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 fulness, and the closing is made with two of the big but-



tons that make a favorite feature. The sleeves are pretty, too, finished with rolled-over cuffs. In this case ane of the new bengaline silks is combined with chemisette of moire ve- to all the fashionable thin materials tours, but any material that can be and can be utilized in a number of

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 glinting 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

Coat Sweaters Popular.

etaimes and dull silks.

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 threequarter 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



ple gowns is appropriate for the from contrasting material and worn blouse, with the chemisette made of over any blouse and they are equally contrasting silk, all-over lace, of net fashionable made from the same ma-

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 a; lapped well over to the left side. The 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, onequarter yard of contrasting material or turned-over portion of collar and

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.

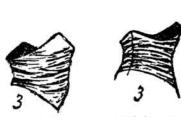
## Amethyst Blouse.

An attractive model is amethyst chiffon taffeta had the body of the blouse cut into small squares by lines of pin tucking. The shallow guimpe and effective. of cream net was bordered by folds of black net so inserted as to give the for the medium size is, for any one of round guimpe square lines, and folds the girdles three-quarter yard twenor hems of black net edged the little ty-one or twenty-seven, one-half vard

terial as the bodice. The girdles are made over a fitted foundation, which is plain and boned to preserve its shape, and each one consists of a full piece, which is gathered at the back edges and arranged the centre front, but the blouse is over the foundation. No.3 is trimmed with buttons and simulated buttonsleeves are tucked at the wrists to fit holes, but could be finished in any way to suit the fancy. One big but-







ton at each corner would be smart

The quantity of material required

AN EARLY PRINTER. \

John Foster the First to Establish & 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 gradnated 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 spinning 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 delivreed by Increase One notable example is "The Wicked Man's Portion. Or a Sermon Preached at the Lecure in Boston on the 18th day of the 1 Moneth, 1674, when two Men, Nicholas Feaver and Robert Driver, were executed who had Murthered 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 Hopestill 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 lye the relict Fragments that were took

Out of Consumption's teeth by the Cook. Voracious appetite dost 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 Pepperpod, as they drew rein in the road leading to the vil-

"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's. 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' git 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 this, 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 Dromina, 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 .- Yondon 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

## 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 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 pursuing his sordid purpose, with the unfailing 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 age. Through 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 even so-called culture boasted. 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 this all that He saw? For this surely 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, that observation tended to confirm it. "He knew what was in man," because He knew what was in Himself. Experthe possibilities of His own inner life. fisher of men is not a follower of not miraculously, but naturally, and enabled Him to see that the true man that they believed Jesus' promise and to a babit difficult to a babit 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 noblest possibilities, but also by faith -that intense life-gripping conviction which unfalteringly 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 else His attitude toward the woman of sin at His feet in the temple when the religionists accused, when He said to her, penitent, "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 selffishness, who stayed at home? Or how understand His potent, painstaking efforts to teach and train, to develop and to give character to His very imperfect, and ofttimes 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 crost, 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 crass superstition, that cruelty and lechery in high places as well as low, that abandonment to vice which gloried in it, that flaunting hypocrisy—could that inspire joy for the cross, the joy of self

The vision with its penetrating glance into the deeps of life with their wondrous possibilities, which angels might envy: the faith that believed, yea, knew that all this could be actualized in the living experience and 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 uphis heel against It would seem as though a Me." heart of stone would break. Yet there sits Judas unmoved. Did Jesus desist? 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 awesomeness of that moment as the disciples' conscience

## The Sunday = School

INTERNATIONAL LESSON COM-MENTS 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, 12-17. The imprisonment of John led Jesus to forsake Judea for Galilee (v. 12; of Mk 1:14). It was an act of prudence on His part. He also left His boyhood home, Nazareth, for busy His go-Capernaum by the seaside. ing 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 The people had sat in darkness. 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 Himself was at hand, and if the Jews 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 had 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 The one great condition of men." success in fishing for men is "followience, personal, wherein He realized ing Jesus." Any one who is not a 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 forsake all gain all, for time and eternity (cf. Matt. 19:27-29). There was no hesitation in their "They straightaway left obedience. the nets and followed Him." James and John were also attending to their proper business when Jesus called them.

They, too, unhesitatingly 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 went. The word translated "Preachmeans "heralding." He hering" alded 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 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. All manner 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 Sickness, disease, torments, demons, epilepsy, palsy, all yielded to His word. He became very popular, not because of His lofty teachings, but because He healed men's infirmities. Men will go hundreds of miles 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 distasteful to our Saviour (cf. Mk. 1:43, 45).

World's Torpedo Record.

The torpedo boat destroyer Paul Jones arrived in the port of San Diego, Cal., from target practice at Magdalena Bay, after breaking the world's record with the new Bliss-Leavitt torpedo, making ten hits out of eleven shots. The Paul Jones is under command of Lieut. S. M. Davis, U. S. N. It is thought that the Paul Jones also has won the President's trophy for excellence in naval gunnery, although this will not be definitely known until the official scores are given out. The Paul Jones won the trophy in 1904, 1905 and 1908.

