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Editorial

FUN IN GIVING

The luxury of giving is an experience rarely found by average folks. Even the truth of the maxim, "It is more blessed to give than to receive," is learned by few.

But Dr. D. K. Pearsons, of Illinois, seems to have discovered a vein of real rich fun in distributing his fortune along his chosen line of beneficence.

He is nearly ninety years old, and for years past has made a specialty of helping struggling small colleges to increase their endowments. He has given away more than \$4,000,000, and says that before he dies he will part with every cent of his fortune.

"I am having more fun than any other millionaire alive," he said. "Let other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four different states, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, April 14, I am going to have a squaring up with all the small colleges I have promised money to, and I serve notice now that beginning then I am going on a new rampage of giving.

"I intend to die penniless. If there are any other millionaires who want to have a lot of fun, let them follow my example. I am going to live ten years longer, and during that time I expect to do nothing but give away money.

"I have given to twelve colleges in the south. I don't think any of the other gifts have given the same satisfaction that these have. It is fine to sit here and think that the south knows it is made a better south by a blamed old abolitionist like me."

Continuing his remarks about the forty-seven colleges he has aided, he said:

"Those colleges are my children. My wife is gone. I have no boys and girls of my own. And so the affection that I might have lavished on my own flesh and blood is turned to these institutions. I sit here in Hinsdale and watch them grow. I hear of their struggles, their conquests, their defeats. I take a deep, a profound interest in them. They are mine. I helped to make them. The good that they may do in the world is to some extent creditable to me.

"And as these schools expand and grow and send their influence out through the communities that surround them I know that people are being made happier, that they are being made better, that the nation is growing stronger through something that I have done. That is the joy of my giving. It is a satisfying joy. It is a thing that makes my life worth while holding on to.

"Thirty years ago I made one of the best of my gifts. I built four houses for Northwestern University at Evanston. The gift was so predicated that the rent of those houses should be used in the education of poor girls for ever and ever. That is an endowment. I like that kind of a gift. It is something that cannot take wings and fly away. And always I shall know that the proceeds of that endowment are being used to brighten the lives of poor girls and to make them better wives and mothers for our country."

Reverting again to the joy of giving, he continued:

"I ought to know what I am talking about, because I have been doing nothing else but give during the last twenty-one years. In all that time I have had no other business. I haven't stopped in my favorite diversion even to swap jackknives. When you consider that during the thirty years that had preceded that I had worked like a slave at the task of accumulating my fortune you can imagine what a hold the joys of philanthropy have obtained on me.

"Have you ever stopped a ragged little boy on the street around Christmas time and slipped a quarter or a half-dollar into his hand? Have you ever watched the look of surprised delight sweep over his face? Have you ever felt the cockles of your heart warm after a deed like this? Well, that is the initial joy of giving. It is the most delicious sensation that the human soul is capable of feeling. I pronounce it without hesitation the most exquisite of mundane delights. It is a physical as well as a spiritual joy. It makes you feel good 'all over.' And its pleasure never wanes. Look back at that act twenty years later and you still feel that delightful flush of self-approbation sweeping over you."

In making his recent gift to Montpelier Seminary Dr. Pearsons enclosed with his check to

Principal Bishop the following expressive letter:

"Fifty thousand dollars, farewell! You have been in my keeping for many years, and you have been a faithful servant. Your earnings have helped to educate many young men and women who have helped to make the world better. You came to me from the grand old white pine forests of Michigan, and now you are going into the hands of other stewards in the state of Vermont. There you are to become a part of a perpetual endowment fund of \$150,000 for Montpelier Seminary, \$100,000 of which sum has been given by the people of Vermont. When you arrive in Montpelier you will go into the keeping of good business men, and you will be safe; as I expect that every dollar of this perpetual endowment fund will be kept intact and actively doing good for five hundred years.

Over one hundred years ago a good man gave \$50,000 for mission work. The interest on this fund has educated more than a hundred good men for the mission field, and is still being used for training men for the business of brightening the world and making it better.

"In Denmark there is an endowment fund founded over nine hundred years ago, and not one cent has been lost or wasted. I expect the same fidelity in managing this endowment fund.

"I left Vermont in 1840. This gift, added to other gifts, makes \$90,000 which I have been privileged to contribute to the betterment of the dear old state.

"Now, fifty thousand dollars, farewell! Go into the keeping of younger men, and God's blessing go with you! Do your duty and give the poor boys and girls of Vermont a fair chance."

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AMERICAN LENIENCY WITH CRIMINALS

Do we Americans know how to deal with criminals?

We love liberty; do we make abuse of our love?

We believe in placing men upon their sense of honor, and in treating them as innocent until proven guilty, and then in showing them mercy. Do we carry these principles to extremes?

These questions are suggested by the statements of Dr. Andrew D. White, former president of Cornell University, and former ambassador to Germany and Russia who in an address at Ithaca, N. Y., as wired to the Detroit Free Press, said that the number of criminal homicides in the United States each year is practically forty-three times as great as that in Canada, and eight times as great as that in Belgium, which has the greatest number of any European country; that in the United States the average criminal serves but seven years of a life sentence, and that at the present time only about one murderer in every seventy-four is punished.

Going on to a further survey of world crime, he added:

"The number of felonious homicides per million population for various countries follows: Canada, 3; Germany, 4 to 5; England and Wales, 10 to 11; France, 14 to 15; Belgium, 16; United States, over 129. These figures are based on an average taken for eight years.

"You will say these statements are the statements of an old worn and weary pessimist; worn and weary I may be, but a pessimist I am not. If there is in this country a man who is an optimist, I am that man. I believe the world is better today than it ever was before: I believe that in the future it will be better than it is today; that this country is the best country to live in on earth. I believe that altogether the United States of America is the happiest country in the whole world. I believe that the Christian church has never been so pure, so good, so promising as it is this day.

"It seems impossible that one side of an imaginary line homicide could be so much more prevalent than on the other as in the case of Canada and the United States. But the reason is that on one side law prevails and not chi-

canery, and that on the other side has taken place a break-up in the administration of criminal law.

"By far the greatest of all causes is the fact that the administration of criminal law has become simply a game. A trial is a game between two or three lawyers, and the whole thing has become very much a farce."

In answer to the argument that punishment of crime does not stop the crime, he gave instances of so-called "epidemics" of murder, which were stopped at once by the hanging of eighteen bandits of Italy and of the steps England took to secure justice for the murder of a citizen by the bandits. "The hanging of eighteen of the bandits stopped the crime forever," he said.

Dr. White has little sympathy for what he called the pseudo-scientific theory that crime is a disease. "The truth of the matter is that crime is crime, and disease is disease," he declared.

He described the difference between the administration of criminal justice in Great Britain and the United States. "In a short time a jury there can be got together," he said. "There is no bother about finding twelve men that are sufficiently idiotic to satisfy both lawyers. The result of all of this is that Great Britain, a country vastly more brutal than this, has ten or eleven murders to our 129."

Dr. White said that when Jesse James escaped punishment the last time he was thought a fit man to put on the lecture platform. He was emphatic in his opinion that life imprisonment would not answer in this country for capital punishment. He referred to the statement sometimes made that the worst use you can make of a man is to hang him.

"I would say that the best use you can make of a professional criminal is to hang him," said the speaker, "for then his death will have at least the benefit of a warning.

"I will make you a prophecy that is as sure to be fulfilled as any event is to occur—surer than that all of you will leave this building alive tonight, that before the night of the 24th of January, 1911, at least 5,000 men and women will be murdered in the United States who but for the maladministration of law would have escaped."

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SWEEPING ON

The Laymen's Missionary Movement is sweeping on with power. We read of inspiring meetings in various cities similar to the one held in Detroit early in December. We regard this movement as perhaps the most inspiring and promising of all uprisings within the churches in recent years.

One of our district superintendents, who is a most careful observer of men and measures, in a personal letter observes:

"Never in the whole course of my ministry have pastors had so great a help for arousing people on the subject of foreign missions as is now given by 'The Laymen's Missionary Movement.' The degree of interest in the churches on this subject has been pitifully low. This Christ-like movement is helping to stir it, and work to that end in a sweet-spirited, kindly way is most commendable. An aroused interest in foreign missions carries with it many good things. The universal priesthood of the people of God is a conception feebly realized, but must come if the kingdom of Christ is to prevail. This laymen's forward movement is a mighty force to help it on."

Very true, especially the suggestion that an aroused interest in foreign missions will help other church affairs. No Christian who be-

comes a flaming brand in supporting foreign missions can fail to scatter some fire to quicken interest in home missions and other vital undertakings. Christianity through and through is a missionary movement, and therefore a revival of interest in missions involves and implies a revival of the very soul of New Testament religion. The great revivals in India and China ought to be duplicated soon here in America, and they will be if our tens of thousands of aroused laymen pour out their treasures in behalf of Christ's work.

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BISHOP FOSS TRANSLATED

Bishop Cyrus D. Foss received his eternal crown in Hahnemann hospital, Philadelphia, on Saturday evening of last week, his death resulting from a stroke of paralysis, which seized him while riding in a trolley car January 18.

He had been in poor health for several years, and at one time was considered hopelessly ill, but rallied, giving hope of living to much greater age. All the members of his family were at his bedside when the end came.

Cyrus David Foss was born in Kingston, N. Y., January 17, 1834, was graduated from Wesleyan university twenty years later, and was appointed teacher of mathematics in Amenia seminary, becoming principal in 1856. In 1857 he joined the New York conference, and after serving in various pastorates the general conference in 1880 elected him a bishop.

From 1880 to 1888 he made his home in Minneapolis. In 1888 he moved to Philadelphia.

In 1893 he spent nine months in Mexico organizing missions there. During 1897 and 1898 he was in India and Malaysia on episcopal tours. In 1904 he was retired from active work. He leaves a son and a daughter. Bishop Foss was a strong man, a sound thinker, an impressive preacher, a forceful writer, and a devoted Christian. His experience in sickness, as told by himself, was a benediction to many. The gospel he so fervently preached was to his own soul the power of God and the wisdom of God.

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THE LATE DR. BUELL

A prominent member of the Michigan conference, Rev. J. I. Buell, D. D., has gone home to God. He died as he had lived, firm in the faith of the gospel, almost his last sentence being, "I shall soon see God."

A few weeks ago in a communication to us, he called attention to the fact that if he should live until January 4, 1910, he would enter the eightieth year of his life, and he expressed pleasure in the thought that he was still young enough to enjoy the then current Christmas festivities, and he hoped that while the birth of Christ was being celebrated in elaborate and costly decoration, amid the songs of happy children and sweet family reunions, the truth would not be forgotten that the divine Christ was the only basis of real world hope, and he quoted Tennyson:

"Rise, happy morn! Rise, holy morn!
Draw forth the cheerful day from night!
O Father! touch the east, and light
The light that shone when hope was born."

And in answer to that prayer the all-wise Father has lifted the curtain of the "happy morn" and allowed his trusting child to see "the light that shone when hope was born."

Brother Buell had in him much of the child-like spirit. He was frank, confiding, open to his brethren, generous-minded, appreciative, ready to say good things of others, honoring the ministry, satisfied to be a minister, and pleasantly proud of his record of fifty-three itin-

(Concluded on fourth page.)

Our Contributors

God and the Universe

REV. T. MOORE-SMITH

In these days when we hear so much about the new theology and the new religion it is well to know what we believe and to be able to give a reason for the faith that is in us. The first great question is, what is God?

There are six different views of God and the Universe and these are:

1. *The Atheistic.*—There is no God. Nature exists. Nature is the realm of law. There is beauty in the flower. There is goodness in the sunlight. There is music in the rippling rills. There are messages from the silent woods and majesty in the mighty ocean storm. But no God. Man's reason reigns supreme and witnesses to intelligence, his conscience points the way to duty, his heart swells with love, and his moral sense decides the path of virtue and right living, but there is no God. According to the Atheistic view of God and the Universe it has been well said that "Nature is a building without an Architect; a design without a Designer; a kingdom without a Ruler; a family without a Father."

The Atheist tells us there are no mysteries. And yet he believes in a thousand mysteries and cannot help himself. Can he tell us what light is? He cannot. And yet we all enjoy its marvelous ministry. Can he explain life? He cannot. Life is a mystery—full of mysteries. You ask him what existence is? He has ceased to believe in mystery. What is existence? He does not know; it is a mystery. But he knows there is no God.

2. *The Agnostic.*—Nature is. That is all we know. We do not know if there is a God or not. There may be, and again, there may not be. We do not know. Here we are without certainty—without a single ray of light in the dark dreary night of doubt. And the gospel according to Herbert Spencer and Frederick Harrison gives us no ground for hope. We cannot even—

"Stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

According to the Agnostic we can only stretch lame hands without faith, and grope and stumble on, it may be into a darker night. With the Agnostic creed we find ourselves in an open boat, on a shoreless sea, without rudder, without oars, without anchor and without a Pilot, with treacherous shoals and sunken reefs everywhere, and the storm of life upon us.

3. *The Polytheistic.*—That Nature is the work of a plurality of gods. One god made and governs one part, and another god made and governs another part. Hence we have as many little gods as we have kingdoms, and as many little kingdoms as we have sovereign toy gods. In the Polytheistic system there is no unity, no oneness. But Nature is one. It is not a confused collection of opposing kingdoms controlled or misruled by rival gods. One almighty Power, one Divine Intelligence sits on the throne of the Universe and controls the whole. The Polytheistic view is unscientific, incredible, unthinkable.

4. *The Deistic.*—That is, there is a God, one God far removed from the world he has made, reigning in majesty, but in no way responsible for man. "God was good, and evil was the grimmest of all realities. He had made the world, and had allowed sin to enter it yet he would not touch the world he had made or do anything to save it from the evil he had allowed." But there was the stupendous problem of evil which Deism tried to forget, and not to see. Everything was good, and for the best. This was the optimism of Bolingbroke. And Pope in his "Essay on Man," preached this gospel in the familiar words:

"Whatever is, is right"

and that

"Partial evil is universal good."

But this was a one-sided, non-moral view of God, and a superficial view of evil and of pain

and suffering. The optimism of Pope is the optimism of ignorance. Dr. A. M. Fairbairn says: "The optimism which has not gravely faced the immensity and intensity of the world's misery has no claims to be heard. And Pope's claims are the fewer that he so played with the greatest of human hopes and the deepest of human facts; for if time cannot be justified without eternity, then as time is all that is known to our experience, the result is a serious impeachment of the Divine rectitude." The Deist may point us to a God of Divine Transcendence, but he robs us of the Divine Imminence. The God of the Deist is a God without sympathy, without pity, indeed without love, and coldly, cruelly indifferent toward the universe he has made. Little wonder that the human mind swung round to the opposite extreme in its great and growing need of an imminent God.

5. *The Pantheistic.*—That is, God is Nature, and nature is God. There is no distinction between mind and matter, between good and evil. The crocodile is God and so is Gen. Booth. The sultan of Turkey is God, and so is Dr. Joseph Parker who denounced him. The martyr at the stake was God and so was the monster who burned him. Paul is God, and Nero is God. Pantheism identifies God with right and wrong, with the lawkeeper and the lawbreaker. There is, in Pantheism, a certain kind of Divine imminence, if the Pantheistic God can be said to be Divine in any sense, but there is no Divine Transcendence. This God has no personality, and is without moral power; moreover, he is a non-moral God. He is supposed to have created the highest form of existence—personality, without himself being personal. If Nature is God and God is Nature, then prayer is folly, as you only pray to yourself; love is lost, as it is only toward the blind power of Nature; and God and evil, evil and God are one. Unethical, non-moral conception of God we affirm. This is the teaching of quite a few leaders in so-called religious thought and principally in the teaching of Rev. R. J. Campbell, of City Temple, London. Mr. Campbell says: "When I say God, I mean the mysterious power which is finding expression in the Universe, and which is present in every tiniest atom of the wondrous whole." "The real God is the God expressed in the Universe and in yourself." "He is myself," "my God is my deeper self, and yours, too." He proclaims "the fundamental Unity of man with God." These are a few of Mr. Campbell's statements taken from his "New Theology." If this is not Pantheism, what is it? And does not Mr. Campbell's "fundamental Unity of man with God," reveal his unethical non-moral conception of our Divine Father?

6. *The Theistic.*—There is the Great I am—God—One God—the creator, the almighty, the all-powerful, the all-wise, the all-good. This was the God of the Israelites, the God of the Patriarchs, the God of the ancient Prophets, the God of old time Philosophers, of Cicero, and Aristotle, and Plato, and Seneca. The Theistic view is the view which has been held by the wise and the great from remotest ages, and the contemplation of Nature compels the conclusion that "there is a Boundless, Eternal, Unchangeable, Designing mind, not without whom this system of things coheres; and this mind we call—God."

But God has given us three great revelations of himself. These are: His Works, His Word, His Son.

In his works of creation God has revealed himself. Paul in the first chapter to the Romans says, that which is known of God is manifest, for God has shown himself. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

The heathen and men everywhere who have no Bible, and have not heard of Jesus, have no excuse. The measure of their light is the measure of their responsibility. And they have had the revelations of creation. Anywhere the hand

of God may be seen, the mind of God discovered. Not only the wonders and the marvels of creation, but the mysteries are everywhere. Bacon calls Man the "Interpreter of Nature." Yet man finds much around him in Nature which he cannot interpret; much that he cannot understand. It has been said: "We comprehend nothing. We only apprehend things; even the things of which we know most." I stand in the workshop admiring the magnificent engine, the result of genius, of well-trained and developed skill, and the highest class of workmanship; I marvel at the perfection of this powerful piece of mechanical genius—the creation of the human brain. I marvel, but there is no mystery. Some human mind can explain everything about this engine to me, no matter how intricate and difficult. And some other human mind will yet improve upon this splendid and powerful iron horse. But again I stand in a woodland grove and am surrounded by nature—the stately trees, the singing birds, the laughter of the woods, the joy of life—the orchestras of the Universe sending forth their evening song the sweetest melodies of life to the Creator and controller of all. It is all mystery. I am surrounded by mystery. Mystery in the mighty oak, and in the tiniest flower, in the singing nightingale, and the smallest insect—the mystery of life. I know I am surrounded on every side by things far above and beyond the creation and capacity of the human mind. I know there must be an infinite mind—a great creative power somewhere, for everywhere I discover the Hand and mind of God. Everything, everywhere, has been so wonderfully provided for, and perfectly adapted to its environments—the fish in the sea, the birds of the air, and man made to rule and have dominion. Everywhere on every page of this great Book of Nature I see the Author's own signature; everywhere in this great Temple of Nature I see the footprints of the Creator, the workmanship of Nature's Builder. And everywhere there is law, order, method, harmony, unity, oneness.

But God has also revealed himself in his Word. More clearly in the Scripture than in Nature. This is the Divine method. From the less to the greater. In the first chapter of Genesis and down to the third verse of the second chapter he is Elohim—God—the infinitely strong one. In the second chapter from the fourth verse he is Jehovah-Elohim—Lord-God—not only the Almighty Creator, but Jehovah, the changeless ever faithful One. He is revealing more of himself in the second chapter than in the first. And this is the Divine method all through the book until we come to that great central verse—the gospel in miniature, John 3:16. We ask Nature what is God? And Nature replies that God is the Infinite, Eternal, Unchangeable, Designing, Controlling, Boundless Mind. But we ask the Scripture what is God? and the reply of this grand old book is that "God is Spirit." "God is Light." "God is Love." And we know now from the book that God does not love us because Christ died for us, but Christ died for us because God loved us, and loved us before the foundations were laid, and his love is like himself—infinite, eternal, unchangeable.

But the greatest revelation God has yet given of himself is in his Son. It is from Jesus we learn about the Fatherhood of God. It is in Jesus we see the Father.

"Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him have I been so long time with you and hast thou not know me, Philip? He that hath seen me hath seen the Father." And now we know we are not a family without a Father, but as humble worshippers we unite as one in the presence of our Master and Lord, the great revealer of the Father, and repeat: Our Father who art in Heaven. Hallowed by Thy name, Thy Kingdom come. Thy will be done, as in heaven so on earth.

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Show this paper to your neighbor.

The Story of an Infidel

Lewis Knapp, infidel, says the Catholic Advance, was a man who resolved to leave his mark upon this earth when he had passed away.

As the best means to do so he caused to be erected on his cemetery lot six monuments cast of metal impervious to fire, time, or the elements, metal that was guaranteed to last forever. On these shafts he had engraved the anti-Christian sentiments that governed his whole existence, sentiments so blasphemous that many foundrymen refused to cast them, and which made Knapp known far and near. The monuments, bearing this express hatred of Christianity, were to last forever, said Knapp. They were to remain for the eyes of men to see and read. They were to perpetuate his infidelity.

KNAPP'S STORY.

He was a "down easterner," born in New York state in 1812. He came to Kenosha, Wis., and settled there in the early days when Kenosha was a village and had ideas of rivaling Chicago as the great port of the great lakes. Knapp opened a grocery store, and prospered almost from the first.

The monuments came as Knapp's idea of leaving upon earth his bitter protest of things and gods as they are worshiped in the world today. It is something like thirty years ago that the first of them went up. Kenosha at that time was a small town, Knapp was one of its leading citizens, and nobody cared to interfere with his desire thus to decorate his lot in the cemetery.

It was to his wife, who died in 1871, that the first monument was erected, and it was of marble. Later, resolving to make his words last forever, Knapp had the marble torn down and in its place erected a shaft of bronze. This, the first of his sacrilegious monuments, bore the first of his infidel utterances and served to make his name known all over the country.

A SPECIMEN.

The inscription which Mr. Knapp prepared as a memorial to his own life was as follows.

Old Broad Gauge Knapp.

Aged ——— Years.

Emigrated to join his wife and other friends in the Celestial Fields of Paradise, thanking God for sense enough to die as He had lived for thirty years, thoroughly infidel to all ancient and modern theological humbugs and myths, etc.

Love Feast Held With Ingersoll.

This statue, erected many years before Knapp died, won him the notice of "Bob" Ingersoll, the professional atheist. So much was Ingersoll attracted by Knapp's utterances that he journeyed all the way to Kenosha to talk with him. As the old citizens say, "It was one of the biggest days the city ever had when Bob Ingersoll came up to Lewis' store, and got his advice on several fine points that were troubling him. They had a love feast that day. Ingersoll called Knapp a great man."

LONGEST INSCRIPTION TO BROTHER.

The monument to the brother, Charles Knapp, bears one of the longest inscriptions of all. There are over 1,500 words of it, and it consists in the main of an argument against religion.

On the fourth shaft, erected to the memory of his friend, William Bruse, and on a fifth dedicated to another brother and his wife, were inscriptions of similar tenor.

On January 24, 1898, Knapp died, aged eighty-five years. He was buried beneath the monument that he had erected for himself. But now, ten years later, public opinion decided that the monuments were "too strong." A demand was made on the cemetery authorities that the offensive shafts be removed. The authorities replied that they were unable to do anything in the matter.

CONSENTS TO THEIR DESTRUCTION.

Finally appeal was made to Mr. Knapp's brother, a prominent attorney of Chicago. The brother finally consented to the destruction of the monuments, whereupon the members of the

cemetery association entered upon a solemn contract to this effect: The monuments were to be broken and crushed to powder. Each member was to bury his share of the dust, "either underground or in midlake." So that it could be said that the sacrilegious monuments of Lewis Knapp no longer existed upon the face of the earth.

The compact was fulfilled to the letter. The shafts were tipped over and broken into tiny bits. Not a single letter remained whole. Then each of the authorities took his share of the debris, placed it in a barrel, and at the dead of night buried it—nobody knows where but himself.

✦ ✦ Evangelism

It is a good thing to have a committee of the General Assembly on evangelistic work. It will be a much better thing for the church to do with consecrated persistence and devotion, its evangelistic work. After all, what else is the church for? Or any member of the church? All our elaborate machinery for self-preservation and self-development is right enough, but it is secondary. It is pathetic that so much of the time and strength of the general council of the church should have to be spent upon matters pertaining solely to the administration of our machinery, while comparatively little time is given to the immediate business for which the church exists, the evangelization of the world.

Executive commissions and administrative agencies and church co-operation and union and all the other matters of management are important enough. The church ought to give proper attention to them, and work them in the spirit of Christ. But the business of the church is specifically, no to manage itself, but to give the gospel of Christ to every man, at home and abroad. We are missing the true perspective. The wrong things get in front.

More or less machinery must go with the evangelistic endeavor. Home missions includes church building and Sabbath School work, and the maintenance of the ministry and the proper education of those who are to do the church's work next year. But the supreme matter is to bring the gospel to the attention of the men and women of America. If they will not come to church, the missionary must go out after them. By all means, some must be saved.

