

#### The Call of God to the Church of Christ. Themer

Brooklyn New York .--- Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, the Rev. Ira Wemmell Henderson, pastor, took as his theme "The Call of God to the Church of The Call of God to the Chirch of Christ." The text was Phil. 1:27: "Stand fast in one spirit, with one mind atriving together for the faith of the Goapel; and in nothing terri-fied by your adversaries." He said:

Let us unfold the text and trans-late it with care for the richness and exactness of meaning that it en-closes, that the authorized version which we have read hardly sets forth. "Stand fast persistently in one spirit, with one mind striving together for the faith of the Gospel; and in noth-ing scared by your adversaries." The apostle admonishes the people of God to swand fast steadily not sporadically, to be of singleness of mind radically, to be of singleness of mild and heart and soul in their devotion to the work of the living Christ, to strive together with the best of team play for the truth, to be unafraid of their opponents. The figure is that of a frightened horse. Be not scared like a runnway. like a runaway.

This is the word of Paul to the saints in Christ Jesus which were at Philippi. It is the call of Him who sitteth between the cherubirn to His church to-day. This is the summons of God to those who are His people in the bonds of Christ. He promul-gates the plan for Christian action. He elevates an ideal for service. He asserts the positive and negative duties that relate themselves to Chris-tianity. He stipulates what is to be the aim and what is the measure of the efficiency of the church of the living Lord. The text affords as good a program for the guidance of those who are banded in the in-terests of the proclamation and advancement of the Kingdom of God as could well be devised.

And we may safely assort that it is because the church has too largely relinquished her grasp upon this pro-gram; lost, too largely, her con-sciousness of the mandatory responsibilities that God has had upon her, her vision of her divinels endowed ideals, her unanimous fidelity to the plans and the purposes and inspired activities of Emanuel, that she has to a lamentable degree censed to command either the influence, the respect or the love that within the memory of many a man alive was hers. And I believe that the moral and spiritual unhealthiness that is manifest in America is a direct re-sult of the desultory and finecid alle-giance that the church has granted to her God.

We have been too much afraid of our enemies and teo uncertain of ourselves. We have over-empha-sized the power of the forces of entrenched evil, and by implication discounted the capacity of the Deity successfully to energize His people and to realize His will in them. We have been allent when we should have spoken fearlessly, and voluble when silence better would have served the time and the King's business. We have, especially in the Protestant Church, let Christian liberty degenerate till in many quarters it has become synonymous with irreligious license. We have exchanged prophecy for time-serving and truthfulness for popularity, to an extent that is as disastrous as it is disreputable. We have lost the note of authority. And in our scramble to find the balt that will lure the world toward God and that will draw men so far under the in-fluence of the church that we shall be able to domonstrate the good-heartedness of the Gospel and of the Christian life we have become such Christian life we have become such good fellows that we have lost our nim, missed the heart of Christian service and of Christian faith. The call of God to His church means little to multitudes of people who are on the rolls of the church visible because they haven't listened been on intertible counch to Unit Visible because they haven't listened long or intently enough to Him to know what Ho thinks or says or wants. It is not strange that they do not "stand fast in one spirit, with one mind striving together for the faith of the Gospel." How could it be otherwise? Faith is simply a catchword with them; the mean of the Gospel is a mystery that they the Gospel is a mystery that they have taken little effort to master; a hard fight is the last thing that they want; salvation means about as much to them as changing their clothes. Dr. Newman Smyth is not far wrong when he asserts that a new wrong whom he sameries that a new order of things will, in God's provi-dence, supersede our present Chris-tian religious systems. If we are to judge them by the fidelity of the majority of their members to the exact Gospel of God in Christ, the sooner the churches of Christ, as at present constituted, are superseded nobler order the better for the world Primarily the church must declare and elucidate the deepest spiritual truths of the Kingdom of God without which there can be no found-ed or balanced ethics. She must stand as the evangel of God speak-ing with authority that truth in Christ, under the guidance of the Holy Spirit, which is supremely sufficient for the salvation of the souls of men. She must deal first with the souls of men in their relationship with the Father. Spirituality is her keynote. The revelation and expli-cation of eternal spiritual mysteries is her chief business. is hor chief busines The call of God to the Church of Christ to-day is no different in es-sence than it was to the men and women of the church at Philippi to whom Paul wrote. If it was essen-tial for them to cut close to the pattern supplied to them of God it is no los necessary that we do the same. If they were called upon to stand fast persistently and to a con-clusion so are we. If they had to use team play to accomplish the work of the kingdom how can we win success by lesser methods and poorer fidelity\* But we have stood so fast, literally, that we have almost stood still. We have striven together. But the striving has been of the wrong sort. We have stood fast in one spirit. But But we have stood that spirit has been that we have refused to inconvenience ourselves in the interests of the king-dom of God, for the good of His chil-dren and for the glory of the King. But God commands something dif-rent. He summons us to another ferent.