Kills Playmate in Quarrel.

At Cannelton, Ind., Claude Williams, sixteen years, his mind inflamed from reading trashy novels, shot and killed James Hall, thirteen years old, and escaped in a rowboat to the Kentucky shores. He quarreled with young Hall over a trifling matter and then shot him in the forehead with a small rifle.

> Attorney as Commissioner. Mayor Gaynor will appoint a \$20,-

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

Sobriety in Business.

That there is now in business circles a firm and effectual conviction that alcohol should play little or no part in the relations between buyer and seller is emphatically stated by a writer in the Journal of Commerce in an article contrasting with past conditions the present refusal of the big wholesale houses to pay expense accounts that only a few years ago were passed as a matter of course. Then the out of town merchant in most cases expected, when he came to New York, to be taken in hand by an agent or representative of the firm whose goods he was going to buy and to be carried for several days and nights from one festive scene to another, not all of which could have been explicitly described, even in these tolerant days. Now the buyers have come to the conclusion that the obligations thus incurred do not tend to facilitate the exercise of the best judgment in the selection of goods, while the salesmen have for the most part decided that even though house" were willing to pay the cost of drinks taken and given in the

course of business, its checks could not restore health shattered by systematized conviviality. With both sides thus agreed, manners and morals in the wholesale district have been vastly improved and reformed, and though there is practically no direct demand for or nculcation of total abstinence, nothing more than the most moderate inlulgence is often tolerated, and, other things being equal, the total abstainer gets the preference as regards both employment and promotion. This, of course, is a real advance of temperance, founded on no fanatical notion that it is "wrong" to drink, no matter how moderately, but upon reason and experience—upon the practical observation of men and affairs, and the belief that he who would contend successfully in the battles of business should have all his wits about him all the time.

The argument from expediency may not be the highest, but it is not low one, and it is unapswerable by anybody to whom it has been brought home. When almost everybody drank hard or at least freely, success was not so much imperiled by t as now when the relative number of drinkers and non-drinkers has been reversed, and the man with the dis-turbed and muddled brain has to compete, not with others in a like state, but with those in full possession of such faculties and abilities as kindly nature has given them.—New

An Editor's Testimony.

In the entire civilized world, and ven in those countries which we call parbarian, the use of intoxicating liquors is in itself regarded as harm-ful. Medical science no longer contents itself with advising against excesses. It recommends total abstiaence, on the use of such stimulants only in times of emergency. Every Christian church regards alcohol as a moral danger. Insurance societies recognize the principle of physical Residence neighborhoods protest against the proximity of sa-

oons. Open sale of liquor is thus not a ecessity on either week day or Sunday. The State feels compelled to place it under close regulation. Pubic opinion, as manifested in the feeling of property owners about saloons Louis Republic.

An Engineer.

How can a man die bette: than the ocomotive engineer in that Virginia wreck? Tennessee has reason to be proud of him. Although he was in bitter pain, scalded, hurt to death, he begged those who came to his assistance to let him alone and help the passengers. No passenger, however, needed aid, and the would-be rescuers offered whisky. The injured man refused, until four men had smelled his breath, to bear witness that he had not been drinking when the wreck occurred. "All an engineer has is his record," he said, "and he cannot afford to have anything against that." Then he died. It is sad to die, to leave a wife and children, friends, work and this bright world, but it is well to go, when the call sounds, in the spirit of the engineer, Samuel Bush.-Collier's Week-

Prohibition is Not Conficcatory.

The cleverest thing that has appeared in the daily press in years in reference to the liquor men's claim that prohibition is or amounts to "confiscation," is the following from the Detroit News:

"The liquor business has no stand-ing before the law. It has no rights. It is merely tolerated by society. license is not property. It is not ne-gotiable. When it expires that is the end of the State's special obligation. "The contract has been fulfilled and is dead-what is there to do

Adulteration Common.

Dr. Joseph P. Remington, dean of the Philadelphia College of Pharmacy, recently testified in court that analysis of fifty barrels of Bourbon whisky disclosed the presence of refuse from sugar manufactories, ammonia, poisonous coloring matter and sulphuric acid. Dr. Remington expressed the opinion that such adulteration of whisky is very common.

Temperance Notes. The saloon is the foe of the home

and the enemy of the church. "State prohibition is coming in two years," declares Bill Barlow, proprie tor of the Budget, one of the best

known editors of Wyoming. "No other agency in Chicago," writes Elias Tobenkin, "can compete with the 'rear room' of the saloon in the matter of destroying character, ruining homes and blighting lives." quoting a careful student of phase of city life.

State prohibition is coming in Michigan if the enthusiastic union of Prohibitionists and White Ribboners can bring it about.

Educate against the saloon. Educate against its evil effects. Tell it to the school boy, the school girl. When there is no demand for saloons there will be no saloons. When there are no buyers, there will be no sellers.