Mr. Converse was quite right in saying, in his address in connection with the report of his evangelistic committee, that the evangelistic work is to be done by whatever means may be most effective. If it can be done by automobile in some city, by all means let it be so done. But the city is to be evangelized. And it is the business of the people of the churches, and not of a few ministers and devoted laymen, to accomplish it. Will not the church hear the urgent call of the present time, and give itself to personal ministrations of the world of Christ to every soul?

The critics who are calling for a reconstruction of the theological seminaries call most urgently for "sociology and practice." There is an element of truth in their contention that the average theological student is drawn away from men rather than fitted to meet them. But the sociological and practical theories and doings are, after all, only means to the supreme end of evangelizing men. There is room for more earnest urging of the evangelistic spirit and the suggestion of evangelistic work, in the seminaries. It is much to be hoped that whatever changes may result from present criticism of seminary methods, they will include a direct teaching of the truth that has been too much taken for granted, namely, that the student's business, when he enters the ministry, is to speak the word of salvation to the souls of men.

And so we hope that this new church year may witness a genuine revival, a renewing of the spirit with which the church began. The disciples were called Christians first in Antioch because they talked about Christ and lived out the life of Christ amongst their fellow citi-

zens. There must be the same reason for calling disciples Christians today in Philadelphia and New York. We have given a vast amount of attention to the best way of managing the church. Let us not fail to give attention to the doing of the church's work.

What is the committee on Evangelistic work for? Is it merely to help ministers find out the best way of doing evangelistic work, or is it the church's method of wakening itself to its essential duty? For either purpose, the committee needs wisdom and grace. The church must stand by and support it. But the church must surely hear the voice that spoke long before any assembly could appoint any committee, the voice that commissioned the disciples of Jesus Christ to give the gospel to the whole creation. May the Presbyterian church hear it as never before. And may it fulfil this year, as never before, the high ministry to which, ministers and people together, it is called.—The Presbyterian.

✦ ✦ Why Local Option Cannot and Never Will Settle Anything

In every one of ten thousand local prohibition contests during the past three years, Prohibitionists have worked heartily with their less radical fellow voters in the attempt to drive the saloons from single towns, cities and counties throughout the country.

They have given their aid without measure just as the pioneer on western prairies would turn out to help his neighbors vanquish a threatening prairie fire, or as the householder in India would rush to the assistance of his friend attacked by the deadly cobra.

That is the strength and weakness of the so-called local option plan in a nut-shell. Following each such local victory, the danger of further assault by the liquor traffic is just as great as was the danger of repeated prairie fires and the further molestation by the dreaded serpents of Asia. Not until advancing civilization applies means for the prevention of prairie fires and the extinction of the cobra and all related pests, can the pioneer be safe, and the Prohibitionist knows equally well that local victory over one or a little coterie of saloons is but a momentary triumph which must be followed up by united action all along the line to extirpate the whole gigantic curse.

That is the eternal lesson which the continued operation of "local option" laws throughout the country is teaching the thinking Prohibition voter. Wherever, as in Massachusetts, Connecticut, Ohio, Illinois, Nebraska, and a score of other states, the local option law appears to many to be the expected goal of prohibition reform, there the fatal weakness of the plan is revealed more plainly as the days go by.

The recent elections in Massachusetts are a significant proof of the futility and dangerous weakness of local option when considered in any sense a solution of the liquor problem. During the past three years, by strenuous and sustained activity all along the line, an aggregate majority of 26,000 was registered in the state as a whole against license. And each one of the past three years showed a gain. On the basis of this advance, the no-license leaders joyfully predicted steady extension of local prohibition until the whole state was finally covered by its protection.

But what is the latest news? Fourteen cities voted on Tuesday, December 7, 1909, four of which, Fall River, New Bedford, Marlborough and Gloucester, returned to license while only one, Haverhill, changed from wet to dry. The four cities which go back to the open saloon have a combined population of 220,000, while Haverhill's population is but 38,000. On Tuesday, December 14, after two years of surprisingly successful dry regime, Worcester, called the largest prohibition city in the world, went back to the 'wet' column by 3,720 votes, and while one other city, Salem, returned to the no-license column after a year of license, the dry majority of 3,925 a year ago was reduced to 2,197 for the fifteen municipalities.

At this rate, a dozen millenniums and a million non-partisan local option rallies will fail to bring the Bay state any nearer to the achievement of state prohibition, which it would have had on its statute books for the last quarter of a century but for the clever method of shifting, dodging, and concession followed by license party bosses who control the political destinies of that commonwealth.

And Massachusetts is but a typical example of the endless postponement of the decisive battle with the drink curse in state and nation.

By all means let every good citizen, whether he is Prohibitionist, Republican, Democrat, Populist, Socialist, pessimist or fire-worshiper, turn in and lick the saloon out of its boots in his own community at every opportunity, but remember that the only thing that will "settle" the liquor question and free the people in state and nation from the fatal grip of its greed and vice is and must be the permanent organization in one clear-cut political movement of those who hate the liquor traffic, and believe the nation's future depends upon its utter extirpation.

No wonder the Patriot Phalanx, commenting on this Massachusetts farce, says pointedly: "Thus goes the local option teeter. The stored fixtures of hundreds of saloons will now be brought out and made ready for service again. Must this gain be considered final and eternal? No wonder the politicians are glad to compromise on such a policy to shield themselves from prohibition."

Great temporary good may have followed in the wake of the overwhelming succession of local prohibition victories during the past thirty months, but the lesson of it all, which should burn itself in letters of fire into the heart of every temperance and prohibition worker is this:

Were the same tremendous amount of energy, enthusiasm, money and political wisdom and experience, which has been lavished in these local contests, now to be focussed upon the adequate and sufficient goals of state and national prohibition, backed by an organized political uprising of the people who believe in it, the liquor traffic would see its nation-wide doom within a twelve-month, and America would be shaken with the grandest revival of true patriotism and civic righteousness ever known in all her annals.—Associated Prohibition Press.

✦ ✦ Bringing Men to Christ

Our success in winning souls depends largely upon the degree of personal effort we put forth. It is astonishing to see how few really do personal work. The bulk of professing Christians do little or nothing in this way. Let figures talk. Take, for instance, the recent report of the Methodist Episcopal Church, the largest body of Protestant Christians in the world. Their accessions to the church in one year hardly average three to the preacher, and in the seventeen bodies of Methodists the annual addition to their ranks was one for every sixty-three members. This is an exceedingly small ingathering, and we suppose that other bodies of Christians would make but little, if any, better showing.

Why is this? Evidently because an overwhelming majority of those professing to serve the Lord work at it very little. Not long ago we read of a man who, after his daily work, went to the state prison and labored in the cells for the salvation of the convicts, and was instrumental in bringing four hundred to a profession of Christianity. If such a record can be made in a state prison, what might be done outside? The fact is, the majority of us feel little personal interest in soul-winning. We drift along like a chunk with the current. What excuse will these professors have in the day of judgment?

Personal work can be done by anybody who has a mind to do it. Some are more highly gifted than others, but there are none so deficient but what they might be much used in personal work. A little training helps a great deal, but if we cannot get the training any other

way, we should go to work and learn from actual experience. It does not appear at all unreasonable to expect the church to average a conversion annually for each member, and at this rate the world would be evangelized in a few years. There are too many on the dead-head list, just trying to beat their way into heaven. We are surrounded by godless people, while there are vast sections in the "regions beyond" which have never been touched at all. There is no want of material on which to work, and most of the opportunities are in little things. These are neglected, and hence but little or nothing is done. It is well for each of us to ask ourselves this question, if not one was bringing any more people to Christ than I am, how soon would the world be evangelized? Revivals have their place, and a very important one, but the bulk of the personal work will have to be done amid daily duties. This impetuous age calls for intense effort, if we are to arrest attention. Folks are in a hurry and are absorbed in other things, but the Master said: "Go out quickly into the streets and lanes, and compel them to come in, that my house may be filled."—Living Water.

✦ ✦ Christian Perfection

The perfection of which the Bible speaks is that under the gospel dispensation. It is Christian perfection.

This is not bodily perfection. No man living has a perfect body, or is in perfect health. The seeds of death are in every mortal body. That physical soundness is not necessary to the possession of the highest spiritual grace is seen in the lives of Fletcher, R. Watson, Henry Martyn and thousands of others.

It is not intellectual perfection. It allows unnumbered mistakes and errors of judgment. To be perfect men in Christ Jesus it is not necessary to be the wisest or the most learned man.

Christian perfection has to do mainly with the realms of love. In this state the believer loves God with all his heart, mind, soul and strength, and his neighbor as himself. Wesley says, this is the sum, there is nothing higher than this.

But when a man keeps this dual royal law, a vast transformation has taken place in his nature. His will is tremendously affected. No longer does it waver, but is ever steadfast in its loyalty to Christ.

Sin as a principle and development is utterly eradicated from the soul.

The outshining of the life is in keeping with the pure state of the heart. This man, like David, walks within his house with a perfect heart: the hardest place on earth always to keep one hundred per cent of grace in the soul.

Mark the perfect man! In this wicked world so few rise to the exalted state of this description they become characters to gaze upon and admire. His end is peace. Long has he held blessed communion with his Father; long has he lived in an atmosphere of purity; long has he waited for his coronation. Death comes at last, not as a tyrant to terrify, but as a servant, to unbolt the gates of heaven, and to translate him with his perfection of love to a perfection of glory. Reader, may your death be like this. Amen.—Rev. E. T. Curnick.

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The true idea which every Christian should keep in mind is that he does not own himself. Christ owns us, and has a perfect right to put us just where he chooses, and to demand of us just what he wants. He has a right to the firstlings of the flock, to the brightest sons and daughters of our families. The best brains and highest culture are none too good for his service. If his pulpits and his mission fields need them, then in God's name let them not be confiscated to mere money-making or office-seeking or earthly ambitions of any kind.—Theodore L. Cuyler.

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"When a Christian finds himself desiring more of the world, it is a sure sign that he needs more of Christ,

Editorial

THE LATE DR. BUELL

(Continued from first page.)

erant years, more than twenty of which were spent in district work.

We have no data at hand for a life-sketch of our brother; that will fall to another, but we find mournful pleasure in placing this twig of sincere regard upon his fresh-made grave. His record is clean. No blot is upon his character. Those who knew him best loved him most. For more than half a century he lived conspicuously before all of us, and his life-work seems to say, "Follow me as I followed Christ."



Topics of Public Interest

[EDITORIAL]

By Thursday of last week the British elections had proceeded far enough to make it certain that the Unionists or Conservatives could not secure control of the new house of commons. By that time the combined strength of the Liberals, Laborites and Irish Nationalists had reached 345, or more than half the membership of the house. This makes a Union majority impossible, the only point in doubt being the exact strength of the coalition. But an independent Liberal majority seems equally out of the question, though the later pollings indicate that the two leading parties break exactly even in strength. To maintain a majority at all the government must hold not only the Liberal strength, but most of the Labor and Nationalist votes as well. It is not believed that this can be done very long, as each of the smaller parties is disposed to be insistent on its pet ideas. The Laborites, for instance, are likely to put forward their "eight hour work" bill, which the government opposed last session. The Nationalists will insist on home rule legislation for Ireland. Either is likely to alienate some Liberal members. So everybody predicts that the incoming ministry will be short-lived, and that another dissolution may come at an early day. Mr. Asquith realizes the difficulties, and is loth to take the premiership; but has been persuaded to do so.

The world surely "do move." Last week a notable event occurred in India. The new imperial legislative council, through which the natives will be afforded a larger share in the administration of the affairs of British India, met for the first time. Lord Minto, the governor-general who presided, described the event as a "great historical occasion, opening a new era with the inauguration of broader principles of government." For more than three years the imperial government and Indian administration have wrestled with the details of a plan designed to admit the natives to an important share in the legislation of the country. Under the new arrangement the viceroy's council has 370 members instead of 126 as formerly, of whom a total of 135 will be elected as against 39 elected heretofore. The functions of the council are enlarged and it will be enabled to take an active part in budget construction and new legislation. All religious and special interests may elect representatives to the viceroy's and provincial councils, though any candidate may be disqualified by the imperial and provincial governments if they hold that his election would be contrary to public interests. In opening the council, the viceroy lent no support to the faction desirous of following in the wake of Turkey and Persia and instituting constitutional government for India. He declared emphatically that representative government, in the western sense, was totally inapplicable to the Indian empire.

A Detroit evening paper the other day had two or three "stories," as the reporters call them, each and all furnishing some serious "food for thought." First was a chapter out of Juvenile Judge Hulbert's court. Eight young boys of about twelve years of age were brought before the judge by truant officers charged with smoking cigarettes. "Some of the lads were bright and pleasant-faced, polite and of more than ordinary intelligence." Yet all were confirmed "cigarette fiends." Two admitted long servility to the habit, one beginning when six years old! All had the pallor and nervous twitching which, the officers say, enable them to "spot" the victims without looking at the nicotine stains on the fingers. Of course the judge told the boys to "cut it out," warning them of the fate of young McCormick and Harrington, both confirmed cigarette fiends, who killed Baggage-man Minor at Ypsilanti, and

who face life imprisonment at Jackson and the eight boys were placed on parole for a year. Then Judge Hulbert took occasion to give the boys some further good advice, to "cut out" the low down theaters also (they were arrested in front of one). "Those blood and thunder affairs are bad for you. It's bad for you to get the impression that dare-devil ways, highway robbery and promiscuous shooting of men are glorious deeds, and that the wild west bad man is a hero." In all of which the judge is sound and right. But it sets one thinking, and asking questions. If smoking cigarettes and sensational theaters are bad for the boys—and no decent citizen disputes it—why do men who profess to be respectable set the boys the bad examples of smoking cigarettes, and why do they tolerate the vicious theaters? The latter are allowed to run wide open on all sides, without hindrance. Men of high standing in society, business and public office smoke the "coffin nails" openly and everywhere. Of course the boys think it is "smart" to copy after their elders. If the boys are to be saved, the men must give their example and influence in that direction, and remove the temptations and the encouragements from the paths of the boys. The other "story" referred to is a column account of how two youngsters, still in their teens, were arrested, and not only confessed, but "boasted" of more than one hundred jobs of burglary committed recently. The police had recovered two or three thousands dollars worth of jewelry, and were searching the pawnshops for more. Both boys were graduates of the reform school, and one said: "No detective would ever have arrested me if I had a chance to use my gun. I would have killed him and then myself." What are the boys coming to? Is it not time something more were done to give the boys a different school than that of vice and villainy and crime?

The popular discussion over the increased cost of food products, which has been so accentuated by the widespread boycott of meat, is highly interesting, and has it amusing features also. The reasons given for high prices are as numerous and diverse as the "Fifty-seven varieties." The tariff, the trusts, the monopolies and combines, general and local, the great increase of gold production, the railroads, the cold storage plants, the middlemen, the crowding of people to the cities, the scarcity of farm help, the increase of population, the high scale of living, extravagance and waste, even the conservation policy of Roosevelt and Pinchot in turning the free cattle ranges of the west into forest preserves, are given, along with many others, as explaining the why of the present high prices. To any thoughtful observer it must be apparent that not any single one or two of these reasons is adequate to account for the present high prices, but all of them—a hundred different factors—enter into the problem. Some have more to do with it than others; but the causes are so varied, that no single remedy that has been or can be proposed is adequate. The boycott, even if made universal, is likely to hit and hurt more innocent people than guilty, and cannot afford a permanent remedy. But the present agitation and inquiry are to be welcomed and should result in much good, in calling attention to the wrongs that exist and pointing the way to their correction. No fair-minded, intelligent person can doubt that the trusts and monopolies, for instance, are largely responsible for the high prices, and that something should be done to curb their greed. With all that may be said Secretary Wilson, of the department of agriculture, uttered a profound truth as well as a witty *mot* when he said the other day, "The American people are suffering not so much from the high cost of living as from the cost of high living." We are all, or the most of us, getting to be high livers. To quote Secretary Wilson further: "It has been said that the American is the best fed, best clothed, best educated and best housed man on earth. We shall have to add now that he is the most expensively fed." It may also be said that we waste more than any other people on earth. Indeed, it has been said, with a good deal of truth, that what we waste would feed most other nations. It is a matter of rejoicing that as a people we can have such an abundance of the comforts and the luxuries of life; but we must expect to pay for them. The pinch is that, as some one has wittily said, while prices go up by the elevator, salaries and wages go up more slowly by the stairways. Perhaps the present era of acute high prices will have wholesome results, if it leads to some check in waste and extravagance, and some degree of return to economy, frugality and the simple life. One thing more is to be said. The drift away from the farm, cityward, has doubtless a good deal to do with with high prices. It not only

makes more non-producers of food to be fed, but it reduces the ability of the farmer to produce the surplus necessary to feed the nation. It certainly is very unreasonable to blame the farmers for high prices. Even with those high prices, the average farmer is not getting his fair share of the profits, largely because of the trusts, though he is more prosperous than formerly, and we all ought to be glad of that. There is much pertinence and force to the cry: "Back to the land!" More farmers, smaller farms, better farming, intensive, scientific farming, would vastly increase production and tend to lower prices while the farmers would be more prosperous than ever. There is enough land in the United States to feed comfortably the present and future generations, if it is farmed for all it is worth.



The Source of Supply of Methodist Episcopal Missionaries

The Methodist Episcopal Church sent to the foreign field from the United States and Canada 459 new missionaries during the five years beginning November 1, 1904, and closing October 31, 1909. Of those 167 were men; 158 women sent out under the Board of Foreign Missions, and 134 missionaries of the Woman's Foreign Missionary Society.

A study of the educational preparation of the whole number shows that 270, or nearly 59 per cent of all the new missionaries were graduates of colleges and professional schools, while 13½ more of the total number had pursued partial courses in colleges, 10½ per cent had studied in Biblical or missionary training schools, and nearly 13 per cent were graduates of secondary schools, such as high schools and the preparatory departments of colleges. Only a fraction over 4 per cent had not the advantage of a full course in a secondary school, the majority of these being wives of missionaries.

Less than 7 per cent of the men had not secured at least a partial course in college or professional school, the total number of graduates from such institutions being 142, or 85 per cent of the total number of men.

Of the 134 missionaries sent out by the Woman's Foreign Missionary Society, 59, or 44 per cent, were graduates of colleges or professional schools, and nearly 10 per cent in addition pursued partial courses in college. Over 26 per cent of the total number of missionaries of this society had received their preparation in Biblical or missionary training schools, and another 15 per cent were graduates of secondary schools. About the same percentage of women sent out by the Board of Foreign Missions were college graduates as those sent by out by the Woman's Foreign Missionary Society, but 35 in addition, or 22 per cent of the total number of women sent out by the board had pursued partial courses in colleges. Nineteen per cent of the women sent out by the board were graduates of secondary schools only.

Methodist colleges furnished a large proportion of these 459 missionaries. Counting both graduates and non graduates, 226 of these, or about one-half of the total number, were prepared in Methodist colleges. The colleges of other denominations have furnished 15 of the total number, or a fraction over 3 per cent; state colleges have given 31, or 6¾ per cent, while other non-sectarian colleges have furnished 30 students. Three others were graduated from Canadian colleges. Besides those included in the above classes, 21 of the recruits, or 4½ per cent were graduate physicians or nurses, and 6 were graduates of the theological seminaries. The last mentioned are but a small fraction of the total number who received training in theological schools, as 56 of the above mentioned college students received additional training in theological schools.

Eight Methodist colleges each furnished 10 or more students during the five years, Northwestern University heading the list with 20 graduates and 4 non-graduates; Ohio Wesleyan being second with 16 graduates and 3 non-graduates. Then follow Syracuse with 15 graduates and four non-graduates; Baker with 15 graduates and 2 non-graduates; Hamline with 10 graduates and 1 non-graduate; Morningside with 9 graduates and 1 non-graduate; De Pauw with 8 graduates and 4 non-graduates, and Albion with 7 graduates and 3 non-graduates. The 226 Methodist college students represent 39 different institutions. Thirteen colleges of other denominations are represented in the total number; 12 state colleges, 25 other non-sectarian colleges, and 2 Canadian universities.

Nearly half of the men sent out by the Board of Foreign Missions had professional training either in theology or medicine. Fifty men, or 30 per cent of the total number, were theological school graduates, and 7 others had partial courses in theology; 15 men, or 9 per cent were

graduates of medical schools. One is a graduate of a college pharmacy, and another is a graduate nurse. Of the 158 women sent out by the Board of Foreign Missions, 1 was a theological school graduate, and 4 others had studied in such institutions; 1 was a doctor of medicine, and 6 were graduate nurses. Nearly all of the theological students were graduates of Methodist seminaries, Drew Theological Seminary furnishing 17 graduates and 1 non-graduate; Garrett Biblical Institute, 15 graduates and 5 non-graduates; and Boston University School of Theology, 13 graduates and 4 non-graduates. Nast and Gammon had one graduate each. Of the medical schools represented, a Methodist institution, Northwestern University, headed the list with 4 graduates. Eleven other medical schools were represented by graduates.



A Tribute Flower

My Dear Dr. Potts:

I am just returned from the funeral of my dear friend, Dr. J. I. Buell. Could he have looked upon the scene, surely he had been gratified. His friends were there. A large number of the brethren of the conference sat in a body, several from without the district. Among them Dr. Lewis, of Ionia, his one-time pastor, Dr. W. M. Puffer, of the Kalamazoo district, and Dr. W. I. Cogshall, of the Big Rapids district. It was surely a holy hour. My heart seemed filled with a "hush as holy as hovers where angels have flown."

Dr. Graham's address will long be remembered. It was charged with a sweet majesty, illuminating, edifying, inspiring. For forty years they had walked as brethren. His appeal to the young ministers was as tender as it was timely. Another will write the memoir, I only drop this tribute as a "white flower to his spotless life."

JOHN R. T. LATHROP.

Grand Rapids.



Dr. Torrey at Petoskey

EMMA LAMB BARNES

It is safe to say that our people will never forget Dr. Torrey's three weeks' campaign in Petoskey. A man of commanding presence, a born leader, genial in manner, but pouring hot shot on sinners and pleasure-loving Christians. As one man put it: "Card-playing, dancing, theater-going Christians—they have lost their heads—they are in the basket. He hits hard, and there's where the squeal comes in!"

Dr. Torrey makes little appeal to the emotions. He presents the truth like a lawyer making a plea, yet so simple, clear and forceful is the presentation that he holds closest attention, even of children. "Tis the old time religion;" no higher criticism for him, no new thought, or Christian science theories. The latter, because of its subtleties, he characterizes as the devil's masterpiece.

His afternoon addresses on Prayer and the Holy Spirit were most valuable as an uplift to faith. Because of them scores of Christians will henceforth have a new outlook on life—walking as in the presence of the Comforter.

Mr. Jacoby, a personal worker who accompanies Dr. Torrey, each day trained a class in how to use their Bibles in leading souls to Christ.

In these days we hear mainly a gospel of love. We hardly know whether there be any future punishment. It was, therefore, rather startling to hear so much of "the terrors of the law" from Dr. Torrey. He dwelt rather on the power and majesty of God, than his love. "We have no claim whatever on God," he said, with strong emphasis. "We must save sinners, not because we love them, not because we would have happy lives and homes, but to glorify God. If we were to do our full duty to every finite being in the universe, and yet fail to love God with all our heart, mind, soul and strength, we would still be great sinners, because we have broken the first great commandment."

He uses no cautious, tentative methods with the unsaved. He doesn't say: "You needn't fear that you will be embarrassed by questions, and cornered and made uncomfortable, as has been heard aforetime in Petoskey. No! Those who would take Jesus as their Saviour, are exhorted, commanded to rise up and come forward in a manly or womanly way. Only such are counted. They are then instructed in Christian life by Mr. Jacoby, and very wisely he does this work. They are given a card of suggestions to young Christians. Cards containing their addresses and church preference are given the pastors. They are exhorted to join a church immediately. Many have already done so.

One cannot but wish that a man of Dr. Torrey's personality could cultivate a more loving and winsome spirit in dealing with erring and

sinning humanity. It would certainly greatly increase his power. Yet those who start under him will be apt to hold out; they get such a shaking up that they can't forget it.

His work in children's meetings is admirable. Those who have ever tried to preach to children know that nothing is more difficult, and dealing with young souls is a most delicate task. Dr. Torrey's choice of truth was wise and clearly and brightly presented. To guard against thoughtless decisions—children being so easily led—workers were stationed with each group to instruct them carefully.

Those who join the Methodist church, children as well as adults, and there are about three score, will be put into probationers' classes under the wise care of our pastor.

Brother and Sister Manning have won all hearts. Petoskey Methodist church is a busy hive of happy, earnest workers. The Sunday School is flourishing. Three hundred and ninety were present last Sunday. All interests are looking up.



MICHIGAN METHODISM

COLDWATER—Our series of meetings closed with excellent results. People were converted and the membership quickened under the labors of our church. Brother Bready preaches a Bible gospel, without compromise or fanaticism, and wins the respect and love of the people. We have "called" him for next year. George H. Crandall, of Detroit Methodism, gave us a fine local option address on Sunday, January 23.—Louis De Lamarter.

