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## Editorial

### LIGHT ON THE SACRED PAGE

To enjoy the Bible, one must be in fitting frame for it. The Word of God to the godless man is like "pearls before swine."

To enjoy the Bible, the Holy Spirit must be present to illuminate it. This is the only way that divine inspiration can be understood. It is a light that "shineth in darkness."

Were we in a room hung with the finest paintings and adorned with the most exquisite statues, we could not see one of them were no light admitted; and the Spirit's light is the same to the mind that outward light is to the eyes; it reveals the beautiful images and tracings of God's thoughts concerning man's life.

"The most correct and lively description of the sun cannot convey either the light, the warmth, the cheerfulness, or the fruitfulness which the actual shining of that luminary conveys; neither can the most labored and accurate dissertation on grace and spiritual things impart a true idea of them, without an experience of the work of the Spirit upon the heart. The Holy Spirit must shine upon your graces, or you will not be able to see them; and your works must shine upon your faith, or your neighbors will not be able to see it."

Since the Holy Spirit is Man's Illuminator, no man can be guided into truth save in his light.

He that grieves the Spirit by rejecting his leadership invites darkness for his soul and stumbling for his feet. He alone is safe who keeps under the illuminating beams of the sun of righteousness.



### LOOK ON THE BRIGHT SIDE

These are cheery days in most respects. Business is expanding, crops are promising, and the outlook is hopeful.

But were it not so, there would be no gain in despondency. No situation was ever improved by despair.

Look on the bright side, and if you find no bright side, make one. Get out your polishing tools and go to work. You can smooth things down if nothing more.

Other things being equal, don't you like a cheery person rather better than a gloomy one? As you are, so are others. By cultivating cheeriness you will make friends.

Those were pleasing lines which the sunny Oliver Wendell Holmes wrote:

"Strength to his hours of manly toil!  
Peace to his starlit dreams!  
Who loves alike the furrowed soil,  
The music-haunted streams!  
Sweet smiles to keep forever bright  
The sunshine on his lips,  
And faith that sees the ring of light  
Round nature's last eclipse!"

Heed that advice, good friend. Should an eclipse darken your skies, look for "the ring of light." It is there somewhere, and if you have faith as a grain of mustard seed you will find it.



### ANOTHER FAILURE FOR PROHIBITION

At last it has come out, just what was expected, that "prohibition in Georgia is a failure."

It is a Savannah man who says it, and the Savannah men in general want prohibition to be a failure.

This Savannah man is "a drummer," and while stopping at a hotel in Washington, D. C., he told a reporter from the Post of that city the dreadful news.

"Prohibition in Georgia," he said dolefully, "has turned out to be the biggest farce that

ever happened in that state. Drunkenness has not decreased, 'blind tigers,' and 'near-beer joints' flourish, and the police court records show no diminution in the number of cases. Property values have decreased greatly, and there are many vacant storehouses in the city."

And then the fellow proceeds to give the lie to his own testimony by adding that when the prohibition law went into effect, "the people who were in the whisky business had either to go into some other business or get out of the state. Many of them," he said, "went to Tennessee cities, and they had no sooner got their business going in that state than a total prohibition law was passed by the legislature there, and they were compelled to move again, or get out of the business for good. They certainly have played in hard luck. A great number had long-time leases on places where they conducted their business, and as the law wouldn't let them continue and the landlords insisted on the leases being carried out and the rents paid, failures by the score ensued."

When does this fellow tell the truth? Can any liquor law be "the biggest farce" that drives the liquor sellers "out of the state," then "compels them to move again in that state," keeps them "playing in hard luck," and among whom "failures by the score have ensued?"

In telling falsehoods, the falsifiers ought either not to falsify or else to make their stories agree together.

Prohibition that puts whisky men to open route is no failure, and the few sneaks who open holes for the clandestine sale of liquors cannot make it a failure.

The next important step for temperance men to take is to awaken a sentiment that will put liars to shame and close the columns of the daily press against the shameless lies.



### FIGURES TELL THE TRUTH

The daily papers now concede the fact that prohibition is making inroads in the volume of the liquor traffic. The figures of the United States internal revenue bureau tell the truth.

During the fiscal year ending June 30 the whisky tax receipts showed a shrinkage of \$5,290,773 as compared with the receipts of the previous year. The shrinkage in the receipts on beer and other fermented liquors was \$2,351,205. This immense decrease is directly attributable to the prohibition wave.

The nation's tobacco tax receipts showed an increase, prohibition not having touched tobacco yet, but liquors feel the effects of the "dry" campaign. This is good news because it is true news. The enemies of prohibition cannot dodge the issue; their business is being cut down; they know it; the country feels the good effect of it, and the government reports prove it beyond cavil. On with prohibition!



### HIGH UP IN THE WORLD

Rich men are occasionally actuated by very frivolous motives in doing surprising things.

Mr. Andrew Carnegie owns a fine building in Pittsburgh which is not as lofty as some of the more recent city sky-scrapers.

Mr. H. C. Frick owns a newer building on two sides of the Carnegie, which is twenty-four stories high, and now he has induced the Pennsylvania railroad to erect a sky-scraper terminal on the other two sides which will enshroud the Scotchman's building in darkness and make it "look like a bake oven."

All this because the two men had a quarrel years ago, and each of them still holds a grudge against the other.

But it is probable that Mr. Carnegie is fully

able to take care of his own. He has cash enough to raise that little building of his into the skies like a Babel tower, thus making the Frick structures look like mere foundation stones, and throwing the railroad passengers into confusion lest the tower should fall upon them.

Who knows whereunto this gigantic building business may grow if our millionaires get to ascending skyward just out of spite?

We once heard a man who was erecting a high dwelling for himself explain that he wanted to get as near heaven as he could in this world lest he might be disappointed in the world to come.

Does this explain this modern architectural fad?



### AS THE CHINESE SEE IT

We have received from Rev. Henry Dildine, our missionary at Yungchun, China, a copy of the official minutes of the Hingwa annual conference, the last session of which was held in Hingwa city.

The most interesting reading, perhaps, in this bulky pamphlet is to be found in the reports of the committees, nearly all of which were prepared and read before the conference by native Chinamen. They show to a nicety the commendable views of those converted yellow men.

These Chinese preachers always feel quite free to express their minds, and to make such rules for Methodism among themselves as shall fit the local and racial conditions.

The best of it is that with this freedom there is a deep sense of responsibility for the church.

In fact, as Mr. Dildine testifies, these Chinese Christians could hardly be more self-governing if they had an organization entirely separate from our American Methodism. Even the appointments are more in their hands than in those of any one else.

It is good to note that a revival spirit prevails among these Chinese brethren, and this is what will help them most in settling all their vexing questions.

Opium, tobacco, Sabbath-breaking, idolatry and impurity are among the vices and failings of the Chinese.

These converted Chinamen therefore plead and plan and pray for deliverance from these evils, and they call upon their Epworth Leagues and other organizations to help them triumph and prevail.

They urge in striking detail of expression that "all persons on entering the church shall be reverent and devout," that "every one should take his Bible and hymn book," that "the worshiper should sit quietly and engage in silent prayer," that he should "read his Bible when not praying or singing," that church members should not smoke, nor use opium, nor even look at cigarettes, that they "should be careful of their eating, drinking and clothing, so as to avoid the Bubonic plague;" in fact the regulations laid down for these Orientals are very much like those enjoined by John Wesley for the government of the early Methodists.

If Methodism in China continues to be represented and lived in this style, there is hope that the half billion of people dwelling in the celestial empire may see a great light and be led out of their gross and hideous idolatries and vicious practices.



It is unwise for us to try to hurry God. We ask for guidance, and because it does not come before we have ceased asking, we distrust God. This is not wise. The slowness of God is the safety of men.—Associate Reformed Presbyterian.

### OUR GLORIOUS CHRISTIAN FAITH

REV. J. R. T. LATHROP

"Without controversy great is the mystery of Godliness, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

"Who do men say that I, the Son of Man, am? Peter answered and said: 'Thou art the Christ, the Son of the Living God.'" Matt. 13:18.

Any discussion which causes us to think and to re-examine the foundations of our faith, will, in the end, prove a benediction.

A distinguished Unitarian has just predicted that "there will be a new religion, bound by neither dogma nor creed, in which God will be paramount. In which there will be no supernatural element. It will not be based on authority. The new religion will not teach that character can be changed quickly. No intermediary will be needed."

Now to the unsophisticated that sounds well; but fortunately we already know all about such an attempt. From the first century over and again in many forms that has been tried, only to fail. His suggestion is as old as Christendom. It is the attitude of the Unitarian wing, and practically represents the whole Unitarian thought through the centuries. It has repeatedly manifested itself—sometimes as Arianism, sometimes as Socinianism, sometimes as Deism; but always as against miracles, supernaturalism, and the effort is to bestrip Christianity of its mysticism, its miraculous features, its supernaturalism, and to put it wholly upon a rational basis. Consequently Christ is a man of genius, comparable to Plato, Socrates, Buddha—and the Bible is a book of inspiration no more than is Shakespeare or Browning. In a word, it is naturalism. Now, the objection to this is:

1. That it is a low conception. It lacks every element of a great religion to move the hearts and the heroism of men. It is neither reformatory nor regenerative. Denying inspiration, it lacks inspiration. So true is this that one of its own has said, "Unitarianism is not a church, but an influence." It has never been revolutionary. It is insipid and lacks life and power. The Christian religion has grown in spite of it. As a theory it must be classed with that of Hobbes and Hume. England went to pieces morally under it until the churches were emptied, the Bible was mocked, Christianity became a by-word, many of the priests were drunken, literature was corrupt, society was vulgar, gambling was commonly practiced—and someone has said that under it England was saved from another French revolution only by the revival of the Wesleys.

LACKS GRASP AND INSIGHT.

2. It is a low conception because it lacks grasp and insight. If Jesus is a mere man, a great moral teacher only, then he can be measured—he can be equaled, sometime he will be surpassed, and in the light of that, authority is gone, and we are without a Saviour. It is easy for thought, and easy for morals, because if Jesus Christ is not ultimate authority upon matters of morals and spirituality, then soon every man will be doing what is right in his own eyes, and that will mean anarchy in morals, and the whole fabric of society, the home and the church alike will be overthrown. There was a time like that in the days of the Judges.

(Continued on ninth page.)



In old age there is a peculiar joy which we young people do not taste. You have got to the bottom of the cup and it is not with God's wine as it is with man's. Man's wine becomes dregs at the last, but God's wine is sweeter the deeper you drink it.—Charles H. Spurgeon.

## Our Contributors

### Alive Forevermore

JAMES E. C. SAWYER, D. D.

The supreme saying in the Apocalypse, that sublime symbolic picture gallery of all human history, is that of our Lord: "I am alive forevermore." Forevermore means "unto the ages of the ages." The liveliest of men is Jesus the Christ, the Son of Mary and the Brother of all men, the Son of God, the contemporary, the leader and the survivor of all ages. As the centuries pass his personality increases in charm and influence, for from age to age he becomes more manifest. He is the

"living will that shall endure  
When all that seems shall suffer shock."

This is the reason why the Christendom of today is better as well as wider than the Christendom of the second century, or the tenth century, or the eighteenth century. In the personal experience of individuals and in inspirations and movements that uplift all the world of men Christ is increasingly realizing and revealing himself. He is better understood today than when he visibly toiled and healed and suffered on the earth; better known to many millions now than he then was to the little handful of his disciples. The loveliness of his perfect deeds is not a vanishing tradition but a contemporaneous revelation. He was never so near as now. Our own age sees him better, is more responsive to him, beholds his beauty, and feels his power more clearly and more vitally than any previous one.

His presence is not now limited. Wherever men are, there is he, speaking to their hearts, ennobling their ideals, quickening their spiritual vision, cheering them with his companionship in their loneliness and sorrow, their mental perplexities, their spiritual conflicts, their grinding poverty, their arduous toil and their crushing cares, with them in their homes and in their world-wide wanderings, with them in the mystery of every great disaster and in the achievement of every splendid endeavor, with the multitudes in their obscurity and with the great burden bearers and leaders of every clime and calling in the solitude and agony of their responsibilities and temptations. Every human hurt and woe he feels; every human cry and prayer he hears; every noble longing, every spiritual aspiration, every conquering vision he inspires.

The kingdom of God is more than a system of truth, it is more than the most perfectly organized church, it is more than the union of all the churches; it is the manifestation and extension of the personality of the living Christ in humanity. The kings of genius, the emancipators of the ignorant and oppressed, the sovereign educators, the heroes and martyrs of reform, the blood-stained athletes who have led the armies of freedom and progress, the lonely and uncrowned saints and soldiers of the ideal, the resplendent victors through self-sacrifice, all bring their glory and honor into it. The kingdom of God is the concord of nations, the fellowship of churches, the asylum of the weak and the sorrowing, the communion of all who live to be of service to their kind, the brotherhood of men, the body of Christ. It is alive with his life, and of its glory and progress there shall be no end. The world of unbelief and selfishness grows old. It decays and dies. But the kingdom of God is always new. It is the incarnation of immortal youth. For every emergency Christ has fresh resources, for every difficulty and obstacle adequate wisdom and might, for every crisis a new man.

The progress of the world intellectually, morally and spiritually during the last nineteen hundred years is due not simply to his teachings and his example; it has been an increasing manifestation of his personality, his Spirit, his living presence among men. To this even more than to his words have been due the great intellectual and spiritual awakenings, the great reforms, the great emancipations, the asylums and hospitals, the modern missionary move-

ment, the growing consciousness of the brotherhood of all men, the most splendid manifestations of the literary genius of Christian nations. It was the Christ in St. Paul that made him the peerless and heroic evangelist; the Christ in Martin Luther that strengthened him to say in the Diet of Worms: "Here I stand. I cannot do otherwise. God help me!" The spirit of Christ was the secret of the heroism of Chinese Gordon, and was the living flame in the soul of John Wesley. It inspired the light and music of Dante's "Paradise" and Tennyson's "In Memoriam," the character of John Woolman and the hymns of John G. Whittier. The secret of the conquering power of universal Christianity, as well as of the endurance, self-sacrifice and spiritual enterprise of each individual believer, is that expressed by St. Paul: "I can do all things through Christ that strengtheneth me."

Christian life is not an inference merely. It is a spiritual instinct. Children are hopeful because in them the forces of life are still at the full. Genius is hopeful of achievement because it is conscious of power. Christian hope is an unconquerable assurance resulting from union with the living Christ. The inward Christ is the hope of spiritual growth, of comfort for every trial and sorrow, of victory in every conflict and of a glorious immortality. One may have a well-reasoned intellectual faith in the truth of the gospel, and yet be devoid of the grace of hope; he may be able to instruct others in theology as well as morals and yet be without a joyous assurance of his being a child of God and the heir to a happy immortality. The home of Christian hope is not in the intellect but in the heart. It is the Christ in us that is the hope of glory. To be alive is to be hopeful, and the believer's life is hid with Christ in God. We may abound in hope through the inward, divine life. In the world we may have tribulation, but may be of good cheer, for Christ has overcome the world. This hope strengthens unto glorious power, unto all patience and long suffering with joyfulness. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead."

The living Christ has all ages for his own, all lands, all races, all nations, all men. He is the hope of the world, the goal of history. He is the hope of the reformer and the patriot as well as of the missionary. On his head are many crowns. He shall see of the travail of his soul and shall be satisfied. He who is light and life and love will win the world to truth and love and beauty. The supreme poets of modern times are all optimists. So are the most heroic missionaries. So are the greatest statesmen of Christendom. So are the most radical reformers. Those who have seen the funeral of slavery dare hope to witness the obsequies of the liquor traffic and look forward to the golden year

"When shall all men's good  
Be each man's rule, and universal peace  
Like a shaft of light across the land,  
And like a lane of beams across the sea."

Slingerlands, N. Y.

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### Alfred Tennyson

JOHN WRIGHT BUCKHAM, D. D.

Men do not often look upon poets as the leaders of thought. That role is, as a rule, ascribed to philosophers, educators, scientists, authors of a more solid and substantial sort. But in not a few instances, for the most part in the earlier history of literature, but notably in the case of Alfred Tennyson in our own time, has a poet become a pre-eminent moulder of the thought of his age. The farther we recede from Tennyson the larger looms his figure among the great formative intellectual forces of the nineteenth century. The fact that his message was given in verse and not in prose in no way limits it. That his "every thought breaks out a rose," does not make it less virile and convincing. A rose-thought may be as forceful and final as a

thorn-thought or a rock-thought. "What struck me most about him," wrote Fanny Kemble of Tennyson, "was the union of strength and refinement." That is a characteristic of his work as well as of the man. Strength and refinement win a hearing. Tennyson was a bulwark of strength to the fainting hearts of his generation. The panic-stricken faith of the middle of the nineteenth century looked to him for support and through his voice that of the Master once more spoke to the troubled waters of the times, "Peace, be still," and there was a great calm.

Tennyson was a man of intense convictions. In contrast with the so-called "open-mindedness" of today, with its non-committal hesitancy—waiting for one feather more to tip the scales—he seems a terrible, uncivilized partisan. Certain great beliefs which seemed to him invaluable, he held with a passion that cannot but strike the dilettante as uncouth and barbaric. It is reported that he said of immortality: "If it be not true then no God but a mocking fiend created us, and I'd shake my fist in his almighty face and tell him that I cursed him." This outburst quite breaks over the poet's customary reverence, but one cannot help rejoicing in its daring and its intensity. A truth means something to a man who utters it in such fashion. Our timid, half-hearted acceptances look pale and shadowy before such robust conviction. Nor was there any bigotry or narrowness in Tennyson's creed. It was broadly, deeply, rationally grounded—the outgrowth of long and wide reflection as well as of vital experience. In nothing—as has often been pointed out—is the breadth and intelligence of Tennyson's theology so thoroughly proved as in his splendid meeting and mastery of the scientific doubts of his day which was perhaps his greatest service. In so far as science had something definite and reasonable to say he accepted it with open hospitality; in so far as it transgressed its sphere to offer doubts and negations he rebuked it with a ringing challenge in the name of human values and religious experience. And from his intrepid and intelligent attitude his generation caught new courage.

The pent-up protest of the deeper faith of his time uttered itself through Tennyson when he wrote:

"If e'er, when faith had fallen asleep,  
I heard a voice, 'Believe no more,'  
And heard an ever-breaking shore  
That tumbled in the godless deep,

A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answer'd, 'I have felt.'"

Here was a confident and intrepid appeal to what is called the heart, as over against the intellect. And yet it was not an appeal away from reason, but only from its "colder part." Tennyson never renounced rationality in favor of emotion, or "feeling." What he did was to exalt the spiritual intuition over the logical process while reserving for the latter also its important, though secondary function.

"Hold thou the good: define it well:  
For fear divine Philosophy  
Should push beyond her mark and be  
Procress to the Lords of Hell."

It was not mere ignorant pugnacity, but intelligent and understanding discrimination that gave such stinging force to the lines:

"Not only cunning casts in clay:  
Let Science prove we are, and then  
What matters Science unto men,  
At least to me? I would not stay.

"Let him, the wiser man who springs  
Hereafter, up from childhood shape  
His action like the greater ape,  
But I was born to other things."

Tennyson was a poet, and a poet only, by gift and by choice, and took his vocation seriously. He did not dabble, nor doddle, nor turn aside, but gave himself to his high calling right earnestly in the spirit of the man who wrote, "This one thing I do." The result has lent a larger meaning to poetry and made the title poet a loftier one to attain. When one who has taken up literature as an experiment or a pastime comes out with some clever verses which he has "dashed off" and we are tempted to call him a poet, the image of the great laureate

rises, august and commanding, before us and gives us pause. His large but restrained use of his genius—that which Chesterton calls "the stateliness and care" of his workmanship—have left an even and symmetrical volume of achievement which rises above mediocre work like an Egyptian pyramid looking down upon a child's sand hill. What a noble life work it is, as it stands before us, in all its wealth and completeness, with the light of eternal dawn upon it, "part of our life's unalterable good," one of the great treasures of art which the ages are garnering!

Yet it is all so recently completed and appraised. It seems but yesterday that he crossed the bar, and we are observing the centenary of his birth. Yet as Chesterton points out, "Tennyson belonged to a period from which we are divided: the period in which men had queer ideas of the antagonism of science and religion, the period in which the Missing Link was really missing." Our little systems have their day "and cease to be," as he wrote, and their day becomes briefer and briefer as thought and knowledge move on with increased acceleration. But that which is eternal in them all abides, and the great men behind the systems live on with a vital, unimpaired influence that seems to grow rather than fade as the years pass. I was told the other day of a young man, brought up in an educated home, who had never heard of Moses. Yet Moses is today a greater and more living power in the world than when he led the Israelites across the Red sea into the Promised Land. Thus, in his way, with Tennyson. He is not among the dead, but the living. It is well that the centenary of his birth be observed, but not as that of a poet who is "dead and gone," whose memory we are trying to keep alive, but as that of a spirit who is still with us, in whose company we "come on that which is and no man understands," and "catch the deep pulsations of the world." It seems petty and unreal to call him great and laud his memory. Better to greet him across the intervening but not insuperable spaces, as he greeted and communed with Arthur Hallam and bid him

"Be near us when our light is low,  
When the blood creeps and the nerves prick  
And tingle, and the heart is sick,  
And all the wheels of Being slow."

Tennyson has not only already done a great service to the world, proving that they also serve who only dream and sing—if they dream and sing to such purpose as he—but he has a great service to do still, strengthening future generations, as he has ours, in faith in God and in his strong Son and in the immortal life. Berkeley, California.

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### "The Uses of Poetry to a Preacher"

REV. A. A. LANCASTER

I. There is a strong temptation to begin by digressing and for a few minutes speak on the abuses of poetry by the preacher. Abuses like the neglect of poetry, abuses violently administered so frequently when, to round off nicely a fine paragraph on love, some strong imprecatory rhyme is added; or to yell with full voice, as has been done, the tender lines of Whittier: "I know not where His islands lift their fringed palms in air;" abuses of selection, of interpretation, of presentation and even of pronunciation. But the subject calls for the uses of poetry to a preacher and to this we must confine our remarks.

II. The uses of poetry to a preacher in his study.

1. The preacher's study hours, all too few and all so crowded, seem not to offer much encouragement for the study of poetry. And as all study has relative value only, it is well to enquire what right has the study of poetry to a part of the study time of a preacher. The minister must know the news of the day. He is spurred on by stern necessity to seek long and hard for homiletic material. And the multitudinous duties of church management demand that he be conversant at least with some of the modern methods. Then he likes to take

little excursions into technical theology, into sociology, into philosophy and the more positive sciences. Questions are being raised which he feels he must be able to answer. What is the great heresy of R. J. Campbell? Wherein lies the strength of James Orr's orthodoxy? How many Isaiahs have George Adam Smith and Prof. McGiffert discovered? What shall be my attitude toward the Fourth Gospel, 2 Peter and Pragmatism? These and many others he feels he must answer first; yet in view of all these weighty matters, poetry has some claim.

The vast majority of subjects studied by the preacher tend only to make him think. Science clears the eye and quickens the perception; history broadens the horizon and gives an extensive view of the past—a field rich in illustration; philosophy seeks to correct our errors in judgment and to place our thoughts in right relations to each other. All, however, are characterized by their power to make us think. Still, the preacher must not only be a great thinker, he must be one who can feel. Poetry is the language of the feelings. The minister must develop not only the power to think clearly and deeply, he must be able to feel keenly and truly. Sermons from the head to the head convince, but pleadings from heart to heart persuade men and move the will.

2. We have heard so much about the culture from the study of great poets that I purposely turn from Wordsworth and Browning and Shakespeare and the culture a study of their work bestows, to consider some of the advantages to be derived by the preacher from a study of some of the lesser poetical lights.

(1) First of all, for the preacher's good, he should catch the optimism to be found in James Whitcomb Riley's poems. There is a wholesome, optimistic pathos that is well nigh irresistible in the poem, "An Old Sweetheart of Mine." There is a whole season of brightness in his "Knee Deep in June." There is nothing deep about the poem unless it is "knee deep." But it does one good to catch the spirit of the lines descriptive of lying in the orchard:

"Lay out there and try ter see,  
Jes' how lazy yer kin be;  
Tumble round and souse yer head  
In the clover bloom, er pull  
Yer straw hat a crosst yer eyes,  
And peak through it at the skies,  
Thinking of old chums 'ats dead,  
Maybe, smilin' back at you  
In betwixt the beautiful  
Clouds of gold and white and blue!—  
Month a man can rally love—  
June—you know—I'm talking of."

Of course there is optimism in prose that is wholesome. But the charm of poetry is found in its power to make us feel.

(2) But poetry should be used by the preacher for the humor it contains. Every man of God needs not only the sternness of Jeremiah, he needs a little humor, especially if prone to experience the attacks of "blue Monday" too frequently. How often the preacher feels that there is

"Nothing to do but work,  
Nothing to eat but food.  
Nothing to wear but clothes  
To keep one from going nude.

"Nothing to breathe but air,  
Quick as a flash 'tis gone;  
Nowhere to fall but off;  
Nowhere to stand but on.

"Nothing to comb but hair,  
Nowhere to sleep but in bed,  
Nothing to weep but tears,  
Nothing to bury but dead.

"Nothing to sing but songs,  
Ah, well, alas, alack;  
Nowhere to go but out,  
Nowhere to come but back.

"Nothing to see but sights,  
Nothing to quench but thirst,  
Nothing to have but what we've got,  
Thus through life are we cursed.

"Nothing to strike but a gait;  
Everything moves that goes;  
Nothing at all but common sense,  
Can ever withstand these woes." —B. King.

We have delved so deeply into Darwinism that for a change we might pause long enough to consider Ben King on "Evolution:"

"We seem to exist in a hazardous time  
Drifting along here through space;

Nobody knows just when we begun,  
Or how fur we've gone in the race.  
Scientists argy we're shot from the sun,  
While others we're going right back,  
An' some say we've allers been here more or less,  
An' seem to establish the fact.  
O' course 'at's somepin 'at nobody knows,  
As far as I've read or cun see;  
An' them as does know all about the hull scheme,  
Why, none of 'em ever agree.

"Take Eva Lution an' what does she say  
'Bout how we all sprung from a ape?  
An' there's the goriller and big chimpanzee,  
Patterned exactly our shape  
An' I've seen so folks, an' I guess so have you,  
An' it ain't none of our bizness neither,  
That actually looked like they sprung from a ape,  
An' didn't have fur to spring either.  
Course 'at's somepin 'at everyone knows;  
I don't see how you can doubt it;  
S'posin they have some resemblance to us,  
No use in a-writtin' about it."

