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VERITABLE COATS OF MAIL.

Of course only a French woman fwould venture to wear anything so entirely novel, but from across the water comes the information that blouses entirely woven of chain are established as actual facts. Chain work has gained ground for a long time past, serving for hand bags, purses and girdlos. Latterly medallions of this sort have been noticed, and now we hear of the real coat of chain armor, made of cut steel, coat of tor nand bags, purses and girdles. Latterly medallions of this sort have been noticed, and now we hear of the real coat of chain armor, made of cut steel, beautifully polished. So light and delicate is its workmanship that the coat is not burdensome because of weight, and its effect, as may be imagined, is quite dazzling. The claim has not been made for it that it serves any practical purpose.—Detroit Free Press.

A BUSY PHILANTHROPIST.

The woople have done more to promote Irish industries than Lady Aberdeen, who, when in residence many gers ago at the Viceregal Lodge, goal and the viceregal Lodge, and the viceregal Lodge, goal the viceregal Lodge, goal and the viceregal Lodge, goal and the viceregal Lodge, goal the viceregal Lodge, go A BUSY PHILANTHROPIST.

Few people have done more to promote Irish industries than Lady Aberdeen, who, when in residence many years ago at the Viceregal Lodge, gave a garden party at which all those invited were asked to wear as far as possible costumes made from material of Irish manufacture. Lady Aberdeen has many interests, and is noted for her philanthropy and decided views on the betterment of the working class, says Woman's Life. She is literary, too, speaks well on the public platform, and is president of several women's associations, yet she is, above all, a lover of the domestic life, and has a touch of kind homeliness which appeals to those with whom she comes in contact.

often cause a husband to resolve that if his wife will not try to harmonize her wishes with his own, matters shall be carried out in the manner hethinks fit.

Don't stand on your dignity with your husband, and insist on setting forth what you consider your rights. Deference to a husband is the drop of oil which keeps the wheels of domestic life running smoothly. Make up your mind that you will be patient, and practice the art of forbearance as much as possible during the first two or three

years of married life, while you are getting used to each other. That is the critical period of married life, and if it passed in safety it is generally fairly plain salling afterward. — New York Journal.

A SERMON FOR SUNDAY AN ELOQUENT DISCOURSE BY THE REV. DR. J. BASCOM SHAW.

DRAWING ROOMS.

DRAWING ROOMS.

How different is the drawing room now from that of a generation ago—even of half a generation! Writers in the women's newspapers in England are commenting on the fact with keen appreciation of the change, and in this country it is even more in evidence than across the sea.

The wax fruits, the woolen antimacassars of the last generation passed away with the stuffed birds and the wealth of artificial orange blossoms under glass cases long ago. The present generation has almost forgotten them.

It does remember better the chenille

That period of eccentricity in decoration has passed.

"The modern drawing room," said a man interested in the development of domestic art the other day, "is, under proper auspices, now a picture of refined simplicity, an epitome of art and a real haven of rest.

"The furnishers and decorators have combined with housewives of more developed tastes and better ideas than their predecessors to make it so. They have borrowed from the past all the best ideas it had, and they have added them to the conveniences of the present.



An Interesting Lesson Drawn From the Text "Run With Patience"—Keep Jesus as a Pattern Before You in the Race of Life.

PRINCETON, N. J.—The Rev. Dr. John Balcom Shaw, pastor of the West End Presbyterian Church, Manhattan, preached Sunday of the Students of Princeton University. He took his text for Hebrews xii:1: "Run with patience."

Sunday morning before the students of Princeton University. He took his text from Hebrews xii:1: "Run with patience." Dr. Shaw said:
There is a vast difference between walking with patience and running with patience. Both are hard, incalculably hard, but they are hard in very different ways, and call for graces which are exact opposites. Walking quies the grace of repression or resignation. The spirit leaps ahead but the body must needs lag behind. We want to run, but we have lead to the head of the head of the walk, and a slow pace when one feels he might make haste and ought to make haste is mightily aggravating.

Walking with patience is one of the young man's struggles. He wants to get on and up, with quick speed, but circumstances are holding him back. He has a mother to support, he works for an unappreciative firm, he lacks the proper influence, he has no friends at court, he can command no capital. Therefore, he must stay a clerk houst go to business when he would prefer a profession. Creeping when you are eager to be leaping—can you imagine a greater tax upon patience than that?

Walking with patience is poverty's problem. To suffer want when others no more deserving than you are in affluence, and be resigned to it, it is the hardest possible task. That is the bottom cause of all our labor agitation—impatience under limitations.

THE CALTON OF HIS WITE

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We have given our hearts away, a sordid boon!"

Aversive to solitude, and over-enamored of society, hard driven by materialistic gain and greed, tearing ahead for a prize that our nervous clutch may crush so soon as it is once in the hand, we outrun our religious duty, the claims of our inner nature are left away behind, and we go dashing madly ahead, like a runaway engine, into spiritual, if not moral, ruin. This, young men, is the feverish race you are soon to enter. Whatever your disinclination thereto, you are bound to run it. The one supreme question is, will you run it with pa-

tience or, as the great majority are seek ing to do, impetuously, wildly, without self-configurant therefore unsuccessfully?
"With is the secret of such patience?" you ask of me, eagerly, earnestly, in your unturned faces? Let our author answer, "Looking unto Jesus" is the sole remedy weight and the sin that doth so easily be suggests. "Let us lay aside every weight and the sin that doth so easily be set us, and let us ruw with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."
""Looking unto Jesus" may mean at least three things: Looking unto Him as the final goal; looking unto Him as the one only emancipator, and looking unto Him as a perfect model or pattern. I believe the author of this epistle means all this here.

only emancipator, and looking unto Him as a perfect model or pattern. I believe the author of this epistle means all this here.

