

Michigan Christian Advocate.

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Editorial

MY NEW YEAR'S PRAYER

Orr Kenyon

Make my heart tender
That Thou mayst mould it as Thou wilt.
Make my life fruitful
That thou mayst reap abundant harvest.
Give me sweet grace
That I may think and speak the best of
others.
Give me calm courage
That I may act my faith, yet with sound
judgment.
Make me stern towards evil,
But gentle to the evildoer.
Deliver me from the fear of man,
But with much wisdom.
Let it be said of me,—
"It is good for others that he was afflicted."

Help me that I may help.
Strengthen me that I may strengthen.
Lift me that I may lift.
Teach me that I may teach.
Guide me that I may guide.
Comfort me that I may comfort.
Save me that I may save.
May I be faithful in adversity, patient in suffering, helpful in trial, quick to rise from defeat, confident of victory, looking upward and not down, inward and not around.
Make me the greatest possible blessing to the greatest possible number:
So shall I be like Him
"Who went about doing good."

NEW YEAR SALUTATION

All hail, the New Year of 1911.
It opens the second decade of the twentieth century. Its dawning is bright with promise. Its glories are appearing with hope. Its inspirations are mighty with possibility.

What may we all not do and be in this auspicious year? Our Father's benediction rests upon home and nation. There are no wars, nor prospect of war. Earth and heaven are full of the glory of God. Christ is as abundant a Saviour as ever in the past.

January, with its splendid outlook, is at our very doors. Though arrayed with snow and ice, its heart is warm with benevolent pulsations. Its very name, Latin "Januarius," is taken from "Janus," an old Italian deity, the god of the sun. From this time on the glorious orb of day will rise higher and shine brighter and stay longer to bless the earth and mankind.

Christianity has dedicated January to Jehovah, the true God, who formed the sun, the earth, the stars, our race and all that man may prize. We think anew of him, our King, our Benefactor and our God. We thank him for preserving care and for extended life. We promise to serve him better, to love him more, and to make every moment of this bright new year count for his glory.

Gratitude fills our hearts. God is good. The Holy Spirit is a blessed Comforter. Life is sweet. Work is valued. Opportunity is blessed. No doubt these feelings are rising in the hearts of thousands of our readers. We are ready to exclaim, Grace be with you! Love, joy, peace, long-sufferings, gentleness, goodness, faith, meekness, temperance be yours—yours to unfold in beauty, power, advancement, shedding upon your pathways, like roses in June, the fragrance of godly living.

We have all just had a good start for the new year. We have passed the season of gifts into the season of new resolve. As we have pleased others, so we hope to be blessed. If ye being evil, have bestowed good gifts upon your children, how much more will God bestow better gifts upon you! There is not a blessing, benefit or endowment promised to the believer which may not now be had for

the asking. Faith will realize and actualize to us every spiritual gift which grace holds out to consecrated souls. As the disciples at Pentecost believed and awaited the Spirit's outpouring, so let us now, in January, 1911, expect and gain our modern Pentecost of new equipment for service.

Enter into his courts at once. Abide in the secret of his presence. Gain the baptism for ready action. Throw around others the influence of a warmer, truer, better spirit. Let your words and actions speak the incoming of a gracious new year in your hearts. So shall 1911 at its very entrance be to you the supreme benediction of life and time.

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AN EMPEROR'S FAITH

Kaiser William of Germany believes not only in the divinity of Jesus, but in his deity.

In conversation with a college professor he not only declared his faith, but defended it.

The professor had tried to persuade the emperor that Christ was not God. The kaiser asked the professor if he ever said to his students: "I am the vine and ye are the branches." The answer was no.

"Do you believe," continued the kaiser, "that any professor before you ever said such a thing, or ever will say it?"

"Certainly not," replied the professor.

"Good, then," the kaiser declared. "Since no teacher can or will speak as Christ spoke, I believe that Christ was not only man, but the true God."

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A PRAYER SONG

When in mood for secret devotion, in these thoughtful moments of the closing year, let these words rise from your lips and heart:

"Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day."

It is light and warmth that consecrated people want, yes, and power, too. So let your song flow on:

"Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul."

To be liberated from such "dominion" would bring a shout to many lips. If the shout does not spontaneously rise to yours, then continue your plea:

"Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart."

It is the importunate prayer that wins an answer. Joy must come to the persistent pleader. Sunshine shall flood the soul of a tender, self-denying penitent. Go on with your melody, and when light and love and knowledge and comfort break in, close your devotions with sentiment like this:

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme, and reign alone."

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UP GO THE SALARIES

It is pleasant to read at intervals how the salaries of our pastors are being raised to some extent to meet the higher costs of living.

As a rule these raises do not exceed fifty or one hundred dollars, but as every little helps, such advances are not to be despised.

In judicial life, however, the salary boosts are sometimes phenomenal.

In the United States senate last week Senator Depew introduced a bill to increase the

salaries of the chief justice of the United States to \$18,000 and those of the associate justices to \$17,500; circuit judges United States to \$10,000; district judges to \$9,000.

The salaries at present are: Chief justice, \$13,000; associate justices, \$12,500; circuit judges, \$7,000; district judges, \$6,000.

That there is strong demand for such increases in salary is proved by the action of Judge Daniel O. Hastings, of Wilmington, Del. He is a resident judge and also a member of the state supreme court.

His salary is \$4,000 a year, and he is only thirty-six years old.

But he says he cannot support his family on his income as judge and has tendered his resignation to Gov Pennewill.

In his letter of resignation Judge Hastings says: "The fear I expressed to you the time I accepted the office has been fully realized, namely, that the salary would not be sufficient for me to maintain a house in Wilmington and support my family as the same should be maintained and supported. The only man who can afford to accept this office is he who has no family to support, or who has been able to accumulate something in the past, the income of which will make a substantial addition to the salary."

The question arises, if a judge cannot live on four thousand a year, how can the average city pastor live on less than one-half that amount?

If a circuit judge should have ten thousand a year, what should a district superintendent receive?

If associate justices are to have \$17,500 a year, how much ought general superintendents to receive?

Probably no judge in the land entertains as many people, travels as much, or buys as many books as the studious and enterprising Methodist preacher.

Yet they get a good deal better pay.

We do not begrudge it to them. We only wish that our itinerants were so well supported that, in addition to living expenses, they might all lay up something for the time of need.

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THE NEW MEN'S MOVEMENT

It has no organization. It has no officers. It has no constitution and by-laws. It has no plans for raising money. It is simply a movement—a spontaneous uprising of Methodist men to help in the spiritual activities of the church, and especially to seek to save their unsaved friends and business associates. The plan was given to the church by Bishop Perry, and he must be deeply gratified by the instant and practically unanimous way in which it has been endorsed.

Fourteen men's conferences have been held under the bishop's direction up to last Saturday night, and they have proved successful beyond all expectation. It is said that they have been attended by from three to twelve hundred laymen, most of whom have been official members. The conferences have been serious, spiritual and intensely earnest. So far nearly three thousand men have taken upon themselves this covenant:

MY COVENANT

Trusting in God for strength, I hereby covenant with him and with my comrades in this league:

1. To read a portion of Scripture and pray daily at the family altar.

2. To regularly attend the mid-week meeting of the church, unless providentially hindered.

3. To invite some man, each week, who does not attend any church to come and hear my pastor preach.

4. To endeavor by individual effort to persuade my unconverted friends to accept Jesus Christ.

Name

Church

If this movement shall assume anything like the proportions which now seems certain, it is not difficult to see what results will be produced among the laymen of our churches. It will build or rebuild thousands of family altars, rejuvenate the prayer meeting, fill up the empty pews, and enlist an army of personal evangelists to plead with their unconverted friends to accept Jesus Christ. The movement is based upon the assumption that every real Christian is an evangelist, and that laymen have a direct responsibility for the salvation of sinners which cannot be avoided.

The reports in the daily papers of the great meetings held recently at Wilmington, Baltimore, Washington, Philadelphia, Alton and Trenton make inspiring reading. Bishop Berry was assisted by Bishops Anderson, Crans-ton and Wilson, Dr. C. L. Goodell, Dr. T. S. Henderson and by Messrs. Fred E. Tasker and James E. Ingram. It is proposed to enlarge the scope of the work so as to carry the men's conferences into the rural districts of each annual conference.

Inasmuch as this movement adds nothing to the machinery of the church and seeks to enlist in evangelistic work an army of vast numbers which has never been largely employed in the spiritual work of the church, it has our most hearty approval. The success of all our denominational enterprises, and the hope of our work in foreign mission fields, depends largely upon the vitality and strength of the evangelistic impulse at home.

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LIQUOR RULED OUT

Bravo! Another daily newspaper has ruled out all liquor advertising.

In this instance it is the Detroit Times which proposes to become "a liquorless newspaper in 1911."

Isn't that a good New Year resolution for a newspaper?

It will cost the Detroit Times \$5,000, more or less, to carry out that resolution, but the compensation in increased subscriptions ought to amount to something.

The editor says:

"To many, the young especially, beer drinking is the beginning of evil. It seems to lead directly to that excess which jeopardizes health, position, happiness.

"Morally, industrially, economically, the age is against the intemperance of which beer-drinking is often the first stage.

"Many homes into which this paper goes alike as the chronicle of the day's history and the professed instrument of helpfulness, believe strongly that beer is inimical to the best interests of the family.

"Many have voted to banish the sale of it from their communities.

"The Times believes it has no moral right to antagonize the conscientious convictions of these homes and communities through what it prints in its advertising columns.

"We do not care to be talking beer every day to people who do not want their children to be invited to drink it by their home paper; nor to those who ought not to drink it."

No more need be said, except that every daily ought likewise to exclude liquor advertising from its columns.

Our Contributors

NEW YEAR RESOLUTIONS

Rev. G. B. F. Hallock, D. D.

The purpose of this article is to commend to our readers the good old-fashioned practice of making good resolutions. Of course, we all know that good resolutions are easier made than kept. Nevertheless, to resolve wisely and candidly is a good thing to do. Some thoughtless people decry the making of resolutions because, as they say, so many fail to keep them. But remember this, that to fail to resolve is the worst of all failures. Not to resolve is simply to give up trying to do the right. There is a lot of cheap fun poked at making New Year resolutions. They are sometimes compared to pie-crust, so easily broken. It has been wittily said that most of them hardly live long enough for those who make them to become acquainted with them—that the vast majority scarcely survive their birth. Others say they do not make them because they cannot keep them. But a very little sober reflection will show what fearful implications are involved in such declarations as these, and in such an attitude. First, it is point blank confession of lamentable weakness. It is saying, I have no control over myself—I am at the mercy of impulse, and desire, and whim—I am a slave to caprice—I am a machine; acting only as I am acted upon—I am not a man or woman; I am a thing! What that answer or attitude means is simply this: "I have no will." But what is an object or being without a will? Even the ox or mule, driven here or there by his master, is better endowed than that, for he has a will. Yet this poor human being who will not make any resolutions to be better and to do better, says, "I have no will." "Oh, no, I do not mean that," you may say, "I only mean that my will is not strong enough, or that I am subject to temptation, so wayward, that it is no use to make resolutions." But wherein is that different, or how much better is it than saying, "I have no will?" Shakespeare well says, "He wants wit who wants resolved will," and there is an excellent Chinese proverb which says, "Great souls have wills; feeble ones have only wishes."

But a second difficulty with this attitude is that as sure as the sun shines refusing to make resolutions to do better is making provision beforehand not to do better things. As long as I am not willing, for instance, to resolve to quit drinking, or to quit swearing, or to quit gambling, I am giving myself license to drink or swear or gamble whenever I feel like it. As long as I am not willing to resolve to quit anything I am giving myself license to do that very thing whenever I feel like it.

Not only so, but as long as I hold this opinion of myself I am degrading myself. I am lowering myself in my own estimation. To be always thinking and saying of ourselves, "I cannot be true to my word; I cannot be true to my vows; I cannot do my duty," is to say that we are untrustworthy, and not to be depended upon. This is certainly very degrading.

But furthermore, the thing is not true. It is not true; for we can if we will, God being our helper. God made us with the power of will—with the power of self-determination, and until we are actually de-humanized, if that were possible, by long self-abuse and persistence in evil habits and evil practices we may and can, by God's grace, be men and women and serve him faithfully. Yes, with the help of the Lord, we can—we can be sober and true and virtuous and full of faith and love. Paul said, "I can do all things through Christ which strengtheneth me." And you can say that, too.

Yes, it is better to make good resolutions, even if we do sometimes through inadvertence or through temptation break them, than not to make them at all. It has a better ef-

fect on our characters. If our wills are weak, as we say, the way to strengthen them is not to let them lie dormant, if that were possible, but to use them—to give them good lusty exercise in the right direction. Nothing worthy of praise is ever achieved in this world until it is defined and planned for.

When a man wishes to build a house he does not go out into the yard and plunge his spade into the first sod he happens to light upon. No, before he builds he draws a plan and estimates the cost and signs his contracts, in which, as far as possible, even every nail and screw is provided for. And neither does a man or woman build a character haphazard. That, too, must first have its period of plan-making and cost-estimate and contract. One thing may be sure, you will never get good accidentally. There is no danger that you will waken up some fine morning and hardly know yourself because you have suddenly become so good. And we must resolve and resolve and resolve again. And we must also try and try and try again. We must resolve on the mountain-top and try in the valley. Good resolutions are often made in moments of exaltation that are forgotten when the feelings and impressions that gave rise to them have subsided. It is just at such a time that resolutions are needed. They are not needed at the moment we make them. The fact is that good resolutions are made for weak hours. Good resolutions are for the moment of trial, or the hour of service, or the time when some overwhelming temptation comes upon us suddenly. Then we need some fixed principle to fall-back upon. Then we are saved by the previously made resolution, which serves as an armor of defence when the enemy springs upon us.

I remember reading that the late Dr. Henry Trumbull made it a rule of his life never to walk between the rails on a railway track. Once he was walking where there were a great many tracks, when suddenly he saw two trains rushing upon him from opposite directions. There was not a moment to think. He fell back on his previous resolution and stood still. His life was saved. The trains whizzed by him on either side. He was, according to his formerly-made resolution, between the tracks and not between the rails. The earlier resolution it was that saved him when caught in a sudden peril. Just so, many a soul has been saved in the midst of a sudden and terrible onslaught of temptation—just by some fixed resolution that was formed in an hour of calm or of spiritual exaltation. People do talk jestingly of making new resolutions of good at the beginning of the year. But they jest with a sacred thing—a great pledged privilege in the very constitution of the year which God has vouchsafed his children. For the very New Year is a token and covenant of the right of the foolish man, the mistake-making man, the sinning man, to cast the past behind his back and take the future for all that he may be without prejudice from what he has been. Surely it is a poor cheap soul who can see in that privilege nothing to prize—to accept with solemn joy.

"Every day is a fresh beginning,
Every morn'g is the world made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you."

This is a beautiful creed of hope. Applied to the New Year lying before us it makes room for a fresh start in life when yesterday's failures had wellnigh overwhelmed us.

Even our last year's failures may be turned to good account if we will regard them rightly.

Some famous engine builders in this country were once asked if they ever had an explosion of one of their engines. They replied: "No, we have not. We wish we could, if no one were hurt. For we should like to know where the weakest part is." In great chain-factories power machines are especially de-

signed to make chains fail, so that the makers may know how and why and where the chain's weakest portions are. It is sometimes in the Christian life a distinct advantage to have learned by a failure. At least we may learn new year's wisdom from old year failures; we may get new year help from old year mistakes.

But that only emphasizes again the necessity for resolution. Good resolutions are absolutely necessary to moral and spiritual advancement. No bad habit can be broken unless we first resolve to break it. And no advancement can be made in the spiritual life without our determining that we shall advance. When Thorwaldsen was asked, "Which is your greatest statue?" he replied, "The next one." "If I cease to become better," Cromwell is said to have written in his Bible, "I shall cease to be good." Even the best may be bettered. Indeed, it must be bettered if it is not to grow worse. We are meant to advance always upon our past. All that we gain each year is meant to be, not a level on which we will stop, but a place from which we will ascend. This means that we must plan and purpose to go on to better things—that good resolutions are necessary to moral and spiritual advancement. For this reason, if for no other, good resolutions are a duty.

But good resolutions are a duty also because God requires them of us. God believes in good resolutions, even if some men do make light of them. The Bible is full of instances where God calls upon men to make good resolutions and sets it before them as duty; as, for instance, when through Joshua he called upon Israel to resolve to give up idolatry; or when through Barnabas he exhorted the Christians at Antioch to purpose, or resolve in their hearts, to cleave unto the Lord; or when he calls upon us to choose Christ, to decide for him, to resolve in our hearts to love and serve him. This is a duty that should be pressed home upon us especially at this time of the year. Let us make a resolution in favor of Christ.

Resolutions based on human strength are frail indeed, but resolutions based on divine strength are impregnable. "My grace is sufficient for thee," says Christ. Accept the promise, resolve for him, and in his strength, and then you, too, may say, "I can do all things through Christ which strengtheneth me." Such a resolve will make the coming year the happiest of all the years for you.

Rochester, N. Y.

THE WISE CHOICE

Bishop W. F. Mallalieu

"O happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

"O happy bond, that seals my vows
To him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move.

"Tis done, the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

"Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possessed.

"High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

One joining the Methodist Episcopal Church is entitled to the most cordial congratulations. It is an eventful incident in the life of any person whatever may be the age. It really implies that a new course of life has commenced. However correct a person's life and conduct may have been the public declaration that one intends to unite with an organization of Christian people is of immanent significance. It is really an affirmative recognition of the solemn and personal call of the Lord Jesus Christ, where he

says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."



AN UNUSUAL CHURCH

John Mason

Strange as it may seem there was once a very poor church whose members were so liberal, especially toward benevolent objects outside the church, that they not only made great sacrifices; but they gave without any "begging sermons" being preached by the minister.

The facts about this church's history are exceedingly interesting, especially in contrast with the methods in use in the average church at the present time to secure contributions for benevolent objects.

First of all this church was poor. Indeed, the minister who supplied their pulpit and through whose faithful and earnest efforts, their church was organized, described their financial condition by saying that they were "in deep poverty." Probably not a single member of this church was beyond the necessity of daily labor to provide a living. But in spite of these things they never came to the minister and asked that they might be exempted from contributing to this or that benevolence. They didn't spend all their money on creature comforts, but they considered it such a privilege to give that they denied themselves many things.

A poor church would hardly expect to be classed as a liberal church, yet this church was celebrated for its liberality. People who knew about their gifts were so astonished that they said these people surely must be giving beyond their ability. "They are giving more than they ought; it isn't right to give so much to the heathen when it is needed at home." That phrase has a familiar sound. Possibly we have heard it recently in our church. However, when they may have seemed fanatical and improvident in their beneficences, their minister never said that they complained about hard times, or went around with long faces, or that any of them suffered the want of any of the necessities of life. He did say that these people were an example that might well be imitated by other churches.

Another strange feature of this church's history is in the fact that the bulk of their gifts went to foreign work. Of course they did not neglect the home field, but they were especially commended for their liberality toward the work in the foreign field.

Again they were so prompt in their giving that they didn't have to be visited by an agent, nor did the minister have to beg them to remember their privilege and obligation in supporting missionary causes. No, they had their money all ready and when the time came, they voluntarily brought it to the minister and requested him to see that it was properly appropriated. That's a pretty strong contrast with the visits of board secretaries to stir up the missionary spirit among the congregation, and the begging sermons that the present day minister has to preach in order to keep his church's gifts from falling below the previous year.

What was the secret of this extraordinary condition of things? Why was it so different in this church? It was simply a difference of motive. We are told that their liberality was an expression of their gratitude for the grace of God which they had received. They did not give from a cold sense of duty, nor to make a name for themselves, nor to show up well in the church year book. They gave out of full hearts of love for Jesus Christ and for their fellowmen. They had learned that the consecration of one's self to the Lord included their property and toil, and they did not shrink for it.

How far away from this ideal church are we today? This is not a lesson for the rich church, but for the average church, t

church of the middle class or working people. What a relief it would be to the busy pastor, burdened with the care of the sick, the poor, the sorrowing, the oversight of all the societies of the church, the general supervision of the Sunday School, looking after the newcomers and countless other duties, if he could feel that the matter of benevolences was being cared for by his congregation without the necessity of introducing all sorts of methods to raise what he believes his church ought to contribute for such a holy cause.

A full history of the church that for nearly two thousands years was celebrated for the wonderful development of the grace of liberality may be found in the second epistle to the Corinthians, the eighth and ninth chapters. Read it.

* *
OUT—INTO

Another year with its joys and sorrows, its trials and triumphs, has gone into the past. It stands behind us like an old house back of the new. What histories of home-life attach to it, what sacred memories cluster about it! Have you ever felt the pathos awakened by the old cabin, deserted and crumbling into ruin?

Seen through the years it was the home of an early love. Built on the land to be conquered, into it the strong young man led his trusting bride. She went singing and serving with a glad and loving heart while the ring of his ax made music through the forest as he felled the timber, and the crash of the falling giants sounded the victory of his strength. He came in the evening weary with the strife, and went in the morning strong for the conquest. As the forest yielded to his sturdy blows and the spreading acres became the fields of husbandry, boys and girls joined in the busy life of the farm, and sported about the ample hearthstone of the cabin. As time hastened on they passed out of that vine-sheltered door to other homes, and the old house began to shrink under the pressure of age. The old door creaking upon its hinges and binding against the floor, the windows drawn and twisted between the logs sinking into each, the roof perforated and decayed by the beating of the storms, the uneven floor sinking and shaking under the tread of trembling, tottering steps, gave warning that it must soon become a thing of the past.

Soon and swiftly those who have made it and loved it are borne out or pass out to leave it stand as the symbol of a past generation.

How like this is the passing of a year into which is crowded so much of human history and experience. In it many happy hearts made an heroic beginning; many giants have been slain; many fields have been sown and gleaned; many new lives have come to waiting hearts; many have passed on to wedded hopes; many homes have sunken into decay; many weary steps have faltered to the grave and human histories have been written in its brief months. But all was not lost. Out of the old home were carried some precious heirlooms that were sacredly cherished. So we carry forward from the old year some sacred treasures of our past experiences. Richer for the new loves that have come into our lives; stronger for the victories gained; more tender for the sorrows borne; more trustful for the mercies shown; more loving for the grace bestowed, we gather our treasures and pass out of the old, thanking God for the year. We tenderly say, "Good-bye, old year!"

With more of hope than regret we pass into the new. Like the moving from the old cabin into the new and more sightly home.

Through passing years the larger house had been a dream. For months it had been an expectation. At last it was finished—a realization. With eager steps and happy

hearts both young and old enjoyed the "flitting."

Into a new house, a new home with new furnishings, new conditions, new ambitions, new plans, new hopes, it was a transition. Life never settled back into exactly the same groove. It was an enlargement with new modes, new friends, new demands, new tests, new experiences, the introduction into a wider life. How like this is every New Year. It means a larger life. New studies with wider outlook upon science, art and philosophy. Enlarged business with increased profits making greater demands on strength and ability. A possible home-life, increasingly beautiful by more thoughtfulness for each other, more tender carefulness, more mutual helpfulness, more earnest prayerfulness.

Tested and True.

When Dante began his great poem, before his imagination there lay between him and the spirit world a dreary wood, and there he was met by a beautiful leopard. Next he was opposed by a fierce wolf. There came a lion in the way. The first was a type of physical beauty, but the poet refused to be turned aside by it. The second was the emblem of appetite, of all ravenous and low hungerings, but he refused to be lured along the baser path. The third was the emblem of military glory and renown, but the poet prayed to heaven for help, and thus aided he passed beyond and came into the great realms of soul and out of its conditions wove the immortal poem. Is this not the mirror of every great and true life?