III. The practical uses of poetry to a preacher.

1. A preacher's study of poetry should have some practical value and I consider now, quite briefly, its value in the service. I refer here not so much to the sermon as to that other part of the public worship known as our "Order of Service or Worship." Here it is absolutely essential that the preacher shall understand some poetry, if he is to intelligently read or interpret the Bible. Every preacher must read that Book publicly, if not privately. And Dr. S. S. Curry, in his wonderfully helpful book, "Vocal and Literary Interpretation of the Bible," says that half of the Bible is poetry. This places upon the preacher the necessity of reading some poetry to his congregation. How shall he present it? Only as he has become acquainted with the best that human spirits have produced can he hope to properly interpret the poetry that the Divine Spirit has inspired. "The greater the message the more necessary it is that the language be transparent and suggestive; for when the mind is struggling to understand the meaning of a word, the message is lost. The loftiest poetry uses the simplest words of every day life. How few and short are the words in Dante's great line, 'In His will is our peace,' or Homer's climax in the description of the funeral of Hector, 'And thereon cast fire.' But no language can be more direct, simple and human than the language of the Bible. The words in Genesis, 'Light be and light was,' have been regarded in every age as the acme of sublimity." (Curry V. & L. Interp. of Bible). He who would interpret the Bible must unite the greatest knowledge of prose and poetry with a humanity and childlike teachableness. Bible reading is of vast importance in our service. The Protestant church stands for that above everything else. How, then, can we preachers read and interpret a Book, one-half of which is poetry, peculiar in its construction and unsurpassed in its richness, to say nothing about the value of its message, if we are ignorant of the common usages of poetry.

2. But in the Methodist Episcopal Church service there are three hymns used. Three selections of poetry; many of the hymns being complete poems. Here is a fine opportunity to enrich our service through the use of poetry. Many people, ministers, alas, among the number, regard the hymns as service wadding, time consumers or regulators, to be sung entire, abbreviated or omitted according to the length of the discourse, always so scholarly and inspirational; and great haste is made to get through with these hymns, especially if one undertakes to follow the pace set by some choirs. Hurrying through and frequently abusing these sermons and prayers in hymns forgetful that

"Still linger in our noon of time  
And on our Saxon tongue  
The echoes of the home born songs  
The Aryan mothers sung.

"And childhood has its Itanies  
In every age and clime;  
The earliest cradles of the race  
Were rocked to poets' rhyme."

There is no field more fruitful in its harvest of reverence and worship than church singing rightly conducted. And one way to cultivate this is to show by correct interpretation the sublimity, grandeur and majesty of some of our hymns. To put into voice the soul of the

poem and call out the longings for reconciliation with God, the hopes and aspirations for righteousness, the confessions and consecrations that are latent in every life. After a sermon in which you have endeavored to present the love of God as manifested in Jesus the crucified, turn to hymn 153 in our Methodist Hymnal:

"O Love Divine, What hast thou done!  
The Incarnate God hath died for me!  
The Father's co-eternal Son  
Bore all my sins upon the tree;  
The Son of God for me hath died,  
My Lord, my Love, is crucified."

And then, when you have the following Sunday sounded the notes of joy and blessed assurance made possible in the resurrection, turn over the page to 156, and put all your vigor into that hymn,

"Christ, the Lord, is risen today,  
Hallelujah!"

When your own life feels the need of the strength that comes from a deepening trust read the hymn of George Matheson, the blind preacher of Scotland,

"O Love, that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

Where will you find more encouragement in distress or bereavement than in Whittier's lines?

"I know not what the future hath  
Of marvel or surprise;  
Assured alone that life and death  
His mercy underlies,  
And so beside the silent sea,  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore."

3. There is practically no limit to the uses of poetry to a preacher in the sermon, and as every sermon should have some part directed to the heart of man, so poetry, being the heart's own language, will furnish the best means of communication. Should every sermon have some poetry in it? It need not have a rhyme, it ought to have some emotion. And we preachers should stand for the wholesome development of the emotions. The stage is busy with a development that is certainly open to criticism, if not to quite a little censure. The glaring headlines in the newspapers show that the editors and reporters understand the value of the emotional side of man's nature. And the preachers, to make their message effective, must not be backward here. Far be it from us that we should employ the same tactics as the corrupt stage or yellow press; but we can, we must, turn this flood of emotion that is sweeping aimlessly and wastefully on into the channels of usefulness, where its power may turn the mills whose product is purity and righteousness.

The preacher, by the nature of his call, by his place in the community and by the character of his message, is the modern descendant of the Hebrew prophets. And the modern Hosea, like the fearless man who so well told the Jews of their sins, may well take up that message and proclaim in that highly poetic language

"When Ephraim spoke tremblingly,  
He exalted himself in Israel;  
But when he offended in Baal,  
He died.  
And now they sin more and more,  
And have made them molten images of silver,  
And idols according to their own understanding,  
All of it the work of the craftsmen;  
They say of them, Let the men that sacrifice kiss  
the calf,  
Therefore, they shall be as the morning cloud,  
And as early dew that passeth away,  
As chaff that is driven with the whirlwind out of  
the flour,  
And as the smoke out of the chimney."

With varying degrees of superciliousness to which we men are all subject, we have flattered ourselves on our powers of reason and judgment and of being persuaded only through these faculties. We have scouted the idea of being unduly influenced, like the women, through our emotions. Men may reason and coolly calculate and think logically in a business proposition, but they do not come to God that way. The way of God is through the heart. Then why not use the heart's language to direct its emotions?

There may be some, however, who will proba-

bly say that poetry is too hard for them to master and that having a non-poetic nature they would be benefited but slightly through the use of poetry. To this first objection, and it is quite common, let me suggest for careful consideration the old man's reply in "Alice of Wonderland." When asked how he could eat such hard things, considering his age:

"In my youth," said the father,  
'I took to the law,  
And argued each case with my wife,  
And the muscular strength it gave to my jaw  
Has lasted the rest of my life.' "

To the second objection, that they have a non-poetic nature, apply a test. The first seven chapters of Romans are characterized by their logical reasoning, by the fineness of an argument, by the judicial weighing of evidence. Yet it would be painfully safe to challenge most, if not all, of these non-poetic souls to repeat verbatim almost any seven consecutive verses in these chapters. But, if they, poor emotionless souls, were asked to repeat the whole of several Psalms, notably the Twenty-third, Twenty-fourth, First, Ninety-first, or One hundred and third, they would gladly respond and their efforts would be more than praiseworthy. Why? The sentiments in these Psalms have been told through the agency of a poet. Why do these Psalms and others together with certain portions of Isaiah find their place so frequently in our prayers, public and private? They are written in the heart's own language and hence so well voice its longings and aspirations. The fact remains that we are all moved by poetry, for it is the language of our emotional natures. Take for example the impression that comes as we read the description of the scenes in the garden of Gethsemane and follow it with Sidney Lanier's ballad of the "Trees and the Master." Remember the scene is in a garden near the Mount of Olives:

"Into the woods my Master went,  
Clean forspent, forspent.  
Into the woods my Master came  
Forspent with love and shame.  
But the Olives they were not blind to Him,  
The little grey leaves were kind to Him,  
And the thorn tree had a mind to Him,  
When into the woods He came.  
"Out of the woods my Master went  
And He was well content.  
Out of the woods my Master came  
Content with death and shame.  
When death and shame would woo Him last;  
From under the trees they drew Him last;  
'Twas on a tree they slew Him—last  
When out of the woods He came."

Yes, there should be poetry in every sermon and in every life. But there be poets whose lips never speak in rhythm, and whose thought never flow in rhyme—men who have read widely and felt deeply, whose very presence is a poem powerful to persuade their followers for good. And this poetry should be used in every sermon by every preacher. He may not have the lines properly metred nor the words faultlessly arranged. But he can, we trust he will, have a message from a heart that has felt truly to hearts that long to be clean. He may never quote Browning nor Shakespeare, but he may as he stands before his people bring forth out of the treasure of his experience things new and old.

✦ ✦  
It Pays

Some years ago a Methodist preacher, having two sons to educate and a little land, sold the land and put the results of the sale in the mental development of the boys. Each of the boys took a four years' course and more at Emory, and the first year the boys were out of college their combined salaries amounted to more than the father spent on their entire college courses. Where the boy has the capacity and the desire for a college education it pays in dollars and cents to give it to him. His earning capacity is increased by many fold.—Wesleyan Christian Advocate (Atlanta).

✦ ✦

"Yes, there is one thing to fall back on with joy, whatever may happen to us: The mercy of the Lord endureth forever. To believe this is blessedness; to feel it is heaven."

## Topics of Public Interest

[EDITORIAL]

As showing the confidence which is felt in the future of aeronautics, it is said that at the recent dinner at the Detroit club, when Orville and Wilbur Wright met a number of young Detroit capitalists, it was arranged to sell to them the Michigan rights to manufacture the Wright aeroplanes. This action, it is intimated, was inspired by the belief that in a few years the automobile will have become common, and the wealthy sporting blood will demand a new excitement and a new means of distinction above the masses (no pun intended). Well, when that day comes, possibly it will be safer for pedestrians to traverse the streets; but a new terror will have appeared, lest one of these flying machines should come down where it ought not, without warning.

A sign of restored prosperity is found in the official announcement that the New York Central system has made plans entailing the expenditure of \$21,488,755 during the current year for various important improvements. A large part of this sum will continue the work of the past three years on the electrification of the New York terminals and improvements at the Grand Central station. Additional electrification work will be done on the West Shore line, which now has some sixty miles operated by electric motor cars. The work now contemplated will be between Utica and Syracuse. The improvements also include much grade-crossing elimination at Buffalo and Rochester, double tracking and grade revision on the West Shore between Syracuse and Buffalo, and a large amount of new equipment.

At a recent meeting of the Texas Brewers' Association, at which every brewery in the state was represented, a fund of \$100,000 was set aside to be given to public charity if they could not prove that more liquor is consumed in the prohibition or dry states and sections of the United States than in the free or wet sections. The decision is to be made by two commissions of six members, three to be elected by the breweries and three to be selected by the National or Texas Prohibition party. One commission is to investigate and report on conditions in Texas, and the other is to visit all other dry states. This is probably only a big bluff. If the offer is genuine, and those fellows can be pinned down to the facts and an investigation made in good faith, here is a good chance for the Prohibition party to replenish its treasury. But the colossal brazenness of it! Those brewers propose to prove that they and the saloonists are such unconscionable rascals and law-breakers, that they sell more liquor in defiance of and violation of law, than they do in accordance with and by permission of law! They offer to put up \$100,000 of their tainted money to prove how successfully they are accustomed to break the law! There is assurance for you.

A big fight is foreshadowed over the financial budget put forward by the government or Liberal party in England. The Conservatives or Tories profess to believe that the budget is really socialistic in its trend and purpose—that it is wholly unwarranted as a revenue measure, in that it will raise more than the government needs. The surplus they declare, will go to the "development fund," which is declared to be nothing more than a fund to exploit a number of extremely socialistic ventures. It is admitted that the fight that is now under way means either the rapid inauguration of socialism throughout England, or a setback to socialism from which it will take at least a generation to recover. The odds favor the Conservatives, because they have the support of practically all of the capitalistic class and the vested interests. The Liberal party is badly split and it is not believed that it will be able to wage nearly as effective a campaign as the Conservatives. It is expected that thousands of those who would naturally be in sympathy with the budget, as it is admittedly a burden on the rich rather than the poor, will be won over to the opposition by the cry that is going up from the big employers of labor that the budget will drive capital from the country, cut down employment and cause general stagnation.

"We are pulling the saloon men into line for the advent of the new Warner-Crampton law, passed by the last legislature, which goes into effect September 1," said Police Commissioner Croul to a Detroit reporter one day last week. "It is an educational process which the liquor men have been taking part in during the past few weeks. You can't break into things suddenly, and I am of the opinion that the local dealers needed just a little drilling before they encoun-

tered the conditions which they will face after the first of September." It is to be hoped the commissioner's determination will be as strong in September as it is at this writing. The best education the police department can give the lawless saloonkeepers of Detroit, is to enforce the present law to the letter without fear or favor, and by September 1 the fraternity will have become accustomed to being somewhat law-abiding. The closing of front doors and allowing rear doors, side entrances, back rooms, cellars and upper rooms open for illegal selling is not law enforcement or education. It may ease the conscience of the commissioner, but fools no one. The commissioner in assuming office obligated himself to enforce the laws, not make new laws or decide what laws are to be enforced and what ones are to be dead letters. In the light of the above quoted paragraph the eyes of the best element of Detroit will watch events after September 1, and will expect the commissioner to make good.

President Taft has finally secured a tariff bill which he can sign. While not what the country expected, it is a step forward and downward, and all that can be expected at this time from men who are in congress to further their own private and selfish interests rather than to act from patriotic motives. Gen. Hancock said in 1880 that the tariff was a local issue. The debate in congress this year has proved that it is also a personal issue. Senators and representatives are voting as the investments of themselves or friends are advanced or injured by the new rates. Fordney, of Michigan, working for free hides, but very determined that lumber shall be heavily protected. Steel trust lobbyists opposing any reduction on iron and steel products, and at the same time enforcing wage reductions in its plants. Sugar trust securing the highest protection, and then stealing millions from the government by false weights, and when caught red-handed compromising for a mere pittance; when indicted on criminal charges securing release without bail. In view of these facts people in some quarters express surprise at the rapid spread of socialism throughout the country. With the overprotection of the monopolists in tariff schedules, the ease with which trust agents can evade laws and escape criminal prosecution; the friendliness of the courts to wealthy malefactors, the general advance in the prices of necessities, and the stationary or downward tendency of wages, make for unrest in the body politic, and the workingman is ready to grasp at any plausible scheme that demagogues may exploit. The moneyed class of this country can stop socialism by giving to the working men a larger share in the unparalleled wealth which their brain and brawn are producing. The new tariff is a step in the right direction, but does not go far enough.

At different times and in different places propositions have been advanced to secure "more daylight" by turning the clocks ahead, in other words, by advancing the legal or standardized time so as to begin the working day earlier. These movements, however, have not as yet met with very large or permanent success. In England a bill is now before parliament providing for one hour more of daylight. In Canada also a bill is before parliament which provides for advancing standard time one hour during the five months from May 1 to October 1 of each year, the idea being that this will give a more extended use and enjoyment of daylight during the summer months, when it is most desirable. This latter idea seems to be meeting with favor elsewhere than in Canada. In May last the "National Daylight Association" of Cincinnati was formed, its purpose being the saving of one hour of daylight each day for the five summer months, May 1 to October 1, of each year, to all the people of the United States. A committee visited President Taft and received assurance of his sympathy and co-operation. In June Mr. Michael Mullen presented a bill, "The Mullen daylight ordinance," to the council of the city of Cincinnati, and the same was passed by unanimous vote. Now the association are trying to extend and nationalize the movement. Some of the arguments urged for it are: 1. Health and physical welfare are promoted if the activities of life begin early in the day as nature intends. 2. Additional time during daylight is gained for rest and recreation, the use of parks and playgrounds during the hot months would be increased, and all forms of recreation could be projected on larger lines. 3. The farmer, who represents almost one-half of the population, and who practically lives by this summer schedule, would be enabled to transact his business with the cities that much earlier. 4. Those employed in mills, factories and offices, and especially the millions of housewives, will have more time at their

own command during daylight. And one of the strong arguments advanced for this "more daylight" movement is, that it will not require any violent or difficult changes to adjust ourselves to it. The proposal is this: That from and after two o'clock on the morning of the first day of May in each year, until two o'clock on the morning of the first day of October in each year, the standard time shall be one hour in advance of the standard time now in use. This to be done by advancing the hands of the clock one hour on May 1 and moving them back one hour on October 1. In consequence of this change no railroad would be compelled to change a single schedule nor any factory its hours of work. People would so quickly adjust themselves to it, that it would be forgotten in a day or two, for the world lives by the clock. Why is it not a good idea?

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## High Places

REV. F. D. LEETE, D. D.

It has been well said that high places are places of vision. They are also places of inspiration and privilege. It has been my joy this summer to stand upon a number of them, and to receive their grace.

Surely the dome of St. Peter's is a lofty situation. However much it may have cost the world in coin and crime, in the extension of indulgences and in the expenditure of genius, the high balcony from which the spectator looks over the seven hilled city across the broad Campagna, and towards the Alban peaks, is a throne of glory. One forgets the more than sixty million dollars' worth of marble beneath his feet, and for a time has little thought even of the most famous of architects, whose splendid masterpiece he beholds. Nor is it nature alone which meets him on this eminence. History is here his teacher, and the long centuries unroll their records of great deeds. In yonder forum distinguished orators address admiring throngs or hurl scornful words at their enemies. Beneath the triumphal arches, plainly visible, conquerors ride in state, parading their spoils and their captive enemies. Gladiators contend in the vast arena, and luxurious youths frequent the perfumed baths. Valour and vice, avarice and nobility, love and hate struggle for supremacy. And yonder by the Appian way comes the humble apostle, eager to preach his gospel of the crucified at Rome also, and bringing with him a word of power greater than the scepters of rulers or the swords of heroes. Some thought of all this must come to every reflecting mind which peers from St. Peter's at scenes near and far.

The portuicola of St. Francis is another high station. True it is situated in a valley, but it is a most lovely valley in the spring, and especially at the close of the day. What a mystic and dreamer, what a philanthropist and saint was Francis of Assisi, and the sight of the little oratory which he loved, and of the little cell in which he lived fulfilled one of the ambitions of my life. I could forget the superstitions which have been wrought into the imposing edifice which costily covers the place where a poor ascetic prayed. I listened with charity to the childish legends told by the cowed monk who acted as guide; of the birds which would come and worship with the saint, and of the roses which by the good man's penance lost their thorns, bearing his blood drops on their leaves. The presence seemed to be near of one who loved his Lord more than his fortune, and his fellows more than he loved himself, who gave all to the idea of brotherhood, and who has moved the sweetest spirits of the ages with his sanctity and grace. Christianity would be the better for it if today it possessed more of the spirit of Francis.

I have always felt kinship with the lover of nature who said: "To me mountains are a passion." It may seem unfitting to place in a list such as this the summit of a Swiss peak, but there is a nexus between the experiences which I am but touching lightly. The Belalp is a favorite ascent for strollers in the Beruese oberland. It is not a difficult climb, as the travel of centuries has removed the usual obstacles of mountain trails, but it is sufficient to well exhaust the strength of all save those whom constant exercise in high altitudes has accustomed to the strain. It was a delightful spring day, early in June, when we passed over the road from Brieg to the foot of the mountain, and began to toil upward. Who has not read of the Swiss wild flowers? And who has seen them in spring and can ever forget them? It is not simply that as individuals they are beautiful. It is the varieties and the vast abundance of the blossoms which cover the fields, push their tendrils over the rocks and fringe the pathway. Who has not heard of Alpine views? But the reality is better than pictures and de-

scriptions. All the way there are surprises; little vistas and glimpses of beauty in snowy glens, gliding or rushing brooks, and snawy fields, and there are wide prospects of earth and sky, of cloud and land, which charm and gratify. After five and a half hours of labor and lingering we reached the summit. And what a sight in the golden glow of the afternoon! About us great snow-capped peaks, Eggischhorn, Aletschhorn, Finsteraarhorn, and in the distance the glorious Jungfrau. In the foreground lay the foot of the Rhone glacier, glittering ice river, flowing for fifteen miles between the heights, and yielding waters for the green fields of many a valley and plain. I worshiped the God of nature on that day of vision, and rejoiced not simply in the wonderful world which he has made, but in the mind which apprehends and enjoys its marvels. Heaven always seems near in God's great out-of-doors and in the silent places, but never did it press upon my consciousness more clearly than on the summit of Belalp.

To stand reverently for a moment in a pulpit once occupied by John Knox is a noteworthy incident in the life of a minister of the gospel. In Geneva, close to the great cathedral, stands a little chapel, now being thoroughly and tastefully renovated. On the front of this chapel is the statement of Knox's ministry there three centuries and a half ago, and within stands a quaint old pulpit, the very one which he once occupied whose prayers caused his monarch to tremble, and whose sermons were staunch defenses of the faith delivered to the fathers. It seemed as if he could almost be seen in his exile, and as if one could catch the accents of his burning words, as he poured forth his soul in earnest utterance of truth, perhaps becoming at times the inspired prophet of better things to come. It is not an easy thing, even on the ground they occupied, to reconstruct the period in which such men lived and labored, but when one does succeed in piercing the mists of time and in gaining some view of the events which then occurred, he must feel a deep sense of gratitude to those who fought the battles of a purer and better faith, leaving to our easy appreciation the heritage of intellectual and spiritual liberty.

Passing over a score of precious experiences in sacred places, where there is the sense of altitude, and the effect of grace, for variety's sake as well as for intrinsic beauty let Stoke Pogis be added. The place is seen somewhat distantly from the lovely height of Windsor castle. As one drives toward it he passes noble and famous old Eton college, and then over the best of roads, hedge-walled and through green lanes and mossy forests, he comes at last to one of the serenest, quaintest spots on earth. Near by the manorial home of the Penn family, dating back of the time of William, of Pennsylvania, is the old church yard immortalized by Thomas Gray. What lover of good literature but has been impressed by the stately lines of Gray's Elegy, and has shared the feeling which led Gen. Wolfe to repeat the poem to his officers before the battle at Quebec and to remark that he would prefer to be the author of that work than to be victor in the coming fray. Approaching by a turnstile the fertile meadow where stands the poet's monument, one first pays tribute to the charming view, the splendid trees among which first stand out prominently, the angled church tower and its low pointed spire, and all the surroundings of a clear and quiet country. A gray stone sarcophagus on a square foundation of the same material bears on the four entablatures generous quotations from the lyric which is unsurpassed. However, Gray does not lie here, but in the church yard itself. With lingering, reverent steps we make our way to the entrance of the little ground, consecrated alike by hallowed memories and religious rites. Partly modern and partly ancient, both the burial place and the church have a mingled light and shadow, sadness and sweetness all their own. Like the grave of Keats at Rome, and the English cemetery at Florence where Elizabeth Barrett Browning is buried, this is a typical poet's resting place. By the very wall of the church, in his mother's tomb, plain and unpretentious sepulchre of gray stone, the writer of the Elegy was interred, and on the stone is the touching statement of the poet that this is the grave of a careful, tender mother, only one of whose children had the misfortune to survive her. Entering the silent church with stone floor and ancient arches, the visitor is shown the family pew or room of the Penn family, and also that of the Grays. There are other objects of interest and Stoke Pogis church is for its own sake a place to dream in, yet after all the supreme attraction is the God's acre in the open, where beneath the

"yew tree's shade

Where heaves the turf in many a mouldering heap,

Each in his narrow cell forever laid  
The rude forefathers of the hamlet sleep."

One can easily believe that under these moss-covered stones and grassy mounds may rest forms once occupied by manly spirits.

"Some mute inglorious Milton here may lie,  
Some Cromwell guiltless of his country's blood,  
Some village Hampden who with dauntless breast  
The little tyrant of his fields withstood."

In such a place good, great thoughts of men and their qualities come trooping into the mind. A broader charity covers their lack of distinction, and even their faults, and the process of reflection levels the differences of which society makes such store, while heaven draws near, peopled with a myriad of folk never revealed on earth in their true nature or estate. An afternoon in this holy spot is unforgettable. Life's current winds for a little into a quiet pool, to stream on again, doubtless more deeply and truly. Each bird and flower, cypress and ivy vine, stone and grass blade seems to teach something new and good, and with every remembrance of the hour and place, must inevitably come back a sense of such exalted feeling as can never enter consciousness, save to strengthen and purify.



**The Combination Service**

REV. DAVID HASLER GLASS

The only way we can ever hold the children to the church is by training them in the church. Many methods have been tried, such as cards, buttons, papers, and other rewards and prizes to secure the attendance of the child at the church services, but all such methods are artificial. They divert the child's mind from the true aim of church attendance, and the time comes in the life of every child when such methods lost their appeal.

No question before the Federal Council commanded more serious attention than that of the religious training of children, yet that great body of leaders was unable to arrive at any satisfactory conclusion. In their desperation they passed a resolution urging parents to "compel their children to attend church services." Compulsory church attendance has always been unsatisfactory. It makes the church a sort of penal institution, from which most children escape at their first opportunity. Only a child that is more dull than religious would voluntarily sit an hour and a half in an ordinary preaching service and in addition remain to a session of the Sunday School lasting another hour to an hour and a half. It is a physical strain which few parents will submit themselves to, and still fewer will compel their children to endure. It creates such a dislike for the services that, as parental authority slackens, the child will cease to attend.

The following plan, by which morning worship and Sunday School are combined into one service, has been in operation in the Methodist church, Chelsea, Mich., since the first of October, 1908:

ORDER OF MORNING SERVICE.

1. Organ Voutary.
2. Hymn.
3. Prayer.
4. Gloria or Doxology.
5. Scripture Lesson.
6. Collection and Special Music by the Choir.
7. Notices.
8. Sermon.
9. Brief prayer.
10. Hymn.
11. Bible Study.
12. Secretary's report.
13. Hymn.
14. Benediction.

The members of the Sunday School and the members of the congregation assemble at the hour of the preaching service and are seated in the auditorium. The service is divided into three periods of one half hour each. The first covers the first seven numbers of the order of service. The second is occupied by number eight, the sermon. And the third is devoted to Bible study, numbers ten to fourteen. At the close of the sermon the pastor announces that the classes will immediately assemble for Bible study after the singing of the hymn, and reminds the congregation that the service is not ended, but that it will be in a half hour. Polite ushers are stationed at the doors to give a personal invitation to strangers, or others who might leave the room, to remain for Bible study. The members of the church are loyal, and most strangers are curious to see the new plan to the end of the service; hence the whole congregation remains to the Sunday School. There is not another opening service; but all proceed to the study of the lesson at once. There is no complaint if this part of the service lasts a little longer than thirty minutes, and yet it is better to run on

schedule time—the people will be more likely to want to come back again.

