \$110.95, we had on hand, Jan. 1, \$79.76, and enough money owing us to, meet our whole indebtedness. It was gratifying to close the year out of debt, and this fact leads us to believe that we will be enabled during the coming year to expand the work in several needed directions.

CONTRIBUTOR'S BLANK.

Desiring to aid in the work of the "PEOPLE'S PLACE," I agree to subscribe toward it the sum of \$..... monthly for one year from date.

Name.....
Date.....

Do you not want to have a part in a work for the physical, social, intellectual, and spiritual uplifting of the people by filling in the above blank and forwarding it to THE PEOPLE'S PLACE, 1422 Hyde street, San Francisco, California?

BOYS' DEPARTMENT.

W. H. Hutton, Manager.

GOLDEN GATE CLUBS OF THE PEOPLE'S PLACE. DEFIANCE CLUB.

President, Chas. S. Skinner.
Vice-president, Leslie Stadfelt.
Secretary, Merton Smith.
Treasurer, Dave Miller.
Meetings, Wednesday, 7:15 p. m.

* * *

RELIANCE CLUB.

President, Newton Zobel.
Vice-president, Nobel Hamilton.
Secretary, Bert Paolinelli.
Treasurer, Bert Dougherty.
Meetings, Saturday, 7:15 p. m.

*

The Boys' Clubs have grown so rapidly and so many new applications have been received for membership, that it has been found absolutely necessary to move into larger quarters. The hall in which all of the services of the People's Place were formerly held, has been offered to us for a low rent. This could be fitted up very easily for permanent quarters in which the boys could hold their meetings, and carry on their industrial work, and where they could have a comfortable reading room. We have taken this hall for one month and are in hopes that permanent arrangements can be made. About fifteen dollars per month must be raised in order to pay the rent, gas, supplies for the work-room, etc.

*

The boys are arranging for an entertainment in order to raise funds for furnishing these new rooms. The boys assure us that the program at this entertainment will be finer than any we have yet had and that those who fail to attend will miss a great treat.

CLUB NOTES.

Owing to a tie in the votes for Treasurer of the Defiance Club, between Herman Boose and Robt. Thedy, a new ballot had to be taken. On this ballot Dave Miller was elected.

*

The newly elected Treasurer had just recovered from a severe attack of the mumps.

*

How to make our Club a Success.

Talk it up.

Attend all its meetings.

Be prompt and orderly.

Always be ready to suggest ways of improving the club.

Let your parents and friends know what is being done.

Secure new members.

WORDS OF STRENGTH.

There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope! Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man thy brother call,
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Johann C. F. Schiller.

NOTES ABOUT FORMER WORKERS.

Mrs. T. J. Arnold, formerly Mrs. C. Thompson, writes from Oklahoma City, sending new year greetings and wishing to be remembered to those among whom she formerly labored. Mr. and Mrs. Arnold moved to Oklahoma City Nov. first, and took charge of a mission work. Already they feel much encouraged in their work. The Pentecost wishes them Godspeed in their new field.

From Miss Durham there come frequent messages. Her heart is still in the work and she sends greetings especially to the Sewing-school and Sunday-school. She remembered them especially at Christmas with a box of fine large apples. She is living at her home near Selma, Fresno Co.

Miss Johnston is living in Chicago with her brother. She has not been very well since going East, but the last news from her was that she was improving. She has not forgotten the people among whom she formerly labored and hopes soon to be strong enough to engage again in some form of active Christian work.

The last letter received from Dr. Spencer was written from the wilds of British Columbia, where, with Mrs. Spencer, he was carrying on a medical mission. In other words, he was acting as doctor and missionary and had two tribes to which to minister.

Mr. Miller is with the army in the Philippines. He is acting as Chaplain, but has also a great many other duties. He has been in the midst of activities right at the front, and has undergone some rather severe hardships, but he is very enthusiastic and heartily enjoys his work.

Miss Kingston, who went from the Home to the hospital, is feeling much improved and is now keeping house for her brother in the city.

MOODY MEMORIAL ENDOWMENT.

A good many inquiries have arisen since the death of Mr. Moody regarding the future of the work inaugurated by him. Although Mr. Moody received large sums of money during his life, he did not use it for himself but spent it in the establishment of institutions for the furtherance of Christian work. Almost the last words of D. L. Moody to his children were, "I have been ambitious not to lay up wealth, but to leave work for you to do."

These institutions are unique in character, and offer unequalled opportunities for young men and women of limited means to secure an education that will equip them for Christian life and service.

They consist of the Northfield Seminary and Training School for young women, Mount Hermon School for young men, and the Bible Institute, Chicago. All are incorporated.

The Northfield plant consists of about 1,200 acres of land and about thirty buildings, beautifully situated and excellently equipped. With present endowment it is valued at one and a quarter millions, and is practically free from debt. At Chicago the buildings, land and endowment exceed \$250,000 in value.

The Northfield Schools have about 400 students each, who are charged \$100 per annum for board and tuition. The actual cost is about \$200. At Chicago the amount required approximates \$150 each for 300 students.

In brief, therefore, a sum of about \$125,000 is annually required to maintain the work inaugurated by Mr. Moody on the principles successfully pursued for the past twenty years.

This sum has heretofore been largely raised by personal efforts. It is now proposed that the friends of Mr. Moody express their appreciation of him and their gratitude to God for his work by raising

the present limited endowment to \$3,000,000, which would guarantee the perpetuation of his work in all its present prosperity. Such an endowment would be a monument to his memory more enduring than brass or marble, and just such a memorial as he himself would have most desired.

