#### THE PULPII. . . had

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A SCHOLARLY SUNDAY SERMON BY DR. N. M'GEE WATERS.

#### Subject: Joy in Work.

Brooklyn, N. Y.—In his series of sermons on "The Choice of a Pro-feesion," the Rev. Dr. N. McGee Waters, pastor of the Tompkins Ave-pue Congregational Church, Sunday preached on "How a Young Man May Find Joy in His Work." He said in the course of his sermon: The story of labor is a checkered one. It is only in our highest civiliza-tion that work is coming to its own.

one. It is only in our highest civiliza-tion that work is coming to its own. In his savage state man is the lazy animal. Indeed, it is not natural for any animal to work, save as it is driven to it by the whip of neces-sity. This is the view of work we find embodied in the old Genesis story, where labor is set down as a punishment for Adam's sin, where he is told, as he is driven from the Garden, "Thou shalt eat thy bread Garden, "Thou shalt eat thy bread by the sweat of thy brow." This is not only a very uninspired part of the Bible; but this sentiment certifies

that it is a very old part. How labor was despised received its most signal illustration from the Its most signal illustration from the life of Christ. You remember how over the multitudes who heard Him. He cast a spell. All the people said that no man spake as He spake. The loftlest spirits pressed about Him and asked Him if He were the Messiah. Yet they scarcely could believe for joy. And what was the basis of their doubt? Their skenticing mas all in joy. And what was the basis of their doubt? Their skepticism was all in that question of theirs, "Is not this the carpenter's son?" How could a workman be the real Saviour? They marveled at His wisdom. They con-feesed that He spoke with authority. They followed Him as sheep follow a shepherd. But He was a carpen-ter, and so the high and mighty set Him down for a fraud. It was be-cause their eyes were holden that they mistook the dignity of toil for a disgrace. a disgrace.

In some parts of the world that is still true. But increasingly the world is coming to honor the toiler, whether he works in a profession or a trade, and is correspondingly com-ing to despise the idler, whether he be rich or poor. How much the United States has done with its democracy to bring this about, and with its great men, almost all of them coming from the cabin and the plow, we may never know. Certain it is that New England was the first country since the land of the ancient Jews in which it was counted respectable to carn one's living.

Little do we think, or have taken time to find out, how much our work contributes to our happiness

Work is a great character builder. suppose most of us work in order to eat. I suppose if we were gener-ally asked, we would say that the first requirement we made of our labor was that it should clothe us,

and feed us, and house us. That is the first requirement and the lowest. The second and greatest require-ment a man makes of his work, whether he knows it or not, is that it shall make a man of him. Your work must bring you bread, but no less it must bring you outputs Some less it must bring you culture. Some-how or other we are always pitying the boy who is born poor, or the young man who falls at college. It a hardship and sometimes a pity. There is one man, however, more un-There is one man, however, more un-fortunate than that young man, and that is the young fellow who is born in a sliken nest and goes through col-lege in an automobile. There is nothing wrong about a sliken nest, and there is nothing had about an encouchile event its trail. But you automobile, except its trail. But you cannot raise an eagle in elderdown, and it requires far more of a man to amount to anything in college who goes through it in an automobile instead of walking. We are so made that we must have struggle. The reason why rich men's sons rarely amount to anything, is because they never develop their muscles. There is no teacher like work. It must briag him bread, but no less it must bring him culture. "The Man With the Hoe"-he needs not so much pity. "The Man With Moses was a hordsman; David was a shepherd; Jesus was a carpenter; Benjamin Franklin knew no college -he was a printer's devil; Robert Burns knew no leisure-he was a plowman; Abraham Lincoin wore no oft raiment; but these are our stars of the first magnitude. Even colleges can give culture only through work, and there are some things colleges cannot teach. Literature and history and the liberal arts are at Literature and last the ornaments of life; even read-ing and writing and the rule of three are all named the "conveniences of life. But these are fundamentals-induatry, thrift, courage, honesty, truth, faith, hope, love. These are the threads which, woven together, the threads which, woven togsther, make the eternal life of man. If you have forgotten these, "though you have gained the whole world, you have lost your own soul," and these may be had for the receiving in every work and calling open to men. When you stand before a task, look for a teacher. If it offer thee not wisdom, despise its ways. If thy calling vield they not cuiture for mind and heart, it is but a coffin for thy better nature. Demand of your life work that it shall make a man out of you. Work is a great influence giver. Work is a great influence giver. And here we come upon another blunder. It is not the kind of work you do that gives you influence so much. That is what the world thinks. It is the way you do it. Guality counts for more than kind. It is true, of course, that there are some vocations that in themseives damn the worker. All labor that makes merchandise out of men's vices is of that sort. It is true also that certain kinds of work give more consideration than others. The minister, because he is a min-ister, occupies a larger place in the community than the day laborer. That is, he does if he ministers. His great calling will not serve in itself. Many a laborer in many a village has been more the voice of God to that village than the parson has been. For, after all, the thing that counts' in inducence is not mon." or posses-sions. It is a quality, a thing, an at-mosphere. It is personality. So the fineness of a man's work, or the coarseness of it, is the thing by which he is at last judged in the which no is at has judged in the community. There is a little town out in Min-nesota called Rochester. A few years ago when I was there it only had a few hundred people in it. It was a nice little, commonplace, prairie town. It is not the seat of the uni-variaty; the penitonilary is not even there; nor have they a church with relic working miracles. It is not the home of a United States Senator, nor any politichas. And yet it is the Meeta of a pilgrim host. From every State in the Union, from across the sea, from ever; capital and country