ADVANTAGES OF THE PLAN.

more than ninety per cent of the congregation remain for the Sunday School lesson study. The main for the Sunday School lesson study. The importance of this achievement cannot be estimated. It has been almost impossible to arouse a general interest in Bible study. Many members of our church never read the Bible! Few seriously study it! Our people are destroyed

Tyng once said: "If more ministers would preach to the children in their congregation, more people would understand their minister." The presence of the children is an inspiration to the preacher. Instruction is not the chief need of children, but impressions that inspire right impulses. He who preaches "in the demonstration of the Spirit and of power," will have no difficulty in preaching to a congregation in which the children are present. The preacher must be brief. He must keep within the thirty-

**Brains**

At Bay View Bishop Bristol delivered his lecture on "Brains." The following glimpse of the brilliant effort is given by a reporter:

"The average size of a man's hat is 7-1-8," said Bishop Bristol. "The average weight of a man's brain is 49 ounces. But within certain limits the size and shape of the head, or the length of his bones, show absolutely nothing about the size of his mind. Deeds done are the measure of the mind."



PRESTON METHODIST CHURCH, DETROIT. (Conference Seat.)

Prior to the division of Michigan Methodism into two annual conferences, three sessions of the one and only conference organization were held in this city. Of the fifty-three sessions of the Detroit conference already held since the division, ten have been here, and of these ten the Central church has been the host five times,

for lack of knowledge. Every religious fad seeks its victims among church members, and finds many an easy prey to their false teachings for the reason that they are not familiar with the simplest teachings of the Word. Heresy, unbelief, indifference, and fanaticism are in most cases easily traceable to a lack of Biblical knowledge. Happy is that pastor whose entire membership is given to the study of the Bible; and happy is that people which has a fair chance to study it under competent teachers.

It secures the presence of more than ninety-five per cent of the Sunday School at the preaching service—an achievement which the church has sought for many years. If it accomplished nothing more than this, it would furnish sufficient reason for every Protestant church to break up the old forms and adjust itself to the easy solution of its greatest problem.

It solves the problem of holding the boys to the church services and Sunday School. On the occasion of one of the anniversaries as superintendent of his great Sunday School, Mr. Wana-maker said: "If I had my life to live over, I would do different. I would try harder to get the fathers in the Sunday School. Get the fathers and you have the whole family." This has been demonstrated to be literally true in our consolidated service. The fathers remain to the Sunday School and the boys follow their example. Not only are the boys enthusiastic in their praise of the services, but boys who had left the school are coming back and attending regularly.

It has increased the interest and attendance of our rural population. One of the most serious problems the church meets is that of reaching the farming population. Country life is not less conducive to religion than city life, but it is less convenient in the country to attend church than it is in the city. By personal inquiry I have discovered that the chief reason why farmers do not attend church is that they cannot go and leave the children at home; neither can they take the children with them on account of the lengthy services. When they do go, it is so late when they return home that by the time dinner is over it is time to do the chores, and they have no time for rest or for the cultivation of family life. Under the consolidated plan, with its shortened service, there has been a marked increase in the attendance of the rural population.

It improves the preaching. A discriminating minister will almost intuitively adapt his preaching to the character of his audience. Dr.

Tabernacle once, Simpson twice, Cass Avenue once and North Woodward once. The fifty-fourth session is also to be in this city, and for the first time its meeting place will be Preston church. The conference was never so large as now, and the task of entertaining is more onerous than ever. However, the brethren need not

minute limit. This will be a genuine hardship for many speakers, but a great boon to their congregations. The dread of a long sermon keeps more people from attending church than ministers are aware of. We hear many preachers ridicule the "cant about short sermons," but we never hear their congregations make light of it. The supreme end of preaching is to "catch men," and not to consume bait. The chief reason why ministers do not increase in power and effectiveness as they grow in knowledge and experience, is that they insist upon exhausting their fund of information on pulpit themes every time they discuss them.

SOME PRACTICAL RESULTS FROM THE NEW PLAN.

The morning congregation has increased fifty per cent. The Sunday School has increased nearly three hundred per cent. The enthusiasm has grown correspondingly. The people are most enthusiastic over the plan and many are attracted to the church who have not been in the habit of attending. Only from five to ten per cent of the congregation leave after the preaching service. Some of these are strangers who "dropped in," and some are persons who could not have come to church but for the short service.

One of the most notable features of the plan is the men's Sunday School class. This class is taught by the pastor, and before the consolidation averaged from four to six, and occasionally as many as eight might remain for the school hour; but now the actual attendance at the men's class is nearly twenty-five per cent of the entire school! It is a real Sunday School class, meeting with the school and studying the regular lessons.

The families come to church together, sit together, and together return home. It maintains the family unit in worship. It does away with an objectionable class of music and gives the children a chance to sing the standard hymns of the church. It brings them under the instruction and direct appeal of the pastor—a vital point of contact. Unattended children are as decorous as those attended by their parents. If a little child should forget and disturb, he is always near an adult who needs but to gently touch his shoulder to bring him to perfect order. The service is as dignified and impressive as the exclusive adult service is and very much more attractive.



Little things are little things, but faithfulness in little things is something great.—St. Augustine.

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fear as to accommodations or cordiality. The church edifice is ample and well provided with rooms, and Brother Burnett and his associates are planning to care for the visitors royally, and are being aided by the other pastors and churches of the city.

"A man who has less than 37 ounces of brains is an idiot. A woman is made of finer stuff, and she may have as little as 34 ounces of brains and not be a dullard. But it isn't the amount of brains that counts. Some men with 65 ounces of brains have not been able to rise above obscurity, while men with 43 ounces have become famous. The two heaviest brains on record weighed 68 ounces. One of them belonged to an English bricklayer, and the other to a big negro. The Chinese are the heaviest brained people in the world, yet not the brightest.

"This is the age that demands brains. Our great educators today have evolved the theory that a nation's greatness depends on the universal education of its people. In olden days they worked on the fallacy that an age to be great should develop a few great generals, poets and sculptors. They did, and they fell, because the common people were ignorant.

"But brains without steam behind them are nothing. Good sense well on fire is called genius. The other extreme is mere culture. The difference between success and failure is a difference in being struck by thought. Ignorance is to be pitied; brains are to be hired. When you marry, eliminate thoughts of social distinction; marry for brains.

"Many an old man is bending his back and worrying for fear he won't accumulate enough money to send his lily-fingered son to the devil. Many young men live on the brains of their ancestors, though there are a few who are wise enough to believe it a good thing to be unembarrassed by illustrious ancestors.

"Family trees never tell the whole truth. From some limb always dangles some sinner that is put in the background. Every man who lies down on the reputation of his ancestors is more or less of a degenerate. It's better to descend from a baboon than to be an ape. It's better to have a brain-lined head than a gold-lined purse or a silk-lined pedigree.

"Yet the people that develop brains, our school teachers, are disgracefully paid. The pay of the average hod-carrier in New York state is more than that of the average school principal in that state. You pay ten times as much to iron-molders as you do to brain-molders. You pay fabulous sums to jockeys who teach horses to trot, and a mere pittance to the teacher who teaches children to think.

"The highest paid teachers in the country are in Philadelphia. Their average daily wage is \$1.50 a day. The official pig-sticker out in Iowa gets more salary than their state superintendent of education."

## The Home Circle

### What Christ Is to Those Who Know Him

What the breast is to the birth,  
What the soil is to the earth,  
What the gem is to the mine,  
What the grape is to the vine,  
What the bloom is to the tree,  
That—is Jesus Christ to me.

What the string is to the lute,  
What the breath is to the flute,  
What the spring is to the watch,  
What the nerve is to the touch,  
What the breeze is to the sea,  
That—is Jesus Christ to me.

What the estate is to the heir,  
What the autumn is to the year,  
What the seed is to the farm,  
What the sunbeam is to the corn,  
What the flower is to the bee,  
That—is Jesus Christ to me.

What the light is to the eye,  
What the sun is to the sky,  
What the sea is to the river,  
What the hand is to the giver,  
What a friend is to the plea,  
That—is Jesus Christ to me.

What culture is unto the waste,  
What honey is unto the taste,  
What fragrance is unto the smell,  
Or springs of water to a well,  
What beauty is in all I see,  
All this and more is Christ to me.

—Christian Intelligencer.



### Men Famous in Northern Michigan's History

HOPE DARING

IV.

RAMSEY CROOKS.

It was said of this man that in connection with the fur trade his name was known from the Atlantic to the Pacific. In his relation to this trade and the effect of the traffic in furs upon early northern Michigan, the life of Crooks repays a careful consideration.

He was a Scotchman, coming to the United States when he was a young man. Very soon after his arrival he entered the employment of Mr. Astor. He was not always a factor; several times he crossed the continent, meeting hardships and dangers with invincible courage, in the interests of his employer.

Mackinac Island, the headquarters of the American Fur Company, was a great mart of trade at that time. The company's warehouses, stores and offices occupied much of the town, and boat yards fringed the beach. The animals that were hunted for their fur were the beaver, marten, lynx, fox, otter, badger, mink, bear, buffalo, deer and muskrat. Perhaps the beaver was the most valuable; those skins came in great numbers. In some localities the beaver skin was the unit of value, the rule being, "two beaver skins equal a blanket, four skins a gun, two skins a bag of flour," and so on down a long list. Prices varied. In 1820 Mr. Crooks wrote, and the record is on exhibition in a volume of the American Fur Company's correspondence at the "John Jacob Astor Hotel" on Mackinac Island, "Beaver at \$4 a pound is high, but rather than lose I would give that. Bears are worse than ever and ought not to cost more than \$2.50 for 5. Deer not over 25 cents a pound in season, their winter skins won't pay charges. Mink 25 cents. Silver fox, \$4."

While these values are given in dollars, very little money was used in trade. The commodities furnished by the fur company had each its market value, as had the Indians' furs. For the Indians, Crooks and his associates had guns and ammunition, knives, tomahawks, traps, blankets, cloth, kettles, looking-glasses, and various ornaments, such as rings, armlets and beads. Then the Indians took flour, sugar, and tobacco in part payment for their furs.

Ofttimes, instead of the Indians themselves bringing their furs to the trading post, the skins were collected by traders or voyageurs, who managed to make a fair profit to themselves out of the bargain. At first the savage gave little thought to the value of the fur; he hunted the animal that he might eat of its flesh. The skin was what in our day would be called a "by-product." However, as time went on, the Indian came to be wiser, and, although he rarely received a fair price for his bales of

furs, he learned to bargain and to haggle over the price.

The company, in many respects, dealt fairly with the red men. In 1828 Gen. Lewis Cass said of the fur trade, in a report made to United States Senator Benton: "We believe that it is generally conducted upon a fair principle, as fair as any branch of business in the United States, and we know many of the persons engaged in it who are honest, upright men." Indeed, the company had to make a big profit, for the expenses of carrying on their business were enormous. The goods given in exchange had to be transported great distances over, not poor roads, but over pathless wastes of forest and wide stretches of unnavigated waters, and the furs had to be carried to far-distant shipping points. Then, for protection of personal rights and of property, a vast army of retainers had to be maintained at every trading post. Again, provisions, ammunition and traps often had to be advanced to the Indians, and the debts were often unpaid. Mr. Crooks used to say that if an Indian did not pay his debt the first year he considered the case doubtful. If another year went by, and the account was still unsettled, Mr. Crooks regarded it as not doubtful, but desperate.

In time the trade began to decline. This was not solely because of a scarcity of furs; treaties were fast moving the Indians westward. In 1834 Mr. Astor sold out his interest in the business. Of the new company Ramsey Crooks was president as well as a large stockholder. For a few years a profitable business was carried on, Mr. Crooks giving the affairs of the company his own personal supervision. He had never remained permanently on the island, for summers he had gone out into the forest, himself looking over the fields from which his harvests were to come. Think how much of the romance of that forest region he must have had at his tongue's end! The Indians trusted and respected, rather than loved him; in a certain way he was cold, but he was always upright and honorable. After a time he removed to New York, where he died in 1859.

In the Mackinac hotel before mentioned, the John Jacob Astor house, are many interesting relics of the old fur-trading days. There are several volumes of the letters that were once written from and received at the company's office, the old scales or "balances" once used in weighing the furs, a high desk at which some employe used to work, and other objects of interest.



### Robert Collyer's Resolution

In his recently published book, "Some Memories," the Rev. Robert Collyer tells an incident in his home-life that sheds a mellow light on the years of his great activity. He had charge of a large parish in Chicago at the beginning of the civil war, and became at once engaged in the work of the sanitary commission. In those days he preached without notes. In later years, when he could find time for the work, he prepared his sermons in advance of delivery. It was in connection with this duty that he made the New Year's resolution of which he tells:

"How I fared may perhaps be best told in a story that will also touch the charm of the little maid who was always so bright and winsome. Her elder sister said to me one day, as we sat all together:

"Papa, I wish you would write your sermons on Monday and Tuesday. You are always so cross on Saturdays when you are busy, and we make a noise."

"This was true; the lassie was right. And so, after trying to 'stand from under' to no purpose, I gave in and said, 'Well, my dear, the New Year is close at hand, when you know we all begin to make good resolutions, and I will make one. I will try, after New Year's—because the holidays are a busy time—to write my sermons earlier in the week, though I cannot promise to begin on the Monday.'

"This pleased the children, you may be sure, and the father, too, who has loved to make good

resolutions all his life; but the Christmas-tide came, and the New Year, in which there is always so much to do, and I was still driven, so that Friday and Saturday found me busy as ever. Meanwhile my mentor was watching me, and biding her time to bring me to book. So one day she said:

"Papa, you did not begin writing your sermons early in the week, as you said you would, you know, after New Year's; and you were cross again on Saturday when we made some noise."

"Well, this was true, and I knew not what I should do, when it came to me in a flash that I could shuffle out of the mire on a similitude. So I said—oh, so gently!—'My dear, if you should milk a cow and set the milk to stand in a bowl, what would that milk do?'

"The answer I expected was, 'It would cream up,' and then I would say, 'That is just what sermons have to do. You cannot say on Monday, "Now, I will write a sermon, and go to work and get it done by Tuesday night;" you have to think it over until, say, Friday. It must "cream up" as the milk does in the bowl.'

"This would set me on my feet; but it didn't. My little maid was listening to our conference with great interest, and said, suddenly, 'I know what that milk would do; it would turn sour.'

"She did not point the moral. She was a wise little maid, and reforms go on leaden feet; but I remember no trouble thereafter."



### Not Dead, but Sleeping

He is not dead; he is but sleeping;  
The cold, cold grave is only keeping  
The dust to dust returning;  
Death could not claim the soul immortal;  
For angels from the heavenly portal  
Bent o'er with eager yearning.

They saw the falling life-blood quiver,  
As soul and flesh neared Death's dark river,  
And at its billows parted;  
Then bore to heaven with holy voicings  
The ransomed spirit amid rejoicings,  
The youthful, noble-hearted.

They left within the house of mourning  
The casket, robbed of its adorning,  
The soul that never slumbers;  
All beauteous was it yet in seeming,  
As one who sleeps in quiet dreaming,  
Or lists to pleasant numbers.

And it was strange to see him lying  
Arrayed in vestments of the dying;  
Oh, he was sad and dreary;  
For he was young and bright and blooming,  
With ardent hopes before him looming,  
And heart that ne'er was weary.

The good and right with boldness doing,  
The better path in all pursuing,  
And faithful in each duty,  
His life was one harmonious blending,  
To all a gracious influence lending,  
So full of truth and beauty.

But all is o'er; each young ambition  
Burned brightly till his youthful mission  
Drew near its final closing;  
Then, unto God his spirit giving,  
He ceased to labor with the living,  
And slept in sweet reposing.

And though the grave his form is keeping,  
He is not dead, he is but sleeping,  
To wake to joys supernal;  
One seraph more in heaven is dwelling,  
One more redeemed the chorus swelling,  
To praise the great Eternal.

—H. A. Gere.



### A Lavender Voice

A beautiful voice has a charm all its own. In this connection I remember a quaint remark made by a pupil at one of our large schools for the blind. A number of young ladies have been taking turns in reading to the pupils during the holidays. Blind persons are peculiarly sensitive to sounds, especially to the tone of the human voice. "Oh," said a little lad with a chuckle of delight, "Miss X—is to read to us today. She has a lavender voice." It was not a comparison with color, for the boy had never seen light nor the varied beauties of nature's painting, but it was the perfume of the flowers, sweet, pure and clearly defined, that called forth this quaint and beautiful metaphor.

Much can be done for voice culture. Listen to your own voice for faults, as well as to the voices of those around you. Check the anger which would find vent in shrill expostulation or

in heated argument. Soften the dictatorial remark, beware of the grumbling tones, and take time to enunciate the funny story clearly and without giggling. Speak from the chest and modulate your tones. Reading aloud is excellent training, if care be taken to cultivate the musical tones. It is an exercise double used, benefiting reader and listener.—Young People.



### The Christian for Hard Times

Christ's gospel is the gospel of good cheer. "The joy of the Lord is our strength." We have "promise of the life that now is." "All things are working together for our good." Our buoyancy is rooted in the goodness of God. Therefore we can "rejoice alway." The Christian optimist is not a cheerful idiot. He is not blind to conditions. He faces facts, but, unlike the pessimist, does not lose heart. No man is down and out until he gives up. Throw open your windows toward the sunrise. A brighter day will dawn. Keep singing, if it is only in an undertone. Wear a happy face by doing the duties which make for happiness. Radiate sunshine. Remember that hope is contagious. Walk not with the laggard gait of a defeated man, but with the confident swing of victory in your step. Let your aches be voiceless. Believe in our country's ability to recover. Talk prosperity, and thereby hasten the advent of better times. Work hard, and lend a helping hand. Let every soul that touches yours feel the thrill of a new impulse to nobler things. In short, live on the sunny side of God, and the generous side of man.—Thomas J. Villers.



### Farm Notes

A good formula for spraying the cows is the following: To one quart of kerosene add a tablespoonful each of oil of tar, fish oil, carbolic acid and oil of pennyroyal. This mixture, thrown in a fine spray on a cow, is death to flies and mosquitoes.—Farm Journal.

The Illinois Agricultural College has demonstrated the value of good seed in a practical way. Oats were graded with a fanning mill into three grades. The first-grade was large, plump berries; the second not so large and plump; the third, small. These three grades were sown on adjoining strips of land, at the rate of two bushels per acre. The first grade averaged 98.5 bushels per acre, or 45 bushels more than the other grades.

In pushing the spring pigs so as to have them ready for market in the fall or early winter, there are several advantages; nearly all of the feeding is done in warm weather and experience proves that it requires less food for a pound of gain in warm than in cold weather. Another advantage is that the gain is greater in proportion to food consumed on the young animal than on the older one. By lessening the time of feeding, the risk from disease is lessened very materially, while we get the use of the money so much quicker and save the food of support by which is meant the food required to supply the waste of the body and which is in proportion to the size of the animal.

In discussing the question as to whether or not it will pay to thin apples, a practical fruit grower says: "When there is a general crop of apples and the crop set is very full, so the chances for small fruit is very great and widespread over the country, it will pay to thin to such an extent as to insure good-sized fruit; otherwise it will not pay, except as a protection to the tree." It is advised in a recent farmers' bulletin that thinning begin within three or four weeks after the fruit sets, even if the "June drop" is not completed. The cost of thinning, it is believed, should not exceed fifty cents per tree. In experiments by the Connecticut Storrs station in thinning apples one season on two Baldwin trees, the first grade thinned apples were slightly larger than the first grade unthinned, and the increased value of the fruit due to thinning was seventy-seven and a half cents on one tree and \$1.83 on the other.

### Our Young Folks

#### Never Again

Listen to the water-mill, all the livelong day—  
 How the creaking of the wheels wears the hours away!  
 Languidly the water glides, useless on, and still,  
 Never coming back again to that water-mill;  
 And a proverb haunts my mind, as the spell is cast—  
 The mill will never grind again with the water that has passed.  
 Take the lesson to yourself, loving heart and true;  
 Golden years are passing by, youth is passing too;  
 Try to make the best of life, lose no honest way;  
 All that you can call your own lies in this, Today.  
 Power, intellect, and strength may not, cannot last—  
 The mill will never grind again with the water that has passed.



#### The Little Blind Girl

MISS Z. I. DAVIS

What a wonderful blessing has every little girl who can see the faces of those who love her, hear their kind words and speak to them.

Once there was a little girl who could not see or hear or speak. She was a bright and happy child in the sunny southland until stricken with a fever that left her with a three-fold affliction.

The roses and honeysuckles climbed over the walls of the pretty home where her papa and mamma lived. It was called "Ivy Green," because it was mantled in English ivy. All the long joyous hours of the summer day the humming birds and bees were near on busy wing. But the little blind girl knew how they looked only by remembering them as they were before her illness. Now she could lay her cheek against the dewy rose and receive its offering of fragrance, but never again on earth could she see the roses and lilies that clustered about her lovely home.

Her papa and mamma felt very sad indeed because of all this. They were so thankful that she had been spared at all, that they did not punish her when she was naughty. Indeed, she did not know that she was naughty, for she could not see how other children behaved.

How impatient she was to talk, but she could not make herself understood. She became very willful and petulant, sometimes treating her mamma's help very rudely, and throwing whatever was in her way upon the floor.

Her papa saw all this and deeply grieved over it, but still he could not endure to hear a cross word said to her, although her dear friends knew that her disposition was being spoiled.

One day the little blind girl's friends took her to a famous physician, hoping that he might help her, but he said he could do nothing for her, and her papa and mamma brought her home almost discouraged.

One day she locked her mamma in the store room and hid the key for mischief. Her mamma called loudly for help, but as all the members of the family were busy in the summer house, it was nearly three hours before the door was opened.

Then they decided that something must be done, and after many disappointments, a nice lady was found who would come and teach the little blind girl how to grow up to be wise and good.

This was the beginning of happiness in the life of Helen Keller, for it was none other than she whom every one has learned to love and admire.

When her teacher came into Helen's home for the first time, the little girl ran to her with outstretched hands. The lady, who with such tender sympathy was to lead her to the spiritual and mental light, caught little Helen up in her arms, and they soon became warm friends.

Helen's first lesson was obedience. This was the hardest thing she had to learn, but after she was willing to obey, she made rapid progress. She was then seven years of age,

Under the wise guidance of the teacher's watchful love, she became an affectionate little girl, always eager for more knowledge. Those who met her became very fond of her. At one time when she visited Boston, she called on Bishop Brooks. This great and beloved man became her life long friend. One day as the little girl was sitting on his knee, her teacher interpreted to her his words about God and heaven. Helen never forgot what he said in answer to her question why there were so many religions.

"There is one universal religion, Helen, the religion of love. Love your heavenly Father with your whole heart and soul, love every child of God as much as ever you can and remember that the possibilities of good are greater than the possibilities of evil; and you have the key to heaven."

When little Helen returned to her home in Tusculumbia, Ala., she wrote to her kind friend and received the following letter from Bishop Brooks:

"My Dear Helen;—I was very glad indeed to get your letter. It has followed me across the ocean and found me in this magnificent great city of London, which I should like to tell you all about, if I could take time for it.

"But now I want to tell you how glad I am that you are so happy and enjoying your home so very much. I can almost think I see you with your father and mother and little sister, with all the brightness of the beautiful country about you, and it makes me very glad to know how glad you are.

"I am glad also to know, from the questions you ask me, what you are thinking about. I do not see how we can help thinking about God when he is so good to us all the time. Let me tell you how it seems to me that we come to know about our heavenly Father. It is from the power of love which is in our hearts. Love is at the soul of everything. Whatever has not the power of loving must have a dreary life indeed. We like to think that the sunshine and the winds and the trees are able to love in some way of their own, for it would make us know that they were happy if we knew that they could love. And so God who is the greatest and happiest of all beings is the most loving, too. All the love that is in our hearts comes from him, as all the light which is in the flowers comes from the sun. And the more we love the more near we are to God and his love.

"I told you that I was very happy because of your happiness. Indeed I am. So are your father and mother and your teacher and all your friends. But do you not think that God is happy too because you are happy? I am sure he is. And he is happier than any of us, because he is greater than any of us, and also because he is the author of your happiness. He gives it to you as the sun gives light and color to the rose. And we are always most glad of what we not merely see our friends enjoy, but of what we give them to enjoy.

"But God does not only want us to be happy; he wants us to be good. He wants that most of all. He knows that we can be really happy only when we are good. A great deal of the trouble that is in the world is medicine which is very bad to take, but which is good to take because it makes us better. We see how good people may be in great trouble when we think of Jesus who was the greatest sufferer that ever lived and yet was the best Being, and so, I am sure, the happiest Being that the world has even seen.

"I love to tell you about God. But he will tell you himself by the love which he will put into your heart if you ask him. And Jesus, who is his Son, but is nearer to him than all of us, his other children, came into the world on purpose to tell us all about our Father's love. If you read his words, you will see how full his heart is of the love of God. 'We know that he loves us,' he says. And so he loved men himself and though they were very cruel to him and at last killed him, he was willing to die for them because he loved them so. And Helen,

he loves men still, and he loves us, and he tells us that we may love him.

"And so love is everything. And if anybody asks you, or if you ask yourself what God is, answer, 'God is love.' That is the beautiful answer that the Bible gives.

"Good-bye, dear Helen. Do write me again, directing your letter to Boston. Your affectionate friend,  
"PHILLIPS BROOKS."



#### Vulgarisms to be Avoided

IV.

With a certain class of people, the exclamations, "O!" "Indeed, yes!" "Well!" "And ah!" are as thickly strewn as leaves in Vallambrosa. With them, a funeral is "jolly," a prayer meeting "funny," an ordinary performance is "first rate," the lowest round on the ladder of beauty is "real pretty;" and their indiscriminate admiration is expressed by the much-abused epithets, "splendid, beautiful, magnificent, superb, bewitching, fascinating, charming, delicious, exquisite," etc. Any violation of law belonging to their code is "shameful;" a refusal to conform to their wishes is "horrid mean;" a common cold is "terrible;" and a headache is "beyond endurance." They are always "roasted," or "frozen," or "melted;" their friends are beautified with every virtue; and their enemies are the off-scourings of the race. They so completely exhaust the language on common occasions that no words are left to give expression to their deeper feelings.

Another class includes those who violate the laws of etymology. They have been thoroughly trained in the grammar of the language, and yet refuse to be regulated by its precepts. This class is a large one, and includes among its audacious sinners:

1. Those who use the objective case for the nominative; as, "It is me," for "It is I;" "It is her," for "It is she;" "It is us," for "It is we."
2. Those who use the nominative case for the objective; as, "Between you and I," for "Between you and me;" "Like you and I," for "Like you and me;" "I know who you mean," for "I know whom you mean."
3. Those whose subjects and verbs do not agree in number and person; as, "Says I," for "Say I;" "You was," for "You were;" "My feet's cold," for "My feet are cold;" "There's thirty," for "There are thirty."
4. Those who use the indicative mood for the subjunctive; "If I was you," for "If I were you."
5. Those who use the present tense for the past; "I see you yesterday," for "I saw you yesterday."
6. Those who use the intransitive verb for the transitive; "If he is a mind to," for "If he has a mind to."
7. Those who use the adverb for the adjective; as, "She looks beautifully," for "She looks beautiful;" or its opposite, "She walks gracefully," for "She walks gracefully."
8. Those who use the objective case after the conjunction "than;" as, "He knows more than me," for "He knows for than I."
9. Those who use double negatives; as "No, you don't, neither," for "No, you don't, either."