The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a Moody Memorial Endowment, notifying his elder son, W. R. Moody, East Northfield, Massachusetts, of the amount they are moved to give.

There is a Chinese proverb that says, "One more good man on earth is better than an extra angel in heaven."

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- 1 lb. package seeded raisins.10c
- 1 lb. package mince meat.10c
- 3 lbs. re-cleaned currants.25c
- 1 lb. Thompson Sultana raisins.10c

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Golden Gate Pentecost.

Vol. V.

"Make Ye Ready The Way of the Lord."

No. 2

Feb. 1900

WANTED.

The world wants men—light-hearted, manly men—
 Men who shall join its chorus, and prolong
 The psalm of labor and the song of love.

The times want scholars—scholars who shall shape
 The doubtful destinies of dubious years,
 And land the ark that bears our country's good,
 Safe on some peaceful Ararat at last.

The age wants heroes—heroes who shall dare
 To struggle in the solid ranks of truth;
 To clutch the monster error by the throat;
 To bear opinion to a loftier seat;
 To blot the era of oppression out,
 And lead a universal freedom in.

And heaven wants souls—fresh and capacious souls,
 To taste its rapture, and expand like flowers
 Beneath the glory of its central sun.
 It wants fresh souls—not lean and shriveled ones;
 It wants fresh souls, my brother—give it thine!

If thou, indeed, wilt act as man should act;
 If thou, indeed, wilt be what scholars should;
 If thou wilt be a hero, and wilt strive
 To help thy fellow and exalt thyself,
 Thy feet at last shall stand on jasper floors,
 Thy heart at last shall seem a thousand hearts,
 Each single heart with myriad raptures filled—
 While thou shalt sit with princes and with kings,
 Rich in the jewel of a ransomed soul.

—ANSON G. CHESTER.

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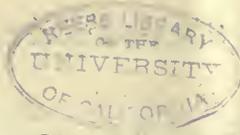
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The Golden Gate Pentecost

PUBLISHED MONTHLY

In the interests of Institutional Church Work, as represented by

THE PEOPLE'S PLACE.

VOL. V,

SAN FRANCISCO, CAL., FEBRUARY, 1900.

No. 2

BUSINESS AND RELIGION.

(The following extract is taken from a sermon recently preached by Rev. O. W. Lucas, at Pacific Grove.)

Not slothful in business, fervent in spirit, serving the Lord. Rom. 12:11.

The opinion is abroad in the world that religion and business are incompatible one with the other; that the principles and requirements of the one are so diverse from those of the other, as to render it impracticable to combine the two in the same life. This opinion holds that religion in business is a disadvantage, an obstacle to success; that it may be good in its place, but that its place is not in the business activities of life.

That such opinions have taken a strong hold upon the lives of many of our fellow-men is evidenced by the fact that so large a proportion of the business men of to-day hold themselves aloof from places sacred to the worship of God and are disinclined to accept any personal responsibility in the work of promoting the cause of the religion of Jesus Christ in the world.

The task of combining business with religion so as to keep up a constant flow of the spirit of sincere and true piety in the midst of the hurry and bustle and perplexities of the active business of life, is one of the more difficult parts of the religious life; so difficult is it that many have dis-

missed the thought of attempting to combine the two, declaring it to be impracticable for them under the circumstances in which they are placed; hence they give up religion and ignore the fact of a time coming when they will be called upon to give an account of their doings to the great Judge of all.

There are others who, feeling the superior importance of the future as compared with the present life, abandon so far as possible the ordinary avocations of life and retire to a life of solitude and meditation and the performance of certain acts deemed by them to be holy and meritorious, that they may thus make sure of eternal life, thinking that by so doing they will escape the temptations and the degrading and almost irresistible power of the evil associations of life in the midst of the hurry and worry of business.

Were such a life required by God as a condition of eternal life, it could not be other than the first duty of every one, and the highest wisdom also to abandon at once the pleasures and profits of this earthly existence and give himself up to this so-called holy living. But the fact that such a life is impossible for the human race is evidence that God does not require it.

Often throughout the Scriptures the service that God requires and that which is acceptable to him is represented as a

whole-hearted service, so varied and so comprehensive as to engage all the heart and all the mind and all the soul and all the strength,—in short the sum total of all the powers and capacities of the complex nature and being of man.

Thus we see that both business and religion are of God's appointment, and that diligence in both of these is sought by him. We see also that the religion of God's appointment seeks the unreserved consecration of all of man's time, talents, and energies to the service of God; while the secular business of every day life demanded by man's necessities and by God's command requires a considerable portion, yea a large portion of man's time and attention and endeavor. The great problem of the ages, the possibility of which has been denied by so many, is: How can these two pursuits be blended, so that man may meet his obligations to God in the midst of the hurrying, worrying business of every day life.

Jesus, the Christ, the Son of God, came, taught, suffered, died, rose again, ascended into heaven, and thus opened the way of salvation for you and me. This is the simple story of God's love and mercy, and to us he says: BELIEVE AND BE SAVED.

The religion of Jesus Christ is a system of duties to be done—something to be practiced. But unlike the secular occupations, the practice of religion may be carried on simultaneously with the pursuit of every right and honorable business of life.

Secular occupations exclude one another. A man cannot well and successfully follow the practice of medicine and law at the same time. One secular occupation excludes, at least for the time being, the pursuit of another; but not so with religion.