exists to regulate morals, to supply exists to regulate morals, to supply a means for social intercourse, to gather a crowd. That is in no sense to minimize the importance, the place and the work of the church as a mentor and purifier of morals, a min-ister to the social necessities of men. a gatherer of men for the purpose of supplying that verve that comes simply and solaly because we are a crowd filled with the same desires and adoring the same Lord. For we must direct conduct and meet the we must direct conduct and meet the needs of man as a social animal and

But the call of God first to His church is that she shall be experi-enced in the knowledge of these ineffable and spiritual truths out of which spring the impulses that make for a godly othics, a consecrated so-elety, a spirit-moved crowd, in such measure and manner that she shall be able to desiare, delineste and re-veal to men with compelling power that windom of the saving Father to know which and whom is life eternal. That is to say that the call of the a spiritual evangel.

be a solution ovangel. Our daty is to be true to this call. To live to this work. To cleave to this program. To plan after this pat-tern. To exalt this is our ideal. Let us stand fast persistently in and for this, rather than pat upon our past. Let us strive together for this rather

Let us strive together for this rather than among ourselves. Let us have the spirit of helpfulness rather than of hainess, and failth in God and in the power of His truth. Let us be in nothing seared by our adversaries. We have how. Sin makes a brave show. We have taken to our heels, as it were, often at its approach. We have had an unreas-oning terror of its power. And we have chronically overrated its ability to bent us. But we have no more reason to be seared by all than a child has to be frightened by Jackchild has to be frightened by Jackin-the-box. The church can put sin to rout

when it gets into right relationships with deity and into the proper sort of fighting clothes, or else God, who can-not lie, prevaricates. He says we can not he, prevariations. He says we can do it. He promises to enable us. He demonstrates the method. He pro-vides the stone and the sting, the belmet, the breastriate, the armor, the two-edged faming sword of His own consuming truth. Either we can or we cannot. If we can we ought. And we can if we will.

For one, I ballove that sin, unlike Achiller, is vulnerable at overy point. We have but to hit with the right weapons and hard to subdue it. For sin is a hulking, rotten mon-ster to whom we need bo in boy inge no longer than we desire-thanks to

And this is the call of God that we shall be true to the sufficient mis-sion for which we are endowed and that we shall fight sin fearlessly to a finish. May we be true thereto.

#### The Stones Bear Witness.

It is truly marvelous how the truth of the Word of Cod is being vindicated by modern discovery against the attacks made upon it by interested critics. Few more exciting stories have ever been told than that which was narrated last week at the annual meeting of the Paleetter Ferrical meeting of the Palestino Exploration Fund

Fund. At the very time when the earlier parts of the Old Testament were be-ing dismissed with contempt as "un-historic." the spades of excavators were busy disinterring long buried Canaantish citles, with the result that "high places" of idoltary have been brought to light containing re-mains of human specifiers offered to mains of human sacrifices offered to heathen delties. Thus the abominations of the Ammonites are actually exposed to our gaze.

Even more interesting is the dis-Even more interesting is the dis-covery of the form of the ancient Philistine temples. Men who have made sport of the story of Samson pulling down the pillars of the tem-ple upon the heads of his enemies, become in turn, the objects of debecome, in turn, the objects of de rision, as it is now clearly shown shown what the "pillars" were, and how easily a strong man could have displaced them to the undoing both of himself and of his form. In the light of thems ensert discoveries, helievers have no need to apologize for their Bible; rather, they ought to expect an apology from those who have re-lied upon imagination rather than round fact.-London Christian. Had

## THE SUNDAY SCHOOL.

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MENTS FOR FEBRUARY 2. Subject: Jesus the Saviour of the World, John S:1-21 - Golden

INTERNATIONAL LESSON COM-

Test, John 3:16-Commit Verses 14-16-Commentary.