#### A Whole Cent

"Halloa!" said Mr. Gray, as he turned the corner by his gate and ran plump into a little girl who was coming.

"Oh, don't stop me, please. I've got a whole cent, and I'm going to the store."

And the little figure trotted away, with one hand shut so tight that the cent couldn't have got out if it had been alive.

"John Baker, Candies and Pies," that was the place she wanted, and in a minute she was standing on tip-toe trying to make believe she was big enough to look over the counter.

Mr. Baker was busy, and so Jo (her whole name was Josephine) had a chance to look about. "Candies and pies," I should say so! So thick every-

where that you couldn't see the paper on the walls. Jo never had a cent all for her own before, and how to spend it just right required a good deal of thought and a good deal of looking around beforehand.

"Well, my little miss, what is it?"

"A great large cake," said Jo, and Mr. Baker took down one of those tremendous big ones with scallops all around them.

"Any little mites of pies for dollies?"

"Oh, yes!" and one was put on top of the big cookie; and so Jo went through the whole list—candies, cakes and pies—and Mr. Baker did them all in nice white paper and tied the bundle up a pretty speckled string. Jo picked up her big package, put down her cent, said "Thank you, sir," and started to go home.

"What is this cent for?" asked Mr. Baker.

"Don't you know?" said Jo. "It's for the candy and things."

"But they come to forty-five cents," said Mr. Baker.

"That's funny!" said Jo. "Mamma gave me the cent and told me to buy just what I wanted. Forty-five cents is more, isn't it?"

Now, Mr. Baker had a little girl just about as big as Jo, and so he couldn't help loving her. What do you think he did? He took the bundle and marked in big letters, "Price, one cent."

"Now," said he, "you owe me forty-four cents, and I'll give you that for a kiss, and then we'll be square." So he took his kiss, and Jo took her bundle and went home, and the feast that she and her dollies had lasted a long time.

—New York Weekly Tribune.



#### Miss Fret and Miss Laugh

Cries little Miss Fret,  
In a very great pet,  
"I hate this warm weather; it's horrid to tan.

It scorches my nose,  
And it blisters my toes,  
And wherever I go I must carry a fan."

Chirps little Miss Laugh:  
"Why, I couldn't tell half  
The fun I am having this bright summer day.

I sing through the hours,  
I cull pretty flowers,  
And ride like a queen on the sweet-smelling hay."



#### Two Kinds of Bears

A gentleman was making inquiries in Russia about the method of catching bears in that country. He was told that a pit was dug and covered with turf and leaves, and some food placed on top. The bears easily fell into the snare.

"But," his informant added, "if four or five happen to get in together, they all get out."

"How is that?" asked the gentleman.

"They form a ladder by stepping on each other's shoulders and thus make their escape."

"But how does the bottom one get out?"

"Ah! these bears, though not possessing mind and soul such as God has given us, yet can feel gratitude, and they won't forget the one who has procured their liberty. Scampering off, they fetch a branch of a tree, which they let down to their brother, enabling him to join them."

Sensible bears—and a great deal better than human bears we hear about, who never help anybody but themselves!



Tommy—Ma, baby is naughty. He cried because I wouldn't give him any of my cake.

Mamma—Is his own cake all eaten up?

Tommy—Yes, ma; and he cried while I was eating that, too.—Punch.



#### CHILDREN'S LETTERS

Wacousta, Mich., July 26, 1909.

Dear Editor:—I am a little boy six years old. I have one brother and two sisters. My papa is class leader in the M. E. church at Wacousta. My Sunday School teacher is Mrs. Ide. I help mamma care for fifteen little ducks. For a pet I have a cat named White Foot. I like to hear my sister read your paper. From a friend,  
PAUL LUDWICK.

### The Household

Wash dishtowels daily. When greasy, throw them into hot water strong with borax or household ammonia. They should be boiled at least once a week.

Currant juice added to raspberries gives a most agreeable flavor. To each quart of raspberries allow one cupful of currant and one cupful of sugar. Bring all to a boil and put in sterilized jars. Seal at once.

The best china and glass are the cheapest, even for everyday use, if the outlay can be afforded, as they are tempered and may be washed in boiling water without injury, and do not crack and chip from usage like the common ware.

An exchange says that croup, the terror of mothers with little children, may be speedily relieved by the following remedy: With a knife or grater shave off into as small particles as possible about a teaspoonful of alum, and mix with twice the amount of sugar. Give the child as quickly as possible.

A simple way of canning string beans, is by using the tin buckets that syrup comes in. Cook them just as for table, adding salt to taste; then fill the bucket with them to overflowing, putting on the lid, in which a nail hole has been driven from the inside. Then the lid is sealed around with putty or sealing wax, and a bit of it is put over the hole in the lid when the steam has escaped. Keep in a cool place.

To clean wall paper use the following recipe: Ten cents' worth of liquid ammonia, ten cents' worth of oil of sassafras, one even teaspoonful of soda, two even teaspoonfuls of salt, and one quart of cold water. Mix the cold water with the other ingredients, then stir in white flour until it is thick enough to drop from a spoon. Put in a covered pail, set in a kettle of boiling water, and cook until done, stirring often. If it does not stick to the hands when cool, it is done. Remove from the pail, and divide into "loaves," working each piece a while in the hand. Take out only what is needed, leaving the rest covered in the pail, to prevent the ammonia from evaporating. Rub the wall with a loaf, working the dirt into the dough. When very dirty, exchange for a clean loaf. This removes dirt and grease magically, and leaves old paper as good as new, when used carefully.

#### Got To

HAVE SHARP BRAINS NOWADAYS OR DROP BACK.

The man of today, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business, read an article about food in a religious paper and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Watch the figures on your address label. Do you know what they mean? "1 Jan. 08," for instance means that your paper is paid for to January 1, 1908, or to the close of the year 1907.

We furnish your pastor with blank receipt books when requested.

Please notice that Methodist pastors are our authorized agents to receive subscriptions and collect dues for the "Advocate."

No attention will be paid to orders for extra copies unless accompanied by remittance in stamps at the rate of three cents each.

Persons desiring portraits to appear with news matter, church dedications, golden weddings, and the like, must furnish "cuts" at their own expense. We do no engraving.

### Current Comment

A good man said the other day that he wished he had prayed more.

The Carnegie pension fund is a secularizing influence on the colleges of the day.

We uphold labor as we hold down the saloon; we stand with the working man as we withstand the saloon man.

Is there considerable praying in our church devotional meetings that God would overthrow intemperance and establish people in sobriety?

We advise our young people (and old) to let Sunday ice cream and soda water alone; it's bad for their morals, however it may agree with their bodies.

This may be harvest time for wheat, but is not for Advocate subscribers. However, it is always the season for gleaming or getting individual subscribers.

Although it is misused by many and insufficiently appreciated by others, yet the Christian Sabbath is one of the most practically beneficent institutions in the land.

A religious exchange makes this bit of advice very strong, by its rhetorical skill in wording it: "Kill the singing mosquito and the ubiquitous fly, or they may kill you!"

A brother editor remarks: "One's saintliness is not measured by his ability to see faults in others." If it was we know some folks who would be worthy of canonization.

Some men have been so tied down to steady labor that they hardly know what to do with a vacation and they hardly know how to use a holiday. The bent bow forgets how to unbend. We should beware.

Flood in China, fire in Japan and earthquake in Mexico, all within a few days the past week, and hundreds of lives lost. Surely the world has enough trouble without any needless addition by our wrong doing.

The United States revenues for the year ending June 30 on distilled liquors

is over \$5,000,000 less than during the preceding year, and on fermented liquors nearly \$2,500,000 less. What is the reason for the decline?

The fall of Clemenceau, the French premier, was occasioned by the utterance of unwise words in the heat of passion. It is a comment by way of the opposite on "He that ruleth his spirit is greater than he that taketh a city."

President Eliot prophesies that the world will adopt a new religion; the "old-time religion" that believes man is ruined by sin and is redeemed through the precious blood of Jesus Christ, the only begotten Son of God, is still good enough for Methodists and others.

The problem of Socialism looms up large. In great Britain it is more absorbing than here, but is a live question in this land. Some think the movement threatens church and state with grave evils, while its friends believe it will be the salvation of civilization. It should be studied and weighed calmly and without prejudice or passion.

As a rule it is neither wise nor safe to open one's church to a total stranger without genuine credentials and suffer him to present some far away and isolated mission work or to speak on something foreign and take a collection. There are many glib talkers wandering through the country and getting unjustly money from steady, industrious people.

The word "generous" is an offshoot of the Latin word "genus," which means race, as the "genus homo" or human race. Our word carries the idea of being regardful of the whole race. A generous man is not self-centred, but considerate of all his brothers. He is not selfish but generous—genus-loving. He has the spirit of a missionary, a philanthropist, a public servant, a humanitarian.

If one were to read the editorial and contributed articles appearing in any single week's issues of the Presbyterian, Baptist, Congregationalist, Methodist and Reformed religious papers which come to our desk he might well exclaim, as we have often done: "How much fine thought, good sense, ennobling sentiment and inspiring suggestion there is in those papers! The world ought to be far better because they are printed."

City people who want to rusticate and say they have been off on a vacation are quite friendly at this season toward their rural cousins, even though they had forgotten them the past ten months. An exchange hits a custom in this matter by saying: "The season has arrived when a family of eight, with two maids, now feel perfectly justified in visiting for a month at Uncle Silas' farm because he was taken to a moving picture show one afternoon in town last winter."

The corner stone of our new church on the Rouge, the Pioneer church, will be laid this afternoon (Saturday) at 4:30 p. m. Carriages will be at Fort street and Dearborn road at three o'clock and at four to take friends to the place. Persons with carriages or autos can readily reach the place, about one mile from Fort street, on the Dearborn road. This church is called the Pioneer because it is near the spot where the Old Log church was built nearly 100 years ago.

An English Methodist writer reports that of the 800 or so Wesleyan preachers sent to new circuits every year about 600 are "engaged" or "called." Of the other 200 who have not been called to circuits, some are not wanted and others, because of advanced years and of experience on fine circuits, are not willing to accept smaller appointments. These two classes make hard

work for the stationing committee. Is it possible that our bishops and their cabinets have any analogous experience?

At this season of the year the perils of travel and the liability to accident on land and water are greatly increased. Young people, whole families, little children and individuals are on vacation, seeking recreation and living under unusual conditions. Those who are in the quiet and calm of home or of some other restful spot could well pray every morning for protection and safety for all these exposed ones. It is a sad thing that in this season of joy many lives are lost by sudden accident while seeking recreation and pleasure.

Suppose two towns of 10,000 people each. In location, surroundings, shipping facilities, climate, scenery, fertility of adjacent territory and in population we will assume they are quite on a level. By some means town A. outlaws the saloon, becomes dry and stays dry. Somehow town B. tolerates the saloon and it keeps open. The two towns follow opposite courses in dealing with strong drink. You are about to select one of these towns for a home; your employer or "house" assigns you that territory and tells you to locate either in A. or B., whichever of the two you please. Which would you take?

The saloonkeepers of Chicago are reported to be trying to improve themselves and their business. They have gotten together and laid down the following rules of conduct: "To obey all ordinances. To cease serving drinks to women at public bars. To stop all forms of gambling whatever on saloon premises. To exclude indecent pictures or advertisements from saloons. To drive away all disorderly persons and loafers. To refuse to sell drinks to intoxicated persons, or to known inebriates, or to minors." Well, if they stay in the bad business, we would rather they would keep these rules than break them.

This is from Dr. Shailer Matthews' address at Chautauqua: "The rank and file of editors and publishers don't want to do that which the public does not want them to do. On the other hand, they are only too eager to do what the public wants them to do. The only way to control the yellow journals is to make them unprofitable. Just as long as the public shows by its support that it wants them, just so long will they exist. The press shapes public opinion, but let me impress it upon you that it shapes the popular mind more by its headlines than by its editorials. If I were offered any position of influence I wanted on a great newspaper I should say: 'Let who will write the editorials; I want to write the headlines.' A paper's greatest influence lies in the way it handles the news."

Rev. Wilbur F. Steele, writing in the Central in favor of a connectional fund for the benefit of superannuates, says: "I would like to be one of a thousand from all the conferences who pledge to pay one per cent of salary annually into the permanent connectional fund, the receipt for such payment to relieve from paying any such assessment within any annual conference." "After an experience of nearly thirty-five years in three conferences, the writer looks with great relief and hope upon the connectional fund, the proceeds of which may be claimed by him regardless of conference lines crossed." Some preachers in this state are apportioned two per cent by their annual conference for the current collections. They would prefer to join with Dr. Steele providing that relieved them from paying twice as much.

The New York Independent has solicited letters from all prohibition sections in the country informing it whether the law accomplishes its end. The testimony is not uniform, but the editorial conclusion from the whole correspondence is, in part, this: "En-

forcement must, on the whole, be fairly successful, as proved by the opposition to prohibition and local option by the brewers and distillers. They know their business. They would not spend tens of thousands of dollars to fight the laws if their business were not in serious danger. It is of no use to tell us that there is as much drunkenness as ever, as much liquor drunk, when the manufacturers of alcoholic liquors are banded against prohibitory laws. To get the liquor is now made a bother; children do not see saloons on their way to school, and youths are not tempted by the easy access to bars."

### Personal

Rev. E. A. Elliott, of Bay City, is booked to sail for home on the 26th inst.

Rev. Seth Reed, of Flint, although in his eighty-seventh year, preached three sermons on one of the recent hot Sundays.

Dr. F. D. Leete, of the Central church, and Mrs. Leete returned Saturday last from a profitable and pleasurable three months in Europe.

At the church congress held in Evans-ton, Rev. Hugh Harris, of Detroit conference, pastor last year at Gladstone, read a paper on "Scientific Approaches to Child Study."

Rev. E. G. Saunderson, of South India, has been granted a furlough and will return to this country with his family. Brother Saunderson lived in Detroit, when his office as state superintendent of the Anti-Saloon League was in this city.

Cass Avenue church was greatly gratified at the privilege of hearing Dr. A. B. Storms preach last Sunday. His sermons, as of yore, were full of noble thinking and life giving and inspiring sentiment. He is as he was, only a little older, larger and sager grown. Mrs. Storms was also present, and was greeted by many friends.

### General Personal

Rev. Robert J. Burdette, the humorist, and pastor of the Temple Baptist church, Los Angeles, is reported seriously ill. He has not fully recovered from a severe injury to the spine which he sustained in a fall last March. Dr. Burdette was to have returned to his pastorate August 15, but will be unable to do so. He said recently that his resignation was in the hands of the church trustees and though they had not accepted, he added that he could not resume his pastoral duties and never again would be more than an occasional preacher in the big church that was built for him.

Rev. John J. Lafferty, for half a century the most unique man in the Virginia conference (Church South) and for long years the keen witty, intense editor of the Richmond Advocate, died a few days ago. "Dr. Lafferty was truly a genial genius. He never allowed his torturing body to torture his soul. His geniality was contagious—it beamed at times and under circumstances when most men would have felt fretful and impatient. His fund of humor was inexhaustible. He could never write an article, make a speech or deliver a sermon without injecting into it some convulsing story that fitted the theme."

### General Methodism

During a recent week of revival at Arecibo, in Porto Rico, there were seventy-six who openly sought the Lord.

We are told that the younger English preachers discuss political and social questions in the pulpit far more than their predecessors did.

A count of the records shows that some 600 preachers were transferred from one conference to another last year in the Methodist Episcopal Church.

The Wesleyan church of England cleared off \$330,000 of indebtedness last year. It now has 9,070 churches, and 5,682 of these are free from debt.

The missionary board of the Methodist church of Canada has purposed to seek in England 100 young preachers for service in the great and growing northwest.

Our pastors in New Orleans think that nine out of ten of the members of our church who settle in that city are lost to us, because they either go to other churches or drop out entirely.

An \$8,000 pipe organ, the gift of one of its members to Cochrane Street church, St. Johns, Newfoundland, was recently dedicated during the session of the conference held in Gower Street church.

The twenty-six annual conferences of the Evangelical Association show a net gain the past ten years of 19,297 members and 6,136 of these are in the European conferences and 1,774 in the Canadian.

Dr. Fitchett, of Australia, estimates

the united strength of the four great Methodisms of Great Britain, the United States, Canada and Australia at 49,000 ministers and 30,000,000 worshippers in their churches.

Not one of our twenty colored conferences paid in full its apportionment for General Conference expenses for 1904 or 1908. If the apportionments were right then as many poor conferences as rich ones should meet them. In 1908 these twenty conferences were asked to pay \$9,826 and did pay \$5,884.

A new history of Methodism has just appeared in England, and is announced for prompt appearance in this country. It will be published in two good-sized volumes and will cover the story of Methodism in all its branches in every country. It is the work of specialists, the contributors being twenty-four in number.

Miss Jane Lewis, of Jackson, this state, a graduate of the Chicago Training School, sailed from New York on the steamer Celtic, Saturday, July 31, en route to Liberia. Miss Lewis goes as a missionary of the Board of Foreign Missions, and is under appointment to the mission station at Garraway, in the southeastern part of the republic.

Toronto has been selected as the meeting place of the fourth Ecumenical Methodist Conference, and the fall of 1911 will be the time. These world wide gatherings are held decennially. The first and third were in London in 1881 and 1901, and the second in Washington in 1891. There will be some 500 delegates from the several Methodisms of the world. The conference has no legislative function, but serves to unify the spirit of Wesleyanism.

The last Christian Guardian (Toronto) has this unwelcome item: "Those who have been following with keen interest the work of the new Methodist mission boat, the Udal, operating on the northern British Columbia coast, will learn with regret that word has reached this city of her sinking in Portland canal. No explanation has yet been given of the unfortunate accident. Rev. James Allen telegraphed from Prince Rupert that every effort is being made to raise the boat."

Rev. C. M. Boswell, assistant corresponding secretary of the Board of Home Missions and Church Extension, recently preached at Seneca Castle, New York, on the work of the board. In response to his appeal the regular offering was largely increased, \$100 of it being in cash, and six promises for \$250 each were given for memorial churches on the frontier plan, and over \$1,000 of these has been paid. Such giving is made more commendable, since the membership of the charge is but 240. The pastor, Rev. B. D. Showers, has a heart for the cause, and God blesses his labors.

An English Methodist points out a weakness in the experience of the Wesleyan church that is troublesome here also. He says: "How to lessen the loss to our church by the removal of members from one circuit to another has been a perplexity ever since I have known anything of Methodism; and I presume long before. At every district synod, if a circuit reports a large decrease of members, and is asked to account for the decrease, we are sure to be told that during the year there have been very many removals from, but few to, the circuit. This has been, and is, said of localities where the population is rapidly increasing; where it is morally certain that the Methodist arrivals are much more numerous than the departures."

### General Religious

Many millions of Germans living within the borders of the Russian empire are now accessible to missionaries and are free to accept the Protestant faith.

The denomination known as Disciples or Christians is in its centennial year, and will hold a celebration in Pittsburg in October from the 11th to the 19th.

Congregationalists are planning for a monument at Southampton, England, to commemorate the sailing of the Pilgrim Fathers for the new world, August 13, 1620.

In New York City the Federation of Churches is carrying on work for the care and uplifting of the boys and girls in eighteen of the congested districts of the city.

The churches of this country gave for foreign missions last year \$9,147,364. They have 51,117 missionaries on the field and 27,319 native helpers and 672,108 communicants.

Five of the seven bishops of the Reformed Episcopal church were unable, through the infirmities of age or illness, to attend the recent general convention of that body.

Official inquiry has been made of leading Presbyterian pastors concerning the

young people's societies in their churches. The questions were: What is the present condition of young people's work in your parish? How does the present situation compare with that of five years ago? Are you optimistic as to the future of Christian Endeavor, or do you believe that something else will have to take its place? To the first question about fifty per cent of the replies were "Good," twenty per cent said "Poor," and thirty per cent said "Fair." The second question a similar ratio of replies were "Better," "Same" and "Worse." But to the last question about sixty per cent replied that they were optimistic, twenty-five per cent replied that they pessimistic, and the remainder were undecided.

**General Items**

A Catholic archbishop is quoted as saying that their Catholic churches would be emptied in ten years were it not for the influence of their parochial schools.

Twenty-five students in Catholic colleges whose expenses are being met by the Catholic Church Extension Society under the pledge that they will go as priests to the poorest charges which can be found.

Ex-Secretary Leslie M. Shaw sees grave dangers in the proposition for the direct popular election of United States senators. He believes the law makers are now too near the people to allow them to think and act without prejudice.

After a pastorate of twenty-six years in the First Presbyterian church, Newark, N. J., Rev. David R. Fraser, is now pastor emeritus, and will receive his salary of \$6,000 until February next, then \$5,000 for the next year, and \$4,000 a year thereafter so long as he lives.

The world's conference of Y. M. C. A.'s held at Barmen-Elberfeld, Germany, reports from all nations were given last week. That of the United States evoked the greatest enthusiasm. It showed that there are 1,939 organizations, 446,000 members and \$50,000,000 of Y. M. C. A. property in this country. The figures for the entire world are 7,823 organizations, 821,000 members and \$60,000,000 in property.

A man in Chicago seventeen years ago died, leaving \$50,000 to the American Sunday School Union, stipulating that only the interest was to be used in its missionary work. During eleven years, in which the union has had the income from this fund, it has, through it, started 819 Sabbath Schools, with 3,086 teachers and 29,784 scholars; 97,559 visits have been paid to the homes of the people, 8,577 meetings have been held; 6,149 Bibles and Testaments and \$6,593 worth of religious literature distributed; 3,676 persons have been converted, and 61 churches have been organized.

**Home Items**

Bishop Hamilton spent last week, Friday, in this city, inquiring into the work and needs of Detroit Methodism and on his return east on Tuesday last gave another half day to Detroit interests.

Our Detroit Book Depository is running its Bay View store on the assembly grounds as usual which is one of the attractions as well as conveniences. The genial agent, Brother J. E. Mason, is on hand to greet old friends and make near ones.

During the past two weeks we needed to remove twenty-five names from our subscription lists and we added nineteen new ones. But that left a net loss of six. Perhaps it will be better next week. During the same days a year ago we scored a slight net gain.

Rev. and Mrs. F. Bradley, of Wayne, were given a surprise visit by a large company of friends from Clarkston on Wednesday last. Pastor Stevens and wife were among them. Baskets filled with eatables brought by the guests provided a bountiful dinner. It was a pleasant occasion enjoyed by all renewing the ties of a former pastorate.

**Our Overseers**

Bishop Burt sails today (August 7) from Rotterdam for New York.

Bishop Thoburn and his family are spending the summer months at Chautauqua, N. Y., where they have taken a cottage, and are enjoying the rest and entertainment.

Bishop Harris counts the results after two years' union of the Methodist churches in Japan more satisfactory than he had had faith to believe. The spirit, disposition, and conduct of the missionaries in their relations to chairmen of districts and the bishop has been good. There has been a spirit of mutual confidence; no complaints have arisen from any quarter, and all his fears have been dispelled. The bishop said, addressing

the conference: "We should plan larger things for Japan. We cannot frighten the church at home by asking too much. The Christian church in America will never abandon us until Japan is evangelized."

**Neighbors**

Twelve of the eighteen Presbyterian churches of Detroit are on streets through which electric cars run and make the usual noise and clatter.

Some members of the Baptist churches in Flint think there are good openings for three more Baptist churches in that city, and say they could plant them if they had the necessary money.

Mr. E. L. Ford, of this city, who is a member of the Wyandotte Presbyterian church, will give to it the means for building an elegant manse which will be erected adjacent to the church.

Contracts for the erection of a \$100,000 church building were awarded Monday last by the Woodward Avenue Presbyterian church. The building will be erected at Woodward and Grummond avenues. Ground was broken Wednesday, Mrs. Tracy McGregor, who donated the lot, turning the first shovel.

**Educational**

Tuskegee Institute, Booker T. Washington, president, began in a shack, but now has a farm of 3,000 acres, 96 buildings of a valuation of \$3,000,000 and no debt.

A Catholic university with buildings to cost \$500,000, and to be located on a sixty acre plat near Toronto is soon to be brought into existence, through the work of the Catholic Church Extension Society.

President Northrop, of the State University of Minnesota thinks there is deplorable ignorance of the Bible among college students. He says the average freshman and perhaps senior, if asked who Moses was, would place him among the apostles.

In the state of South Carolina there are 198,740 white children of school age and 311,111 negro children of school age. The whites have enrolled in the public schools 72.78 per cent of their total; or 144,668, while the colored show an enrollment of 54.56 per cent of their total; or 169,731.

The Chicago board of education has elected a woman as superintendent of the public schools of that city, Mrs. Ella Flagg Young. She is sixty-four years old and has been a teacher, district superintendent of schools, professor in Chicago University and writer on educational topics for years.

Prof. Coe, of Union Theological Seminary, thinks colleges which pass over the matter of the religious education of their students, are blame-worthy. He says: "While the college cannot remove their students from the moral dangers of the commercial, political and social life of the times, they can and should do everything possible to open the eyes of students so that they shall not stumble through ignorance."

Since 1870 the population of the United States has increased 123 per cent, but the number of pupils enrolled in the public schools has gained over 150 per cent, and the average daily attendance has risen almost 200 per cent. The school houses and the teachers have much more than kept pace with the growth of the population, and the expenditure on the public schools is five times as great as it was when the population was half as large as it is now.

Speaking in Melbourne, Australia, Rev. J. Wilbur Chapman, the evangelist, said: "I wish to make a statement entirely upon my own responsibility. I never allow myself to speak publicly on controversial religious matters, and I never proselytize among Catholic Christians, or try to make a poor Protestant out of a good Catholic. I have, however, as is but natural, been studying conditions in Australia, and I find them very similar to American conditions. I think that the Roman Catholic church shows an infinite amount of arrogance to have its own parochial schools and to conduct them as it wills, and then come into schools where my children are being educated, and tell them that they cannot have the Bible."