AUBURN—We have two appointments, Auburn and North Williams, two churches and parsonage, the parsonage being located in Auburn. North Williams is four miles northwest. This is a farming and coal mining district. There are two flourishing Ladies' Aid Societies, one home missionary society, two Sunday Schools, one Epworth League, etc. Preaching in Auburn 10:30 and 7:30; North Williams 2:30. Attendance at both places good. We find the people a good people to serve; they have been kind to us in many ways. Young and old are taking their stand for Christ in the Sunday services.—George H. Dover.

RUBY CIRCUIT—We have just closed our revival meetings at Kenoskee and can report a blessed time, Mrs. Richards assisting in preaching the last two nights. The weather was unfavorable at times, but good crowds greeted us. On our return home Friday we were overtaken by a blizzard and when two miles from home our cutter broke going over some rough ice banks. We proceeded slowly, leading the horse in face of the storm. Soon our cutter entirely collapsed, and Mrs. Richards had to go on foot, baby in arms, through the snow and gale, I following with the remnant of the cutter and the horse. I felt I was still "a Methodist preacher on trial."

DECKERVILLE—We had a very pleasant time January 20, when shortly after noon Rev. W. T. Wallace, our pastor, and wife, and between thirty and forty in all of the ladies' aid and friends walked into our home with baskets on their arms with refreshments for about fifty. There is a good interest in the class meetings and prayer meetings. The Leagues and the Sunday School are doing good work, and we are glad to see the young people engaged in the work of the Master. Brother Wallace is aiding in special union meetings with the Presbyterian minister at Bridgehampton, near Maple Grove. As I have been sick over a year and a half, for mer pastors will be pleased to know that wife and I are much improved in health.—James A. Freil.

GRANDVILLE—We begun the new year with a week of prayer, arranging for different leaders, and cottage prayer meetings were scattered throughout our village at the same hour, using the same theme, and praying in one accord for the same thing. Then on Sunday evening, January 3, our pastor began a series of meetings. Rev. R. A. Shaw, of Big Rapids assisted two evenings; Rev. Bullock, our Congregational pastor, one evening, and Rev. J. R. Wooton, of Grand Rapids one evening. At the other services Brother Hatch did his own preaching. The church is on the up-grade, and twenty-three souls confessed Christ at the altar. Nine were taken into the church January 23, and five the next Sunday. We expect to receive another class next Sunday. Brother Hatch is the right man for the occasion. His preaching is plain and straight. At our second quarterly meeting Dr. Lathrop preached a grand sermon on Christian education. The people are highly pleased. Our church is being well-filled. Our Epworth League is growing in interest and numbers.—Member.

Owosso—First Church—At the regular services Sabbath morning, January 23, thirteen persons united with the church, making in all fifty-one accessions during the quarter, and more are to join next Sunday. Meetings have been held since the week of prayer. As in other years the pastor is nobly assisted by his people. Mr. B. S. Stratton is superintendent of the Sunday School. He is the right man in the right place, and with his assistants and able corps of teachers, the school is doing splendid work. The Brotherhood, under Mr. W. A. Upham, is a power for good, not only in the church, but the entire community. It stands for civic righteousness and moral aggressiveness. The Epworth League has never been so active and prosperous as now. Mr. A. J. Pino understands work among the young people of the League. This church is endeavoring to solve the problem of reaching the men and enlisting them in religious work. At many of the services the majority of the congregation are men. These are good days for Owosso Methodism under the pastorate of Rev. G. W. Jennings, who is strong in practical sermons, and unselfish and energetic in all his pastoral work.—B. S. Sutherland.

JACKSON—Greenwood Avenue—Through the readjustment of a few of the appointments on Albion district after conference we found ourselves slated for Greenwood Avenue church. It was with regret that we left Tekonsha. The affection and kindness of the people were such as to give them a firm hold on our hearts. During our brief pastorate they heartily co-operated with us, and we hope lasting work was done. Though saddened by the parting, we were comforted by the fact that an altogether worthy brother was appointed to take the place. Brother S. W. Large is a promising and able minister, and will accomplish things at Tekonsha. The pastor's reception at Greenwood Avenue was all that could be desired. Though the work was a little disturbed on account of the change being made after the close of the conference, still so well was the church organized, and so well were the organizations manned that little difficulty was experienced. We have here a commodious and convenient modern church building, located in a residence section of the city, having a Protestant population, with a predisposition to Methodism. Few fields in Michigan have a more hopeful future. During the pastorate of Brother Elmer about \$400 was paid on the church indebtedness. Since that time about \$300 has been paid, reducing the mortgage to about \$1,300. An annuity of \$50 has also been paid as well as \$75 for insurance and \$50 has been raised for repairs and improvements. The entire expenses of the church are paid weekly. The pastor appreciates his Monday morning check. The salary was voted \$100 in excess of what it has been previously, and \$75 has been appropriated for the present for music. Though not a wealthy folk they for the most part own their homes, and not a few of them are tithers. The youngest organization of the church is the Brotherhood, if indeed it can be said to be an organization until its officers elect are installed. The initiation of eighteen of its charter members was effected January 18, through the competent services of Brother Austin, of the First Church Brotherhood, at which time its corps of officers was duly elected. The new organization has as its president J. B. Field, a graduate of Albion College, an ex-school teacher, and widely known hereabout as an efficient Sunday School worker and an ardent local option advocate. He is ably assisted by equally competent men. It is thought that much will be done through this latest child of our Methodism. Special meetings are being begun this week by the pastor, and already a deepening spirit of conviction is resting on the community. With increasing attendance of the services and the deepening spiritual life a revival is hoped for in the immediate future.—W. J. Cross.

First Church—Monday evening, the 17th, was the annual meeting of our chapter of the Brotherhood. Supper was served at six o'clock, after which an inspiring address by Dr. John Graham, D. D., of Grand Rapids, was listened to. The following officers were elected for the year: President, Jay A. Campbell; first vice-president, John W. Shove; second vice-president, T. S. Rogers; third vice-president, Thomas M. Sattler; fourth vice-president, Joseph A. Wright; secretary, George L. Austin; treasurer, Clyde E. Rowe. On Sunday night, the 23d, the new officers were installed. The Brotherhood had charge of the evening service, receiving twenty new members, twelve of whom were initiated at the Sunday evening service. After the impressive initiatory service, short, inspiring addresses were delivered by Jay A. Campbell, Watson R. Smith, George W. Fifield, and Rev. M. M. Callen, D. D. The initiatory service was

very impressively conducted by retiring president, George W. Fifield, and in turning over the office to the incoming president, Jay A. Campbell, Brother Fifield called attention to the fact that the Brotherhood of the First church was chapter one Michigan, and chapter 18 of the Methodist men's organization of the country; also, that Bishop Ninde was a member of our chapter until he died, that Bishop Berry is a member of our chapter, as is also Rev. James H. Potts, D. D., editor of the Michigan Christian Advocate. The Brotherhood have taken up the slogan adopted by the official board and the church at the beginning of the conference year, viz., that "This shall be the best year in the history of Jackson First church." Special interest is being taken in the arrangements for the special meetings which are to be conducted by Rev. Joseph Harkness, commencing Monday, the 24th. The Brotherhood have pledged their loyal support to the pastor and are doing extensive advertising and planning for a great campaign.

Highland Park Presbyterian church. The prayer was offered by Dr. Baldwin. F. Slater Davidson rendered a beautiful solo, when Mr. Hall made a brief but pointed address on "The Church as a Civic Force." Rev. Mr. McDonald's congratulations from his people were sincere and hearty, breathing a spirit of brotherly love and encouragement to his new neighbor. He said he was pleased we were orthodox, and that for all time the saving power of Jesus Christ would be preached from this corner. He was glad that Trinity had made such a splendid start on a permanent basis, instead of a small frame chapel, to be torn down afterwards. Dr. George Elliott conveyed in well chosen words the congratulations of the North Woodward M. E. people. Dr. Elliott started by saying he was going to tell a few anecdotes, though not in his anecdote, relating a couple of true stories full of tenderness and pathos. Dr. Allen called for the singing of the old song, "In the Sweet By and By." The ushers were called forward, Mr. Allen made his plea, and in less than



TRINITY CHURCH, HIGHLAND PARK, DETROIT.

DETROIT—Trinity, Highland Park—This is the latest member of the family of our city Methodism—Central (1810), Tabernacle (1849), Simpson (1855), Mary Palmer (1861), Haven (1871), Preston (1874), Campbell Avenue (1875), Centenary (1881), Cass Avenue (1883), Martha Holmes (1885), Asbury (1886), North Woodward (1886), Ninde (1886), Arnold (1887), Burns Avenue (1889), Grand River Avenue (1891), Gratiot Avenue (1893), Woodmere (1897), River Rouge (1906), Kercheval Avenue (1907), Trinity (1909). This is about the order of the coming of our churches, and these are about the dates, if we omit qualifications and details. Perhaps we are safe in saying that none of the above twenty-two churches started out upon their mission with a fairer course or with clearer omens than this last. Its location, prospects, constituency, date in the city's history and its benedictions from sister churches unite in making its beginning very auspicious.

Last Sunday was dedication day for the basement of the chapel. Here with a room sufficiently large to accommodate 450 people, and with a ceiling twelve and a half feet high, the society enters into its permanent abode. It has been gathering its members for ten months, and has worshiped in a tent and in the borrowed church of the friendly and neighborly Presbyterians, where the society was organized last April. Now it starts off in its own home. Expenses for ground and building to date are \$9,800. This is a large sum for an infant church to face, and no little anxiety rested upon some hearts prior to opening day. A good-sized and encouraging congregation met in the morning. President A. B. Storms, of the State Agricultural College at Ames, Iowa, and formerly a pastor of Cass Avenue, preached an eloquent and elevating sermon from Psalm 90:17, deducing the theme, "Seeing the Workings of God and Doing One's Own Work in Harmony With God."

District Superintendent C. B. Allen acted as financial director, and for twenty minutes kept everybody awake and alert. A very hearty response to the solicitation for contributions resulted in the subscribing of something over \$5,000, to be paid in monthly instalments during a period of two years. Everybody was cheered and eager for the afternoon meeting, and its returns carried away the hearty expectation of financial success in the fullest degree.

At 3:30 o'clock a congregation of over 300 were assembled in the cheery room, eager and expectant for the proceedings to begin. Mr. John M. Hall was chairman, and on the platform were District Superintendent Allen, Drs. Elliot, Beach, Baldwin, and Rev. Mr. McDonald; of the

an hour another large subscription was taken. The meeting adjourned with enthusiasm at a high pitch. An informal meeting of the officials was called when it was determined to make every effort to crown the undertaking with success by securing enough to pay for the land at the evening service, the cost of the building having been secured.

When Mr. Beach opened the evening service at 7:30, he was looking into the faces of over 300 enthusiastic earnest people. On the platform were Dr. Storms, Dr. Sweet, Dr. Allen, Dr. Washburn and Rev. Mr. Beach, father of the pastor, who offered prayer. Dr. Storms again delivered a magnificent gospel sermon, taking Paul as his model and showing that next to Christ, he was the greatest man of the centuries. Already popular here, the doctor increased his fame by rare handling of his theme. For the third time the ushers were called to the front, when Mr. Allen announced that he needed and intended to have \$2,300 to place Trinity church on the high road to success and prosperity. Up to this point no society, class or organization had been permitted to subscribe. He now announced that the Ladies' Aid Society would take \$1,000, and for the ushers to get busy, as time was short and the money was needed, the cause was great and the time and place here and now. The next half hour was lively, as the subscriptions came in sums of \$1 by children to \$100 by individuals and groups of men, who measured up to the occasion by quickly agreeing to be responsible for various sums, the ladies also guaranteeing subscriptions, as well as individual classes. With happy hearts beating with pleasurable excitement Dr. Storms arose and proceeded to the solemn ceremony of dedicating Trinity church to be used for the glorious work of worshiping God and uplifting the community to the level set by Jesus Christ, his only Son. Dr. John Sweet assisted in the ceremony. President George Tackels, of the trustees, presented the building to Dr. Storms, and while the trustees and those on the platform knelt, the congregation standing, the dedicatory prayer was impressively read, the doxology sung, and a day never to be forgotten as long as any present live came to an end, crowned with success, and all consecrated anew to work for the salvation of men in Highland Park.

Dr. Storms' lecture on Monday evening on "The Age of Science" was an able argument to show that true science must acknowledge a God of the universe and that scientific study and research should work in harmony with spiritual development. Sunday, February 6, the first communion will be held in the new church, preceded by roll call.

The Home Circle

Toiling in Rowing

WARREN W. LAMPART

Bright as heaven's glory the glow of the sunset
Falls upon blue Galilee,
While at his mandate the Master's disciples
Launch their light boat on the sea.
Suddenly over them sweeps a wild tempest,
Loosed from its lair by his hand,
Leaving them tossing and toiling in rowing,
Seeking in vain for the land.

Out on the hills in the gloom of the midnight,
Swept by the wild whistling air,
Weary and heart-burdened kneels the lone Master
Seeking the Father in prayer.
Duty's first call is the call of devotion,
Prayer may be heaven's first demand,
Tho' there be loved ones a-rock on the billow
Seeking in vain for the land.

But the dear Master is never unheeding,
Lovingly still he beholds,
Tho' on the heights he remain interceding
Yet on the sea he upholds.
Safe are they all who go forth at his bidding,
Safe in his infinite hand,
Tho' they be tossing and toiling in rowing
Seeking in vain for the land.

Slowly the night glooms along toward the dawning,
Wildier the wild winds blow;
Here and there over the face of the waters
Drifts the light boat to and fro.
Still pleads the Master. Heavy the burden;
Urgent his case at the throne;
That he should leave them in toiling and rowing,
Toiling and rowing alone.

Now is the victory! Now from the trysting
Comes he forth, mighty to save;
Making the waters as adamant under him,
Calming the winds and the wave.
O thou Redeemer, we bow and adore thee!
Lord of the sea and the land!
Toiling in rowing or safe in the haven
Trust we thine all-keeping hand.
East Jordan, Mich.

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Locked down, Locked In, and Locked Out

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This lock-up happened to a friend of mine living in the northern part of the northern peninsula of Michigan. There the storm windows and doors are put on by some householders as early as October. A stranger feels a sort of suffocation at first, but when one of Houghton's blizzards rages, he feels thankful enough for them. A broken glass in a storm window prevented this lock-up from being a house breaking. This is the story in my friend's own words:

Baby is a little too lively to suit me sometimes. She goes all over and is into everything. If a drawer is open the least bit, everything in it is on the floor in no time. The books are all on the floor, the papers, pillows, music and everything else. She got into the pantry the other day and after a time I went in to see what she was doing. Here she had my lard pail open and was covered with lard from head to foot. Both hands were just full, and such a sight! When I told Fred, he said: "What do you care? See the fun she had!"

I must tell you what she did one morning. I went down cellar after potatoes and turnips for dinner, and as she was in the pantry playing with something, I shut the pantry door and the trap-door into the cellar. Well in a little while she missed me, and came out into the kitchen. I started to come up and could not for the pantry door was over the cellar door, and there I was. I tried to crawl out of the cellar window. I put a stick under the window and when I would raise my back to get out, it would push the window up, and down would come the window on my back and I could not get up. So I called and called to Mrs. Lampi, as her bath room window was open, and finally she came to her window. So then she came over to open the door, and, lo, behold, for some reason I had both doors locked and she could not get in.

Then she held the window up and I crawled out. As it happened, one of our bed room storm windows was broken and down to Holstrom's getting fixed, so I got in that way, when we had put up a ladder there.

The baby, poor little thing! She was nearly in a fit, as she could hear me and had been all over the house and could not find me. I was down there forty minutes. As it happened, it was twenty minutes after ten when I went down, so I had lots of time to get dinner.

Remarkable Memories

An amusing instance is given by the old philosopher Seneca, the master, and afterwards the victim, of the Emperor Nero. He tells us how, on one occasion, a poet wrote a long poem which he read before a distinguished audience. It was received with great applause, but suddenly, to the astonishment of the audience, and to the subsequent consternation of the author, a man started up and accused the poor poet of plagiarism, declaring he had written the piece which had been greeted with such well-deserved applause. The claim was indignantly denied, till, in proof of his assertion, the claimant recited the whole poem by heart, word for word, and defied the poet to do the same. This he was not prepared to do, and the audience decided that the one who knew the poem by heart must have been the author, till he frankly declared that he had never heard the poem before, but had learned it by heart while the poet read it. So "the honors were divided," the poet gaining applause for his verses, the other for his memory.

The French critic, La Motte, is said to have played the same trick on Voltaire. When quite a young author, he once brought a tragedy, which he had just composed, to read over to the critic. "It is all very beautiful," said La Motte, "but the second scene of the fourth act is copied, word for word, from a previous author," and in proof, to the dismay of Voltaire, he recited every line of the scene without changing a word. Voltaire declared his honesty, and it was only when he saw how distressed the young author was, that La Motte acknowledged that he was so struck with the beauty of the scene that not a word of it escaped the tenacity of his memory.

Sir Benjamin Brodie in his most interesting "Psychological Inquiries" cites the instance of the celebrated Jesuit, Suarez, who is said to have known the whole of the works of St. Augustine by heart. These consist of eleven large folio volumes. How far this is literally true can never be proved but it is stated in the life prefixed to his works that if anyone ever misquoted St. Augustine on any subject of his writings, Suarez would at once correct the quotation, and give it with perfect literal accuracy.

The great thinker, Pascal, is said never to have forgotten anything he had ever known or read, and the same is told of Hugo, Grotius, Leibnitz, and Euler. Each knew the whole of Virgil's Aeneid by heart. And we have all read how the Athenian Themistocles knew the name of every one of the twenty thousand citizens of Athens.

The great critic, Joseph Scaliger, is pronounced by Sir William Hamilton to be the most learned man that the world has ever seen. His knowledge was certainly prodigious. He used to say of himself that he had a bad memory, but a good reminiscence; he could not learn by heart as fast as he could wish but when he once knew a thing he could always recall it.

Yet, this good man with his bad memory complains that it took him twenty-one days to learn the whole of Homer by heart; he had to devote three months to learning in like manner the whole of the remaining Greek poets, and that in two years he succeeded in getting by heart the whole of the range of classical authors. And this is what he calls a bad memory.

The most extraordinary feat of memory is one which Sir William Hamilton believes to be true without doubt, cited by him from the geographer, Muretus, who witnessed it and had it solemnly attested by four Venetian noblemen of undoubted honor. Muretus tells us how, in Padua, he met a young Corsican who had gone thither to pursue his studies at the university. Having heard that the young man was gifted with a most extraordinary memory, so that he could retain and repeat as many as thirty-six thousand words, which would be read over by him once only, Muretus and some distinguished friends asked if he would allow them to test the accuracy of what report had stated. He willingly consented, and there were read over

an almost interminable list of words strung together indiscriminately, after which he repeated them in their proper order. Of course, it is impossible now to verify this fact, but Sir William Hamilton considered it true beyond question, and did not hesitate to say so in his lectures on metaphysics before the University of Edinburgh.

The French essayist, Montaigne, used to say of himself that he ought to be held in celebration for the badness of his memory. He declares that it took him three hours to learn three lines by heart. But he consoled himself with the reflection that he was always obliged to be very careful in telling the truth, because of his wretched memory.

Sir Walter Scott, in the introduction to "Anne of Geierstein" says that he had often been complimented upon the strength of his memory, but he affirms that, though it served him in instances for which he had a fancy, it often played him false in others. And he adopts, as expressing his own case, what an old border laird once said to his parish minister, when praised by him for the goodness of his memory. "No, doctor," he said, "I have no command of my memory. It only retains what hits my fancy, and, like enough, sir, if you were to preach to me for a couple of hours, I might be unable at the close of your discourse to remember a word of it."—Canadian Epworth Era.

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Things to Forget

If you see a tall fellow ahead of a crowd,
A leader of men marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy

A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

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The Flying Machine of To-day

In all probability the aeroplane will ultimately lead the automobile as a vehicle of sport, while for the pleasure trips of two or three people about level and open country or near rivers or lakes it will be decidedly in vogue. This article aims to give a clear idea of the different kinds of heavier-than-air flying machines of the aeroplane class that are now being built and successfully operated.

Besides aeroplanes the two other classes of flying machines that do not depend upon gas for support are helicopters, or lifting-screw flyers, and ornithopters, or flapping-wing machines. No machine of either of these types has ever made a flight, although several helicopters have risen from the ground and shown excellent lifting power. The best of these machines have propellers of large diameter—about twenty feet—the blades of which are practically small aeroplanes. The question of the lifting of man and machine in this manner has been solved, so that there only remains for solution those of dirigibility and the maintenance of equilibrium of the apparatus.

As for the aeroplane type of flying machine, this is generally classified under three heads, as follows: (1) Monoplanes, (2) biplanes, (3) triplanes, or multiple-surface machines. Aeroplanes of the first class generally consist of a single plane, or pair of wings, attached to the front end of a long body which terminates at the rear in some kind of a tail, combined with horizontal and vertical rudders. Biplanes, triplanes, and other multiple-surface machines, in addition to a horizontal rudder in front, generally have a tail mounted upon sticks or bamboo poles extending back from the main planes; although the latest Voisin biplane has a body of square cross section similar to that of a monoplane, upon which the box tail is so pivoted

that it can be inclined upward and downward and made to act as a horizontal rudder. The vertical rudder for steering right and left is generally placed in the center of the box tail.—From "How an Aeroplane Is Built," by Stanley Yale Beach, in the American Review of Reviews for November.

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To Be Kept from Anger

Elizabeth Harrison, president of the Chicago Kindergarten College, tells the following incident which may well illustrate how a child may be led through instruction and imitation: A beautiful mother who trusted God and lived daily in his presence had a boy four years of age and a little two-year-old girl. The little son was impetuous and impulsive, and in anger said harsh things to his little sister, even at times striking her. The three were in the room together one day when the boy broke out in anger. The mother very quietly called him to her. "Philip," she said quietly, "it makes mother very sad to hear you speak that way to little sister." "I know it does, mamma," replied the boy, already penitent, "but I just can't help it." The mother dropped her sewing and picking up her boy said quietly: "Do you know, Philip, that sometimes you make mamma feel that way about you. Do you know what I do to keep from speaking cross words to you?" The boy looked up into her eyes and said, "Yes." "When I feel the quick, angry words coming up I shut my eyes for a moment and say, 'Please, God, help me to be strong,'" said the mother. The boy made no reply, but, kissing his mother slipped from her lap and went back to play with sister. In a very short time he was angry again and with his arm in the air ready to strike, he cried, "You sha'n't do that, sister." But immediately he caught himself and shut his eyes tight. His arm dropped to his side. When he opened his eyes he said in quiet, kind tones, "All right, sister, you can have that; I will take this."

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Farm Notes

Never close a poultry house absolutely tight, but always leave a window raised an inch or two for ventilation.

Here is the government recipe for salt pork: Rub each piece with fine common salt, and pack closely. Let it stand over night. The next day weigh out ten pounds of salt and two ounces of salt-peter to each hundred pounds of meat, and dissolve in four gallons of boiling water. Pour this brine over the meat when cold, cover and weight to keep it under the brine. Meat will pack best if cut into pieces about six inches square. The pork should be kept in the brine until used. In this connection it might be added that one should be careful to secure good salt, and, second, that a cool cellar is one of the prime essentials in keeping pork.

Farm, Stock and Home has published a graphic exposition of the proportion of the land of the United States that is tilled for the production of various crops. Presumably it is correct, but the published map is certainly an eye-opener. Although we have an area approximating 3,000,000 square miles, exclusive of Alaska, all our main crops are produced on 455,773 of them. Our national corn field measures in the aggregate 170,000 square miles, equivalent to the state of Montana and one-third of North Dakota. We could put all our planted area of cotton in the state of Iowa and still have room for all the tobacco fields. All the hay fields as well as all the rye and buckwheat areas would go inside the state of South Dakota. Our winter wheat fields would occupy only two-thirds of North Dakota, and all our spring wheat but one-third of the state of Minnesota. Oats would fill up the balance of that state. All the barley, flax and potato fields would cover a scant third of Wisconsin, and the remainder of that state and the upper peninsular of Michigan would furnish area for all the other crops produced in the country.

The Household

Clean piano keys with alcohol and peroxide of hydrogen to keep them white.

Did you ever frame small passe-partout pictures with chintz mats? Try it. They are dainty.

Wash your stove once a week with turpentine and see how clean it will look. But be careful there is no fire about when you do it.

Twenty-five cents will buy a half dozen cookie cutters in the shapes of birds, flowers and toy animals. They are nice to use when baking for the children.