How are we all met at the very threshold of responsible life by these allurements. The charm and glitter of the world dazzles before our eyes and purrs at our feet to lure us into a playful mood, that it may spring upon our unguarded heart with glaring eye and bear us down with wicked paw.

Or, the sensual world tempts us with indulgences to appetite or lust that destroy manhood and ruin womanhood in its ravenous fierceness, and many are the victims of its infamous hate. Less forbidding yet equally dangerous, is the lion force that makes for worldly success, the acquisition of wealth, the fame of political achievement, the renown of scholarship, "the pride of life," the goal of human ambition and accomplishment. These are the threefold forms of temptation that we all meet.

Our Saviour met them as he entered upon the pathway of our redemption and waved them aside, that he might achieve the greatest victory for the deliverance and inspiration of the race. "Tempted in all points like as we are yet without sin, he is able to succor them that are tempted."

The world suffers from those who fail to grapple with those foes but sink down under them. The true, the noble who are helping and blessing this world are they, who, when met by these, turned not back, swerved not from the purpose or integrity, but push forward with their ideals of freedom from sin, from fear and from self.—L. H. Baker.

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EDISON AND IMMORTALITY

When a man as prominent as Thomas A. Edison speaks on religion he has numerous hearers. The noted inventor said something a few days ago which questioned the existence of the soul. For this some clergymen took him to task. On November 30, Mr. Edison came out with a statement which is interesting, if not very illuminating. Should a clergyman turn his attention toward invention after having preached the gospel for fifty years, he would not be likely to benefit the world greatly. Likewise, when a great inventor gives a lecture on theology, largely without thought, students should not forget that he is breaking ground in a new field.

"The only religion needed in this world is the Golden Rule," said Mr. Edison, "and those who refuse to keep it should be put in

jail. We have no thoughts. They are simply impressions from our environment. I get impressions from the universe at large, and work them out; but I am only the plate or the record or the receiving apparatus—what you like. Everything is material. We have no thoughts. I am dead five hours every night, and, when I die and decompose, I shall live only in phonographs and tickers and storage batteries."

The most obvious fact about these dictums is that they could not all be true at the same time. When a theologian makes contradictory statements, he loses his standing. If a man has no thoughts, and he is only a machine for the recording of impressions, why should he be blamed for not obeying the Golden Rule? If one man is only an impressionable plate, every other man is. If one is impressed in such a way as to secure obedience to the Golden Rule, and the other is so impressed as to render him disobedient, why should the first assume to say that the second should be put in jail? Would not the second have the same right to put the first man in jail? On the mechanical theory no conduct is wrong, good and evil have no distinction, worthiness is a myth, ill desert is a misconception, and punishment is not to be thought of.

Mr. Edison says he gets impressions from the universe, and then works them out. What sort of a worker does the business, and how does the machine get started? If he is only a sensitive plate, how can he improve on the impressions he receives and make something out of them, even phonographs and cement houses? The difficulty with Mr. Edison is that he gets tangled up in his language. But language follows ideas, and ideas are not altogether unrelated to convictions. Unconsciously he betrays what he thinks while he is trying to say what he wants people to believe he thinks. If everything is material, Mr. Edison would have as great difficulty to work out an invention from impressions as a tin can tied to a dog's tail would have to smooth out its dinges and polish itself nicely. Mr. Edison claims belief in a supreme intelligence, avowing this in answer to the charge that he is an atheist; but such an intelligence is suggestive of the human mind, to say the least. If the human mind is nothing but brain and its physical action, and that physical action determinable by the laws of mechanics, how can any one believe in a supreme intelligence or in the absence of such a being? Must we say that our beliefs about God also are mechanically conditioned? Even then they are beliefs, and a man without a mind that can think has no more business believing things than a threshing machine or a last year's bird's nest.

The Golden Rule indeed is a splendid straight-edge for conduct. Its approval is the best thing about the wizard's deliverance. But the expounder of the Golden Rule also said that some men should achieve everlasting happiness and others endure eternal misery. A man ignorant enough or wicked enough to set forth such a doctrine about the future life, if there is no future life, is hardly capable of enunciating a moral rule, disobedience to which ought to be punished by a jail sentence. In fact, Mr. Edison ought not to use the word "ought" for ought means obligation, and obligation implies duty, and duty presupposes a moral realm, and morals take freedom of human action for granted, which comes back to a necessary difference between right and wrong. Probably no man ever fell into more traps of his own setting than did Mr. Edison in attempting to set forth what he believes and disbelieves regarding God and the soul.—Religious Telescope.

The surest proof of being endowed with noble qualities, is to be free from envy.—La Rochefoucauld.

THE CLOSING YEAR

We have almost reached the end of another year. In the commercial world it is a time of careful inspection; another year of widely extended trade and exchange is closing, and around this season men are busy casting up accounts, taking stock, and trying to see what the year has brought them and where they stand at its close. In this they are wise. It is not prudent to conduct a business without regular and thorough investigations to show whither it is leading—whether to prosperity or to bankruptcy. Men want to know whether their trafficking is to profit or loss.

Now along with this inspection of our affairs there ought to go an inspection of ourselves. Life is more than meat; character is more than possessions. If, therefore, it is important to know how we have done commercially, it is vastly more important to know how we have done morally and spiritually. How have we fared in this higher realm of our lives? Where do we stand as the year draws to its end?

What has been the reaction of our daily work on character? Our business may have yielded us a handsome profit; but if we have succumbed to the temptations that are inseparable from life in a sinful world, if we have achieved our successes at the sacrifice of rectitude, or if we have even allowed ourselves to be subdued to that which we have worked in, then the year has been one of loss to us. We must reckon ourselves to have failed. On the other hand, though we may have met with business reverses and financial defeat, yet if we have maintained our integrity before God and men, if we have beaten down Satan under our feet, preferring the testimony of a good conscience to gains gotten by unrighteousness, we can count that the year has brought us great and enriching returns. No inquisition into the business we have been conducting is complete unless it includes this inquiry into the way our management of our business or work has effected our character.

It becomes us to inquire, also, what gains we have made through our contact with the means of grace and our use of the opportunities God has given us for distinctively spiritual enlargement and improvement. Have we searched the Scriptures? Have we maintained habits of prayer? Have we been regular in our waiting upon God in his house? Have we been careful to translate the truths we have heard into forms of conduct and life? These are questions that search us and try us, and by which we may judge ourselves that we be not judged of God. There is many a child of God who, putting these questions to himself, can answer with humility, and with joy, "His grace was not bestowed on me in vain." At the close of another year, he can truly say of Christ his Saviour, "I see him still nearer whom I always see."

Nevertheless the best of Christians must not only confess non-attainment of ideals, but even failure to attain the best that is within his reach. He must acknowledge failure to improve opportunities, and want of sustained ardor and enthusiasm in running the Christian race. Granted that he has grown in grace during the year, he must nevertheless have a marvelous facility in self-deception who does not feel constrained to say at the year's end:

"When I compare
What I have lost with what I have gained,
What I have missed with what I attained,
Little room do I find for pride."

This consciousness of non-attainment, however, should be felt only as a keener spur. Past failure, viewed in connection with the sobering thought that another year of life has gone for us, should but lend new force and urgency to the apostolic injunction, "Redeem the time."

"In vain
Ye call back the past again;
The past is deaf to your prayer."
—Lutheran Observer.

Topics of Public Interest

[EDITORIAL]

Italy promises to be the first nation to cooperate with the United States under the terms of the international peace foundation, contributed by Andrew Carnegie. It is unofficially reported that the government at Rome has notified United States Ambassador Leishman that Italy cordially approves of the peace movement and is willing to come to terms with other nations regarding disarmament.

The interstate commerce commission, in its annual report, sent to congress last week, came out squarely with an urgent demand for the passage of a law for the physical valuation of the railroads by the government. In demanding this legislation the report declares that "no court or commission or accountant or financial writer would for a moment consider that the present railroad balance sheet statement purporting to give the cost of property suggests, even in a remote degree, a reliable measure either of money invested or of present value." Rather severe on the railroads that.

A bill to restore the army canteen has been introduced again in congress, by Mr. Bartholdt, of Missouri. "I was moved to introduce this bill," said Mr. Bartholdt, "because army officers this year are a unit in asking the canteen be restored in the interest of true temperance." "True temperance?" O, yes; the kind of temperance the brewers, the saloonkeepers and all guzzlers, in the army or out of it, are in favor of. If the success of Mr. Bartholdt's bill depends on the accuracy of his statements, it is not likely to become law; for army officers are by no means a unit in favor of the restoration of the saloon. How about Gen. Frederick D. Grant?

Another public man has been talking too much. This time it is Commander Sims, of the United States battleship Minnesota. It was at a banquet given in Guild hall, London, to the officers of the visiting American fleet in London on December 3. According to the published account, Commander Sims said: "If the time ever comes when the British empire is seriously menaced by an external enemy, it is my opinion you may count upon every man, every dollar and every drop of blood of your kindred across the seas." It can readily be seen how this frank talk might give offense in Germany, and Commander Sims has been asked by his superiors to forward a verbatim report of his speech, and explain things.

The parcels post measure, recommended by President Taft and Postmaster Hitchcock, will have more opposition than that of the express companies. The American League of Associations, a powerful combination of leading mercantile houses throughout the country, has started a campaign against the parcels post and a big fund is said to be available. Such big Chicago houses as Marshall Fields, Carson, Pirie, Scott & Co., and John W. Farwell, are in this association, which appears to be a movement of the wholesalers, who sell to local retailers, and who, like the local merchant, naturally fear a cheap parcels post will make it easier for the big mail order houses to send their goods everywhere.

The fearlessness and independence of the Chinese imperial senate is absolutely amazing, when we consider that it is the first representative body of the kind in that country; that it has been in existence less than three months, and that only one-half of its members are chosen by the provincial assemblies, the other half being appointed by the throne. Yet last week, when the throne rejected its memorial asking creation of a constitutional ministry, this Chinese senate adopted, by a vote of 175 to 25, a resolution that the senate impeach the grand councillors—the advisers who persuaded the regent to reject the memorial. Not a voice was raised in defense of the government, and a Pekin dispatch says "the galleries were crowded with enthusiastic progressives and interested foreigners." Surely, "the world do move."

It is up to President Taft to say whether the sale of liquor shall be allowed in the "dry" zone of northern Minnesota. As already stated in these columns, Secretary of the Interior Ballinger has ruled that intoxicating liquors cannot be sold on the old Indian reservations, which include a large portion of Minneapolis, Duluth and other cities. The booze sellers and the thirsty folks are alarmed, and have asked the president to ab-

rogate the old Indian treaties, which make this widespread prohibition possible. At the request of representatives of the Anti-Saloon League, the W. C. T. U. and other reform organizations, President Taft has postponed his decision till after New Year's. What a splendid chance President Taft has to vote all northern Minnesota dry! It is a great responsibility. How will he meet it?

The most stupendous engineering project yet, was announced last week. It is a tunnel to connect New York and Chicago, to carry telegraph and telephone wires, and pneumatic or electric tubes for the transmission of freight packages. Later, we are told, the big bore may be used to shoot passengers also through nine hundred miles of space in a few minutes. This great engineering problem is in the hands of a coterie of capitalists, of whom George W. Jackson is at the head. The company is capitalized for many times the amount needed to complete the construction of the bore, and no stock is for sale. Plans were completed some time ago. Engineers were sent over the territory to be traversed, and the consent of cities, towns, villages and owners of private lands have been obtained, so that the actual work of construction can progress without delay. The tube will run through Cleveland, Erie and Buffalo. It will be large enough to carry packages fourteen inches in diameter. It will take eighteen months to build it. Ultimately, we are told, the tube will be extended from the Atlantic to the Pacific. All of which is interesting, and it will be believed—when it materializes. Yet, more wonderful feats have been accomplished.

The British elections are over. The result, so far as the relative strength of the parties is concerned, is a draw. The government has held its own, and gained just two seats for its coalition. This slight change is remarkable and almost unprecedented in British politics, when we consider that there are 670 seats involved. So far as determining the state of public sentiment, nothing has been accomplished for all the expense and agitation. The parties will stand in the new house of commons as follows: Unionists, 272; Liberals, 271; Irish Nationalists, 73; Laborites, 43; Independent Nationalists, 11. What the effect of the elections will be when parliament meets in January, no one can forecast. Will the deadlock between the commons and the peers continue? If the government coalition holds together, it remains supreme in the house of commons. The Irish Nationalists hold the balance of power, and either they or the Laborites could break the government majority any time, by voting with the Unionists. But they are not likely to do so, for the only hope of home rule or advanced labor legislation is from the Liberals. It is hinted again that the Liberals may come to some terms with the Unionists, and drop the Nationalists; but that is not probable. Some think that King George cannot longer avoid coming to a decision in favor of one party or the other. We shall see—what we shall see.

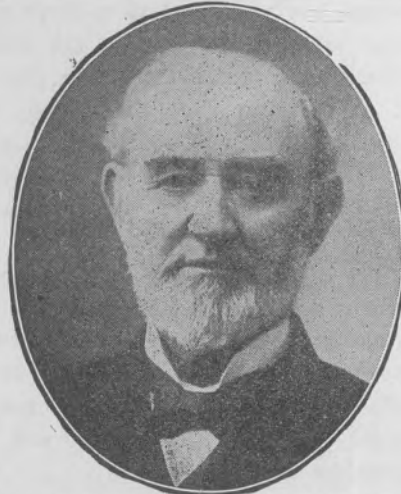
The postal savings bank will be started January 3. Since only one in each state will at present be operated (Houghton is the Michigan postoffice thus favored), the subject has not much immediate interest to the people at large. The method of deposit will not be by book, but by the certificate plan. The certificate will be about the size of a dollar bill and will be issued in the form of an original and a duplicate. The original will be kept by the depositor as his receipt and the duplicate by the postmaster as his record of the transaction. These certificates can be exchanged for larger ones when the deposit is increased. Each certificate will be numbered and will be in a series, so that if a depositor loses one the payment on it can be stopped. On the certificate will be engraved, in addition to the statement of indebtedness to the holder, an interest table for five years. Thus no bookkeeping will be required. The postmaster or his assistant can figure up the interest easily, because the interest will not be compounded and the calculation will be a very simple matter. The depositor will be required to sign both the original and the duplicate certificate. When he comes to withdraw his money he will be required to duplicate this signature. Likewise, as in a bank, he will have to be identified. Any person over ten years of age may become a depositor. An account may be started with one dollar or multiples of one dollar; not more than one hundred dollars can be deposited in a calendar month and all accounts are limited to \$500. Each depositor

is limited to one account. The rate of interest will be two per cent, credited once a year, but there will be no compounding. The certificates of deposit will be non-transferable, non-negotiable, and will not be available for collateral security. Likewise they will not be regarded as legal tender in any sense. This will prevent a laboring man, for instance, from passing his certificate or hard-earned savings, or that of his wife or child, over the counter of a saloon.

KOREA—TEN OUTSTANDING FACTS

The Korea Quarter-Centennial Commission calls the attention of the church to the remarkable history of our mission in Korea and the timeliness of the movement to place our missions stations in that country on the basis of immediate efficiency. The following ten outstanding and compelling facts indicate the urgency of this.

Fact One. Korea is today one of the very ripest of our mission fields. A national mass movement into the faith is under way and, if taken advantage of, promises to result in the speedy evangelization of the people. The total Christian population in Korea in 1910 was approximately two hundred and fifty thousand, being an average of more than one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago.



BISHOP EARL CRANSTON.

Fact Two. Korea has passed through a remarkable revival resulting in a wonderful deepening of the spiritual life of the church. Following this revival the Christians during 1910 conducted a great evangelistic campaign which carried the gospel message to a million Koreans and brought thousands of converts into living relationship with our Lord.

Fact Three. During the month of October, 1910, a determined effort was made to capture Seoul, the capital, a city of 200,000, for Christ. The city was divided into fourteen parishes and a band of fifty volunteer workers in each one of these parishes visited every house, once a day for six days in succession, talking with the people and inviting them to come to Christ. Every theater and public hall was hired for the entire month, thus securing a monopoly of the public meeting facilities of the city. A column a day in each one of the six daily newspapers was secured and filled with information about our Lord and his kingdom. As a result of this work during the first two weeks of October 7,000 residents of Seoul gave in their names as desirous of becoming followers of our Lord.



BISHOP M. C. HARRIS.

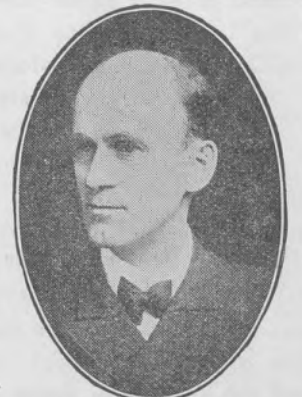
Fact Four. It is proposed to follow this campaign with a thorough canvass of the provinces, strong teams of workers spending two weeks simultaneously in each of the thirteen provincial capitals. This will be followed by the simultaneous campaign in each of the 330 county seats, through which bands of workers

will spread into all the remaining towns and hamlets of the country, thus by a concerted effort reaching every Korean home in the peninsula.

Fact Five. By agreements with other missions Methodism has now become directly responsible for the evangelization of territory in Korea containing more than three million people, a number almost equal to the entire membership of the Methodist Episcopal Church in America. In this vast parish we now have, including physicians and educators, twenty men at work, being one foreign missionary for 150,000 of the population, which would be equivalent to locating one Christian leader in a city the size of Denver, Col.

Fact Six. Within the short period of twenty-five years our church in Korea has grown to a total of over fifty thousand members, probationers, and seekers. Stations where foreign missionaries reside have been opened at six important centers. An annual conference has been organized with thirty-four ministerial members and twenty-one probationers and the conference includes seven districts with over four hundred organized congregations and more than one thousand preaching points. The quarter-centennial year was signalized by the first appointment to the district superintendency of a Korean minister and the sending of a Korean missionary, supported by the Korean churches, to work among the Koreans in China.

Fact Seven. In the educational work maintained by our church in Korea there are 172 schools with 6,083 pupils in attendance. There are 183 theological students receiving systematic training and in connection with the work of the Woman's Foreign Missionary Society there are schools for the training of Bible women, of nurses, and for the education of the blind and of deaf mutes.



F. H. SHEETS.

Fact Eight. During the past year 30,000 sick and afflicted persons have been cared for by our physicians. Since the opening of the missions over five hundred thousand patients have been treated in our hospitals. It is planned to erect new hospitals at five of our interior mission stations. A sum of \$50,000 will erect all these hospitals and will ensure Christian medical relief to an average of at least fifty thousand Koreans annually for the next thirty years. There are men in Methodism who could give the \$50,000 and thus be instrumental in not only relieving annually the pain and suffering of a population equal to that of a large city, but be the means of bringing out of darkness into the light of our Lord multiplied thousands of souls.

Fact Nine. In order to meet the present emergency and provide for the imperative necessary equipment, the mission calls for a reinforcement of twenty-three new men and for funds to erect buildings for school, medical, evangelistic and residential purposes. Of the ripeness of Korea to be evangelized and the timeliness of movements looking to the placing of all mission stations there on the basis of full efficiency competent observers like Dr. John R. Mott, former Vice-President Charles Warren Fairbanks, Dr. J. Wilbur Chapman,



DILLON BRONSON.

Hon. William J. Bryan, Mr. John B. Sleman, founder of the Laymen's Missionary Movement, and Dr. J. F. Goucher, with many

others, have borne full and convincing testimony.

Fact Ten. By formal action of the General Conference, the Board of Bishops, the General Committee of Foreign Missions, and the Board of Foreign Missions the church celebrates in 1910-11 the quarter-centennial of the founding of the mission. The Korea Quarter-Centennial Movement therefore has full official endorsement. The Korea Commission, approved by the Board of Foreign Missions, now issues a call to the churches to contribute the sum of \$300,000 additional to their regular offering for foreign missions, for the purpose of sending an adequate number of missionaries to gather in the harvest thus providentially before us, of placing our school and hospital work on the basis of efficiency and providing houses in which our missionaries may live.

It is thought that this can be done by finding 100 gifts of \$1,000 each; 1,000 gifts of \$100 each, and 2,000 gifts of \$50 each, from individual donors or churches. Larger or smaller gifts than these will be most gratefully received, but it is desired that the canvass shall be so conducted that it will not divert money from the regular collection of the board.

Send all contributions to Homer Eaton, treasurer, 150 Fifth avenue, New York, as a special gift for the Korea quarter-centennial fund. Proper vouchers will be furnished the pastors for all amounts thus forwarded. For further information address the secretaries.

In behalf of the Korea Commission,
EARL CRANSTON,
President of the Commission.
M. C. HARRIS,
Bishop of Korea.
A. B. LEONARD,
Corresponding Secretary.
GEORGE HEBER JONES,
150 Fifth Ave., New York,
Executive Secretary.
F. H. SHEETS,
57 Washington St., Chicago.
DILLON BRONSON,
25 Park St., Brookline, Mass.
Secretaries.



WHEN I GO HOME

Rev. T. J. Joslin

When I go home may quiet reign,
And nothing will I say or do,
To cause regret or needless pain
In those I love when I go home.

When I go home, be it with me,
As one that fully knows the way,
From dark confusion wholly free;
May light o'erspread when I go home.

When I go home from world like this,
May thoughts of rest and joy outweigh
All worldly good and transient bliss,
While God approves, when I go home,

When I go home may naught remain,
To show that heart or brain or hand,
Had willed or moved in wicked vein;
Well done be said when I go home.

When I go home may royal guide,
My last great journey shield and cheer;
No fear nor evil shall betide,
No good-bye pangs, when I go home.

When I go home, welcome to me,
May joy of life supreme impart,
Sweet shall the peace forever be,
A victory won, when I go home.

When I go home, may stars that shine,
In diadems of fadeless light,
(For winning souls a pledge divine)
Inspire my song when I go home.

When I go home, shall I not find,
My loved and lost in sweet repose,
Who passed the gate on Christ reclined
To dwell with Him, when I go home?

When I go home, my glory crown
Will be that Christ is there, enthroned;
Where heaven's hosts to him bow down,
I shall have place, when I go home.

Pontiac, Mich



THAT ATTACK ON LEAGUE OFFICIALS

Dear Mr. Editor:

A paper called the National Issue, published by one U. G. Robinson, of St. Louis, Mo., including a marked article, has evidently been sent broadcast to the preachers throughout Michigan and the country at large, making certain charges against national and state superintendents of the Anti-Saloon League. Several copies of this paper have been forwarded to this office.

I desire only to say that Mr. Robinson has been associated with one C. R. Mabee, of this city, in his attacks upon the League, and his attempts to discredit the League and its workers in the eyes of the public. Robinson at one time was district superintendent of a few

counties in Missouri. He disagreed with the superintendent of the Missouri League, and for good and sufficient reasons was dropped from association in any way with the League. He called together a few men, locally, effected an organization called the Missouri Anti-Saloon League, paid for its incorporation and then had himself made superintendent of the Missouri Anti-Saloon League, but such organization was never acknowledged by the National Anti-Saloon League, and Robinson never had any direct affiliation with the national organization.

In Chicago, at our national convention in December, 1909, Robinson was in attendance, flooding the papers with his scurrilous attacks upon the Anti-Saloon League men and seeking in every way possible to bring defeat upon the League in their field day services in Chicago at that time. Our national organization published at that time a brief statement of this man, and gave it out to the papers. He has no standing with the League, is not affiliated with it and never was other than in the very remote manner referred to above. Our attorneys agree that he renders himself criminally liable for the statements he makes, especially in this last edition of his paper. Our national headquarters committee has in the past two weeks written him inviting him to Washington to our national headquarters to produce his evidence, if evidence he has, before a court of competent jurisdiction. The committee has stated to him that if his charges are substantiated, his railroad fare and expenses of the trip from St. Louis to Washington and return will be forthcoming from our national treasury, but if he fails to substantiate his charges he looks out for his own expenses.

