

FASHIONS OF THE DAY

New York City.—The blouse that is made with a chemisette always means the effect of daintiness. This one is novel, is closed at the front, and is practical as well as smart. There are just enough tucks at the shoulders to mean becoming fullness, and the closing is made with two of the big buttons.

Net on Lace.
The use of net or fine veiling or chiffon over a lace foundation is very prevalent, and often the creamy lace foundation has glistening threads of gold in its pattern.

Mourning Fashions.

The chief materials employed for the mourning gowns this season are silk and wool armures, jet-finished silk voiles and Marquisettes, also etamines and dull silks.

Coat Sweaters Popular.

Coat sweaters trimmed with chamois are the latest fad. Nine women out of ten own at least one sweater this season and many possess several, each in different lengths. There is the short sweater worn mornings in the house on cool days, the half length coat sweater buttoning up to the neck for general outdoor wear to be slipped over a thin dress, the three-quarter sweater and the long coat sweater for driving or autoing. A long, cream wool sweater was made to be buttoned to the neck, but could be turned back if desired when revers faced with chamois were revealed. It was claimed the coat would wash perfectly.

Fancy Girdles.

All sorts of fancy girdles are being worn just now, and here are a number that are smart and new and in every way attractive. No. 1 is made with a rounded upper edge, No. 2 with the square bib effect that is so much liked and No. 3 with the points that are among the newest of all things. Each and every one is suited to all the fashionable thin materials and can be utilized in a number of ways. They would be smart made

tons that make a favorite feature. The sleeves are pretty, too, finished with rolled-over cuffs. In this case one of the new bengaline silks is combined with chemisette of moire veours, but any material that can be used for separate waists and for sim-



ple gowns is appropriate for the blouse, with the chemisette made of contrasting silk, all-over lace, or net or of lingerie material.

The waist is made with a fitted lining, which can be used or omitted as liked, and consists of fronts and back with the chemisette. The chemisette is finished with hems and closed at the center front, but the blouse is lapped well over to the left side. The sleeves are tucked at the wrists to fit snugly and are finished with cuffs. The stock is a simple one, made with the turned-over portion that is always pretty.

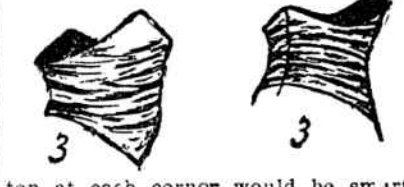
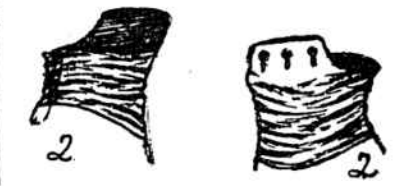
The quantity of material required for the medium size is three and a half yards twenty-one, twenty-four or thirty-two, two yards forty-four inches wide, one-half yard eighteen or twenty-one for chemisette, one-quarter yard of contrasting material for turned-over portion of collar and cuffs.

Your Veil.

Laces lead for veils. Open meshes are next. Dots are out at present. Very heavy figures are seldom becoming. Deep smoke color is lovely on many. White veils often serve to clear the skin. In choosing a veil there is only one way—try on several. While matching is recommended, a contrast may be most becoming.

Amethyst Blouse.

An attractive model is amethyst chiffon taffeta had the body of the blouse cut into small squares by lines of pin tucking. The shallow gimpes of cream net was bordered by folds of black net so inserted as to give the round gimpes square lines, and folds of black net edged the little



ton at each corner would be smart and effective.
The quantity of material required for the medium size is, for any one of the girdles three-quarter yard twenty-one or thirty-seven, one-half yard

AN EARLY PRINTER.

John Foster the First to Establish a Press in Boston.

The Connecticut Historical Society has received from the Massachusetts Historical Society a work on "John Foster, the Earliest American Engraver and the First Boston Printer." His claims to both titles are clearly set forth in the volume and, being the first of the Boston printers, he could with but little violence be considered as in the ancestry of The Courant.

Foster was born in 1648 and graduated from Harvard College in 1667. Because of his learning he was a schoolmaster as well as a printer and engraver. That he was well thought of is shown by a letter written by John Eliot, the Indian apostle, who refers to him as "an ingenious young scholar." A specimen of his work as an engraver is a picture of Richard Mather, who, after making all possible allowance for the austerity of the Puritans, could not possibly have looked as forbidding as he is depicted.