TIME.-A. D. 27, PLACE .- Jeru-EXPOSITION .--- I. Look and Live. 14, 15. Nicodemus was the teacher of Israel (v. 10, R. V.) and yet he did not know the fundamental truth taught in the Old Testament as well as the New, namely, the doctrine of the new birth. But do all the teachthe new birth. But do all the teach-ers in the church know it even now? There was no speculation or guess work about Jesus' own teaching. He could say, "We speak that we do know and bear witness of what we have seen" (v. 12, R. V.). Nicodemus had asked Jesus, "How can these things be?" (v. 9). In the 14th and 15th verses Jesus answers Nicodemus' question how. He pointed him to question how. He pointed him to how Moses lifted up the brazen serpeni, made in the likeness of the flery screen: that had bitten the propie, on the pole (Num. 21:5-9), Just so, God hus lifted Jesus, made sin for us, on the cross (Rom. 5:3: 2 Cor. 5:21; Gal. 3:13; John 12:31, 32). All the Israelite bitten by the flery screent had to do to find life was simply to believe in the power of the screent on the pole to heal and to show his faith by just looking. So all we have to do is simply to believe in the power of Jesus, made in the likeness of sin-ful flesh and lifted on the cross, to heal, and to show our faith by just pent, made in the likenbes of the flory heal, and to show our faith by just looking. As soon as the israelite looked he had life in his veins instead of death. So we have death in us until we look, but the moment we really look to Jesus, believe on Him, really look to Jeans, believe on Him, then we have life coursing in our veins; life—spiritual life—takes the place of death, we are "horn again." Cf. John 1:12, 12. The whole secret of the new birth lies in these targe words, "Look and live." The moment we look, we are in Christ Jeans, "Old things are period away. Babadd all things are passed away. Behold all things are become new" (2 Cor. 5:17). There are two alternatives 17). There are two alternatives orn to every man: Bellave and have schal life; doubt and porish. Any who believes will obtain eternal Any one who doubts will perish Mark 16:16; John 2:26). Anng Hfe,

 $\mathbf{H}_{i}$ Why Jesus came, 10-21. Vorse 16 has probably been used to the sal-vation of more persons than any other verse in the Bible. It contains Gospel In a nutzhell. (1) the Gospel in a nutshell. (1) The need of salvation—"shall not perish." (2) The origin of salvation—God's fova. (3) The ground of salvation —the death o. Christ (God gave His only begatten Son). (4) The condi-tion of salvation—"belleveth on Him." (5) The recipients of salva-tion—"Whosoever belleveth." (6) tion-"Whosoever believeth." tion—"Whosever believeth. (6) The results of salvation. (a) Shall not perish. (b) Shall have eternal life. The verse also contains a mar-velous revelation of God's love. (1) The objects of God's love—"the world." (2) The character of God's love: (a) Grast bedding working (a) Great—holding rothing
(b) Self-sacrificing—iving love: back. His very best. (c) Holy-not for giving sin without an adequate expression of His hatred of it. (2) The manifestation of God's love, in the gift of His only begotten Son. The purcose of God's love-to (5) The result of God's love (4)BRVD. whosoever believes gets everlasting fe. Verses 14 and 15 were spoken life. by Jesus Himself. He speaks of Himself, as He usually did, as the "Son of Man." Verse 16 is spoken by John, and he speaks of Jesus as the "only begatten Son." It is comion teaching nowadays that Jesus as the Son of God only in the sense hat all men are sons of God, but the Sible clearly teaches that He was the Son of God in a sense that no other is the son of God. Jesus claims this for Himself (Mark 12:6, R. V.; John 5:22, 23; 14:9). God sent His Son



Black For Suits.

Old Vests Revived.

Design of Basket.

looks pretty worked in fine gold

braid, and the flowers in ribbon em-

Fancy Collar, Jabot and Bows.