As to his charges against the present superintendent of Michigan, they are absolutely without foundation and wholly false. The Anti-Saloon League in Vermont, where the writer was superintendent, voted for the continuance of statewide prohibition and successfully defeated attempts on the part of the liquor forces to turn Vermont from statewide prohibition to local option. This policy was pursued against the judgment of a great many of the temperance people of the state, as the enemy was challenging the temperance people again and again to let the matter be re-submitted and let the people vote on the question again, and the liquor forces were claiming all the time that we were afraid to let the people have the right to express themselves at the polls. Finally with such a division of the temperance forces as to the wisdom of the policy of longer fighting off the state vote, our headquarters committee of the Vermont Anti-Saloon League voted to accept the challenge of the enemy and make the fight on re-submission, believing that Vermont would stand squarely by her statewide prohibition. The people were over confident, and that overconfidence lost the battle. There were 85,000 voters in the state, and out of that number 25,000 never went near the polls to vote on election day on that question. The liquor forces won by only 1,041. The League made the greatest fight possible to maintain the prohibition policy for the state, but were defeated by the overconfidence of the voters.

We believe that the following letter from a good Methodist pastor of Michigan, just received at our desk voices the sentiment of our constituency in Michigan:

"Jeddo, Mich., Dec. 12, 1910.

"My Dear Brother Morrow:—This paper (National Issue) came in my mail yesterday. It smells so strong of brimstone that it is not hard to guess where it came from. In spite of the thin disguise used by "Rev." U. G. Robinson, editor, I am under the impression that such attacks on you and the Anti-Saloon League will only serve to strengthen the confidence of your friends in the great work you are doing. As evidence of my personal admiration and confidence I will increase my subscription from \$3 to \$5 for the work. . . .

"With a cheer and a prayer for God's blessing, I am,
Ever yours loyally,

"W. L. B. COLLINS."

I beg to assure our friends that we are still in the fight with a clean record, and propose to continue the campaign in such a manner that victory will perch upon the banner of this great host arrayed against the saloons.

Sincerely yours,

G. W. MORROW,
Superintendent.

P. S.—Might I add while writing that the "wets" are sending out over the state through the mails a statement unsigned marked "To the Temperance People of Michigan, Boycott the Newspapers," hoping thus to make the people think that the Anti-Saloon League is

sending out this leaflet. It is not ours, but the work of the enemy.—G. W. M.



SUNDAY ADVERTISING ILLEGAL

Leslie's Weekly calls attention to the fact that by a decision in the Kansas City court of appeals Sunday newspaper advertising has received what might be developed into a serious blow. Contracts for advertising in such issues were declared void by Judge J. M. Johnson. The Sunday labor laws of Missouri, the court held, were violated when Sunday newspapers were printed, and therefore contracts for work in connection with their publication would also necessarily be illegal. The court having spoken, there is now an opportunity for the church to speak in tones as unmistakable. The church stands for Sunday as a day of rest and worship, and if its members would withhold their advertisements from the Sunday papers, the latter would at once become not only much smaller in bulk, but soon we should also find there would be fewer Sunday editions. And one of the reasons for the falling off of church attendance would be disclosed.



MICHIGAN METHODISM

Onsted—The members at Springville are delighted with their pastor. Being without a regular pastor last year, we appreciate Rev. F. A. Blake and his estimable wife all the more. The prayer meetings and Epworth League are being blessed spiritually. One young lady requested prayers at our midweek prayer meeting. Our Sabbath School is also doing good work.—Mrs. E. R. A.

Pleasant Lake—The aid held their annual fair and supper with the usual success. The church parlors were beautifully decorated and the people were present from all quarters. Receipts for the evening were liberal. The aid is a very vital factor of church life, and is characterized by harmonious spirit. We expect to begin special meetings early in January.—M. J. Stevens.

Flint—Oak Park—We have set aside two months for aggressive evangelism, and every service is conducted with this end in view. Only the regular Sunday services are being held, but the special purpose is kept prominent. The pastor is preaching evangelistic sermons, and on a recent Sunday evening the altar was filled with earnest people, twelve young men and women seeking Christ at the same time. All departments seem to respond to the revival spirit. The Epworth League has a large attendance and the Sunday School recently had 210 present, the largest in two months.

Woodland—With an efficient pastor, Rev. R. R. Atchison, appreciation is shown by a larger attendance at all the church services, a substantial increase in the salary and in the offering for superannuates, which was \$50. On rally Sunday \$20 were raised for Sunday School work, which brought a very appreciative letter from the secretary of that fund. Two have joined the church by letter and two on probation. The canvass has been made and enough money is pledged to put a new lighting system in the church, and we expect to have it installed before the new year. Plans are being laid for a revival to begin New Year's night.—A Member.

Flat Rock—We have installed a new lighting plant in our church, which promises to meet all requirements. During the summer the League and Sunday School laid fine cement walks around the property. In the fall the furnace was overhauled and fitted to burn hard coal, so the place is kept evenly warmed with less trouble. It will be hard to find a more comfortable place of worship. The Ladies' Aid Society served the annual anniversary dinner to a large gathering, and offered Christmas articles for sale. The young people gave a short program. The evening was enjoyable. Church matters are in a healthy condition, and much of the credit is to be given our energetic pastor, C. Ainge.—R.

Straits District—The first round of quarterly meetings for the new year were concluded at Alpena December 18. The forty-eight pastoral charges have all been visited, and it can well be said that this is the banner year. The charges are well manned and with two or three exceptions there is prosperity. Twenty charges have made advance in salaries running from \$25 to \$250, and aggregating \$2,200; while only four have made a decrease, the amount being only \$200, thus making a net increase of \$2,000. The average salary for the year is now \$690. This is small, and yet as an average it is quite an

advance on former years. With better pay there will be better preaching, and the better preaching will also insure better pay. This is a situation that works both ways. Many of the pastors are in revival work, and others will engage in it after the holidays. We are planning for a year of helpfulness as between pastor and pastor. But three or four of the charges are counting on special evangelistic help, the great majority being willing to depend on help within the district. All things considered this promises to be the best year by far of the five I have served on this district. We have faith in God and in the people and preachers.—W. B. Collins, District Superintendent.

Lapeer—Our second year is proving to be pleasant. Smallpox interfered with our work to some extent. That dread disease broke out in the Michigan Home for Feeble Minded, which is located about a mile or a little more from the city, and resulted in about forty or fifty cases, about half of which proved fatal. There have been four cases in the city; two of which proved fatal. While the business places and churches did not close, yet the trouble materially interfered with services. The pastor's Sunday class composed of people, most of them a little past middle life, and numbering about fifty, took it into their heads to surprise their teacher and his wife. They came pouring into the parsonage, bringing friends, refreshments and a piece of furniture. Brother R. A. Hungerford, in well chosen words presented a beautiful china cabinet. The teacher and wife were delighted. A pleasant evening was spent. We felt better acquainted with each other, and were brought under new obligation to do our best as pastor of such a kind-hearted people. This class a little time ago met at the parsonage for a birthday party, and made an offering of \$20 to apply on paying for the parsonage porch. I might tell of another Sunday School class, Miss Emma Brown's, which a few months ago put electric lights in the church at a cost of one hundred dollars. They have fixed up their class room in splendid shape, new frescoing and new varnishing all through. Other classes and departments of the church are doing splendid things. When Lapeer people set out to do a thing, they do it right.—N. C. Karr.

Clayton—In the last fifteen months things have taken on a new aspect. Rev. C. M. Loomis came from the University of Michigan full of practical ideas for the improvement of society by the co-operation of the people with the church. He has preached a Christlike gospel. His motto might be, Success through any honest method. His work is not onesided, but round and full. The climax was reached in the rededication of the church December 18. The program extended over a week and was brought to a happy conclusion by Dr. Allen, of Detroit. The improvements had been about one-fourth of the original value of the church, the sum of \$1,033.03 being spent on the property. People are rejoicing in the possession of new and attractive porches, a new chapel room for various social work and other much needed improvements. The week of dedication opened with a lecture by D. Stanley Shaw, entitled "Johnny on the Spot." This was very good, and delighted the people. Following the lecture the company crowded into the dining room of the church and was fed with chicken pie and the like. The supper was served by a committee from the Ladies' Aid Society. Rev. William Dawe, D. D., presided as toastmaster. He spoke excellent words. Rev. Harvey G. Pearce responded to "Methods in Methodism," and pleased the audience. D. Stanley Shaw responded to "Winning People," and made all happy. Dr. Dawe sprung a good story on our pastor's wife, and called on the pastor for remarks. Brother Loomis responded with well chosen thoughts. The evening was most delightful. The finances were taken up through the week and Dr. Allen was called to dedicate and raise the funds. He preached a helpful morning sermon and raised half the money needed to finish the payment. In the afternoon several friends were called upon and more money secured. In the evening the rest of the money was pledged. This puts the Clayton church in good repair with new porches, bell and a 20x30 chapel room in which to house the Brotherhood and other societies.—Walter C. Bennett.

N. B.—Christmas exercises were held in the three churches, with good programs and many gifts. The pastor received a fine fur overcoat and a purse from each society. His wife was also remembered. In the spring, when the pledges are all paid in, a great jubilee banquet is contemplated.

The Home Circle

OUT THE OLD, RING IN THE NEW

Ring out, ring out my mournful rhymes,
Ring in redress to all mankind;
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

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

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

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

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

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

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

—Tennyson, "In Memoriam."



WHY THE MINISTER DIDN'T RESIGN

Archibald McDonald

Rev. Theodore Sherman sat in his pulpit looking wearily down on his parishioners as they filed into the church for the Sunday morning service. His face was clouded with sadness and disappointment. In his hand he held his resignation.

The minister bowed his head and closed his eyes, but he could still picture the complacent, self-satisfied men and women walking sedately up the broad aisles to their cushioned pews. He could feel their icy reserve and he mentally shivered. He had tried hard to be an evangelical pastor. Why had he never been able to break through that shell of proud self-esteem?

Of one thing he felt certain—he had been a failure. He would give place to an abler or a more consecrated man. The church was large and so was the salary, but he would give them up and seek some tiny corner in the Master's vinyard, where he might labor. He had been a failure.

The minister opened his eyes. The organ was playing. It was time for the service to begin. As he looked over the familiar faces, he noticed with a pang the absence of three boys of whom he had been particularly proud and hopeful. He sighed: "Had they, too, turned back?"

His hand closed tightly around his resignation and he rose to his feet. As he stepped forward and cleared his voice the door at the foot of the center aisle swung noiselessly open, and the minister's eyes brightened at the sight of one of the missing boys. And by the side of Thomas Whipple as he walked quietly down the aisle was a stranger, a lad about the same age, who looked curiously about the noble building as one unused to such surroundings.

At that moment two more boys came quickly in at the side door, and the minister recognized one of them, Richard Wright. The lad with him was a stranger also, a cripple, who walked with a crutch. Before they were seated the center door opened again and the third of the missing trio, Robert Fleeting escorted a third stranger to a pleasant pew.

The minister put his resignation in his pocket.

People remarked after the service on the depth of feeling in the pastor's sermon. One or two persons were heard to say that they believed they would attempt to come out to the evening service that night.

When the minister came into his pulpit the following Sunday morning the resignation was still in his pocket, but he did not take it out. He waited.

The scene of the preceding Sabbath was repeated, but with one variation. When Thomas Whipple entered the church he escorted not only another lad, but a very old lady, who leaned heavily on the strange boy's arm.

Young Whipple led the pair slowly up the broad, carpeted aisle. The old lady was bent and wrinkled. There were many looks of surprise and whispered words from men and women in the pews, but a tear glistened in the minister's eye.

Thomas piloted his guests to his father's pew near the front of the church—the pew of the Hon. Richard Whipple. His wife smiled cordially and made room for them. The Hon. Richard Whipple looked a trifle disconcerted, but made no comment.

The minister left the pulpit at the close of the service and hurried to the vestibule, where he grasped the feeble old lady by the hand. She looked up into his kindly face and a tear trickled down her wasted cheeks. "It's the first time I've been in a church for ten years," she said, "but please God, I'm coming every Sunday now, if I'm spared. And best of all, my Walter is coming, too. That blessed lad Thomas Whipple has made him promise. And I am so happy," she finished, smiling through her tears.

Some of the handsomely gowned ladies of the congregation had been standing near, waiting for an opportunity to speak to the pastor. The good man saw several dainty lace handkerchiefs suddenly brought to view.

"An old woman's tears," he said to himself, "have touched hearts which my preaching has failed to reach."

At the close of the Sunday School session the minister found Thomas and Richard and Robert in close conversation.

"Come, lads," he remarked, "don't you think you owe your pastor an explanation? At least, won't you let him into the secret?"

"Well, sir," replied Thomas, with a slightly embarrassed laugh, "it is this way. We heard you speak the other evening about holding up the minister's hands and we began to wonder if there was not some real work that we could do for the Master. We got together and decided—"

"It was your suggestion," broke in Richard.

"Don't interrupt," said Thomas. "We decided to form a 'Get-One Club,' and each member pledged himself to try to induce at least one other boy to come to church regularly. Now we have just voted to extend the membership list of the club. Do you think we have done right, sir?"

Rev. Theodore Sherman went home and burned his resignation.

Stratford, Ont.



A FATHER'S HEART AT BABY'S GRAVE

Some of the sweetest strains ever evoked from human hearts have been answers to the touch of baby fingers upon the sensitive chords of love. We have now in mind some productions, in prose and verse, from hearts crying out into the loneliness where a sweet baby-face faded away into the unseen. But we know not another heart-cry like that of the great, strong, brave English preacher, the departed Dr. Joseph Parker, as he bows over baby's little grave—so exquisitely tender and sweet, so hauntingly pathetic and beautiful.

That great, good man has now gone to his baby. So, by and by, all the good fathers and mothers, who have "become as little children," shall find their little ones again in the beauty and bloom of immortality.

"Amid all the whirl and dizziness of life's tragedy, in which creation seems to be but one great cloud, I find myself suddenly brought to a sweet baby's grave. A gray old church, a gurgling stream, a far-spreading thorn tree on a green hillock, and a grave on the sunny southerly side. That is it. Thither I hasten night and day, and in patting the

soft grass I feel as if conveying some sense of love to the little sleeper far down. Do not reason with me about it; let the wild heart, in its sweet delirium of love, have all its own way.

Baby was but two years old when, like a dewdrop, he went up to the warm sun, yet he left my heart as I have seen ground left out of which a storm had torn a great tree. We talk about the influence of great thinkers, great speakers, and great writers; but what about the little infant's power? Oh, child of my heart, no poet has been so poetical, no soldier so victorious, no benefactor so kind, as thy tiny, unconscious self. I feel thy soft kiss on my withered lips just now, and would give all I have for one look of thy dreamy eyes. But I cannot have it.

"Yet God is love. Not dark doubt, not staggering argument, not subtle sophism, but child-death, especially where there is but one, makes me wonder and makes me cry in pain. Baby! baby! I could begin the world again without a loaf or a friend if I had but thee; such a beginning, with all its hardships, would be welcome misery. I do not wonder that the grass is green and soft that covers that little grave, and that the summer birds sing their tenderest notes as they sit on the branches of that old hawthorn tree.

"My God! Father of mine, in the blue heaven, is not this the heaviest cross that can crush the weakness of man? Yet that green grave, not three feet long, is to me a great estate, making me rich, with wealth untold. I can pray there. There I meet the infant angels; there I see all the mothers whose spirits are above; and there my heart says strange things in strange words—Baby, I am coming, coming soon! Do you know me? Do you see me? Do you look from sunny places down to this cold land of weariness? Oh, baby, sweet, sweet baby, I will try for your sake to be a better man; I will be kind to other little babies and tell them your name, and sometimes let them play with your toys; but, oh, baby, baby, my old heart sobs and breaks!"—The Evangelical.



HOME

I want to go home,
To the dull old town,
With the shaded street
And the open square;
And the hill
And the flats
And the house I love
And the paths I know—
I want to go home.
If I can't go back
To the happy days,
Yet I can live
Where their shadows lie,
Under the trees
And over the grass—
Where the joy was once,
Oh, I want to go home,
I want to go home.

—Paul Kester.



THE NEW YEAR'S RESOLVE

Beautiful is the year in its coming and in its going—most beautiful and blessed because it is always the Year of Our Lord.—Lucy Larcom.

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
Fill my life with praise!

—Frances Ridley Havergal.

As with doubtful hands we push away the shades and take our steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything it will not come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. . . . Here you stand at the parting the ways; some road you are to take; and as you stand here consider and know how it is that you intend to live. Carry no bad habits, no corrupting association, no enmities and strifes, into this

new year. Leave these behind, and let the dead past bury its dead; leave them behind, and thank God that you are able to leave them.—Ephraim Peabody.



FOR THE NEW YEAR

We say, "Happy New Year!" That is well. It is cordial, brotherly, gracious. We ought to wish others happiness.

This is a good time, too, for wishing happiness to each other. Another year is beginning. We are setting out on a definite stretch of time. Just what will happen on the way we cannot foresee. It is pleasant to have friends and neighbors interested in how we fare and to wish us well.

We say new year, and it is new indeed. Nobody has ever lived it before. Years may seem all alike, but they are not. There will be dangers, there will be sorrows, there will be battlefields. It is well then to have friends pray as we set out, that we may be guided and guarded and brought safely through to the end of the year.

It is happiness our friends are asking for us. They ask God to make us happy. But God cannot do it without us. We have to help him make our year happy by living obediently, lovingly and trustingly.—J. R. Miller.



Farm Notes

Prospects of the largest winter wheat crop ever grown in America are contained in the government crop report issued by the department of agriculture at Washington. The acreage seeded is the largest ever known, exceeding the former record of 34,072,000 acres in 1902 by 413,000 acres, and the average of the last ten years by 3,256,000 acres. It promises a crop of approximately 503,000,000 bushels against 492,000,000 bushels in 1906, the largest crop ever raised.

Cotton no longer is king, so far as Louisiana is concerned. Driven by the ravages of the boll weevil to turn their acres to some other crop, the planters of Louisiana engaged in the cultivation of corn, with the result that this year's crop is estimated at 100,000,000 bushels, or more than five times as much corn as was raised in the state in 1902. There is still a large area planted to cotton, but it is not the exclusive crop of the state that it has been. Until this year, Louisiana has not exported any corn. Now this product is being sent in great shipments, and Louisiana is taking its place among the corn states.—Springfield (Mass.) Union.

Great damage wrought by a weevil which attacks alfalfa and which has been confined so far principally to Utah, is causing officials of the bureau of entomology of the department of agriculture to make plans for a fight. As far as known at present this crusade will be the most important new work, according to Dr. Howard, chief of the bureau, which he and his assistants will have on hand next season. As alfalfa is such an important crop in many of the states west of the first tier of states beyond the Mississippi the government officials are anxious to find a means of exterminating the weevil. The alfalfa pest does its work on the outside of the plant, attacking the leaves and stalk. "We will try to introduce a fungus parasite and a mite to fight the weevil," said Dr. Webster, who is actively in charge of such investigations for the bureau. "Whether the former can be made to live in the dry farming territory in which alfalfa is grown, is a question, but it can be introduced into the humid territory, and thus keep the weevil from spreading thereto. The mite which we will introduce is expected to attack the larvae of the weevil."



"It is good that a man bear the yoke in his youth."

Our Young Folks

TURNING THE NEW YEAR LEAVES

"Now what is that noise?" said the glad New Year.
 "Now what is that singular sound I hear?"
 As if all the paper in all the world
 Were rattled and shaken and twisted
 and twirled."

"O, that" said the jolly old Earth, "is the noise
 Of all my children, both girls and boys,
 A-turning over their leaves so new,
 And all to do honor, New Year, to you."

What the New Leaves Said.

I won't squeak my pencil on my slate;
 I won't lie in bed every day and be late;
 I won't make faces at Timothy;
 I won't make fun behind anyone's back,
 Rustle and turn them, so and so!
 The good shall come, and the bad shall go.

I won't be greedy at the dinner table!
 At least—I think I won't—if I'm able;
 I will not pinch, nor poke, nor tease;
 I will not sputter, nor cough, nor sneeze.

I will not grumble, nor fret, nor scold,
 And I'll do exactly whatever I'm told.
 Rustle and turn them, so and so!
 The good shall come, and the bad shall go.

—Laura E. Richards.

A HERO OF THE TENEMENT

Irma B. Matthews

There are not many people who would have considered Davy a very lovable object. In fact, I am not sure that even his own parents did, but perhaps they were so busy trying to get money enough to pay for the miserable room they lived in and called home, and a bit of bread to keep life in their bodies, that they did not have time to think about loving anyone.

Anyway, Davy had never known anything about loving and cuddling, such as most children enjoy. He had been obliged to look out for himself ever since he could remember. He was small and slender and did not stand much show in fighting his own battles in the alley, so for that reason he staid inside the foul-smelling building most of the time, rather than brave the dangers without, and thus it was he came to know Granny.

Granny was an old woman that lived on the floor above Davy and she was blind. All day long she would sit alone in the tiny room, while her daughter was away earning the money to buy their bread. Davy had found her in the narrow hall one day trying to find her way along to the alley, and when he had seen that she was blind, he had offered to lead her. The poor thing was frightened and asked him to take her back to her room. She had wanted a bit of fresh air, she said, which she could get only on Sunday, when the daughter was at home, and she had tried to find her way alone, but had become confused.

She was so frightened that when she reached her own room again no amount of coaxing could have persuaded her to leave it, even with Davy, but she asked him to come and sit with her, and she told the nicest stories to him. After that they became great friends and Davy spent many hours in her rooms while she talked to him, and he also told her what was going on in the alley.

Then came the great fire. The papers spoke of it as one of the worst that had ever visited the district, and also said that in their opinion it was a good thing the building had burned, for it was a disgrace to civilization. That was undoubtedly true, but it was not viewed in the same light by those who saw all they had in the world go up in that fire, even if their all was not more than a bundle of rags.

In that conflagration the firemen were working hard, and it was thought that every one was safely out of the building, which they saw from the start they could not save, when a wild-eyed woman pushed her way through the crowd.

"Where is Granny?" she cried.
 No one answered her. Some stared at her, for they had no idea who

"Granny" was, but others looked and said nothing, because they did know, and with that knowledge came the thought she was in the building. Among these who heard and knew was Davy.

For a minute he hesitated, then he sprang toward the burning building. A fireman standing near saw him.

"Here, come back, you little rat!" he cried, "you cannot go in that building and live. Come back. I tell you," but Davy was deaf to all but the thought that Granny, who had been so kind to him, was alone in that mass of flames.

He felt his way along, running as rapidly as possible, and at length, half choked, he reached Granny's door. The woman was huddled in one corner of the room. She had smelled the smoke and heard the confusion, but she could not stir alone.

"Come Granny," he gasped, "quick, the building is burning!" and he caught her trembling hand and fairly dragged her from the room.

The smoke was thicker now and Davy had to shut his eyes at times and trust to touch as he dragged the old lady forward. He could waste no breath on words. Outside the firemen were pouring water onto the part of the building the lad must come through before he could reach a ladder, but they had little hope that he would be able to make it. Then all at once he appeared at one of these openings, and a fireman relieved him of his now almost unconscious burden, while another caught him and tenderly carried him to the ground amid the cheers of the waiting crowd.

Small, dirty and covered with smoke he surely was, but a hero none the less, and those who stood by and saw recognized the fact.
 Pasadena, Cal.

THE SUNSHINE FLOWERS

Little Rose Jacqueminot looked around the garden, and then at her own beautiful blossoms. There were no flowers so lovely as hers, and she tossed her head in pride.

Close beside her grew a plant with many branches and leaves, but not a bud in sight.

Rose Jacqueminot glanced at her neighbor in disdain.

"What is your name?" she finally asked.

"Chrys Anthemum," answered the other, modestly.

"Where are your flowers? Don't you ever have any?"