Another work by Foster appears on a broadside entitled "God's Severe Judgments Upon Sabbath Breakers in Their Unlawful Sports, Collected Out of Several Divine Subjects." It bears four cuts by Foster, one showing the drowning of a party of young men who were playing football on the ice on the Lord's day, another the burning of a woman and her two daughters who were drying and spreading flax on the Sabbath, a third the burning of a mill because the miller was grinding on Sunday and the fourth a Biblical scene showing the punishment inflicted on Sabbath breakers. All are thoughtfully provided with captions in order that they may be recognized.

Foster was more active as a printer than as an engraver and, like the men of his time, he printed sermons and especially those delivered by Increase Mather. One notable example is "The Wicked Man's Portion." Or a Sermon Preached at the Lecture in Boston on the 18th day of the 1. Month, 1674, when two Men, Nicholas Peaver and Robert Driver, were executed who had murdered their Master wherein is Shewed that Excess in Wickedness doth bring Untimely Death."

The Dorchester records bear this entry under date of 1681: "This year died Mr. John Foster, son of Captain Hopstill Foster, schoolmaster of the colony, and he that made the then seal of arms of the colony, namely an Indian with a bow & arrow." He was of such importance that an elegy upon him was written and printed, fortunately after his death. It contains some seventy-five lines and its character can be judged by its beginning, which follows:

"Here lie the relict Fragments that were took
Out of Consumption's teeth by the Cook.

Voracious appetite doat thus devour
Scarce ought hast left for Worms 't live on an Hour."

—Hartford Courant.

A Soft Snap.

"Hay all in?" asked Amzi Cloverbud of Israel Peppercod, as they drew rein in the road leading to the village.

"All in," said Israel.

"I reckon I'll finish up mine by Sat'day. What are you doin' now?"
"Not much o' nuthin'. Havin' a kind of a soft snap of it. Ain't milkin' but nine cows now, an' I take it easy in bed until 'most 5 o'clock mornin'. Fact is, I ain't got much to do this fall but dig ten or twelve acres o' pertaters and grub out six or eight acres o' my timber land an' get it ready to seed down in the spring an' git seventy-five cord o' wood I agreed to deliver in town by Christmas. Got to put up 'bout half a mile o' wire fence an' shingle my barn an' putter round at work o' that sort, but I got so much less than usual to do that I feel as if I was havin' a kind of a soft snap of it."—Puck.

Matches Made at Country Houses.

In former days it was always at the end of the London season that one heard tidings of "interesting" engagements, but now it seems as if, like so many other customs, has changed, for autumn and winter appear to be the times when young men's fancies turn to thoughts of love much more than in the season itself.

This bears out a pet theory of mine, that the young people see a great deal more of each other during a country house visit of four or five days than they do at all the balls of a London season put together. Therefore to mothers who wish to get their daughters what early Victorian writers called "an establishment" I strongly recommend a course of country house visiting, which possesses the additional advantage over town meetings of making young people less artificial and more natural.—Gentlewoman.

An Irish Centenarian.

Patrick Clogan, a native of Dro-mina, Charleville, has just passed away, having attained the remarkable age of 112 years. He enjoyed remarkable health during life, notwithstanding the fact that he always worked hard and often withstood great exposure.

He had been, however, invariably temperate in his habits and constituted in himself a remarkable exponent of the cult of the simple life. He had a wonderful memory. He had a large family, his youngest surviving child being at present close on seventy years, while his eldest died some years ago at the ripe old age of eighty years.—Yoncon Globe.

A Fresh Air Fallacy.

If you want to purify your blood it is of little value to inflate your chest pouter pigeon fashion. The blood in your lungs takes up just as much oxygen as your muscles call for, and no more. Exercise your legs instead of your diaphragm and chest. Even the inhalation of pure oxygen in diseases of the lungs has yielded disappointing results and is now being questioned as to its theoretical

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. L. O. ROTENBACH.

Theme: Love of Christ.

Brooklyn, N. Y.—In Bethany Presbyterian Church, the pastor, the Rev. L. O. Rotenbach, M. A., Sunday morning preached on "The Optimism and Omnipotence of Love." He took as his text, John 13:34, and I. Corinthians 13:8: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." "Love never faileth."