The art of religion, as another has said, is "the art of being and of doing good." To be an adept in it, is to become just, truthful, sincere, self-denying, gentle, forbearing, pure in word and thought and

deed. It is the art of living well in just the place in which God in his wise providence has placed you and me. The school for the learning and practice of this art is right in the midst of the turmoil and trouble and cares and perplexities and temptations and trials and disappointments of the busy walks of every day life. Indeed, this art finds its highest perfection and beauty and yields its choicest fruits in the very midst of the hurrying din and confusion and distraction of the business of every day life. If the soul of man is held firmly in just the right attitude toward the roughness and grossness of his surroundings, these will serve the purpose of polishing the soul-jewel for a kingly crown above.

If we look at religion as consisting not so much in the doing of acts that may be called sacred, as it is the spiritualizing or making sacred the acts of the secular life, we shall be the better prepared to see how religion and business may walk hand in hand in a happy partnership through life. Precisely this spiritualizing of secular business by a fervency of spirit, so that it becomes real service to God, is the thought of the text.

THE KINDERGARTEN AS A CHARACTER BUILDER.

By Mary H. Cartright.

"The children are the seedcorn of the future; therefore we must be busy with the children"—was often repeated by Froebel, the true-hearted lover of the little ones.

The false system, which has always prevailed, has had for its object the training of the intellect only, combined perhaps with athletic sports for the development of the physical man, leaving out entirely all effort in the direction of unfolding the spiritual nature divinely implanted in the heart of every child. No amount of culture of brawn and brain alone will evolve the perfect being. The keenest intellect, without a corresponding culture of true

spiritual power, is capable of a far greater amount of evil than the ignorant boor.

The world has become so deeply encrusted in materiality that it is not without difficulty that the mass of mankind can be induced to interest themselves in that which pertains to the inner life—the spiritual, therefore the real being. To build up character through a direct appeal to this “inner man,” so often referred to by St. Paul, is the primary object and aim of the Kindergarten system. Naturally, tenderly, and wisely to unfold this germ of truth divinely enfolded in the heart of every child; to clear away, so far as possible, the debris of environment and counteract the influence of pre-natal conditions and let in the light of love and sympathy; to train the little tendrils of newly awakened thought so that they will naturally entwine themselves around the enduring pillars of all that stands for right, for purity, for love and for justice—is the work of the true kindergarten.

Truly, at this time we are reminded of the ancient prophecy that “a little child shall lead them,” and who shall say that this is not one of the divinely appointed means by which are to be ushered in that Golden Age, “by prophet bards foretold,” toward which with longing eyes the weary world is turning.

Berkeley, Cal.

THOU SHALT LOVE THY NEIGH- BOR AS THYSELF.

By Milton Bucklin.

Here is the world. A society. A social world. A social world upon social worlds, quaking, yearning; striving, groaning, thinking, vapping, living. A social world, full of social hopes; and in the heart of every hope a drop of gold—an ideal.

Ah, wonderful alchemy of hope. Does one drop of gold resemble another? Rather does one differ from another? Many are the social hopes, but the promise

of the coming of the social regeneration that is to save the world out of its sin of unbrotherhood is in this drop of gold; amid all the diversity of social hopes, the promise is revealed in the oneness of the social ideal.

The Fabian may talk of first steps; the Single-Taxer, of free land; the Socialist of ruling classes; the Communist, of Brook Farms and Ruskins; the Co-Operator, of Rochdale and of Kettering; and the Philosophical Anarchist of Individual liberty. These are but the rallying cries of methods—more or less contending, apparently antagonistic. The waves buffet each other on the surface of the stream—the current moves on unheeding. In the heart of things lies the drop of gold—pure, unchanging. This is so, simply because it is so. If it were not so, all the social hopes that ever were born in the hearts of men would be sublimated into social despair.

It may be with vast “ideal unconsciousness” that the apostles of each social method march on towards their ideal. In the heart of things lies the drop of gold. It may be with passion and hatred the contentious wage. In the heart of things lies the drop of gold. The contentious will not cease—no social hope will be realized, fulfilled, until that drop of gold has been reached—the ideal discovered. So soon as it is discovered, so soon as the eyes of men behold the drop of gold, all else will vanish—the ideal alone will remain. Every hope must burn in the refiner’s fire, until through the dross, molten with the love of the world, will trickle into the sight of men the drop of gold. All the selfishness, all the inequalities, all the illusions of the social hopes of men will pass away in the fierce fire of brotherhood and the drop of gold will be revealed—one and unchanging.

The truest words ever spoken of Christ were said in mockery. “He saved others, himself he cannot save.” The individual cannot save himself socially. A commun-

ity of individuals cannot save itself socially. Should all the disciples of a social hope say, "Come, we will save ourselves," they would not thereby discover the drop of gold. "Himself he cannot save." Only by saving all can anyone be saved.

Not until all are socially saved will anyone be socially safe.

Do we long for the vision of the realized social ideal? Then let us preach the ideal. Let us hold up that ideal before the eyes of men until all men see it. Many men will see it with only the preaching. Others will need to have the dross burned away.

Stir the fires of brotherhood!! Preach the ideal!!

Chicago, Ills.

A VISIT TO A SETTLEMENT.

A large three-story house on the sunny side of South Park, very similar in outward appearance to the other houses in South Park, which stand side by side, for the most part, without even a narrow passage between—this is the center of the San Francisco Settlement Association.

A bulletin board in the hall announces regular and special meetings of various kinds. Some of these are held here, others at the house on Bryant street. In the large front room are held monthly social gatherings, weekly mothers' meetings, and various girls' clubs. A large room in the basement serves as a general reading room and as a meeting place for clubs of smaller boys. The remainder of the house is given up to the resident workers.