Lemon Honey:—Put one cupful of sugar and the juice and grated yellow rind of one large lemon in a saucepan, the yolks of three eggs and the white of one well-beaten, and three rounding tablespoonfuls of butter. When cooked smooth the honey is ready for use. It makes good filling for small tarts and for sweet sandwiches.—Herald and Presbyterian.

Save Your Daughter

Health is purely a matter of nourishment. All nutriment enters through the blood. Blood is made up of red and white corpuscles. The red cells feed the body—the white ones drive out dangerous germs and contaminating poisons. As the red cells decrease in number, the white ones increase and vice versa. This is why a pale face indicates disease.

To go one step farther, iron makes the blood red, its absence white, so that the whole matter is a question of iron. Ironized blood attracts oxygen in the lungs. Oxygen is a great tissue builder that makes health.

Briefly stated, iron makes red cells, red cells attract oxygen, oxygen makes tissue, tissue makes a healthy body.

These facts were known hundreds of years ago but a process for preparing iron that might be quickly absorbed by the blood is of recent discovery. The Wheeler process, commercially known as Wheeler's Blood-Oids, converts two grains of pure magnetic ore combined with neutralizing properties into a little Blood-Oid which is hermetically sealed with a thin coating to protect its stability. This little Blood-Oid contributes more nutriment to the blood than a ton of iron prepared by other methods which passes through the body without change.

Just a few words to mothers of young girls soon to enter womanhood. The responsibility of directing them safely through this critical period is yours—you cannot escape it. Regrets and excuses will be of no avail afterward. This trying period comes when the girl is overtaxed mentally and physically in her school work. Nature's readjustment demands all of her energy. If insufficient, a break occurs and a life of misery is ahead of her. Consumption—tuberculosis, and a long train of physical ills draw their victims from this class of white blooded girls.

All of this trouble may be avoided by thoroughly ironizing the blood with Wheeler's Blood-Oids. Begin between the ages of 10 and 12 giving her one of the Blood-Oids three times a day until six packages are used, discontinue for three months, then another course and so on until the period is passed. The result will be a perfect woman fully developed and fully prepared for life's struggles and pleasures.

Wheeler's Blood-Oids are sold by druggists at 50 cents per package—six packages for \$2.50. Mail orders filled directly from the laboratory of J. W. Brant Co., Dept. C, Albion, Mich., sole manufacturers of the Wheeler products. They are never sold in bulk or by any other name. Don't take some other form of iron on the druggist's word that it's as good as Wheeler's—that is not true.

Our Young Folks

That Bad Spirit

I know a little fellow
With eyes of softest brown.
Whenever he feels naughty,
There comes a dreadful frown.

But when the old bad spirit
Goes from his heart, I say,
"Why! Mr. Smile is coming
To chase that frown away."

His face still warm from weeping,
I feel upon my cheek—
"I'm sorry! Please forgive me,"
He says, contrite and meek.

"I'm sorry the 'bad spirit'
Came to my heart today;
I've just asked God to take him
And send him far away."

I kiss him very gently,
And hold his little hands.
Our Heavenly Father hears him
I'm sure, and understands.

—Irene Elliott Benson.

Boyhood of Great Americans

IRMA B. MATTHEWS
III.

ROBERT E. LEE.

"Soldier, rest, thy warfare o'er,
Sleep the sleep that knows not breaking;
Dream of battlefields no more,
Days of danger, nights of waking."

"Soldier, rest, thy warfare o'er,
Dream of fighting field no more;
Sleep the sleep that knows not breaking,
Morn of toil, nor night of waking."

I have told you something of the boyhood of the man that stood at the head of this government when cruel war threatened to destroy the Union, and now it is only just that you know something of the man that was at the head of the southern army at that time. He too was a hero, although he fought a losing fight, sometimes it takes more grace to be a loser than a winner. Robert Lee fought for what he believed to be right, and today he is honored by both the north and the south.

It was perhaps only natural that he should have been a soldier, for his father was that famous "Light-Horse Harry" Lee, of whom you have read in your histories. A brave and dashing officer and Washington's friend.

The little Robert was born in Virginia, on the banks of the Potomac river in the year 1807.

Robert, however, knew but little of a father's loving care, for his father was sick most of the time and had to be away from his home much of the time for his health, so that his bringing up was due mostly to his mother.

He was ever spoken of as a good boy, and was always obedient to his mother and teachers. When he was four years old the family moved to Alexandria, and here he began his education at a queer old-fashioned house that is still standing. Because the walls were yellow the boys gave it a name of their own; they called it "Brimstone Castle."

When he was only about eleven years old his father died and his memory became very dear to the small boy, and he often declared that he would be a soldier, just like his father. He never changed his mind about this, and when he was old enough he went to West Point, where he was taught in all the tactics that soldiers have to know.

I want to tell you something of his record at that place. He was always at the head in his studies, always ready to do his duty, and he did not receive a bad mark while he was in the school for four years.

Surely that was a record to be proud of and his soldier father would have no doubt gloried in his son could he have seen him in soldier suit of white and gray, but we feel sure the mother with all of a true mother's love and pride in her son had yet deep down in her heart rather he had chosen some other profession; most mothers feel that way. But she had taught him to be true, and true to his manhood and his convictions he was, and America can be proud of such a son.

He was a great general (I nearly said the greatest general this country had), for he did not have as many men or as much money at his command as the northern armies had, and yet for four years he kept them at bay, and

then surrendered, a broken-spirited man.

It meant more than defeat to him, for he went home from the war a poor man and no longer a young one, but he took up the burden of life bravely again, like many of the brave southern soldiers had to, and began over again.

But his native state did not forget him, and he was made the head of Washington College. When people found he was to be there they sent their boys, because they said they would learn noble lessons just by being near Gen. Lee. I hope you, my boys, know what some of those lessons were.

He had been a great soldier, but he was also something far better—a good man—and we feel sure he would tell us that much was owing to the training given him in his boyhood by a wise mother, for before he was a soldier he was taught to be a gentleman in all that the word means. How glad the boys must have been as they saw him riding around the streets on Traveler, that they were permitted to know so good a man. He loved children dearly and never failed to win their love in return.

And now, boys, although you cannot know him personally, you can still learn much that will be of benefit to you from the life of Robert E. Lee, one of America's heroes and beloved sons.

Jyp

Jyp kept asking mother whether it was not time to go. And she kept saying, "No, not yet, dear."

But at last she said, "Well, I think you may start now. Your teacher will be there."

Jyp was very anxious not to be late. He was going to Sabbath School, and his teacher, Miss Adeline, had begged all the boys to learn the habit of coming in time. "You would not like to be late at day school," she had said, "Don't you think that you ought to be as particular about Sabbath School?"

This is the reason why Jyp was hurrying, but when he reached the house where the Boyds lived, Prissie Boyd was standing at the gate, crying.

"What's the matter?" asked Jyp, slowing up for just one minute.

"I can't go to Sabbath School. I'm too late!" wailed Prissie. "Jack is sick and can't take me."

Jyp was sorry for her. He knew how it felt to like to go to Sabbath School; he hated to miss.

Prissie had an idea. She rubbed the tears out of her eyes to see what Jyp would think of it. "Mother would let me go with you," she hinted.

"Oh, I'm in a great hurry!" said Jyp, beginning to move on. "I can't wait for you."

"It won't take me long," urged Prissie. "I am all ready, almost."

But Jyp walked along as if he did not hear her, and as if he did not hear her begin to cry again.

But he did hear, and it made him uncomfortable. "It is just like meanness," he told himself. "It seems as if it was better to be a teeny bit late than for Prissie not to go at all. I should think Miss Adeline would rather."

He was not sure. He had not known this teacher long. She was very tall and a very straight young lady, and she had said a great deal against lateness.

A bird that was apparently waiting for Jyp on a fence post flew away when he came near. Jyp looked up after it and noticed how very bright and blue the sky was.

"Well, anyway," said he, stopping short, "God would rather! And mother would. And," turning suddenly around, "I would!"

He called to Prissie. "You go in and get ready! And hurry! I'll take you!" She went in. Maybe she hurried, but it seemed to Jyp a long time before she came out again.

He started to tell her that he thought she never was coming. "But," he decided, "I won't. It isn't very polite and it isn't very pleasant. It can't change it now."

So he shut his mouth tight, and

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walked fast, and did not say anything.

But Prissie said a great deal, until she was so out of breath from their haste that it was more comfortable to stop.

"You are a lovely boy!" she said. "Mother thinks you are. Mother thinks very likely you learned it at Sabbath School, because they teach every kind of goodness there. She wants me to pay attention and learn, too."

A smile crept between Jyp's lips and undid their stiff line. He was glad he waited for Prissie. He would not be a bit surprised if Miss Adeline would be glad too.

But the funny part of it all, and the delightful part of it was, that when he and Prissie got to Sabbath School they were not late at all.—Sallie Campbell, in Young Christian Soldier.

Mother

Orison Sweet Marden declared in Success that it is a strange fact that our mothers, the molders of the world, should get so little credit and should be so seldom mentioned among the world's achievers. The world sees only the successful son; the mother is but a round in the ladder upon which he climbed. Her name or face is never seen in the papers; only her son is lauded and held up to our admiration. Yet it was that sweet, pathetic figure in the background that made his success possible.

"All that I am or hope to be," said Lincoln, after he had become president, "I owe to my angel mother."

"My mother was the making of me," said Thomas Edison, recently. "She was so true, so sure of me; and I felt that I had someone to live for; someone I must not disappoint."

"All that I have ever accomplished in life," declared Dwight L. Moody, the great evangelist, "I owe to my mother."

"To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.

"A kiss from my mother made me a painter," said Benjamin West.

Game for Indoor Recess

A blackboard game not generally known is called "soldiers." Two boys each draw a row of ten o's about a quarter of an inch in size and half an inch apart; the two rows must be separated by a distance of twelve or fifteen inches. Each boy takes a piece of chalk and pretends that he is the commander of one row of soldiers. He then fires a shot from one of his soldiers at the opposite row, drawing his chalk rapidly across the blackboard from one row to the other to do this. The boys shoot in turn, and every time a shot (chalk mark) crosses near the center of one of the o's, that soldier is counted as killed, and he cannot fire again. The game ends when all the soldiers of one side have been shot—that is, crossed off by chalk marks. The lines must be drawn across very rapidly if the game is played fairly.—The Delineator.

Don't Begin

Once there was a little fly who saw a spider's web in the corner of a room "I will keep away from it," he thought, "for, if I should get one foot in it I might get two, and soon I would be caught altogether." Wasn't that a wise little fly?

In the same room was a little girl who had broken a vase. Something whispered in her ear, "Hide the pieces and don't tell mother."

"No, no!" said she. "If I deceive mother once, I might again, and pretty soon I should be telling wrong stories. I won't begin." Wasn't she a wise little girl?—Mayflower.

Ina came in from the country on her fifth birthday to visit her cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's bedroom.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bedclothes Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she would not give me any."—Delineator.

CHILDREN'S LETTERS

Cadillac, Mich., Jan. 21, 1910.
Dear Editor:—I am a little girl eight years old. For pets I have a bird and three dolls. I have two brothers and one sister: Edwin, Cyril and Evelyn. Aunt Mary makes her home with us. My day teacher is Miss Dillenbeck. Your new friend,
MABEL MEEK.

Cadillac, Mich., Jan. 21, 1910.
Dear Mr. Potts:—I am a little boy six years old. I have two sisters and one brother. Mamma reads the Advocate to us every week. I have a black and white pet kitten. I go to Sunday School and Junior League. Our pastor is Rev. Mr. Wolfe. My Sunday School teacher is Mrs. Charter. Your new friend,
CYRIL MEEK.

Ishpeming, Mich., Jan. 21, 1910.
Dear Editor:—I am a girl eight years old. I will be nine July 6. I have two sisters, Ruth and Marian. We have been taking the Advocate for a good many years. We often send it to Grandpa Fox, in England. My day school teacher is Miss Hanson. My Sunday School teacher is Miss Bessie Carlyon. Our pastor is Rev. C. L. Adams. I like to read the children's letters and stories. Yours truly,
OLIVE G. FOX.

Cement City, Mich., Jan. 17, 1910.
Dear Editor:—I am twelve years old. I have two brothers. Martin is eight and Paul three years old. We have a dog named Buster, and a kitty named Beauty; they are great pets. My father is section foreman on the C. N. railway. Mamma and papa are Methodists, but since we came here to live we attend the Baptist church. Mamma is superintendent of the cradle roll, and has placed seventy names on the roll since last June. My Sunday School teacher is Mrs. Kelley, and the superintendent is Mr. Cook. At present we are without a pastor. Your friend,
MINNIE INA MARKS.

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Current Comment

The individual better keep away from drink, and society better keep drink away from the individual.

Christianity, like leaven, is transforming the lump. Even though the "lump" is not wholly inside the church.

Saving a bad boy from a vicious and criminal course is one of the greatest services that can be rendered to society.

One of our exchanges urges that this be in an eminent sense an "annus precationis"—which being interpreted is "a year of prayer."

Evangelism, teaching, training, these three, are they not all to be done by the church? They aim at conversion, right views, right practice.

How much brighter and "righter" this poor groaning and groveling world would be, if from tomorrow onward every disciple of Jesus Christ would do his "level best!"

If the greatest, ablest, shrewdest, most gifted and most skillful men in the land were enthusiastic Sunday School teachers, they would do vast good and have unbounded satisfaction in the results.

One woman writer says in a current article that a scolding mother is a greater curse to a home than is an intemperate father. We would not make that statement, though each of the two is bad enough.

Rev. Dr. George H. Birney, of Grand Rapids, did a graceful and brotherly act in promptly sending to every member of Michigan conference, and perhaps to others, a printed announcement of the death of Dr. Buell and date of the funeral.

The chief agents in the "white slave" traffic are said to be Jewish and French. The individual transgressors were probably far removed from Christian training and ideals in their youth, as they have come from people who as nationalities have not exalted the Christ.

A member of the president's cabinet in the discussion of prices of things made a distinction between "the high

price of living" and "the price of high living." The latter, he affirmed is the thing needing correction. As the presiding officer in the lyceum says, "The point is well taken."

Society is knit together. The whites cannot indulge in drink and keep the blacks away from it; the rich cannot live in self-indulgence and pleasures of the senses, and the rest of society be self-restrained and spiritual. No class can live in any evil and not drag the rest down somewhat lower.

An item about the English language under "General Items" is prophetic. Where trade goes, there the speech of the traders goes. If England and America lead in the world's commerce, then the Anglo-Saxon tongue will lead all others. Where English words are on people's lips, there English thought and sentiment and religion will follow.

Some say that we Americans have lost our Sabbath. We never had it in the sense of universal observance. It has been desecrated in all generations. Some new phases of violation have arisen in late years, and possibly more people are breaking the day, but multitudes still keep it holy, and whatever others may do, we may individually cherish the sacred day.

Dr. D. K. Pearsons of Chicago, who has made so many generous donations to small colleges, and who proposes to disburse all his wealth before he dies, declares "there is no joy in the world like the joy of giving." He affirms this after more than four and a half score years of experience. The truth of his words applies to the small gifts as truly as to large ones.

Incident to the high prices, one should remember that insects and worms have cut down the yield of the farm and that the birds that would have destroyed these pests have been killed and that women, older and younger, have worn as ornaments on their hats, the birds that ought to have been allowed to live and in living to keep down the pests that destroyed the farmers' crops. Wrong-doing hauls a long train of evils.

Throughout the entire far East, in all the principal parts of the near East, such as Turkey and Russia, in southern Asia, in the East Indies, throughout the larger part of the African continent, the Christian church faces an acute crisis. The old order is being broken and new views and new forms are following. Unless the church is at hand in force, the new things will not be of the Christian type. The missionary workers ought to be twice as numerous as they are in order to meet the opportunities of the times fairly well.

Last fall we saw a neighbor's boy digging a hole in the yard. He was working as if "on a bet" and as smiling as though he was sure to win. The hole must have been six feet across, and when we saw it, eighteen inches deep. We called out asking what he was doing. "Building a fort," came cheerily back. It was play and not work to that boy. (All life's work should be made to be play.) The incident was recalled by reading this from a school superintendent who knows boys and who was giving a stereopticon lecture concerning them. Showing on the screen a homely view he said: "There is a picture I like, for I know positively that that back yard has done more for boys than any other one exhibit I can offer. Digging holes is a harmless amusement, and every back yard should be so attractive that a boy will be content just to stay there and dig holes. Give him a good dog, in addition to the yard, and the bad boy problem will fade away."

The high price of foods is leading to investigations and to teachings that will be of incalculable value. Archbishop Ireland says that hundreds of thousands, seeking in vain for employ-

ment in the cities, or eking out a bare living, will return to the American farm. "Good will come from the discussion of a meat boycott. We eat too much meat. In the manner of living, among rich and poor, in America, there is dreadful waste and extravagance resulting from ignorance of housekeeping, and especially the almost neglected art of cooking. A social and economic revelation in a short time would be wrought out in America if young women were thoroughly taught the practice of housekeeping and good cooking. I am not so sure but the preacher of the gospel should include lessons in economy, hygiene, the selection and the preparation of the daily food. The better built the social and economic conditions of the people, the easier the task of uplifting their moral and spiritual life."

On the recent development of cases of pneumonia in Chicago the board of health issued a bulletin in which it said: "It is 'pneumonia weather,' not because of the cold or dampness, but by reason of the foolish things it causes people to do. Good ventilation is the best means of preventing sickness. Avoid crowded, ill-ventilated cars, theaters or halls especially when feeling languid, depressed or sick. Sleep with the windows open. Thoroughly air all rooms in home and workplace each day. Air the bedding each day. Rooms that seem 'stuffy' when entered are unsafe to remain in. After overeating or drinking too much don't lie down in a close room—better get out in the open air and walk until you feel relieved. Bathe often and take a good 'rub-down'—not just before going outdoors, however. Refrain from visiting persons suffering from diseases of the respiratory organs. Remember that pneumonia is 'catching' as well as tuberculosis, influenza and other diseases. About all, remember that pure air, sunshine and good health go hand in hand."

Rev. P. C. J. Macaulay

Rev. P. C. J. Macaulay was born in Ireland March 17, 1848, and died in Attica, Mich., Tuesday, January 25, 1910, from an attack of appendicitis. Brother Macaulay was born and brought up a Roman Catholic. But when he was born from above and his soul was divinely illuminated, the cold formalism of his mother church lost its charm for him. His lips touched with a coal from off the altar, his life aglow with heavenly fervor he sought congenial associations and environment in the Methodist church. He was received on probation in the Detroit conference in 1884. Ordained deacon in 1886 at Adrian by Bishop Hurst, and ordained elder by Bishop Merrill at Central Church, Detroit, 1888. Owing to premature age and broken health, superinduced in a large measure by excessive labor on the hard fields which he served, he reluctantly took the relation of a superannuate in 1905. During the twenty-one years of his active ministry he served fourteen churches in the Detroit conference. His work was largely that of a pioneer. He never complained of the work being hard and the salary being small. He was glad to work anywhere for his Master, if he could be leading souls into the experience of a full salvation. His average annual salary during his ministerial career, house rent included, was less than \$500. He was a conscientious tither, giving the tenth of his income to the Lord. But notwithstanding the above situation, Brother and Sister Macaulay managed so well and practiced such rigid self-denial that they were enabled each year to save a little of their income, and at superannuation Brother Macaulay bought them a comfortable little home, with a few acres of land at Attica, and was getting a nice start in the poultry business. Good soldier of the cross, thou hast earned a furlough. Good servant of God, thou hast earned a rest. May the roses that blossom over thy dust be fragrant, as thy rest shall be sweet.

Brother Macaulay was married in

June, 1893, to Miss Ettie Lowe, of Escanaba. To this union were born two children, one son and one daughter. Francis is fourteen years old and Ruth is ten. The funeral service was held in the Attica Methodist church, Superintendent W. J. Balmer officiating.

Before he died Brother Macaulay requested that Brother Balmer preach the funeral discourse, taking for his text 2 Tim. 4:7. This request was complied with and Brother Balmer preached a strong persuasive and comforting sermon. The funeral was largely attended, quite a number of former parishioners having come a long distance to be present.

The following Detroit conference ministerial brethren were present: W. J. Balmer, A. R. Johns, E. D. Dimond, E. P. Bennett, W. B. Weaver, C. B. Steele, James Chapman, Joseph Chapman, George A. Fee, R. T. Kilpatrick, D. B. Magee, Fred Bean and W. J. Cain. Six of the above named Detroit conference brethren were pall bearers.

Brother Macaulay was a great believer in holiness. He preached it, and led his people into the experience. His anchor was fastened to the rock, and it held in the floods of death, for a little while before he passed over the river he said: "I have no pain. I am resting on a sea of bliss."

W. J. CAIN.

Concerning Brother Macaulay, Rev. C. W. Baldwin, once his presiding elder, writes:

"He was a man of more than ordinary mentality. Had he been in good health, he would have taken first rank among the pulpit teachers of his time. Handicapped (as he was for many years) by physical disabilities that would have retired most men from all activities, he still was studious and diligent and his preaching always of a high order; thoughtful people said of his sermons, 'Far above the average.'"

He was industrious. Sick and weak much of the time, he continued at work, and accomplished more than many men do who are in full vigor; indeed the amount of work which he did during the later years of his ministry was a source of constant wonder to those who knew what he was doing, and under what conditions he was doing it.

He was honest. Falsity, deception, failure to fulfil to the letter every obligation to others were as repugnant to his moral sense as crime is to virtue. Much of the time with very limited resources, but always with a large stock of sterling character, he met his obligations to his fellow men without finching or asking favors.

He was deeply spiritual. God and divine things were very real to him, and he could approve nothing tending to lower the standard, or to depreciate the value of spiritual verities.

He was true to his trust in his relation to the church which he served; her interests were always safe in his hands; his manner of life and work never needed apology or explanation.

Naturally quiet and retiring, he was not easily known, nor quickly appreciated; but acquaintance with him begot respect and affection that grew with time and enlarged by observation; to know him well was to love him long; to observe him closely was to wish for more men of his type in spirit and practice."

Rev. G. H. Whitney, a close friend, writes:

"In my acquaintance of more than twenty-five years I never knew a more guileless, honest, unassuming character. He was absolutely above reproach. The spirit of God dwelt in that man and characterized him every day."

Personal

Mrs. Margaret D. Moors, superintendent of the Detroit Deaconess Home, was one of the speakers at the dedication, January 19, of the Cinderella Carey Brown Memorial building, of the Ellen B. Flower Deaconess Home and Hospital, at Toledo.

There is a Monroe Brotherhood in that city, apparently representing the churches. It will hold a mass meeting Sunday evening, the 13th, and has invited

Rev. Howard Goldie to deliver an address, the meeting to be a Lincoln day celebration.

Four stalwarts in the Methodist Brotherhood work are Rev. Dr. F. D. Leete, of Central church, Detroit; Rev. E. S. Ninde, of Providence, formerly of Detroit conference; Rev. Dr. Fayette L. Thompson, of St. Louis, and Rev. Dr. A. E. Craig, of Columbus, both formerly of the Michigan conference.

Rev. G. D. Chase sends this mournful word: "I am just returning from Cleveland, where I went to bury my mother, who died January 26. She had been from girlhood an active member of our church, and prominent in temperance work and charitable work in Cleveland for twenty-five years. Will send obituary later."

The death of Mrs. Frances Farnsworth, wife of L. L. Farnsworth, in this city last week, at the age of eighty-two, removes one who has for fifty years or more been a member of Central church, and who has been one of the first and most continuous visitors at Bay View, and whose residence in Detroit began about three quarters of a century ago.

Rev. T. M. Mott, writing from Lewis, Kan., says that his own and Mrs. Mott's health have been much reinforced by that southwestern climate and they are enjoying their work and yet often have a yearning to see Michigan and the friends here. Their pleasant associations in this state makes very welcome the news to be found in the Advocate from week to week.

Rev. Joseph Chapman, our pastor at Dryden, has had oversight of Attica, where the late Rev. P. C. J. Macaulay lived. He writes: "Our brother was not very demonstrative, but there were times when a sight of his countenance did one the greatest good. He has been a great help to me and has held up my hands when I was very much discouraged. In his illness he would often exclaim: 'Bless the Lord!'"

Arnold A. and Floyd B. Odlum, sons of Rev. George A. Odlum, were selected in the final "try-out" as members of the debating "squad" of seven to represent the University of Colorado in debate. Arnold is a senior and Floyd a freshman, only seventeen years of age. This is the first year a freshman has ever been given the honor of a place on the debating team. There are 1,200 students in the university, of which forty were contestants for the place.