All sorts of pretty and dainty neck-

venr is being worn just now and

there is always a demand for fresh

designs. Here is an altogether at-

bot and two bows, any or all of which

can be utilized both for personal use

and for gifts. In the illustration the jabot with bow is made of filet net with

trimming of Valenciennes lace while

one separate how is made of linen

lawn daintily embroidered by hand

and the other is made of sheer, fine

French cotton lawn with trimming of lace insertion and medallions. The

stock collar is cut after the newer

style, which is higher at the back

than at the front, and as illustrated

is made of the coarse mesh filet net

The

tractive stock and very charming

braidery in natural colors.

When the design of a flower bas-

Now York City .- Such an attrac tive blouse waist as this one is sure to find its welcome from any normal After its long absence it seems minded girl, for pretty clothes are as tonishingly smart. essential to youthful happiness as is the sunshine. In this instance plaid taffeta is trimmed with velvet bands The new vests ropeat the forms and materials of the vests of the sllk and combined with a chemisette of timple all-over lace, but the blouse and velvet clad men of centuries ago. can be utilized for a great many materials and in a number of ways. It is just as appropriate for the entire dresses as it is for the separate ket running over with blossoms is waist and it can be made from almost chosen for embroidery, the basket any seasonable material. Crepe de

Chine, louisine and taffeta are favor-



overlaid with soutache in a simple design and with folds of blue silk at ite silks for the separate blouse, but for entire dresses the plaid taffetas, rellings, cashmeres and light colored top and bottom. All the pretty trifles, however, can be varied almost indefinitely. For the jabot net, fine broadcloths all are being used, while the model is adapted to each and all. lawn, chiffon and all-over lace all are The tucks are arranged after a most appropriate while the bows can be becoming manner and the little made of almost any pretty, dainty chemisette always gives an air of ex- material, and the stock allows ample The collar can be made with the new | themselves.



### Household . Matters. basen ale cases

#### Painting Your Refrigerator.

After my zine line1 refrigerator began to grow dingy I treated it to two coats of white enamel paint and it became as good as new, writes a contributor in the Delineator. It is Black is greatly used for suits. best to paint it in the fall so that the refrigerator will dry thoroughly befor tit is needed for use.

#### Sill: Sheets and Pillow Cases.

English society is no longer satisfled with fine embroidered linens for its bedr, but pure silk, richly embroidered, must form the sheats and pillow cases. The fad has been borrowed from Paris and has mot with instant flavor, having the recommendation of several physicians to fur-ther it. At first black was used exclusively, then white, and now some few people have given orders for bed clothes matching in tint the color schemes of the room. Surah or China silk is used. As it must be specially woven to the required width it is very expensive, a pair of shoets cesting anywhere from \$75 to \$250, or fifteen to fifty gaineas.

For Short Stenmed Flowers.

where they are put unless they are

bunched inartistically and tied fast.

Some clover jeweler, probably getting

his idea from the ingenious Japan-

ese flower holders, has designed a

handsome flower bowl of silver and

gold which could casily be copied by

clover girl in cheaper materials.

"he dish is in the shape of a wide-

rimmed oyster pinte and has a little "fence" of wire mesh surrounding

the bowl pordon. The stems of

the little flowers, pansies, violets, are

trust through the meshes and their

lossoms form a border for the larger

owers in the centre. If desired a

stratched all across the plate and the

whole centerpiece he formed of P

Value of Eggs as Fcod.

fever is high the raw white only is used. Orange albumen is made by

mixing the juice of an orange thor-

oughly with the very alightly beaten

white of the egg, and adding sugar,

water and cracked ice, sufficient to

ing the white of an egg, lemon juice to taste and sugar, to a glass of cold

boiled water. The ingredients are

put into a glass fruit jar and shaken

till thoroughly blended. It is then set on ice till quite cold. For in-fants this may be used without the

lemon juice. Grape juice and water

may be used in equal parts with the

white of an egg and prepared in the same way, or the yolk of the cgg may

be beaten with a little sugar, two

tablespoons of grape juice added and

the white beaten stiffy and put on

made in a half hour using the milk

as propared for a drink, adding the beaten yolk of an egg, flavoring, and

when partly frozen, folding in slowly the stilly beaten white.

amounts can be frozen in a baking

powder and can set in a basin of

Gelatin is another of the valuable

chopped ice, stirring occasionally,

Malted milk ice cream may be

Albumenized water is made by add-

When the

Small

piece of the wire meah may

mass of short-stemmed blossoms.

uable food for the sick.

make a glassful.

top.