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of civilization men are journeying to Rochester, Minnesota. And these who are going are the scholars, the authorities, the masters

in surgery, What takes them there? Simply What takes them there? Simply this: An old doctor by the name of Mayo has been practising in that little town for a generation. His two sons, now in early maturity, practize with their father. The fact is that they have been doing such marvelous things with the kulfe, and such fine work as surgeons, that the great mas-ters from Paris, Berlin and Vienna, as well as this country, are singing their praise, and go out to that little their praise, and go out to that little town to alt at the feet of these men. and pay homage to the superiority of their work their work. It is always so.

If you

It is always so. If you are re-membered at all it is by the things you have done well—whether you have raised a field of corn, sewed a patch on an old garment, made s pumpkin ple, or written a poem. Work is the great happiness bringer. You all know what a game of nine pins is. You set up so many pins, and you roll two balls, and you make a "strike" or a "spare." or else you don't. The game is to knock over as many pins as possible. Men become very skillful in it and gain a great deal of pleasure by doing it. That is the philosophy of all play. It is the erection of artificial difficul-ties or barriers and learning to overcome them with case and skill. That makes the exhibaration of tennis, and baseball, and bowling and golf.

haseball, and bowling and golf. I am told, and I do not know any-thing about it myself, that therein lies the mania for making money. That is a great game. Now, in reality, work is just exactly the same thing. The difficulties to be over-come are not artificial, to be sure, but yave y real. But they are there but very real. But they are there, and work is the game of bridging them over with skill and ease and

In its final analysis, for a healthy man there is no game in the world so exciting and so exhilarating as his work. I suppose you long-suffering folk who sit in the pews and are more or less at times tempt-ed to somnolence, have never real-ized that there was anything exciting about the preaching business. And yet I want to say to you that I know of no keener joy than when weil and ready I take a theme and look it through and analyze it, and illustrate it, and mark out the points to be made in its illumination, and then sit down to write a sermon. Your fingers will not fly fast enough. If it turns out well there is a great exhilaration and state of happiness and joy. Making

a sermon la a great game Now the reason that there is so of this fact. All true work is because of this fact. All true work is a man expressing himself. We have gener-ally thought that work is drudgery. We want to think about work as expressing a man's message. Stephenon's engine is Stephenson's thought son's engine is Stephenson's thought dressed up in steel; Tennyson's poem is Tennyson's thought set down in letters; Watts' "Hope" is Watts' heart hunger put on canvas; St. Paul's is Sir Christopher Wren's praise to God put into stone. Why, then, shall not the house builder make his house darlare his thoughts? make his house declare his thoughts? Why shall not the blacksmith make his hammer and anvil express his Why shall not the farmer publish his secret? Almost any man can learn the technical part of any work from carpentry to poetry-but no man hath mastered a trade till it becomes a language through which he can express himself to all men. O, the drudgery of life lies in the fact that we bend above our work like dumb driven cattle with never a secret of our heart told in our work. And this shall be the joy of our life, that we make our vocation proclaim to all the world the truth that Gcd hath put into our hearts!

