

## SAVING AN OUTCAST

By MARAH ALICE PETERS.

"For good or bad, the world all be before me! Freedom, health—which path shall I take?"

The man who spoke was an ex-convict. He had just been released from the penitentiary after serving a ten years' sentence for embezzlement. He was not thirty-five, yet his hair was streaked with gray and there was a certain hardness about the lips that comes from solitude and resentment.

In a word, Mark Burnham, with little or no bringing up, an orphan from a tender age, had wasted five years of his life, had secured a good position. Finally temptation had come, he had appropriated funds of his employer and had been convicted.

During all those years of hard labor he had preserved a stolid, rather than a submissive attitude. He had counted the days on a notched stick. The last one had been reached. He was freed with a new suit of clothes and a few dollars in his pocket. At the door of the prison he was met by a lawyer. A distant relative had left him \$10,000. A free man, he could now claim it.

The snug little fortune or its equivalent now reposed within a secret pocket. That afternoon he had walked to a line of hills overlooking the country around, to analyze his unexpected condition of affluence, to plan for the future.

His mind was blank as an unwritten page. He had no friends. He had paid the law its penalty. He was clear of the world, and its fortune, good or bad, all before him. Which path, indeed, might he take?

As he recalled how harshly fate had dealt with him, as afar to the east he caught the glittering spires of a big bustling city, his breath came quick and hard. With all he had heard of



A Bitter Scowl Wreathed His Face.

clever criminal ways in his prison cell, how shrewdly might he use his little capital in schemes to fleece the unwary, to enrich himself. Then, too, the pleasures of the great metropolis dazzled him.

"To live the life!" he breathed hotly—"after those ten years, chained up like a wild beast!"

Just then an echoing hall attracted his attention. From the doorway of a neat little farmhouse a comely girl in a matron was waving a welcome to her husband, returning from work in the fields. The observer noted the aspect of comfort and plenty about the place, the warm genuine love greeting of the twain.

His lip quivered, a tear fell upon his outstretched hand. He turned from the sight.

"Love, peace, happiness!" he muttered in a broken tone, "but not for me, the branded! the accursed of humanity!"

A bitter scowl wreathed his face and he walked away from the spot amongst the deep shade of the river path. At that moment, as he realized that his hand was against every man and every man's hand against him, the wealth that had come to him was as worthless dross. There was a struggle between his better nature and the promptings of his recent environment, but the struggle was not decisive.

"Help!" The word rang out involuntarily from his lips. Engrossed in thought, tramping on recklessly in his desperate mood, he had not noted his course. He had stumbled on a trailing vine. The next moment he went headlong down the steep decline and was engulfed by the rushing waters of the turbid river.

There was a rapid swirl to the current that at once swept him into mid-stream. Burnham was not a swimmer. Helpless, he sank once, twice. Then his water-drenched gaze made out a man on the path, 25 feet up the sloping bank. He was a stranger, and quickly dropping a satchel he carried, he sprang into the water.

Sinking for the third time, almost unconscious, Burnham felt himself being seized and dragged ashore. As he finally regained his senses it was to find his rescuer lying by his side on the shore. He was pale and gasping for breath.

"You saved me!" cried Burnham gratefully, "but you—"

"I am hurt internally, seriously," panted the other painfully. "Quick! listen! my side struck a rock when I jumped, but I am glad I saved you."

"But, man—" but just here the stranger closed his eyes and lay nerveless. Only once he revived.

"I am dying," he breathed feebly. "Promise me—my brother's widow—in the satchel," and passed away, grasping Burnham's hand in a convulsive clutch.

The next day Burnham started for a distant city. He carried with him the satchel belonging to the man who had saved his life. A change had come over him. The first strong impression of his new life was the sight of the peaceful farm life. It lingered like a picture. The second was gratitude for the man who had given up his life to save his own.

His thought ran rapidly. Suddenly, thrillingly this outcast found his existence directed into new channels. He had seen that his rescuer was buried. Then he had opened the satchel and inspected its contents. From that moment Mark Burnham became Eli Walters.