**Those Women**

Mrs. Isaac Taylor Headland, wife of our Methodist missionary who is the professor of science in the Peking University, is a physician to the Manchu princesses and to many Chinese ladies of rank.

More than a thousand Japanese girls are taking courses of study in Tokio University. In addition to the sciences taught in a western college, these students are learning the practical arts of home-making, hygiene, housekeeping economy, and family education.

**Of Good Report**

St. John's church of Philadelphia, the oldest English Lutheran church in the world, which has just been liberally endowed by one of its old and faithful members, Mr. Kensel Wills, who deeded properties to the church which insure a revenue equal to a five per cent investment on \$48,000.

**Words of Others**

If we are to have clean government, if we are to have honest finance, not merely in Wall street, but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says that our Creator endowed us, we must get back to definite religious teaching as a part of our children's education in the home and elsewhere. Not billion dollar congresses or gigantic crops make for the true advance of a people. Now as ever righteousness exalteth a nation. We have had enough of quack religions and political cure-alls. Let us get back to the Ten Commandments and the fear of the Lord, which is the beginning of wisdom.—Wall Street Journal.

Dean Hodges before the Religious Education Association said: "The most serious failure in the field of religious education at this moment is the decreasing supply of religious leaders. Our confusing ecclesiastical divisions, which on the one hand supply our smaller towns with more ministers than are needed, and, on the other hand, by reason of that fact, keep the salaries of the ministers at a level only just above that of ordinary manual laborers, are meanwhile a constant detriment to men who, while willing to sacrifice their personal dignity and the comforts of life for the love of Christ, do not feel a strong call to sacrifice them for the love of a religious denomination."

There will be a time when denominations, sects and groups will unite with a solid front against the march of evil. All the Protestant churches will stand together. There is a move on at the present time to unite the Methodist and Congregational churches and in a few years there will be a move to unite all Protestant churches. The day of denominations has been a great one but it is past.—Rev. S. Parks Cadman.

The Epworth Assembly at Ludington (July 25 to August 29) brings into Michigan a distinguished member of the Episcopal board of the Southern church, in the person of Bishop E. R. Hendrix, who will preach on Sunday August 22, and deliver addresses the following Tuesday and Thursday. He is a very genial and brotherly preacher brimming over with fraternal sentiment towards all lovers of the gospel and the Master; an orator who moves men's hearts, and a far-seeing Christian statesman. He was chosen president of the Federal Council of the Churches of Christ in America, which represents some thirty evangelical denominations and a church membership of millions. We are gratified that he is to visit this state and that many of our people will be privileged to hear him.



BISHOP EUGENE R. HENDRIX.

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**Our Glorious Christian Faith**

(Concluded from page one.)

"3. It means a backward step in our civilization. One hundred years of Deism or of naturalism or of Unitarianism will send us back in our morals to the sensualism of the Orient. I call your attention to the fact that nowhere and at no time has Unitarianism had a passion for the salvation of men from sin and from its power. It has no Christian missions of broad enterprise. It has no martyrs. It has had and has now a respectable few like Ralph Waldo Emerson, the best of the school, but there is no record of re-

ligious propaganda of world wide effort, in spite of the fact that it has championed humanitarianism. And the reason of that is it takes vastly more to save men than another man, and vastly more to inspire the human breast with a passion for the redemption of men from sin and its thralldom than cold and barren ethics. Religion must have authority in it. A living, compassionate, realizable God in it. Holy Spirit power in it. A Saviour in it, uncreated, begotten of God, supernaturally conceived and sustained. An atonement in it made vital and efficacious to every man who wills and who comes to be redeemed from sin and its power.

"In volume 1 of the Creeds of Christendom we read: 'Unitarianism denies the following doctrines: The Trinity, the incarnation and eternal divinity of Christ, original sin and guilt, the vicarious atonement.' It is radical and destructive.

**THE HIGHER CONCEPTION.**

"Now the other belief is that Jesus Christ is the Son of God, only begotten, not made, God in the flesh, 'Immanuel,' God with us. This has been called the high conception. It is so for the following reasons:

"It is profoundly scholarly. No one can read the deliberations of the great Christian councils without being deeply moved with the refined and brilliant scholarship of the men who compiled the creeds. They are at once the finest and noblest statements of acute learning in the records of scholarship. Every word and phrase bear the marks of discrimination. The debates were prolonged. Manuscripts and every source of historic information were used to formulate the great standards of Christian doctrine.

"It is a broad conception. It has grasp and measure. It admits that Jesus Christ was a man—as he said, 'the Son of Man.' But it lifts its eyes aloft and beholds him as the Incarnation of God. Human and divine! All-comprehensive for all time and for all conditions! Nor should we shrink because it is a great mystery. Everything permanent and powerful is full of as deep a mystery. Our own personality—human thought—this universe. How immeasurable!

"Then the historic conception is a belief of matchless beauty and sweetness. That the Infinite Father took upon himself human form and passed through the experiences and under the temptations of men in the flesh, even in some mysterious manner partaking of death, is a guarantee that he will not forget men in their hour of trial and sorrow. That he was all this without sin, and himself lived this life sinless, is assurance that he can keep all those who trust him. That humanity is exalted to his throne is enough to confirm our hopes and drive away our fears, as we live this same life in him. It is this that makes a gospel of life and power. No wonder that gathered around it are apostles and the fathers of the church, and the reformers and the mighty evangelists of history and the tremendous forces of vital righteousness in the evangelical denominations of the ages. Then this conception is true to the consciousness of Jesus, for over and over again he declared himself to be the Son

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MY KNOWLEDGE of Dr. John Leeson and his wonderful Tiger Oil for over 30 years has proved to me and my parishioners that Tiger Oil cures many diseases the year round. I never knew it to fail where recommended. REV. A. L. THURSTON, Kingsley.

MONEY—Write to Alfred L. Sewell, Niles, Mich., who shows new ways to raise money easily for church, Epworth league, aid society or benevolent uses.

CHICKEN COOPS AND BUSHEL CRATES for up-to-date farmers and poultrymen. Light, handy and durable. Write for prices. M. ARTLEY, Carleton, Mich.

FOR RENT—W. C. T. U. building, Albion, Mich. The kitchen and dining-room equipment is ample to care for 100 boarders. This is an excellent opportunity for any family seeking the benefits of Albion college and finding it necessary to pay their way as they go. Applicant must come well recommended. Address Lock Box 246, Albion, Mich.

ADDITIONAL HELP WANTED—Married man accustomed to farm work preferred. Must not use tobacco or liquor, and family not contain boys. Free house rent and \$85.00 per month until January. W. D. TELLER, Nottawa, St. Joseph County, Michigan.

FOR SALE—Improved and unimproved land in Missaukee county, in lots of five to 1,000 acres. Prices low. Terms easy. Abstracts of all lands in the county. Money loaned on improved farms. GEO. W. WOOD, Lake City, Michigan.

FOR SALE—Farms and desirable farm lands in Osceola county. Near churches and schools. Write for descriptive booklet and prices. J. L. SHIGLEY, Le Roy, Michigan.

"IF AFFLICTED WITH PILES, I wouldn't be without Acme for fifty times its cost." ACME REMEDY COMPANY, 21 Adams Avenue East, Detroit, Mich.

FOR SALE—Twelve-room house, modern improvements, located opposite college campus. Very desirable for private residence or roomers. Apply 519 East Cass St., Albion, Mich.

WANTED—MONEY. I can place your idle money on good Detroit real estate, where it will net you 6 per cent interest. References given on request. ISAAC N. PAYNE, Attorney, 608 Whitney Building, Detroit, Michigan.

of God, while at the same time he was the holiest of the holy. The Jews never had a doubt of what he meant when he said he was the Son of God. For that they crucified him, for they said he made himself equal with God and was guilty of blasphemy. This conception makes Christ central, for Christ is Christianity. Christ in us makes us Christians. It is true to the New Testament. The entire book is aflame with this. Beside the Christian church of the centuries, the mightiest organization the world has even seen or will see, is his monument. And, to confirm with living emphasis this historic conception God has witnesses, an innumerable multitude now, and it is increasing, for the truth is verifiable in human experience."

Here the preacher cited instances of the living Christ of today. There are millions whose testimony would be taken on any reasonable proposition who testify to the saving power of Jesus Christ now.

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## The Sunday School

THIRD QUARTER.

Lesson VII. Sunday, August 15, 1909.

"PAUL'S THIRD MISSIONARY JOURNEY—EPHESUS."

Acts 18:23-19:22.

GOLDEN TEXT.—"The name of the Lord Jesus was magnified."—Acts 19:17.

HOME READINGS.

Monday—Acts 18:23-19:7.

Tuesday—Acts 19:8-22.

Wednesday—Acts 13:4-13.

Thursday—Acts 8:14-24.

Friday—Eph. 2:8-22.

Saturday—Eph. 4:20-32.

Sunday—Eph. 5:1-16.

INTRODUCTION.

We now come to Paul's third and last missionary journey. This, like the second one, occupied a period of between two and three years, and extended from Antioch, over the field of his first journey in Galatia and Phrygia, thence to Ephesus, where he labored over two years, then on over the scenes of his second journey in Macedonia and Greece, then back to Troas, and Ephesus, and Jerusalem. The present lesson covers this third journey of Paul up to near the close of his labors in Ephesus. So much ground is covered, that only verses 8-20 of chapter nineteen are selected for comment. Read the entire lesson carefully, in order to get into the spirit of it, and understand the situation.

EXPLANATION.

Verse 8. *He went into the synagogue, and spake boldly.* Chapter 18:19, 20 shows that when Paul first touched at Ephesus, at the close of his first missionary journey, he received a warm welcome from his fellow-countrymen, who desired him to tarry; but as he must needs go to Jerusalem to fulfil his vow, he declined, promising, "if God will" to return. Meanwhile Aquila and Priscilla were laying a foundation for the great work which Paul did later. Their work, however, was preceded by that of Apollos, the eloquent preacher from Alexandria, who "taught diligently the things of the Lord, knowing only the baptism of John." Aquila and Priscilla took Apollos, and "expounded unto him the way of God more perfectly," and he went on to Corinth, and there "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Meanwhile Paul arrived at Ephesus, on his third missionary tour, and found the little company of disciples whom Apollos had left, but not having "so much as heard whether there be any Holy Ghost." How Paul instructed them aright, and how they received the Holy Ghost, immediately precedes this verse. It seems probable that Aquila and Priscilla must have left Ephesus, perhaps going back to Corinth with Apollos, for 1 Cor. 16:19, shows that they were there when Paul wrote that epistle from Ephesus. That would account for the early disciples at Ephesus being unfamiliar with the doctrine and gift of the Holy Spirit. With the little band of twelve Spirit-filled disciples to stand back of him, Paul now throws himself in his usual whole-souled way into the work of converting his fellow Jews in Ephesus to the Christian faith and experience.

9. *Divers were hardened and believed not.* As in every place, here also there were those who resisted the truth and would not be convinced. *That way.* "The Way" in the R. V., such being the distinctive name by which the Christian religion was known. *Separated the disciples.* As he had done at Corinth (Acts 18:7), and as John Wesley did when his followers were persecuted in the Church of England. *Disputing.* The R. V. is better, "reasoning." In the school of one Tyrannus, Doubtless the school of some Greek rhetorician or philosopher, who was of a broad, liberal mind, and was willing to let the preacher of the new doctrine use his lecture hall or "academy" to proclaim his teachings.

10. *This continued . . . two years.* To the Ephesian elders (Acts 20:31) Paul said he had not ceased to warn them "by the space of three years." The statements are not con-

flicting, for to the "two years" of this verse should be added the time Paul had already labored in Ephesus, and the period that followed till his actual departure. In Jewish usage a part of a year is reckoned as a year. *All they which dwell in Asia heard the word.* The expression is of course hyperbolic, intended to convey the idea of the widespread and general hearing the gospel received during this period. Not only was Ephesus a great city—the commercial metropolis of the Roman province of Asia, and the center of its religious worship, the cult of the goddess Diana—but Paul's helpers must have radiated through all the regions round about Ephesus, establishing the "seven churches" referred to in the first chapter of John's Revelation. Thus both Jews and Greeks in all that region heard the Word, as the people of England did under the preaching of the Wesleys and Whitefield.

11, 12. *God wrought special miracles by the hands of Paul.* It was an age of religious chicanery, and a great city like Ephesus would abound in professed wonder-workers, whose "magic arts" (verse 19) were familiar to all. To counteract the effect of these impostors, and show the superiority of Christianity, God seems to have accredited his representative Paul by giving him in an unusual degree the gift of miracles.

13. *Vagabond Jews, exorcists.* These degenerate, wandering Israelites professed to have the power to expel evil spirits by the use of "magic arts." As the Egyptian soothsayers in Moses' time sought to counteract the effect of the divinely wrought wonders by pretended miracles, so did these frauds of Paul's day. *We adjure you by Jesus, whom Paul preacheth.* They had the assurance to profess to cast out evil spirits in Jesus' name, as Paul did.

14. *Chief of the priests.* R. V., "a chief priest." It is uncertain whether he had been the head of one of the twenty-four priestly courses at Jerusalem, or whether he was one of the chief Ephesian Jews, perhaps a ruler of the Synagogue, or he may have been an apostate Jew, now one of the chief priests of Diana.

15, 16. *The evil spirit answered.* As they did in Jesus' own lifetime. *Jesus I know, and Paul I know, but who are ye?* They did not recognize the authority of these impostors, as they did that of Jesus, and his authorized representative.

17. *Fear fell on them all, and the name of the Lord Jesus was magnified.* The effect of this incident, proving as it did the genuineness of Paul's miracles and the imposture of his pretended imitators, was to greatly increase confidence in the gospel and faith in Jesus Christ. "The Ephesians were so bound up in belief in magic that it seemed necessary to show that the gospel was mightier than these other powers, which came from Satan, the father of deceit."

18. *Came, and confessed, and showed their deeds.* These were people who had practiced magic arts and impostures of various sorts.

19. *Curious arts.* As before said, it was a time when every sort of pretender to supernatural powers flourished—magicians, necromancers, soothsayers, priests and priestesses, who by incantations, divinations, professing to rend the entrails of animals offered in sacrifice, and other deceptions, exercised a powerful sway over the superstitious people of the age. *Brought their books together.* These were parchment rolls which contained the professed secrets of their "black art"—mysterious symbols, cabalistic sentences, "Ephesian letters," etc. They were the stock in trade of the "magic arts." *Burned them before all men.* This was done in proof of the genuineness of their conversion. They were ready to destroy the things they had formerly regarded as precious, but which now they admit to have been vicious and pernicious. *Fifty thousand pieces of silver.* If the silver coin referred to was the Roman "drachma," worth sixteen cents, the total represented \$8,000. If the Jewish shekel

was in Luke's mind, as the unit, it would total \$35,000. The statement is intended to make an impression, as showing the very powerful influence which Paul's labors and preaching had exerted in Ephesus.

20. *So mightily grew the word of God and prevailed.* It was a genuine revival which could accomplish such deep and sweeping results.

APPLICATION.

Paul's labors at Ephesus reached the climax, the high water mark of his missionary efforts. He knew the importance of that city as a strategic center, and that if it could be captured for Jesus Christ, it would mightily advance the kingdom.

It was a little society, only twelve men—which stood back of Paul when he began to attack that stronghold of sin and error, Ephesus. But it was a Spirit-filled church, backing a Spirit-filled preacher; and what cannot such a combination accomplish?

Imposture and deceit flourish most in the darkness. When the light comes the bats flee.

The best evidence of conversion and reform is the putting away of evil things and evil ways, and the manifestation of a new spirit and a new life.

The best use to which bad books can be put is to burn them.

A reformation which puts away evil without regard to the cost, is apt to be genuine. To perpetuate evil for the revenue it yields, is not worthy of true men, to say nothing of Christians.

### "Can He Preach?"

Preachers who are good speakers have no difficulty in getting their salary. The people will pay for good speaking. The question of the salary is three-fourths of the time in the hands of the minister.

This does not mean that every preacher can be a great preacher—a star; nor does it mean that any preacher need resort to oratorical, or sensational, or undignified methods in speech. The people do not demand, yea, do not want such preaching, and the men who succeed and rise in the pulpit do not, nine-tenths of them, use such methods; but the churches do demand, and have a right to demand, good speaking, and no minister has a right to be a dull speaker.

His art, his business, his duty is not only to preach the truth, but so to preach it that the people will be interested. Dullness in the pulpit, with all the issues at stake, is wicked. Better say one truth so that the people will listen and remember than to say twenty things so that they will forget them.

In our boyhood we had for a pastor a most excellent old minister, a graduate of Harvard who had studied under Dr. Emmons. The good old man was learned and wrote excellent sermons, but he was tame as tame could be.

In the little village there was a Baptist church, and our church and the Baptist had no sympathy. One Sunday the Baptist minister immersed half a dozen converts by cutting a hole in the ice. Our good old Father Davis could not stand that, and the next Sunday he preached upon the impropriety of such an act. He woke up; he quite shook the pulpit. No eye failed to watch him or to hear him. When we returned home mother said to father, "If Parson Davis loved sinners as much as he hates the Baptists, we should have some preaching;" and it was just criticism.

Not long ago a cultured deacon in one of our larger churches wrote asking about a young man who had been recommended to them. We wrote to him the man was a graduate of Yale and Harvard and had spent two years across the water. The deacon wrote back: "I don't care a fig for his A. M. or his Ph. D. Can he preach?"—Rev. Smith Baker, D. D.

Wisdom does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do, as well as talk; and to make our actions and words all of a color.—Seneca,

### Re-Discovery of the "Lost Orchid"

In an article on orchid hunting, in Everybody's, Franklin Clarkin writes of the rediscovery of the "Lost Orchid." He says:

"You may not know that story. It begins back in 1857, when a Liverpool man, named Farrie, showed a new sort of *Cypripedium*. It had come to him from Assam. Four or five years after, you could have bought slips or offshoots of it far a guinea. By and by, it was costing three guineas; and then in a few years quotations ceased. The named disappeared from the catalogues.

"In 1902, only five of the precious 'Cypripedium' plants were left—not counting the home-bred hybrid named for Mrs. F. L. Ames, of Massachusetts. Four were in France, in the Jardin de Luxembourg; one was in England, in the conservatories of Sir Trevor Lawrence. These were fast declining, and the next year one alone in the known world gave forth a flower. Despairingly, Opoex, the Luxembourg gardener, tried to breed from it; and waited in ardent and hopeful impatience. But you cannot make a high-class, decent orchid germinate its own pollen. This orchid was no exception; it was bent on race suicide.

"In such a plight were the orchidists when they offered \$10,000 reward to anyone who would find a hale and virile wild specimen of the *Cypripedium Fairrieneum*.

"England had long desired to open up Thibet to the range of commerce. Opportunity did not come till Russia was busy with war in Manchuria and Korea. Capt. Younghusband was hurriedly despatched by the English from India with a military force to penetrate to the sacred city of Lassa. The penetration was made—at cost of blood, life and treasure. Attached to the expedition was C. L. Searight, of Darjeeling, surveyor of his majesty's service. Being, like many Englishmen, an amateur gardener, he botanized along the way; and one afternoon, seven thousand feet above sea level, he came upon the Lost Orchid.

"He sent a thousand plants back to Calcutta by a native, to be examined. News of this reached England. Indian botanists verified the specimens as the long-vanished *Fairrieneum*. That news, also was cabled to Europe. 'Events,' commented the *Orchid Review* excitedly, 'follow each other with such startling rapidity as to make one almost breathless! These events—the arrival, the testing, and the decision on the genuineness of the find—produced a tremendous sensation. Indeed, among orchidists, the historic expedition, even the Russo-Japanese war itself, will be chiefly memorable for having led to the reclamation of this little 'lady's slipper.'

"When one hundred and seventy-nine of Searight's plants arrived in London, they brought \$2,750—and \$10,000 reward besides. At this rate, Mr. Searight's discovery must have yielded him near \$5,400—and not one of the plants yet in bloom."

### Having Power With God

No man ever needed to wrest anything from God; but many a man makes it necessary for God to struggle with him in order to gain any recognition from that man. How often we hear talk that just reverses the facts as they are! Even Christian people talk as though God needed to be persuaded, and as though some souls had more "power with God" than others when it comes to offering a petition which needs answering. The only difference between men is, not in the power they have with God, but in the power they have from God. Of course, power from God enables a man to know God's will the better, and thus enables him to pray for that which God is the more likely to send. But God is hungering and longing to send power into the life of every child of his. Some close their lives against him, and shut the power out; others open their lives to him, and receive the power more abundantly. One who is farthest away

from God will receive all the power that he can hold the instant he turns toward God in surrender and expresses need.—Sunday School Times.

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### The Power and Prospect of Our Juniors

MRS. H. UHLINGER

(Continued from July 17.)

II.

In Chronicles 34 we read that Josiah at the age of eight years, "At which time he became king," sought after the God of David, and that he did that which was right in the sight of God and declined neither to the right hand nor to the left." Then in his twelfth year he began to purge Judea and Jerusalem and break down their idols and established again the worship of the true God.

"So we see though young in years he did a good work for the cause." He became a follower of God at a time when the world was most attractive, showing plainly that there is something about piety that is attractive above and beyond anything the world can give.

If we take the teachings of the Word and gather the lessons of history we shall strive to sow the good seed before the enemy shall sow the tares and in the formative period of life we shall put holy influences to work, for "as the twig is bent so the tree is inclined," and "a pebble in the rippling stream bed has changed the course of many a river, and a dew drop on the slender stem has warped the giant oak forever."

The influences that hover round the child will leave a permanent mark and stamp.

Josiah came into power at a time when the nation had gone away from God and had made unto themselves gods of their own liking, and young though he was he was so thoroughly infused with the divine Spirit that he was able to conquer sin and evil and to lead God's people out into a larger and better and holier life.

So may it be with our Juniors. At the present time there is such a tendency in our young people toward worldliness. Let us pray and labor that our Juniors may be so trained and the Spirit of God so thoroughly inculcated in their beings that sin and worldliness may have no attraction for them.

(To be continued.)

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### Africa News from the Field

In connection with our Methodist Episcopal Church at Loanda, Angola, Africa, are two missionary societies that have pledged \$150 towards work in the interior, several of the members pledging one-tenth of all their earnings for this work.

The Inhambane Christian Advocate published at our mission at Inhambane, East Africa, has a "Raven's club" column, in which are published the names of those who help to support that mission through special gifts. At the head of the column are quoted the words of 1 Kings 17:8, "And the ravens brought him bread and flesh in the morning and bread and flesh in the evening; and he drank of the brook." The list is interesting and instructive.

The workers at our mission in Funchal, Madeira Islands, regularly distribute tracts in several languages among the ships touching at that port.

The present condition of the work of the Methodist Episcopal Church in the Madeira Islands is very hopeful; not for large increase in membership or converts or adherents, but for that steady and persistent work which is the result of good organization, and essential to all Protestant work in Roman Catholic countries. All of our work here at present is in the Portuguese language. Our influence in the island, especially at Funchal, grows rapidly among the best and most liberal minded citizens.

Mr. J. H. Copals Purdon, of our mission in Tunis, North Africa, says:

"Our social evenings, I am glad to say, are going on well, and there seems to be increased interest in the things of God. The Koran teaches that the Arabs are the best nation on the earth, and this infatuated sense of superiority to every other nation has cultivated that well-known unbearable pride of heart which prevents them even respecting the message borne by "dogs of infidels." I believe it is this pride that forms one of the greatest barriers against their acceptance of the truth. Undoubtedly, in God's grace, our social evenings are doing much to tone down, if not dispel their sense of superiority; at all events outwardly, and gives us a chance to sow the good seed of the Word of Life."

Miscellaneous

A Chapter from the Acts of the Apostles in Australia

[Dr. Fitchett is one of the most famous authors in the British empire. A copy of his book, "Deeds That Won the Empire," is on every warship in the British navy. He is also a minister, editor, president of a ladies' seminary, and has been aptly described as the most influential religious leader in Australia.]

The story of the Chapman-Alexander mission in Australia up to the moment when these lines are written, resembles nothing so much as a chapter from the Acts of the Apostles translated into modern terms. God "fulfills himself in many ways;" and a religious work in Australia in the twentieth Christian century in outward form must be very unlike the same work in some eastern city of the first century. Each work takes the aspect of its own age, but the difference is only in the outward aspect. Spiritual facts are eternal, spiritual forces are changeless. In the present mission the same truths have been taught, the same forces have been in operation, and the same results have been obtained as in the days of the apostles; when on some river bank, in some long-perished Jewish synagogue, or in the streets of some forgotten city, the first preachers of the gospel told the story of the cross. The Chapman-Alexander mission in Australia in 1909 comes by direct spiritual descent from the day of Pentecost itself.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, and their party, came to Australia on the invitation of the Evangelistic Society of Melbourne, but Sydney, Brisbane, Adelaide, and New Zealand all joined in the invitation. In Melbourne itself a great League of Prayer was formed in preparation for the mission; and at least a thousand home prayer meetings were

(Continued on following column.)

The New Woman

MADE OVER BY QUITTING COFFEE.

Coffee probably wrecks a greater percentage of Southerners than of northern people for southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up the coffee, so I began using Postum and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

held weekly, each little group of godly men and women being in this way a center of spiritual force, and the secret of the wonderful movement which followed lies very largely at this point. "More things are wrought by prayer than this world dreams of," wrote Tennyson, and when the voices of God's children "rise like a fountain" to heaven day and night in prayer for others, then the result which Tennyson described follows:

"So the whole round earth is every way Bound by gold chains about the feet of God."

That fine saying, indeed, is true in a more direct and spiritual sense than perhaps even Tennyson dreamed of. Certainly, Melbourne with its suffering and sinning multitudes was "bound by gold chains about the feet of God" in preparation for this particular mission.

The missionaries themselves proved to be a very remarkable band, in many respects the most complete, effective, and diversified organization for evangelistic work ever yet brought together in any land.

It is almost an impertinence to speak of the unique gifts of Dr. J. Wilbur Chapman as a teacher and an evangelist. Here is a preacher who lands in Australia practically an unknown man. Melbourne in many respects does not offer a good starting point for such a visitor. It is true that Melbourne, like ancient Athens, has a keen delight in seeing new faces and hearing new voices; but it is a city preoccupied with material things. The love of pleasure burns like a fever in its very blood, and its churches at the moment were visibly and confessedly suffering a sort of spiritual chill. The press was ungenial, cold with the indifference born of ignorance, or even hostile with a cynicism which had its root in unbelief; and yet in such a city, and under such conditions, Dr. J. Wilbur Chapman almost from his first meeting drew audiences such as, both in scale and kind, Melbourne has never before witnessed.