Christ's heart; our hearts are cold ex-cept as they touch His. In a low contrapiece it is general-The heart of Christian Endeavor is in the first clause of the pledge. y hard to make the short stemmed Cowers behave themselves and stay Illustrations.

Hearts are dead when they cease to work; so is love, the Christian Endeavor heart, dead when it ceases to work.

Even a gaping wound in the heart has been sewed up by modern sur-gery. Lon't give up, even if your pledge is broken! "Heart failure," the cause often as

signed for death, is only a confession of ignorance. So with "pledge fail-ures"; back of that is usually the failure of the executive committee, the secretary, the lookout committee and so on.



#### SUNDAY, FEBRUARY 2.

Humility in Successful Service, John Next to milk come eggs as a val-

6. 14, 15; Luke 10, 17-22; Ps. 101. Jesus came to be King, but he would not take the name of king from those who could see no further than the loaves and fishes. That would he to take pay for his lifework, when the one supreme teaching of his life was that kingship is in giving, not in getting. His humility was the genu-ine humility of the royal soul. Titles did not attract him, because he came to give distinction, not to get it.

Every servant of Jesus Christ has his triumphs in doing the Master's work. The kingdom comes, and some times we can see that we have helped it to come in our little circle. But we shall spoll our joy in it if we take the triumph as personal. "I did it" is a sure sign that the victory was not complete. Bo glad that the kingdom conquers, and be glad that you are helping, but be gladdest of all be cause you are in the kingdom; your name is written in heaven. The psalmist is going to be good.

So he will sput away wicked things; he will have no dealings with the wicked in their works, he will dis-courage the slanderer, and he will re-Fuke the proud. Why? Because all these would spoil his purpose of good ness; the proud as surely as the otherwise wicked. Pride has many aspects; a high look, decelt, display, self-praise, exaggeration (not to say lying), and similar marks of wicked-

# CHRISTIAN ENDEAVOR NOTES

Consecration Meeting.

Faith in Christ. Ps. 2: 1-12. We are compelled to work so much for worldly objects that if our affec-

tions were set on them we should live wholly for the world.

\*Each has something to teach his

brother-especially if he thinks he

God does things so hearthy for us,

There is no endeavor without pray-

er, any more than there is work with-

Suggestions.

the outward matters of the pledge, committees, officers, unions, but in

A society is a good one in propor-tion as the hearts of the members are set on doing Christ's will.

The heart of Christian Endeavor is

Christian Endeavor consists, not in

that we ought to work heartily for

The Devotional meeting. Matt. 21:

The covenant. Heb. 5: 8-13.

Bible study. John 5: 36-39. Worship. Heb. 1: 1-6. Work. John 14: 8-12.

FEBRUARY SECOND.

The Real Heart of Christian Endesy or. Col. 3: 1-4, 12-25; 4: 1-6.

18-22.

has not!

out breathing.

love to Christ.

Him.

variety of living. His call is that we shall be steadtast in our adherence to and advo-cacy of those spiritual truths faat constitute the reason for and the richness of His church. Primarily the church is not an institution that

Geopel Truth the Instrument of Revival.

The great historian Lecky has, in a noteworthy passage in his famous "History of England in the Eight-eenth Century," declared that the secret of success of Methodism was merely that it satisfied some of the strongest, and most enduring wants of our nature, which found no grati-fication in the popular theology: that that revived a large class of religious actrines which had long been al-ost wholly neglected. The utter deravity of human nature, the lost indition of every man who is born into the world, the vicarious atone-ment of Christ, the necessity to sal-vation of a new birth, of faith, of the constant and sustaining action of the Divine Spirit upon the believer's soul, are doctrines which in the eyes of the modern evangelist constitute the most vital and the most influ-ential portions of Christianity, but they are doctrines which during the greater part of the eighteenth cen-tury were seldom heard from a Church of England pulpit. Every student of the period knows that the wide and simple preaching

of these doctrines of vital personal religion developed that nobler life which saved England from decay .--London Christian.

Best Armor, Worst Cloak. Religion is the best armor in the but 'the worst cloak .-- John Newton,

#### A COULB CONCERT.

This all depends upon one's knowlidge of music, whether the teeth of he combs are coarse or fine (a happy medium is hetter), the texture of the paper through which the breath is lown, the voice sent and the quality of the voice itself.