For he felt it a sacred trust to take up the life of his rescuer where the latter had lain it down. In the satchel he found a little hoard of about two hundred dollars. There were also letters and papers. An appeal had reached Walters from his brother's widow, whom he had never seen. He had decided to go to her, relieve her necessities and devote his years to care for her and her little family.

Burnham found the Walters family destitute, indeed. He had assumed the identity of a relative they had never seen and was accepted as the real Uncle Eli. That hard heart of his softened like wax as he employed the \$200 to bring cheer and comfort where there had been despair and suffering. The widow was sickly and almost an invalid. There were five little children. Within a week the children were grouping about him as though he were a real father, and the widow was filled with gratitude and hope.

For the first time, one day, Burnham saw Ida Worth. She had been ill for a month and called while he was in the house. From the first, her earnest, patient face attracted him. He learned that she had practically supported the widow and her family for several months, but illness had come and she was now as poor as themselves. She said the doctor had prescribed a rest, country air, but that was beyond her attainment.

"I'm going away for a day or two," Burnham told Mrs. Walters that evening. "My dream—I will make it true!" he pledged himself fervently. Two weeks later Burnham conveyed the Walters family and Miss Worth to their new home, a lovely country cottage. He had used his own money to give to the widow a surety of provision for the rest of her life.

"I am going away," he said to Ida a week later.

He noted that she changed color and her lips fluttered, and he wondered why.

"I must tell you what the others need not know," he continued sadly. "I am not the uncle of those children," and he told her all.

"Then you are even a nobler man than I thought," burst forth Ida impetuously.

"I am an ex-convict," and the rest of the wretched story came out.

"You have nobly redeemed yourself," breathed Ida. "Oh, do not go away, they need you. We love you!" Her hands had now rested in his own. He looked into her eyes, fearfully, and then with a rare thrill. She swayed towards him, and he knew that his fond dream had come true.

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## GOOD OUTLOOK FOR FUTURE

Number of College-Trained Men in Business is of the Highest Significance.

There was a time when half the college graduates of America became clergymen, and when the legal and medical professions swallowed up nearly all the other half. Now, less than 5 per cent of the men who complete college courses go into the ministry, and the three "learned professions" together number only a minority of the college-trained population of the country.

This illustrates not only the rapid spread of higher education in the United States, but the way in which society is constantly differentiating into more and more diverse occupations. Go back far enough in history, and there was but one trained profession, the ecclesiastical. In more recent times there were three—law, medicine and the church. Today, no one knows how many lines of effort deserve the name of "learned."

In fact, business itself is rapidly approaching the status of a profession, both in the learning required and in the ethical standards which are being set up to guide the business man. It is this fact, quite as much as faith in legal enactments and prohibitions, which makes the average citizen look for more fair play in the future than ever has prevailed in the past.

### When Charlemagne Took a Bath.

Like so many of the European warm springs and bathing-places, Baden-Baden was first appreciated by the Romans. Emperor Caracalla, in especial, honored it by his patronage and adorned it in various Roman ways. With the fall of the empire and the arrival together of the barbarians and Christianity, bathing, and, above all, bathing in warm water, fell into disuse all over Europe as an enfeebling and immoral practice. It was only when Charlemagne, whose name was one to conjure with, dipped his Imperial person in the hot springs of Aix-la-Chapelle that bathing after seven centuries of disuse, became again permissible, if not almost desirable. From that time on, with varying fortunes, Baden-Baden was a health and pleasure resort.—Harrison Rhodes, in Harper's Magazine.