Mr. Rotenbach briefly dwelt upon the scene in the upper chamber at Jerusalem as presented by John, bringing out the touching contrast as revealed on the one hand in the weakness and petty self-seeking of the disciples, with the strength and self-renunciation of the Master, while He girded Himself and bathed their feet; and on the other hand, in the callous unresponsiveness of Judas, and his cowardly pursuit with the unfeeling tenderness of the Christ committed to His passion, as He gave the sop and Judas went out. By the contrast He brought out vividly the optimism and omnipotence of the love of Christ, and then continued:

What elements can we discover in this love which is pre-eminently the love of Jesus? Are they not these, namely—vision, faith, sacrifice? As to vision. Just recall the age or rather Jesus' point of contact with the world's night. Nazareth ran one of the great caravan routes connecting the great sea on the west with Damascus in the east, and this was crossed at points by the coast route to Egypt, so that Nazareth's streets were familiar with Syrian and Tyrian, Roman and Greek, as well as Jew. As a caravan centre much that was coarse, unclean and degraded, the detritus of humanity, was in evidence, to say nothing of the vices of the Roman times, that came with the King of the East. No wonder the exclamation, "Can any good thing come out of Nazareth?" Thirty years of that unique life were spent here. There is also His contact with His own people, the Jews; well did He know their inconsistency of character, so startlingly revealed when one day they cried, "Hosannah, blessed is He that cometh in the name of the Lord," and the next with equal vehemence, "Away with Him, crucify Him!" And then there is the irreligious attitude and activity of the great leaders of religion, Pharisee, Sadducee and scribe, whose envy and hatred hounded Him to death, to say nothing of the weak, halting and vacillating character of those called to be His disciples.

Such was the Master's world contact—His touch at different points with the spirit and conditions of His age. This was what He saw; but was that what He felt? For the truth, no vision was needed and no man need become a seer.

Beneath this flotsam and jetsam, this superficial aspect of the ebbing and flowing tide of human life, down in the deeps, He saw with the true seer's eye the wondrous possibilities, human and divine, of the essential man, inherent in all humanity, which, if realized, would make man in a transcendent sense the child of God. Think you this was the result of observation? Say rather, the observation tended to confirm it. "He knew what was in man," because He knew what was in Himself. Experience, personal, wherein He realized the possibilities of His own inner life, not miraculously, but naturally, and enabled Him to see that the true man is within, and if realized in actual life, would be glorious.

Then, again, the love of Jesus is characterized not only by vision, which sees the best in man and his most possibilities, but also by a faith—that intense life-gripping conviction which unflinchingly believes that there can and shall be realized in the spirit and life of personal experience by man, so that He shall be their living expression. Will you say that His own experience had nothing to do with this faith? Then remember "He was tempted at all points like as we are." He knew what the power of sin was and He also knew that sin could overcome by the faith and the love of God, and He overcame, as we must overcome. How true His attitude toward the woman of sin at His feet in the temple when the religionists accused, when He said to her, "Neither do I condemn thee." How else defend His story of the two sons, the one the prodigal and the other worse than prodigal for mean and narrow selfishness, who stayed at home? Or how understand His patient, painstaking efforts to teach and train, to develop and to give character to His very imperfect and oftentimes sinning disciples? He had a profound faith in the redemptive quality in man.

He believed with all the intensity of His being that man could become the child of God, crowned with honor and glory.

And once more He not only saw the vision beautiful, not only believed that it could be realized in living human expression, but He utterly abandoned Himself in sacrifice to its actual realization, "who for the joy set before Him endured the cross, despising the shame."

Could that superficial aspect of humanity which He saw and came into touch with in the spirit and condition of His age, that decay superstition, and the expression of spirit and character in man, these and only these made possible the joyous abandonment of Jesus Christ in the self sacrifice of love to their certain realization.

And that cross of Jesus is more, far more, than those crossed pieces of timber on Calvary. The cross was His life and especially the brief years of His ministry.

Then take that scene in the upper chamber. Jesus bathes the disciples' feet? Yes, but notice, He bathes the feet of Judas' Judas! yea, more, as He sits down He says, "He that eateth My bread lifted up his heel against Me." It would seem as though a heart of stone would break. Yet there sits Judas unmoved. Did Jesus desire that? He speaks again, and He is moving toward a climax in His reaching after the soul of this man. "Verily, verily, I say unto you that one of you shall betray Me." Just imagine the oppressive atmosphere of that moment as the disciples' conscience smitten, yet "and he that?"

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR JANUARY 16.

Subject: The Beginning of the Galilean Ministry. Matt. 4:12-25—Commit Verse 23.

GOLDEN TEXT.—"The people which sat in darkness saw great light." Matt. 4:16.