The town hall, which holds over two thousand, was crowded every day in the busiest hour of the day, and when the meetings were confined to men the crowd was just as vast, and overflow meetings had to be provided for women. The exhibition building, when packed, holds nearly ten thousand people, and night by night it was filled to overflowing. Repeatedly, indeed, overflow meetings had to be arranged in the neighboring churches. Such crowds are in themselves phenomena of profound significance. What drew them and held them?

Dr. J. Wilbur Chapman has the qualities of a great speaker. He has that highest quality of oratory, the gift of making each hearer feel that he is talking to him. The address was not an impersonal oration aimed at a crowd; it was a direct, intensely searching, and personal conversation with each unit in the crowd. Dr. Chapman does not aim at arousing emotion, but there is an emotional cadence—a wooing note—in his voice that thrills the heart and dims the eyes of his hearers. His terse English, his short sentences, his swift, clear movement of his mind—as translucent as light itself—from thought to thought, his wealth of vivid illustration are all oratorical assets of the highest value. A speaker, indeed, who can draw audiences day after day of nine thousand to ten thousand persons, and hold them in unbreathing silence, may find in that simple fact an unchallengeable title to be regarded as an orator; but the ultimate explanation of Dr. Chapman's power as a preacher lies in the spiritual realm. He makes appeals to the conscience which are as keen as a sword-thrust. He rebukes of sin were almost ruthless in their energy, and they had the fearlessness of a true soldier of Christ; and yet linked to this was a tenderness of appeal, in the declaration of the seeking love of God, and of the redeeming work of Jesus Christ, which proved almost irresistible; and then Dr. Chapman in every address challenged the

instant, declared decision of his hearers. He compelled a decision.

Dr. Chapman's teaching is of the sanest quality. He never uttered a sentence which his hearers wished might not have been spoken, and his methods are as sane as his teaching. He hates extravagance in either speech or action. He is disposed, on the whole, to suspect emotion; and, with the finest wisdom, he links his work most closely with the churches. His aim, indeed, is almost as much to quicken the church, call out its latent energies, and teach it the secret of successful work, as it is to reach and convert the churchless. No meetings he held were more striking in character, or more powerful in influence than his talks to ministers, and his addresses to church workers.

Mr. Charles M. Alexander needs no introduction to Australian audiences; but he has never before made such an impression on these audiences as during the present mission. He has developed in range and quality of power since he visited Australia last, and he has in Mr. Robert Harkness an associate, whose genius in the composition of tunes, which are both the expression and the channel of spiritual forces, is as great as that of Mr. Alexander in the rendering of such tunes. The choir in Melbourne numbered over 1,200 singers, picked from 300 church choirs, and they formed perhaps the most effective evangelistic choir in religious history. With them as his instrument, Mr. Alexander produced results nothing less than wonderful. Never before in any city has such singing been heard, or has singing been made to the same extent the servant of religion.

Taken altogether, the Chapman-Alexander companionship is an association of able and godly men and women, on flame with a single purpose, and linked together by perfect sympathy and loyalty, and they form a band which may well shake whole cities with their methods and appeals. They certainly shook Melbourne in their brief visit as it never before has been shaken. They have quickened the churches into new life and created for them new ideals. Arithmetic is a clumsy and inadequate register of spiritual results; but it is worth noting that over 2,800 persons—the majority of them men—professed conversion in the central section alone during the few weeks of the mission, and there were thirty-two other districts, so that the total number who confessed Christ ran far into the thousands; and the spectacle offered by many of the meetings constitutes a new and most wonderful proof of the undestroyed—the unlesened—energy of spiritual forces.—W. H. Fitchett, LL. D., in The Watchword.

Melbourne, Australia.

Christ's Law

There was a time, at a great crisis in our nation, when perhaps half the people in the United States jeered at William H. Seward's solemn appeal to "a higher law." Perhaps the same proportion would today treat with like disdain our Lord's teaching on the question of divorce. "Is it ever lawful," they asked him, "for a man to put away his wife?" No, never, was his answer; an answer which has been mischievously perverted by the Judaizing interpolation in Matthew's gospel of the clause—"except for the cause of adultery." If Jesus had uttered that notorious exception, it is inexplicable why both Mark and Luke should have failed to report it. Matthew's gospel betrays also other marks of early Jewish-Christian interpolation, which bear witness to the fact that some of the early disciples could not accept all the teachings of Jesus, but were wont to say of some of them, "This is a hard saying; who can hear it?" They were offended at the statement of Jesus that the law of Moses on the subject of divorce was only an easy-going regulation, adjusted to the hardness of the people's hearts. Heaven's first law of man and wife, he told them, was that of monogamy, and what God had thus

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joined together no man should presume to put asunder. Listen now to Jesus' higher law: "Whosoever shall put his wife away and marry another committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery" (Mark 10:11). Here, in this oldest gospel, no exception is made or suggested for any cause whatever. The same is true of the parallel passage in Luke.

Ah! I hear one saying, "That is too high a law for man. Such total prohibition of divorce is impracticable in the civilized world today. Yes, yes, no doubt; such is still the lamentable hardness of human hearts, and the lusts of the flesh are so mighty that our divorce laws flout the teachings of Jesus Christ. Superficial sentimentalists cry out, "What, no divorce laws for any cause whatever! Think of the miserable unions of utterly incompatible natures; would you compel such to live together?" No, I think Jesus would not compel them to live together. It might be far better for them to live apart, until the death of one of them end the dire tragedy. But let not either of them dare marry again while the other is alive. When this higher law of Christ shall obtain due recognition in human civilization and in an enlightened conscience, then—and not till then—will hasty, wretched marriages and disgusting divorce scandals cease to debauch the public conscience and shame the Christian world.—Dr. Milton S. Terry.

Morals Forgotten in Tariff Revision

A little more prayer and consecration would help the tariff revisionists in congress, thinks the New York Observer. The question of the tariff, it asserts, is not primarily a commercial, but a moral question, even though "it is a convenient but dangerous delusion on the part of designing men that some particular portion of their doctrine or action is exempt from surveillance by the ten words of Sinai." The majority of Americans, the writer asserts, "do not begin by asking what God would have them do as respects their fellow men across the seas, but immediately begin to potter about protection or free trade, as one or the other affects home industries." This writer goes on:

"The time has come, we should think, for the taking of broader and more humane views on these tariff questions. Is it right in the sight of God to increase the wealth of American plutocrats while the Philippines, Porto Rico, Cuba, and the other colonial possessions of the United States are pinched and given small chance to prosper economically—at best being allowed but a few crumbs that fall from the American rich man's table? One does not need to be a free trader to ask and to answer such questions. Is it not time to prevent the people from being all of them robbed that a few opulent monopolists may grow richer still?

"And is it not better that the interests of the whole country should be regarded than that the constituents of some one state or town should prevail upon congress to give a particular economic advantage over their no more worthy fellows?"

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"This recent tariff debate has been a revelation of the abominable selfishness that actuates multitudes of people. When a tax upon some one commodity was proposed, a crowd of people using or wearing that commodity bombarded congress with protests, the women as well as the men exhibiting a grossly selfish spirit. Trust has been fighting trust—which many might think no evil—and section has been trying to overreach section. Senator Doliver has exposed the insincerity of many of the professed advocates of revision, while he himself is no great friend to a real, that is, radical, reform. So it goes, and the people are asking, To whom can we look for enlightened and truly patriotic leadership? There can be no remedy for this unblushing selfishness, intrigue, and lobbying until the rank and file of the people, including the legislators, are thoroughly Christianized and are induced to look at public policies from God's high standpoint. The moral of the tariff is that everybody, including both tariff tinkers and tariff payers, should have morals. A little more prayer and consecration would help both the congress and the people in the framing of the new tariff measures."

From the Board of Foreign Missions

Provision has been made for the homecoming to Michigan on furlough of Rev. Carl Critchett and wife, of Pyeongyang, Korea. Provision has been made for the outgoing of Rev. B. M. Tipple and family, of Stamford, Conn., to Rome to become pastor of the American church. Rev. W. E. Lowther and wife, of West End, Wis., formerly of the Malaysia conference, go to Algiers. The home-coming of Rev. E. G. Saunderson and family, of the South India conference, has been authorized.

Wanted to know the address of Rev. F. Douglass, who supplied at Sebewaing and Bay Port about six years ago. Any information will be gladly received by the pastor of M. E. church at Pigeon, Mich., Box 102.

Up to the hour of going to press the person has not been discovered who can give a valid reason for the existence of a saloon anywhere on earth.—American Issue.

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### Epworth League

PRAYER MEETING TOPIC.

August 8.

SLIGHTED MERCIES.

Luke 17:11-19.

A cursory glance at the context and a summary of the suggestive incident will minister to a better understanding of the topic. Hence, we shall devote a moment or two to the consideration of these matters before proceeding to our analysis. The raising of Lazarus from the dead brought Jesus into a deserved prominence, but it precipitated the hatred of the Jewish hierarchy. And in order to avoid a premature death our Lord retired to Ephraim, where he remained for a few weeks perfecting the training of his disciples and performing his accustomed works of beneficence. But the hour of his sacrificial death drew near and the voice of duty urged his departure for the holy city. Accompanied by his disciples and others, he moved eastward along the border of Gallilee and Samaria and crossing the bridge that spanned the river Jordan at Scythopolis he entered into Perea. Turning his face southward he journeyed along the valley of the Jordan to Bethabara, where he recrossed the river, and passing through Jericho and Bethany he entered Jerusalem. During this last journey to the city of David Jesus passed through a small village whose name has escaped recordance. On the outskirts of this village, some distance from the public highway, a company of men awaited his coming. They were lepers, ostracised from society by laws civil and ecclesiastical. The fame of Jesus had reached them in their desolate habitations. In feverish expectancy they observed his approach. As he drew near the unfortunate ones cried out as with a single voice: "Jesus, Master, have mercy on us." Our Lord heard their cry, and having compassion upon them commanded them to "Go show yourselves to the priests." The command was equivalent to a fiat of restoration to health and moved as by a common impulse the entire company sped hastily away in search of the priests. As they went they were healed. It could not have been otherwise. But one of the number, discovering by some means his restoration to health, and sensible of his indebtedness to the author of his healing, returned and fell upon his face before Jesus and thanked him and glorified God with a loud voice. Observing this expression of gratitude, Jesus remarked: "Were there not ten cleansed? but where are the nine?" Then turning to the grateful one who was a Gentile, he said: "Arise, go thy way; thy faith hath made thee whole."

#### THE LEPROUS COMPANY.

We shall consider first the ten lepers, the dismal company of unfortunate outcasts. They are men, all of them. Nine of them are Jews. One is a Gentile. They have inherited or contracted this most loathsome disease. It is a cutaneous affliction and their bodies in whole or in part are covered with thin, white, dry scales. It is also an acute malady giving rise to continuous irritation and frequent excruciating pain. The Jews viewed leprosy as a divine judgment for some particular sin. They looked upon it, more than upon any other disease, as a mark of God's displeasure. Fearing contagion, society had banished them from its midst. Forbidden to associate with the ceremonially clean they have hovered on the outskirts of the villages distant witnesses of comforts and joys forever denied them. We do not know how long these men have endured the affliction. The record is silent. We may be sure, however, that they have experimented with every known remedy and consulted every promising physician. But all effort to find relief has ended in disappointment. Earthly agents and remedies have proved impotent to relieve and they cannot heal themselves. And yet hope is not dead in their hearts. They continue to seek a means of escape from their loathsome bondage. They are impoverished and have nothing to offer in return for health. They have everything to ask. In this most wretched and helpless condition the Master finds them.

#### THE GREAT PHYSICIAN.

Jesus has almost completed his ministry. For a period of more than thirty years he has dwelt among men and for three years he has been busily engaged in laying the foundation of his kingdom. He is about to return to the glory that was his before his incarnation. But a few more earthly experiences await him. He must visit Gethsemane, Calvary and Olivet. Infinite sorrow rises like a dark specter between him and his vacant throne. The impending gloom depresses his spirit but fails to weaken his resolve.

He will not be found wanting in the crucial hour. We behold him at this time moving deliberately along the pathway of duty. He is Immanuel, God with us. He is a person endowed with intellect, sensibility and will. He is conscious of all that is transpiring about him. He is keenly susceptible to all the good and evil influences. He is invested with superhuman powers and prerogatives. Before the first cry of the lepers reached him he was fully conscious of their need. His heart pitied them before his physical eyes beheld their dire condition. He purposed healing them before they framed their piteous appeal. He is now not far from them. He hears their cry. Without asking anything in return he bestows upon them the object of their desire. His response is immediate and satisfying. He notes with mingled pleasure and sorrow the gratitude of the Gentile and the ingratitude of the Jews. His recognition of the act of gratitude is expressed by the additional gift bestowed upon the thoughtful one.

#### THE GRATEFUL MINORITY.

The single individual who returned to express his thanks to Jesus was a Samaritan. We do not know his name. Yet we venture to express the wish that his name had been recorded. His blood is contaminated. He is an alien of the commonwealth of Israel. He is foreign born. He is not possessed of the true knowledge. He has not been reared in the atmosphere of true worship. In misery his presence may be tolerated but in prosperity it is highly objectionable. From such a one we do not expect much. But in this instance our expectations are unrealized. This man, immediately upon the discovery of his healing, returns to thank his benefactor. He is only one of ten. But he has the courage to take the initiative. He is possessed of moral fibre. Promptly, publicly, earnestly and adequately he pays his debt of gratitude. It was only an expression of appreciation. It consumed but a moment of time. It called for an expenditure of little energy. It caused but a tardy arrival at the priests' abode. And yet it brought to him in addition to his physical cleansing a purification of his spiritual nature and a consciousness that he had performed his duty.

#### THE INGRATE MAJORITY.

Nine of these ten lepers discover to us their ungrateful dispositions. They are Jews. Their names have been omitted from the sacred record, but posterity has never mourned the loss. We have no desire for a more intimate acquaintance. Unlike the grateful Gentile these men enjoy purity of blood, citizenship in Israel, access to the true knowledge and all the benefits of a true worship. Like the grateful Gentile they are afflicted with leprosy, cast out by society and unable to help themselves. From these Jews who have enjoyed such advantages we expect much. But we are doomed to disappointment. They cry to the Lord in their distress and take the proffered aid, but they forget him amid their new found joy. We endeavor to be charitable in our judgment and excuse them on the ground of thoughtlessness, but the grateful Samaritan set them an example and they stand condemned. We venture to fancy that they returned at a later hour and performed their neglected duty, but this is not a matter of record and cannot be verified. We try to think of their prolonged absence from home and family and their intense desire to return as an excuse for their forgetfulness, but the grateful Samaritan may have had loved ones also, and yet he returned. Each one was healed and each one was indebted to our Lord. Each one was guilty of ingratitude. No punishment was meted out to them for their disgraceful act, but they lost the spiritual gift that Jesus bestowed upon the grateful one.

#### PERTINENT REFLECTIONS.

If, by an easy act of the fancy, we allow the ten lepers to represent the human family we may legitimately arrive at the following conclusions: All men at some time in their experience find themselves in a needy condition. At such times the heart instinctively cries unto God for succor. God, being immanent, and touched by a feeling of man's infirmity, quickly and adequately furnishes relief. A small minority, touched by a feeling of gratitude, acknowledge their indebtedness to their God. A large majority accept the gifts and ignore the Giver. Those who cultivate a thankful disposition are blessed spiritually and become like Christ. Those who ignore God and give place to an ungrateful spirit remain sensual and material.

Variety is the very spice of life.—Cowper.

### A Message From the Secretaries

At the conclusion of this our eighth international Epworth League convention, held in the city of Seattle, Wash., July 7-11, 1909, we desire to reach every Epworth League with this message.

We are deeply grateful that the convention sessions throughout have been characterized by the heartiest good will, and that the most kindly and fraternal spirit has prevailed in all the intercourse of our Epworthians at this great representative gathering.

One supreme theme, "The Enthronement of Christ," has been the subject of all our study and consideration. Every address, and sermon and conference, has had this as its main subject.

But the working out in practical detail of this great theme is in your hands. Not in the large convention hall, but in the local chapters must the work be done, and only as our Epworthians do their part unitedly and well, will the glorious prospect before the Epworth League be realized.

We depend on you to push the battle of the Cross until the triumph of our King is seen throughout the world, and our Lord is acknowledged Universal Sovereign.

We are convinced that the work of the Epworth League is not weakening in spiritual force nor is the spirit of our Epworthians losing evangelistic earnestness or missionary fervor, and we rejoice that the achievements of the term just closed justify us in saying that the mission of the Epworth League was never more deeply felt than now, and that the League is in a more healthy and active working condition than ever.

Yet we are confident that we have but begun our work, and that the future will be increasingly fruitful of glory to God if we are but faithful to our real purpose, and loyal to our highest ideals.

Be true! To yourself, to your church, to your League, and above all to your Divine Master.

Be active! Let every department and committee be organized for work.

Be prompt! Never say "tomorrow" when duty calls or service invites your toil, but do your best today.

Be united! From the youngest Junior to the oldest adult let one purpose bind us together and constrain us to do our utmost.

And above all let us earnestly seek by prayer and supplication that endowment from on high which is ever essential to abiding success and by the guidance and power of the Holy Spirit accomplish all our Lord requires at our hands.

EDWIN M. RANDALL,

Epworth League of the Methodist Episcopal Church,

H. M. DuBOSE,

Epworth League of the Methodist Episcopal Church South.

S. T. BARTLETT,

Epworth League of the Methodist Church, Canada.

#### You Can

You can climb to the top of the loftest hill,

If you work.

You can make of yourself whatsoever you will,

If you work.

A faith you must have, rooted deep in your soul,

A purpose unshaken, a firm self-control; Strive on; without ceasing; you'll reach to the goal,

If you work.

#### From Bulgaria

HOW EVANKA HELPED.

DORA DAVIS

It was after Easter recess in the lovely time of lilacs and roses when everybody lives out of doors as much as possible. As conference was in session in another city the two missionaries were away from school. That was why some of the classes had a few "free hours" and it seemed queerly lonesome in the little mission school for Bulgarian girls.

Evanka thought it decidedly so, and when, after class hours, Miss Raicheva was telling a group of the big girls about the great missionary meeting to be held in October in Pittsburg, a big city somewhere away off in the great, elusive, alluring land of promise, America, she crowded into the circle and listened with wide eyes.

Miss Raicheva was "predsedatelka" of the Woman's Missionary Society of Lovetch, and she was interested in the "general executive." What that was Evanka could not make out, but it was

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certainly something worth while, for was it not in America? But when Miss Raicheva told the girls about the "exhibit"—that was more understandable. Every listening lassie wished she might see such a wonderland. Some even resolved to think up an offering to send, and our little Evanka did some of the thinking, as the sequel shows.

You must understand that this particular Evanka is a wee girlie away down in the first class. And school work has been hard for her, not from lack of brains at all, but because being from a village all has been new and strange to her.

It happened that just then Miss Raicheva was working on something that was to have place in the wonderful exhibit. The missionaries had bought a suit of clothes, such as little village boys in Bulgaria wear, and Miss Raicheva was making a "torba" to go with it. The torba is the bag in which the little villager carries his bread while out on the hills watching sheep. Miss Raicheva had a piece of exactly the right kind of wool cloth, some she had woven when a girl herself. All that was lacking was a woven cord to make the whole thing complete.

Here was the chance for Evanka. In Bulgaria a ten-year-old village girl would be but a source of mortification to her family if she did not have the smallest details of spinning, knitting, weaving, etc., all at her finger ends, to put it accurately. Evanka had no wool now nor any spinning stick. But she found some bright yarns already spun. She had no loom for that matter, but that was no hindrance either. She proceeded on the principle—if you want to weave and have no loom make something on which weaving can be done!

Evanka did just that. With sticks and string and a nail or two she contrived a rude loom, primitiveness itself of course, but the principle of the loom was in it. And the brown and yellow wool ribbon she brought to Miss Raicheva for the torba is a woven ribbon.

If you are at Pittsburg next October when the "general executive" of the Woman's Foreign Missionary Society is in session, and if you visit the Bulgarian room of the exhibit you can see what Evanka made. Was it not a genuine help? And in all the great exhibit with its marvels from many missions, its gifts from loving, loyal hearts, there will hardly be found a more sincerely given little offering than this simple bit of work from the ingenious fingers of a little Bulgarian village lassie.

Lovetch, Bulgaria.

#### W. H. M. S.

The twenty-eighth annual meeting of the board of managers of the Woman's Home Missionary Society will be held in First Church, Los Angeles, Cal., October 6, continuing eight days.

The official party will leave Chicago Tuesday, September 21.

Meetings will be held en route at St. Paul, Spokane, Seattle (with one day granted to attend the exposition), Tacoma, Portland, Salem, Eugene and San Francisco, where after a four days' stay the party will proceed to Los Angeles.

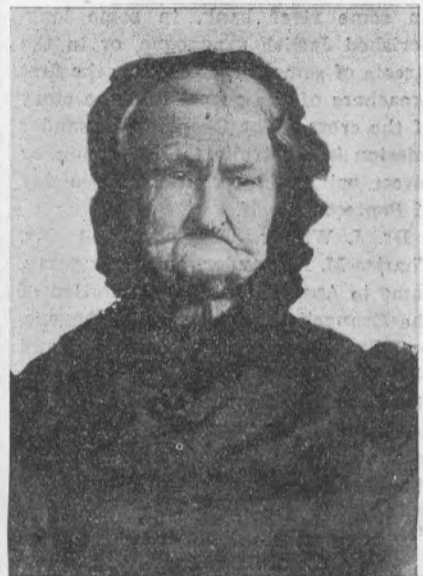
At the close of the annual meeting the party will return in two divisions; one by way of Grand Canyon, Arizona, Albuquerque, Kansas City and St. Louis, the other via Salt Lake City and Omaha, as may be decided by individual preference.

MRS. F. A. AIKEN,  
Recording Secretary.

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### Obituary

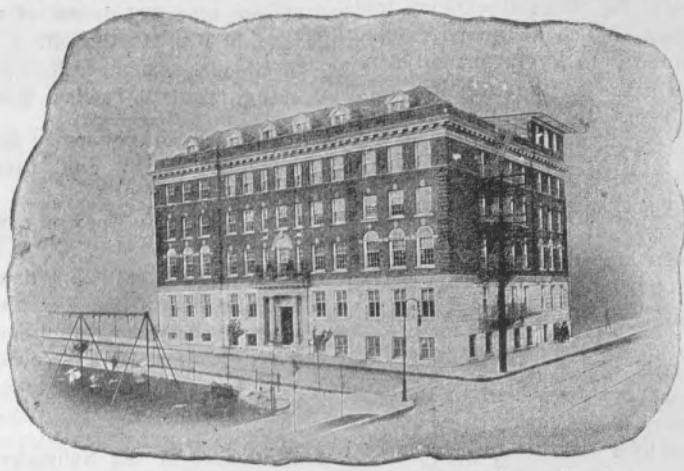
WEST.—Eliza J. Wolfen was born in Dryden, N. Y., July 28, 1815, and died at the home of her daughter, Mrs. Jane McCollum, in Vernon, July 21, 1909, that date lacking only seven days of being her ninety-fourth birthday. August 1, in her twentieth year, she was married to Reuben West, and in the following spring, 1836, came with him to Michigan and settled in Vernon, where they resided for



(Eliza J. West.)

fifty-three years. At that date there was not a telegraph, a telephone, a phonograph, an electric light, a photograph camera, a sewing machine, a mowing machine, a harvesting machine, a grain separator, a traction engine or an automobile in the whole world. It is possible that some of us may live as long as she lived, but it is doubtful if we ever see as many changes take place as she witnessed. The journey westward in those days was anything but easy, for the overland part of it had to be made in springless wagons drawn by ox teams. She crossed Lake Erie in the old Walk-in-the-Water, which moved slowly and hugged the shore for fear of mid-lake gales. She landed in Detroit, when it was a mere village, compared with its present size, and from thence made her way here over trails which were misnamed roads, and finally plunging into a trackless forest, blazing the trees as they passed along, so they could find their way back if they had occasion to return. Vernon was a vast wilderness, Mr. West being the eighth settler, and later on when the first township election was held he was one of only thirteen voters. They experienced many severe privations. On one occasion they lived for several days on the last half of a bag of corn meal, while the nearest mill was at Pontiac, forty-five miles away. In their humble pioneer cabin seven children were born, three of whom remain with us, Moses and Nelson West and Mrs. Jane McCollum, all of Vernon. In 1889 the aged couple broke up housekeeping and went to live with their son Nelson, but six weeks later Mr. West preceded his wife to the better land and she has spent the twenty years of her widowhood residing with her two sons and daughter, never leaving the township of her early adoption. She was converted and united with the M. E. church in 1840, and lived a consistent Christian life. She once walked four miles to attend a quarterly meeting held in Ephraim Wright's barn, near Newburg, the first ever held in that vicinity. She was connected with the class which held service in the Garrison school house, until 1868, it was merged with others into the Vernon church, thus making her one of its charter members. She was a noble Christian lady and her memory will long be cherished. The funeral services were conducted by Pastor Curtis, four generations of her descendants being present, and her body was interred in Vernon cemetery, to await her part in the first resurrection.—D. W. Hammond.

Subscribe for the Advocate.



THE NEW ANNA LOUISE INN FOR YOUNG WOMEN, CINCINNATI, OHIO.

The Union Bethel, one of the leading philanthropies of Cincinnati, has just added a new department to its work, the Anna Louise Inn, a hotel for working girls. The Bethel was organized in 1839 as a Sunday School, and that feature of the work was developed until it became the largest Sunday School in the world.

This Sunday School was largely made up of the non-church class. In the evolution of this neighborhood, from semi-respectability to a neighborhood where one family moved out of one house and three poor families moved in to the same, dark inside rooms became the only home of large families; old hotels were abandoned, and each room converted into an apartment for a whole family. This overcrowding brought on other conditions; people would not assimilate; the word neighbor became meaningless; the health of the community was in danger; small protection against the spread of disease and contagion. Carelessness on the part of landlords for proper fire protection and a disregard for adequate sanitation, as a natural consequence, rapid deterioration in the general morals of the neighborhood followed. No provision for play space was made for the children and no opportunity was afforded to exercise normal spirits in a normal way.