#### The Narrow Way. Matt. 7:13, 14.

Narrowness is Christ's idea of the way of life, a straitened way, the way of truth. For a moment pause and ask: Could it be otherwise? It is 11 o'clock, the orthodox regulator at the

### THE SUNDAY SCHOOL. INTERNATIONAL LESSON COM

MENTS FOR FEBRUARY 16. Subject: Jesus Heals the Nobleman's

Son. John 4:43-51-Golden Text. John 4:50-Commit Verses 49, 50-Commentary.

TIME. - December, A. D. 27. TIME. — December, A. D. 27. PLACE.—Cana. EXPOSITION. — I. The Noble-man's Appeal to Jesus, 43-49. Jesus had had a hearty welcome and re-sponsive hearing in Samaria (vs. 4-42). There had been a glorious re-vival there, but His heart yearned for He one woode in Narareth where He

His own people in Nazareth where He had grown up, and He returned to Galilee. It would have been of little use to go to them before He had estabilshed a reputation elsewhere; for "a prophet hath no honor in his own country." Human nature is so petty It will not forgive a neighbor for sur-passing his fellows, until he has been well received elsewhere. But Jesus had now demonstrated His power at the Capital, and Gaulee will now listen. Indeed Galilee will be the great scene of His victories. The one who came was a king's officer. Not a likely person to come to Jesus, but his deen need overcame his prejudice. There is nothing like a sense of need There is nothing like a sense of need to drive men to Jesur (Matt. 9:18; 15:22; 17:14, 15; Luke 7:2, 37, 38). Blessed are the afflictions that bring us to Jesus. Many a man who has had nothing but contampt for Christ and Christianity, has been found as a suppliant at His feet when the hour of teld has come. The most effective of trial has come. The most effective way to induce men to overcome the obstacles that lie between them and Jesus, is to bring them to a recognition of those needs in themselves tion of those needs in themselves which He alone can supply. This nobleman's son was very sick, "at the point of death." No human skill could reach him, but there is noth-ing too hard for the Lord (Gen. 18:14; Luke 8:49, 50). Often in our own day does the Lord come in sith His healing when all earthly physi-clans have failed. Indeed, man's ex-termity is ever God's onnortunity. tremity is ever God's opportunity And it is not only extreme cases of And it is not only extreme cases of sickness that can be taken to Him, but extreme cases of sin, as well (1 Tim. 1:15; Heb. 7:25). He can heal not only those who are "at the point of death." but those who are already "dead" (Eph. 2:1). This man name to Jesus because there was no one else to whom he could go, no one else who could help. For the same reason men come to Jesus now (Jno. 6:68). If we would induce men to come to Jesus, we must make clear to them that there is no one else who can that there is no one ease who can save (Acts 4:12). Jesus wishes us to come to Him with all our troubles (Matt. 11:28; Ps. 50:15). There was no haste on Jesus' part in granting the nobleman's request. The case was, indeed, urgent, but there was something more urgent than the healing of the nobleman's boy; that was the development of the nobleman's faith. He had a faith that rested upon the sight of signs and wonders; Jesus would lead him out into a faith that rested upon His naked word (comp. ch. 20:22; 1 Jno. 5:10, 11; 2 Pet. 1:17-19). When Jesus said, 'except ye see signs and wonders, ye will not believe," He was seemingly contrasting the Jews with the Samaritans, who believed Him on simply hearing Him (vs. 29, 42), though they saw no miracles at all. The Samaritans regarded Him and sought

Him as a Saviour; the nobleman re-garded Him and sought Him as a Healer. The Nobleman's Faith and Its 11. Reward, 50-54. At last Jesus said: "Go thy way, thy son liveth." Never had that nobleman heard such sweet music. And Jesus is ready to say the same thing to many to-day whose hearts are breaking over their sins, if they will only seek Him as this nobleman did. The man's faith rose to the occasion. He "believed the word that Jesus spake." That word did not seem at all probable. The sole ground he had for faith was Jesus' word.