"Oh, yes," was the reply; "but my time has not yet come."

"I don't believe it ever will come," said Jacqueminot, scornfully. "You haven't even a bud!"

"I have a great deal of growing to do before budding time," answered Chrys Anthemum, sweetly.

"You are nearly as big as I, and just look at my flowers! I heard the gardener say yesterday that I was a perfect wonder—to bear so many blossoms when only two years old."

"Your flowers are very beautiful," responded Chrys Anthemum. "I have been admiring them all the morning, and I think you are a wonder; but I hope to be a wonder, too."

"I guess the wonder will be that you don't have any blossoms," laughed Rose Jacqueminot, disagreeably. "Wait and see," replied the other, quietly; but the beauty only tossed her proud head.

In a few days Rose Jacqueminot lost her flowers; but she boasted of what she had been, and still looked down on her neighbor.

As the weeks went by, Chrys Anthemum grew taller and taller, until she quite towered above her companions of the border. She put forth new shoots by the score, and by and by tiny buds peeped out everywhere.

"Dear me!" said the gardener. "If this plant keeps on, it will be the wonder of the town."

After awhile the days became

cool, and the nights still cooler, and meantime Chrys Anthemum and her hundreds of buds were growing, growing.

One morning the gardener searched Rose Jacqueminot over in the hope of another blooming.

"Not a bud!" he exclaimed; but his eyes rested contentedly on the handsome plant by her side.

Finally Chrys Anthemum's day of glory arrived, and she stood the admired of all the garden, a mass of marvelous golden bloom.

Then came the young mistress of the place, leading by the hand a beautiful child.

"Oh," cried the little one, "may I have some of these dear balls of gold?"

"And what will you do with them?" asked the lady.

"I will carry them to poor sick Marie, and they will tell her of the sunshine and God's beautiful out-of-doors."

So the child plucked her hands full of the golden balls and there were still so many left that nobody would have missed them.

For days and days the child came and gathered knots of lovely bloom, and carried them to those who dwelt in the shadows, and the people called them the "sunshine flowers."

And bare little Rose Jacqueminot, who had looked so scornfully upon her blossomless neighbor, was quite lost sight of amid the glory of gold around and above her.—Emma C. Dowd, in Zion's Herald.

AT WHOSE HOME?

A beautiful little canary came flying by and settled down on the branch of a honeysuckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying; for a boy was running after him, striking him cruelly with a big stick.

"Oh! Oh!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home!" I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll. "Let go!" That's my doll!" "No, you shan't have it! I want to play with it." And in the struggle the poor little doll was pulled to pieces.

"Dear, oh, dear!" chirped the poor little bird. "They might try to do that with me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down worn out on a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little bird! O mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little bird would have to fly away sorrowfully from your home?—Child's Gem.

EXCLUDED WORDS, OR "THE FLOUR MERCHANT"

The forbidden words in this game are flour, I, yes, and no. The merchant being selected by the company, he proceeds to dispose of his imagined stock of flour. Those that reply to his questions are not to use the prohibited words, on pain of forfeit.

Of course the purpose of the merchant is to compel the players to use one of the interdicted terms. Example:

"Can I sell you a barrel of flour today?"

"Plenty on hand."

"But it is rapidly rising; better buy while it is cheap."

"Money is too scarce."

"It is very fine flour, and I am anxious you should try it."

"You have my answer."

"Please do not turn me away."

"Then turn yourself away."

"Do you finally and forever say nay?"

"I am tired of your persistence; I—" (A forfeit, please.)

CHEMICAL EXPERIMENTS

A Pyramid of Alum.

Place a piece of alum in water, and as it dissolves it will assume a pyramidal form. This curious phenomenon is due to the fact that at first the alum melts quickly, but as it becomes united with the water the solvent power of the latter diminishes.

Near the end of the experiment you may notice the alum covered with geometrical figures, in relief.

Camphor crystalized.

Dissolve camphor in moderately-heated spirits of wine. When the spirit will not dissolve more, pour the solution into a cold glass, and it will immediately appear in beautiful tree-like forms.

The Spectral Lamp.

Mix common salt with spirits of wine in a metallic cup, and set it over a spirit-lamp. When the cup is heated, and the spirit ignited, it will burn with a strong yellow flame, which can be made more or less jaundiced by the greater or smaller quantity of salt added. All other lights being extinguished, this will give to everything a ghastly hue, changing the colors of dresses in a remarkable manner, and giving to the rosy cheek of health the cadaverous appearance of death.

If sait strontian be used instead of common salt, a red light is produced.

A SECRET STANDARD

A small boy and his smaller sister of a West Philadelphia family were being interviewed by an admiring visitor. She asked the boy how old he was, but he had an attack of shyness, and could not tell. His sister, however, did better, and announced that he was six years old. "Six years old?" exclaimed the visitor. "What a big boy! And how tall are you?"

This was too hard for both the children. The visitor expressed surprise that a six-year-old boy could not tell his height, and even the little sister hung her head in shame.

Then the visitor gave it up, and talked of other things, but soon the little girl edged around to her and whispered: "You musn't tell mamma, but Rob is just tall enough to reach the jam on the pantry shelf."

"WHISTLE IT BACK, FATHER"

In a railway carriage, on the line from Paris to Versailles, was a family party of four. A small boy persisted, despite his mother's remonstrances, in putting his head out of the window. The father, with a quick movement, snatched away the child's cap, and hid it behind him.

"There," said the father; "you see your cap was blown away, as your mamma told you."

The child burst into tears. "Don't cry," said the father. "I have only to whistle and your cap will come back again." Then he whistled, and the little chap was comforted, and dried his tears.

Amused with this example of prestidigitation, the small boy himself threw his cap out of the window, and, turning to his parents, said:

"Whistle it back again, father, dear."

The Household

To thicken gravies for pot roasts or stews, put a piece of brown bread in with the meat. When you go to make the gravy rub it up for thickening.

Linoleum should not be washed often, and never under any circumstances should scrubbing brushes, soap, or soda be used; they ruin oil-cloths.

To insure light dumplings, drop them in the stew and leave the cover off the kettle until they are twice the size they were when dropped in, then place the cover on and boil them about fifteen minutes.

An excellent way to clean kid gloves is to put them on the hands and wash well in turpentine just as you would wash the hands. The fingers and soiled parts must be rubbed well and when the gloves are taken off they must be stretched and allowed to dry in a brisk wind.

Baked Quinces:—Pour boiling water over the quinces and when cold rub with a soft cloth. Core them and place in a granite baking pan. Add two-thirds as much sugar as fruit, add a chopped lemon; cover with water, set in oven and cook until tender. Serve with whipped cream.

Boiled mutton is made far more delicious if a large white onion and a tablespoonful of Worcestershire sauce are cooked with it. But put both into the pot at the time the meat is done, for the sauce requires all the cooking to give the meat the taste sublime. The great chefs declare that to use Worcestershire raw is to spoil any dish.

To ascertain if cake is done press lightly with the finger. If the surface rebounds without making a hissing sound and if a toothpick comes out clean if inserted in center of the cake, it is done. Another precaution is, never have anything else in the oven while baking cake, nor try to bake more than one kind of cake at the same time.

One of the new wrinklelets advocated by many housekeepers is that of wetting the table linen before ironing it instead of dampening it and rolling it. The new way is to dip the napkin or table cloth in hot water and run it through the wringer, and then to iron it immediately. It is said that it irons with smooth, glossy finish unequalled by any other method.

A tempting dish is made by putting pared and cored apples into a dish with a syrup of two-thirds of a teacupful of sugar and a teacupful of water. Cover closely and bake. Take from the oven and leave covered until cold. Pour off the syrup, fill the cavities with red jelly, reduce the liquor by boiling, and just before serving stir in some sweetened thick cream or butter. Serve in individual dishes.

"It is better to make a few mistakes than to do nothing at all."

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ELMER HOUSER, Business Manager.

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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

We believe in New Year's resolutions and in New Year's achievements.

The holiday season is a very suitable time for making manifest one's interest in great charities and benevolences.

The experiences of the year of grace 1910 are past and gone, but the effects are here. Are we wiser? Are we better?

Probably in spite of ourselves, we will begin some of our letters next week with "1910." Is it habit or what some call "the subconscious mind?"

Of all the sorrow, pain and heartache of the year which will close at twelve o'clock tonight, how much has been caused by human wrongdoing? Have we individually caused any of it?

Notwithstanding its floods, its fires and its famines, its strains, its strife and its sorrow, its wastes, its wants and its wickedness, has not 1910 been one of the best years the earth has had since Christ was born?

If the 3,462,228 and perhaps more, ministers and members of the Methodist Episcopal church were all to be better disciples and servants of our Lord for 1911 than they were in 1910 it would help the world onward some.

It is said that Gen. Booth, one New Year's day, sent a cablegram to every Salvation Army post in the world. The message contained the one word, "Others." Tomorrow is New Year's, and there are 1,599,999,999 other men and women on earth besides you.

If the years are going to slip away so fast, we better refuse to waste any time in personal strife, or in the harboring of bad or unkind feelings, or pursuing low aims, or in anything less than service, goodness, righteousness, truth and healthy wholeness of soul.

The Sunday School Advance divides the patrons of saloons as to age

into these classes: Five per cent are men of 40 years of age or older, 15 per cent are between 30 and 40; 35 per cent are between 20 and 30, and 50 per cent are under 20. That is dreadful.

We passed a rural church the other day, which looked as if it had not been painted in ten years. A new coat would make the building look better, but what is far more significant, the painting of that church would lead to the people actually being better.

If our impressions are correct, this present Christmas was marked by gifts to the poor more generally than has any other Christmas time been. And the remembrance of the children of the poor was very pronounced. If love of one's fellow man is a sure sign of love of God, then this generation has many good tokens.

Probably we can sincerely wish men a "Happy New Year;" but it is an open question as to how much heart we could put into the words. If the wish, that every mortal on earth might have a good and a happy twelve months in this year of grace, is a strong and vital desire of our souls, then it is a blessed fact.

During the past year the gifts in Detroit for religious, humanitarian, charitable and philanthropic purposes are computed at \$7,345,000. This is over \$10 for every man, woman and child. Yet who can keep a tally sheet of all this giving? There are thousands and thousands and thousands of gifts for these purposes that are never tabulated or entered upon the books of men.

This is the fifty-third (53d) issue of the Advocate for the 1910. Our subscribers have had one more copy than usual. We all may rejoice to put all the good we can into every year and are glad it contains fifty-three issues of the Advocate. The more the better. But the paper, the ink and the postage on that extra copy has cost us something extra, and perhaps enough new subscribers will come in this year to offset it.

The Epworth League devotional topic, treated in this issue, concerns the wide circulation and use of the League organ. The Advocate gives place to this plea in the interest of current religious denominational reading, which is a potent factor in rendering a church intelligently aggressive. Quite the same good reason that justifies the placing of the Herald in the hands of every Epworthian, justifies the putting of our Advocate in every Michigan Methodist home.

Christianity makes people humane and takes from them any disposition to treat animals cruelly, and prompts them to protect children and dumb animals from the injustice of inhuman owners. The Humane Society of this city is an active organization with a constituency of leading citizens, and is well officered and efficient. In the past six months it has relieved 2,226 cases of cruelty. Its report uses these words, we are glad to read: "Much praise is due the courts and police for their hearty cooperation in the work of the society."

One of our leading pastors in this state preached a sermon on the "Greatness of Little Things." The government, as a matter of economy proposes to make its bank-notes or bills a little smaller in size. It will thus save on paper and on ink. We smile at the proposition, because the saving would be so small. It would be small on one bill, but the experts say the saving on all bills for a year would be \$900,000, and on national bank bills \$200,000 more. It is an instance of the principle taught us in the ditty of the old district school:

"Little drops of water, Little grains of sand."

What a "new earth" the New Year would introduce, if men would quit their sins and their vices! If drinkers would quit drinking, and thieves would quit stealing and cruel husbands would quit domestic unkindness, and liars would quit lying, and greedy people would quit extortion, and profane people would quit their swearing and vulgarity, and idlers would begin working, and mean people would quit their meanness, and vile people their villainess, and quarrelsome people their quarreling, and gossips their gossiping! Why not? Again, why not?

The American Issue shows by the figures of the internal revenue department that for the year 1910 there were 735,522 less gallons of distilled liquors produced in Alabama, Mississippi, Georgia, Kansas, Oklahoma, Maine, Vermont, New Hampshire, North Carolina, North and South Dakota and Tennessee than in 1909, but that in New York, Pennsylvania and Illinois, with their great license cities, there were produced for 1910, 3,862,943 gallons more than in 1909. The figures as to the production of malt liquors also show decrease in the former states and increase in the latter. O for more prohibition territory.

Every year makes the world one year older and also more crowded with inhabitants. As room becomes scarcer, the chances for earning a living lessen. Whoever improves human conditions so that life, work, liberty and assured sustenance are ahead of every one, will render a great service to his fellows. Here is a rather disturbing picture of a sister nation more crowded than ours; "With a million paupers in England, and with more millions engaged in an uncertain struggle for bread, and with landed estates comprising half the area of the country, and with the owners shirking their share of taxes, it is not strange that the budget bill failed, and that parliament was adjourned, and wails of discontent are heard."

A topic at ministers' meetings sometimes is "The Duty of a Preacher to his Predecessor and to his Successor." Much is said very relevantly. Here is a personal, friendly letter, written only for the reader, which is such a fine illustration of ministerial loyalty to a predecessor that we print it, asking the pardon of the writer: "We are settled and getting acquainted as rapidly as we can. I found things in very nice condition and there was only the usual readjusting which one always finds in a new field of work. The work, so far as I know, is moving along nicely, and the promise of a pleasant year is given. We hope to succeed. Our congregations are good. How could they be other, for the people are good. Brother — was a very popular pastor here. I have yet to hear the first thing against him, all the people love him and his family. It is a pleasure to follow such a good and popular worker. We could not be other than happy in such a charge, situated in such a beautiful section of our beautiful state."

PERSONAL

Rev. Joshua Stansfield has been giving an address to the Brotherhood of the church at Sidney, Ohio.

Mrs. F. M. Taylor, wife of our pastor at Charlevoix, is slowly recovering her health after a serious operation in Wesley hospital, Chicago.

Rev. Arthur Wesley, now taking a scholastic course at Albion, and student pastor at Marengo, spent Christmas in Detroit and spoke of his work with great enthusiasm.

Rev. W. E. Huff, pastor at Alanson, Mich., has been sorely bereaved in the recent loss of both his parents, who died within a few days of each other.

Rev. George Killeen, of Athens, Mich., issued his pastoral holiday greetings in the form of a Christmas poem containing excellent gospel sentiment.

GENERAL PERSONAL

Rev. Joseph M. M. Gray, recently appointed pastor of Hamline church, Washington, is the son of a preacher.

Rev. Joseph E. Smith, of Washington, D. C., for fifty years a minister of our church, died a few days ago at the age of eighty.

Ex-President James B. Angell, of Ann Arbor, fell upon the icy sidewalk last week and painfully injured his right knee.

Rev. A. C. Dixon, pastor of Moody church, Chicago, sailed from New York the 24th for London, where he will occupy the pulpit of the Metropolitan tabernacle (Spurgeon's), for a month.

Alexander Bartlett, a venerated citizen of Windsor, Ont., and for years police magistrate, died last week, aged eighty-eight. He was clerk of the session of St. Andrews Presbyterian church for fifty-four years.

Rudyard Kipling is mourning the death of his mother, a woman well connected and of remarkable intellectual gifts. She was the charm of all her social circles, and a quiet dispenser of alms among the poor and lowly.

Dr. Emory W. Hunt, president of Denison University, at Granville, Ohio, fell and struck his head on the icy pavement last week and was unconscious for hours. Dr. Hunt has preached a number of times at the Woodward Avenue Baptist church, this city.

The death of Brother George B. Johnson, of Cincinnati, at his home in the suburb of Avondale, takes from Methodism a widely known and trusted servant of the church. In 1881 he became cashier of our Methodist Book Concern in that city, and in 1890 treasurer of the board of trustees of the Methodist Episcopal church. He was "a genuine, big-hearted, true-minded man of clean life and high ideals." Some months ago he underwent an operation for uremic poisoning and seemed to get a new grip on life, and the end came suddenly and unexpectedly.

GENERAL METHODISM

The Sunday School superintendents in Ohio are to have a conference at Columbus the 12th and 13th of January.

St. Stephen's church, Roseland, Chicago, has a new \$28,000 building. At the dedication a few days ago \$7,500 were raised.

The men of Hollywood church, California, at a recent banquet discussed the plans of a new church solely with reference to the accommodation of the Sunday School.

Six hundred representative Methodists attended the banquet given at the Auditorium hotel, Chicago, by the Chicago Methodist Social Union, to inaugurate the Korea Quarter Centennial Jubilee Movement.

The singing of popular hymns by the audience of 20,000 or more Cornish Methodists who assemble on great occasions, at Gwennap Pit, is said to repay a trip from London. John Wesley sometimes preached in that Pit to 40,000 people.

The Alabama conference of the Church, South, at its recent session called upon its people throughout the state to observe Thursday, December 29, as a day of fasting and prayer to prevent the return of the saloon, with all its attendant evils, to that state.

The Baltimore Methodist asks for a city "Methodist clearing house," which shall have a central committee which shall prevent as far as possible the appointment on the same dates of Methodist meetings of general interest and shall thereby leave a chance for the largest attendance at each.

There are all told 119 higher grade schools held and operated under the auspices of our branch of the church. Of these 45 are colleges or universities for white people and 8 for colored people; 35 professional schools for white people and 5 for colored people; 72 are secondary schools for white people and 17 for colored people; 5 are missionary institutes. The total value of grounds and buildings is \$25,527,458, and the total endowment is \$22,332,100, the annual income is \$3,808,723; total number of teachers, 3,906; total number of students 47,736.

GENERAL RELIGIOUS

Rev. J. Wilbur Chapman is expected to lead in a great revival effort in Brooklyn next month.

There are 275,000 Baptists in Texas. The splendid new Y. W. C. A. building in San Francisco has just been opened. It is a large, eight-story edifice upon a lot 137 1/2 feet square, and cost, with lot, \$750,000. It is entirely free from debt.

Rev. Henry A. Atkinson, of Atlanta, Ga., has been elected leader of the new department of labor and social service, which was recently organized by Congregational societies. His headquarters will be in Chicago.

A simultaneous gospel campaign is on in Cedar Rapids, and Marion, Iowa. Evangelists Henry Ostrom, J. W. Mahood, A. B. Davidson and C. C. Smith, with their gospel singers are there.

There is now a Chinese Presbyterian church in New York City with seventeen members, the only Chinese church in the country outside of San Francisco.

Tremont Temple, Boston (Baptist), is prospering and accomplishing great work. It made a net gain of 200 members, last year, and its congregations are so large that over 1,000 persons are unable to get inside the auditorium every Sunday because the room is filled. There are nineteen paid workers in the various departments of activity. Rev. Cortland Myers is now pastor.

GENERAL ITEMS

Over 2,000 boys have become "scouts" in the city of Philadelphia.

It appears that deeds to property and other Christian Science legal papers are in the name of the late Mrs. Eddy. This may be a cause for conflict.

So far the Gideons have placed some 50,000 copies of the Bible in the hotels of various cities. The work is about to be begun in Chicago, and it will take about 6,000 volumes.

In Foochow, China, a city of more than a million inhabitants, every opium joint has been closed; five years ago there were more of these joints than there were of rice shops.

The American Board of Foreign Missions reports 73,114 members in the foreign field, 87,876 in their Sunday Schools, and 73,868 students in their day schools, colleges and seminaries.

The headquarters committee of the Anti-Saloon League of Maryland has authorized the organization of a committee of one hundred leading men of all parties throughout the state, and appeals for a fund of \$15,000, in addition to the contributions received at the churches, to be used in securing a working local option organization in every precinct in the state.

In Africa are to be found 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian ocean.

Dr. J. M. Buckley is unsparing in his criticism of Christian Science: "The book, 'Science and Health and Key to the Scriptures,' is a mixture of absurdity, ignorance, contradiction of all known facts, a travesty of the Bible and a motley of sayings, from all quarters, most of them mangled. What is true in her book 'is not original, and what is original is not true.' Her church has no parallel. It is 'without a charity, a mission or a martyr.' It dulls all sensibilities, and its chief work is to make fancies facts and facts seem like fancies."

Hundreds of hungry men and women are being fed each day in the dining rooms at the Immanuel Baptist church, Chicago. While the motto, "Don't come back unless you have to," has been hung out, all persons who really are hungry find the place a welcome shelter. Said Rev. Johnstone Myers, pastor: "We provide food for every visitor without question. Children attending schools, who often have to go to school without breakfast, are among the most frequent patrons. The work is supported by subscription and will be carried on until spring."

HOME ITEMS

Rev. S. A. Percival Reakes, who has just arrived from England, enters upon the pastorate at Williamsburg, Mich.

Rev. W. W. McKee is making things go at Asbury church, Traverse City. Large congregations, an overflowing Sunday School, and finances up to date, are some of the indications of prosperity.

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The Cass Avenue, Simpson and Mar- that Holmes churches, together with the Brewster Congregational and the Trumbull Avenue Presbyterian churches have secured Rev. Dr. Milton Rees, of Rochester, N. Y., to begin special revival work with them in February and to continue until Easter. Dr. Rees is a friend and fellow worker of Dr. F. S. Rowland.

OUR OVERSEERS

In the promise of large and immediate results Bishop Cranston thinks no foreign mission field excels Korea. Bishop W. F. Oldham sailed from New York last Saturday, the day before Christmas, on his return to his great mission field.

Bishop William F. Oldham and Mrs. Oldham have sailed for Rangoon. With Bishop McDowell, who is making an episcopal tour of southern Asia, Bishop Oldham will hold the Burma, Malaysia and Philippine Islands conference sessions.

Bishop Mallalieu writes an article on "Condemn, Eradicate, Exterminate," and one may readily believe it is the liquor business he has in mind. He admits that they are strong words, but says they are "none too strong when applied to the liquor traffic."

Bishop Hughes' representations before the General Committee on home Missions and Church Extension of the conditions and needs in San Francisco secured appropriations sufficiently large to allow two churches to begin to rebuild—First church and Howard Street.

Bishop Frank M. Bristol has returned to South Africa. He will visit the work in Panama, hold the sessions of the North Andes Mission conferences and the Chile conference, and will then cross the Andes into Argentina, where he will hold the session of the Eastern South American conference.

OUR NEIGHBORS

The Detroit Salvation Army distributed its Christmas dinner baskets from two to five p. m. last Saturday.

Rev. P. N. Cayer, of Calvary Baptist church, this city, has accepted a call to Fowlerville, and will enter upon his new pastorate tomorrow.

Grand River Avenue Baptist church has raised \$6,500, of which \$5,000 will pay off indebtedness, and the balance will be used in making improvements on the property.

An interdenominational missionary meeting for young people, to be addressed by several student volunteers from Ann Arbor, will be held at Westminster Presbyterian church tomorrow (Sunday) evening, at 7:30.

The Pastors' Union of this city has appointed a committee to consider whether the editorials of the Free Press evince hostility to Christianity and to the Protestant type in particular, and to report to the Union what the attitude and action of its members should be.

Bishop G. M. Williams is ill at his home in Marquette, having suffered a nervous breakdown. It has been necessary for him to give up all activities and the ecclesiastical authority has been transferred, temporarily, to the standing committee. A prolonged rest will be necessary.

Rev. John Mockridge, formerly rector of St. Andrew's Church, Detroit, has entered upon his duties as vicar of Trinity chapel, New York City. From Detroit Mr. Mockridge went to St. Paul's church, Louisville, and was the editor of the Bishop's Letter, the official organ of the diocese.

EDUCATIONAL

There are now 32,192 former students of Harvard University living.