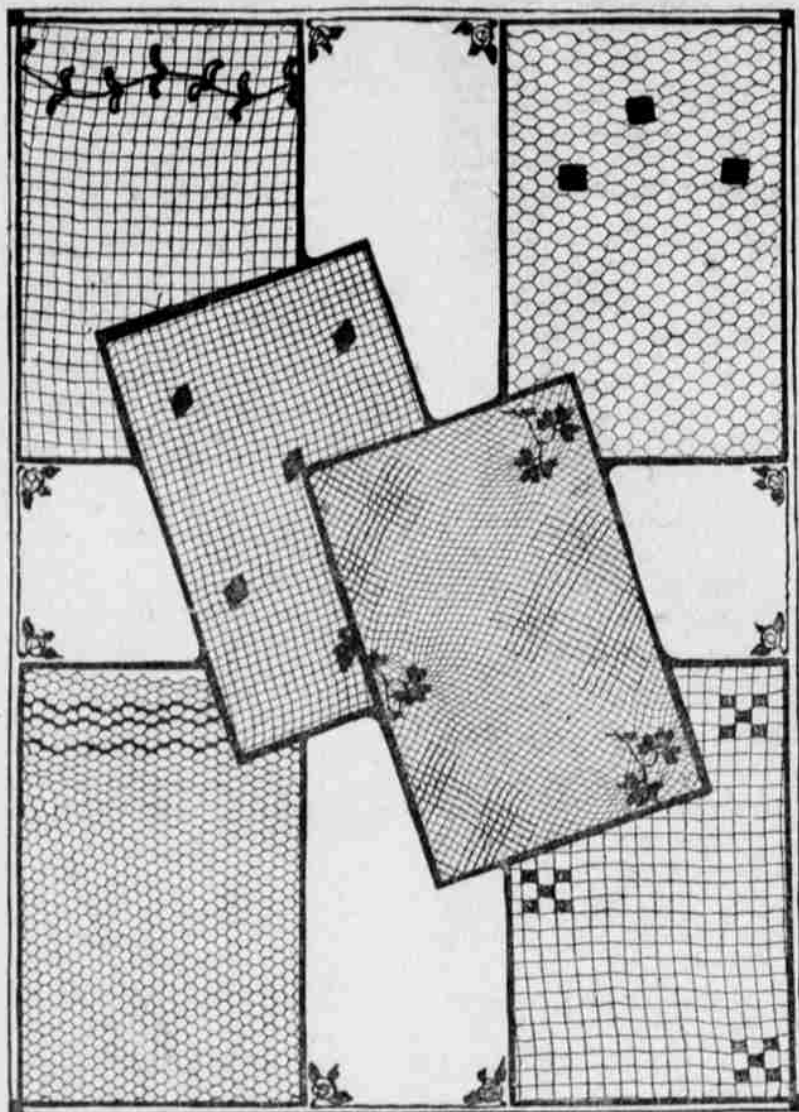
### The Wrong Thing.

"Oh, Johnny's all right. You're quite mistaken about him. Yes, indeed. His heart is always in his work." "That's just the trouble with him. If he'd put his hands and his brain in his work I wouldn't say a word."—Cleveland Plain Dealer.

### Richness of Life.

In our friends the richness of life is proved to us by what we have gained; in the faces in the street the richness of life is proved to us by a hint of what we have lost.—Brownings.

## Fashionable Patterns in Face Veils



In order to get a clear idea of the different fashionable patterns in face veils one must either see them or see accurate reproductions of them. It is impossible to describe exactly what a few pictures of the best patterns make plain enough. Here is a group including some of the patterns that are most popular just now:

Small hats and blustering weather both invite the use of face veils. They are indispensable for keeping the hair in place about the face, and they are vastly becoming. The faithfulness with which enterprising manufacturers continue to produce new patterns and to improve and diversify those that have proved most becoming is a tribute to women. It shows how well they appreciate and take advantage of the becomingness of the veil.

There is a pretty fad, which promises to be long lived, for wearing the veil over only the upper half of the face. It reaches about to the tip of the nose, leaving the mouth and lower part of the face uncovered. This saves the trouble of taking it off or lifting it when it is necessary to take a drink of water or at lunch time. Besides, the veil lasts much longer, is more comfortable and in a good many instances more becoming when worn in this way.