And what is the purpose of this settlement, and what are all the clubs for? According to the constitution, the purpose of the Association is to maintain in San Francisco a settlement which shall be a residential center for the study of the conditions of municipal life; to co-operate with church, educational, charitable, and labor organizations, and with all other agencies making

for economic and social righteousness; and to offer to the young men and women of San Francisco social and educational privileges. Or, quoting from the report of the Head Worker, "To work with conditions as found, to turn present energy in the direction of a fuller social responsibility, and to place emphasis upon the educational and social side as its permanent side,—this has been the aim of the past year." In pursuance of this aim, the Settlement is made a center of social activities of all kinds. Here meet clubs for physical culture, for manual pursuits, such as printing, chaircaning, carpentry, hammock making, sewing, cooking, drawing, etc., for social enjoyment, and for educational improvement. The Library and Reading-room is a prominent feature. Four workers are now in residence at the South Park house and one at the Bryant street house. Many interested people spend an hour or more each week in work with the various clubs.

This work was begun five years ago when Prof. and Mrs. Bernard Moses of the University of California took up their residence in South Park. They have not, however, been in residence for some time, and the Settlement now has no connection with the University further than that several of the professors are among the helpers and financial supporters.

Last August the South Park Settlement formed a union with the San Francisco Boys' Club, the new association assuming the name of The San Francisco Settlement Association. The boys' work is still carried on largely at the Bryant street house, the old quarters of the San Francisco Boys' Club.

No doubt this work is a very helpful one. It is inspired by noble, unselfish motives and is truly altruistic in its character; but—may we suggest?—does it go far enough? Good, noble, uplifting as it is, could it not reach deeper yet into human life and work a more radical transformation of the heart than is possible with the present means used? The idea seems to obtain among

many Settlement workers that spiritual culture can not be carried on directly. Anything bordering upon religion is eschewed in the belief that it will drive people away. But is this a reasonable ground to stand upon? Man, unless he is abnormal, is born not only with physical, social, and moral instincts, but with religious instincts as well. No work ministers to the whole man which leaves out the religious element or puts it into the back-ground. Rightly conducted, we believe that a religious element will attract rather than repel. There lies in the human heart a deep-seated longing for something beyond the present, for a strength that will remain steadfast when all else fails. We need not fear a judicious presentation of the claims of God upon man. Neither need we in these days, when denominational lines are growing dimmer and dimmer, fear offending this or that denomination. There is a broad Christian basis on which we can all stand, and a broad Christianity which will offend no one. Let us not fail, in our ministries, to touch the highest needs of our life, the climax of our being.

We believe with Strong that "it is quite possible for society to be at the same time well housed, well fed, well clothed, well educated, and well rotted." Yea, more than this, we believe that society may be moral and yet not possess eternal life, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."

Bancroft Library C. G. F.

LOVE IS FIRST.

The children lined up on the porch and waved a loving good-bye as father and mother drove away. "Be good to one another," was the last word which came to them as the wagon disappeared.

They went back into the house and Marv said, "The first thing to do is to wash the dishes."

"No, it isn't" said Jennie, "the first thing

to do is to water the plants. The dishes can wait."

"I think the first thing to do is to make up the beds," said Lizzie. "I know mother wanted us to do that."

"Nothing of the sort," replied Fred. "She told us, and so did father, to weed the garden right away. If we do that first we can all pitch in and do these other things afterward."

"Well, I won't weed the garden first for I know that father and mother wanted us first of all to feed the chickens and milk the cows" said Harry. "We can do these other things anytime this forenoon."

"You're always contrary," said Mary snappishly banging the dishes into the sink and breaking several of them.

"And you're always cross" said Jennie, shoving her aside roughly, and in her aggravation she broke off half the plant she was trying to water, and spilled most of the water on her dress. Lizzie jerked the bed clothes off and tore one of the sheets and the boys got into a fight about the garden and the cows.

When noon-time came they had only half a dinner, and what they had was badly cooked, because they couldn't agree what to have and how to cook it. They said grace together, but scowled at each other and quarreled all through the meal.

"You don't care what mother says," said one. "And you never do as mother tells you," said another. "And you always want your own way," said a third. So they bickered and spat all day. But in the evening the little boy, Teddy said with tears in his eyes, "Taint been a nice day at all 'cause we haven't been good to one another." And after a long silence, Mary, the oldest said, "I guess we forgot that we were sisters and brothers, and that love is first." "That's so" said they all penitently, "Love is first."

Moral: What would become of sectarianism if love were first in the churches?

R. W.



Golden Gate Pentecost.

A MONTHLY PAPER

ORGAN OF

The People's Place.

Devoted to the Cause of Applied Christianity.

HENRY A. FISK,

Editor and Proprietor.

F. I. WHEAT,

MILTON BUCKLIN

Associate Editors.

OLIVER C. MILLER,

Special Correspondent.

TERMS:

Mailed to any address **50** cents a year; two or more copies to the same address **35** cents each; extra copies three cents each. **Sample Copies Free.**

Friends are asked to share with us the blessing of doing good, by extending our circulation.

Address all communications to

THE GOLDEN GATE PENTECOST

1422 Hyde Street

San Francisco, Cal.

Phone, Hyde 2691

Entered as Second Class matter at Post office, San Francisco, Cal.

A WEDDING.

Everybody will read this. Everybody is interested in love and marriage. Even old bachelors and old maids. And this is a real love match.

