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BY
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The Emblem of
LIBERTY AND HUMANITY

FATHER OF MODERN SPINNING

Invention of Samuel Crompton, Englishman, of Immense Importance to the Western World.

At one time muslins were imported from India for the reason that English spinners were unable to produce yarn fine enough for the manufacture of such delicate fabrics.

The invention of Arkwright, by which spinning with rollers was used, and Hargreaves, with his spinning jenny, led the way for Crompton to combine both of those inventions in his mule, thereby enabling spinners to draw out long threads in large numbers to more tenuity than had ever been done by the East Indians.

This invention enabled Lancashire to assume the first place as cotton spinner to the world. Samuel Crompton was born December 3, 1753, at Firwood. He came of the farming class and had rather a good education. On the death of his father his mother carried on the farm and set Samuel to spinning at home. Five years after his majority he completed his mule, "his mind during that time being in continual endeavor to realize a more perfect principle of spinning."

This he did at the expense of every shilling he had; and he gave his invention to the world, but in such a way that he gained no credit. Years afterward his statue was erected in Bolton.—Chicago Journal.

Making American Synthetic Camphor.

Camphor is now being manufactured synthetically from turpentine. This step has been made in order to supply the American market with the aromatic substance. The majority of camphor is imported from Japan. It is used in medicine, in the making of celluloid, which is a combination of camphor and guncotton. The Department of Agriculture has established a camphor farm in Florida and is producing a very good grade of the substance.

"Old Colony" Dinner.

That cranberries belong to the traditional Pilgrim dinner is shown by the menu of the "decent repast" served at the first "Celebration of the Landing of our Forefathers," which was observed December 22, 1769. This day was celebrated by the Old Colony club of Plymouth with a procession and a dinner consisting of a large baked Indian whortleberry pudding, a dish of cauquetach (succatash); a dish of clams; a dish of oysters and dish of codfish; a haunch of venison roasted by the first jack brought into the colony; a dish of fowl; cranberry tarts, a dish of frost fish and eels, an apple pie, a course of cheese made in the old colony.

CHURCH A REFUGE

Pews of London Edifice Made Into Sleeping Places.

All Who Faced Night in the Streets Made Welcome at Old St. Martin's-in-the-Fields.

St. Martin's-in-the-Fields — always during the last war years, and now, a place of midnight shelter for people stranded in London streets—was a haven to some of the mothers who had come from distant towns to attend the ceremonies in memory of the unknown soldier dead, and to soldiers who otherwise must have tramped the streets, says a writer in the Manchester Guardian.

Long before midnight they began to come. In the light of the flickering candles on the white altar and the few lights shining on the white ceiling of the gallery one saw two or three well-dressed women sitting in the pews on one side and two or three men on the other, and wondered whether it were worth while keeping the church open and two policewomen in attendance for so few wanderers. But the sound of heavy breathing, so loud in the silence, did not come from them, nor was the lad in khaki who lay asleep in the bottom of a pew, his head resting on a hassock, responsible.

Tiptoeing down the long aisle to the end, where a man knelt in prayer before the wreath of palms entwined with crimson ribbon, which was to go to the cenotaph, one found that there were sleepers on the seats of nearly every pew. Occasionally they wakened and peered sleepily over the back of the pews as a newcomer entered. Then they sank to rest again, while the stranger, after a few hesitant minutes sitting bolt upright as if at a service, disappeared from sight and soon was fast asleep.

The policewomen kept unobtrusive watch. Where they saw a man sleeping on the floor they woke him, reminding him that he must lie on the seat. The man in shirtsleeves was told to put on his coat; the man who for a second time had disregarded the order to put on his boots and who had rolled under the seat had to leave the church. The discipline of the shelter is slight, but it must be obeyed.