Years of work in a neighborhood convinced the board of directors of the Bethel of the inadequacy of a Sunday School, meeting once a week, to cope with such conditions and help the public to remedy them. Then it was that there was added to the Bethel the social settlement department, with a corps of fifteen resident

and 100 volunteer workers. The settlement conducts a day nursery, boys and girls clubs, industrial classes, medical department, gymnasium, wholesome entertainments, music and lectures, neighborhood improvement associations, co-operative societies were organized among the men and the women; summer outing camps and other agencies brought about to meet the social and moral needs of the neighborhood.

The Bethel also operates a lodging house for men, where 300 homeless men may be cared for each night, at a nominal price of ten and fifteen cents.

The Anna Louise Inn is the latest development of the Bethel work. The building accommodates 125 girls, each girl having a single outside room. Prices for room and board range from \$2.75 to \$4.25 per week; this includes the use of the splendidly equipped laundry, where the girls may do their own laundry work, the use of the sewing room, where sewing machines are provided. The hotel is equipped with a spacious roof garden, where after the day of toil, the guests may spend a pleasant and restful evening. With the above rates this hotel is entirely self-supporting. The entire cost of the building and equipment was \$80,000. Of this amount Mr. and Mrs. Charles P. Taft gave \$40,000; thirty-five other men and women gave \$1,000 each and \$5,000 was raised by smaller contributions.

The superintendent of this fine institution, or group of institutions, is a member of the Detroit conference, and a former pastor here, Rev. James O. White, whose home prior to entering the ministry was Bay City.

**That Endowment**

The fifty-second \$10 pledge on the popular \$1,000 addition which is being made to the endowment fund of the Old People's Chelsea Home, was one of the most grateful of the entire series. It was unexpected and spontaneous in its coming, and brought such an atmosphere of freedom and cheer. We trust the givers will pardon us for printing such parts of their letter as will be gladly read by their many Michigan friends.

Dear Brother:—This morning at the breakfast table Mrs. R. and I were talking about the choice things which grow in this salubrious state, and we thought perhaps you might like to see a sample of the good products of its hills and valleys. So we thought the enclosure [a \$10 gold piece] might help a little on the one hundred subscriptions for the Old People's Home, if you will allow us two to be of the number. Please accept this little donation for a cause we would be delighted to give far more to if we could.

We enjoy reading the Advocate very much, even better perhaps than when we could see the editors almost every week; it is an acceptable visitor every Tuesday afternoon.

We are engaged to some extent in church work, and Mrs. R. has many friends in the church here, and has made quite a number of pleasant acquaintances through the state. We attend the Trinity church. It is the largest Methodist church in Berkeley, and there are many splendid people connected with it.

This is a delightful place to live, seldom very warm and never very cold; some say "sunshine and roses all the year," but there are some cloudy days, and days of rain and even weeks of rain; but after all it is a pleasant place to live.

We have the pleasure of meeting Bishop Hughes occasionally; he is a power for good here and is much needed. Methodism requires leading men, both in the pulpit and in the pew here, and in San Francisco. The Advocate, edited by Dr. Bovard, is doing a good work on the coast; he is a splendid man for the place, and is well thought of; is a hard and constant worker.

In connection with our Old People's

Home we are greatly delighted that the work has been taken up and that it has prospered so far and our prayer is that God may raise up many friends to the cause. When we notice some of the names connected with the management we feel sure that God will honor and prosper it. We notice with pleasure that that noble man of God, Dr. W. W. Washburn, is your president; he has a warm place in our hearts. Then, too, Rev. Seth Reed is crowning with this work his long ministry, which has been a power for good in the Methodist church. We have sometimes thought he would have graced an episcopal chair. Others of you as well are honored servants of our church in Michigan; no wonder the work is prospering. We are so pleased that our dear Sister Keller has found a happy home there, where she can spend her remaining days in quiet comfort at the close of a life devoted to the blessed Christ. Kindly remember us to any who may think of enquiring about us. Yours very truly,  
MR. AND MRS. GEO. W. ROBINSON.  
2600 Fulton street, Berkeley, Cal., July 22, 1909.

As is known to our readers, Brother Robinson was long one of the stalwarts of Detroit Methodism, serving it as president of the City Union, as superintendent for years of the Simpson Sunday School, as director of the Advocate, and as an active, up-to-date counsellor, giver and worker in every project for the expansion of the church.

We dislike overmuch exhortation, but do wish that more of our comfortably off people would forward this fund with their pledges. It would be a happy year's work if all these 100 pledges could be obtained before the session of conference.

Quite a few pastors have not taken their collections yet for the current expenses. They doubtless expect to bring it to conference. It will be very acceptable then, but it would give much mental relief if it could be forwarded sooner. The income for the year, so far, has not been equal to the necessary expenses, and the Home has incurred little by little a debt, which now exceeds \$300. The pastors who have sent their collections during the year have done the best possible service

for the home, especially those who sent early in the year; those who will send in now will do the next best service, and those who bring it in at conference time will also do a good service, and prove themselves fast friends of the Home and its twenty-two old people.

The fifty-third pledge also has been received and paid, and its receipt is enough to awaken appreciative sentiment. Brother James Brooker, one of the members of our "Home" family is the voluntary donor. Out of his little pocket money paid to him by the board. (It furnishes some spending money to every one in the Home) he has saved this, and of his own desire begs to put it in our endowment fund.

The churches which have sent in collections for current expenses during the past month are:

- Corunna Avenue, Owosso, Rev. P. B. Hoyt, \$5; Forester (additional), \$1; Fremont Avenue, Bay City, Rev. Norman Lamarch, \$4; Walled Lake, Rev. L. B. Du Puis, \$1; First church, Saginaw, Rev. W. H. Rider, \$10; Arnold church, Detroit, Rev. S. D. Eva, \$4; Mohawk, Rev. H. Magahay, \$6; Memphis, Rev. J. F. H. Harrison, \$5; First church, Iron Mountain, Rev. W. Roberts, \$3.50; Plymouth, Rev. E. King, \$5; New Lothrop, Rev. N. N. Clark, \$2.50; Webberville, Rev. S. R. Williams, \$6.00.

**Chicago Training School**

The Chicago Training School for Missions is not a school for the preparation of deaconesses only, but is rather a general Biblical and sociological training school for Christian women. A thousand and more deaconesses have been trained at this center, but from it have also gone out to the foreign field more than two hundred women.

The courses of study offered number ninety-eight, exclusive of instrumental and vocal music, elocution and physical culture.

The social service study deserves special notice. The opportunities it affords for field work are unexcelled, covering not only missions and industrial work, but settlements, bureau of charities work, the juvenile and criminal courts, the slum with its poverty, pauperism, crime, social degeneracy, etc. Women who want to know personally "what the deaconess does," or "how the other half lives," may here find out for themselves.

A new departure in the graduate division of the school is the granting of the master's degree.

**Fifty-fifth Wedding Anniversary**

A very pleasant gathering occurred at the home of Mr. and Mrs. Peter Maxwell on July 3. It was the fifty-fifth anniversary of their marriage. The home was the scene of a happy company of sixteen grand children, and the families represented by them. One of the interesting features was a bounteous wedding dinner served in honor of the event. This aged couple were the recipients of some beautiful and useful presents.

Mr. and Mrs. Maxwell were married near Lockport, N. Y., in 1854, and in 1860 came to Michigan, settling in Jackson county. In 1863 they moved to the farm a mile west of Fairgrove. A few years ago they moved to the village. This aged couple are honored members of the Methodist Episcopal Church, always faithful to the cause they love so much. He has been an officer and class leader for years. The Christian life of both has been an inspiration to many. They are personally held in the highest esteem by all. They have taken the Advocate since its first issue. A church and a community wish them many more pleasant anniversaries.  
FREDERIC B. JOHNSON.

**Homes Wanted**

We have for adoption an orphan girl, thirteen years of age, who is healthful, intellectually bright, and of good family. Terms of adoption are a good home, where love, education and Christian training will be given. We prefer a Methodist home.

We also have a little six-year-old boy who is desirable for adoption. Address Mrs. Margaret Delight Moors, Detroit Deaconess Home, 53 W. Elizabeth street.

**MICHIGAN METHODISM**

CHARLEVOIX—Rev. R. A. Wright is preaching to large and intelligent congregations, occasionally working in a resort preacher to vary the regular order. The society numbers over two hundred and sixty members, has no debts, and is able to take the good care which it does of its able pastor and his fine family.—J. H. P.

**Safe for the Summer**

YOU ARE GOING AWAY in a few days for a recreation trip. Have you provided for the security of your Jewels, Plate, Pictures or Bric-a-Brac during your absence?

Our Safety Deposit Vaults afford you absolute protection against Fire, Thieves or other menace. The moderate cost of this service will prove a surprise to you. Our vaults are convenient of access, being on the ground floor, and our Custodian will afford you every courtesy. See him today.

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DETROIT, MICH. Business, Shorthand, Typewriting, English; FREE CATALOG.

PAINESDALE—The local paper gives this church news: "The fourth quarterly conference of the Painesdale church was held the latter part of the week, District Superintendent Pascoe, of Hancock, conducting the meeting. The reports of societies connected with the church were offered, and it is said that none of the preceding ones received more flattering compliments. One of the tributes paid a man was that given Rev. R. L. Hewson, the pastor of this church, when he was invited unanimously to return for another year. Should he come back to Painesdale next year it will be his sixth consecutive year as pastor of this congregation. Rev. Mr. Hewson would not say whether he would return another year, but his closest friends predict that he will accept the invitation. The work done by him stands out prominently as one of the best testimonials of what he has accomplished since coming here. The beautiful edifice represents years of hard work and the congregation fully appreciates his efforts.

MT. PLEASANT—The following item was taken from the Isabella County Enterprise in reference to the service held at the graves of Rev. George Bradley and wife. As I understand, Rev. George Bradley and wife were the first missionaries in Isabella county to the Indians. They came by wagon from Saginaw, and the first year they were in the county Mrs. Bradley never saw the face of a white woman. There is a fine memorial window in the First Methodist church at Mt. Pleasant for Rev. Bradley. A neat stone monument marks the resting place of himself and his wife. A strong iron fence surrounds the lot. As there are no relatives, for a number of years the lot has been neglected, and was overrun with wild rose bushes. About a year ago the Epworth League voted to care for these graves, and are taking pride in doing it. Here is the item from our local paper:

**BRADLEY MEMORIAL.**

"The Bradley memorial services Sunday evening, July 11, at the graves of Rev. George Bradley and wife, in Riverside cemetery, attracted many and the attendance would have been much larger but for the threatening weather. The services were interrupted by a light rainfall and the addresses were finally given in the chapel. Prof. and Mrs. H. C. Maybee sang a duet and were joined in other musical numbers by members of the choir. Rev. Hugh Kennedy conducted the services and brief addresses were made by C. W. Campbell and Judge John Maxwell. The latter were of a reminiscent character, as Mr. Maxwell had an acquaintance with the missionary preacher and his family. Rev. George Bradley died in 1871 in the city of New York. He was en route for Washington to take the position of Indian agent and

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VIA THE ISLANDS. Str. Frank E. Kirby leaves 8 a. m.; home 9 p. m. ASHLEY & DUSTIN, foot First street.

dropped dead at that stage of the journey. His body was returned here and buried in the little newly laid out cemetery where after five years his good wife followed him. A stout iron fence has protected the graves of these early history makers, but the lot has overrun with vines and wild plants. It is to be the pride of Mt. Pleasant chapter Epworth League to keep this plot in presentable condition in the future. Among the many changes that have taken place since Father Bradley passed away none make more of a showing than the improvements on the hill where the early settlers decided to make their 'city of the dead.' Few are left to witness the transformation from the rude slashing overgrown with berry bushes and marked with piles of logs to the handsome well kept enclosure of today. And it is but fitting that the care of the graves of these pioneers rests in the hands of those who seek to follow in the paths begun by them when the country was in its infancy."

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TEMPERANCE.

In the liquor business, we are told, labor gets less returns than in any other industry, and capital gets more. In some manufactures twenty-four per cent goes to labor; but in the liquor business it is never higher than five per cent.

More than three-fourths—possibly very many more—of the licensed houses in England and Wales are what are called "tied houses," that is, they are practically owned and controlled by a brewer or distiller, and the so-called proprietor is only a brewer's agent.

The Iron Age, one of the leading organs of the iron industry in this country, says, in a recent issue: "Manufacturers who have had the opportunity for comparison are convinced that the presence of saloons in convenient proximity to industrial plants is a source of decreased efficiency and productive of increased liability to accidents."

Col. Henry Watterson, of the Louisville Courier Journal, says: "Prohibition in Kentucky means ruin, it means destruction; in Louisville it means the end of all our hopes as a city, and also our aspirations as free men and free women." This is truly pathetic. Are Col. Watterson and the other Kentucky colonels so dependent on their toddy as that?

Worcester, Mass., is the first city of more than 100,000 population to vote "no-license" twice in succession under a local option dispensation. The Massachusetts No License League has issued a report of results during the past year, showing that arrests have declined in the following ratios: For drunkenness, from 3,924 to 1,843; for assault and battery, from 382 to 263; for larceny, from 343 to 255; for neglect and non-support from 112 to 87; for disturbing the peace, from 210 to 109. Patients in the alcoholic ward at the city hospital decreased from 274 to 144, and deaths from alcoholism, from 30 to 6.

MISSIONS

Of every thousand inhabitants on earth 346 are Christian, according to the latest German calculations. Christianity has more than double the numerical strength of any other religion in the world save Confucianism, and it has nearly double that.

Rev. William Hazen, of the American Board Mission at Sholapur, India, writes: "Many villages contain inquirers and are asking for teachers. The future of India lies in her rapidly developing industries and commercial centers. The old India of religious centers and places of pilgrimage is dying, and the India to work for today is that which is alive and beginning to pulsate with the energy of modern civilization."

The report reaches us through a paper published in Santiago, Chile, that the congress of Bolivia has sanctioned a proposed law presented by the deputies of the Liberal majority, ordering the closing of all Catholic convents and monasteries, and providing that the estates which belong to the religious communities shall be confiscated by the state. It also forbids the coming into the country and the ordination of more friars or nuns.

The Student Volunteer Board of Peking University, which has now two hundred members, goes out two by two throughout the territory of the North China Methodist Conference during the summer months, and assists the pastors in holding special meetings and revival services, and distributes books and preaches in all the towns and villages through which they pass. The membership of the church generally is imbued with the spirit of aggressive evangelism.

LITERARY LINES

The "House of the Seven Gables," at Salem, Mass., around which Nathaniel Hawthorne wove one of his best and most characteristic tales, and which is now visited annually by thousands of the great author's admirers, has been purchased by Mrs. George R. Emmer-

ton and is to be turned into a house for settlement work.

Senator Henry Cabot Lodge's literary activities recall those of the most noted English statesmen of the nineteenth century. His political responsibilities do not prevent his laboring in the field of literature, and in the sixteen years during which he has represented his state in the United States senate, he has published much. He is at present the editor-in-chief of an important publication to be issued next autumn, entitled "The Best of the World Classics," in ten volumes.

In 1832 Dr. S. F. Smith, who had just written "America," gave the manuscript to his friend, Dr. Lowell Mason, to whom, in fact, he was in the habit of giving hymns as he wrote them that they might be set to music. Dr. Mason took the poem, destined to become our national hymn, and for some few months said nothing to Dr. Smith regarding it. He had not been idle, however. A born educator as he was, Dr. Mason had but shortly prior to this introduced music into the public schools of Boston, and now having adapted the stirring stanzas of Dr. Smith to the tune of "God Save the King," he trained the school children to sing it, and finally, quite out of a clear sky, he invited Dr. Smith, among others, to hear

the school children sing (without saying anything in regard to "America," which he held as a surprise) on the Fourth of July, 1832, at Park Street church, Boston. There were some 500 school children in all, and as the great chorus burst out in unison with "My Country, 'Tis of Thee," the effect must have been inspiring. Imagine the profound feelings of its author, taken by surprise as he was!

SCIENCE AND PROGRESS

Three hundred new towns have sprung into existence during the last eighteen months between Winnipeg and Edmonton.

The tidal movement in the Petitcodiac river at Amherst, N. S., represent three million horsepower a day. A proposition is being considered to harness it.

A government fuel testing plant has been established in Canada, with the idea of developing the use of peat as fuel. There are great quantities of this material in Canada.

A system of wireless telephony was recently tested by the French navy between the armored cruiser Conde and shore stations. It is reported that conversation was carried on over a distance of 100 miles.

An automobile truck recently saved Camptown, Pa., from threatened total destruction, its chauffeur making an emergency run to Wyalusing and bringing back a fire engine with its entire crew of twenty-three.

Prince Henry, the brother of the German emperor, is the inventor of a device for use on the glass or transparent wind shield of the automobile by means of which the deposit of rain or mist on the glass is wiped away and the field of vision of the operator left clear.

It is said that a new supply of radium has been discovered in Portugal by Thomas H. V. Bower, a member of the American Institute of Mechanical Engineers. A certain stream, the name of which is not disclosed, was reputed to have the therapeutic properties. Mr. Bower followed the stream to its source and discovered that it ran over a bed of uranium phosphate.

Like all other large American cities, and unfortunately like many small American cities, Cincinnati is ringed about with a line of amusement resorts of exceedingly questionable character, places where the claims of morality and decency are utterly forgotten, and where the laws of God and man are violated with impunity.—American Prohibitionist.

Easy Reading

"I saw a perfect dream of a hat today," said Mrs. Musthaveit.

"Well, just remember that you're no sleeping beauty," replied Musthaveit.

"I suppose you newspaper men go to all the ball games and theaters on passes, don't you?"

"No, most of us pay our way, the same as other people."

"Dear me! Really? I'm so disappointed to hear it. I had an idea of getting my son to enter journalism when he grew up, but if you don't get tickets I shall urge him to go in for something else."

A member of the Nebraska legislature was making a speech on some momentous question and, in concluding said:

"In the words of Daniel Webster, who wrote the dictionary, 'Give me liberty or give me death.'"

One of his colleagues pulled at his coat and whispered:

"Daniel Webster did not write the dictionary; it was Noah."

"Noah nothing," replied the speaker; "Noah built the ark."

"God is our refuge and strength, a very present help in trouble."

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No one can read the book without profit and we sincerely trust it may help thousands of souls.—Christian Advocate.

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A Bishop of the Methodist Episcopal Church

By FRANCIS J. McCONNELL

In the introduction to this admirable biography the author says, "Edward Gayer Andrews did his great work for the Church as a Bishop. He was a leader among the Bishops. He was never widely known as anything else than a Bishop. He was not elected for the sake of rewarding him for anything he had already done, though he had been a faithful and hard-working and efficient pastor at the time of his election; he was elected just because he gave promise of making a good Bishop. He did his work as a Bishop. He was not a preacher merely; certainly not a lecturer, or a writer of books, or an organizer of institutions. Other Bishops will be remembered for their oratory, or for their patriotic services, or for their books. Edward G. Andrews will be remembered as a Bishop—as useful a Bishop as the Church has had." The volume also contains four of the Bishop's masterly papers and sermons.

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The following extract shows the attractive style of the writer: "You have begun the Christian life. Somewhere, in the hush of a quiet hour within your own chamber, or during the solemn services of the sanctuary, there was formed in your mind the purpose to 'follow Him.' The forming of that purpose, the consent of your mind, the acquiescence of your will, the silent vow, 'Lord, I will follow Thee'—that was the first step. Now, others must be taken. Growth is the law of life in the kingdom of God, as in every other kingdom." The author aptly illustrates the conditions of growth under the titles of Air, Food, Exercise.

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**Current Literature**

[The size of a book is a consideration with its purchaser. We not only give the number of its pages, but also the dimensions—e. g., 5x7 means five inches wide and seven inches long.]

**SOCIAL DUTIES FROM THE CHRISTIAN POINT OF VIEW.** By Rev. Charles R. Henderson. Cloth, 332 pp., 5x7 1/2, \$1.25. Chicago, University Press; Detroit, Eaton & Mains.

This is "a text book for the study of social problems," and fortunately and rightly these "problems" are here presented from a Christian view-point by a Christian student, who investigates these "duties" as they relate to the Family, to Neglected Children, to Workmen, to Public Health, to Educational Agencies, to Municipal Government, to the Business Class, to Charities, etc. One cannot read this book without intensifying his sense of the brotherhood of man, the solidarity of the race and the need of managing life's affairs in a way that will benefit all classes. He will catch a hopeful feeling as to the outcome of present movements for the betterment of conditions and will gain a larger interest in social problems. They will be seen to be very inclusive and very vital.

**Periodicals.**

An important feature of Woman's Home Companion this summer is the Reminiscences of the late venerable Edward Everett Hale. The August issue contains, in place of the regular monthly chapter of the Reminiscences, the publication of which commenced before Dr. Hale's death, a beautiful tribute to the eminent writer and minister by his personal friend, W. H. McElroy.

**Secrets of Success**

Some wise rules for success are wittily laid down, by an anonymous writer, in the following punning way:

- "What is the secret of success?" asked the sphinx.
- "Push," said the button.
- "Take pains," said the window.
- "Never be led," said the pencil.
- "Always keep cool," said the ice.
- "Be up to date," said the calendar.
- "Never lose your head," said the barrel.
- "Do a driving business," said the hammer.
- "Aspire to greater things," said the nutmeg.
- "Make light of everything," said the fire.
- "Make much of small things," said the microscope.
- "Never do anything off-hand," said the glove.
- "Spend much time in reflection," said the mirror.
- "Do the work you are suited for," said the flue.
- "Be sharp in all your dealings," said the knife.
- "Find a good thing and stick to it," said the glue.
- "Strive to make a good impression," said the seal.—Christian Standard.

**Do the Next Thing**

We once heard a man, in an outburst of enthusiasm, say in public testimony, "I do wish the dear Lord would show me something that I could do for him." And, almost before we knew it, we had said to him, "Do the next thing, brother; do the next thing!" The whole world about us is full of opportunity; and, instead of waiting for some great thing, we should cheerfully perform the first task that comes to hand.

A young Christian who does not willingly do things for God at home is not called to go abroad. God does not want us to wait for occasions to arise miles away before we do his work; but he does desire us to do the very next thing that is to our hand here and now. Do not wait. Act. And such action will be the best possible preparation for larger activities in the days to come. People who long and sigh for something to do are very short-sighted if they do not find abundant opportunity immediately confronting them.—Canadian Epworth Era.

**Socialism Among Jews**

An East Side (New York) Russian Jew, writing for the National Civic Federation Review, describes Socialism as the gospel of despair to Jewish immigrants. They bring with them to this country, he says, a high opinion of Socialists. They listen with regard to Socialist speakers, and read Socialist newspapers with interest. Thus Socialist demagogues have great influence over the immigrant Jews of the East Side, where they preach a gospel of class hatred, discontent and revolution. As the economic as well as moral life of the Jew is regulated by his religion, the Socialist agitator denounces religion as emphatically as the capitalistic system, and the Jew who becomes a convert to Socialism is made at the same time a man without religion. In consequence, the writer says: "All his previous convictions as to right and wrong are shattered. All those precepts that he used to look upon as coming from God himself no longer exist for him. There is no God and, consequently, no precepts commanded by God. Life after death is only an invention to beguile the poor with false hopes and keep them from rebelling. There is nothing after this life. What deterrent is left for the average young man so let loose all at once from all religious bonds to keep him in the path of righteousness? His conscience might in many exigencies take the place of his religious beliefs, but the Socialist agitator relieves the individual of all responsibility for wrong doing, laying the blame on society. The thief, the swindler, the counterfeiter, the 'cadet,' the prostitute are all victims of the 'corrupt system.'"

Until recently, the writer of this article says, the influence of these agitators on the East Side has been chiefly confined to immigrants, but they are now establishing flourishing Sunday Schools in that section, in Manhattan, the Bronx and Brooklyn where the children are taught that the people in this country are divided into two classes, the oppressors and the oppressed. "Before they learn to love their neighbors they are taught to hate the rich."—Congregationalist.

**No National Bankruptcy at this Rate**

There are twenty million acres of pine garden forest standing in Prussia today. Half of it belongs to the people in common, either to the state or to the villages. It paid forty years ago an average profit of eighty cents an acre per year. Today it pays \$1.65 an acre. In twenty years, when it is more mature, it will pay three dollars an acre, net profit, and, in addition to its protective value, will return, from the common forest alone, an income of \$30,000,000 a year to the people. It furnishes all the firewood and small lumber of Prussia, paper stock, and other invaluable materials, besides protecting the streams, and holding down and improving the land.—John L. Mathews, in August Everybody's.

**Factory Laws and Low Birth-Rate**

Recently, at University College, London, Prof. K. Pearson caused something of a sensation by asserting that the factory legislation of Great Britain was responsible for its falling birth-rate. In recent years British legislation has tended distinctly towards limiting the labor of women and children in factories. Of course, the point in view was the securing of more favorable environment for them, and so tending to produce a sturdier race. But Prof. Pearson pointed out that another and rather unlooked-for result had followed. While children worked in factories they were profitable, and the more a poor man had the better for him. But when they could not earn money in this way, the more children a poor man had, the poorer he was. In the olden-time, in factory towns, a child began to be a source of revenue when it was six years old, but now it must be double that age before it can begin to earn its livelihood. In Bradford, it is claimed that the number of children

in the families of the poor is just about half what it was sixty years ago. It was claimed, also, that because of the fact that children were commercially non-productive, less care is taken of them than was the case years ago. The professor illustrated his lecture with diagrams showing the falling birth-rate in such towns as Huddersfield, York, Bolton, Leeds and Manchester. We do not question the professor's facts, but we may be permitted to suspend judgment as to whether his explanation of the falling birth-rate is really the correct one. The birth-rate has fallen elsewhere than in factory towns; and there is no one, we imagine, who for a moment would contemplate a return to the good old days when children of six years of age, and mothers with little babies, worked twelve and fourteen hours a day in factories. The falling birth-rate is less serious than were such inhuman conditions, even if the two are necessarily connected, which has yet to be proved.

**American's Hurry Mania**

The business man who cannot travel except on "Twentieth Century" trains, who glories in every hour clipped from the running time of his Denver-to-Chicago special, who must "Hurry! Hurry!" in taxicabs even if the distance be but six blocks, who telegraphs because there is no time to write, who patronizes the fastest liners and between courses on board the boat receives wireless messages, who must have a motor that runs at sixty miles an hour and who doubtless will have a Wright flying machine as soon as his order can be filled—is a victim of the "Hurry! Hurry!" craze. The trolley cars must make fast time to satisfy the public. The express trains must keep up their schedules to please their patrons. The automobile must possess speed, the driving horse must possess a track record. The places of amusement must provide whirlwind entertainments. Marathon races of all kinds are in high favor. Fire departments must have reckless, breakneck runs to show their efficiency, even though a very large proportion of the fire calls may be false alarms. Ambulances and patrol wagons must be constantly responding to emergency calls, sometimes killing or maiming the public or possibly the already injured sufferers to whose aid they rush.—Denver Republican.