*

Strangely enough both parties will change their names. Both parties are young, the one only four years old and the other but four months.

*

The wedding will be at the residence of the bride's parents, 1422 Hyde street. After the marriage, which will occur March 15th, 1900, the happy couple will move across the Bay and take up their residence at 1069 Broadway, Oakland. They will leave some of their things with the bride's parents and have part of their establishment on this side.

*

The bride is **THE GOLDEN GATE PENTECOST.** The groom is **THE CITIZEN.** After the wedding the family

name will be **THE KINGDOM.** This is the last issue of *The Pentecost.* *The Citizen* as such has already ceased, and subscribers will please accept this number of *The Pentecost* in place of it.

*

The Kingdom will be a little larger than *The Pentecost* and much larger than *The Citizen.* Subscribers will be credited for the full time for which they have paid so that no one will be the loser. The new paper will be counted Vol. V. No. 1. It will be gotten out in better shape than ever, and will, we hope and believe, please the subscribers who have cordially welcomed *The Pentecost* and *The Citizen.*

*

The Kingdom will speak for the kingdom of God on earth. It will be the organ of no church or party, the apologist for no creed or platform. Its creed and platform are one "Thy kingdom come, thy will be done on earth as it is in heaven." The name is chosen not only because it is Biblical, but because it is comprehensive. All things that make for the good of men and the redemption of human society are of the Kingdom. Under this banner all who love God and serve men may stand.

*

The Kingdom will speak for *The People's Place.* This will be our San Francisco home, and for the building up of this work the new paper will labor with zeal and faith. We hope to make *The People's Place* the center of a beneficent work which through *The Kingdom* shall interest a host of people who only want the opportunity to help in such practical efforts for the common good. *The People's Place* is a concrete example of applied Christianity. It is an illustration of brotherhood. *The Kingdom* will tell all about it that all who will may help in it. But *The Kingdom* will speak also for the whole wide movement brotherward of which this work in San Francisco is but an example and a sign.

Hereafter mail intended for the Golden Gate Pentecost or for The Citizen should be sent to The Kingdom. Address all exchanges, sample copies, and business letters to 1422 Hyde street, San Francisco. Address all articles intended for publication or letters to the editor to 1069 Broadway, Oakland. The new paper will for the present be issued about the 15th of each month. The subscription price will be 50 cents a year. No club rates are offered, but a very remarkable list of premiums will be found in the first number. Our warmest thanks are extended to all the friends of The Golden Gate Pentecost and of The Citizen. We trust they will be yet warmer friends of The Kingdom and that their numbers will be very soon greatly increased.

*

THE BEAM IN OUR OWN EYES.

Just now it is quite the fashion to hold meetings on behalf of the Boers, in which the course of England in Africa is roundly condemned. It is no easy thing to condemn others without being condemned yourself. With England's war in Africa we have absolutely no sympathy. But our own war in the Philippines is not a whit better. England has indeed a better case, when all the facts are carefully reviewed. But both wars, though ostensibly in the interest of civilization, are actuated by greed and supported by false notions of honor and party pride. To condemn England and excuse ourselves is a piece of pitiful hypocrisy or self deception which is little to the credit of either heart or head. Just now the American people are in need of the admonition of the Savior, "Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine

own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." It is evident that the great majority of Englishmen favor the war in Africa, as recent English elections conclusively prove. It is possible that the great majority of our own people will favor the war in the Philippines, though this remains to be proven yet. But majorities do not make right and wrong. At this distance we can see that England's war is indefensible. If we will look at our own war with the same judiciousness of mind and apart from partisan prejudices we shall see that our own war is just as foolish and wicked. And we simply invite the contempt of the nations when we rage at England for doing what we are doing ourselves. Would to God that this beam of unrighteousness were out of our own eyes that we might persuade England to a clearer vision of her mistaken course. But any protest from us now would but excite the derision and contempt of the English people, who know that we are companions with them in the war of loot against liberty.

*

CORPORATIONS AND CORRUPTION.

Kentucky has been on the verge of civil war for some weeks, and Governor Goebel has fallen a victim to the bullet of the assassin. Both political parties are to blame for the situation. The real merits of the case it is very hard to determine, or on which side lies the advantage. But one thing is quite clear, which is that Goebel's death lies at the door of our present social system. He was a man of violent spirit, and unscrupulous methods. He fought the Devil with fire, which is another way of saying that he met evil with evil. But he seems to have had the interest of the people as against the corporations really at heart, and the effort to down him was inspired and supported largely by the railroads, whose crookedness and

corruption he opposed. Private capitalism is the chief source of public corruption. As long as the railroads and other like aggregations of capital are in private hands so long will it be to their advantage to bribe and bully and if need be assassinate in order to maintain their domination over the lawmakers and the holders of public office. And just so long will it be to the interest of demagogues and corrupt legislators to either serve or oppose the corporations, according to their notion of the direction in which lies the largest profit and popularity. Had the railroads of Kentucky and all other great money making corporations of that commonwealth belonged to the state Goebel would have been impossible, and his assassination unnecessary to the end of politics. But as long as the law is a battle royal between warring private interests, on the one side of which are corporations with vast financial interests at stake, and on the other side men who are bound to make either fortune or reputation by aiding or opposing the corporations just so long shall we have venality and violence, in our political life.

THE PEOPLE'S PLACE CHURCH.