The outlook for the American University is said to be more promising now than it ever was before.

Washington and Jefferson College, at Washington, Pa., relinquished claim upon a \$40,000 endowment because it was feared the widow and six children of the donor needed the money more than the college did.

The Southern Education Association, with representatives from the sixteen southern states, met in Chattanooga, Tenn., Tuesday for its twenty-first annual convention. Between 800 and 1,000 delegates were present.

Mr. Thornton B. Penfield shows concerning the number of theological students in the schools of the country that in 1904 there were 5,792; in 1905, 5,900; in 1906, 6,173; in 1907, 6,452; in 1908, 6,954; in 1909, 7,496; in 1910, 7,899.

The regents of the U. of M. were in-

tending to tear down the old medical building, which was one of the earliest on the campus, but the alumni, now numbering 3,000, are seeking to save it and make a "fire proof" medical museum of it, and are raising a \$50,000 fund for that purpose.

The young farmer ambitious to succeed, should prepare himself for the special line of work for which his farm is best adapted. The state has provided for the needs of such young men. They can secure at the Michigan Agricultural College during the winter months, training which will enable them to become experts in fruit growing, dairying, poultry raising, creamery management, or general agriculture. By writing to the college, one may secure, without cost, a circular giving information concerning these special lines of instruction.

OF GOOD REPORT

Miss Belle Honan, a rich woman in Ireland, has given \$50,000 to establish free scholarships at Cork University. St. John's College, Annapolis, has received a gift of \$16,000 from Andrew Carnegie, to be applied to the debt created by the rebuilding of McDowell hall.

The will of the late Col. A. H. Hollister, bequeaths \$10,000 to the regents of the University of Wisconsin for the establishment of a graduate fellowship in pharmacy.

A donation of \$1,600,000 to the Presbyterian hospital, New York, is announced, but involves a change by which the hospital will be connected with the medical department of Columbia University. The donor is anonymous, but his gift is guaranteed by Mr. Edward S. Harkness, a wealthy philanthropist, who proposes to give a surgical pavilion to the hospital containing 150 beds.

The will of the late George L. Fox, a Brooklyn (N. Y.) lawyer, disposes of an estate of more than \$1,500,000, most of which is bequeathed to hospitals and charitable institutions. The largest single bequest, \$100,000, goes to the Eastern District Hospital and Dispensary. St. Mary's hospital, St. Catharine's hospital, the German hospital and the Jewish hospital each receive \$25,000, the Brooklyn hospital \$20,000 and St. John's hospital, Long Island City, \$20,000. The Home for Aged of the Little Sisters of the Poor gets \$50,000, the Roman Catholic Orphan asylum, the Hebrew Orphan asylum and the Brooklyn Howard Colored Orphan asylum each \$25,000, the Industrial Home for the Blind, \$15,000; the Brooklyn Home for Aged Colored Persons \$10,000, the Brooklyn Home for Consumptives \$10,000, and the New York Ophthalmic Aural Institute \$10,000 and the Brooklyn Home for Consumptives \$10,000.

This from Phillips Brooks is a good impression to be stamped on our minds in the very morning of the New Year: "Don't be selfish anywhere. Don't be selfish, most of all, in your religion."

THOSE WOMEN

The new dormitory for women at the Moody Bible Institute, Chicago, costing \$200,000, will be opened at the time of the quarter centennial observances of the Institute, February 5-12.

In San Francisco on Christmas eve the celebrated opera singer, Mme. Tetrazini, sang two selections in the open air for the benefit of all the people, using a stand erected for the purpose. Fully 100,000 heard the "diva," who was as happy as a school girl over the incident. Her two selections were "The Last Rose of Summer" and a waltz song from Romeo and Juliet. The audience went wild in applause.

In "Twenty Years at Hull House" Jane Addams tells of a meeting between herself and Tolstoi, whom she had traveled far out of her way to see, in the hope that he might help her in her struggles to solve the problem of how to deal with poverty. A friend of Tolstoi and also of Miss Addams took pains to dwell at length in his introduction of Miss Addams upon her wonderful work at Hull house. Miss Addams describes the interview: "Tolstoi, standing by, clad in his peasant garb, listened gravely, but, glancing distrustfully at the sleeves of my traveling gown, which unfortunately at that season were monstrous in size, he took hold of an edge, and pulling out one sleeve to an interminable length, said quite simply that there was

enough stuff in one arm to make a frock for a little girl, and asked me if I did not find 'such a dress' a 'barrier to the people.' I was too disconcerted to say that monstrous as my sleeves were they did not compare in size with those of the working girls in Chicago, and that nothing would more effectively separate me from 'the people' than a cotton blouse following the lines of the human form."

WORDS OF OTHERS

Had the Christians of the first century been endowed with the right of suffrage, what would St. Paul have put down in his weighty letters about the exercise of that right? It is inconceivable that he would have overlooked the importance of such a privilege of voting, or would have failed to emphasize the responsibility involved in the use of such an instrument of power as the ballot. We know how he applied Christianity in his day, and how he regarded the social and political relations which men sustained to one another then as affording opportunities to show forth the quality of Christian faith and character, and we can readily understand with what eagerness he would have urged Christian voters to use the ballot in the interest of the kingdom of God; that is to say, in the promotion of righteousness and good government.—Pittsburg Advocate.

About a decade ago the church was diligently and elaborately instructed by the editor of its chief Advocate, in a series of carefully written and most earnest editorials, which appeared to cover the whole ground [concerning the communion cup]. In connection with that discussion, or about that time, the bishops took action declaring substantially that no congregation in Methodism had a right to change the old order. What did the Methodist Episcopal Church do in the case? It went on buying the individual cups, in hundreds of sets, year by year, and put them to use, extending the custom far and wide all over the land, official members, pastors, district superintendents, and at last the bishops themselves—almost all of the later ones, at least,—silently confessing the futility of opposition, and assenting to the change by reverently sharing in the modern and cleanly method of administering the service.—Zion's Herald.

In a very broad and blessed sense we are all home missionaries, called and qualified, if we have the witness of the Spirit, to minister in the most sacred and select circle on earth—"home, sweet home." Within the sacred precincts of that circle the work of love's ministry begins; and there the gospel should be tenderly spoken, proclaimed in deeds and words of love in which the spirit of Jesus is translated into life. It is said that charity, in the sense of benevolence, begins at home. That is true in a higher and nobler sense. The love of the heart, the purest and sweetest it has to give, should be poured out, like Mary's cruse of ointment, in costly quality and profusion, upon the heads and hearts and lives of those who are nearest and

dearest to us. Thus the whole range of domestic life and labor should be served and sanctified, till every part of the premises is crowded with the sweet odor of the gospel. No member of the family can be sour at home and sweet abroad; nor can a man, who is the minister of religion in his own home, build up the cause of Christ in Jerusalem or Macedonia while his home altar is in ruins! Let the home circle be scented with the perfume of love, and the smoke of incense arise in testimony of a well-kept altar. Then, and not until then, are we ready or able to minister effectively elsewhere. Let us be true home missionaries.—Religious Telescope.

TO CLERGYMEN

New York, December 17, 1910.
Reverend and Dear Sir:—The National Child Labor Committee appreciates the opportunity through the courtesy of the Michigan Christian Advocate of inviting the churches of America to observe Child Labor day. Sunday, January 22, is mentioned as the most acceptable time. However, the date is only by way of suggestion, for while we value concerted action, we would not interfere with regular church schedules and cordially welcome co-operation at any convenient time. This call is endorsed by a large number of prominent ministers of all denominations.

The restriction of child labor by suitable laws, well enforced, has progressed with encouraging rapidity since the organization of the committee six years ago, and thousands of little boys and girls have been rescued from coal mines, glass factories, cotton mills, cigar and cigarette factories, and have been given an opportunity to grow and study. Yet much remains to do. In thirteen states little children under fourteen years of age may legally work in factories and many other industries. In twenty-five states children may work in coal mines and other dangerous occupations; and in thirty-three states they may work all night in glass houses, cotton mills or other factories. Child labor in street trades and sweatshops is almost entirely unregulated and only New York and Ohio have enacted suitable laws for the protection of little messengers from the moral hazard of the night service.

The National Child Labor Committee seeks to be the agent of the churches in arousing a healthy moral protest against the abuse of child labor. We need present no argument to those who worship in the name of the Father of all children that it is not his will that "one of these little ones should perish." But only through organized effort can safeguards be established.

Our pamphlet publications (of which we issue over 150 kinds) present expert discussion of all phases of the problem; child labor in relation to education; to health, to industrial efficiency; to wages and the standard of living, and the definite attempts to secure for children educational facilities adapted to their needs. Single copies of these pamphlets and any other information about the progress of child

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labor reform in America will be cheerfully sent for your use upon request. If you will notify by postal card at 105 East Twenty-second street, New York City of your purpose to observe Child Labor day, either by an address or by suitable exercises in Sunday or Young People's Society, you will promptly receive material suitable for the occasion. We ask only the privilege of helping you.
OWEN R. LOVEJOY,
General Secretary.

SPECIAL NOTICE

I need either a fur or heavy ulster overcoat for a preacher on one of our poorest charges, who has long drives to make. Address Rev. A. T. Ferguson, District Superintendent, Traverse City, Mich.

"Many people expect to play a harp in heaven who spend all their time on earth producing discord."

The Sunday School

FIRST QUARTER.

Lesson II. Sunday, January 8, 1911.
"JEROBOAM MAKES IDOLS FOR ISRAEL TO WORSHIP."

1 Kings 12:25 to 13:6.

GOLDEN TEXT.—"Thou shalt not make unto thee any graven image."—Exodus 20:4.

HOME READINGS.

Monday—1 Kings 12:25 to 13:6.
Tuesday—Ex. 32:1-35.
Wednesday—Psalm 106:1-46.
Thursday—1 Kings 13:1-10.
Friday—2 Kings 23:15-20.
Saturday—Hosea 4:1-19.
Sunday—Rom. 6:1-23.

Introduction.

This lesson follows closely upon the preceding one. That lesson told how Rehoboam, by his conceit and folly, forfeited the larger part of the splendid kingdom which he inherited from his father, Solomon. This lesson shows how Jeroboam, by his worldly policy and disobedience to God, forfeited the favor of Jehovah, caused his people to degenerate, and hastened the ruin of his dynasty. Jeroboam, like Saul, the first king of Israel, had a splendid chance. He came to power as a patriot, leading his people in a protest against tyranny, and in defense of popular rights. He had God's approval and promised favor. He started out well, and might have done great things for the uplift of his people. But he spoiled it all by compromising with evil in order to retain place and power. His folly was in trusting to worldly expediency instead of trusting in God to establish his kingdom. Ordinary folk, as well as kings and public men, may profit by Jeroboam's example.

Explanation.

Verse 25. Then Jeroboam built Shechem . . . and built Penuel. The meaning doubtless is that he enlarged and fortified them, as these towns were already built. One was at a strategic point west of the Jordan, the other in a like position east of that river. These fortified places, properly garrisoned, would protect his kingdom from Judah on the south and other hostile peoples on the east. There was nothing necessarily wrong in this act of prudence on Jeroboam's part, though from what follows it is evident that he was trusting more to his own worldly prudence than to God's protection.

26. Jeroboam said in his heart, Now shall the kingdom return to the house of David. This expression of fear concerning the stability of his kingdom, reveals a decided lack of faith in God on Jeroboam's part, as his action following reveals his lack of loyalty to God. When God, by the mouth of his prophet (1 Kings 11:26-40), first assured Jeroboam that the ten tribes would be rent from David's house and given to him, he distinctly added: "If thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did, I will be with thee, and build thee a sure house, as I did for David, and will give Israel unto thee." All Jeroboam needed to do to establish his kingdom securely and permanently, was to obey God and do right; for he had God's positive promise. But he thought he must help matters along by his own worldly wisdom—by compromising with wrong, by modifying God's commands to suit his own notions, under the idea that the end justifies the means. How many since Jeroboam's day have followed his example.

27. If this people go up to do sacrifice in the house of Lord at Jerusalem, then shall the heart of this people turn again unto . . . Rehoboam. Jeroboam's fear was a very natural one, from a worldly standpoint. The religious unity of the nation, through the stated temple worship at Jerusalem, had tended to strengthen its political unity. It is

not surprising that Jeroboam should fear the effect of the annual pilgrimage of his people three times a year (Ex. 23:14-17) to the great feasts in Jerusalem. But with God's positive promise of the stability of his throne if he did right, he had no occasion to worry, and he would not have done so had he been a man of genuine character and sturdy faith.

28. Whereupon the king took counsel. Of whom, we are not told; but it is evident he took the wrong counsel, like Rehoboam. Made two calves of gold. Jeroboam, or his advisers, obtained this suggestion from two sources: The sacred ox Apis was the central feature of religious worship in Egypt, from whence, indeed, Aaron got the idea when he made a golden calf for Israel to worship at Sinai. But had Jeroboam been thoroughly familiar with Aaron's case, he would have known that it called down the stern disapproval of Jehovah. Indeed, had he been a pious Israelite, a man after God's own heart, like David, he would have heeded the second command of the Decalogue, as quoted in our Golden Text, "Thou shalt not make unto thee any graven image," for purposes of worship. It is too much for you to go up to Jerusalem. He appealed to the selfish side of his people, suggesting that it was too much trouble to make the long and tedious journey to Jerusalem three times a year. People are only too ready to find easier ways for worship and duty than God's way. Behold thy gods, O Israel, which brought thee up out of the land of Egypt. These are the very words which Aaron used when he made his golden calf (Ex. 32:4), so Jeroboam may have thought he had a good precedent. In both cases the words might be rendered, "Behold thy God, O Israel."

For neither Aaron nor Jeroboam intended to turn the worship of Israel away from Jehovah. The golden calves were intended to be only representations of God. The priests of Egypt, just as the apologists for Buddhism, Bramanism and other false cults, and of the use of images in the Greek and Romish churches, all tell us that, rightly understood, their systems do not teach that these images are to be worshipped, but rather the deity represented by the image. But experience has demonstrated that ordinary people do not make that distinction, but, as Paul says, "Worship and serve the creature more than the Creator." Knowing this inevitable tendency of human nature, God distinctly forbade making any image of the Deity and bowing down to it in worship. This was so fundamental that Jeroboam distinctly violated God's command in making his golden calves and inviting the people to worship them.

29. He set the one in Bethel, and the other put he in Dan. This was cunningly planned. Bethel was near the southern border of the ten tribes; Dan was at the extreme north. The calf worship at Bethel would accommodate the people in the south, and head them off from going to Jerusalem; at Dan it would be convenient for the northern tribes, and would keep them from going near the capital of Judah.

30. This thing became a sin. The people fell in with Jeroboam's easy way of serving God, and abandoned the true and spiritual worship of Jehovah, just as they always have when offered an easy way of being religious in the place of God's way. The worship of the golden calves, under the pretense of still worshipping Jehovah, soon degenerated into idolatry, and made it easy a short time later to lapse into Baal worship and other forms of the grossest heathenism. Before the one. Margin, "before each of them."

31. He made an house of high places." R. V., "houses of high places." Before the temple was built at Jerusalem, worship in "high places" was not expressly forbidden, but provided God only was adored there, and that no incense or victims were

offered to idols. Samuel offered sacrifices in several such places. But after the temple was built, "that my name might be therein," Jehovah made it known that the offering of sacrifices in "high places," after the manner of idolatrous peoples, was displeasing to him; and one of the sins most often denounced by the prophets was the worship in "high places," which tended to corruption and idolatry. But Jeroboam planned to encourage this irregular worship, in order to further alienate his people from Jerusalem. Made priests of the lowest people, which were not of the sons of Levi. This was still another step in disobedience. God had set apart the sons of Aaron for the priesthood, and limited to them and the Levites the priestly offices (Num. 3:10). 1 Chron. 11:13, 14 and 13:9, says that Jeroboam deliberately "cast out the priests and the Levites who dwelt in Israel, from executing the priests' office," and they all "left their suburbs and their possessions and came to Judah and Jerusalem." Jeroboam did this of set purpose, in order still further to wean the people from the worship at Jerusalem. His choosing "the lowest of the people" for the priestly service of his new worship, was perhaps because none others would serve in the face of God's express prohibition; but it all shows that Jeroboam was determined to carry out his own worldly policy, instead of God's will.

32. Jeroboam ordained a feast in the eighth month. This was another departure from God's commands, who had ordained the seventh month for the feast of tabernacles, which all the men must attend. Jeroboam planned to substitute for the Lord's harvest feast and thanksgiving, one of his own making.

33. He offered upon the altar. Himself officiating as priest, contrary to divine command. Which he had devised of his own heart. That was the trouble with all of Jeroboam's scheming as outlined in our lesson. Instead of following God's commands and plans, he adopted policies and methods "devised in his own heart." That is the way people drift away from God today, and substitute "broad" and "liberal" ideas, "new theology," "new thought" and new practices, easier ways more in accord with the natural inclinations of the human heart.

1. A man of God. A prophet. Out of Judah. Those who still adhered to Jehovah's commands had rallied to the southern kingdom.

2. He cried against the altar. He protested in the name of Jehovah against establishing a rival altar to that which God had ordained in Jerusalem. A son shall be born to the house of David, Josiah by name. A remarkable prophecy this, naming this king three hundred years before he was born. Upon thee shall he sacrifice the priests of the high places, etc. Read in 2 Kings 23:15, 16, how Josiah actually fulfilled this prophecy.

3. He gave a sign. To prove his authority as a prophet of God.

4. His hand . . . dried up. Condon punishment from Jehovah for his sacrilege and his resistance to God's prophet.

5. The altar also was rent, and the ashes poured out. God's word always comes to pass.

6. Intreat now the face of the Lord thy God, and pray for me. The bold blasphemer has become a suppliant. The king's hand was restored. God was merciful to Jeroboam, and gave him another chance. But he failed to profit by the lesson and warning, and went on from bad to worse, until his doom was pronounced by a later prophet (chap. 14:1-16), and his reign and dynasty ended in disgrace and ruin. Jeroboam's chief distinction in history is the oft-repeated description of him in Scripture as the man "who made Israel to sin." His kingdom, but caused his people to steadily degenerate until Jehovah rooted them up from their land and

worldly wise policy did not save his blotted them out as a nation forever.

THE CHRISTIAN STUDENT

The Christian Student ought to be read by all interested in Methodist education. Several of the articles in recent months have been reprinted by educational boards or colleges outside of Methodism.

The November number has the most complete exhibit of the Methodist educational institutions which has ever been presented. The tables are lucid and easily mastered. The location of colleges by states is shown not only by a table which attracts the eye, but also by maps accompanying the tables. There are eleven different sets of such tables showing almost every phase of the work.

It is interesting to note that, exclusive of schools in foreign countries, Methodism operates in America 119 institutions. The value of grounds and buildings is twenty-five and a half million dollars; about three and a half million is invested in equipment; there is a total endowment of over twenty-two million dollars, eighteen million of which is productive. In addition to all this, there is over two million of endowment not included in the above, subject to annuity. The year shows additions to capital account of more than two million dollars, with total income of about \$3,900,000. The value of property and endowment, exclusive of all debts, reaches fifty million dollars. The grand total of all students in these institutions is 47,736. If the students in Methodist schools in foreign countries, who have usually been added in the totals, were included, the grand total would reach well on toward 60,000.

Of professional schools, Northwestern University dental has the largest alumni, showing a total of 2,770; then their medical school, with 2,542; next comes Boston University School of Law, with 2,320. Of the straight college alumni, the larger figures are Northwestern University, 11,134; Dickinson College, 5,146; Ohio Wesleyan University, 3,930; Wesleyan University (Middletown), 2,846; Mount Union College, 2,779. And among those with over one thousand alumni are Allegheny, Boston University, Cornell College (Mount Vernon, Iowa), McKendree College, and the University of Chattanooga.

Send to Rev. Thomas Nicholson, 150 Fifth avenue, New York City, for the November Student. It will be sent postage paid for six cents.

Mr. Carnegie's gifts are but an index to the spirit that has emptied many churches. Men talk glibly about doing right, and insist that ethical culture is all right and that therefore the church is not needed. Some day these men will come to their senses. They are on their way now. Hospitals are good. Orphanages and old people's homes are worthy. But it is better to stir men and to live their ideals that orphanages and old people's homes are unnecessary. It is better to make a man so brotherly and gentle that he will take a parentless child to his own home and not give a sum of money to an institution to do the work he ought to do.—Rev. C. F. Reissener

Obituaries

PEARSON.—William Pearson died at his home in Tyrone, Mich., November 26, 1910, aged seventy-three years. He was English by birth, but came to this country early in life and settled near Milford. Later he removed to Tyrone and from the virgin soil made for himself and family a lovely farm home. He was twice married and leaves a widow and three children. He was for many years a prominent member of Tyrone Methodist Episcopal Church; a loyal, liberal, faithful follower of his Lord. Funeral services at the residence, the 29th, were attended by a large concourse of friends. Interment was in Milford cemetery, by the side of his early companion. During a prolonged illness he bore his enfeebled and helpless condition with Christian resignation and patiently awaited the summons into the presence of the King.—A. G. Blood.

STANTON.—Mrs. Jane Stanton died at the home of her daughter, in Battle Creek, December 6, 1910, at the age of seventy-six. Jane E. Ashley was born October 29, 1834, in Whitehall, N. Y. She was married March 9, 1853, at Erie, Pa., to Uriah C. Stanton. Shortly afterward, they moved to Ohio; and thence in 1866, they came to Michigan, settling on the farm near Sonoma.

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No knife and its torture.

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Eleven years ago they came to make their home in Battle Creek, where Mr. Stanton died three years ago. Early in life, she joined the Methodist Episcopal Church, continuing a member till her death. For the past eleven years she has been connected with our Upton Avenue church. During her months of failing health her faith supported her, and she calmly awaited the Father's "It is enough." She requested that her funeral sermon be preached from the words, "I shall be satisfied when I awake with thy likeness." Services were conducted by the writer, assisted by Rev. E. G. Lewis.—George A. Brown.

JONES.—Benjamin B. Jones was born in Fulton county, Ohio, April 1, 1845. He died November 25, 1910. He was married to Miss Eliza C. Lilley, December 25, 1867. To them were born four children, Dr. B. W. Jones, of Troy, Ohio; John Wilbur, who died when about nine years of age; Mrs. Bertha A. Elliott, and Mrs. Faye L. Bates, both of Hillsdale. Besides these he left three grandchildren, one brother and one sister. In 1872 he moved to a farm in Wright, Mich. Eight years ago the family moved to Hillsdale. He was active in church work from the time of his conversion in January, 1872. With a few others, he was instrumental in organizing a Methodist church at Lickley's Corners, giving both time and money toward the building. He was a class leader for over twenty-five years; also a Sunday School superintendent and a steward. He loved the cause of Christ, had great faith in the church, and had strong convictions concerning the Christian life in which he was true to the last. In the Hillsdale church he found his place at once, and in all of his relations he was zealous and faithful. The funeral services were held at the home where his pastor, Rev. W. J. Wilson, spoke from Rev. 21:25. The large number of friends and citizens, with the abundant floral offerings, testified to the genuine love and esteem in which he was held.—W. J. W.



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Contributions

THE VISIT OF ANGELS

Mary A. Arney

(Written in her eighty-fifth year.) I find in the second chapter of Luke's gospel the decree of Caesar Augustus that the world should be taxed. Caesar had views of revenue or aggrandisement, but God had higher views, as the sequel immediately discloses. The apostle tells us that Joseph went up also to the city of David, which is called Bethlehem, because he was of the lineage of David, to be taxed, with Mary, his espoused wife, she being in one of the most interesting conditions of womanhood.