After midnight a young woman from Lancashire came in, carrying a heavy child. She said that all day she had sought in vain for lodgings. No one would take her in because of the baby, and at last a kindly policeman had sent her here. As she sat there holding the child her shoulders moved uneasily. One saw that she had come to the end of her endurance, and a policewoman, folding a thick coat, made up a bed on the pew for the preternaturally well-behaved child. Then the mother went to sleep, secure of shelter till five in the morning, when the waiting rooms at Charing Cross would be open to her. The older women, the mothers of soldiers, glanced around from time to time, but were evidently determined not to yield to their fatigue. They would sit the night through. The rules are simple. People are allowed to make use of the church for one night. In case of emergency a second visit may be allowed, but no more.

Tangled Tongues.

Through the kindness of several correspondents we are able to present a few more humorous mistranslations, as follows:

Exempli gratia—Samples free.

Casus belli—A question of stomach.

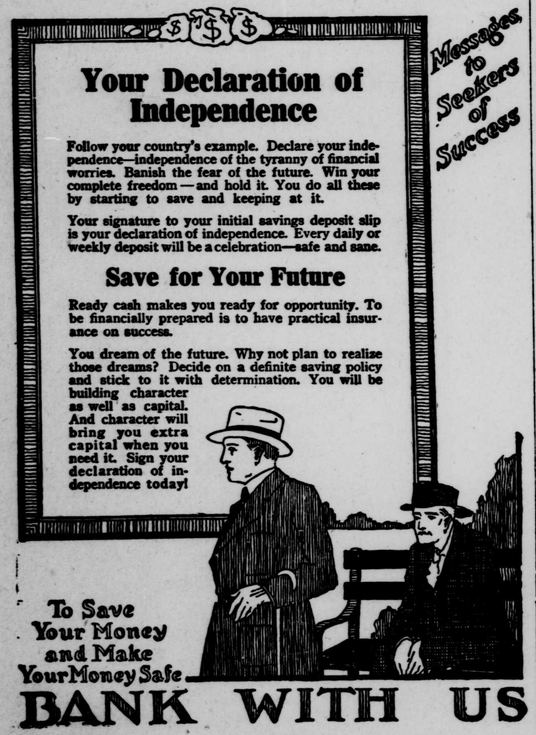
Splendide mendax—Lying in state.

Puris omniapura—Boys will be boys.

Flagrante delicto—In fragrant delight.

Chacun a son gout—A man with a dog and a gun.

Another youth, painfully conscious of his vaccination, rendered the last phrase: I sing of arms and the virus.—Boston Transcript.



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IMPROVED UNIFORM INTERNATIONAL

SUNDAY SCHOOL LESSON

(By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)

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LESSON FOR JANUARY 9

JESUS TEACHES FORGIVENESS.

LESSON TEXT—Matt. 18:21-35.

GOLDEN TEXT—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matt. 6:14.

REFERENCE MATERIAL—Matt. 6:12-15; 18:15-20; Luke 17:3, 4; Eph. 4: 31, 32; Col. 3:12-14.

PRIMARY TOPIC—Forgiving One Another.

JUNIOR TOPIC—Learning to Forgive.

INTERMEDIATE AND SENIOR TOPIC—Forgiving and Forgiven.

YOUNG PEOPLE AND ADULT TOPIC—Forgiveness: Its Meaning and Scope.

In this lesson we have divine instructions as to our behavior in case of ill-treatment.

I. Peter's Question (v. 21).

This question, "How often shall my brother sin against me and I forgive him?" probably was occasioned by the ill treatment which Peter was then receiving at the hands of his fellow disciples. Christ's confession of Peter brought him into the limelight. The question of the disciples (18:1) "Who is the greatest in the kingdom of heaven?" shows that there was some jealousy of Peter among the disciples and consequent contention among them. From the Lord's teaching as to the efforts to bring about reconciliation in case of offenses between brother and brother He knew that it would require the exercise of the spirit of forgiveness. Peter disposed to be gracious inquires "Till seven times?" showing his readiness to forgive his brother not three times, but twice three times and a little over.

II. Jesus' Answer (v. 22).

The Lord's answer was an astonishing revelation to Peter. He said "Not until seven times, but until seventy times seven." This shows that our willingness to forgive should be limitless.

III. The Two Creditors (vv. 23-35).

This parable of the two creditors illustrates His principles of forgiveness.