Take a straight comb of medium ins and hold its teath upward. Over this fold a piece of tissue paper, and cold this instrument close enough to your lips to make a buzzing sound as the voice comes through.

Have some one play an accompaniment, some well known air, which will be carried out on the comb. The effect is often delightful, for the comb music, if well played, reminds one of a violin, and if clever the performer may put little shades and touches to carry out the impression.

Two or three combs, if chosen with an eye to harmony, would make quite an orchestra, with little effort. Even without the plano the combs provide good rainy day music for the nursery .- New Haven Register.

he world to save it -not to conamn it (v. 17), but waoever will not ecsive Jeaus is condemned, and con conned already. If we fall in with lod's purposes, then we are saved. reject God's purposes of love, hen He who came to save but brings he greater condemnation (cf. Heb. 10:28, 29). The one who rejects

esus is condemned ALREADY. It s not so much that the wrath of God coming upon those who reject Jesus brist at some future time, the wrath of God, the intense displeasure of God, already hangs over every one who rejects Jesus. If we continue to reject, the wrath of God will ablde ou us (v, 36). The moment we accept Jesus, we step out from under-neath the dark thunder cloud of God's wrath into the bright sunlight of God's favor. God aimed to save the world. He made provision for the salvation of the world, but only those that accept the solvation are actually saved. Jesus is in a sense the Saviour of all men (1 Tim. 4:10). By His death He made propitiation for the whole world (1 John 2:2, R V.). He provided the ground upon which God could deal in mercy and loes deal in mercy with every member of the human race, but He is es-pecially the Saviour of those who believe. They alone appropriate to themselves and therefore enjoy in full the salvation which Jesus thased by His blood (Rom. 3:25, The condemnation that comes on the ne who does not believe is just and inevitable. He has chosen darkness rather than light. The only begotten Son came, the incarnation of all the perfect attributes of God, and he would not have Him. What a man does with Jesus shows what the man is at heart. What a man chooses always shows what a man is. If we choose truth, then we are true. If we choose falsehood, then we are false.

#### Gray vs. Brown Camels.

The length of a stage varies throughout Persis, depending on the character of the country, and is real-oned in farsaks, the old Grack pasa-The fargalt is a most elastic sang. and unceriain measure, and as animais are paid for per farsak, as many as the credulity of the traveler will allow are crowded into each stage. "How far." I ones asked an old Kurdish inuletesr, "Is a farsak?" 'As far as one can distinguish a gray from a brown camel," was the discreet answer. They average about four miles, and the stage about six faranks, or twenty-five https .- "Diplomatist," in the Atlantic.

GEOLOGICAL.

Miss Dora-"Papa, Jack told me the other day that you wouldn't be-Here he had money enough to support me unless he showed it to you. Has he done it?"

Prudent Papa - "Yes, dear. He proved it by the testimony of the rocks,"-Chicago Tribune.



The jabot consists of just one piece points back of the ears or straight as laid in pleats on indicated lines. The may be found more becoming. The blouse is made with the bows are made in one piece each with smoothly fitted lining and itself con- little cross over portions and the sists of front and backs. The chemi- stock consists of the foundation over sette is faced onto the lining and its, which the net and the silk are edges are concealed by the shaped arranged on indicated lincs.

rimming band. The long sleeves The quantity of material required are gathered into deep cuffs; the for the jabot is one-half yard of mathree-quarter ones into bands. The quantity of material required terial cighteen or twenty-one inches wide with one and five-eighth yards

or the sixteen year size is three and ive-eighth yards twenty-one or twen ty-four, three yards twenty-seven or one and three-quarter yards fortyfour inches wide with one-half yard of all-over lace and one-half yard of silk or velvet for the trimming.

#### The Fashionable Color.

The recent recrudescence of a light due which is neither azure nor sky, but just light blue, is very hard to Its popularity is due to a falbear. lacy that it sults the English type of beauty. Apparently it is quite for gotten that this type is no longer blond, and it is only the blond of the baby in the perambulator who can wear pale blue with imputity.

Lingerie Collar.