When we legalize the saloon, we become responsible for what it is and for what it does. Its drunkards are our drunkards: its paupers are our paupers; its robberies are ours, and all its crimes may be laid at our RELIGIOUS TRUTHS

From the Writings of Great

Preachers.

"YOUR. HEAVENLY FATHER KNOWETH."

When the stars in my heavens grow dime and die, And alone in the blackness I seem to lie, When the arms I leaned on are breaking

bitter prayer echoes bitterer When wrongs oppress and injustice tears,
I bless Him to know I've a God who carest,
—Pacific Baptist.

Life's Unrest and Its Cure. Oh that I had wings like a dove!

for then would I fly away, and be at rest!—Psalms, 55:6.

This is the impassioned cry of a soul wearied with the turmoil and struggle of life to the point of losing heart. What is the cause of these fits of

depression. One is the fatigue of work. Another cause of these de-pressed, states is the crosses, anxieties and cares of life. It is not work so much as worry that saps our vigor. As the constant dropping wears away the granite block, so these little vexations try our courage and patience. And another cause is sin-our own misdoings. We turn aside from the right to the pleasant path. We do wrong to ourselves, we hurt our neighbors. And then comes the in-evitable penalty. We are smitten with remorse. We are bowed in the dust with self-reproach and shame. Such is life's unrest. What is its

cure? First of all we must recognize that these discouraged moods are morbid, unhealthy and unnatural. It is weak and unmanly for us to give way to them. Life was meant to be hopeful, buoyant, joyful. Something is wrong with our life machinery and must be set straight.

We must love our work, put our hearts into it, feel that we are doing our Father's will in it. Thus labor-ing we will find joy and beauty and poetry and not drudgery in our daily task. The humblest life is glorified by the divine purpose.

We should look on the bright side, When our hearts droop it is because we weigh our troubles, but do not put our blessings into the balance. We magnify crosses and overlook joys that are not to be numbered. Home is the renewer of the care-

worn spirit. Every one should have or make a home. The power of do-mestic love and confidence to cheer the jaded spirit is one of the rarest treasures of the hearthstone. But above all religion is the sweet restorer of the soul. When courage sinks and spirits flag no power like faith in God can banish our weakness. To realize, then, this living purpose in our lives and His presence

instant at hand for our help is to

meet every task with cheer and every dilemma with a stout heart.
Instead, then, of sighing for the wings of a dove to fly to some shelter. of rest let us face life's duties and cares with manly spirit and eager ardor, and we shall find in it our frue calling, our place of usefulness, our school of growth, our present joy and our future hope.—Junius B. Remensnyder, St. James' Lutheran Church, in the Sunday Herald.

Praying Without Watching. "I don't know how it is," servant girl on her way to the Bible class;; "my temper is always getting the better of me. Then my mistress scolds. Yet I never run downstairs without asking God for g

meek all day.' "Oh, dear!" sighed a fair-faced maiden, just returned from church. 'Another service over, and I haven't brought a single word away. I made such good resolves this morning when I said my prayers, but Kate's and Mary's bonnets put them all to

flight." "It seems as if the public house is stronger than the Lord Himself," complained a man who rarely started to his work without a sense of shame at having spent so much of his hard earned money overnight on beer. 'The parson bids us ask the Lord to lead us past the door. I don't know what He does for other folk: He never did it yet for me. And it hasn't been for want of asking Him."

"I never meant to have wasted such a long time gossiping," sighed a woman, "for what are Mrs. Brown's affairs to me? It's my besetting sin, know. I thought of it, too, yesterday at church, when I said, 'Lead us not into temptation, but now I'm all

The girl who let those precious hours of the service slip had thought of little else but dress and vanity the whole week through. What wonder, then, if new bonnets drove out of her head the resolutions that she made upon her knees. The man who prayed that God

behind again."

would lead him past the public house never tried to help himself; and so the woman and her besetting sin of gossiping.
God has little help for those who

do not strive against their sins as well as say their prayers. "If I regard iniquity in my heart,"

the Psalmist says—if I delight in it, that is to say—"the Lord will not hear me.: (Psalm 66:18.)—Young People's Paper.

Many Virtues.

Manhood is net fully grown until it measures up to the religious life of Christ. All manly virtues should be illumined by religion; and religion should be interpreted in the language of manly virtues.

True Faith.

True faith in God such as will always help, grows out of knowing His character. It is built on the three ords, "God is love," and thus it is a heart-faith, or love-faith. It is a faith that God will ever do what is in accordance with love, and nothing contrary to it. It is a faith that as God is love, so He will be toward you everything that love can mean -pitiful, sympathetic and helpful. In return it trusts and does not worry, no matter what the circumstances

Made Him Quit Eating. George W. Young, of Cincinnati.

Ohio, sued a railroad company for \$10,250 damages, he charging that he was assaulted on November 21 by a dining car conductor because he refused to get up from the table to make room for other diners.

Football Under a Ban. The faculty of Memphis (Tenn.)

University has issued an order abandoning football until the rules are changed to lessen the danger of in-