Of the six samples shown in the picture four are woven with square mesh. In the other two the hexagonal or honeycomb mesh is used. Three of the patterns show plain grounds with light border designs along one edge, two plain grounds with scattered figures, and one both figures and scattered cross bars. Plain grounds with narrow borders are the most popular of all veillings.

## Millinery Needs of Little Girlhood



FOR little ladies, from the baby girl to the miss entering upon her teens, and for the miss in her teens, fascinating lines of headwear have been turned out. Those specialists who look after the needs of children, up to the time when they enter the ranks of young womanhood, have developed this branch of millinery until America may be conceded to lead in point of variety and to match in point of excellence the products of all other countries.

In the group of headwear for little girls shown here a bonnet and two hats are pictured. The bonnet, for a little girl from three to five or six years old, is a quaint model, suggesting the fashions of bygone days for grownups. It is of velvet, with a silk facing in the projecting brim at the front. The bonnets of this type, with soft, puffed crowns, are made of silk, plush, velvet, corduroy, and sometimes of coatings. The facings are in white or light-colored silks, and the ties of ribbon.

Ribbons are depended upon to form the small bows or rosettes which constitute the main trimming feature of millinery for the baby girl. A rushe is formed of it and sets next the hair at the back of the brim. Little chiffon roses are set in the rushe at each side. Small millinery flowers used in this way, or placed in little nosegays on many little caps and bonnets, testify to the perennial blossoming of tiny

flowers in the headwear of babydom.

At the right of the picture a hat of plain velours, for the half-grown miss, depends upon a plain band of narrow grosgrain ribbon and an odd gay feather cockade for its decoration. Special feather ornaments for the hats of such youthful wearers are contrived to suit them remarkably well. A hat of this kind is worn by girls of all ages from six to seventeen.

One of the beautiful kinnard hats, which is of purely American origin, has its place in the center of the picture. It is made by crocheting chenille or other material over fine wire supports, and is a difficult piece of work, which is done by hand. But the exquisite result warrants the labor and has fastened upon this achievement an expressive title as the aristocrat in millinery. It is trimmed in many novel ways, made possible by the method of constructing the hat. But in the model shown a band of bordered ribbon and a half wreath of tiny silk-covered apples complete a perfect piece of millinery for the small lady of five. Hats of this kind are made to measure, shaped and trimmed according to the age of the wearer.

JULIA BOTTOMLEY.

**Care of Kid Shoes.**  
Rub your kid shoes with linseed oil, drying it in well; then rub with a dry cloth. They will wear longer and be waterproof.

**Jet or Pearl.**  
A white net evening dress can be touched up with jet or pearl beads. Either favorite will add distinction to the dress, that can be of the new tiered variety or with a double tulle. The frounces should be cut in points or scallops, and these edged with pearl beads or jet. They must be large and placed at intervals of about an inch. Perhaps an ornament of beads at the shoulder line or girdle will be all that a dress of this type needs. Altogether it is a charming idea, and strikes the note of simplicity with emphasis and becomingness to the wearer.

**Waistline Defined.**  
Too much stress cannot be laid on the connecting link between skirt and blouse. This is decidedly on the increase, and may be of the very slightest description, merely a slight brace movement, some little handkerchief points, or a collar and centure. These touches amply suffice to effect the all-important connecting link.

## The Birth of Christ in the Soul

By REV. JAMES M. GRAY, D. D.  
Dean of Moody Bible Institute, Chicago.

TEXT—My little children, of whom I travel in birth again until Christ be formed in you.—Galatians 4:19.

I go out of the beaten path in this Christmas message, and called to contemplate the birth of our Savior into the world. I would apply the event to his birth into the individual life. Opportunity is not afforded for enlargement on the meaning of the text, but,

I. It suggests that the birth of Christ into the experience of men is a process of three stages. Christ must be formed in

their understanding and in their will, but especially in the affections which mold their character and conduct. Their understanding is reached in the preaching of the Word of God, but their wills and affections are moved only as the power of the Holy Spirit accompanies that Word. This explains why there is much preaching and teaching of the Bible, and so little effected in the conversion of souls. How much Christians need to pray for their pastors, for the Sunday school teachers of their children, and, above all, for themselves, that the unction of the Holy One may rest upon them as they witness for Christ, that their testimony may beget in others the new life through faith in him.