During the month of January the religious department took on permanent shape by the organization of a church. This church has not assumed any denominational name but is to be known as the People's Place Church. The preamble to the constitution is as follows:

Recognizing the advantages of fellowship and co-operation in order to carry out the purposes herein set forth, and in accordance with the spirit and purpose of the Gospel of the Kingdom, we joyfully band ourselves together as a Christian brotherhood.

We welcome to our fellowship as co-workers all who, trusting Christ as their Savior, desire to follow Him in service—seeking the lost.

Intellectual or theological differences of minor consideration shall not debar from membership any who desire to do the will of God. We recognize as the highest law of love and duty and the test of service the Command "Thou shalt love the Lord thy God with all thy mind and heart and soul and strength, and thy neighbor as thyself."

Article II states the object of the church to be to extend the kingdom of God among men by the proclamation of a gospel that shall include physical, social, intellectual, and spiritual salvation, and to promote the growth of each member in spirituality and power. To this end we believe in the broadest possible application of so-called institutional church methods in order to touch men's lives by practical ministries in as many points as possible.

Under the head of "Membership," Sec. E. provides that "affiliated members may be elected from those who, while not desiring to sever their connection with their home churches, still desire to co-operate with and assist in carrying on the work of this church.

The church was launched with some twenty members, and the prospect of the immediate addition of others. We are not rich in worldly goods but true hearts and consecrated lives out-weigh gold and silver. We feel the impulse of a common purpose to follow the Master.

In the organization of this church we have sought to give expression to what we feel is a need of the time, namely, a more practical and vital union of Christian forces. We seek not so much to promulgate any distinctive creed as to give practical expression to the vital principles of the gospel as outlined in the Sermon on the Mount. We believe in God, we believe in the Bible, we believe in sin, we believe in Jesus Christ the Savior from sin.

We seek to make it possible for those who manifest the fruits of the Spirit, to unite in a practical ministry of love to God and man.

The People's Place

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Assistant Workers

W. H. HUTTON, MRS. D. W. WHEELLOCK

MISS A. J. FREEMAN

Sunday School Superintendent

Richard Hallowell.

DIRECTORY.

The Following Departments are carried on at the Hall, 1280 Pacific St., near Leavenworth St.

Sunday Services

Preaching, 11 A. M. and 8 P. M.

Bible School, 2.30 P. M.

Young People's Service, 7 P. M.,

Monday

Entertainment the Third Monday evening of the month.

Thursday

Home Improvement Circle, 3 P. M.

Friday

Young People's Service, 7 P. M.

Prayer and Praise Service, 8 P. M.

Saturday

Girls' Sewing School, 2.30 P. M.

Dispensary daily, except Sunday, 9 to 12 A. M.

The Following Departments are at
1422 Hyde Street

Social gatherings, second and fourth Monday evenings of the month.

Wednesday

Boys' Club, No. 1, 7.30 P. M.

Christian Beginners' Class, 4 P. M.

Saturday

Boys' Club, No. 2, 7.30 P. M.

Girls' Club, 7.30 P. M.

Boys' Club and Reading Room.

THE WORK AND THE WORKERS.

The work of the People's Place is growing. During the month of January more people were touched in one way and another than in any previous month of our history. There are now in active operation twelve departments or branches of work. Fifty-four gatherings were held by these various departments during the month, besides the work of the dispensary and the house to house visitation of the workers.

In the department of visitation two hundred twenty-nine calls were made, fifteen sick were visited, three hundred twenty-five pieces of literature were distributed, and one hundred forty-three articles of clothing were given away. In addition to this about two hundred ninety magazines and papers were distributed at gatherings in the hall, exclusive of the Sunday-school.

PHYSICAL CULTURE CLASS.

A new club of girls has been organized during the month under the direction of Miss Edith Brownsill of the University of California. This is in the nature of a physical culture club for girls between the ages of seven and fifteen, and meets on Tuesday afternoons at four-thirty o'clock. Two meetings have been held and great interest has been manifested on the part of the girls. The general exercises are preceded by a ten minute talk on hygiene and are followed by one or two bright games, designed to furnish the girls with wholesome amusements.

GIRLS' SATURDAY EVENING CLUB.

This club is making preparations for its first social evening to be given on February tenth. About twenty young ladies will be entertained at this time.

THE SEWING-SCHOOL.

The Sewing-school attendance has averaged fifty-four for the past month. Seven girls have received silver thimbles for

faithful attendance and work. Others will have the opportunity of securing them during the next three months.

HOME IMPROVEMENT CIRCLE.

This Circle has met regularly as usual during the month. Two meetings were of especial interest. At one of these Miss May Turner addressed the mothers, and at the other Mrs. Evalina Clarke gave some valuable hints on cooking, which her experience had taught her.

DONATIONS.

The following donations were received during the month of January: Mrs. A. J. H., Logansport, Ind., \$1.00; Mr. R. W., 50 cents.; A "friend," \$1.00; Miss H. H., Orange, Cal., \$1.00; Mr. J. N. Y., \$5.00; Mr. R. R. S., Duarte, Cal., box of oranges; Mrs. H., Cloverdale, box of apples; Mrs. H. S. K., 4 jars fruit; Mrs. D. L., clothing, books and papers; Mrs. B., clothing; Mr. S., Alameda, clothing; A friend, transfer patterns; Mrs. G., clothing; O'Connor, Moffatt & Co., bolt of muslin; Clothing from Mrs. W.; Mrs. S.; and Mrs. C.; Dr. J. T. McD., carpet.

SOME OF OUR NEEDS.

Ways in which you can help us.