1. The gracious creditor (vv. 23-27). The king in this parable represents God, and the servant who is greatly in debt represents the sinner—any sinner, every sinner, you and me. We were hopelessly in debt to God. Ten thousand talents are equal to some twelve millions of dollars. To meet this obligation would be an utter impossibility. This man's plea for time, promising to pay all, much resembles our vain imaginings that we can pay our debt to God, that by our future good works we can atone for our past most griveous sins. By the justice of God's law we were hopelessly condemned; by the grace of God we were freely pardoned.

2. The cruel creditor (vv. 28-35). This man who was forgiven so much found a man who owed him a small sum—about fifteen or seventeen dollars. He shut his ears to the man's entreaty to be patient with him, flew at his throat and cruelly put him into jail. The great mercy shown him did not touch his heart, so he refused to be merciful. Being set free from so great a debt as our sins against God, we should make God's act of unlimited forgiveness toward us the standard of unlimited forgiveness toward others. In dealing with others we should always keep these considerations before us: (1) We ourselves need it and do every day continue to need the forgiveness of God. With all our imperfections and positive sins we need the continued mercy of God. When we pray, "Forgive us our debts as we forgive our debtors," let us be sure that we have put away all thought of sin held against others. To pray that prayer otherwise is an abomination. (2) That there is a day of judgment coming and at that day we shall be treated as we treat others. No mercy will be shown to those who have not shown mercy.

The heart, then, of this lesson is that God's gracious act toward us should be the standard of our actions toward others, and that we must exercise the same spirit of forgiveness toward our fellowmen if we would continue to enjoy God's forgiveness. The proof that we are God's children is that we manifest the spirit of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

CHIC FROCKS ARE PLENTIFUL

Winter Days Bring Out Smartest Gowns of Season—Dolman Wraps to the Fore.

The crisp winter days call out smart frocks, among which gray and black are prominent. At the luncheon and tea hour at the fashionable hotels one sees the smartest gowns of the season. One particularly smart one was of black eggshell crepe, with a short full skirt and plainly fitted bodice and tight sleeves. Narrow jet fringe edged the deep V front, the shoulder collar at the back and the wrists, while a fringed sash of black bead netting encircled the hips. With this costume was worn black suede strapped French boots, black suede gloves and a small flat turban of monkey fur.

Another costume which attracted attention consisted of a skirt of henna cheviot well tailored. It was short and wide, had four gores and a fitted back, and with it was worn a matching brocaded crepe smock, edged with black felt daisies of cut work, a black velvet turban with side trimming of coque and a short black satin cape trimmed with cloth cut in lattice work design.

Dolman wraps have come to the fore as the most popular form of wrap. They are chiefly worn for dress occasions, while fur coats of the shorter lengths are preferred for sport wear.

Impotent Man and the Omnipotent One

By REV. GEORGE E. GUILLE

Extension Department, Moody Bible Institute, Chicago.

TEXT.—Wilt thou be made whole?—John 5:6.

"How condescending and how kind
Was God's eternal Son;
Our misery reached His heavenly mind
And pity brought Him down.

And here at the sheep market—how fitting a place in which to show us the shepherd seeking the sheep—we behold an example of that compassion of which Isaac Watts sang in this familiar hymn, and a pattern of the outflowing of the Savior's grace to every needy sinner.



What brings Jesus to Jerusalem at this feast day? Not the feast itself, we may be sure, for, no longer "a feast unto Jehovah," it had degenerated into a mere "feast of the Jews," and He who had come from heaven to save and bless was outside this empty formalism. In contrast with it is the feast that He will spread for hungry hearts. No, not the feast attracts Him but wretchedness and misery. "A great multitude of impotent folk, of blind, halt, withered, waiting." Oh, what a picture of the whole race.

The Pool.