The Second Adam.

II. But the text suggests that the birth of Christ in the soul would be impossible had not Christ himself been born into the world. Our natural man could have no existence without a natural progenitor, and this is equally clear of our spiritual or regenerated man. Why is Christ called in Scripture the second Adam, if not that he was, so to speak, a new starting point for man, "the pure spring of a redeemed race"? This does not mean merely that he was the purest, noblest and best man who ever lived, but that in his humanity he was much more than any other man from Adam down. In a certain sense humanity was reborn in the manger at Bethlehem. Redemption begins by a new birth in the race which includes all men, at least to this degree, that in Christ dwells potentially all that all men need. There is now a chance, which but for the incarnation of Christ never could have been, that each of us may become regenerated and begin our life over again.

But in speaking of the humanity of Christ, it must be kept in mind that in his person there was united the two natures, the human and the divine. Christ was man, but also he was God. We are "unable to understand this mystery, but we accept it by faith on abundant testimony, while we adore and praise him that of his fullness all we may receive, and grace for grace.

Birth of Christ in the Soul.

III. Just as the Holy Ghost was instrumental in the birth of Christ into the world, so is he necessary to the birth of Christ in the soul. The virgin could not have given birth to the Son of Man had not the Holy Ghost come upon her and the power of the highest overshadowed her, and it is written that "no man can say that Jesus is the Lord but by the Holy Ghost." As the great Puritan divine, John Owen, used to say, "We can have no real design of conformity to Christ unless we have their eyes who beheld his glory." But how shall we obtain those eyes if they are not given us from above? The natural man beholds no excellency in Christ, and appreciates no need of him as a Savior, until these experiences are begetten in him by supernatural power and grace. We have referred to this before but it needs to be emphasized again and again.

IV. Finally, as the birth of Christ into the world marks the most important era in the world, so the birth of Christ into the soul marks the most important era in the soul. It is this which turns the believer "from darkness to light, and from the power of Satan unto God." No converted man would change his experience of salvation and the indwelling Christ for all the world could give him. It is this fact that makes the Christmastide a time of sadness as well as one of happiness and joy. We see merriment about us, yet we shrink from it as from the thought of that infidel who strove to balk the King of Terrors by ordering in a game of cards with his dying breath. There is no Christmas joy a believer in Christ so earnestly covets as to learn of some one who, as a result of his ministry, has come to interpret the Christmas in the earth from the point of view of a Christmas in the soul. While it is the work of the Holy Spirit to perform this miracle of grace in him, yet it is his duty to yield his will to him that he may perform it.

**First Sawmill in United States.**  
It is said that the first sawmill in the United States was at Jamestown, from which sawed boards were exported in June, 1607. A water power sawmill was in use in 1625 near the present site of Richmond.

**Beyond Her Understanding.**  
A woman can never understand why her husband has to work so hard in order to make both ends meet, when he is so much smarter than other men.

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLERS, Acting Director Sunday School Course, Moody Bible Institute, Chicago.)

### LESSON FOR DECEMBER 6

#### CHRIST RISEN FROM THE DEAD.

LESSON TEXT—Mark 16:1-8; Matt. 28:1-15. GOLDEN TEXT—Why seek ye the living among the dead? He is not here, but is risen.—Luke 24:5, 6.

The death of Christ made a profound impression, Luke 23:48, 49. Joseph, who had been a secret disciple, obtained the body and gave it burial, Mark 15:42-47. In the lesson selected for today we have, first, Mark's record of the discovery of the resurrection by the women, and, second, Matthew's record of how his enemies dealt with that fact.