Behold that delicate woman forced from home to undertake a painful journey in a condition which called for the utmost sympathy and tenderness. See her advancing by slow and painful stages toward the home of her father, now fallen into decay. She is not to receive the attention of royalty, not to usher into the world the heir of David's throne amidst the prayers and rejoicings of those who looked for a Redeemer of Israel, not so much as to enjoy the consolations which even the poor enjoy; to deposit the solicitude of approaching child birth in the arms of a fond mother, or a sympathizing friend; alas, not even to partake of the ordinary conveniences a traveler may have a right to expect, the general hospitality of an inn.

What must have been the feelings of the mother of our Lord when told there was no room for them in the inn, and Joseph was forced to take refuge in a stable, where horned oxen fed.

While they were there the inevitable time to which nature looks with hope, yet shrinks from with dread, overtakes her, and unattended, unassisted as it seems, she brings forth her first born son and, as wonderful as it seems, she wraps him herself in swaddling clothes and laid him in the manger, leaving it to God to unravel his secret councils and accomplish his own gracious purposes.

Thus the Saviour of this world entered upon a state of depression, poverty and suffering which terminated only with his life. He afterward said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

The humiliating scene in the stable is relieved by the announcement: "There were shepherds abiding in the field, keeping watch over their flocks by night, and lo the angel of the Lord came upon them, and the glory of the Lord shone around about them, and they were sore afraid, but the angel said to them, Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, on earth, peace, good will to men."

However humble as was the situation in which our incarnate Saviour first appeared to men, his birth was attended with honors which neither Caesar nor Alexander could boast. Thus was fulfilled the prophecy Isaiah uttered 825 years before the birth of our Lord. He said, unto us (meaning the Jews) a child is born, unto us a son is given, and the government shall be on his shoulders, and his name shall be called wonderful, councillor, the mighty God, the everlasting Father, the prince of peace.

The star which the wise men saw is another instance of God's providence, as the exposition informs us that the wise men came from Arabia, east of Jerusalem. From the fact that gold, frankincense and myrrh were productions of that country, the presentation of them to the young Messiah was an acknowledgment of devotion. From north to south the princes meet, To pay their homage at his feet, While western empires own their Lord, And savage tribes attend his word." Three Rivers.

DAY OF PRAYER FOR COLLEGES

"One year ago an appeal went forth from the office of the Board of Education for a Decision Day in the colleges. It was suggested that in addition to whatever religious services should be held during that week, the last Thursday in January (observed throughout our Methodist institutions as the Day of Prayer) should be made distinctively a Decision Day. It was further sug-

gested that the pastors, in the towns held in Seoul, when 4,000 names were where our colleges and seminaries handed in to the various churches. None are located, co-operate in the services member began with a ten days' campaign of the week; possibly preach a sermon appropriate to the occasion on the in Pyeng Yang alone over 4,000 were Sunday preceding, give it prominence in the prayer meeting, and assist in the services of the Day of Prayer. The suggestion met with a most cordial response. More than two thousand decisions for Christ were reported as a result.

"There is added reason for making a similar request in the year 1911. Under the very efficient guidance of Rev. Theodore S. Henderson, D. D., of Brooklyn, N. Y., and Bishop Joseph F. Berry, LL. D., of Buffalo, members of the Evangelistic Commission appointed by the General Conference, a most noteworthy series of revival services is in progress throughout our schools and colleges. We are delighted with this interest and emphasis, and we welcome to this service the fine body of efficient men they have enlisted. We hope for the largest results. Where such services are in progress on Thursday, January 26, of course the day will be, in a special sense, a decision day. In the few schools and colleges not reached by this movement, or in which these services occurred in the fall term, there will be opportunity for the observance of decision day.

"The Board of Education is giving large attention to the question of better equipment, larger endowments, increased facilities for the highest educational efficiency. Important as these are, nothing can be more vital than the strengthening of the religious life and the elevation of the entire moral and religious standards of these colleges. Let the church pray and the pastors co-operate. Let the faculties of our colleges realize their personal responsibility for the moral and religious life of the students. Let the patrons take an active interest in these subjects. Will not the whole church pray that the Day of Prayer for Colleges in 1911 may be the occasion of the most gracious outpouring of the Spirit which has ever yet occurred in these institutions of learning?"

THOMAS NICHOLSON.

FROM KOREA

Dear Friends in the Homeland:— God is working mightily in Korea this year. The success of the campaign for a million souls has thrust a burden for souls upon the church in Korea and in other lands; it has quickened the prayer spirit, increased the interest in God's Word; and enkindled unbounded zeal and enthusiasm for preaching the Word and leading sinners to the Saviour. Results are large. During October a union campaign was

held in Seoul, when 4,000 names were handed in to the various churches. None are located, co-operate in the services member began with a ten days' campaign in the various mission centers; and suggested policies. The educational work in the south was considered and \$24,655, appropriated.

An apportionment of at least twenty-five cents a member for Christian education was recommended; eighty per cent of the total in each annual conference to be at the disposal of the conference for local educational purposes, and the remainder, or twenty per cent, to be forwarded to the board. Treasurer J. Edgar Leaycraft reported an encouraging condition of the finances, the collections for the Children's Day fund amounting \$82,352.49. The collections for aid to institutions account amounted to \$22,186.65, a slight increase. The amount received on returned loans was \$16,022.12. Total of all receipts for the year, \$175,897.02; total disbursements, \$138,207.06. A resolution was introduced calling attention to reports of conditional offers made to Methodist educational institutions aggregating \$850,000. It was stated that the successful outcome of these campaigns would add \$4,100,000 to the capital of these institutions. The following officers were elected: President, Bishop W. F. McDowell, D. D., LL.D.; recording secretary, Rev. Ezra S. Tipple, D. D.; treasurer, J. Edgar Leaycraft, Esq.

W. CARL RUFUS. Pyeng Yang, Nov. 15, 1910.

AMERICAN UNIVERSITY

The annual meeting of the trustees of the American University has been held in Washington, D. C. The enterprise never before has been so promising. Loyalty to a wider vision of the work with a more aggressive spirit of determination stirred those present. Reports showed that the institution is being administered with utmost economy, while the endowment funds steadily are increasing. The active financial leadership of Bishop Cranston is bringing this undertaking to careful business methods, at the same time that new and varied endeavors ceaselessly are put forth, is being felt everywhere. The last six months have recorded a most notable advance. Hon. John L. Donovan, of Watseka, Ill., was elected a member of the board of trustees.

ALBERT OSBORNE, Asst. Sec.

THE BOARD OF EDUCATION

At the annual meeting of the Board of Education of the Methodist Episcopal Church a good attendance was noted, twenty-nine of the thirty-six mem-

bers being present. The report of the corresponding secretary, Dr. Thomas Nicholson, gave a survey of the field and suggested policies. The educational work in the south was considered and \$24,655, appropriated.

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SUNDAY SCHOOL LITERATURE NEEDED IN THE PHILIPPINES

Some four or five years ago an article was published in the various church papers asking Sunday Schools and individuals to send to the Philippines Sunday School literature which was out of date in the United States. The response to this appeal was very generous, and literature has been coming all these years. The quantity of it now, however, is gradually diminishing, while on the other hand the need for it in the Philippines has been rapidly increasing. Here is the situation. For ten years, from three to five hundred thousand children have been studying English in the public schools, and today a very large number of the Filipino children and young people read and understand the English language. They eagerly receive English literature of all kinds. During these same ten years the Sunday Schools in the Methodist church and chapels have been increasing in numbers of pupils constantly, and many of the children who have been studying English in the public schools have been coming to the Sunday Schools. The Board of Sunday Schools of the Methodist Episcopal Church is sending a generous donation of money to the Philippines, but this is all needed to publish the Sunday

School lessons and lesson helps in the various native dialects of the people. In addition to this there is a constantly growing need for Sunday School literature in English. We could use picture lesson papers of all kinds, picture golden text cards and picture rolls. We can use any quantity of the above that can be sent us; also we need the various lesson quarterlies, but not in such large numbers as the picture cards and papers. Any Sunday School or individual who will interest themselves in helping us this way will do more good than they have any idea of. We desire to thank all who have sent literature in the past and all who will take it upon themselves to send us regularly packages of out of date literature. Address all packages to the Methodist Publishing House, Manila, P. I.

KOREAN JUBILEE LEADERS IN CHICAGO

Rev. William Bernard Norton, Ph. D. The Korean Jubilee had a brilliant inauguration in Chicago at a banquet attended by 600 representative Methodists. The honored guests were Bishop M. C. Harris, Dr. George Heber Jones, and others.

Dr. Jones prefaced his address with much good humor. The Japanese consul in Chicago, Mr. K. Yamakati, sat beside Bishop Harris. He showed by his smiles that he was pleased with the attention shown him.

Bishop Harris said: "We have turned 12,000 Korean Methodist converts over to the Presbyterians and others. The Koreans believe in a divine Christ and they are one in love and service.

"As to the change that has been brought about by the union of Japan and Korea—I call it union—no one so far as I know—and I have late news—has left the church. The premier of Japan called me to him and desired me to say that Japan would give Korea a large, generous and just policy."

"Mr. Carnegie's gift of \$10,000,000 in the interest of a world peace will be hailed with hosannas all through the far East. When the nations come together to settle questions by arbitration and abolish war China and Japan will accept the program."

Dr. Jones, who took for his subject, "The Little Land of Big Things," said: "The Koreans have a genius for religion. There is dawning upon the Christian world a Korean interpretation of Christian life and practice."

"I used to hope to live to see the day when there would be a thousand Korean Christians, now there is a Korean church numbering 250,000 and more believers in Christ Jesus."

Subscribe for the Advocate.

What About Brain Food?

This Question Came Up in the Recent Trial for Libel.

A "Weekly" printed some criticisms of the claims made for our foods. It evidently did not fancy our reply printed in various newspapers, and brought suit for libel. At the trial some interesting facts came out.

Some of the chemical and medical experts differed widely.

The following facts, however, were quite clearly established:

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash), 2.91 per cent of the total, 5.33 of all Mineral Salts.

This is over one-half.

Beaunis, another authority shows "Phosphoric Acid combined" and Potash 73.44 per cent from a total of 101.07.

Considerable more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus, (which join and make Phosphate of Potash), is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumen and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief-factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain and you use food which does not contain it, you have brain fag because its daily loss is not supplied.

On the contrary, if you eat food

known to be rich in this element, you place before the life forces that which nature demands for brain-building.

In the trial a sneer was uttered because Mr. Post announced that he had made years of research in this country and some clinics of Europe, regarding the effect of the mind on digestion of food.

But we must be patient with those who sneer at facts they know nothing about.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, &c., &c., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

This trial has demonstrated:

That Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

That Grape-Nuts contains that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required.

"There's a Reason"

Postum Cereal Co., Ltd., Battle Creek, Mich.

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Epworth League

PRAYER MEETING TOPIC

January 9.

READING FOR LEAGUE EFFECTIVENESS.

(Epworth Herald Day.)

1 Tim. 3:14; 2 Tim. 2:15.

With the consent and hearty approval of Bishop Quayle, the president of the Epworth League, and Dr. Edwin M. Randall, the general secretary, the regular topic for this week has been set aside. In its place has been chosen a topic which ought to interest every member of the Epworth League. That topic is "The Epworth Herald."

If the Epworth Herald were an ordinary paper with no special claim on the young people, there would be no reason for making it the subject of a Sunday night service in the Epworth League.

But, to begin with, it is the one official organ of the Epworth League. As such it carries all the messages of the League's officers to our great Epworth League army.

Then it is a help in the leadership and conduct of the Epworth League's

odist Timothy of today that he ought to read the Epworth Herald and to use in his League work the material it provides.

Why not? Did he not say, "Give attention to reading?" And, for Epworthians, what does that mean? It means a study of League life, League problems, League ideals, League methods, not for the League's sake but for the sake of the kingdom and of the church. And where is the material for this study, if not in the Epworth Herald?

And Paul told Timothy, also, to take care with his work, that he might never need to be ashamed of it. Many a man's work brings him shame because he does it without vision. He knows nothing of what others are doing or have failed to do. He has no touch of elbows with other workers who are attacking the same problems and meeting the same difficulties as himself.

For the most part, the young Methodists of today who are doing Christly work, efficient work, lasting work, are those who welcome the weekly visits of the Epworth Herald.

Our President Urges Herald Night.

Do it. Do it well. Make Epworth Herald night a night to be remembered because you did things.

More Epworth Heralds should be taken. Many more. It is the Epworth Leaguers' paper. But for them the paper would not exist. Leaguers, stand by your own paper. Be readers of it so you may be intelligent young Methodists and be helped to larger views of Christian service. Make Epworth Herald night a time of doing things which shall tell for the Christ.

WILLIAM A. QUAYLE.

The Secretary Approves

The League needs the Epworth Herald as an official paper. It can perform an indispensable service of measureless value. It can only be of the largest service to the League when given the very largest circulation. The paper justifies a splendid appeal upon its own merits, but in addition to this, and still more for the League's own sake, let the effort proposed on January 9 roll in a great multitude of new subscribers from every part of the church.

EDWIN M. RANDALL.

A Religious Asset of the League.

The Herald must be of really religious use to the League. Otherwise we should not presume to set aside a meeting for its consideration. In fact, we should not need it at all.

But it is of religious value. It touches every side of the League's religious life. It affects every reader's inner experience, and influences the outward expression of that experience. It works unceasingly to get "the highest New Testament standard" realized in its great constituency.

In the devotional meeting the Herald works for more devotion, more intelligence, more definite religious expression, more general participation in spiritual exercises.

It sounds the positive, joyful note in

It provides that inspiring consciousness of belonging to a great religious movement which means so much in the life of the League.

It works for ever-increasing efficiency and aggressiveness in the manifold activities of the League, giving methods, plans and working directions for a thousand varieties of League usefulness.

The League of today, and still more, Methodism of today, would be vastly poorer if the influence of the Herald on the developing young life of the last twenty years were taken away.

The Use of the Herald.

Let us take it as proved that the Herald is of some use. How shall we use it? For it is emphatically neither an ornament nor toy. It is a tool. Sometimes it is a hammer to drive truth home. At times it is a tri-square, to test moral angles. Then it is a plane, to smooth rough places in the cabinet work. On occasion it is an axe, to chop down obstructions. It has been used as a plow, to make ready new fields; and a sickle, to help with the ingathering of the harvest. It has its use as a trowel, for the masonry of the walls of Zion; and again, as a key, to open doors of service hitherto fast shut.

Being such a combination kit of tools, there is no corner of the League's work in which it cannot be used effectively. Just glance at the departments, and see.

For the devotional meeting, every week it provides abundant store of rich material. And often it prints stories of successful methods in the conduct of the meeting. It gives ways and means for Bible study, and is a safe guide to personal evangelism and personal spiritual growth.

The department of world evangelism would be almost helpless without the Herald. For years it has led the League's missionary advance. Every year it gives three great numbers to missions, richly illustrated and brightly written. One deals with mission study, which has more students in the League than in any other organization in the world except the Student Volunteer Movement. Another of these special numbers deals with the home missionary field, and the third with the wide field abroad. A remarkable feature of the third special number is the portrait gallery of new missionaries, practically all of them Epworthians, who have gone out during the year to the ends of the earth.

Mercy and help work depends much on the Herald. It has described every form of the department's activities, and will keep on at that pleasant task. It opens up new fields of mercy and help, recognizing that the young people are always quick of sympathy and ready to help. On temperance and prohibition the Herald is a very arsenal of weapons and ammunition in the war against the liquor business.

Literary and social work has a fine store of material in the Herald. Every little while it describes successful new social plans, and shows new ways of developing the social side of the League. Twice a year it gives special numbers to the needs of the intellectual life. One is the annual educational number, in June, when the young people are planning their college and secondary school work for the next year. The other is the book number, in which the best books of the year are reviewed for the benefit of the young people of Methodism. Of course the Herald contains book reviews frequently, but the book number is given entirely to books and reading.

This statement would be too long if it described in detail the delightful pages of the Epworth Herald, with its wealth of serials, short stories, poems and special articles for the children.

And the time is too short for more than a word about the great array of general literary material in the Herald, special articles on travel, on great industries, on unusual experiences, on novel enterprises, on the triumphs of Christianity in unexpected places, beside short stories and long ones, poems, the Epworth Herald as an aid to all messages of cheer from our leaders in League and church, and a wide range of bright, lively and yet thoughtful articles on religious themes.

If the Herald is of use, and of so much use, what is it worth? The answer will be different with different people, but it is a queer Epworthian who could not find it worth a postage stamp a week. And yet we can have it for that.

A Dozen Good Reasons

We need the Herald in our chapter.

THE WAYNE COUNTY SAVINGS BANK

32 and 34 West Congress Street

ESTABLISHED 1871

Capital\$1,000,000 Undivided Profits.....\$200,000
Surplus (all earned).....\$1,000,000 Due Depositors.....\$13,000,000

Exclusively a Bank for Savings

MONEY TO LOAN ON IMPROVED CITY REAL ESTATE

BOXES TO RENT IN SAFE DEPOSIT VAULTS

To help us in our personal religious life.

To show us new and better ways of doing all our League work.

To make possible a livelier, more interesting, more popular, and more restful devotional meeting.

To tell us what is being done by the other chapters in the League's wide field.

To make us more intelligent and more interested members of the church.

To give our Juniors a weekly feast of good reading.

To furnish our minds with clean and wholesome literature.

To interpret for us the really important news of the day.

To keep us informed about the great moral and reform movements, especially the war on the saloon.

To give us a larger feeling of League fellowship and responsibility, and to make us more conscious of the "The tie that binds."

To make us better soldiers of Jesus Christ, leagued for effective service in his name.

To show us the needs, the tasks, and the triumphs of the gospel in all the corners of the world which is our parish.

The Herald's Annual Library.

The cut shown here is more than a bit of the artist's imagination. It puts into graphic form a truth that is often overlooked.

Every year the Epworth Herald provides what would amount to a large volume of choice material in a dozen different League and literary fields. This material is for the most part the work of specialists, and in other form would cost at least eight or ten times as much as a year's subscription.



The Epworth Herald's Annual Library

To any alert reader, a year of the Epworth Herald is a liberal education—more accessible than any "five foot shelf" and better fitted for the daily use of the average Epworthian.

A Program for the Meeting.

NOTE: (Let each speaker be prepared to give the substance of the material referred to, without depending on clippings.)

PRAYER. Be thankful for the League, for the devotional meeting, for the Epworth Herald as an aid to all messages of cheer from our leaders in League and church, and a wide range of bright, lively and yet thoughtful articles on religious themes.

SCRIPTURE LESSON. The references read and their application to the topic given by one of the members.

The first vice-president speaks: "A Religious Asset of the League."

The words of Bishop Quayle and Dr. Randall, read by a member of the fourth department committee.

The president speaks: "The Use of the Epworth Herald."

The pastor speaks: "The Herald's annual Library, and what I think of it."

The leader speaks: "A Dozen Good Reasons," adding a few personal words to each reason.

Testimony, in answer to the question, "Why do you value the Epworth Herald—as a Christian, a Methodist, as an Epworthian?"

The fourth vice-president speaks, concluding with an appeal for new readers.

Epworth League benediction.

EPWORTH LEAGUE RESOLUTIONS FOR THE NEW YEAR

I will go nowhere that I cannot take Christ with me.

In everything I will try to shape my conduct so as to please Christ.

I will not criticize my fellow Leaguers, nor will I be given to faultfinding.

I will live closer to God during the year to come than I did in the year just passed.

I will, by God's help, try to make every one happier and better with whom I come in contact.

I will make it my daily habit to read a portion of God's Word, and to offer up a prayer to "Him who seeth in secret."

I will be very considerate of the feelings of others, and try hard to obey the injunction, "In love preferring one another."

I will read some good book or paper every day, and try to remember what I have read and practice what I have learned.

In public and private, among strangers and friends, I will strive so to conduct myself as to prove to all that I am a friend of Christ.

I will not use language unbecoming a gentleman and a Christian, neither will I associate with those who persist in using such language.

Realizing that if left to myself I shall not be able to keep any of these resolutions, therefore, I am resolved that upon bended knees I will ask God daily for strength to do his will.

I will try to be punctual at all the League and church services, and will do all in my power to make these services interesting and helpful. I will not say evil of any one. I will not, like a cowardly dog, be a "backbiter," neither will I "take up a reproach against my neighbor."—Pittsburg Christian Advocate.

MICHIGAN CONFERENCE MINUTES

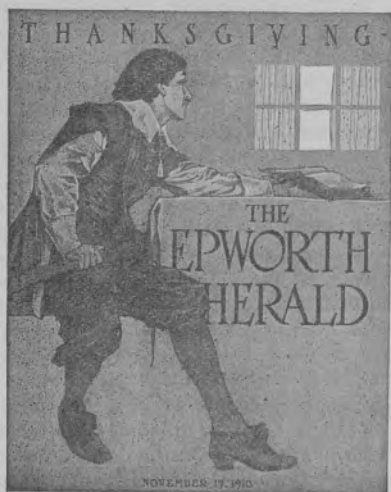
I have extra copies of the Michigan Conference Minutes, 1895 to 1909, inclusive. Any brother desiring to complete his file may have copies for any of these years by sending postage of five cents per copy. C. S. Wheeler, 613 Steward avenue, Jackson, Mich.

MARRIAGES

PIMLOTT-GILBERT.—In Albion, December 17, 1910, by Rev. F. S. Goodrich, D. D., Rev. Francis W. Pimlott, of Rockville, Col., and Miss Crystal Gilbert, of Albion.

KIPP-COCHRANE. — December 14, 1910, by Rev. H. W. Ellinger, Mr. Henry Kipp, of Alberta, Canada, to Miss Alta Cochrane, of Horton, Mich., at the home of Mr. and Mrs. Lavern Hatch. Both of the young people are active members of our church. They will make their future home in Eastburg, Alberta, Canada.

Subscribe for the Advocate.



COVER OF EPWORTH HERALD. (Thanksgiving Number.)

weekly devotional meeting. Every week leaders turn to this paper for guidance and suggestion in their work of getting ready for the meeting. Other members turn to it that they may be able to take intelligent part in the meeting.

For these two reasons, if for no others, the League authorities feel that they are entirely justified in asking that the chapters devote this one service to the paper which constantly serves them.

Bible Light on the Topic.

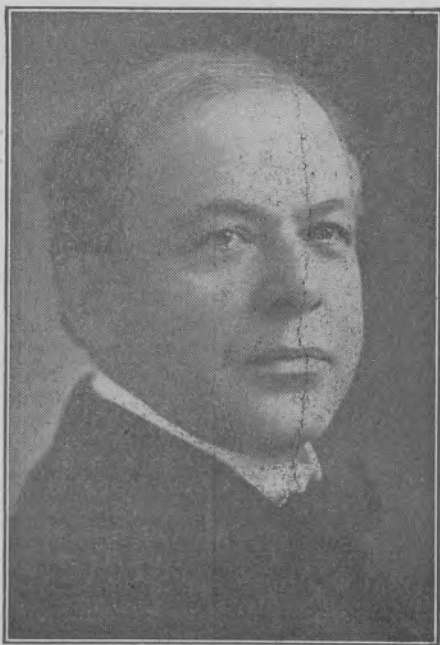
In the two epistles to Timothy, Paul is putting before his son in the gospel the ripe results of years of experience. It is a picture of the old leader giving counsel to the young one, the veteran instructing the recruit, the master workman advising the apprentice.

The two special words in which we are interested just now are, "Give attention to reading," and "Study to

show thyself approved unto God, a all its urging toward better living workman."

It stimulates Bible study, and intellectual horizon-widening which the work which belonged to Timothy's young Christian needs.

It pleads unceasingly for more personal evangelism, for giving as Christians, for the dedication of all life to the Lord of life.



REV. S. J. HERBEN, Editor of the Epworth Herald.

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It pleads unceasingly for more personal evangelism, for giving as Christians, for the dedication of all life to the Lord of life.

IF YOU HAVE Catarrh

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss' Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease is In, and Prove Entirely at His Own Expense That it Can Be Cured.