By request, Rev. John W. Springer, the African missionary recently in Detroit, has given a report of his labors on behalf of the African Jubilee Fund. During the year 1909 he gave 231 addresses, of which 92 were illustrated by stereopticon views. The estimated total attendance approximated 46,000 people. In doing this, he traveled 17,650 miles. The financial results for the African Jubilee Fund are gratifying; cash and pledges secured amounting to \$23,000. His wife, Mrs. Helen E. Springer, was also active as opportunity opened. She assisted Mr. Springer in the securing of \$10,000 of the above amount; and, in addition, herself secured about \$4,000 for the African Jubilee Fund, and about \$14,000 for the Woman's Foreign Missionary Society, making between them both a total of at least \$40,000 in cash and pledges for missions.

General Personal

The Texas Christian Advocate (Church South) terms Rev. J. B. Gambrell "the archbishop of the Baptist church in that state."

Rev. S. P. Cadman and Bishop McDowell were the leading speakers at a men's mass meeting for an evangelistic movement in Brooklyn on the 1st inst.

Rev. W. A. Phillips, of Chicago, recently dedicated a new church at Apple River, which stands on the site of a church dedicated by Dr. Peter Cartwright fifty years ago. Rev. R. W. Van Alstyne is the present pastor. He was formerly a pastor in Detroit conference.

Mr. John A. Odlum, father of Rev. George A. Odlum, of Michigan conference, died at the home of his eldest son, John Odlum, M. D., Woodstock, Ont., January 20, 1910, and was buried in Godefrich, Ont., on the 25th. He was the second son of Capt. A. Odlum, of the British army, and intimate friend of Sir John Colborne, governor-general of Canada in the thirties. Deceased was in his eighty-eighth year, never was sick until within eighteen months; retained his mental forces in full vigor to the last.

Concerning President W. E. Huntington, of whose purpose to resign the presidency of Boston University we made mention last week, the Boston Post says: "The alumni of Boston University, who may be found in all sections of the country, and its friends, who are many more,

will hear with regret of the prospective retirement of its president, Dr. William E. Huntington. For twenty-eight years this noted educator has given single minded and able service to the institution, during seven of which he has nobly upheld its standard as president. Within his administration the university has expanded both materially and in mental influence, and Dr. Huntington will leave it on a splendid basis of prosperity and strength—in the upbuilding of which he has had great share."

General Methodism

In the Epworth League of the Church South the membership is 122,000.

The church at Waynesburg, Pa., has had two hundred accessions to its membership in fifteen months.

Rev. Dr. L. M. Dunton and Mrs. Dunton have been in work of Claflin University, at Orangeburg, S. C., for twenty-five years.

In Mexico City 600 Mexican Methodists observed watch night services, and on the next Sabbath twenty-five young people united with the church.

The title of the program of service in our churches for Lincoln day, in the interest of the Freedmen's Aid Society, is "Let My People Go." The service was prepared by Rev. Dan Brummitt.

Last Sunday was Methodist City Union day in Pittsburg. The Union was hoping to realize large returns. Its needs were given as \$50,000 for an Italian church, \$20,000 for meeting indebtedness and \$14,000 for current expenses and obligations.

The Methodist young men at the University of Wisconsin, after a breakfast the other Sunday morning, listened to an address upon "The Message of Modern Methodism," by Edgar Blake, D. D., and then attended the services at First church in a body.

Our church has for seventeen years had an Italian mission in Philadelphia, Rev. T. D. Malan, pastor. In that time 1,300 persons have professed conversion in the mission, some of whom have returned to Italy and some have gone to various other parts of this country.

The annual meeting of the Board of Sunday Schools was held in Chicago January 19. Bishop McDowell presided. Among the members at large is Mr. Wesley Sears, of Jackson, Mich. Our church now has 34,994 schools, an increase of 321; 367,911 officers and teachers, an increase of 5,564; 3,369,162 scholars, an increase of 302,637.

The Methodist Episcopal Church is building hospitals, homes for the aged, carrying on deaconess work, and employing itself in other benevolent enterprises, but has no place for God's babies. I do not wish to see less of the work enumerated, but more. Are we fulfilling our duty when we neglect to provide for our orphans? Thus queries a correspondent of the Western.

The directors of the Methodist Ministers' Relief Association held their annual meeting at Boston, January 19. Thirty-four members died during the year, carrying insurance to the amount of \$71,000. Forty-two new members were added during the year; \$25,000 was added to the reserve fund, and \$935,509 has been paid to the beneficiaries since the organization of the Association in 1878.

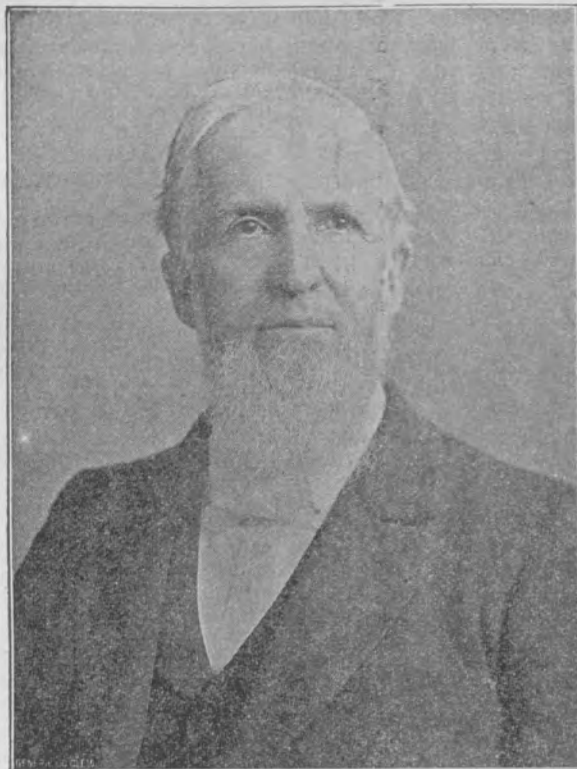
General Religious

The Episcopal church is feeling the scarcity in ministerial supply. It needs at least 300 clergy yearly to make good losses by death and withdrawal, and the seminaries do not now supply much more than half that number.

The Student Volunteer Movement brings recruits to the missionary ranks. At the Toronto convention in 1902 it was reported that 780 volunteers had sailed during the preceding four years. In the quadrennium following the Toronto convention and ending with the Nashville convention in 906, 1,000 volunteers sailed. During the four years which have since elapsed, ending with the Rochester convention, 1,283 volunteers have sailed.

The Pittsburg Advocate opens its report of the Laymen's Missionary convention in that town with: "The Pittsburg convention of the Laymen's Missionary Movement is over, and the representatives who came to fire the hearts of the men of this city with the enthusiasm with which they are manifestly possessed and to set before the laymen of this region the practical program of the movement, have departed, but the new visions obtained and the interest kindled will abide many days, and the results of the meetings will be projected into the years to come."

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BISHOP CYRUS D. FOSS. (See Sketch on First Page.)

General Items

There were 1,500 men at the Laymen's Missionary banquet at Pittsburg.

In Toledo is a newsboys' temple which cost \$110,000, and in the association 7,000 newsboys, while there are 12,000 of them in the national organization.

First Reformed church of Brooklyn, the oldest in the city, has hit upon the novel idea of using searchlights on the four sides of its spire to flash to the unchurched and indifferent of a great city its call to worship. A woman whose name is withheld contributes the necessary funds.

On Saturday, the 22d ult., a group of heroic size in bronze, created by the late Augustus St. Gaudens, was unveiled in Copley Square, Boston, as a memorial to the late Bishop Brooks. Erected near Trinity church, of which he was the distinguished rector for many years before he became bishop.

The doctrinal basis of the church of Rev. Dr. Gunsaulus, Chicago, is: "We believe in the divine character and mission of Christ; that he is the Saviour whom man in his ignorance and sinfulness needs; that all accepting and obeying this Christ as their Way, Truth, and Life, are fully entitled to the name and hope of the Christian."

"The American people are musical barbarians," said President A. W. Harris, of Northwestern University, in his speech of welcome to the National Music Teachers' Association. Talking the matter over with an interviewer a little later, Dr. Harris explained that he referred to church music in his statement, and that he believed that a minister who had made religious music a part of his theological course could do much to raise the standard of the musical part of his service.

The will of Moses May, a Hebrew philanthropist who died a few days ago in New York, reads thus: "It seems to me better to give liberally during one's life to religious and charitable objects than after death, and I therefore make no testamentary bequests of that character. I know that the charities which have appealed to me also receive the hearty sympathy from my three daughters who, I am confident, will feel it a joyous duty to give liberally in proportion to their means for the alleviation of the poor and the orphan and for the advancement of all humane and benevolent objects."

The figures from Pittsburg churches are as follows, first column representing membership, second contributions for home missions, third for foreign:

Table with 4 columns: Church Name, Membership, Home Missions, Foreign Missions. Rows include Baptist, Christian, Congregational, Evan. Assn., Evan. Prot., Lutheran, Meth. Episcopal, Meth. Protestant, Presbyterian, Prot. Episcopal, Reformed, Reformed Pres, United Brethren, United Pres, Miscellaneous, and Total.

"He that walks only by the light of nature, walks in darkness."

Home Items

A subscriber who lives outside of the state writes this week: "The second issue of the Advocate in January was almost worth the entire year's subscription."

Rev. S. B. Shaw and wife, of Grand Rapids, are conducting union revival meetings at Reddick, Ill., and February 1 will open a meeting at Groton, S. Dak.

Just before the sermon, each Sunday evening, Pastor Bready, of Trinity church, Grand Rapids, reads a brief "pulpit editorial," which the Evening Press afterwards publishes.

President A. B. Storms gave a fine paper at last Monday's preachers' meeting setting forth the assurances that the heart of the universe is ethically true and that it followed that all great thinking should be in accord with the Infinite, and all cultured lives should reflect the moral beauty of God.

At a men's meeting at Central church, Monday night, subscriptions were made to the amount of \$4,500 toward a sum of \$8,500 desired for needed improvements to the church property. With this splendid and hilariously given beginning there can be no doubt of the success of the whole enterprise, which will be undertaken very soon.

Two weeks ago we announced that the 100 ten-dollar pledges for the Old People's Home had all been made and that the trustees felt warranted in asking for \$3,500 more, and thus bring up the endowment to \$30,000. This proposition is being heartily approved and gifts are in excess of expectations. We shall later give amounts. Anything from one to a thousand dollars is welcomed.

One of our preachers who recently came over from England mentioned this feature of his life on a secluded charge up north: "Had it not been for the very many welcomes I have received up here from time to time, I should surely have grown despondent before this; but the good feeling of this great fraternity at large, have buoyed my feelings and I rejoice in the work I am doing here."

A sad accident occurred last week in connection with our work of rebuilding our church at Hartland. Will Shoemaker, one of our own men, fell from the peak of the roof and was instantly killed. This is a painful occurrence, and our sympathy goes out to the family and the church. So distressing is the very thought of such accidents that the authors of our church ritual placed in the prayer to be used at the laying of a corner stone this petition: "May the work of this building be completed without hurt or accident to any person."

The North Woodward church is having a series of musical and literary evenings, extending from January 31 to February 7. Dr. Wilbur L. Davidson gave two illustrated lectures Monday and Tuesday evenings on "Tramps through Switzerland," and "In and About Shakespeare's Home." Thursday and Friday evening, Katherine Oliver McCoy's numbers were dramatizations of "What Every Woman Knows," and "Dr. Luke, of Labrador." Tonight Geneva Johnston Bishop is to give a grand concert, assisted by the Temple Orchestra, and tomorrow night she recites the story of the Passion Play and sing selections. Tomorrow morning Rev. John Wesley Hill, of New York, will preach, and on Monday night will

lecture. Brother J. M. Hall has arranged the week's program.

Our Overseers

Bishop Vincent—many years ago—was pastor at what is now Nutley, N. J. A few Sundays ago he dedicated the Vincent church at that place.

Bishop Hartzell thinks that our church, when it becomes thoroughly alive to the situation, will give \$10,000,000 annually instead of \$2,000,000 for foreign missions.

Bishop W. F. Anderson began on the 1st inst a ten days' series of meetings for the spiritual quickening of the membership and ministry in our church at and near Chattanooga.

Three bishops were at a recent session of the Los Angeles preachers' meeting: Hartzell, Lewis and Hughes. Bishop Hughes spoke on San Francisco, and the needs of Methodism in that great city, Bishop Hartzell on Africa, and Bishop Lewis on China.

A pleasant feature of the recent Bengal conference was a presentation to Bishop Warne. The gift was a typewriter table, made by the boys of the Lee Memorial mission. Dr. Neeld made the presentation in a felicitous style. He expressed the feelings of the whole conference as he told of the way in which Bishop Warne tried to help in a brotherly manner his fellow workers. Bishop Warne responded in happy fashion.

The Baltimore Methodist in a recent news paragraph concerning Bishop Cranston was led to describe him as: "Democratic in spirit, he is easy of access to the humblest member of the church. With a grasp of world affairs that gives him commanding place in the councils of the church, he is the peer of any. A broad sympathy and ready helpfulness brings him into close touch with the activities of the church in this region. In the performance of difficult and delicate tasks he has displayed the wisdom and tact of the diplomat and the courage of the man of God."

Of Good Report

Mr. J. L. Hudson has promised the Ann Arbor Y. M. C. A. a gift of \$1,000 to improve their property.

The Woman's College of Baltimore is rejoicing over the payment of \$25,000, sent by devoted friends of the college who live in Canada.

Mr. W. S. Mason has given to the city of Evanston a block of ground worth \$15,000 for a play ground and has added \$5,000 for improving it.

A \$2,000,000 home for friendless children in Chicago is provided for in the will of Henry Curtiss Elliott, who was killed by a snow slide in Alaska on January 4.

A gift of \$100,000 from J. Pierpont Morgan for the establishment of the William M. Laffan professorship of Assyriology and Babylonian literature at Yale University has been received, and Rev. Dr. Albert T. Clay, of the University of Pennsylvania, has been asked to fill this new professorship.

In the will of Mrs. Frances E. Curtiss, just admitted to probate in Chicago, are these bequests: Presbyterian hospital, \$30,000; Williams College, Williamston, Mass., \$25,000; Beloit College, Beloit, Wis., \$25,000; Woman's Presbyterian Board of Northwest, \$25,000; Board of Home Missions of Presbyterian Church, \$25,000; Young Women's Christian Association of Chicago, \$10,000; Visiting Nurse Association of Chicago, \$10,000; American Sunday School Union, \$5,000; Presbyterian Board of Disabled Ministers, \$5,000; Park College, Parkville, Mo., \$2,000.

Educational

Bishop W. S. Lewis thinks Mr. Rockefeller will spend a fortune of \$12,000,000 speedily on the schools of China.

There is a quick and vigorous and needful protest against the proposition in congress to give the George Washington University in Washington a donation of \$30,000 annually.

The trustees of the Rhodes scholarships show that the total number of scholars last year was 179. Of this number 90 were from the United States, 78 from the British colonies, and 11 from Germany.

Prof. R. M. Wenley in a lecture in this city a few days ago is quoted as affirming: "The greatest of the early thinkers in this country (in philosophy) were Tappan, of the University of Michigan, the greatest thinker the university ever had; Marsh, of the University of Virginia, and Jonathan Edwards, the greatest thinker the United States has produced. Parenthetically, Tappan and successors, including Cocker and my immediate predecessor, Dewey, made up the greatest line of teachers of philosophy any American university has produced."

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LINER ADVERTISEMENTS

Under this heading we will publish undisplayed advertisements, such as For Sale, To Rent, Situations Wanted, Help Wanted, etc., at the uniform rate of ONE CENT PER WORD for each insertion. CASH WITH ORDER. No advertisement less than 25 cents each insertion.

FARMS FOR SALE—106 1/2 acres, Livingston Co. New hip roof barn, 9-room house, 9 acres timber. Price \$5,000; terms to suit. Nine acres near Birmingham; new modern house, large barn and hen house; one acre berries. Price \$4,500. We have a number of small farms near Detroit. EYSTER & BRIGGS, 507 Majestic Bldg., Detroit.

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FARM TO RENT ON SHARES—Large farm, close to Detroit limits; partly stocked; flowing water; elegant soil; good buildings. Want capable man with stock to manage. Big money in cows, hogs and vegetables. Fine market. OWNER, care Michigan Christian Advocate.

ORGANIST WANTED—Music director and pipe organist wanted in First Methodist Church. Good salary. Splendid opening for a studio in city. Address R. S. CAMPBELL, Port Huron, Michigan.

WANTED—CUSTOM CLERKS. Preparation free. Write for Schedule showing places of Spring Examinations. FRANKLIN INSTITUTE, Dept. P, 122, Rochester, N. Y.

WANTED IMMEDIATELY—An organist for the Haven church, Detroit. Apply to E. PUNNAM, 783 Wabash Ave., Detroit, Mich.

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WANTED—Married man to work on farm. Must not use liquor or tobacco, and family not contain boys. Must be accustomed to farm work. Will pay \$40 per month and free house rent to faithful, honest, competent man. W. D. TELLER, Wasepi, St. Jo. Co., Mich.

I MUST SEE DR. LEESON, of Cadillac, and get a supply of his Tiger Oil, Lion Lung Lotus and Anti Costive Pills, for they are the best medicines ever used. DR. T. H. M. COGHLAN.

HOLY LAND—Egypt and much of Europe. Passion Play. Thirteenth Oriental tour. March to June. \$550 to \$725. REV. RAY ALLEN, Rochester, Mich.

WANTED—MONEY. I can place your idle money on good Detroit real estate, where it will net you 6 per cent interest. References given on request. ISAAC N. PAYNE, Attorney, 603 Whitney Building, Detroit, Michigan.

Those Women

A magnificent \$340,000 building for the Young Women's Christian Association has just been dedicated at Pittsburg, Pa. The leading address on that occasion was delivered by Bishop W. F. McDowell.

Queen Wilhelmina, of Holland, is one of the few royal votaries of the simple life. Year in, year out, she rises at seven a. m., having had her bath spends but little time over her simple toilette. She reads her letters, goes through her morning papers herself.

"Here and There in Europe" is the subject of an illustrated lecture to be delivered by Rev. Dr. John Brittain Clark, at Westminster Presbyterian church, Friday evening, February 4, at eight o'clock. Most of the views were taken by Dr. Clark himself as he passed from place to place. They have been beautifully colored, thus rendering the representations very true to life. The lecture will be greatly enriched by folk songs of the various countries, which will be sung by the University of Michigan quartet. The evening promises to be one of rare pleasure and profit, visiting the historic points of various countries and hearing their characteristic music.

The Albion District Missionary Rally will be held at Hillsdale February 21-22. Dr. J. C. Floyd and William A. Brown, D. D., of Chicago, will be present throughout. Dr. E. H. Richards, of Africa, will give two addresses. Hillsdale is getting ready to entertain one hundred delegates. Pastors and laymen invited.

W. J. WILSON, District Missionary Secretary.

"Engage in no pursuit in which you cannot look up to God, and say, 'Bless me in this, O my Father.'"

The Sunday School

FIRST QUARTER.

Lesson VII. February 13, 1910.

"WORLDLINESS AND TRUST."

Matthew 6:19-34.

GOLDEN TEXT.—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

HOME READING.

- Monday—Matt. 6:19-34.
- Tuesday—Haggai 1:1-16.
- Wednesday—Luke 12:13-18.
- Thursday—1 Tim. 6:6-21.
- Friday—Luke 18:18-30.
- Saturday—Psalm 37:1-20.
- Sunday—Psalm 37:27-40.

INTRODUCTION.

Following the exhortations to sincerity and unostentatiousness in religious service and prayer, and the possession of the forgiving spirit, which formed the subject of last week's lesson, Jesus urged sincerity in fasting. Then followed the exhortations of our lesson today. In this lesson Jesus shows the proper attitude of the Christian to the things of the world. He makes it clear that the righteousness of the kingdom excludes covetousness. The pure in heart who see God are not those whose vision is blurred by avaricious desires for the unrighteous mammon (vs. 19-24). Neither is the higher righteousness consistent with anxiety and a restless complaining as regards the common necessities of life. The mind cannot be over anxious concerning matters of food and clothing, and at the same time live the life of faith and trust which should characterize those who belong to the kingdom of heaven.

EXPLANATION.

Verse 19. *Lay not up for yourselves treasures upon earth.* Of course Jesus did not intend by this and by the injunctions that follow, to decry thrift, frugality or providence in laying up for a rainy day, any more than he did when he said, "Labor not for the meat which perisheth." On the contrary, in other places he commended these things—"Gather up the fragments, that nothing be lost." But the caution is against counting the things which perish our "treasures," and accumulating these earthly stores at the expense of higher things, and setting our hearts upon them. *Moth.* Oriental treasures were largely in costly fabrics upon which moths were liable to feed. *Rust.* This easily corroded the various metals. *Corrupt.* R. V., "consume." *Where thieves break through and steal.* A constant danger that threatens one's treasure, especially if in gold or precious stones. The warning of the verse is against laying up treasures where they are liable to be destroyed or lost.

20. *Treasures in heaven.* This verse is in contrast with the preceding one. Put your treasures where they will be safely kept. In other words, let your "treasures," your most valued possessions, be, not perishable earthly "things," but that which will abide forever—love, truth, peace, joy, character, service. "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." (Luke 12:33). Since we can take nothing that is "of the earth, earthy," into the next life, wisdom requires that we seek the imperishable for our treasures.

21. *For where your treasure is, there will your heart be also.* This is a profound truth. Our hearts should be set on God; and this cannot be if our "treasure"—that which we care most for—is of an earthly character.

22. *The light of the body is the eye.* Most of our impressions and knowledge we gather through this medium. *If therefore thine eye be single.* If it sees clearly the supreme value of spiritual verities, as compared with mere "things." *Thy whole body shall be full of light.* Your whole life purpose and endeavor shall be devoted to that which has eternal value. The thought of this verse is, singleness of aim is necessary to success.

23. *If thine eye be evil, thy whole body shall be full of darkness.* "Evil" here is in contrast with "single" in the preceding verse, and means defective, because the vision is divided or distracted by too many objects, instead

of being "single." The thought of these two verses is intended to lead up to the next one.

24. *No man can serve two masters.* The figure changes, but the thought is the same. As one cannot see clearly, to the enlightenment of the whole being, without singleness of vision and concentration of aim, so one cannot give his supreme allegiance and devotion at the same time to two masters whose interests are conflicting. *Ye cannot serve God and mammon.* Jesus now comes to the important truth which he has been illustrating. "Mammon" is a Chaldean word, and means treasure or riches, here personified and placed in opposition to God. "Mammon" is "the god of this world." The two "masters" are so utterly unlike and antagonistic in character and spirit, that no man can serve them both at the same time, any more than he can go in two opposite directions at once. Yet what multitudes try to do it!

25. *Therefore I say unto you.* What follows is the logical conclusion from what has preceded. Because heaven and the treasures that may be laid up there are better and more lasting than earth and all its contains; because light is better than darkness, and God a better master than Mammon, then it is folly to make the things of earth the supreme object of our striving to give them undue concern. *Take no thought.* The word rendered "thought" is not correctly expressed by our English word. It rather means distracted thought, undue solicitude, anxiety, worry. Jesus does not disapprove of proper prudence and forethought and preparation for the "things needful" for the natural life. *Is not the life more than meat, and the body than raiment?* He who gave the life and the body will give the lesser things needed to sustain them, food and raiment.

26. *Behold the fowls of the air.* R. V., "the birds of the heaven." In Luke's account (12:24, 27) it is "Consider the ravens." The point of the illustration is clear: If God feeds the birds, how much more will he care for you?

27. *Add one cubit unto his stature.* R. V., "add one cubit unto his life," or as some one more clearly renders it, "prolong his life one moment." Luke says Jesus added: "If ye then be not able to do that which is least, why take ye thought for the rest?"

28, 29. *Consider the lilies.* God has taken infinite pains to clothe the flowers with the perfection of beauty, which even Solomon could not approach.

30. *Shall he not much more clothe you?* The argument is irresistible. *O ye of little faith.* Such you are if you fail to trust God to supply all your needs, without anxious care or worry.

31. *Therefore take no thought.* This is the summing up, the reiteration for emphasis.

32. *After all these things do the Gentiles seek.* The people of the world are concerned chiefly about "these things" which belong to the sordid, material life—eating, drinking, wearing clothes, building houses, enjoying the good things of time and sense. *Your heavenly Father knoweth that ye have need of these things.* (See verse 8). And because he knows and loves you and is "able to supply all your needs," there is no occasion to worry about them, or make them your chief concern.