**An Inequitable Law**

The corporation tax law makes the affairs of every corporation a part of the public records, discloses trade secrets, gives the cost and selling prices and lists of customers and all the details of a corporation, great or small, as part of an official document which it would be impossible to keep secret. The disadvantage to a small and vigorously conducted rival of a great and powerful concern which this publicity would give must be apparent. Is there any doubt that the most powerful corporations in such a rivalry would get the advantage of the smaller ones? Is there any reason why a corporation should have its affairs all uncovered to the public, while a partnership involving a greater amount of capital escapes publicity? Is there any reason why the one should be taxed and the other escape taxation? If so, no one, not even the ablest advocates of the corporation income tax, has been able to point it out. The new law should be properly entitled "A law to increase the revenues of the government unnecessarily, to put a premium on further extravagance, to make public the private affairs of business corporations, and to intensify the prejudice against incorporated capital which now exists, and which is undermining the foundations of American prosperity."—Leslie's Weekly.

Dr. W. E. Barton: "The number of rich men who have been weaned from righteousness by their riches is not small, but it is vastly smaller than that of the poor men who have lost their religion trying to be rich."

It is not surprising that the gap between the masses and the classes widens and that the bitterness of the poor against the rich is intensified when the daily press prints columns of testimony of a case such as that which has recently bared skeletons in a family of noted New Yorkers. A fashionable woman, from whom she has separated. To get it, she has testified to the cost of living by the idle rich. She has sworn that she could not exist upon sums which appear fabulous to the ordinary individual. Through her testimony it was learned that every dinner gown must have its slippers to match; that hosiery must correspond in tint and shade; that dinner gowns in New York cost anywhere from \$300 to \$600 apiece; morning gowns from \$100 to \$150; outdoor gowns \$75 to \$150; street costumes \$250 to \$500; tea gowns \$300 to \$400; reception gowns \$350 to \$500. The lady has fourteen servants, whose wages were \$900 a month. She hired an auto at \$500 a month. Her bills for living expenses were enormous and she spent a fortune for jewels. And so on, and on, throughout a tale of vulgar waste. And this is but a single instance of how money becomes a curse instead of a blessing, if wrongfully used. This woman is obviously wretched. We repeat, however, that the far-reaching harm of it all comes from flaunting such stories of extravagances in the faces of men and women who work for starvation wages and are handicapped in a struggle for existence.—The Christian Work and Evangelist.

The building up of great fortunes is not strange when business transactions can be arranged by telegraph and telephone to all parts of the world. In a few minutes contracts are made that will bring results either of success or disaster. But the accumulation of wealth, if honestly made, ought not to create any prejudice, and as the ways in which the fortunes were accumulated are made known, will not result in any prejudice. One duty which really rests upon men who have acquired wealth honestly is to recognize the fact that they owe to the public the moral duty of using some portion of their wealth for the public good. The more our wealthy men come into the habit of helping educational and charitable institutions and organizations, the more they will disabuse the minds of the less fortunate of their prejudices.—Justice David J. Brewer.

Hell is no cooler because the ministry have cooled off upon the subject in their preaching. But it is awful to think of the thousands hearing preaching every Sunday who are not being warned of their danger.—Christian Witness.

**Obituaries**

**FOLAND.**—Mrs. Vernie Foland, beloved wife of George Foland, was born in Woodhull, April 22, 1873. She was married June 19, 1889, and translated from earth July 18, 1909. Around these outlines may be painted all that is good, true and noble in human conduct, and the result will be an excellent picture of the beloved dead. She was beautiful in life and character, ever aspiring after the heavenly and the divine. She walked with God. She was a noble home-maker. She was sympathetic and generous. Her home was a place where relatives and friends were always welcome. Upon the children God gave her—four boys, Edwin, Howard, George and John—she lavished all the wealth of affection in her great maternal heart. Today her children arise and call her blessed. In their bereavement they sigh:

"There's a rift in life's beautiful music,  
A shadow across its bright sun,  
And a dirge on the tremulous zephyrs  
That girdle our childhood's home.  
"There's a pall over the dear old homestead,  
The light of its altar hath fled;  
Our mother—its ministering angel—  
Lies sleeping the sleep of the dead."  
About sixteen years ago she united with the M. E. church at Woodhull, where she has been a willing worker. She leaves a devoted husband, for sons, a widowed mother, three brothers and one sister, a host of relatives and friends to mourn her early departure.

**HERRE.**—Ray S. Herre was born in Okemos, June 16, 1894, and died July 22, 1909, being 15 years 1 month and 6 days old. He was baptized in infancy and received into the Methodist church on probation April 15, 1906, and into full connection December 15, 1907. During the school year just closed he completed the eighth grade course of study and successfully passed the required examination. At the time of his death he was librarian of the Sabbath School, besides rendering valuable service in other departments. On Wednesday, July 21, occurred the accident which resulted in his death. Firmly planted in the house of the Lord we have the assurance that he shall flourish

in the courts of our God. Not alone the sorrow stricken family, but an entire community mourn what seems to all his untimely decease. The funeral took place from the church on Saturday, July 24, at two o'clock, and was attended by a large company of friends and relatives, including the members of the eighth grade class, of which he was a graduate. Six of his young associates acted as pallbearers. His body rests in New cemetery at Okemos; his immortal spirit within the paradise of God.—Charles H. Kelsey.

**WHITE.**—Mary Jane Lea was born in Lycoming county, Pennsylvania, January 3, 1816, and fell asleep at the home of her daughter in Charlotte, Mich., Thursday morning, July 15, 1909, in her ninety-fourth year. Sister White was converted and united with the Methodist Episcopal Church when a child of fourteen. She had been a faithful and consistent member of the church for more than three-fourths of a century. She was married to Mr. Stephen White in 1838. Her husband died in 1883. The years of her widowhood were mostly spent under the roof of her daughter, Mrs. E. D. Cooper, who with her sister, Mrs. Elizabeth Mygrant, Mrs. White's only surviving children, tenderly cared for her during the long months of her invalidism, until her change came. She was a happy Christian. If she had lost anything out of her life by living a consistent member of the Methodist church she did not know it. With her religion was a vital reality, transforming and radiating all her life. She had no fear of dying. She did not know there was any death. Not because she had schooled herself to believe what was not so, but because she had cultivated the belief of what is so. Her Christ lived, and because he lived, she should live also. Many times during the long weary weeks of her slow decline, she expressed a wish to depart and be with Christ, which to her faith seemed "far better." Her end was peace.—Morton D. Carrel.

**WOEHL.**—Clara Alice Grow was born December 11, 1885, in Royal Oak township, Oakland county, and died in Greenfield June 23, 1909, leaving a little boy babe a few days old. From a child Clara had attended Sunday School and church in Royal Oak. In 1901 she entered the Royal Oak high school, but on account of impaired eyesight she did not complete the course. On February 26, 1907, she married Louis Woehl, Jr., and removed her church membership from the church in Royal Oak, which she joined under the pastorate of Rev. James Jackson, and united with her husband at Memorial church in Highland Park. Her funeral services were held in this church, the friends and sympathizing neighbors crowding the church to its utmost capacity, and the flowers they brought as the expression of their sorrow and esteem completely embowering the casket. Mrs. Woehl was a person of rare sweetness of character. She exhibited a remarkable patience and self control in all circumstances. She was a beautiful Christian. As the last hour drew near she said she was willing to go if it was the Lord's will, though she had much to live for. Her memory in her family, in the church and among her wide circle of friends is like ointment poured forth. The casket containing this rare jewel was laid to rest under the trees in the beautiful cemetery at Royal Oak, there to rest "till He shall bid it rise to meet him descending the skies."

**DONALDSON.**—Mary Jane Roach was born in Wayne county, Michigan, June 10, 1860; married February 9, 1875, to James E. Donaldson; died July 12, 1909. With her two daughters she united with the M. E. church in Armada in December, 1895. A year later Mr. Donaldson also joined the church. Faithfully parents and daughters have served the church since then. Ten years ago twin boys came into their home. Very carefully their mother trained those children in church attendance and Sunday School, Epworth League and the Loyal Temperance Legion. The day before she was taken ill she showed with evident pleasure the Bibles the boys had received on Children's day as they were promoted from the primary department of the Sunday School. Three years ago Mr. Donaldson sold their home near Romeo, Mich., and with his family moved to Seattle, Wash., where he bought a home beautifully located, and identified themselves with the church. In her quiet unassuming way she exerted an influence for good. A large congregation of sympathizing friends assembled at the Green Lake church, where the funeral services were conducted by her pastor, Rev. Benedict. A former pastor, Rev. Glass, offered prayer, and Mrs. Sylvia Ware Ireland sang "Safe in the Arms of Jesus" and "Jesus, Lover of My Soul." Ladies of the W. C. T. U. were the pallbearers. Beautiful floral pieces from the Epworth League, Ladies' Aid Society and Woman's Temperance Union were presented, also numerous offerings of flowers. She was a devoted wife and mother and in return was most tenderly loved and cared for by those who are now bereft. Her husband, two daughters, Mary and Blanche, two sons, Walter and Wesley, at home, and a stepson, William R., in the United States navy, three brothers and three sisters, living in the east, survive her.

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Secular News

City

Burglars and sneak thieves continue business in all sections of the city, and are keeping the police in motion.

A savage bulldog attacked a four-year-old boy Monday, and five men could hardly get the child away from the enraged brute.

John Hemphill, a workman of this city, fell forty feet from a roof, and was picked up stunned, but not otherwise injured.

Detroit Federation of Labor attorneys declare that the council can in no way pay the expenses of the Breitmeyer committee of fifty.

Caught with their carriage between the railroad gates, at Wyandotte Sunday, four young people just missed death. The horse was killed and carriage wrecked.

Police service on Belle Isle is so poor that two men engaged in a fight in canoes over a woman, and fought until separated by other men. Both were dragged ashore and made their escape.

The State Brewers' Association has employed Judge Carpenter to give an interpretation of the Warner-Crampton law, and his thirteen don'ts have been sent to every saloonkeeper in Michigan.

Political rumor has it that William Alden Smith does not favor John B. Whelan to succeed himself as collector of the port of Detroit, but that William H. Hannan, real estate man, is to be the new collector.

The D. U. R. has made proposals for fifty pay-as-you-enter cars to manufacturers who are valuing the company's equipment, but they refused the offer, and influenced other companies to decline to bid.

The worst storm in the history of Detroit occurred Wednesday of last week, when 4.56 inches of rain fell. Cellars were flooded in various parts of town; telephone service was demoralized, street car traffic tied up, and a number of small fires occurred. The electrical storm was beautiful as well as severe.

State

Former President Angell has declined to serve as the third member on the M. U. R. strike board.

Joseph A. Whittier, aged eighty-nine, a prominent Saginaw pioneer, is dead. He was a relative of the poet Whittier.

The two years' mix-up in Port Huron's postoffice has been settled by the appointment of Burt D. Cady as postmaster.

Prosecuting Attorney Sheldon, of Ionia county, has declared war on Sunday baseball, and will prosecute all violators.

R. A. P. Barrier, colored U. of M. student, was drowned last week while in a camp at Douglas Lake, Emmet county.

The home coming day at White Pigeon will be featured by the dedicating of a monument to the famous Pottawatomie chief, White Pigeon.

Miss Cora Pierce, a Richmond milliner, saved herself from burning to death by rolling in the mud and water of the street Wednesday night of last week.

John P. H. Bradshaw ran a race with death and lost when he left Colorado Springs for Davidson, Mich., his home. He died near Chicago Tuesday of last week.

Mrs. Burt Morrow, of Saginaw, had a hard fight with a large pet dog, which suddenly went mad and attacked her. She succeeded in holding the animal down until help came.

A launch on Central Lake caught fire from leaking gasoline, and the party of six, mostly women, leaped overboard in six feet of water, and reached shore, a distance of 150 feet. A small child was in the party. The crowd were all swimmers.

At Corunna a three-year old boy climbed the ridge of a barn roof, slipped and a nail held him fast. His mother went after him, and she also slipped but caught in a crevice of the roof and hung until the father was able to get both mother and child to safety.

The crew of the steamer Cadillac, which was sunk in the channel at St. Clair Flats, after she had a hole torn in her hull by the anchor of the George L. Craig, spent the night on the partly submerged steamer. She is in twenty-four feet of water, lying almost on her side.

National

Government statistics report lake traffic for June better than at any time last year.

Noah R. Marker, of Tipton, Ind., assistant cashier of Tipton bank, has skipped out \$110,000 short.

Engineers are planning to harness the tide flowing through Hell Gate, New York harbor. It is claimed there is power enough to run all the electric light plants of the city.

In the referendum vote in Cleveland Mayor Johnson and the Schmidt grant lost by 3,763 votes.

Francis A. Eastman, statistician of Chicago, predicts Chicago will have 5,000,000 population in 1940.

The Hudson-Fulton celebration has been financed with \$155,000. There will be a review of seven miles of warships.

The anti-cigarette law is now in force in Minnesota. One million coffin nails were sold in Minneapolis Saturday.

William J. Bryan has announced that after his forthcoming South American tour he intends to locate in Texas.

Joseph Talabarion, of New York City, is dying from a gun shot wound caused by a dog accidentally pulling the trigger.

"Unlucky Jim," a clam dredger, has received \$3,000 for a pearl which he dug up near Davenport, Ia., a couple of days ago.

A relief ship has gone in search of Commander Robert E. Peary and the ship Roosevelt. He was last heard from in Greenland.

In Cleveland 15,000 to 20,000 people attend tent meetings to hear the street car question discussed. Johnson is a big factor in the franchise contest.

Indian Commissioner Valentine tore red tape to pieces and took quick action to relieve 1,200 Wisconsin Indians, victims of the recent cloudburst.

The American of New York says: "Before autumn is far advanced good times will be everywhere. There are \$410,000,000 of unfilled orders in sight."

Two daughters of Samuel Hogg, of near Uniontown, Pa., accepted the old farm as their share of the estate, and recently sold the coal for \$1,190,000 cash.

In typhoid fever tests of United States soldiers at Omaha, three of them were given water containing 1,000,000 fever germs, and escaped infection, and are now pronounced immune.

Gov. Marshall, of Indiana, has put Gary under state rule, as the city officials would not enforce the laws. The sheriff is now in charge, and can have militia if needed. A governor worth having.

James Fairmeir and Francis Carleton were carried to sea from Galveston by the recent hurricane, and have been picked up 300 miles away, having traveled that distance in three days without food or water.

The completed tariff bill was given to the public of last week. Chairman Payne declares imports of \$4,978,122,124 are decreased, and on \$852,512,525 increased. The most marked reductions of any schedule are found in the metal schedule. Iron ore reduced from 40 to 10 cents per ton; pig iron from \$4 to \$2.50, and scrap iron from \$4 to \$1. The reductions in many other items in this schedule amount to 50 per cent. Structural steel ready for use shows an increase, as do razors, nippers and pliers. Rough lumber goes down from \$2 to \$1.25 per thousand feet, with a corresponding reduction in the differential on dressed lumber. The wool schedule is practically unchanged, while the cotton schedule was reconstructed to prevent reductions through decisions by the courts, such as have characterized the Dingley law. In the much contested glove schedule, the high protectionists failed to score, the list showing a slight reduction. Oil cloths and linoleum are heavily cut. Sugar and tobacco continue under the Dingley law, but considerable quantities of both are permitted to come from the Philippines. Common window glass comes in for a reduction. The publishers win their fight for lower wood pulp and print paper, the ordinary newspaper print being fixed at \$3.75 per ton instead of \$6, with similar reductions on the high grades. Machine ground pulp is free in place of one-twelfth of a cent per pound, with a countervailing duty to protect this country against Canada's inhibitions upon exportation of woods to the United States. Hides of cattle come in free, and there is a corresponding reduction in leather and leather goods. Bituminous coal, gunpowder, matches, cartridges and agricultural implements all are given reduced rates. Petroleum is on the free list. Where other nations discriminate against the United States an increase amounting to 25 per cent ad valorem may be levied on all goods imported from such country. The senate's maximum and minimum provision was retained in the main, the president to be the judge as to whether a foreign country is reciprocal and is giving an equivalent. The settlement of the tariff muddle is hailed as a victory for President Taft, but many tariff reformers openly criticize his inactivity during the session, saying that had he been as determined at the beginning of the session as he was when the bill was in conference there would have been genuine tariff revision downwards. As we go to press the conference report is being discussed in the slow-moving senate. It is felt rea-

sonably certain that the report will be adopted.

Foreign

Forty cases of cholera a day are reported from Polotsk, Russia.

Margaret of Savoy, dowager queen of Italy, is slowly dying of cancer of the throat. She is very popular.

London has been deluged with a fifteen-hour downpour of cleansing water. July has had seventeen cold wet days. Tourists are disgusted.

Word comes from the city of Mexico that the American colony is circulating a petition for the appointment of Roosevelt as the next ambassador to Mexico.

King Edward, Czar Nicholas and diplomats held a meeting at Cowes, Eng., Monday. It is believed the outcome will strengthen the entente between England, France and Russia.

Sunday at Lisbon a large public meeting decided to organize a procession and demand that parliament suppress the religious orders, and repeal the laws against freedom of conscience.

Dames of high London society held a public smoking contest at luncheon last week at the races. Several erstwhile American belles were participants. The prize was a jeweled cigarette case. The crowd was much interested in looking on.

At Melilla, where the Spaniards and Moore have been fighting, the Spaniards have been driven into the city, and are hard pressed; already 3,000 Dons are dead or wounded. The war is very unpopular and rioting is general throughout Spain. Martial law has been declared. Barcelona has been the seat of the worst trouble, and is described as perfect hell. The latest advices are that the whole northern part of Spain is one tremendous upheaval. Anarchy is rampant, and the situation is very grave. The churches, priests, nuns, monks, convents and monasteries have suffered most at the hands of the mobs.

It is no exaggeration to say that American girls are allowed a greater degree of liberty now than their grandmothers were permitted to exercise in their recreations, in making acquaintances and in receiving attentions from men. There was never a time when girls needed more the counsels of parents, their wise and tender and vigilant care and guidance, than now. There was never a time when for their own good there was greater necessity than now for girls to surround themselves with the safeguards of discriminating exclusiveness, to make no friendships until they are satisfied that these associates are compatible with the purest and highest standards of womanhood.—Baltimore Sun.

Obituaries

COLE.—Lysander Cole was born in Otsego county, New York, October 10, 1811, and died in Detroit, July 27, 1909. He was a pioneer of Michigan, having settled at Climax in 1856. On December 23, 1838, he was married to Miss Mariette Lay, who survives him in her ninetieth year. They became the parents of eight children, only two of whom are living, Oscar Cole, of Battle Creek, and Mrs. J. H. Potts, of Detroit. Mr. Cole was converted in 1830. His father, a Universalist, went to the altar with him, both in deep penitence and tears, but only the son became an ardent Methodist. His religious life was of the lively type. He held a class book for fifty years, and it was his constant solicitude to see every member of his class happy all the time. He was fond of religious melodies, believed in the necessity of a change of heart, and had no sympathy with modern departures from the old paths. Experimental piety was to him the only real religion, and he sought to bring all his fellow Christians into the enjoyment of it. Up to one year ago Father Cole was strong and active. His outdoor life for nearly a century had preserved his rugged constitution, and he was lithe and nimble to the day he took to his bed never to rise. He waited long for the messenger. Vital circulation ceased in his hands nine months ago, then in his limbs, but his strong heart kept beating on. When at last the weary wheels of life stood still he seemed as one in sleep. There was no struggle, simply a stopping, or rather a stepping over peacefully and quietly into the spirit world. Among his last testimonies was this: "Almost gone! Almost gone! And I go over happy." His funeral was held at Climax and was largely attended. Rev. C. L. Barnhart discoursed tenderly, and closed by reading a beautiful tribute from Dr. Gould. The interment occurred under Masonic auspices, closed by our disciplinary ritual.

A few words in memory of a good man. Thirty-four years ago, I was appointed pastor of Leroy church (now Sonoma), my first charge in the Michigan conference. At the West Leroy appointment we found a church-loving, God-fearing, happy, prosperous community.

Lysander Cole, then in the midst of life's activities, was the class leader. He welcomed with brotherly heartiness and kindly spirit, a young and inexperienced pastor, and opened the way, at the very beginning, for his service and success. His Christian friendship and brotherly love encouraged the pastor in his early ministry, and made a helpful, inspiring impression upon his after life. He was a most enthusiastic and inspiring class leader. Frank, honest and helpful in leading the members of his class through their doubts and difficulties into a larger life and a richer experience. He rendered devoted and efficient service in times of revival on the circuit, and responded to the call of pastors on adjoining charges. He had a rich experience in the things of God, and we never had a dull meeting when Brother Cole was present. He was strong in faith, mighty in exhortation and in his payers, seemed to bring God down to men and men up to God. Congregations caught the inspiration of his faith and zeal, and sinners cried unto God for salvation. He lives in the memory of scores of pastors whom he has encouraged and helped in their pastoral and revival work, and in the hearts and lives of multitudes whom he has pointed to the "Lamb of God." "The memory of the just is blessed." We hope to enjoy his fellowship in the church triumphant as we did in the church militant. We commend his family and friends to the God of all grace, who is able to "keep us from falling, and to present us faultless before the presence of his glory with exceeding joy." A. M. GOULD. Kalamazoo, July 28, 1909.

**Going-Out-of-Business Sale**

**\$3 Lace Curtains \$1.95 Per Pair at . . . . .**

**Tucked Muslin Curtains at . . . . . 39c Per Pair**

And other bargains just as good. This will be a great week in the Curtain department, fifth floor. You won't want to miss such money-saving chances as these:

50 pairs Scotch Cable Net Curtains with dainty borders, made of very strong net; white or Arab; regular \$3.50 value; sale price, per pair . . . . .	<b>\$2.50</b>	One lot Irish Pointe and Brussels Net Curtains, all good patterns, mounted on best net; values up to \$6.00; sale price, per pair . . . . .	<b>\$3.95</b>
500 Sample Curtains, in one, two and three pair lots; white and ecru; values, up to \$2; sale price, each . . . . .	<b>49c</b>	50 pairs Nottingham Lace Curtains, Brussels Net and Battenberg patterns, white and ecru, three yards long; regular \$3 value; sale price, per pair . . . . .	<b>\$1.95</b>
200 pairs Cross Stripe Curtains, red, blue and green stripes, very pretty for bedrooms; values up to \$1.39; sale price, per pair . . . . .	<b>79c</b>	300 Oriental Couch Covers, pretty stripe patterns; regular \$1 value; sale price, each . . . . .	<b>69c</b>
500 pairs Ruffled Muslin Curtains, with three or five tucks, 2 1/2 yards long; on sale at, per pair . . . . .	<b>39c</b>	25 pieces Fancy Scrim, all desirable patterns; values up to 35c in the lot; sale price, per yard . . . . .	<b>18c</b>
300 pairs Ruffled Fish Net Curtains, white and ecru; regular \$1.25 value; sale price, per pair . . . . .	<b>98c</b>	25 pieces Cream Scotch Madras 40 inches wide; regular 40c value; sale price, per yard . . . . .	<b>25c</b>

**Carten-Sparling-English Co.**

155-157 WOODWARD AVE., DETROIT.

ESTABLISHED 1850

**Souvenir Spoons**

containing mementoes of Detroit Harbor, Belle Isle Park, Public Buildings, Etc.

Diamonds, Rings, Watches, Jewelry, Silverware, Rich Cut Glass, Etc.

Established reputation for best goods at popular prices. Eyeglasses fitted by expert opticians, without charge. Smoked Glasses for all occasions.

Special reductions on Diamonds during August. Diamonds costing \$50 upwards returnable for cash, less ten per cent, within one year—our old established rule.

**Traub Bros.,**  
118 Woodward Ave.  
**Traub Bros. & Co.**  
205 Woodward Ave.

better hands." The funeral services were conducted by the writer, assisted by Col. C. W. Campbell. Amid sweet flowers and followed by weeping friends her body was laid in beautiful Riverside to await the resurrection day.—Hugh Kennedy.

MARRIAGES

WEATHERWAX - PENNINGTON.—A pleasant event occurred at the home of the bride's parents, Mr. and Mrs. Fred C. Pennington, Imlay City, on July 28, 1909, when Mr. Harry Clay Weatherwax, of Grand Rapids, was united in marriage to Miss Anna E. Pennington, of Imlay City, by Rev. J. Ortho Lansing. Their future home will be Grand Rapids, Mich.

DETROIT MARKETS

DETROIT, August 4, 1909.

Wheat—No. 1 white, \$1.07; No. 2 red, \$1.07.  
Corn—No. 2, 74c; No. 2 yellow, 75 1/2c.  
Oats—No. 2 white, 49c.  
Rye—No. 2, 73 1/2c.  
Cloverseed—\$7.25.  
Flour—Best Michigan patent, \$6.25; ordinary patent, \$6; straight, \$5.90; clear, \$5.75; pure rye, \$4.25; spring patent, \$6.50 per bbl in wood, jobbing lots.  
Hay—Carlot prices, Detroit market: No. 1 timothy, \$13@13.50; No. 2 timothy, \$12@12.50; clover mixed, \$11.50.  
Butter—Extra creamery, 26 1/2c; firsts, 23 1/2c; dairy, 20c; packing, 19c per lb.  
Eggs—Firsts, case count, cases included, 22 1/2c per doz.  
Blackberries—\$3.50 per bu.  
Cherries—Sour, \$2.75@3 per bu; sweet, \$4@4.50 per bu.  
Currants—Red, \$3@3.50 per bu.  
Huckleberries—\$2@2.50 per bu.  
Peaches—\$2@2.25 per bu.  
Raspberries—Red, \$4 per bu; black, \$3.25@3.50 per bu.  
Green Corn—20@25c per doz.  
Cabbage—Home-grown, \$1.25 per bbl.  
Calves—Choice to fancy, 10@11c; ordinary, 9@9 1/2c per lb.  
Live Poultry—Broilers, 18c; hens, 13@13 1/2c; roosters, 9@10c; ducks, 10@15c; geese, 8@9c; turkeys, 16@17c per lb.  
Cheese—Michiga all cream, 14@15c.

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