Send Today for the Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 145 MAIN STREET, MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

ALBION COLLEGE

At the meeting of the trustees of the college the past week two items of business that were transacted are of especial interest to Methodists of the state. This is the fiftieth anniversary of Michigan's institution of higher learning and the trustees propose to celebrate the event. Of course no definite plans have been made but a day has been set aside during commencement week next June and later a program for the day will be made out. It is planned to have as many of the alumni present as possible, and there will, no doubt, be a number of class reunions. On account of the college anniversary the local chapter of the Sigma Nu fraternity has decided to celebrate the sixteenth anniversary of her installation in Albion and a large number of the old "fraters" will be on the campus to meet old friends.

The other item of interest is the conferring of degrees by the trustees. Rev. Charles Bronson Allen, district superintendent of the Detroit district, and Robert J. Floody, of Worcester, Mass., were honored with the degree of doctor of divinity. This comes as somewhat of a surprise, as the conferring of degrees at this time of the year is not customary. Dr. Floody was graduated from Albion in 1890, and later took his master's degree at Clark University, Worcester, Mass. He is superintendent of the social settlement work at Worcester, and is also the author of two books.

Three more college romances culminated in marriage ceremonies the past week, which makes five added to Albion's list in the last five weeks. The first of the trio was at Fenton, Mich., December 24, when Mr. Floyd Starr and Miss Harriet Armstrong were united in marriage at the home of the bride's parents. The bride was graduated from the conservatory and the groom received his A. B. last June. Miss Armstrong was a member of the Alpha Chi Omega sorority, and Mr. Starr was a Delta Tau Delta.

December 27, in this city, at the home of the bride's parents occurred the wedding of Mr. Francis Pimlott

and Miss Crystal Gilbert. Mr. Pimlott, ex-'11, went to the state of Colorado last fall, where he is engaged in ministerial work. Miss Gilbert, ex-'13, has been pursuing studies in the college all year. The groom was a member of the Zetaethian Society, and the bride was a member of the Sorosis Society.

The last of the trio took place December 29, at Middleville, Mich., with Mr. Benjamin Frost and Miss Ethel Anna Wesbrook as the contracting parties. Mr. Frost graduated last June. He was a member of the Sigma Nu fraternity. He is at present at the head of the commercial department in the Crystal Falls high school. Miss Wesbrook was graduated in 1908 from the conservatory, and the last two years taught voice in that department.

With the Scott-Austin and Taylor-Griffin nuptials, which took place at Thanksgiving time, these make five college weddings in about five weeks.

Eighteen forensic fighters pulled through the first preliminary debates that were held the past week. They are as follows: Fred Clark, Ivan Lompney, A. F. Wesley, Elmer Evans, Clare Griffin, Leroy Stewart, Ivan Packard, B. Stevenson, Merrill Adams, Prentiss Brown, Leroy Robinson, Clarence Ely, Jay Lee, Benjamin Wheatley, Fred Lampman, Marquis Shattuck, Horace Donigan, Robert Evans. Six of these men will eventually make the final teams to be chosen to debate with Earlham College and Lawrence College. Four of the men have been on the college teams in the past, which speaks well for Albion in this year's debates. The Methodist institution has one of the best systems of choosing representatives for the forensic platform of any of the colleges. Instead of electing the men who seem best fitted, each one aspiring to make the team must go through the finals chosen. In this way no favoritism is shown.

Albion's co-eds will hold another oratorical contest this year and choose a representative to enter the state oratorical contest to be held in Ypsilanti next March. This will be the third time that the girls in the intercollegiate have been given an opportunity to try for the state title. The first contest for girls was held at Holland in 1908 when Albion's representative, Miss Lena Weage, won first place. No contest was held in 1909, but another was held at Lansing last spring and our representative took third place.

Gladys Sisson and Gladys Graham have been pledged to the Pierian Society. Sarah Hamma is a new Delphic pledge.

RED CROSS RELIEF OPERATIONS

Six big disasters will occur in the United States in 1911. This is not the prediction of an astrologer, but of the American Red Cross, the organization which conducts a larger work for relief among people stricken by great calamities than any other agency in the world. Experience has led the Red Cross to expect an average of five or six serious disasters in this country every year. It does not know where or when they will occur, or whether they will be caused by storm, or fire, or flood, or earthquake, or explosion. But it is sure that they will happen, just as one may be sure that fifteen persons of every thousand now living will die in the next twelve months.

World wide service to humanity was shown in reports presented at the recent national meeting of the American Red Cross in Washington. This organization, of which President Taft is the president, is recognized by the federal government as the official channel for the conduct of relief work wherever in the United States people suffer from the results of great calamities. But the Red Cross does not confine itself to relief operations in this country. Its field is the world.

Experience proves not only that an average of five or six disasters, severe enough to call for Red Cross help, may be expected to occur every year in the United States, but that the demands from other countries may be expected to be equally numerous. Some idea of the character and variety of these demands may be gained from the disasters with which the Red Cross dealt in the last twelve months. These included, in the United States, one hurricane, one mine fire, two mine explosions, and forest fires in Idaho, Montana, Oregon, Washington and Minnesota; in foreign countries, relief of starving captured soldiers in Nicaragua, floods in Mexico, France, Serbia and Japan, the Armenian massacres

and the earthquake in Costa Rica. In the disasters above mentioned which occurred in the United States 506 lives were lost, while, approximately, 7,500 persons required immediate assistance. About 6,000 persons lost their homes by fire or hurricane. The money expended by the Red Cross in these operations in the United States was \$196,000, and in foreign countries \$66,500, total of \$262,500. Other relief funds expended in this country in conjunction with those of the Red Cross and according to its plans and methods amounted to \$218,000, making the grand total relief expenditures of the year under Red Cross leadership \$480,500.

MICHIGAN, THE BEET SUGAR CENTER

Although Michigan has long held the reputation of being a large beet sugar producer, figures recently compiled by the American Sugar Industry indicate that the state will this year surpass all previous records. Sugar contents, it is estimated, will average 17 per cent, or an extraction of 230 pounds of sugar per ton of beets. On this basis, with an indicated beet yield of 950,000 short tons, the sugar production of the state will amount to 133,000 short tons. This will place Michigan ahead of Colorado, which has ranked first in beet sugar production for the past three years, and also ahead of California, which hitherto has held second place.

Michigan sugar production last year was 106,053 short tons made from 819,923 tons of beets, or a recovery of 12 per cent. Colorado was first with 149,405 tons of sugar from 1,256,771 tons of beets, but the sugar content was actually less than that of Michigan, being only 11 per cent. California was second in total yield with 127,272 tons of sugar from 822,084 tons of beets.

It is estimated that California will this year produce 122,655 tons of sugar from 850,000 tons of beets, and Colorado 112,000 tons from 875,000 tons of beets.

In view of the exceptional record of the industry in Michigan, the Michigan Sugar Co. recently declared a common stock dividend increasing that issue from \$5,534,000 to \$7,500,000, the authorized amount. This stock increase, together with a 7 per cent dividend is equal to more than 45 per cent on the stock outstanding previous to October 27. The company for three years paid no common stock dividends, so that the present increase of nearly \$2,000,000 is taken from surplus thus accumulated.

Michigan has made a better showing every year since the industry was established in 1898, and it is interesting to note that this increasing productivity is in the face of predictions that the irrigated regions of the west would lead all other sections in beet sugar output.—Finance.

KOREA AS SEEN THROUGH METHODIST EYES

Knowledge is essential to a real appreciation of the work and needs of our missionaries in foreign fields.

The Korea Quarter-Centennial Movement has provided an excellent supply of information about Korea in their literature just published, The Korea Mission (10 cents), is crowded with the story of Korea, its people, customs, religious and history; and is so illustrated as to make alive the convincing array of facts presented. The Korean Revival (10 cents), is the thrilling story of the revival which began in the Korean churches in 1907, and which is being continued in the great evangelistic campaign intended to reach every Korean, man by man, until the fourteen millions hear the story of Jesus Christ. It also is illustrated.

Education in Korea (5 cents), and Christian Medical Work in Korea (5 cents), both illustrated, give the reader definite statements of what this work is accomplishing among the "top-knots," gives the location and a description of our Methodist Episcopal schools and hospitals, and depicts their present needs.

How Kuibum, Youngpokie, and the Tiger Helped to Evangelize the Village (5 cents), is a concrete example of what evangelistic work actually accomplishes, and is illustrated with pictures of the very people told about. All these pamphlets are well worth while and ought to be read.

A package containing all five will be mailed, postpaid, for 25 cents, by the

Union Trust "C. D.'s"

They are attractive to depositors because: They yield an income of 4 per cent, which is remitted semi-annually on the day interest is due.

The deposit is continued by its terms from period to period, and the certificate need not be presented for renewal.

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A BEAUTIFUL LETTER

Here is a letter which speaks for itself:

998 D St., San Bernardino, Cal.

Dear Dr. Potts:—Enclosed find my dues for the Advocate, my home paper that I have had the reading of for many many years. When I left Michigan two years since, I brought the paper with me.

I am the sister of Dr. Daniel Steele, of the New England conference, author of "Love Enthroned" and "Half Hours With St. Paul," etc. He is three and a half years younger than myself.

If I live till the 21st of March I will see my ninetieth birthday. My health is very good indeed. I take a walk of from a quarter to half a mile before breakfast every morning. I am sorry to say that my brother is in failing health. His doctor keeps him in bed fifteen hours out of every twenty-four, and yet he keeps his pen going occasionally. We two are all that are left of a large family. Hope Dr. Potts will be spared to keep the Advocate going for many years to come, and may we meet across the river, is the prayer of your sister in Christ,

HANNAH STEELE MANNING.

FROM THE MISSION ROOMS

Three new missionaries for South America sailed from New York Decem-

ber 22. Miss Mary P. Abbott, of Parsons, W. Va., goes to La Paz, Bolivia. Mr. L. Wyman Ogden, of Clarksburg, W. Va., is under appointment to Iquique, Chile. Mr. John E. Washburn, of Mitchell, S. Dak., has been appointed to assist Dr. Gerhard J. Schilling in evangelistic work in La Paz, Bolivia.

Pastor Jacobsen, of Varde, Denmark, has translated and published Mrs. J. M. Springer's book entitled, "Snapshots in Africa," in the Danish language.

Bishop Hartzell writes: "The language of the Lunda people in Central Africa, among whom Rev. J. M. Springer and wife, will soon open a mission, has never been reduced to writing, but Mr. Springer will, as soon as possible reduce the language to writing, and then will want a printing outfit to publish literature for use among this great people."

Dr. Vernon Fox, of Wessington, S. Dak., is one of four men giving \$250 per year toward the support of Mr. and Mrs. J. M. Springer in carrying the gospel to the Lunda people in Central Africa.

I call it one's first duty to be socially delightful at home. The art of being lovely at home is the finest, hardest, highest art I know of. I don't care what other art a woman has if she hasn't that.—Elizabeth Glover.

Whatever sort of wise men they were before, now they began to be wise men indeed when they set themselves to inquire after Christ.—Matthew Henry.

Net Income \$3,000 From 28 Acres of California Land

The original price per acre was \$40. Planted to peaches, plums, grapes and pears it yields \$3,000 a year net, and would be cheap at \$500 an acre.

This is only one example of what has been done in a climate that draws tourists from all over the world.

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TEMPERANCE

"Beer is a far more dangerous enemy to Germany than all the armies of France."—Von Moltke.

Until August, 1909, the whole of Idaho was saloon territory. Sixteen of her counties and more than two-thirds of her territory are now "dry." Three hundred thousand out of 350,000 of her population are living in saloonless territory.

Lincoln, the capital city of Nebraska, claims to be the cleanest and most orderly town of its size in the United States since the saloon has been eliminated. The thugs and bums and undesirable element have left the city and gone to more congenial parts. The town is so quiet that the police force has been decreased because there is little for it to do. According to the chief of police the number of fines for intoxication have decreased from 653, the first six months of 1908, which was the last "wet" half year, to 248 in six months of 1910 without a saloon in the city. Arrests for disturbances have decreased from 299 in 1908 to sixty-one in 1910. In 1908, with saloons, the city cared for 532 paupers, while for the first six months of 1910 only sixty-six of these unfortunates had to be given assistance. There is nothing in these figures to indicate that Lincoln is at all sorry she voted out her saloons.

The State Grange not only endorsed the local option law, "with a view to the future promotion of statewide prohibition," but also resolved: "That we look with approval upon the splendid enforcement of this law in most, if not all, of the counties where it is now in operation. We favor only such changes in this law as shall aim to make its operation and enforcement more effective, and call upon our friends in the legislature to use their vote and their influence in behalf of any amendments which may be offered to that end. We recognize the county as the unit of enforcement, the unit of taxation whereby the product of the saloon is cared for, and the law enforced, therefore the smallest unit that should be considered in voting upon the question of local option. We oppose the enactment of any law for township, village or city local option." The Grange also endorsed the Anti-Saloon League, and recommended Mrs. O. J. Woodman, A. F. Mead and J. C. Ketcham to represent the State Grange on the board of trustees of the Michigan Anti-Saloon League.

MISSIONS

Mr. Robert Arlington, of Leeds, England, died ten years ago, leaving the bulk of his large estate to missions. The contests made by the first cousins are now over, and the Baptist Missionary Society has received \$2,334,630. Mr. Arlington willed that the legacy, principal and interest must all be spent in twenty-one years.

A German missionary society has lately decided to occupy the land of Urundi, in German East Africa, which is seriously threatened by Islam and is about to be entered by Rome. They take up this work at the urgent invitation of another German society who occupy the adjoining district of Ruanda. Two experienced African laborers have been sent upon a tour of inspection into the land of Urundi, preparatory to the actual opening up of their mission stations there.

That China is progressing is demonstrated by the following quotation from The North China Herald: "The ministry of justice has issued an injunction to the viceroys and governors of different provinces asking them to instruct their respective subordinates to discontinue the use of torture in court proceedings. It is further stated that if any official should be found disobeying the order he is to be cashiered and punished. It might not be out of place to mention in this connection that magistrates and jailers frequently resort to modes of punishment and torture

entirely unauthorized and unrecognized by law." The tortures inflicted upon criminals in China now are said to be few in kind, but are revolting beyond description. These crimes in the names of justice are, so reports say, to be discouraged and discontinued.

The birthplace of Adoniram Judson, in Malden, Mass., has come into the possession of the American Baptist Foreign Missionary Society, and has been refitted and refurbished, and will be used hereafter as a house for Baptist foreign missionaries at home in America for rest and recovery of health. This house was built as a parsonage for the Congregational church in Malden, when William Emerson, Ralph Waldo Emerson's father, was pastor of the church, and was occupied by Dr. Judson's father, while he was pastor of the same church. For many years it has been private property.

LITERARY LINES

The next task which Mr. Roosevelt is to undertake will be, it is said, the writing of a history of Texas, a theme most congenial to him.

During the year now closing four and four-tenth miles of shelving were

added to the Congressional library. There are now 1,793,158 books in the library, making it the third in size in the world.

President Taft has been offered a world-famous map for exhibition. It is the first map on which the name America is given to the new world found fifteen years before by Columbus. Prince Maximilian, who possesses this historic treasure, is willing to exhibit it in the Pan-American Museum at Washington, where it may be inspected by the accredited representatives of the twenty-one American republics on guarantee of a few stipulations. These briefly are that its safe return be assured, that some fitting recognition be given its historical value, such as sending a convoy of warships to escort it and that congress express an appreciative interest on behalf of the American people. The name America was suggested by the German poet Matthias Ringmann in a work published April 25, 1507. The name was spread broadcast from St. Die, a town in Vosges, Lorraine. Mr. Charles, who has been vitally interested in all matters pertaining to the historical origin of America's name, discovered the famous old wall map some years ago and has been working

ever since to bring it here for exhibition by the government. The map is four feet by eight.

SCIENCE AND PROGRESS

Electrical culinary utensils are generally odorless, being made on the vacuum principal, by which the vapors are retained inside the receptacle.

The mansion of ex-Senator William A. Clark, on Fifth avenue, New York, is completed. It cost \$7,000,000, and is the most costly residence in the United States.

Electricity hereafter will be used to do all the cooking for the sailors aboard the new ships of the navy, as thorough tests have shown the superiority of the electric range over the old coal galley, not only in convenience, but in economy as well.

James Oglivie Clephane died on November 30 in New Jersey at the age of sixty-eight. He has been called the father of that wonderful invention, the linotype machine for setting type. He furnished the idea, and also the financial support, that enabled Ottmar Mergenthaler to perfect the ingenious contrivance. The first Remington typewriter was built under Mr. Clephane's direction, and

he was also instrumental in developing the graphophone.

High thoughts and noble in all lands Help me, my soul is fed by such; But ah, the touch of lips and hands The human touch! Warm, vital, close, life's symbol dear. These need I most and now and here.

—Richard Burton.

"The manliest man of all the race, Whose heart is open as his face, Puts forth his hand to help another. 'Tis not the blood of kith or kin, 'Tis not the color of the skin, 'Tis the true heart that beats within, Which makes the man a man and brother."

Hooping-Cough CROUP The Celebrated Efectual Cure without Internal Medicine ROCHE'S Herbal Embrocation will also be found very efficacious in cases of BRONCHITIS, LUMBAGO and RHEUMATISM W. EDWARDS & SON, 157 Queen Victoria St., London, Eng. All druggists or E. FOUGERA & CO., 90 Beekman St., N. Y.

GOOD READING FOR 1911

THE METHODIST REVIEW

(BI-MONTHLY)

WILLIAM V. KELLEY, L.H.D., Editor

The Review is the organ of the ripest and richest culture of the Church, and as such our Ministers can confidently commend it to all thoughtful laymen.

OBSERVE SOME OF ITS COMMENDABLE FEATURES

It is timely and broad in its range of subjects. In pursuance of this policy its contributed articles embrace the Theological, the Philosophical, the Sociological, the Scientific and the Literary. Its contributors include many of the scholars of the Church of high rank and distinguished reputation in various departments. Its editorials are characterized by keen, analytical insight, breadth of literary view and felicitous method of presentation. Its "Foreign Outlook" is not surpassed as a report of the most significant movements of European thought. Its "Archaeology and Biblical Research" notes the latest discoveries and developments in two immediately important fields. Its "Arena" is an open forum for pithy and pertinent debate, to which brief contributions are invited. Its "Itinerants' Club" furnishes exegeses of difficult or important Scripture passages and many suggestions of practical service in ministerial work. Its "Glimpses of Reviews and Magazines" glean from a wide range of current periodical literature the things most peculiarly valuable to its readers. Its "Book Notices" review the latest and best books in various departments of literature in a way to give the condensed cream of their contents, selecting those which are most likely to interest and profit the readers of the Review.

Subscription price, postage included, \$2.50.

SOME EXPRESSIONS OF COMMENDATION

"A thoughtfully edited, rich, live, strong review."—The Advance. "I use it in my study and my work more than I do anything else except my Bible, my dictionary, and my concordance."—A young Minister. "I read the Methodist Review as regularly as I do my Law Review."—A Supreme Court Justice.

THE CHRISTIAN ADVOCATE

JAMES M. BUCKLEY, Editor

(WEEKLY)

JAMES R. JOY, Assistant Editor

THE CHRISTIAN ADVOCATE IS THE METHODIST HOME JOURNAL

Since its first issue, September 9, 1826, THE CHRISTIAN ADVOCATE has been one of the chief factors in the culture of Methodist households, bringing accurate information of what the Church was doing at home and abroad, explaining and defending its discipline, molding thought and inspiring to action, and nourishing the intellectual and spiritual life of the entire family.

Thoroughly modernized in form and policy, THE CHRISTIAN ADVOCATE for 1911 claims a place in the Methodist home which no other periodical can fill.

The editorials treat with vigor of thought, sparkling wit, and logical power, not only Methodist subjects, but an amazing range of topics related to the general field of religious journalism.

Dr. Buckley announces that the editorial series on The Errors of Christian Science will begin at once.

Contributed articles on varied subjects of timely interest are published each week from the men and women inside the denomination and out who have something to say, and know how to say it.

The pages devoted to Home and Young People entertain, instruct, and uplift, and The Children's Own Page is cleverly adapted to lead the children to love the Church and its work for others. Household, Health and Mystifications are of general family interest.

The Sunday School Lesson article, by Lynn Harold Hough, is an original and suggestive exposition of the current International Lesson and is very helpful to a parent or teacher.

The larger news of Methodism is capably covered. Evangelism, Missions, Education, are represented by their leaders. Institutions are described and illustrated. Important conventions and meetings are reported. Pictures of men and buildings are given wherever they are needed to illustrate the news.

The coming year is the last before the next GENERAL CONFERENCE. This body makes and unmakes all Rules and Regulations for Bishops, Elders and Deacons, and Laity, EXCEPT as restricted by certain provisions in the CONSTITUTION.

All proposals for new Laws or changes in the Constitution will be discussed in THE CHRISTIAN ADVOCATE, by Lay members and ministers and editorially, until the Church understands their full meaning.

The best of the new books are reviewed by competent and impartial critics, in many cases by specialists in several fields of knowledge. This affords a guide to the purchase of books and the selection of reading.

The News of the Week is summarized day by day succinctly and intelligently.

Notwithstanding the increased cost of production, the subscription price will remain as heretofore, \$2.50, postage included.

SUBSCRIPTIONS SHOULD BE SENT TO

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person, during the trying and period of consolidation, had characterized by an honest, prudent, and statesmanlike policy and which enabled him to render a great service to the church. The board authorized an appeal to the effect that \$50,000 to be raised by a proportionate addition to the public education on each district, for the purpose of caring for our schools for people of the white race in the south; and the board authorized the corresponding secretary to issue an appeal to the church for a permanent fund of \$250,000 to be raised during the quadrennium, the interest on which shall be used for the aid of institutions.

Home Mission Notes

The newly elected secretary of supplies for the W. H. M. S. is Mrs. E. J. King, of Richwood, Ohio, in place of Mrs. H. C. Jennings, resigned. During the coming months there should be great activity in this department of the society's work. Mrs. J. W. Hamilton, of the Japanese bureau, having resigned, Mrs. C. B. Perkins, of San Francisco, has been elected secretary.

Other changes in bureau secretaryships are: Mrs. Cotton Mather, secretary of Reading Circle, in place of Miss Katharine Bassett, resigned, and Mrs. M. C. B. Mason, secretary of the bureau for colored deaconess work, in place of Mrs. T. L. Tomkinson, resigned.

Auxiliaries should not fail to remember that special campaign leaflets have been prepared for use in the movement to double the membership in the next two years. Send to Miss M. E. Morehouse, 150 Fifth avenue, New York City.

The total amount of mite box money reported for the past year was \$19,529.45. The largest amount in any single box was \$75. North Indiana conference was the banner conference, while the banner auxiliary belongs to New York East conference. Mrs. W. M. Ampt, of Cincinnati, Ohio, has long been the enthusiastic secretary of mite boxes.

The Queen Esther Circles number about 20,000 members. These bright girls do not propose to spend two years in doubling their membership, but hope to accomplish it in one year. Campaign membership cards can be secured for postage only by applying to Miss M. E. Morehouse, 150 Fifth avenue, New York City.

A young woman was recently married from Jesse Lee home in Unalaska to a fine young man from the Seal Islands. This young woman had been a pupil in the home for a goodly number of years, and it is a satisfaction to know that a Christian home will be established by these young people, both of whom have enjoyed the blessing which comes through mission work carried on for these people.

Miss Mabel Benedict, a teacher in Jesse Lee Home in Unalaska for the past three years, returned in the autumn to the states, bringing five girls with her. Three of these have found homes in Christian families and two little girls she keeps with herself, one of whom she has adopted as her own. Two of the older girls were adopted by Methodist ministers, one in Boston and one in Michigan, and the third is in a Christian family in Boston.