The Bible Lives

The Christian Endeavor World publishes on its front page a telling illustration of the way the Bible has outlived the attacks and falsified the prophecies of its enemies. In a full page cartoon it gives pictures of the great manufacturing plants of the British and Foreign and the American Bible Societies, with these sentences placarded on the front, or wreathed in the smoke of the chimneys pouring out from the great buildings: "Ten Millions of Bibles in English every year." The American Bible Society issues 1,500,000 yearly. "The Oxford Press issues 20,000 a week." "More copies of the Bible are sold annually than of any 100 other books combined." "The British and Foreign Bible House prints Five Millions a year." "Bibles in 400 languages." The foregoing occupies the upper half of the picture. In the lower half is a representation of a big open book, labeled, "The Book of the False Prophets," and on one page are these words of Voltaire, "The Bible is an exploded book," while on the other page are these words: "In ten years the Bible will not be read.—R. G. Ingersoll (twenty-five years ago)." Truly, "the Word of the Lord is tried," and "the Word of our God shall stand forever."

"As thy days, so shall thy strength be."

Obituaries

MARSHALL.—La Vanchie May Marshall, daughter of Archie Marshall, was born near Dansville, Mich., October 23, 1888, and died at her father's home in Dansville, January 3, 1910. After attending school at Mason she returned to Dansville and taught in our public school for two years and a half. She was a member of our church and an active worker in the Epworth League. Many testify to her good works and kind and helpful life. We miss her, but know her faith has triumphed, and she is at home, with her Lord and Saviour.

CANNON.—Miss Georgia I. Cannon was born at Norwood, Canada, May 4, 1856, and died at the home of her sister, Mrs. W. H. Van Gorder, Petoskey, Mich., January 19, 1910. She was a daughter of Dr. Cannon, a prominent physician of Petoskey. She was converted at an early age and united with the Methodist Episcopal Church. She lived in Petoskey twenty-four years, and was faithful and active. Her religion was of the quiet type. She was not demonstrative. But for this modesty she gave ample compensation in firmness of faith, depth of love, breadth of service. She was an every day Christian. Her chief aim in life was to make others comfortable and happy; and no sacrifice was too great for her when those in need or distress were within her reach. Her preference was always for the sunny side of life. In her social relations she was always quick to see the good in human life and never lost an opportunity to give it a word of praise and encouragement. She was an admirer of the Michigan Christian Advocate. During an illness of several years she was very patient and submissive. She knew whom she had believed and was persuaded that he was able to keep that which she had committed unto him against the last day. During her last weeks she longed for release. She leaves an aged mother and one sister. Funeral services were held January 22, conducted by her pastor, Rev. L. H. Manning, and were largely attended.—L. Grosenbaugh.

CORY.—Charles W. Cory was born in Springfield, N. Y., June 23, 1847, and died after an illness of nine days duration at his home in Dowagiac, Mich., January 18,

1910, at the age of 62 years, 6 months, 25 days. He came to Michigan with his parents, Mr. and Mrs. Marcena Cory, when but four years of age and settled at Sumnerville. Later they moved to the present old homestead in Silver Creek. September 26, 1869, Charles Cory married Miss Emily Blish. In 1888 he moved to Dowagiac. Two children were born to them, George, of Silver Creek, and Will, of Dowagiac. All his life he was a hard worker attending faithfully to every duty and wrestling success from difficulties, that would have daunted many another man. He was a life long member of the Methodist Episcopal church, loving her services and caring for her interests. For twenty-five years he was very active in the home department of the Sunday School in Cass count, being county superintendent at the time of his death. The prayer and class meetings were his delight and in the Brotherhood of the church and its work, his soul was especially blessed. Those who have heard him will not soon forget his earnest exhortations and his happy smile. He leaves to mourn his loving wife, two sons, George, with his two children, and Will and his wife, one brother, Warren, of Lawrence, Mich., many other relatives, a bereaved church and a host of friends. The funeral was held at his home January 20, 1910. Burial taking place at Riverside.

HAZE.—Dr. William H. Haze was born in Port Hope, Ont., April 13, 1816, and died at his home in Lansing, Mich., January 21, 1910. When he was a few months old his parents removed with him to Niagara county, New York, and he was educated at the Lima College. In 1839 the family

him murmur or complain. He was an ardent temperance man, practicing the doctrine he preached. He was an earnest man, enthusiastic, helpful and hopeful,



(Mrs. Dr. William H. Haze.)

showing by example as well as precept the way to better things. His public, professional, domestic and personal life was so pure and good that everybody respected him, loved him, and mourned for him. The city flag at half mast proclaimed the popular grief, when the sad news went out that Dr. Haze had passed away. Dr. Haze is survived by one sister, Mrs. Mary Eastman, of Lansing; four daughters, Mrs. M. B. Hungerford, Mrs. H. M. Southworth, Mrs. Nelson Bradley, of Lansing; Mrs. J. B. Chamberlain, of Detroit, and one son, Dr. H. Haze, of Lansing.



(Dr. William H. Haze.)

came to Farmington, Mich., where he taught school, as he also did at Wooster, Ohio, where he became engaged to one of his pupils, Miss Lydia Emerick, and they were married the following year, living very happily together for nearly seventy years, she dying December 29, 1900, the shock evidently hastening his own death. In the early forties Dr. Haze became "a circuit rider," preaching at Flat Rock, Dearborn, Wayne and Trenton, but owing to frail health, he gave up the ministry, and in 1862 graduated in medicine from Western Reserve (Ohio) College and returned to Farmington to begin his successful practice. In 1856 he was elected to the state legislature, and also in 1862, serving with credit to himself and with advantage to the state. He then settled in Lansing, and when that city was incorporated he was elected alderman, and in 1865 was elected mayor, accomplishing much for the city's welfare. His power in Central M. E. church, Lansing, was felt and acknowledged to the very hour of his death. No official surpassed him in devotion or efficiency. He loved his church, was true to his pastors, appreciated Methodism, and was elected a lay delegate to the General Conference in Philadelphia in 1884. A few years ago his eyesight began to fail, resulting in total blindness, but he bore his affliction with patience and cheerfulness. His home life was always lovely. No one ever heard

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restores nervous energy and consequently strengthens the action of the organs.

The first bottle will benefit; if not, your druggist will return your money.

Miscellaneous

Laura S. Haviland Memorial

The Advocate readers may be interested in seeing a cut of the first monument erected to a woman in Michigan. It is in Adrian and was built by the citizens, by scholars of her school, and by the Woman's Christian Temperance Union in memory of Laura S. Haviland.

Her life work for humanity began while she was living four miles from Adrian, where she started a school for higher learning, even before there were any graded schools or colleges in Michigan. She conducted this school, the Raisin Institute, for two periods of ten years each between 1839 and 1864.

She early began helping slaves to escape, and personally conducted many from Cincinnati to Canada or Michigan. At one time a reward of \$2,000 was offered for her head whether dead or alive. But neither this nor the pistols held toward her head frightened her and through peril and threats she was calm and faltered not in her work. Several times rewards were offered for her arrest, but confident in God's protection she even visited the slaveholders' homes in Kentucky and Arkansas even while the rewards were offered.

During the war she personally carried supplies of relief to the soldiers and refugees in camp and ministered to their wants. At the close of the war of the rebellion, she took up the needs of the children of Michigan and largely because of her zeal the home at Coldwater and Industrial Home at Adrian were established. Then the temperance cause was her chief concern. Her motto was "The Saloon Must Go." She worked earnestly until her death, at the age of ninety years, and there are many today that

(Continued on following column.)

Hard to Drop

BUT MANY DROP IT.

A young Calif. wife talks about coffee: "It was hard to drop Mocha and Java and give Postum a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum!'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that coffee was an enemy, instead of a friend, and he is troubled no more by insomnia.

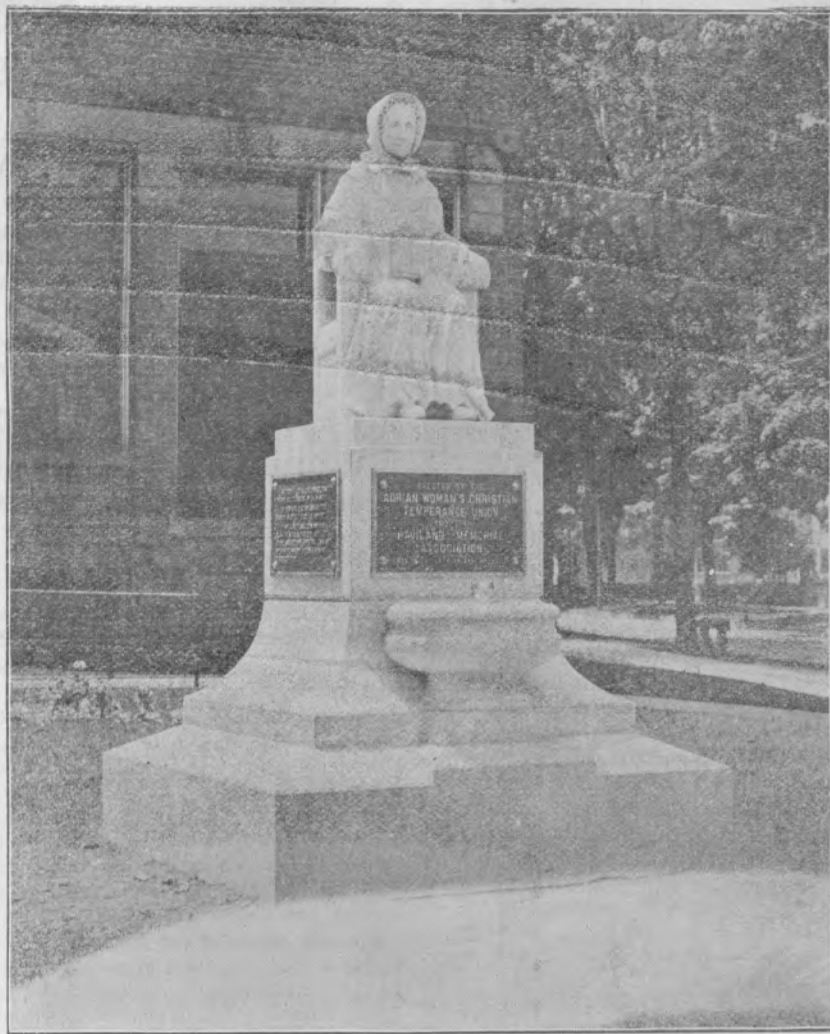
"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit coffee that caused our aches and ails and take up Postum."

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

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

heard her cry, and through her influence tomers, but among the religious people of that country. About the time I saw him was when multitudes of New England families were moving westward, and so many of his old friends had gone west and settled in different places as far as western New York, which was then considered "the far west." They formed for

Recently the above monument, a drinking fountain, was erected by those who loved her. Living as she did nearly all of the nineteenth century, for she was born in 1808, she left the best monument



THE LAURA SMITH HAVILAND STATUE.

for this century in the hearts and lives of those she met. Often stopping a moment to invite a soul to Christ she was able in spite of her busy life to bring many souls to Jesus. What a blessed "woman's life work." A. T. CAMBURN.

A Reminiscence

Editor of the Advocate:—In the winter of 1841 I was teaching a district school in the new country in the town of Otto, Cattaraugus county, N. Y. One day there called at my school an aged man, tall and princely in his bearing, with his white locks resting upon his shoulders, and having the appearance every way of being a noble type of manhood. He was traveling through the country alone and feeling his way along with his cane, for he was totally blind. I asked him to address my school, which he did in such an entertaining and instructive manner as to attach the teacher and scholars to him at once. He accepted an invitation to go with me to my boarding place, where he made himself agreeable to the family, and he spent two or three days in the neighborhood. While there he related to us his personal history, which was one of peculiar and pathetic interest. During his business life he had been a wealthy and successful merchant in New England. But, as he stated, through the concerted dishonesty of some men with whom he was related in a large business transaction he lost all his property; lost all. Soon after this a fearful, fatal malady visited that community and his wife and all his children were laid in their grave. And not long after this a disease settled upon his hitherto strong body, and when it left him it left the curtain of darkness over his eyes for the rest of his life.

Thus from society and affluence he was soon reduced to

"Loneliness wide as the world For all that made to him society Had fled beyond its bounds."

Yet there was one treasure left to him, "Buried deep in the heart of his soul So secure that no power could mine it away

While the years of eternity roll."

This man (I regret that I have forgotten his name, but think I shall recognize him when I see him) had hope in God which was as the anchor of his soul, and which "entered to that within the veil," and it held him during the storms that swept over his earthly life.

He told me that during his business life he had formed a very large circle of acquaintances, not only among his cus-

tomers, but among the religious people of that country. About the time I saw him was when multitudes of New England families were moving westward, and so many of his old friends had gone west and settled in different places as far as western New York, which was then considered "the far west." They formed for

him a long line of friendship homes, fairly within his reach, and in which he was welcome. So he spent his time in leisurely traveling on foot from the scenes of his former home to the west, and thus continuing his acquaintance with the friends he loved. It took him about four years to make the trip. But his mind was not idle during these years. As a pastime, and also perhaps to reach a little revenue he would compose articles, principally in poetry, and hold them in his memory till some friend would write them, when he would have them printed and would sell or give them away.

Though I wrote several of his articles for him, yet I saw none of them after they were in type, and I preserved only one which he gave me, viz., a very unique and pleasing acrostic upon my name.

He remarked that as my name was so short and could not be spliced, he had been obliged to splice the article; so the right section of the acrostic is to be read first, then turn the paper upside down and read the other section from bottom upwards.

At that time certain religious doctrines were much in controversy among the American people, such as Calvinism, Arianism and Universalism. On the latter subject I recollect writing out for him the following lines, which serve to indicate the keenness of his wit as well as the wealth of his talent:

"Made by an ancient author given, A speedy way to get to heaven, In four short lines without a schism Essence of Universalism— Judas of old, so brave and bold, When by his Master cursed, With his own cord outswung his Lord And got to heaven first."

S. REED. Flint, January 1, 1910.

Comforts in Age

The dear friends of the Detroit Conference Old People's Home are without doubt all readers of our Michigan Christian Advocate, and watching for tidings from our Home, and wonder whether we are having our share of life's good things.

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Quite a little time has passed since Christmas, yet it seems very short. May we tell you of some of the good things which that time brought to us? Every member was generously remembered with gifts of love from far and near. Our pastor, Brother D. D. Idle, with his wife and little boy, visited us and dined with us. Our dinner was a good one and finely prepared, with chicken as basis, pumpkin pie, jellies and pickles, products of our own grounds. These were supplemented by a fine variety of fruits, nuts and candy, the generous gift of one of Chelsea's business men, Mr. William Bacon. Quite a number of us received personal gifts of fruits and sweetmeats and souvenir postal cards from our friends. A potted hyacinth bulb, the beautiful thought of our first superintendent, Sister Seth Reed, came to us, and is still a thing of interest and pleasure.

We are favored with preaching service in our parlor every Sabbath afternoon, as some of our members are unable to go to the village church. Brother Richard Hancock, who is a member of our home and our chaplain, usually preaches and conducts the service. Only those who have been privileged to listen to his sermons can appreciate what his living among us means to the Home. Last Sabbath was unusually precious. It happened that every member of our family was able to go to the parlor, and we constituted the entire audience. Brother Hancock preached a most tender sermon from Hebrews 13:8, "Jesus Christ the same yesterday, today and forever." Every one present was led more than ever to appreciate that amid this world of change and uncertainty we may lean upon and trust the unchanging Friend. Services of prayer and praise are also held in our parlor every Wednesday evening.

Last but not least we all believe that we have the most generous and best board of managers that any institution was ever favored with. F. A. B.

W. F. M. S.

The first quarterly meeting of the Northwestern Branch of the Woman's Foreign Missionary Society was held in Wesley Methodist Episcopal church, Chicago, January 14. It was a large and rep-

Sublime in the thoughts of his heart Each virtue as bright as the morning, The beauties of science and art His character ever adorning, Replenished with wisdom to take Each precept the Saviour has given, Endeavoring in meekness to make Diurnal advances to heaven.

representative gathering. Rev. J. M. Phelps, D. D., pastor in charge, expressed cordial greetings, which were happily responded to by Mrs. S. J. Herben.

The report of the treasurer showed: Disbursements, \$40,189.28; receipts, \$37,374.63; deficit, \$2,815.65.

Only the singing of the doxology could fittingly express the significance of these figures, as the receipts are much larger and the deficit much smaller than for the corresponding quarter of last year.

The reports of the home work were given by the associate secretary, Mrs. C. H. Fowler, and were brimful of encouragement.

Mrs. Herben emphasized the knowledge, energy, and consecration that is characterizing the young people's work. More than twelve hundred student volunteers have gone to the field in four years, of whom four and one-half per cent were sent out by the Woman's Foreign Missionary Society. To further enlist the interest of the young, it was strongly urged that the Junior Missionary Friend be placed in every Sunday School.

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The report of Mrs. J. M. Bassett showed that a large amount of detailed work is being done at headquarters, demonstrating its growing importance. Receipts, \$2,578.92. Sales of "Gospel in Latin Lands," 4,124, two hundred more than the entire sales of last year's study books.

Many kind words were spoken of Mrs. Crandon, detained because of illness. Her report was given by Mrs. Kuhl, assistant corresponding secretary. It was the same old story, ever new, of too little money, too few workers—needs vast and urgent. The life, hardships and sacrifices of the missionary were made vivid by the address of Mrs. Fred H. Sheets, who spoke from personal observation.

Mrs. Springer, with characteristic hopefulness and cheer, spoke of her future work in the dark continent.

The following were elected delegates to the International Missionary Convention, Edinburgh, Scotland: Miss Grace Crooks, Chinkiang, China; Mrs. David C. Cook, Elgin, Ill.; alternates, Miss Alice M. Northrup, Lucknow, India; Miss Margaret Robinson, Springfield, Ill., and Miss Mary Peters, Kuching, China.

The next quarterly meeting, April 8, will be held at First church, Elgin, Ill., preceded by the April council with Mrs. David C. Cook.

MRS. L. H. JENNINGS.

American University Opening Fund Grows

Five thousand dollars in cash toward the opening fund of the American University at Washington, D. C., has just been given by Mrs. Sarah M. Billings, of Wellsboro, Pa. Having a heart of love for all wise Christian beneficence this elect lady is interested profoundly in the educational enterprise at the national capital. In making this gift Mrs. Billings urges the speedy completion of the work needed for opening the university. Increasing numbers of friends now are expressing this same desire and prayer. This new gift, so generously and disinterestedly made, will inspire many, we feel sure, to crystallize their wishes into offerings.

ALBERT OSBORNE, Assistant Secretary. Washington, D. C., Jan. 21, 1910.

The continued prosperity that this country has so long enjoyed has made us a nation of extravagant livers. When the cost of living today is compared with that of yesterday, too often the fact is lost sight of that we are living better. If we ate the same kind of food our parents ate and wore the same kind of clothes they wore, there would be no such discrepancy of figures in the cost of living. The truth of the matter is that most of us are living beyond our means. The "social bee" is in the bonnet of too many families. In too many minds the cost of living is confused with extravagant living.—Judge.

Epworth League

PRAYER MEETING TOPIC.

THE TRUE DIGNITY OF HUMAN LIFE
(Freedmen's Aid Day.)

Amos 9-7; Psa. 87-4.

THE PHENOMENON OF LIFE.

Life is the supreme phenomenon of the universe. We look upon aggregations of matter capable of assimilation and development and say that they possess life. We view other aggregations that are destitute of these functions and affirm that they are devoid of life. The thing itself is as familiar to us as our own consciousness, but its nature is incomprehensible and undefinable. We are bold to declare our knowledge of the fact, but hesitant in the confession of our ignorance of the nature. In the beginning God created life. This is the deliverance of the Scriptures. How he accomplished this end is beyond our finite comprehension. Thus far he has been pleased to withhold from us the formula and process and our researches have invariably ended in failure and disappointment. It probably extends to spheres which lie beyond the flight of human imagination. The gamut or scale of life, so far as earthly observation is concerned, begins with the germ of protoplasm and finds its consummation in god-like man. It is not at all improbable that life exists below the germ and above the man, but we do not possess the faculties for its observation. The evolution of life is more wonderful than the development of the solar systems from the original fire-mist and more beautiful than the dawn of a summer morning. Its trend is toward some far off divine event the exact nature of which remains to be disclosed.

HUMAN SUPERIORITY.

Man occupies the summit of the scale of earthly life. Between him and the first evidences of life there lie uncounted aeons and whole libraries of unwritten history. He is separated from the plant life by an almost infinite gulf and from the lower orders of his own kingdom by a wide chasm that cannot be bridged. If we would understand the philosophy of earth and its encompassing heaven, we must study man. He is the final product of the hoary evolutionary process and the end toward which the Creator has been continuously and patiently striving. We may safely assume that no superior being in the ages to come will contend with man for the glory of this supremacy for the reason that Jesus took upon himself the form of man and bore that image back to the kingdom of the Father. By reason of his creation in the image of God, man was primarily constituted the superior of all earthly life. By divine appointment he entered into the mastership of all life's kingdoms. His splendid endowments enabled him to take possession of his inheritance. The subjects of the plant kingdom hear his voice and take on new forms and new habits at his bidding, and those of the animal kingdom catch the commanding gleam of his eye and couch in subjection before him.

GROUNDS OF SUPERIORITY.

A divine decree, humanly speaking, would not have been sufficient in itself to establish and maintain man in his lordly position. God recognized this fact and accompanied his decree with the gift of endowments sufficient to insure its fulfillment. He imparted to his human creatures a threefold gift that made them de facto masters of creation. The gift comprised the physical, mental and spiritual. He gave to them the wonderful physical frame which is theirs with its perpendicular posture, cunning fingers and speech organs. He furnished them with a large and finely textured brain that qualified them for understanding, classifying and combining the impressions delivered by the senses. He imparted to them a soul like unto his own and made them capable of holding converse with himself. He made this soul precious and immortal and to insure its temporal and eternal welfare he furnished it with the monitor which we term conscience. The grounds of human superiority are therefore threefold, namely, a superior body, a superior mind and the possession of an immortal soul.

HUMAN DIFFERENCES.

Human life is a unity. Microscopic inspection reveals a striking resemblance in the blood of the race. In the normal members of the human family, in every land and in every period, there is discovered in a greater or less degree the same physical, mental and spiritual traits. From the earliest times until this present hour man has been man. But while this is true it must be admitted that there is a vast difference between nations, families and individuals. There is a dissimi-

larity between the highest man and the lowest man almost as great as between the lowest man and the highest animal. Physical differences extend from the beauty and grace of an Apollo to the most hideous monstrosity. Mental variations stretch from the learning of the scholar to the vacuity of the dunce. Spiritual discrepancies may be traced from the piety of the saint to the abandonment of the debauchee. In every normal member of the great human family there is discovered the upright form, cunning hand and vocal organs; the power to understand, classify and combine; and the capacity to know God and to become like him, but some have been more largely endowed with these qualities than others.

HUMAN ESTIMATES.

Man needs no spur to impel him to a full recognition of his superiority. He is proud of his membership in the human family and within certain limits his pride is justifiable. At his lowest, in any sphere of his being, he is possessed of a certain native dignity. At his highest, he is dignified almost beyond the power of exaggeration. But while the members of the race are a unit in their pride they are not unanimous in their opinion as to what imparts dignity to their kind. In the minds of some the physical looms large in the foreground. They bottom their pride upon physical stature, strength, endurance, symmetry, beauty, grace and complexion. In the minds of others the mental predominates. Their pride is reared upon metaphysics, science, theology, pedagogy, literature, therapeutics, jurisprudence and politics. Still others champion the cause of aesthetics. They erect their pride upon the pedestal composed of music, painting, sculpture, poetry, oratory and histrionism. Many are impressed with the supreme importance of the practical. These point to the foundation of their pride which is composed of successful achievements in bridging, tunnelling, delving, building, inventing and amassing. A few are impressed with the moral and spiritual. They are convinced that it is in this sphere that the distinguishing mark of man must be found. Their race pride rises upon the base composed of holiness, virtue, reverence, worship, altruism and patriotism.

THE TRUE DIGNITY.

We have sent forth above an incomplete catalogue of human opinions regarding that which distinguishes man from the life below him. We are now prepared to ask and answer the question, What constitutes the true dignity or worth of human life? What is it that most truly distinguishes man from all below him? We do not believe that man can truly base his dignity upon his physical nature. The body is a tool. It has been given to him by the Creator. It is material and has within it the promise of dissolution. It will soon be laid aside. Its form and temper have been imparted to it by its Maker. In more respects than we have space to enumerate man's body is inferior to that of some of the lower orders. The possession of the most splendid tool cannot bring dignity to the possessor. The glory of the owner may shine forth in the product, but it is the producer and not the tool that is worthy of the glory. If one has performed a superior work simply because of having possessed a more perfect instrument the credit is due to the Master who furnished the instrument.