## EPWORTH LEAGUE LESSONS SUNDAY, FEBRUARY 16.

#### Turning Defeat Into Victory. Matt. 26. 36-46; Pea. 86.

You must be a Christian to under You must be a Christian to under-stand this theme. For the world is full of trouble; most people fail oft-ener than they succeed, are sad oft-ener than they are glad; have more difficult tasks than simple ones; find more temptations than helps. Defeat is more common than victory, unless you are a Christian. What difference does being a Chris-tian make? All the difference in the world. When you are on God's side— and that is what it means to be a

world. When you are on God's side— and that is what it means to be a Christian—all things, temptation, loss, sorrow, failure, work together for good. You see, you have put your-self into the hands of the Governor of the universe. His plans are your plans, his purposes your purposes, his will your will. And he is never de-formed

There is an old story of a man who bore a charmed life. Whatever his enemies did against him, he always profited by it. All their plots turned out in his favor, all their devices to hurt him only helped him the more. And the story is no myth. It is the truth of God. "When a man's ways please the Lord, he maketh even his

enemics to be at peace with him." The truth which this theme enforces is proved at the very beginning of the Christian life. Conversion itself is a turning of defeat into victory Before conversion is conviction, and conviction is a sense of sin, of guilt, of failure, of defeat. But He who conquered in the face of the seem-ing catastrophe of the cross re-veals Himself as Saviour, Reconciler, Friend, and sorrow is turned to glad-ness, and weeping becomes a song, and the shadows of guilt fiee away; all things have become new, and victory is won at the moment when all

seemed most hopeless. And all the way through life this first conquest may be should be repeated. Just by holding on to the Christ, depending on his power, living in his presence, following his lead-ings, doing his will—that is the way to live the victory life and to turn all seeming disaster into complete and glorious success.

## CHRISTIAN ENDEAVOR NOTES

#### FEBRUARY SIXTEENTH.

Ministering to Prisoners and the Poor. Matt. 25: 31-46.

A prisoner who craved ministry emon 1-13. Phile

Chained in prison. Acts 12: 4-11. A Prison Endeavorer. Gen. 40: 1-8 Preaching to the poor. Luke 4: 16-22.

Not grudgingly. Deut. 15: 8-11. A good example. Acts 9: 36-43. Christ's garments, taken from Him on Calvary, are restored to Him when we clothe the poor.

If Christ were in prison, how price less an opportunity would be each would be each visitors' day! And He is.

"When saw we Thee?" we cry There is no blindness like the in ability to see a Christian opportunity We have cternal life or eternal death in the doing or the refusing of Christlike deeds.

#### Suggestions,

Successful Christian Endeavor so cleties exist in about twenty state prisons. Why not in all? If there is no penitentiary near you, where you may start a society there is a jail, where you may talk with the inmates, and help them to an upright life when they leave. Each Christian, as a part of his Christian duty and privilege, should w well some poor family.

## OF INTEREST TO WOMEN

# New York City.—Every new de-eign for a pretty blouse finds its place. No woman ever yet had a sufficient supply and there is always room for the traditional "one more." Here is a very chamring and novel model that is adapted to slik, to finnnel and washable materials and that is a hit more dreave than the WCAP.

Brocking Uzed Again. Smocking is greatly favored again, and to be effective it must be ez-quisitely dobd. Many odd designs are to be seen, some of them intri-cate and entirely unlike the conven-tional design, which is the only one known to many as smocking. mannel and washable materials and that is a bit more dressy than the severe tailored sort while at the same time it is eminently practical and serviceable. In the illustration it is made of the fashionable plaid taffeta with frill of ribbon, and with turn-over portions of collar and cuffs

Smart Motor Coats. A smart motor coat worn by a young woman who is her own chauf-feur was of dark red rubberized silk with a deep slopping roke in front from which fall box pleats. There was a high storm collar and the coat was fastened with huge buttons and loons.

#### Ruffles on Skirts.

Last season we had a fashion of arranging ruffles on the bottom of skirts that were raised on the two sides; now we are setting them on high in the front, in a point, some reaching as far as the knee, where they gradually descend to the hem, covering it in the back, Large drop ornaments or handsome bows of ribbon hold down the point in a pretty way. The arrangement is a grace-ful one, but should only be attempted by a slight and tall girlish figure.