A charming book, entitled, "Home Mission Handicraft," full of ideas for work and play of mission bands and junior societies, has recently been issued by Charles Scribner's Sons. This book in paper covers is a collection of several delightful articles by the Misses Beard, sisters of Frank Beard, and will be of the greatest help to juniors studying the new book entitled "Pioneers." It can be procured from Miss M. E. Morehouse, 150 Fifth avenue, New York City. Price 50 cents.

An interesting feature of the visit of Miss Carrie G. Davis with eight Chinese children at Washington, D. C., after the annual meeting in Philadelphia, was a reception by President Roosevelt and later by Minister Wu. The children sang on both occasions, and the president, who was greatly delighted with them, presented each with a memento of the visit, as did also Minister Wu, who called in his wife and daughter-in-law to hear them sing.

The new cottage of F. M. De Pauw Spanish Industrial school was dedicated late in September. Dr. Boswell, of the Home Mission and Church Extension Society, and Dr. Wademan, superintendent of the Hawaiian mission, and others were present, and gave greatly appreciated help. The main building was dedicated by Bishop Hamilton nearly six years ago.

From Dear Editor:—Met endowed, well equipped men in the middle of the century needs it will. There are men who furnish the opportunity. A good beginning need of the the Women's property. But we need one hundred thousand dollars for additional buildings, and one hundred and fifty thousand additional for endowment. If any readers of the Advocate would like to know of one of the finest opportunities for benevolent investment, yielding an unusual per cent of interest, I would be happy to hear from them. Yours, to build a Christian college for women, JOS. R. HARKER, Rock Island, Ill.

The flower that blooms for God alone has a special honor put upon it, and so hath the saint whose quiet life is all for Jesus. If you are unappreciated by those around you, do not therefore be distressed, for you are honorable in the sight of God. The lily should rejoice that it is a lily and not a thorn, and when it is wounded, it should consider it a matter of course and bloom on.—Spurgeon.

Obituaries

SMITH.—The death angel visited the parsonage at Glennie December 12, 1908, and took away the infant son of Rev. and Mrs. G. H. Smith. It came as a shock to the community, as the little one was not considered dangerously ill. The funeral service was conducted on the Tuesday following by Rev. Albert Brown, of Biggs. The bereaved parents have the sympathy of the church and friends in the vicinity. But we mourn not as though we would meet no more.—Mrs. C. E. Schoolcraft.

LUCY.—James Lucy was born July 24, 1826, in Columbiana county, Ohio. He was married to Mary Jane Tielh May 9, 1848. To this union were born two boys and two girls, three of whom preceded him to the spirit world. He was born and reared on a farm. Later he learned the cabinet builder's trade and was considered an expert workman. When hand work gave way to machinery he went back to the farm. With his family he moved to Michigan in 1880, and lived in Lacota and vicinity. He and his wife were Methodists, brought their church letters, placed them in the church at Lacota and have been earnest Christians. His death occurred after many weeks of patient suffering on December 12, 1908. He leaves a dear aged wife and son, three grandchildren, a daughter-in-law and a grand son-in-law and a large circle of friends to mourn. Their loss is his eternal gain, for he was ready to depart and be with his Lord. On Sunday afternoon of the 13th inst. in the presence of a large concourse of neighbors and friends, his funeral was held in the church at Lacota by his pastor.—B. Silkwood.

SHADBOLT.—Mary E. Wesden was born in Albany county, New York, July 2, 1829, and died at the home of her youngest daughter, Mrs. John L. Green, near Ovid, November 13, 1908, in the eightieth year of her age. When she was seven years old her parents moved to Michigan and settled in Oakland county. Her father died a few years after, and she, being the oldest child, endured many pioneer hardships. In 1849 she was married to Mr. David S. Johnson, of Clarkston, Mich., where they lived till he died February 9, 1873. To them were born nine children; three died in infancy; six grew to maturity; the second, a son, died in Owosso in 1895; five are living to mourn the loss of a dear Christian mother: Cyrus A., of Chapin; Francis H., of Henderson; Cassius O., of Saginaw; Mrs. Ella J. Green, of Bentley, and Mrs. Fannie E. Green, Ovid, with whom she made her home. In 1885 she was married to Joel Shadbolt, and went to Owosso, where they lived until his death in 1903; since then she has been with her children. She was converted at the age of sixteen and united with the M. E. church, living earnest and devoted. Although falling with age, her death came suddenly, but it was a peaceful ending of a long life of trust and faith in Jesus Christ. Funeral services were held from Middlebury church by Rev. Young, of Burton, and the remains laid to rest in the Dewey cemetery.

RESCH.—Elizabeth O. Coder was born in Huntington county, Pa., May 12, 1844, and died in Charlotte, Mich., December 16, 1908. When five years of age she removed with her parents to Crawford county, Ohio, where she grew to womanhood, and November 4, 1866, was united in marriage with Mr. William Resch. Four years later they came to Michigan, settling at Charlotte. Many happy years

fitful, barenassing slumber, or any other form of nerve weakness. Wheeler's Nerve Vitalizer will cure it effectively and permanently. It builds up a strong nervous system by supplying the elements that have been worn out and exhausted by years of mental toll, worry and grief burned up by excesses, bad habits and dissipation. In some cases a single bottle effects a cure. Others require more persistent treatment—depending on the seriousness of the case and the patient's susceptibility to treatment, but in either case a cure is certain. I broke down under excessive nervous strain so that I was prostrated. I could not sleep for seven nights at one time, was nearly crazy. Thought I would surely die, so did my friends, who became very anxious about my condition. I tried all kinds of treatment to no purpose. Finally I tried Wheeler's Nerve Vitalizer, which gave me the first wink of sleep I have had for seven nights, and made me feel like a new man. I wish every one to know how much benefit can be derived from Wheeler's Nerve Vitalizer. B. P. THOMAS, Sand Creek, Mich. Sold at \$1.00 in drug stores or by express prepaid by J. W. Brant Co., 121 Brant Building, Albion, Mich.



Wheeler's Nerve Vitalizer. B. P. THOMAS, Sand Creek, Mich. Sold at \$1.00 in drug stores or by express prepaid by J. W. Brant Co., 121 Brant Building, Albion, Mich.

passed with the family circle unbroken. The health of the young wife and mother was not always firm, and she was confined to the home much of the time by the cares of her growing family—a devoted home-maker. In 1899 there came a great sorrow into her life, in the death of her daughter Edith, who had married Mr. Charles Livingstone, and was living in Jackson, Mich. Then in September, 1905, her beloved husband fell at her side, and three years of lonely widowhood followed. A son and daughter, Mr. Merlin Resch, of Benton Harbor, Mich., and Mrs. Effie McClong, of Camden, N. J., remain to mourn. Mrs. Resch had been a member of the Methodist Episcopal church from childhood. For some years feeble health had denied her many of the privileges of the sanctuary, but she was held in great esteem by those who knew her best in this holy fellowship. Her last illness was protracted and very severe, but she bore it with Christian resignation, and to her pastor and others who visited her bedside expressed her utmost confidence in the love and care of God her Father. Her children came and did all that affectionate care could do to make her last days peaceful and painless, and were at her bedside when she fell asleep. She will be greatly missed by a large circle of friends on earth, but has found welcome and rest with that large and ever enlarging circle of friends who are passed to the farther shore.—Morton D. Carrel.

SMITH.—Calvin W. Smith was born in Oakland county, Michigan, February 3, 1842. He was one of six children, and at an early age it became necessary for him to earn his own living. When but thirteen he went alone to New York City and without a friend to help or advise, he worked his own way for six years, attending night school to gain the education he so longed to have. In 1861 he enlisted in Co. E, Fourth regiment of New York volunteer infantry, and served during the war. Soon after returning to New York City he found Christ as his personal Saviour, and united with the church, to which he devoted the rest of his life. December 5, 1866, he was united in marriage with Margaret Donaldson, and for six years they worked together in the old Duane church, New York. In 1872 they moved to a new farm near Bear Lake, Mich. Remaining there four years he then yielded to the call that he had heard for ten years, and entered the active service of the church. For two years he preached in school houses near Bear Lake, and the result that followed convinced him that he had not mistaken his call. He entered the itinerancy in 1878, his first charge being the Traverse City circuit, where he braved the pioneer life of northern Michigan. He served successively as pastor the following charges: Shepherd, Morley, Clare, Pierston, Harrison, Gladwin, Scottville, Wesley; also supplied Almont and Perry, giving all told twenty-five years in the active work. Five years ago he moved to Morley to enjoy his remaining years with his loved ones. April 3, 1907, his beloved wife and helper passed on to her reward, where her husband joined her December 10, 1908, at the age of 66 years, 10 months and 7 days. Funeral services were conducted December 12 by the pastor, W. Carl Murden, assisted by Rev. Hawley, of Morley; Rev. N. L. Bray, and T. H. M. Coghlan, of Big Rapids.

person, during the trying and period of consolidation, had characterized by an honest, prudent, and statesmanlike policy and which enabled him to render a great service to the church. The board authorized an appeal to the effect that \$50,000 to be raised by a proportionate addition to the public education on each district, for the purpose of caring for our schools for people of the white race in the south; and the board authorized the corresponding secretary to issue an appeal to the church for a permanent fund of \$250,000 to be raised during the quadrennium, the interest on which shall be used for the aid of institutions.

The above remarks on taste come from an eminent authority and simply explain why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the strength and rest necessary.

Physicians use Stuart's Tablets and every one should keep them in stock; price 25c. Send us your name and address and we will send you a trial mail. Address, F. A. Stuart Bldg., Marshall, Mich.

Literature

is a consideration we not only give us, but also the dimensions five inches long.] OF QUEBEC. By Rossignol. Cloth, or Cincinnati, Jennings, & Eaton & Mains. half a dozen exquisite stories full of naturalness and simplicity and sweetness. They distill an atmosphere of rest and peace that is sorely needed by this stirring age. The book is marginally illustrated, and every page is a picture of beauty and attraction. It is one of the choice holiday volumes.

DAILY BREAD. By O. P. Fitzgerald (Bishop Methodist Episcopal Church South). Leather, 108 pp., 5x7 1/2, \$1 net. Nashville, Smith & Lamar; Detroit, Eaton & Mains.

This beautifully gotten up little book, Bishop Fitzgerald's latest contribution, is full of "gold nuggets" of truth and sentiment. It contains a helpful word for every hungry soul. Piece by piece the author offers "daily bread" of satisfying value to all who will read. Rarely do we find such wisdom so delicately meted out. In short, terse paragraphs under different heads we are enlightened as to what to do to be pleasing to the Lord, whose blessing follows the willing, prayerful worker. The author shows how the Holy Spirit will help the believer to whom the love of Christ is a blessed certainty. The consciousness of the love of God in our hearts is a sure cure for despondency. There are helpful ideas as to Christian friendships, the result of idle words, influence of Christianity on sickness and poverty, thanksgiving better than criticism, and so forth. The words in this small volume are the result of many years of experience and observation by one whose judgment on right living

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OUR
Time
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Stands with open
bright young people
a training along ed
which is quite sure to
Write for catalogue
W. F. JEWELL, R.
President.

Secular News

City

The Detroit Y. M. C. A. will remove from its old quarters to its new building on New Year's day.

The council liquor committee has decided to not report out the new Watson ordinance imposing a city license of \$1 upon saloons until it is known what action the legislature will take in regard to liquor legislation.

Aroused by the exhibitions made by a number of small boys on Christmas, who procured beer and whisky enough to make them drunk, the police are said to have inaugurated a violent campaign against the saloonkeepers who are supposed to have furnished the liquor.

State

The Michigan G. A. R. encampment this year will be held at Kalamazoo June 22 and 23.

Willard Stearns, of Adrian, for many years editor of the Daily Press and prominent in public life, died on Monday.

The fishing tug Rhine, of Frankfort, was lost on Lake Michigan Saturday night last, and four men on board perished.

Michigan parties have just closed a deal for 110,000 acres of fine timber land in the state of Washington for \$5,000,000.

An eighteen-year-old boy at Mt. Clemens confesses to have stolen over \$25,000 in money and checks from mail boxes in that city.

The Ohio & Michigan Southern Railway Company is the latest corporation formed to operate the Toledo, Ann Arbor & Detroit electric line.

J. Henry Moores, of Lansing, has presented that city with eighteen acres of land in the south part of town, and valued at \$20,000, for a public park.

Under the new constitution Luther L. Wright, elected state superintendent of public instruction last fall, must run for office again in April if he would retain his position.

On Wednesday of last week Secretary Wilson officially lifted the quarantine on Michigan cattle and hay, except in the five counties of Wayne, Oakland, Macomb, Washtenaw and Monroe. No infection of hoof and mouth disease has been found outside of Wayne and Oakland counties.

Judge Smith last week set free the two Pontiac violators of the local option law, Betts and Thomas (the latter proprietor of the Hodges house), on their signing agreements to pay their fines and not sell liquor again. Betts had served thirty-five days of his sixty-days' sentence, and Thomas fifteen days of a twenty-day sentence.

National

Idaho produced over one-third of the lead output of the United States last year.

Carl Spreckels, the "sugar king" and multi-millionaire of California, died last Saturday of pneumonia, aged 80.

The government is preparing for a vigorous campaign against the packing trust, for accepting rebates from the railroads.

H. W. Poor & Co., a large stock brokerage firm in New York, made assignment, with liabilities of over \$5,000,000, last Saturday.

Mayor McClellan, of New York, last week revoked the licenses of all moving picture shows, on complaint of their immoral features.

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Strauss, 724,112 foreigners came in and
717,814 went out.

Earthquake disturbances have occurred at Virginia City, Mont., during the past week, over thirty distinct shocks having been experienced. Buildings were cracked and telephone communication interrupted and much alarm prevails.

On Monday last, escorted to the White House by Tong Shoa Yi, special Chinese envoy to this country, and Minister Wu, one hundred and four Chinese students who recently came to the United States, were received by President Roosevelt.

With a balance of \$397,267.25 on hand, the relief corporation which had charge of the distribution of the fund donated to San Francisco at the time of the fire of 1906 will turn this money over to the various charitable organizations and go out of existence with the first of the year.

The supreme court of Missouri handed down a decision last week ousting the Standard Oil Co. of Indiana and Republic Oil Co. from the state of Missouri, forbidding them ever again to do business in Missouri, and dissolving the Water-Pierce Oil Co. of St. Louis. In addition, each of the companies is fined \$50,000. These companies are all subsidiaries of the great Standard Oil octopus.

A big sensational scandal has developed in Pittsburgh, Pa., where two bank officials and seven members of the city council are under arrest for bribery. It is alleged that \$176,000 was paid to members of the finance committee of the council for agreeing to deposit the city funds in certain banks, and generous bribes to aldermen from paving contractors are charged. It is stated that Andrew Carnegie contributed \$150,000 to hire detectives to unearth these matters.

The famous contempt case of the Buck Stove and Range Co. against President Gompers, Vice-President Mitchell and Secretary Morrison, of the American Federation of Labor, was decided last week by Justice Wright of the supreme court of the District of Columbia adversely to the federation officials. Gompers was sentenced to twelve months' imprisonment, Mitchell to nine months and Morris to six months. Pending an appeal they were released on bail in sums of \$5,000, \$4,000 and \$3,000 respectively.

That the falling off of approximately \$300,000,000 in imports and perhaps \$150,000,000 in exports in the commerce of the United States in the calendar year 1908 is merely part of a general condition which has prevailed the world over, is shown by the monthly statement of the bureau of statistics. Of the twenty-five principal countries of the world whose foreign commerce the bureau records month by month, all but four show a falling off in exports and nearly two-thirds show a falling off in imports.

Foreign

The Hottentots of German southwest Africa are again on the warpath.

The new president of Venezuela, Juan Vincente Gomez, has completely reversed the foreign policy of Castro, and seeks friendly relations with the leading powers. The United States, which withdrew its minister, has already sent William I. Buchanan to negotiate for the resumption of friendly relations.

Not until we realize the love of God can we receive chastisement joyfully. —Rev. John Grimshaw.

Terrible Earthquake in Sicily
The island of Sicily and the extremity of Italy were visited day by day by an earthquake which to have been one of the most disastrous in modern times. Sicily, and particularly the east half of the island, the scene of the worst devastation. The ruin is so widespread that in a few days before its scope is fully as telegraphic and telephonic communication have been wholly interrupted.

The only definite information at first was received by the government through wireless messages from a warship in the harbor of Messina. These reports stated that the important city of Messina had been two-thirds destroyed, with 20,000 lives. Other towns, such as Palmi, Reggio, Scilla and Bog-nara were reported completely destroyed, with many hundred people killed or injured. Many thousands were made homeless.

Mt. Aetna seems to have been center of the disturbance, and that portion of the island within a radius of forty miles was completely laid waste. It is not known whether the volcano was in action, as that section of the island is completely cut off from the world, even the railroads in the eastern half of Sicily being destroyed. The shock began at 5 o'clock in the morning, and lasted thirty-two seconds. The range of the disaster was about 200 miles in diameter. The western end of the island escaped with slight shocks. The disturbance extended through the toe of Italy for about 150 miles toward Naples.

The earthquake was followed by a tidal wave thirty feet high, which did much damage to shipping and to towns along the coast.

The terror of the inhabitants following the first shock was pitiable. Thousands abandoned their homes, although a terrific rainstorm prevailed, and filled the air with lamentations and prayers. In some places images of the saints were taken from the churches and carried in procession through the open country, invoking the mercy of God. Cardinal Nova, archbishop of Catania, quieted the people by promising that the body of St. Agatha (regarded as a special deliverer from all scourges) should be carried round in procession.

The government at once took vigorous steps toward relief. Four battle-ships were hurried to Messina to render aid, and establish wireless communication. Three thousand laborers were sent to Messina at government expense to clear the ruins. Merchant ships were sent to the various ports. Whole regiments were started south to help in the work of relief, taking military ovens, field hospitals, tents and medicines. The king himself started at once on a mission of rescue such as he undertook in almost similar circumstances three years ago.

—Later accounts as we go to press make the loss of life simply appalling. The Tribuna, of Rome, placing it as high as 75,000. The death list in Messina alone is estimated at 50,000.

Home Notes from Chelsea

Christmas week opened with a prospect of good cheer and a spirit of the angelic song, "Peace on earth and good will to men."

Many generous gifts in anticipation of the usual Christmas festivities were received early in the week.

Wednesday at 10 o'clock a. m. a delegation from our public school arrived.

About forty members of the seventh grade, headed by their teacher, invaded our home, with their bright faces and cheery voices. Miss Depew had prepared a program for the occasion, and they favored us with declamations, songs, duets, violin solos, etc. The hour went by too quickly, for every moment of it was intensely interesting and enjoyed by every member of the family. At the close, our worthy superintendent, C. W. Saunders, bespeaking the sentiments of the home, thanked the young people for their pleasant surprise, and wished them all a Merry Christmas. The greeting was returned and they departed, leaving a bright spot in the memory of all.

There was no special program for

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Aprons, 89c val.
White Shawls, small, me
in this clearing sale.

Clearing Sale of Girls' Coats & Dresses

Girls' Full-Length Coats, made of fine Cheviots, in blue, red and flannel lining. And blue Chinchilla Coats, 3/4 length, with velvet throughout with flannel. All sizes. Regular price \$5 and \$5.95. Clearing Sale price.....

Girls' All-Wool Cheviot Coats, full length, with storm or mannish collar throughout with flannel. All sizes. Regular price \$6.50 and \$6.95. Clearing Sale price..... **\$5**

Girls' One-piece Dresses, in small shepherd checks or blue polka dot Percales, sizes from 6 to 14 years. Regular price \$1.00 and \$1.25. Clearing Sale price..... **79c**

Girls' Winter Dresses, made of all-wool Sackings and Worsteds, in plain colors, plaids and checks. All sizes. Regular price \$1.95 to \$2.95. Clearing Sale price..... **\$1.50**

Pardridge & Blackwell
Farmer St., from Gratiot to Monroe Ave. "The Heart of Detroit."

Christmas, and the day was spent in happy congratulations, conferring the numerous remembrances from each other, and those sent in by their friends, which were not a few; showing that the thought and interest of many turn toward the comfort and enjoyment of their friends here. At noon all enjoyed an old fashioned Christmas dinner and fully appreciated the liberality of all who had contributed so abundantly to our feast. Miss Elyra Clark brought a fine collection of cut flowers from her conservatories. Mr. Epples, our good-natured proprietor of the city meat market, donated two fat turkeys. Mrs. William Bacon furnished the luxuries, such as oranges, grapes, figs, candies and nuts. Mrs. J. E. Jacklin donated an eight-pound fruit cake. Mr. and Mrs. David Livinggood sent a fine case of honey to Mrs. Keller, which she with her accustomed loving kindness shared with her brothers and sisters of the home. Mrs. S. E. Higgins, of Rushville, Ill., furnished a fruit cake, and Miss Anna Smale sent fancy boxes of candy. Mrs. Beamer, of Detroit, has each year sent a barrel of apples to her sister, Miss Sharpe, and we as a family have never failed to enjoy and fully appreciate the result of this sisterly affection. Mrs. High, of Grass Lake, who is in her ninety-third year, sympathizes with her juniors of the home and sent a number of useful articles for their comfort. The Ladies Aid Society of Weston sent a barrel of canned fruit and a bed comfort. Those of Grass Lake furnished all the members of the home with slipper cases. So we are constantly being reminded of the love and watchful care of our friends and rejoice in the prosperity of the home.

Rev. and Mrs. Glass came in for a social hour Friday evening, and the time was well spent in the parlor, with most of the family singing Christmas hymns and enjoying Christian converse. The good nights were presently said, and all departed to our respective rooms with good wishes for each other and no regrets for an old age surrounded with such blessings. Rev. Richard Hancock, of Detroit conference, and Mrs. Parmelia Keal, of Ann Arbor, have been received on trial. F. ROWE.

DETROIT MARKETS

DETOIT, December 30, 1908.
Wheat—No. 1 white, \$1.03 1/2; No. 2 red, \$1.00 1/2.
Corn—No. 3, 60c; No. 3 yellow, 61c.
Oats—No. 3 white, 52c.
Rye—No. 2, 77 1/2c.
Flour—Michigan patent, best, \$5.75; ordinary patent, \$5.25; straight, \$5.15; clear, \$5 per bbl in wood.
Hay—Carlot prices, Detroit market: No. 1 timothy, new, \$10.50@11; No. 2 timothy, \$9.50@10; clover mixed, \$9.50@10.
Butter—Extra creamery, 31c; firsts, 29c; dairy, 22c; packing, 19c per lb.
Eggs—Fresh firsts, case count, cases included, 29c; refrigerator, extra, 25c per doz.
Apples—Sny and Wine, \$4@4.50; Greening, \$3.25; Baldwin, \$3.75 per bbl.

ESTABLISHED 1850

To all our friends and patrons we extend our best wishes for a Most Prosperous and Happy New Year.

TRAUB
118 Woodv
TRAUB B
205 Woodv

Cabbage—Home-grown, 6c;
Onions—Home-grown, 6c;
Potatoes—Home-grown, 70c;
Cheese—Michigan, old, 15c; new, 16c;
Calves—Choice to fancy, 7@8c; 0. 6 1/2c per lb.
Dressed Hogs—\$@6.25 per cwt for lb, \$5.50@5.75 per cwt.
Live Poultry—Spring chickens, 11c; fowl ducks, 12c; geese, 9@10c; turkeys, 15@16c per lb.
Dressed Poultry—Chickens, 13@14c; fowl @13c; ducks, 14@15c; geese, 11@12c; turke 19@21c per lb.
Rabbits—\$1.25 per doz.
Honey—Fancy white comb, 18c; dark and amber, 16@11c per lb; extracted, white, 7 1/2@8c amber, 6@6 1/2c per lb.

Prevents Rust

If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

HOUSEHOLD Lubricant

should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY
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