I. The Resurrection Morn, Mark 16:1-8. The Sabbath ended at sundown and the shops were then opened. Mary Magdalene then purchased spices that they might anoint the dead body of Jesus. They may have paid the tomb a visit late on Saturday, see Matt. 28:1 R. V. Starting the next morn, "while it was yet dark," John 20:1, they came to the tomb to perform their last service of gratitude and love. He had no need of this service, Matt. 16:21; 20:19; however, it was acceptable and they were rewarded by receiving the first glimpse of the risen Lord.

Women's Love Genuine.

The reason they did not expect to see a risen Jesus was in their failure to listen to and to ponder on his words. The men also failed to comprehend the note of his resurrection which he so frequently sounded. Indeed, the report of these same women is by these men considered "as idle tales," Luke 24:11. The women appear in a better light than the men in this story. The women, especially Mary Magdalene, loved much because he had done so much for them. The extent and the genuineness of their affection is found in that they went to the tomb to serve Jesus when apparently hope had fled and faith was blighted, I Cor. 13:8 R. V. Their visit was the fulfillment of their ministry of love, yet it reveals the darkness of their minds. This was common to all of his followers.

Approaching the tomb they are confronted by a new difficulty—"Who shall roll away the stone?" The words of verse four are significant—"Looking up, they see that the stone is rolled back," Am. R. V. This undoubtedly refers to the situation of the tomb and their approach thereto, yet the fact remains that "looking up" most of our difficulties are removed. Let us be constantly "looking unto him." It has been suggested that God rolled away the stone, not that Jesus might get out, but rather that the women might get in. Mary found two angels sitting, one at the head and one at the foot, where the body had lain, John 20:11, 12, and the two disciples to whom she reported found the linen cloth and the napkin and "believed," John 20:23. The women were overwhelmed with perplexity and, like Peter and John, "knew not the Scripture that he must rise again from the dead." The angelic message, "He is risen; he is not here," was the sounding forth of a message as great and as glorious as that sounded by the angels on the night of his birth.

Such experience and such knowledge entails a definite burden of responsibility, therefore the logical message and command of verse seven. This is also in accord with the Savior's last earthly message, Mark 16:15; Matt. 28:18-20. It is natural for us to linger in silent meditation at the place of our greatest revelation or of our deepest soul experiences, but these women are urged to "go quickly." The message of salvation is too important to brook any delay.

#### Spread False Tale.

II. The Watch at the Sepulcher, Matt. 27:62-66 and 28:11-15. Evidently the manner of his death and his reported prophecies as to the resurrection made an impression upon the enemies of Jesus. This guard is an expression of the ultimate antagonism of the priests and rulers. As this, the morn of the first day of the week, approached the guard saw the vision of the angel and in its presence became as dead men. When later they had recovered they hastened into the city and reported to the priests the fact of the coming of the angel and that the stone, upon which the seal rested, had been removed. Bribed, they spread abroad the tale that the disciples had stolen his body. The faithfulness of such a tale is evidenced by the fact that the rankest infidel has not the temerity to make such a claim today.

The resurrection, as Paul affirms, is the declaration that Jesus is the Son of God. It is a vindication of his supremacy and of the supremacy of the spiritual over the natural. We do well to emphasize his birth, and to dwell much upon his death, yet both of these have no essential value apart from the resurrection. Apart from this and the cross is no more than the tragic and awe-inspiring end of a life that failed. Connecting the cross with this demands that every thoughtful man should study it carefully. The resurrection demonstrates that he finished the work of redemption.

#### Why Pheasant is Valued.

The renown of the pheasant as a game bird is due to its skill in hiding itself on the ground, the fine shots that it offers when driven from cover, and the opportunities it affords to the fine art of cookery.

#### How Electric Shock Kills.

Doctors have decided that an electric shock kills a man by destroying the rhythm of the heart beats and acting on the lungs like an overdose of an anesthetic.

## TEMPERANCE NOTES

(Conducted by the National Woman's Christian Temperance Union.)