An attractive finish to a lingerie ollar is a strip of white or colored of insertion and two and one-half belting, a quarter of an inch wider than the collar. This strip is worn underneath the collar and is fas-inches wide with three-eighth yard tened tightly around the throat, with of insertion and three-quarter yard the edge showing a little above the of edging for the square bow; for the collar. The effect is very chic and collar one-eighth yard any width with becoming.

ft ar foods. It nids especially in prevonting tlasue waste. Added to broths it increases their food value. Spanish cream is made by dissolv-

ing a teaspoon of granulated gelatin in a tablespoon of tepid water and adding three tablespoons of boiling water. Heat two-thirds of a cup of milk in a double boller and stir in alowly the beaten yolk of an ezz. stirring constantly. Add the strained gointip, the flavoring and sugar and fold in carefully the stiffly beaten white. Pour into cold wet molds and set on ice to harden .- American



Cysters on Half Shell,-Pince shells on a plate of cracked ice, over which place watercress; in the centre place routs shell, in which serve this 1002161 One tablespoonful freshly grated horsoradiab, two tenspoonfuls amon juice, one teaspoonful catsup. paprika, one-half teaspoonful dash salt and one-half teaspoonful Worconteranire gauce.

Cranherry Snow .--- Cook a pint of crancerries in as little water as possible, and when tender put them through a colander. Add almost as much sugar as cranbergies and return to the firs a moment. Boat the whites of two eggs very stiff and sid slowly the cooled and jellied cranberry. Serve in carmeal dishes with spinshes of whipped cream about it.

Turkey Holls. - Two cupfuls of mincod rurkey which has been sea-soned highly. Bind it together with butter, working it into small oblong rolls with the hands. Mix up a light biscuit dough, roll it into a thin layer, cut into squares and wrap one around each meat rolls. Bake in a quick oven and serve hot with cream sauce or with the gravy loft from the day before.

Walnut and Celery Salad .--- Take equal parts of English walnuts or blanched almonds and calery cut into small pieces, or our own native nuts can be used. Mix them together. Se-lect some firm, round beets, all the same size, and boil until tender; skin and scoop out the inside until nothing but a red shell remains. Fill these shells with the celery and nuts and put a generous spoonful of mayon-naise on each. Make a bed of lettuce eaves on each plate and put a filled best in the centre.

ness. For pride is settismess, has selfishness is sin, and sin when it is firlshed bringeth forth death. there no room for pride in the heart that purposes to be good.

Isn't it remarkable how much the Fible says about pride? Now, pride is one of those forms of evil which lawmakers do not recognize, You may be, as the saying goes, "as proud as Lucifer," and the law has nothing against you.

But God has. For pride is one of most effective weapons in the the whole armory of sin. It defeats all the purposes of God. It takes his greatest gift, the gift of personality, and makes of it a god. And no idolatry is so demoralizing as self-worship

Humility is not degrading, but en-nobling. It makes great service pos-sible. He that humbleth himself shall be exalted, in that he shall do work for God that shall make him great. Humility cannot be achieved by

those who would use it as a stepping stone to greatness. It must be a per manent attitude of the soul. wouldst find much favor and peace with God and man, be very low in thine own eyes; forgive thyself little, and others much."

NAMES.

Your child naturally remembers his heritage from Adam, and loves o give names of his own to the aninals and even to his comrades, There was a boy who used to go jast the Brier-Patch and who was nvariably called Butts-up by his 'ellows, because in making his dogtouse he nailed all his shingles buttinds up. That dog-house was a weird light, even to a rabbit, and it caught wery drop of rain and let in to fall in the shivering brute beneath. Juriously enough, this name, given ly some true son of Adam, was more opropriate & all the boy's usual cflons than the historic name his nother called him by. There is also certain little girl who trips past he Brier-Patch, and, whenever she csks for the name of a thing, her ather shakes his head and lets her same it herself. So she calls the swi Oo-hoo, and the young sparrows Peep-peep, and the monkey Make-aace, and the water Lodle-odle, and he waves Tikoowuk, because that is what the waves are always saying to he rocks. In a few more years, beides seeing and thinking for herself, the will have a vocabulary not only nore interesting, but nearer to the ruth of nature than all the jargon of your scientists and the adjectives of your literary men .- "Briar-Patch Philosophy," by William J. Long.

The withered leaf is not dead and lost, there are forces in it and around it, though working in inverse order: else how could it rot?—Thomas Car-