1. Single bed and other furniture for a worker's room.
2. Linen, towels, etc., for the same.
3. Bedding.
4. Hall carpet, (12 yds.)
5. Book cases.
6. Tables, dining room and bedroom.
7. Portable organ use in Sunday-school, cottage prayer-meetings, etc.
8. Piano for use in the hall.
9. Dishes for use at the socials.
10. A looking-glass.
11. Furnishings for the Boys' Club quarters.
12. Clothing, books, magazines, papers, etc., for distribution.

FINANCIAL STATEMENT FOR JANUARY, 1900.

Receipts.

On hand, Dec. 1.	\$ 79.76
Regular and Special Contributions.	46.00
Boarders.	30.00
Surplus from Pentecost.	10.80
Dispensary Receipts.	5.25
Sewing-school collections.	1.91
Entertainment.	1.00
Miscellaneous.75

Total. \$175.47

EXPENDITURES.

Rent.	\$ 45.00
Household Expenditures.	90.15
Dispensary.	6.55
Sewing-school.	2.25
Hall.	1.50
Car fare.	5.50
Stationery, etc.	3.00
Personal.	4.70
Miscellaneous.	3.70

Total. \$162.35

Balance on hand Feb. 1.	\$13.12
Bills Receivable.	49.25

Total Assets.	\$62.37
Bills Payable.	73.95

Deficit. \$11.58

For the first time for some months, we close the month with a financial deficit. Even had all of our contributors paid their regular subscriptions up to date (which they did not) we would have been short \$11.58. Without these contributions, we had just \$49.12 on hand to meet bills to the amount of \$109.95. From one standpoint this might have been expected. The Christmas season with its liberality, is apt to be followed by a time of economy. At least so we find it. We hope that our friends will have sufficiently recovered from the strain of the holiday season, to enable us to meet our obligations by the end of February.

OUR SOCIAL EVENING.

(The following article was sent to us by the writer after visiting our first Social Evening in the new hall at 1280 Pacific St. We are glad to publish these impressions from one who has been engaged in social-religious work in London, Eng.)

"What do you call this?"

I was puzzled for a moment, honestly puzzled, as I opened the door of the Hall of the People's Place at 1280 Pacific St., and looked around. The scene was so curiously homelike, with its groups of bright faces around the tables, so charmingly literary, with its hospitable table covered with magazines and periodicals, at which every eager hand was at liberty to help itself,—so domestic, with its big saucepan simmering cheerily on the stove, with a view to future refreshments,—so delightfully heterogeneous, and unexpected, that I repeated my question with a smile,—“What is it?”

The pastor answered my smile with another. “This,” he said, “is the Social Evening of the People's Place.”

The word explained it all. I looked round with fresh interest. The workers of the People's Place had distributed themselves among the little group of men and women and young people. A few boisterous lads, subdued to an hour's quietness by the presence of the workers and their friends, were playing crokinole without a discordant murmur. Most of the games I observed, were educative in their influence, as well as amusing. A thoughtful-faced boy at the end of the room, with his voice unconsciously lowered to harmonize with the voice of the lady who was entertaining him, was examining some fine stereoscopic views. A little girl in a white pinafore shyly slipped an illustrated magazine into my hand that I might enjoy the pictures. Two little maids were sitting silently together against the wall. A worker came forward and took a chair beside them, and put some books and pictures into their hands and talked to them “just like grown-

up people.” Who shall measure the strides a child's dignity and personality may make through a little courteous act like that?

There was something profoundly suggestive to me in the way the young boys and girls went straight to the papers and magazines—like bees to a clover field.

The “Social” you will see, was founded on the family system, which, to go far enough back, was really the most beautiful thing God found it possible to devise. The curious thing was that it should have seemed curious even for a minute. We are so accustomed to being sorted out and labelled, even in our church circles, that the idea of a church home, where old and young might meet on the same platform, was wonderfully refreshing.

A little music, a little chorus of happy voices about the organ, and I drew on my gloves to go. Wouldn't I wait for some lemonade, some coffee, some cake? No, I could not wait. I took a last look at the bright faces gathered together in the light and warmth, and went out of the Hall, pondering. Was this People's Place, with its Christian and social work, its dispensary, its service of mercy among the sick and needy, its education of the young, the nucleus of the Institutional Church, of which we hear so much to-day and in which its supporters tell us Love and Brotherhood shall walk arm in arm, and usher in the new earth “wherein dwelleth righteousness?”

It set me thinking of many things, and, not least, as I walked home, of the fair vision of the Son of Man, walking with swift, tired feet through the streets of old Jerusalem, to seek and to save His brethren. Ah me! Ecclesiasticism is so busy teaching men to die, it forgets to teach them how to live. If the Institutional Church can help solve the problem, and help men to solve themselves, to use the fine old Oriental greeting, we wish it “good luck, in the name of the Lord!”

MAY TURNER.

BOYS' DEPARTMENT.

W. H. Hutton, Manager.

GOLDEN GATE CLUBS OF THE PEOPLE'S PLACE.

Invincibles.

President, Chas. S. Skinner.

Vice-president, Leslie Stadfelt.

Secretary, Merton Smith.

Treasurer, Dave Miller

Meetings, Wednesdays, 7:15 p. m.

* * * *

Reliance Club.

President, Newton Zobel.

Vice-president, Nobel Hamilton.

Secretary, Bert Paolinelli.

Treasurer, Bert Dougherty.

Meetings, Saturdays, 7:15 p. m.

* * * * *

As is seen by the above heading, the name of the Defiance Club has been changed to Invincibles.