TIME.—Summer A. D. 28. PLACE.—Galilee, especially Capernaum.

EXPOSITION.—I. Jesus Moves From Nazareth to Capernaum. Moves From Nazareth to Capernaum. 12:17. From one festive scene to another, to forsake Judea for Galilee (v. 12; cf. Mk. 1:14). It was an act of prodigy on His part. He also left His boyhood home, Nazareth, for busy Capernaum by the seaside. His going to the borders of Zebulun and Naphtali was a fulfillment of Old Testament prophecy (vs. 15, 16; cf. Is. 9:1, 2). Galilee had enjoyed no such privileges as Judea had. The people had sat in darkness. The Galileans were despised for their ignorance by the other Jews (cf. Jno. 7:52). But now they were to see a great light (v. 16). The Light of the world was to live among them (Jno. 8:12). Hitherto they had "sat in the region and shadow of death," now they were to enjoy the Light of Life. Sooner or later God sends His light to all people and those who enjoy the least privileges in one age will enjoy the greatest in another. The time had now come for Jesus to begin His ministry of preaching. He began with the same message with which John had begun, "Repent, for the kingdom of God is at hand" (cf. Matt. 3:2). The first part of the cry was the same as that of the Old Testament prophets (Is. 55:7; Jer. 3:22; Ezek. 14:6; 18:30; 33:9; Hos. 12:6; 14:1; Joel 2:12). The kingdom of heaven was at hand because the King of the East was at hand, and if the Jew had received Jesus He would have set up the kingdom of heaven on earth then and there. As He was rejected and crucified, the outward establishment of the kingdom was postponed.

II. "Come Ye After Me, and I Will Make You Fishers of Men," 18-22. Matthew tells us only of the call of Simon Peter and his brother Andrew. Luke tells us of how the Lord was won their confidence by the miraculous draft of fishes preceding the call (cf. Luke 5:2-9). Simon and Andrew were attending to their own proper business when Jesus called them into His work (v. 18; cf. Ex. 3:1-4:5; I K. 19:19-21; Matt. 9:9). Jesus called them into a work of the same character that they were already doing; hitherto they had been fishing for fish, now they were to fish for men. The ordinary fisherman catches fish to kill and eat them, the Gospel fisherman catches men to make them alive and feed them. Jesus gave them the command, "Come ye after Me," and the promise, "I will make you fishers of men." Commandments and promises always go hand in hand in the teaching of Jesus. The day came when Jesus' promise to Peter was so wonderfully fulfilled that Peter caught more men at a single haul than he did fish on this day (Acts 2:14-41). Jesus says to every one of us, "Come ye after Me, and I will make you fishers of men." The one great condition of success in fishing for men is "following Jesus." Any one who is not a fisher of men is not a follower of Jesus. Simon and Andrew showed that they believed Jesus' promise and appreciated His call by leaving all and following Him (cf. Luke 5:11).

The one who would follow Him must forsake all (Matt. 16:24; Luke 14:33). Forsaking all "will pay, for those who take all gain all, for time and eternity" (cf. Matt. 19:27-29). There was no hesitation in their obedience. "They straightaway left the nets and followed Him." James and John were also attending to their proper business when Jesus called them. They, too, unhesitatingly followed Him.

III. Jesus Teaching, Preaching and Healing, 23-25. Jesus' earthly ministry was threefold—teaching, preaching, healing. He taught in their synagogues as long as they would permit it. That was where the people gathered and that was where He taught. The word translated "preaching" means "heralding." He heralded the coming of the kingdom. "Gospel" means "good news," and there is no better news than that the kingdom of God is to be established on earth and that Jesus is to be the King. Jesus had a Gospel for the body as well as for the soul, and today the Gospel is for the body as well as for the soul (Rom. 8:11; Jas. 5:14, 15). But Jesus' method of healing was as wide apart as the poles from that of the modern healer. There were no treatments and He never charged for His healing. It was also utterly different from the methods of the "Immanuel Movement." There was nothing that smacked of hypnotism or other forms of demonism. The various kinds of diseases and all manner of sickness yielded to His divine power. The report of His mighty power went forth far and wide. They brought to Him all who needed His help. Sickness, disease, torments, demons, epilepsies, palsy, all yielded to His word. He became very popular, not because of His lofty teachings, but because He healed men's infirmities. Men went for the body as well as to get in contact with a healer, but will not go a block to hear a teacher. The popularity that came to Him by His healing was very distinct to our Saviour (cf. Mk. 1:43, 45).

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