### A VIEW OF HIMSELF.

The following story is going the rounds of the newspapers and is worth passing on:

A young man of a fine family and splendid gifts was going down as far as it was possible for a man to go through strong drink. His friends pleaded with him, but he had taken their warnings as an insult. One of them, who was a court stenographer, was sitting in a restaurant one evening when the young man in question came in with a companion and sat down with his back to him at the adjoining table. He was just drunk enough to be talkative about his private affairs, and on the impulse of the moment the stenographer pulled out his notebook and took a shorthand report of every word he said. It was the usual muddled folly of a young man with his brain muddled by drink and included a number of highly colored details of his daily life—things which, when he was sober, he would as soon speak about to a casual acquaintance. The next morning the stenographer copied the whole thing neatly and sent it round to his office. In less than ten minutes he came tearing in with, "What is this anyhow?" "It's a stenographic report of your monologue at the restaurant last evening," his friend replied, and gave him a brief explanation.

"Did I really talk like that?" he asked faintly.

"I assure you it is an absolutely verbatim report," was the reply.

He turned pale and walked out. He never drank another drop.

### CATHOLIC ADVANCE.

The Catholic church has always encouraged total abstinence among its people. The Catholic Total Abstinence Union of America has 100,000 members, and upon that society the church through her last four popes has invoked the blessing of heaven—to the envy, we are told, of all other Catholic organizations who have not been thus favored. This church, moreover, through her bishops and priests, administers the pledge to tens of thousands of children every year on the occasion of their confirmation or first communion.

Last summer saw the first organized move on the part of Catholics looking definitely toward the abolition of the liquor traffic. A conference of Catholics of the United States and Canada in the interests of prohibition was held at Niagara Falls and adopted most radical resolutions. Hereafter moral suasion methods will be backed up by a legal suasion policy.

### DANGERS IN BEER-DRINKING.

Dr. S. H. Burgen, a practitioner for 35 years, 28 in Toledo, O., says:

"My attention was first called to the insidious effects of beer when I began examining for life insurance. I passed, as unusually good risks five Germans, young business men, who seemed in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experiences with those of other physicians I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation upon confirmation."

### FORMER SALOONKEEPER SPEAKS

The following words are part of a communication sent to Judge Pollock of North Dakota by a man who was for 34 years a saloonkeeper.

"I have two children, one a boy and the other a girl. For their sake I went out of the saloon business four years ago. I have had ample time to think over my past life and its results, and I have no hesitation in saying that this whisky business is all wrong. I would rather follow my children, whom I dearly love, to the grave than to have them engage in the saloon business. I want to say to all my friends that in my opinion the only true attitude of the state with reference to the liquor problem is, and should be, absolute prohibition."

### INFLUENCE OF SALOON.

The saloon is sending more children into the factory, the mines, the mills and shops, that ought to be at school or play, than the influence of the trade union has been able to eliminate, either by direct action or by legislation. The attitude of organized labor upon the employment of women in industry is just the same as it is with children. The saloon influence is driving by the thousands women into the industrial world who ought to be at home.—John Lennon, Treasurer American Federation of Labor and General Secretary of Journeymen Tailors' Union of America.

### AN EX-PRESIDENT'S OPINION.

The friends of the saloonkeepers for not denounce their opponents like any treating the saloon business like any other. The best answer to this is that the business is not like any other business, and that the actions of saloonkeepers themselves conclusively prove this to be the case. It tends to produce criminality in the population at large and lawbreaking among the saloonkeepers themselves. When the liquor men are allowed to debauch, they wish, they are sure to do, but not only the body social, but the body politic also.—Theodore Roosevelt.

### STOP AND THINK.

The conclusion reached by an investigator of the Chicago woman's clubs and reported by the Chicago Tribune is that the back rooms of 445 saloons in that city contribute to the delinquency of more than 1,400 girls every 24 hours. What must be the result in wrecked womanhood of the city's total of 7,000 saloons!