Likewise we do not believe that the true dignity is to be found solely in the realm of the intellectual. The brain is the organ of thought. When it is diseased the process of thought is hampered. Some things which we have affirmed of the physical nature may be said of the mental. The brain is a tool. It is the gift of the Creator. It is material and has within it the germ of decay. It may be laid aside in the distant future. Its size and quality have been given to it in large measure by its Maker. Man is not the only animal possessing a brain. The dividing line between instinct and reason is not so clearly defined now as it was decades ago. It has required centuries of study of the part of man to cope with the animals below him. In many instances animals surpass man in the rapidity and accuracy of their mental operations. The dignity of the workman may be revealed through the finished product, but the glory comes because of the accomplishment and not by reason of the superior tool. If one has surpassed his fellows simply because he has labored with a tempered instrument the glory is his who furnished the workman the tool. True dignity is to be traced to the sphere of the moral and spiritual. Here it is not a matter of tools. It is the soul itself which occupies the attention. The physical and the mental may reveal somewhat of the human, but the revelation is

obscured. It is not now a question of adapted physical form or burnished brain, but of soul quality. Is the soul living in dutiful recognition of its Maker? Is it obedient to the dictates of conscience? Is it observant of the duties which it owes to its fellows? Is it mindful of its own exalted nature? Is it ambitious to be like God and at the end of life behold its Redeemer? If so, it operates in a sphere from which all orders of earthly life are excluded. It is the gift of the soul that truly distinguishes man from all below him. It is the use he makes of the gift that lifts him in the estimation of thoughtful men and in the love of God. Here all may shine like the stars of the firmament. He who has an impaired physical body may aspire. He who has an inferior intellect may indulge in hope. He who is compassed about by an unfavorable environment may indulge in expectation. In the last day when men shall render their account to God judgment will be based upon soul quality rather than upon the accidents of earthly experience.

A GREAT SERVICE.

If we have rightly concluded as to the seat of "man's true dignity" then it follows that our best service to one another consists in the promotion in each other of the best moral and spiritual qualities. We can bless a man in body by giving him bread; we can bless him in mind by giving him instruction, and they may be great benefits to him, but it is a greater benefit, if we help him to a finer, richer tone of soul. And if he, for any reason, is poor and hungry of soul we owe him help if we are more favored than he. We are debtors "to the Greeks and to the Barbarians; both to the wise and the unwise." That is, we are under obligations to render them this sort of service, which is what they most need, and which we ought to be most eager to give. While our obligations are race-wide and world-wide, they rest on us very heavily concerning the race, now 10,000,000 strong, which was crushed by centuries of bondage, beneath our own flag. They are down now because of that old wrong, and they need an uplift from us both for their bodies and minds and souls.



Albion College

The day of prayer for colleges was properly observed January 27. The many services were both helpful and impressive. Throughout the student body a serious spirit of responsibility and a desire for helpfulness prevails which will doubtless culminate in the special services to be held at the M. E. church beginning with February 20, under the auspices of Evangelist Hugh Smith.

Previous to the day of prayer, special services were held under the auspices of the Young Men's and Young Women's Christian Associations. Sunday afternoon, January 22, Mrs. Louis Seidmore, of Three Rivers, spoke to the girls. Her talk was practical, helpful. Two noon meetings for all the college were held with Dr. F. S. Goodrich and Delos Fall, leading, and with a union meeting led by Prof. H. J. Cozine.

Thursday morning at nine o'clock the students divided into their various classes with leaders as follows: Seniors, Dell C. Vandercook in Dr. Demorest's recitation room; juniors, John Swanson in Dr. Carlton's room; sophomores, Mark Shattuck in Prof. Woolbert's room; freshmen, Mrs. Helen Scripps in Prof. Langworthy's room; conservatory, Miss Elma Blackman in Prof. Lutz' room; commercials and preparatories, Hugh Bellairs in Prof. Barr's lecture room.

Promptly at 9:30 o'clock the students gathered in the chapel building. President Samuel Dickle announced several hymns which were sung heartily. Dr. George Birney, of Grand Rapids, delivered a sermon sympathetically applicable to students, his earnestness and evident sincerity making the appeal all the more forcible, emphasized as it was by his deep voice and pleasing personality.

"Two large regrets have come out of my school days," said he. "One is that I went through college without giving any special thought to the really sober things that have to do with this life." Then he described how he was first led to do personal service in leading a fellow student to Christ. "The other regret is that I didn't write home oftener to my mother."

Dr. Birney then considered the text, "Stir up the gift of God that is in thee," changing it to read, "Stir up the soul that is in thee." "The tragedy of life comes from unstirred souls," said he. "The greatest sin today is laziness. Some recline naturally towards the easy job, but decline to do any work." Physical, mental and moral laziness he considered be-

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Mackinaw City Young Men's Camp, 1910

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fore turning his attention more particularly to "selfhood."

"The greatest problem that I have is Birney. Your problem is yourself only. If you keep yourself right, other things will relate themselves. You are your own worst enemy. The soul of the man is the man. The soul stirred up has divinity in it. Are you stirring up yourselves, your powers, your souls for all that is highest and best?"

Separate meetings for young men and young women were held in the afternoon, Bruce Ball leading the former, and Miss Hazel McOmber the latter. In the evening the services of the day closed with a prayer meeting held in the college chapel led by President Samuel Dickle. General participation always characterizes these Thursday night services, which are often prolonged because of the desire of many to testify.

January 26 several faculty members of the conservatory of music gave a public recital in the chapel. Prof. E. Harold Geer presided at the organ and Prof. William S. Columbus at the piano. They were assisted by Prof. John B. Martin, violinist; Miss Ethel Westbrook, soprano, and the conservatory choir. The recital was given entirely from the works of John Sebastian Bach (1685-1750).

Albion will debate the affirmative side of the labor party question with De Pauw University in this city, and will uphold the negative side of the question on the De Pauw platform in Greencastle, Indiana. Both debates will be held on Friday evening April 15. Albion scored a double victory over De Pauw last year.

The College Co-Operative Association, following chapel exercises Monday morning, January 24, adopted the following amendment to the constitution as presented by Prentiss Brown: "The offices of manager and assistant manager of the Co-Operative Association's store shall not be from the same literary society or fraternity."

Prof. Arthur Ray, secretary of the athletic board of control, is rapidly bringing the baseball schedule into shape. A list of fifteen games is being arranged, including one with Kalamazoo Normal, two with Ypsilanti Normal, and a game with Notre Dame. Otherwise the schedule has not definitely been completed.

One of the most interesting and practical courses given in Albion College is that of Christian sociology, taught by Dr. F. S. Goodrich. With constantly new books appearing from the presses, the students taking that work this year have enjoyed many profitable and warm discussions regarding the problems of the church, of labor, and of the country in general. Dr. Goodrich states that many ministers and others doing post graduate work were specializing in this line of study.

"The Church and the Social Problem," by Plantz, was studied last semester by the undergraduate class. Because of the special interest evidenced, the work is to be extended over the remainder of the year. A new book entitled "Rural Christianity," by Rhodes, will be used as a text. Recently a discussion arose over the movement toward the doing away with denominational lines. Dr. Goodrich related an interesting experience which came to him when he visited a small town recently. This experience shows how to some extent, at least in spirit, denominational lines are

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not as strong as once they were. In that town there were at least two denominations, the Baptist and the Christian. The Christians' church had burned down and the Baptists were without a preacher. So that Sunday the Christian minister was holding services in the Baptist church for both congregations. Before the service was over the minister discovered Dr. Goodrich in his audience. He announced that there was a funeral service which he must attend in the country immediately and asked Dr. Goodrich to conduct the communion services for the two congregations, who had been united in the church service. Thus it happened that a Methodist was added to the combination. The first hour classes last Friday had many tardinesses because of the silence of the gymnasium bell, which was out of running order. For years the bell has rung twice every hour when classes were to meet for recitation. Now, with the new Frick alarm system installed, Janitor Black is only ringing the bell once every hour. There is some talk of discontinuing it altogether.

Miss Mary Elizabeth Urch, of the class of 1893, will receive the degree of doctor of philosophy from Columbia University in June.

The third annual college banquet will be held in the W. C. T. U. building the night of February 11. Between four and five hundred students, alumni and members of the faculty will sit down all at once for a feast which will improve and enlarge the Albion College spirit.

The board of directors of the Albion College Co-Operative Association, which is composed of Dr. Delos Fall, Prof. Frederick Lutz, Fred Clark, Ivan Packard, Ivan Lomprey, Lyle Miller, Lee Grant, Charles Miller and Prof. C. E. Barr as president, have elected a new assistant manager for the ensuing year. It is Fred Lampman, a sophomore, who succeeds John Swanson, who becomes manager following the spring vacation. Mr. Lampman is from Lake City. He is a member of the Forum Literary Society, and a representative student-who will well fill the position.

The Y. M. C. A. elected officers as follows: President Horace Donnigan; vice-president, Fred E. Clark; corresponding secretary, Raymond Plicher; recording secretary, Orville Morrow; treasurer, Ralph Peterson; advertiser, Mark Wheatley. There was considerable interest in the election, more than has been manifested in some years, and the balloting was long and repeated. President Lucius Smith presided, announcing that the cabinet had made permanent the lecture course committee, providing a plan whereby only two of its members shall be lost each year. This year there will be a small deficit as a result of the failure of other lecture courses to come up to a high standard.

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MICHIGAN METHODISM

MUSKEGON — Wood Avenue — The church is prospering. Without special meetings members are being saved in regular services. On January 16 three asked for prayer and several were saved the evening following. We have also received by letter and probation fourteen members since conference. God is graciously blessing us.—S. C. Strickland.

HOWARD CITY—Some ten months ago, we had to give up our work on Eaton charge, by reason of falling health but bless God, we have been permitted to preach the word something over thirty times. At present we reside in Howard City. Our beloved pastor, Rev. E. W. Davis, is working faithfully in a grand revival. Over twenty persons have already bowed at the altar. The tobacco habit is being given up. Cottage prayer meetings are doing their work and the evening services are becoming more and more interesting. The Sunday School is interesting, and the Epworth League is holding altar services and inviting souls to Christ.—J. L. Mer-shon.

DETROIT—Mary W. Palmer— "Jesus the prisoner's fetters breaks, And bruises Satan's head; Power into strengthless souls he speaks, And life into the dead.

All this he has done for us in wholesale fashion for the last four or five weeks. Praise him forever! Thousands of elegant automobiles are turned out by our great Detroit factories, but the glorious motor car of salvation descending from above eclipses all other patterns, and the happy people of this church award it first prize. The special meeting closed last Sunday night, but the soul-saving spirit abides. The gift of tongues has not been bestowed, but the grace of love abounds, and we look and labor for conversions in our regular services. Next Sunday morning, February 6 is set apart for the sacrament of the Lord's Supper and the reception of new members. It will doubtless be an occasion of large ingathering and great joy.—J. W. R.

FREMONT—This thriving village of about 2,000 is surrounded by fine farming and fruit country. Methodism is in a wholesome and flourishing condition, there being about 240 members upon the charge. Besides the Fremont church we have two school house appointments, Brookside and Reeman. The charge is paying a salary of \$1,100 this year, which is a raise of \$200 over last year. The reports at the second quarterly conference show salary paid in full to date, and \$235 raised and paid since conference on parsonage and church improvements. The Sunday School is growing and congregations are large and regular. Our aims are: A large and truly spiritual prayer meeting, a family altar in every Methodist home, an Epworth League loyal to Christ and the church, a Sunday School seeking every child for the kingdom, congregations loving the Word of God and getting deeper and deeper into the life of God.—A. T. Cartland.

PARKVILLE—Sunday evening, January 23, we closed a very profitable ten days' evangelistic meeting. Brother Rowland, the pastor, had prepared the way by holding services during the week of prayer. The congregations were not large, except Sunday evenings when many came a great distance to enjoy the singing and hear the message of salvation. Parkville has a fine church edifice, but not a large membership. Rev. W. D. Rowland and his devoted wife are held in honor and highly appreciated in the church and community. The church members are earnest and successful workers. The altar method of consecration and prayer was easily and successfully worked. All members present, and nearly all were there, promptly and freely responded to the appeal to come forward and bring their children with them. Several times the large altar was crowded with children and young people seeking pardon, and with believers seeking full salvation. This was a gratifying

manifestation, and the gracious results greatly encouraged the pastor and Christian workers. The number converted we cannot tell. They were mostly young people, and will be received into church fellowship immediately. It was a very quiet revival, no excitement, no shouting, except what I did myself, but the exhortations and testimonies were earnest and effective. The last Sabbath was the great day of the feast. The congregation was unusually large, and the interest increased to the last moment. The fine large edifice in which the meetings were held was dedicated by Bishop Thompson over forty years ago, and needs repairing. The pastor and official board have resolved to do it, and a large budget of money is in sight for that purpose.—Isaiah Wilson.

GOLEVILLE—We were cordially received by the loyal membership in this up-to-date town with its population of about 600 or 700 people. There are two churches, the Free Baptist and the M. E. church. The business men are shrewd and progressive, and they have the highest interests of the town on their heart. At the first quarterly conference they raised the salary \$100 above that of last year. At our Christmas entertainment, which was given by the Sabbath School, among the gifts was a beautiful parlor clock presented by the church to the pastor and his wife, besides many other individual gifts.

The organizations are all taking on a new life. The class meetings are an inspiration to the morning service. The Sabbath School, under the able superintendence of Lawyer Harry M. Huff, is progressive, every class being thoroughly organized. The Epworth League under the capable supervision of its president, Harvey Slonaker, is going forward by leaps and bounds. It has been said "that the day for the Epworth League is passed," but I am of the opinion that the Epworth League is only reaching the zenith of its usefulness and power. The people here are deeply interested in the prayer meetings, and you can, they say, judge the temperature of the church by the attendance at the mid-week service. Since coming the pastor has organized a children's prayer meeting for Saturday afternoon. We have in attendance from twelve to twenty for each week, each one taking some part in the service. The Ladies' Aid Society, under the thorough management of Mrs. Parker, is a spiritual as well as a financial benefit to the work of the church. The people at the north point of the charge, though few in numbers, for they have lost during this year sixteen loyal members by removal to other charges, are shouldering the burden with that same Christian spirit which is so prominent in their Sunday School, class meeting, and Ladies' Aid Society, and are planning to give their church a thorough renovation during the coming spring. The Advocate is found in nearly every home and is a source of inspiration to its intelligent readers.—J. T. Cavers.

CAMDEN—Sunday, January 16, was a memorable day for Ewing church, as the plans were then consummated by which the church building which has been in use for nearly thirty years was reopened in the little hamlet of White, two miles from the place of its erection and former use. Our class at Ewing had been decimated by deaths and removals, and the church was flanked on either side by other denominations, while the little town of White had no church building or society, or Sunday School, and its people had become desirous of having church privileges for themselves and their children. Accordingly at a quarterly conference held in June of last year the trustees were authorized to move the church building across the intervening territory. It was done, and it has been placed on a fine stone foundation, and entirely replastered, and a good furnace installed, and provision has been made for repapering throughout, at an aggregate expense of about \$800, all of which had been paid except \$125. This latter

sum, together with enough more to re-shingle and repaint the building in the spring, making \$300 in all, was promptly and generously subscribed by the people on reopening day, January 16. Congregations gathered morning and evening that filled the church. Good music had been provided, and at the morning service, after preaching by the writer, and the taking of the subscription, the church was formally rededicated. Again in the evening I preached to a most orderly and responsive congregation. One of the touching incidents of the day was the presentation of his hymnal for pulpit use by Father Ewing, who has been for years one of the substantial members of this church, and who now seems to be nearing the celestial city.

The generosity of the people in the Ewing neighborhood in giving up their church building, and in helping to remove and improve it, and also the generosity of the people of White, many of whom are not church members, is noteworthy, and promises well for the future of Christianity in those parts. Under the pastorate of Brother A. W. Burns and wife improvements have been made in property on Camden charge of more than \$1,300, and Brother Burns has begun special meeting at White with good hope of abundant blessings.—E. A. Armstrong.

Special Meetings at Central

The continuous meetings at Central church, Detroit, which closed January 23, were well sustained and were productive of much good. Rev. Joseph Harkness, of St. Paul, was present and preached for two weeks, succeeding work done under the leadership of the pastors on the Sundays of December and during the first week of January. Mr. Harkness' sermons were sturdy expositions of gospel truth, brightened by many striking epigrams. His appeals were fervid, and yet wholly rational and it is no wonder that many were glad to hear this stirring evangelist and that the great auditorium of Central contained large congregations nightly, and was crowded to full capacity Sundays. Mr. Harkness made many friends by his personal conduct, both in the meetings and outside of them, and his good humor seemed to make it a real pleasure to his associates to co-operate with him. The methods used in these successful meetings were varied and the altar service was no more overlooked than were other forms of indicating decision. No record of numbers coming to the altar, rising or otherwise declaring themselves was made, except that great care was evidently exercised to secure names and addresses. It is too early as yet to record all the results of the follow-up work, which is going patiently forward, but during December and January seventy-five persons are reported as having united with Central, largely from the good work above mentioned, supplemented by the organized personal endeavor of the membership department. It is believed that this number will be considerably increased, as the work continues, and in this as in other ways Central is setting the example of conservative and solid church building. Converts are being received only as they seem to give promise of permanent discipleship, and weekly meetings, for the care and training of new converts have been in progress for some time and will be continued. This staunch old down-town church has not forgotten how to get people to hear the gospel or how to lead disciples to the foot of the cross. Rev. Mr. Harkness is now doing successful work at First church, Jackson, and next week he will begin a series of meetings with Dr. L. E. Lennox and his good people at Eaton Rapids, from which place he will come to our church at Mt. Clemens. This able evangelist has already won for himself an enviable record in Michigan, and will doubtless frequently in future labor in this state.

"Those who would please God, must dare to be singular."

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Over the River

"Over the river they beckon to me; Loved ones who have crossed to the farther side; The gleam of their snowy robes I see, But their voices are lost in the dashing tide. There's one with ringlets of sunny gold, And eyes the reflection of heaven's own own blue; He crossed in the twilight gray and cold; And the pale mist hid him from mortal view. We saw not the angels who met him there, The gates of the city we could not see; Over the river; over the river, My brother stands waiting to welcome me. "Over the river the boatman pale Carried another, the household pet; Her brown curls waved in the gentle gale; Darling Minnie, I see her yet. She crossed on her bosom her dimpled hands, And fearlessly entered the phantom barque; We felt it glide from the silver sands, And all our sunshine grew strangely dark. We know she is safe on the farther side, Where all the ransomed and angels be; Over the river—the mystic river— My childhood's idol is waiting for me. For none return from those quiet shores Who cross with the boatman cold and pale; We hear the dip of the golden oars, And catch a gleam of the snowy sail; And lo; they have passed from our yearning hearts, Who cross the stream and are gone for aye; We may not sunder the veil that parts— That hides from our vision the gates of day; We only know that they no more May sail with us life's stormy sea; Yet somewhere, I know, on the unseen shore, They watch and beckon and wait for me. "And I sit and think when the sunset gold Is flushing river and hill and shore, I shall one day stand by the water cold, And list for the sound of the boatman's oar. I shall watch for a gleam of the flapping sail; I shall pass from sight with the boatman pale To the better shore of the spirit land; I shall know the loved ones who have gone before; And joyfully sweet will the meeting be, When over the river—the peaceful river— The angels of death shall carry me." I do not know the author of the foregoing poem, but it was a favorite with

my dear father, Dr. W. H. Haze. I have heard him repeat parts of it so many times where he took a part in the burial services of his friends. In his last days he would sit in his corner, in a chair presented to him by Central Methodist church on his eightieth birthday, and repeat it, and so many other beautiful things by the hour. He was very fond of poetry and of Scripture, and had stored his mind with beautiful things. When any of us would read a chapter of the Bible to him, he would repeat right along with us so many of them. Just a few days before he died he asked one of his daughters to read to him a chapter on the resurrection, and he told her where to find it. The day before his death Dr. W. F. French called on him and said: "The way is bright, is it not?" and he answered feebly: "Father, perfect my trust; Strengthen the might of my faith." He was taken ill Thursday morning with what seemed to be a slight shock and a cold, which affected his lungs. He rallied some, but never to be able to sit up again; and only lived until Friday afternoon of the following week, dying at ten minutes to one o'clock. The real shock undoubtedly was my mother's death, with whom he had lived nearly seventy years. They were married July 14, 1840, and mother died December 26, 1909, so their separation was less than a month. My father was converted in early youth and was a lifelong Christian. It was due to his sagacity and foresight that the Central Methodist church of Lansing secured its present ideal location. When any objection was raised, he would say: "Oh, yes, we want it there facing the beautiful park, kept up by the state." When the new church was built he was made chairman of the building committee, and his first subscription was one thousand dollars. Latterly in his feebleness and blindness he would sometimes say, I did all I could in every way when we built our church, and I feel as if it was a kind of monument. He was always on the right side of all moral questions and always enjoyed hearing of the progress and prosperity of the church.—Angelina E. Hungerford. (Dr. Haze's obituary appears on our tenth page.—Editor.)

Has any one a copy of "For the Sake of the Sinner," by Annie S. Swan. HATTIE A. T. CRIPPEN, 507 E. Ann St., Ann Arbor, Mich.

MARRIAGES

PRATT-SCHREFFER.—Mr. Walter S. Pratt, of Durand, Mich., and Mrs. Belle Schrepfer, of Howell, Mich., were united in marriage at the bride's home, January 26, 1910, Rev. H. A. Frye, of Fowlerville, officiating. Their many friends wish them a blessed journey through life.

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TEMPERANCE.

Harman Yerkes, of Bordentown, N. J., has given \$5,000 to the Prohibition Trust Fund, of New York, the money to be used in carrying on the work of the national Prohibition party.

The liquor folk of Genesee county have their "nerve" with them. They are complaining that the sheriff is spending more money for boarding violators of the liquor law in jail under local option than under license.

It is said the liquor dealers propose to take to the Michigan supreme court a test case under the Warner-Cramton law, claiming it to be unconstitutional on two points—(1) that there is a property right in a liquor license, and therefore the law cannot deny a woman or an alien or an ex-convict the right to sell liquor;

In Livingston county the saving of expense in criminal cases alone, under local option, will come within \$400 of making up the cash that would have been turned into the treasury had the saloons been allowed to continue.

Recent complaints against the sale of liquor on the buffet and cafe cars of passenger trains in Michigan while these trains were passing through "dry" counties have been made.

MISSIONS

In Porto Rico, under Spanish rule, only 15 per cent of the people could read and write. Under United States control the proportion has already risen to between 25 and 30 per cent and is rapidly growing.

A letter comes to us from one of our most honored and successful missionaries, in which he comments in a most anxious way upon the cut in apportionment of the appropriations that had to be accepted by the Board of Foreign Missions at its late session.

formed, however, upon episcopal authority, that the reductions will be made in other directions and will not touch salaries. But, beyond the personal consideration, the interest of the missionaries in the work is so intense that retrenchment seems to them nothing less than suicidal and tragic.

LITERARY LINES

Mark Twain is rapidly improving in health in his Bermuda retreat.

It has just been discovered that the Payne-Aldrich tariff bill contained a "joker" by means of which the tariff on Bibles was raised from 25 per cent, the old rate, to 40 per cent.

In 1904 a Bible, said to have belonged to Shakespeare, was sold by auction in London. It was a curious edition in some respects.

Comparatively few die at the age of forty-eight and leave such lasting fame as that of Frederic Remington, who succumbed to an operation for appendicitis a few days ago.

No Alcohol! Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No!

west—wrote it in its raw coloring. Had he been born twenty years later, America never would have had any permanent record of the short and stirring conquest of the plains country.

SCIENCE AND PROGRESS

Brazil has established a postal savings bank that will pay four per cent interest on deposits ranging from 30 cents to \$300.

Mr. Roosevelt has already collected for the Smithsonian Institution 8,463 specimens of vertebrates, a large number of molusks and other invertebrates, several thousand plants, photographs, and a large variety of anthropological materials.

from the use of meat," declared Dr. Harvey W. Wiley, the eminent food specialist and chief of the bureau of chemistry of the department of agriculture.

What Christianity in her antagonism with every form of unbelief most needs is holy living.—Christlieb.

In essentials unity, in non-essentials liberty, and in all things charity.—St. Augustine.

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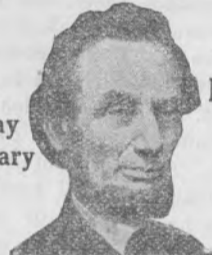
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Current Literature

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AD Book reviews. d aff fl fl fl
THE RELIGION OF THE FUTURE. By President Charles W. Eliot. Cloth, 62 pp., 5x7, 50c. Boston, The Ball Publishing Co.; Detroit, Eaton & Mains.

This is the address brought into such wide-spread notice recently by the numerous allusions to it and quotations from it in the daily press a short time ago. Probably those who became interested and took issue or coincided should read the address as a whole.