#### Breakfast Jacket.

The need for a pretty, tasteful and becoming breakfast jacket always ercertain of its welcome. Here is a very charming model that is tucked afte edges in lingeric style. The big but-tons make a feature and are always of the sort. In the illustration it is effective, and the waist is altogether shown made of dotted challis and one certain to win approval. When held by a ribbon belt, but cashmere made of slik or fiannel the lining is veiling, all similar light weight maoften desirable but is not obligatory, terials, the pretty India silks and the while inexpensive wash fabrics are inexpensive wash fabrics that many women like at all seasons of the year, The waist is made with fronts and are appropriate.



termine whether water is present in milk may be made with an ordinary knitting needle, if the needle is bright and well pollahed.

Household Matters.

Dip the needle into the milk and quickly withdraw it in an upright position. According to Suburban Life, if the milk contains only a small quantity of water this will prevent even a drop of milk adhering to the needle.

#### Tablecloths.

in selecting tablecloths remember that the heavier damask not only wears longer than lighter fabrics, but does not crease or rumple so easily. It also hangs in better lines and is more easily laundered.

The first expense, therefore, should not be considered. It is better to get a good quality, even if one must economize in something else.

In buying table linen, watch the sales; that is, if you are a good judge of materials, otherwise deal only with some one you know and whose judgment you can trust.-New Haven Register.

#### Cross Stitch Revived.

Cross stitch en relief, of German origin, was very popular at the be-ginning of the last century, and is now once more in requisition for appliques. It is not quite so durable as work done entirely on canvas. The material used for the foundation has to be framed as tight as possible, the right side uppermost. On this, right in the centre, and quite smooth, is laid the canvas of a size corresponding to that of the device to be worked, and with due attention to having the nap of the cloth going downward, chiefly in the case of bouquets of flowers. It is also important while working not to split the threads of 'the canvas, a mistake which would prevent them drawing, and thus spoil the appearance of the stitches. When the cross stitch is finished the canvas has to be cut and its clipped threads drawn out first in one way and then in the \*her .- New Haven Register.

#### How to Wash Mirrors.

Some persons have a difficulty in keeping mirrors in proper condition, but a soft rag dipped in alcohol and wiped over the glass, that is afterward rubbed dry, is all that is necessary when the mirror appears dim or spotted.

For this purpose cheese cloth is best.

When spots appear at the back of the mirror on the quicksilver it is generally for the reason that the glass is hung where a strong sun-light can rest upon it. At first tiny spots no larger than pin points make their appearance, then they spread, become larger and finelly meet in a cloudy effect which cannot be remedied except by a repetition of the guicksilvering process.

Damp walls are another :ource of damage to mirrors, for they too destroy the quicksilver.

Frames can be kept in good condition by wiping often and with a soft rag. If the frame is a good quality of gilding, it may be washed with soap and water when necessary, but the cheaper, ordinary gilt frames should never be touched with water. When they begin to blacken a rag istened lightly with turpentine will usually restore the gilding .-New York Telegram.

of velvet. The frill, however, could be either of the material or of silk ists, and each now one is therefore or of something still thinner and more dainty while the turn-over portions would be pretty in any contrast- a most satisfactory manner, that has ing material, or of white lawn or , the roll-over collar which is so comother dainty fabrics with scalloped fortable and the three-quarter sleever

always left unlined.

watchmaker's points with exactness to that hour. "Very narrow," exclaim all the cheap timepieces of the neighborhood, and they persistently point to all hours from 9.30 to midday, but their boasted liberality is only actness, which is another word for untruth.

So orthodoxy in the harbor channel marks with exactness each rock of marks with exactness each fock of sunken hulk, and puts its danger sig-nals out. A liberal pilot might be careless of these signals, but the pas-senger would prefer that the pilot should be overcautious rather than too liberal .--- H. E. Partridge, Pomona, Tenn.