Bethesda, with its five porches—number of grace and redemption—with its spring of healing water, and with its very name, bears witness that God, "in wrath remembers mercy," and testifies to that mercy which accompanied the second giving of the law. But its story is one of misery. "A great multitude lying." And there it leaves them. Not all are healed, but only those who have the strength to get themselves into the water. For a moment there is healing virtue in the pool, if one is able to avail himself of it. And so the law promises life to the one who would keep its requirements, saying: "The man that doeth these things shall live by them." Even so! But what if one is "without strength" for this, as this impotent man at the pool, and as you are, and as I am? Ah! for such, a Savior has come to Bethesda and He shall make it Bethesda indeed, for mercy is flowing out of Him without measure for every one that will receive Him.

"And a certain man was there, which had an infirmity thirty and eight years. And when Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?"

The Patient.

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." And God writes it down as a part of His word, for this impotent man is making confession for all the world and describing the helplessness of every unregenerate sinner. For, "when we were yet without strength, in due time Christ died for the ungodly." No strength had he to plunge into the water, nor money to hire carriers, and the bystanders had no mercy or sympathy. Yet, day by day he came seeking help. "While I am coming." Oh, how many are thus coming! Coming to anything and to everything except to the only Savior, seeking for something to supplement their deficiencies. And here is One at hand "mighty to save," but no mere helper for those who are trying by their own efforts to help themselves. He is the Savior of sinners, the Savior of the lost, the Savior of those who look away from all self-help to Him alone. But still Bethesda is thronged and He is despised or disregarded. Oh, soul. He has come to heal and save you and your sin and impotence are your only claim upon Him.

The Physician.

Yes, "The Great Physician now is near," and the moment this helplessness is confessed He turns the eyes of the poor man away from the pool and from his own impotence to have them fixed upon Himself. It is enough. To look away from all things to that Blessed One who has already done everything for you and who by His word of power raises up dead souls to live before Him and to walk forevermore in newness of life. If still the impotent man thinks of the pool as the source of healing, as so many now think of the church or ordinances or of anything and everything save Christ, he is to find, as every saved one finds, that it is the infinite word of the Savior that gives life and salvation. "Jesus saith unto him, Rise, take up thy bed, and walk." And the work is done! For this is the word of a sovereign God.

One blessed word closes the story in so far as it concerns the subject of the Savior's grace. "And on the same day was the Sabbath," for His perfect work leaves the heart in perfect rest. Of old God wrought in creation, and rested. So now, in the new creation, the result of His work is rest for the heart of the Savior and rest for the sinner who hears His word.

"As he spake to the sufferer
Who lay at the pool,
He is saying this moment
Wilt thou be made whole?"

Mean Advantage.

Chairman (of public banquet)—Gentlemen, before I introduce the next speaker, there will be a short recess, giving you all a chance to go out and stretch your legs.

Guest—Who is the next speaker?

Chairman—Before telling you who he is I would rather wait until you come back.—Life.

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DOG HATERS "CALLED DOWN"

Writer in New York Newspaper Says Some Harsh Things About Enemies of the Canine Race.

A story calculated to make dog haters grit their teeth finds its way into print, remarks the New York Tribune. An East side collie awakened his master, told him things were not as they should be, and then secured a prompt turning in of a fire alarm, which saved many lives.

At rare intervals a case of rabies develops. With this as a basis the dog haters have secured a code whose severity is such that once in a while it naturally breaks down some dog's nervous system. Leashed and wearing a mask or jaw straps, man's best friend is denied a normal life. If, his patience exhausted and his temper frayed, he bites anything, no matter whether by accident or with ample justification, he is thrown into jail without trial. Not satisfied with this, there is a constant outcry for a practical extermination of the species, with only enough left to provide raw material for vivisectionists.

Yet if a score were kept showing in one column the number of human lives man's devoted servitor has saved and in another the number in anywise lost through him, the disproportion in favor of the dog would be great. A dogless civilization would be one wherein life insurance rates would be raised.

The psychology of the dog hater has never been satisfactorily explained. He exists—that is all we know about him. He can scarcely be said to take pleasure in his malignancy, for he is gloomy and somber, yet he stubbornly clings to his frenzy, putting in time inventing calumnies which one look into a dog's honest and loyal eyes sufficiently refute.

High railroad fares may cause some of the musical entertainments to depend more on principals and carry less chorus.

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