HAPPY HOURS FOR BOYS AND GIRLS. By Daniel E. Lewis (Baptist pastor at Williamsport, Pa.) Cloth, 128 pp., 5x7, 50c. Philadelphia, Sunday School Times; Detroit, Eaton & Mains.

For the help and inspiration and guidance of parents, teachers, preachers and others charged with caring for, teaching and training children. It gives a series of entertaining talks, brightened with illustrative drawings, that instruct in things sensible and good and they leave wholesome moral and religious lessons.

THE CITY WITH FOUNDATIONS. BY John Edgar McFadyen (Toronto). Cloth, 254 pp., 5 1/4 x 7 1/2. \$1.25. New York, A. C. Armstrong & Son; Detroit, Eaton & Mains.

Earlier volumes by this sturdy scholar, who is a professor in Knox College, are "The Prayers of the Bible," and "An Introduction to the Old Testament." The contents of this book have appeared in print in various periodicals. They consist of 26 papers or sermons which are exceedingly rich specimens of clear thinking and fine writing. They illumine passages in the Word and set forth invaluable Christian teaching. The tone and elevation of each discourse is very high.

GOD AND MAN. Philosophy of the Higher Life. By E. Ellsworth Shumaker. Cloth, 408 pp., 5 1/4 x 8, \$2. New York, G. P. Putnam's Sons; Detroit, Eaton & Mains.

A great volume, at once philosophical in its materials and spiritual in its animus. It treats in an independent and original way of the relation of the soul to God. The author in the preface says, "Out of life this book grew; to life it makes its call. Fourteen years ago the germinal ideal of it sprang from the grapple with human needs. Six years ago its background was presented as a doctor's thesis

at Yale. The book has been a costly work. During Harvard days, my interest was already philosophic, looking to the deeper analysis of the religious life. During the Princeton and General Theological Seminary (New York) periods, that interest deepened. Afterward at Berlin, philosophy of religion became central. And later at Yale, the inquiry had crystallized into what has now grown to the present work. In the intervening pastorates, our interpretation has been held close to palpitating life." One likes an author who is so frank and vital.

FAITH AND HEALTH. By Charles Reynolds Brown. Cloth, 240 pp., 5x7, \$1 net. New York, Thomas D. Crowell & Co.; Detroit, Eaton & Mains.

Dr. Brown is pastor of a prominent California church. He says in his discussion of Christian Science: "I began the study of Christian Science twenty-three years ago, in the city of Boston, and under Mrs. Eddy herself. I have in my home a diploma certifying that I am entitled to practice as a Christian Science Healer." Nevertheless, he contests every claim of the Scientists.

With the Emmanuel movement he is more in sympathy, but believes that the movement could be extended to churches generally only at serious risk. A minister must have very especial qualifications for this sort of thing, he contends. This profession has no more right to encroach upon that of medicine, than the latter has to arrogate spiritual duties. The field of co-operation between the two forms the right ground of the future. A chapter on "The Church and Disease" is valuable, outlining as it does a broad working creed which the church could adopt with profit to itself and uplift to the community at large.

Obituaries

All Saints Day Hymn

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesu, be forever bless'd.
Alleluia.

Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well fought fight;
Thou, in the darkness drear, the Light of Light.
Alleluia.

O may thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia.

O, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors comes the rest;
Sweet is the calm of Paradise the bless'd.
Alleluia.

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on his way.
Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Alleluia.

HITCHENS.—Mrs. John Hitchens was born in Cornwall, England. She died in Iron Mountain, Mich., January 15, 1910, aged seventy-one years. She was married to John Hitchens in Penzance, England, February 11, 1860. To them were born eight children, seven of them having died before their mother, leaving only Mrs. Alfred Mathews, with her husband, John Hitchens. Sister Hitchens came to America in 1878, residing first at Ishpeming, Mich., and coming to Iron Mountain in 1882. She was a most devoted Christian, being converted in the home land, joining the Methodist Episcopal Church in Ishpeming and Iron Mountain. She was a great lover of the class meeting, and shortly before her death attended her class and sang, "Saved By Grace." Her funeral was held at the Central church, Iron Mountain, and her body laid to rest in the Quinnessee cemetery by her pastor. —R. Carlyon.

ZIEGENFUS.—Marlette Campbell was born in Orange county, N. Y., April 27, 1842. She came with her parents to Oakfield, Mich., in 1847. In April, 1863, she

was united in marriage to George W. Ziegenfuss. To this union two sons, Llewelyn G. and Leroy L. were born, both now living. Two brothers, one sister and a nephew also survive her. Her beloved companion left her August 10, 1895, to travel the rest of the journey alone. She was a friend in need, always ready to aid in time of sickness and trouble. The community will long remember her for her kindly deeds. She united with the Grove church in October, 1891, during the pastorate of N. E. Gibbs, and remained faithful. Her last illness was brief, only a week in duration. On January 19, 1910, she passed from the toils and trials of earth to be forever with the Lord. The funeral services were held in the Oakfield chapel January 21, 1910, Rev. N. P. Brown officiating. Text, Col. 3:2. Interment in the chapel cemetery.

WHITCOMB.—Mary Ellen Powers, daughter of Ephraim W. and Mary J. Powers, was born in Richmond, Ohio, January 13, 1861. At the age of ten years she came to Perry, Mich. She died in Shelbyville, Mich., January 12, 1910, at the age of forty-nine years, less one day. At the age of twenty years, on April 30, 1881, she was united in marriage to Adam M. Whitcomb, to which union two children were born, Mrs. Laura E. Woodbury, of Boston, Mass., and Mrs. Estella M. Page, of Perry. Besides her children she leaves an aged mother, Mrs. W. J. Tennant, and three brothers, W. W., C. W. and E. E. Powers, all of Perry and, one sister, Mrs. Ida Young, of Thompsonville, Mich.; one brother, Daniel W., and her father, preceded her to the spirit world. She publicly confessed Christ about ten years ago, and united with the M. E. church. Her loyalty to her Master and his cause has since been in evidence by her patience and trust. She had a bright experience. She was, when able, an earnest worker in the church. Her health had been poor for several years. About three weeks before she died she was taken to Shelby, so she might be near the doctor. It was not God's will for her to stay with us. A good woman has gone to her eternal reward. In all her sickness she was never discouraged. She would say the Lord's will be done. The funeral was conducted by the pastor, C. E. Maltman, assisted by Rev. A. N. Bullock, on January 15, 1910.—C. L. Maltman.

MOSHER.—Mary Jane Mosher was born in Providence, N. Y., January 16, 1832. On May 28, 1851, she was married to Simon Vedder, in Yates, N. Y. They came to Michigan in 1844, and began their married life on the Vedder farm four miles east of Hudson. To them were born five children, two of whom died in childhood. Three children survive, who are Mrs. Edwin Hawkins, Mrs. J. H. Cruse and Mr. F. S. Vedder, all of whom were around her when she passed away. Since the death of Mr. Vedder on June 25, 1879, she made her home with her daughter, Mrs. J. H. Cruse. Two sisters survive her, Mrs. E. P. Bass and Mrs. Hannah Barker. She was blessed by nature with a temperament both kind and loving. She was disposed to look upon the bright side. In early life she dedicated her love and served faithfully, filling important found a place of usefulness in the Methodist Episcopal church. She was devoted and served faithfully, filling important offices in the women's organizations, and supporting the work with her means most generously to the close of her life. She grew old gracefully. Many were charmed by the sunshine and cheer of her presence. She scattered generous deeds and

words of encouragement and cheer so courteously and with such evident pleasure that her life was a loving benediction and her translation a crowning victory. She called her loved ones about her and said: "I heard a voice from heaven," and speaking to each dear one a last word of love she mounted to heaven on the breath of her parting prayer at one a. m., Monday, January 10, 1910. Rare souls like these are the world's adorning and God's masterpiece. The funeral from the home was conducted by Rev. G. N. Kennedy.—G. N. K.

PIERCE.—Orrin R. Pierce was born in Cambridge, Mass., September 16, 1850, and died at Hudson, Mich., January 7, 1910. In 1862 his parents removed to Palmyra, N. Y., later removing to Hudson. During the closing year of the war Mr. Pierce enlisted with a New York regiment, being scarcely fifteen years of age, but did not go. After coming to Hudson he was in business, buying and shipping poultry, butter and eggs, and was engaged in many other enterprises. In the second term of Cleveland's administration he held the position of postmaster. He served three terms as mayor and four terms as alderman. In 1875 he was married to Miss Mary Williamson, of Palmyra, N. Y., and

to this union two children, Laura and Grace, were born. Mrs. Pierce died in 1908. He was devoted to his wife and daughters and lived for their welfare. Next to his family were his friends, and he was ever striving to do some favor for them. The funeral was conducted by Rev. G. N. Kennedy and by Knight Templar Commandery No. 4, of Adrian. Scores of former friends and political and business associates from all over the state were present at the funeral to pay the last token of respect. The city council attended in a body, and the profusion of flowers and floral pieces attested loving regard. In a eulogy of him, one speaker said: "Never a society man, essentially a home man; no one more than he enjoyed social intercourse with his friends; and all who were fortunate enough to enjoy the hospitality of his home found him a genial, generous host, a royal entertainer. Narrow in no sense of the word, his was a broad, clean mind; he despised hypocrisy, he abhorred the mean and petty things that abound in this world of ours, and always stood for that which was clean and ennobling both in private and public life." He was a trustee of our church and one of the chief leaders in the fine new church and parsonage enterprise.

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Secular News

City

The D. U. R. is spending \$500,000 on new equipment, including seventy-five more pay-as-you-enter cars.

James F. Hill, for four years agent of the Detroit Society for the Prevention of Cruelty to Children, has resigned.

The Hudson Motor Co. has bought 100 acres at Junction and the outer belt line and will put up a \$500,000 factory.

The Detroit Aero Club has an option on the Detroit Driving Park property, out Jefferson avenue, for an international aviation meet in 1910.

Still another million dollar automobile plant for Detroit was announced last week—the Van Dyke, which will build a factory at Junction and Leverette avenues, to make delivery wagons.

Bishop Foley, of the Catholic diocese of Detroit, in his Lenten pastoral enjoins "abstinence from public amusements, which in our days are, generally at least, dangerous and demoralizing."

The retail liquor dealers of Detroit are reported "up in arms" against the brewers for getting the Warner-Crampton law passed, and for trying to shift the beer business from the saloons to the bottled house trade.

The entire compensation of Frederick T. Barcroft for his work of nearly a year in making the appraisal of the physical property of the D. U. R. will be only about \$500. He did the work largely as a service to the public.

A federation of eleven leading institutions for the care of orphan children and other unfortunates in Detroit was effected last week, the Associated Charities leading in the movement. Both the Protestant and Catholic institutions were represented, as follows: House of the Good Shepherd, House of Providence, Society for the Prevention of Cruelty to Children, Florence Crittenton Home, Protestant Orphan Asylum, United Jewish Charities, Children's Free Hospital, German Protestant Home, St. Vincent's Orphan Asylum, St. Joseph's Home for Boys, and McCoy Home for Colored Children. Each institution is to be represented by two delegates, the general secretary of the Associated Charities will be secretary of "Children's Bureau," as it is called, and headquarters and clerical work will be provided through the Associated Charities.

State

Michigan's bean crop brought \$12,000,000 last year.

Freight Conductor William Hudson was killed at Saginaw by a rear-end collision last Sunday.

A Detroit man shot a wolf near Capac last week—the first killed in St. Clair county in forty years.

In the last eight years state taxes in Michigan have increased 54 per cent, city taxes 76 per cent, township taxes 64 per cent.

The Rudd bank at Bronson closed its doors last week, owing to slow collections. Mr. Rudd says all claims will be paid.

The state prison board of control took twenty ballots on Tuesday for warden of Jackson prison, but without result; so Wenger still remains acting warden.

The state of Michigan owns over \$18,000,000 of property. The state capitol is listed at \$2,400,000; educational institutions at \$7,825,825.22; insane asylums \$4,200,000; prisons \$2,064,737.64.

Colon C. Lillie, of Coopersville, president of the Michigan Dairy Association and deputy commissioner of the dairy and food department, announces himself as a Republican candidate for lieutenant-governor.

Gov. Warner says: "This year we will send five and a quarter millions of dollars in primary money to the school districts of the state. Perhaps 25 per cent of these districts have more money than they can use. It is piling up in the banks. Many of them have enough money on hand to pay their teachers for the next five years. One district that I know of can pay its instructors for the next eight years with the sum at its command."

A unique feature of the political campaign that is on for the Republican nomination for governor of Michigan this year, is a series of banquets in which all four of the candidates are present and make speeches—Supreme Judge Montgomery, University Regent Chase S. Osborne, Lieut.-Gov. Patrick H. Kelley and Amos S. Musselman, of the board of control of the Ionia Reformatory. The first such banquet was held at St. Johns, and another at Ionia.

Senator William Alden Smith is credited with saving to the United States impor-

tant interested in the "Soo" water power. When the waterways treaty between the United States and Great Britain was prepared and presented for ratification a year ago, it gave to Canada the right to one-half the water power of the St. Mary's river; though three-fourths of it is this side the boundary line. Senator Smith fought this provision, even against the protest and appeals of Presidents Roosevelt and Taft and their cabinets, and induced one-third of the senate to oppose it until the treaty was modified to give the United States the share of the "Soo" water power to which it is entitled by ownership.

National

New York's subway system now under process of construction will cost \$240,000,000 when complete.

The Chicago packers on Tuesday raised the price of meats one cent per pound—their defiance of the boycott.

A sub-committee of the house ways and means committee will investigate the causes of the present high cost of living.

President Taft has ordered the suit to dissolve the Harriman merger of the Union and Southern Pacific railroads to be vigorously pushed.

Five suits to test the constitutionality of the corporation tax law have been brought to the United States court, and will be taken up at once.

At Drakesboro, Ky., on Tuesday, eighty-nine miners were entombed by an explosion, and it is believed the dead will number from thirty to eighty.

The investigation of the beef trust at Chicago is being conducted before Judge Landis, who became famous by his \$29,400,000 verdict against the Standard Oil Company.

Last week three-cent car fares went into effect on several additional lines in Cleveland, pending a referendum vote on the Taylor ordinance, which is expected to settle the traffic war.

A stringent new liquor law for the District of Columbia has been introduced in the senate by Senator Gallinger. The liquor men are fighting it, saying its effects would be ruinous to their business.

The insurgent Republicans have pledged their support to all of President Taft's measures, except the federal incorporation and ship subsidy bills. The president is greatly pleased, believing this ensures their passage.

At Primero, Cal., on Monday, 149 men are reported to have been killed by an explosion in the mines of the Colorado Fuel and Iron Co. More than half the bodies were promptly recovered and search is being made for the others.

The boycott against meats has spread over the country, involving greater or less numbers of people in all the states and in multitudes of cities and towns. The immediate effects are apparent in a reduction in the price of meats in many places.

The postal savings bank bill drafted by Senators Carter, Dolliver and Owen, and embodying the recommendations of President Taft, has been introduced in the senate. It provides for paying two per cent interest, and limits deposits to \$500.

Another giant auto merger is on—a \$16,000,000 concern having been incorporated in New Jersey, the United States Motor Co., to take in the Maxwell-Briscoe, the Brush of Detroit, and other factories. It is hinted that the concern's headquarters and biggest plant will be in Detroit.

The United Mine Workers, in session at Indianapolis, demand an advance in wages of ten cents per ton, and an eight hour day. The operators ask for a decrease of ten cents. A prolonged controversy is expected, involving the bituminous regions from Pennsylvania to Indiana.

United States District Judge Hough, sitting at New York, has quashed the indictment against the New York World for alleged libel of Theodore Roosevelt, William H. Taft and others in connection with Panama purchase. He holds that the federal government has no jurisdiction in libel actions which are covered by the laws of the states.

According to figures prepared by the bureau of statistics of the department of commerce and labor, the foodstuff exports in 1908 amounted only to 403,046,986, while last year they amounted to \$399,950,419, a decrease of almost 19 per cent. The imports of foodstuffs for 1908 amounted to \$292,299,391 while last year they totaled \$334,430,105, an increase of nearly 15 per cent.

A combine of Montana copper interests by which the Anaconda swallows the rest and increases its capital from \$37,500,000 to \$150,000,000, is understood to foreshadow a monster merger, which will control the entire copper output of the United States, and strongly influence the copper market

of the whole world. J. P. Morgan, the Guggenheims, John D. Ryan and others are engineering the deal.

A remarkable feature of the widespread boycott against meat is the action of the stock growers of the west. Reports from Iowa, Montana and other states are that the farmers and producers are joining by the hundreds in an agreement not to sell any animals for slaughter for the next six months, thus co-operating with consumers to force the packers and middlemen to deal fairly with the people at both ends of the line.

The Ballinger-Pinchot investigation by a special committee of congress began on Wednesday of last week. The committee consists of six senators: Nelson (Rep. Minn.), Flint (Rep. Cal.), Sutherland (Rep. Utah), Root (Rep. N. Y.), Paynter (Dem. Ken.), Fletcher (Dem. Fla.), and six representatives: McCall (Rep. Mass.), Olmstead (Rep. Pa.), Denby (Rep. Mich), Madison (Rep. Kas.), James (Dem. Ky.), and Graham (Dem. Ills.). The first witnesses called were the principal figures, Glavis, Ballinger, Pinchot, ex-associate forester Overton W. Price, and A. W. Shaw, late assistant law officer of the forest service—all the last three having been dismissed from office by presidential order on January 7, and Glavis some months earlier. Glavis is assisted by his counsel, Louis D. Brandeis, a prominent Boston lawyer and Pinchot, Price and Shaw, by George Pepper, an eminent Philadelphia lawyer. The inquiry is expected to run through the summer, as the committee expect to visit the west and Alaska to secure facts.

Foreign

There are rumors of a battle between the Madriz and Estrada forces in Nicaragua, with heavy losses.

The Liberals elected the last member of parliament Tuesday, giving them 274 votes to 273 for the Unionists.

President Cabrera, of Guatemala, has ordered English to be taught in the public schools, the study to be compulsory. He has himself begun to learn English, declaring that it is to be the future language of the commercial world.

Italy, as well as France, was in the path of last week's storms, and Rome at one time seemed likely to be another center of destruction. The rising Tiber caused floods that threatened the destruction of the Eternal City and its priceless architectural relics of bygone ages. They subsided, however, without serious damage.

The floods in France have proved the worst disaster of the kind that has ever visited that country since history began. Many parts of France have suffered, along all the principal rivers; but Paris, the capital, on the river Seine, has been the principal scene of devastation. The river, swollen beyond all precedent by heavy and long continued rains, brought down volumes of water which flooded the city; submerged one-fourth of its thirty-six square miles; wrecked the splendid sewer system, causing the sewers to burst on all sides, and at one time threatened to undermine the whole city and sweep it away in ruins. Some idea of the devastation wrought can be gathered from the fact that the damage, which will require years to repair, is estimated all the way from \$250,000,000 to \$500,000,000. Many lives were lost, 250,000 made homeless, and untold suffering caused. For a time even "gay Paris" lost its gaiety. Only the pen of a Victor Hugo can picture the scenes of the days of the flood. At the latest account the waters were slowly receding, and the worst is believed to be over.

Grand Rapids District Missionary Convention

The following well known men will be in attendance on the convention: Bishop David H. Moore, LL. D., John R. T. Lathrop, D. D., district superintendent, George H. Birney, D. D., pastor, J. C. Floyd, D. D., assistant secretary Board of Foreign Missions. The theme to be discussed is "Our Faith," sub-divided as follows: "The Field Is the World"—Jesus; "The World Is My Parish"—John Wesley; "The World Is the Subject of Redemption"—Freemantle; "Go Ye Therefore and Teach All Nations"—Jesus. The place of meetings is the Division Street Methodist Episcopal Church, Grand Rapids, Mich., February 13, 14 and 15, 1910. Dr. J. C. Floyd will have charge of the program. That is a guarantee of its quality. Bishop Moore will be present the afternoon and evening of the 14th.

"Christ never drove any person into the temple, but he drove out such as profaned it."

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Filling a Hiatus

Some years ago I read an interesting sermon by one of our best preachers, as it appeared in a well-known homiletic magazine. I had proceeded about half way when I was suddenly "brought up short" by a palpable break in the proper continuity of the thought just then in process of expression. It produced a mental jar akin to that experienced by the geologist when he encounters what he call a "fault" in strata. True, there was no visible variation of literary level between the parts thus plainly sundered, but there was a gap that gaped and yawned, and seemed to implore the restitution of what had been wrenched away. Later I met the author and he told me that at that point over two pages of his manuscript had been left out—of course, to his intense chagrin and mortification.

I have just read, in the current number of the Michigan Christian Advocate, a most interesting article by Bishop Moore, reprinted from the Central. To us who live in Flint this article is of much more than ordinary interest, following so soon after the bishop's brief stay in our midst, and giving as it does, despite the hiatus to be noticed, so vivid a picture of the growth, problems, and opportunities of our city. During his stay, which was quite too short, and too severely hampered by the refractory elements, to admit of his gaining as wide and discriminating a view of things Methodistic as his keen intellect would under better conditions have enabled him to obtain, he nevertheless won all our hearts. If then the next General Conference should select Flint as an episcopal residence, I have no doubt a unanimous vote could be obtained for Bishop Moore as our first resident bishop, and he might safely rely upon having the use of that automobile as one of the perquisites! But to the hiatus.

Speaking of the new Oak Park church, we read: "This enterprise is fostered by Court Street, Alfred R. Johns, pastor, 500 members." Does any one ask where is the hiatus in this sentence? I answer, between the word "pastor" and the figures "500." The bishop was, of course dependent upon what he was told for his knowledge of local conditions. But here was a matter of which he stood in no need of anybody's information. The Conference Minutes show that Court Street church has 1,026 members. They show also that Garland Street has 500 members. Is it not evident then that he could not have written that sentence in the lame, misleading form in which it is printed? Moreover, no one here would believe that he would knowingly make himself a party to any attempt to ignore or belittle any one church in order to enhance the reputation of another. Some words at this point must therefore have dropped out as they passed through the printer's hands. With all due diffidence, and subject to the bishop's correction, I venture to suggest that the sentence as he wrote it was: "This enterprise is fostered by Court Street, Alfred R. Johns, pastor, 1,026 members, and by Garland Street, E. D. Dimond, pastor, 500 members." Anyway, this states the truth of the matter, and does justice to all concerned.

JOSEPH FRAZER.



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DETROIT MARKETS

DETROIT, February 2, 1910.

Wheat—No. 1 white, \$1.26; No. 2 red, \$1.26.
Corn—No. 3, 65c; No. 3 yellow, 66c.
Oats—Standard, 50c.
Rye—No. 1, 84½c.
Cloverseed—\$8.55.
Flour—Best Michigan patent, \$6.25; ordinary patent, \$5.15; straight, \$6.05; clear, \$6; pure rye, \$1.65; spring patent, \$6.25 per bbl in wood, jobbing lots.
Hay—Carlot prices, Detroit market: No. 1 timothy, \$17@17.50; No. 2 timothy, \$16@16.50; clover mixed, \$16@16.50.
Butter—Extra creamery, 31c; first creamery, 27c; dairy, 23c; packing, 22c per lb.
Eggs—Current receipts, cases included, 28c per doz.
Cranberries—\$2@2.25 per bu.
Apples—Spy, \$3@3.50; Baldwin, \$2.50@3; other varieties, \$1.50@2.50 per bbl.
Rutabagas—40c per bu.
Cabbage—\$1.75@2 per bbl.
Rabbits—\$1.25@1.50 per doz.
Calves—Choice to fancy, 11@11½c; ordinary, 9@10c per lb.
Nuts—Butternuts, 50c; walnuts, 50c; shellbark hickory, \$1 per bu.
Onions—Domestic, 70@75c per bu.
Dressed Hogs—\$10@11 for light and \$9@9.50 for medium and heavy, per cwt.
Live Poultry—Springs, 15@15½c; hens, 14@14½c; ducks, 15@16c; geese, 13@14c; turkeys, 17@18c per lb.
Potatoes—Michigan, store lots, 40@50c per bu; carlots, in sacks, 30@40c; in bulk, 33@36c per bu.
Dressed Poultry—Chickens, 16@16½c; hens, 15@15½c; ducks, 18@19c; geese, 14@16c; turkeys, 20@24c per lb.
Cheese—Michigan full cream, October, 18c.

Seats Wanted

In a struggling community I have a new church needing seats. Any church having second hand seats to donate or sell cheaply please confer with L. N. Moon, district superintendent, 708 North Walnut street, Bay City, Mich.

The regular meeting of the executive board Woman's Home Missionary Society, Detroit conference, will be held at the home of President Mrs. J. W. Price, 195 Ferry east, Monday, February 7, 1:30 p. m.
MRS. G. B. HILLER,
Assistant Recording Secretary.