#### A Prayer.

Grant, we beseech Thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the cature, of the dignity, and of the privileges Thou hast honored us with. Grant us Thy favorable assistance in the forming and directing our judgment, and enlighten us with Th truth, that we may discern those Thy things which are really good, and, having discovered them, may love and cleave steadfastly to the same. And, finally, disperse, we pray Thee, those mists which darken the eyes of our mind, so that we may have a per fect understanding, and know both God and man, and what to each is due. -- Simplicius (translated by George Stanhope, Dean of Canterbury, 1704).

Commit Yourself to God. Grief for things past that cannot be remedied and care for things to come that cannot be prevented may easily hurt, but can never benefit me I will, therefore, commit myself to God in both and enjoy the present .---Joseph Hall.

#### WHEN THIEVES BREAK IN.

One midnight I watched the moon disk pass behind the minaret of the Djema-el-Daruj (Mosque of the Steps) at the corner and paint the city in silver. On the other side of the Arbar-Arsat, far down the street, I caught sight now and again of a thief, as, rope in hand to lower himself into the courts, he worked his way along the roof tops. Quick and catlike his wiry figure dropped lightly to a lower lever here or scaled a height there, until he reached the house across the street. Sitting motionless, I watched him with interest. Barefooted, he wore only a pair of cotton trousers, while a turban was twisted about his fez. The moonlight played over the muscles of his supple body and glinted a silver crescent from his crooked Arab knife. It was not until directly opposite that he saw me. For a second he stood motionless, then like a flash dropped below the parapet of the house and disappeared.-C. W. Furlong, in Harper's.

His son was miles away; the man could see no change that had taken place, but he had Jesus' word and rested upon that. That was faith. He proved that "he believed the word He proved that he beneved the work that Jesus had spoken unto him," by doing as Jesus had bidden him, "he went his way." He asked for no sign; he no longer asked Jesus to "come down;" he counted that it was all done because Jesus said so. From Cana to Capernaum he walked by faith. Jesus often demands of us to walk in the same way. He gives us hare promise-nothing else-and de-mands that we walk by that. That is enough. Happy is the man who counts it enough. The nobleman's faith proved to be well founded. Faith that rests upon the sure word of Christ always proves to be well founded. Christ's words cannot fall (Matt. 24:35). Everything had turned out as Jesus said it would, and everything will turn out every time just as God says it will (Acts 27:25; Josh. 23:14). The boy's improve-Josh. 23:14). The boy's improve-ment had begun at the moment Jesus had spoken the word. "He spake and it was done." "He sent His word and healed him." Surely the one who had such power was the Son of God (comp. Ps. 33:9; 107:20). No won-der that it is written that the noble der that it is written that the noble-man "himself believed and his whole house." How could he do otherwise if he was an honest man? How can any honest man read what is recorded in the various chapters of John with-out being convinced that the stories related are true, and that the chief actor in them, Jesus, "is the Christ, the Son of God?" The growth of the nobleman's faith is an interesting and suggestive study. In verse 47 we see him believing in Jesus' power, in verse 50 believing in Jesus' word, and in verse 53 believing in Jesus Him-

#### Worthless Man.

Two women seated together on a Superior avenue car the other day were telling their troubles to each other, says the Cleveland Plain Dealer.

"Well," says one in a tone of deep disgust, "your husband can't be any lazier than mine. He stays home all day long and sleeps-just sleeps and alceps.

"I don't see how he manages to support you at all," sympathized the other woman. "Doesn't he ever work?"

"Oh, yes," admitted the first one. "He works, if you call it work. He's watchman at a factory, but all he has to do there is just sit around all night with a lantern. Then he comes home and sleeps all day."

if wood fuel be green and refuse to burn, fire may be started by pour-ing a pail of kerosene over the sticks. Results, it is said, are instants reous. -Collier's Weekly.

What is your attitude toward th That is your attitude toward Christ.

Illustrations. Christian Endeavor may change the

iron of imprisonment into the gold of a Christian faith. There is no trans mutation like that. A man who was freezing in the

snow found another lost traveller, and in saving him, warmed and saved mself. The extra luxuries that make us

sick would keep all the poor well. Look upon the next poor man you meet, and say, "When Christ was on earth, it was in such a lot as this."