*

There are now sixteen members in the Invincibles and eleven in the Reliance Club.

*

Both clubs have been meeting in the People's Place Hall, but on the return of Mr. Hutton from Fresno, they expect to move into their new quarters on the corner of Pacific and Leavenworth streets.

*

The boys have been at work and have secured monthly subscriptions enough to pay the rent of their hall. Subscriptions for other current expenses must still be secured.

*

The date for the entertainment to be gotten up by the boys will be set upon Mr. Hutton's return. This entertainment is to be given in order to raise funds for furnishing the work rooms.

Four teachers are ready to begin work as soon as the rooms are fitted up. The work will be hammock making, brush making, rattan work, and rope-mat making.

*

Mr. Hutton, who has not been feeling at all well for the past month, is to take a week's vacation early in February. He is to spend this week with friends in Fresno county. We hope he will be much benefited by this short rest.

*

The Reliance Club regrets the loss of its Vice-president, Nobel Hamilton. It is hoped that his successor will be as faithful an officer as he has been.

The human race,
Of every tongue, of every place,
Caucasian, Coptic, or Malay,
All that inhabit this great earth,
Whatever be their rank or worth,
Are kindred and allied by birth,
And made of the same clay.

—Longfellow.

TO THE DEAF.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, has sent £1,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Apply to Department A. The Institute, 780, Eighth Avenue, New York, U. S. A.

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- 1 lb. package Smyrna figs.10c
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- 3 lbs. re-cleaned currants.25c
- 1 lb. Thompson Sultana raisins.10c

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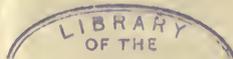
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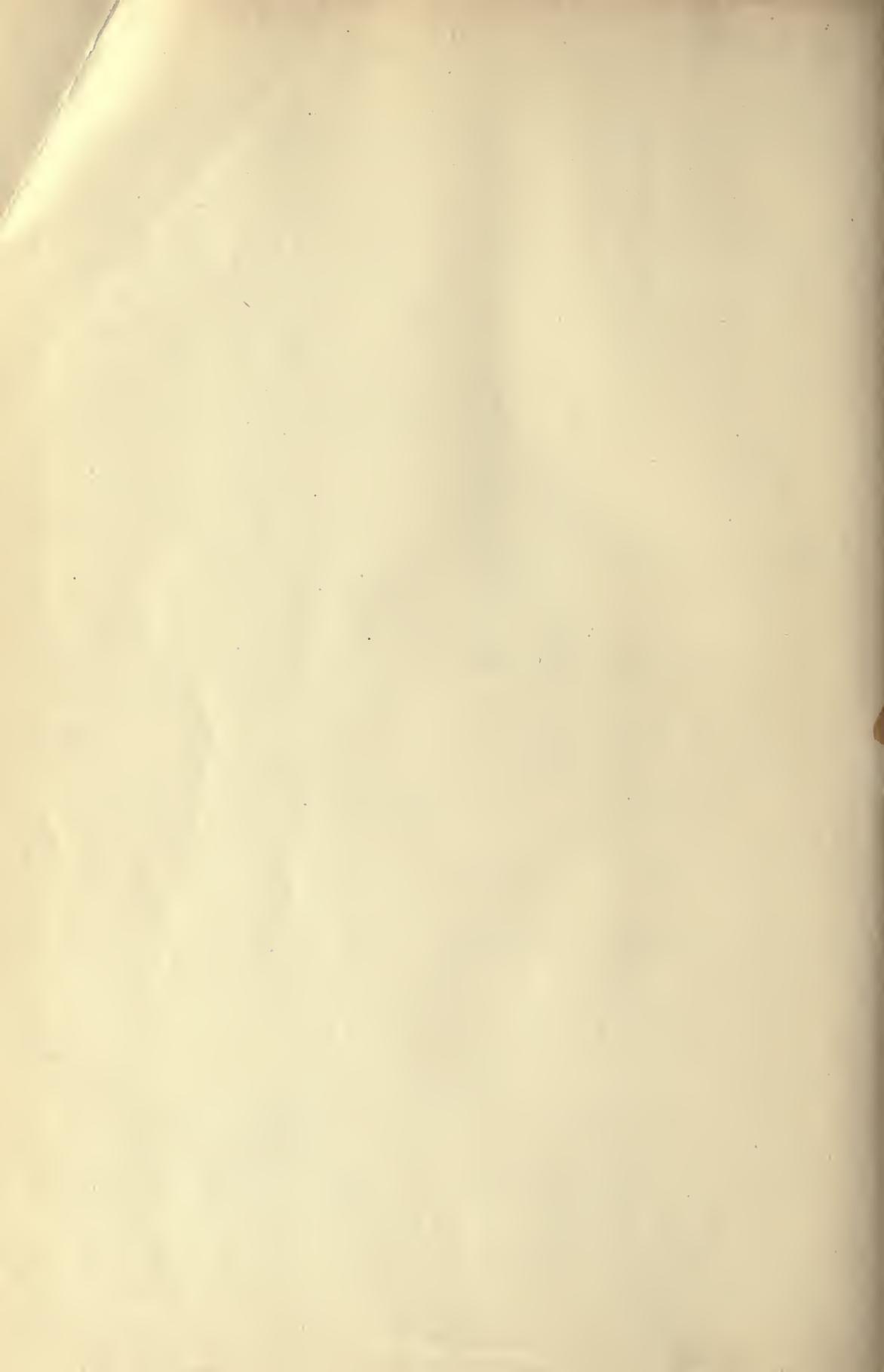
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