#### A PATHETIC INCIDENT.

A wistful-faced little chap with a crutch boarded a Fourteenth street car the other day, accompanied by a man, evidently his father. Smouldering brown eyes illuminated the little face, made wizen by hours of pain, as he smiled up at the tall man at his side, who, broad of shoulder and strong of face, smiled back encouragingly. A troop of small boys noisily invaded the car. Reckless in their good spirits, one of their number was roughly pushed against a crutch, causing it to fall to the floor. The man's eyes blazed more with anguish than with anger as he exclaimed harshly, "Be careful!" The sturdy urchins, awed at what had occurred, subsided in seats opposite. The man looked over their heads into space.

The child looked first at the boys, then with questioning eyes back at the man. "Father," he whispered, as he lightly touched his sleeve, would you love me better if I was like those boys?" The man gave a startied glance across the aisle at "those boys," insolent in their perfect health and boyhood vigor, then tightly grasping the hand nearest te him said: "No, son, I love you better than all the world—just as you are." 

#### Herded Turkeys.

Turkeys raised on a dry farm, herded like sheep in the hills where they fed on grasshoppers and sage brush, and banded together at night without shelter, the same as a herder bunches his sheep is the successful manner in which A. M. Howard raised 600 birds on his ranch a few miles up the Payette River this year.

He expects to realize \$2000 from em. Mr. Howard left Payette yesterday for Seattle with 500 turkeys, Ho the fowis making a carload. drove them from his ranch to New Plymouth, where he loaded them into Plymouth, where he loaded them into a car. A few of the gobblers were dressed. They weighed thirty pounds and Mr. Howard said the entire lot would average twenty pounds aplace. —Payette Correspondence Seattle Post-Intelligencer.



The jacket is made with fronts to give the tapering lines essential the neck to the waist line and the to correct style. The sleeves are of fronts to yoke depth only. Hemi the regulation shirt waist sort with finish the front edges and the turn straight cuffs and a stock collar fin- over collar is attached to the neck. The sleeves are of moderate and The quantity of material required graceful fulness and are finished with



The quantity of material required for the medium size is three and ser-en-eighth yards twenty-one or twen-ty-four, three and one-quartar yards thirty-two or two and one-half yards forty-four inches wide.



Peach Shortcake, - Drain the peaches and slice them as though fresh; make a two-layer cake, put the peaches in and top; serve with cream.

Peach Melba .-- Simmer the peaches in thick syrup; drain them and arrange on plates. Make a quart of vanilla ice cream; heap each peach full and top with a candied cherry, or stand each peach first on a round of stale sponge cake.

Baked Heart .--- Wash, but do not soak, stuff as though it were a chicken, tie a buttered paper over it to keep the stuffing in place. Sprinkle with salt and pepper. Put into a bak-ing dish with hot water; bake about two hours, basting often. When done thicken the gravy in the pan, season it, and pour over the heart. Gar-nish with onions, first boiled, then browned in the oven.

Pincapple Salad .--- Take one large pincapple, cut out inside in small picces, being careful not to break the shell; one baldwin apple cut in small pleces, a dozen and a haif of seeded green grapes, three-fourths cup of mayonnaise dressing; mix all together and put back in pineapple shell; serve on lettuce leaves and garnish with cream cheese balls the tize of a marble.

Sugar Cookies .- Three eggs well beaten, two cups sugar, one cup of butter (or lard), then cream the butbutter (or lard), then cream the but-ter and sugar together; offe-half cup milk, one large teaspoonful soda, two large teaspoonfuls cream tartar, one-half teaspoonful salt; sift soda and cream tartar with flour, add flour right for rolling, flavor with nut-meg. Currants or shredded cocca-nut can be added if desired.

nut can be added if desired. Veal with Mushrooms.—Two pounds veal, two tablespoontuls but-ter, one plat cream, three tablespoons flour, one can of mushrooms, sait and pepper. Boil veal; when cold cut in large dice. Let cream get boiling hot, pour over butter and flour which has been creamed together; almost all the liquor from the musbrooms, mix this into the veal and mushrooms, put in baking dish, cover with bread crumbs, toosted and bake one-half hour.

### eighth yards twenty-one or twenty-four, three and three-eighth yards thirty-two or two yards forty-four inches wide with one-eighth yard of volvet and one and one-eighth yards of ribbon for the frill. "Greek" Gowning.

ishes the neck.