1. Jesus the supreme goal of our lives—our highest purpose, our commanding aspiration, out to whom all our energies run and upon whom all our ambitions and activities terminate.

2. "Lord, let me not be too content, With life in trifling service spent, Make me aspire.

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3. "Lord, let me not let too content, With life in trifling service spent, Make me aspire.

4. "Lord me with holy thoughts be thrilled, Of scnething higher."

5. "This must be our constant prayer, if we are to run the hurried and hurrying race of modern life and preserve our equipoise through it all; and that "something higher" to which we must aspire is the service of Christ. Let a man begin to live his life in devotion to Him, for His sake and unto His honor, turning all the intensity and enterprise of his strentous existence toward that as his goal, and his life will speedily less its feverish heat and grow calm and steadfast and serene. He .eed not slacken his pace a bit. If that be its goal, he may continue to run and on to its close he will remain patient despite his environing conditions. He may make haste to get rich, to acquire leadership, to attain success, ta exalt Jesus Christ instead of self, if the unseen he his chief aim and aspiration, and the material but a means therefund, and the material but a means thereinto, he will go through life patient-proof, and the humit and fever of the age will never get into his soul.

4. "For this is peace—to lose the lone, y note Of self in love's celestial-ordered strain; And this is joy—to find one's self again In Him whose harmonies forever float. Through all the spheres of song, below, above, for God is music, even as God is love."

5. Oh! this is what our hard-headed business men need, this is what our nervous, self-centered society women need, this is the great need of our a

Shows Hinself a Beast.

We believe there is truth in the old saying: "In vino veritas." Wine, when enough of it is taken, lifts off the cover. A man not only tells the truth when he is drunk, but he shows his secret disposition. If he is at heart cruel and revengeful, he may become a murderer. If he is lustful, he becomes licentious. Strong drink exagerates that which without it might lie latent and unknown during a lifetime.

INTERNATIONAL LESSON COMMENTS FOR JANUARY 24.

Subject: Jesus Rejected at Nazareth. Inke iv., 16-30-Golden Text, John i., 11-Memory Verses, 18, 19-Commentar on the Day's Lesson.

on the Day's Lesson,

I. Jesus preaching in Nazareth (vs. 1621). 16. "Came to Nazareth." This was a
trying visit. His own people were in no
mood to receive Him, but Jesus very proprily opens Hns public work in Galike at
His own home. "His custom was." This
is a good example for us. There are many
evidences that Jesus had fixed religious
habits. "Synagogue." The synagogue,
were not in use until after the Babylonish
captivity. They could only be erected
where ten men in easy circumstances
(called "men of ease") could be found to
attend them. The people sat with their
faces toward the temple; there were "chief
seats" for the elders, and the women sat
by themselves. "Sabbath day." We
should, on the Sabbath day. We
should, on the Sabbath day. We
should, on versation and reading unfit for
the Lord's day, and give ourselves to spir
titual exercises. This was His custom. If
He needed the means of grace surely we
do. "Stood up." They stood up to read
the Scriptures, but sat down to teach. The
whole congregation stood during the reading. "Esaias." Greek form of Isaiah.

11. "Esaias." Greek form of Isaiah.

et the Scriptures, but sat down to teach. The whole congregation stood during the reading.

17. "Esaias." Greek form of Isaiah. "Opened the book." The roll. The Scriptures were written on parchment, with two rollers, so that as they were read one was rolled on and the other rolled off. The rotion selected was Isaiah 61: 1, 2.

18. "Spirit—is upon Me." This was given Him as His baptism. "Hath anointed Me." I have been set apart for this receive the received the receive t

routh, to make Jesus Christ, His glory and ervice the sobering, absorbing, controlling abition of their lives. Is this not the strategies of the controlling abition of their lives. Is this not the strategies of the controlling and the control of the control of

Consumption of Whisky.

In sixty years the annual per capit consumption of whisky has gradually de creased from two and a half to one and fourth gallons. In forty years the co-sumption of beer has increased from le-than two to more than seventeen gallor

. THE SABBATH SCHOOL LESSON. | EPWORTH LEAGUE MEETING TOPICS.

JANUARY 24.

If Christ Should Come to Our Town. (John 4. 28-30, 39-42.)

Should be come, he would find occasion for grief! Material splendors did not blind him to the real city. The people were to his clear eye the town. Behind all the glories of temple and palace he saw Priest, Pharisee, Scribe, Sadducee, Herodian, many of them rotting with spiritual leprosy, and the fickle, fanatical mobready to shriek "Crucify him!" Over their impending woe he wept.

Should he visit our town what to him would be, in themselves, our magnificence of temple and palace, our civic halls, our luxuries gleaned from a globe, our expanding commerce, our huge factories, bursting warehouse, piled up gold, even our libraries, art galleries, schools? Would he not, now as then, look through them all to the men?

Looking at them, the real town, he would find much at which to weep: In municipal life, rottenness, the people too often asleep while grafters, heap up plunder and destroy for gain the bodies and souls of men; great vices winked at or protected by law; law itself often defied and spit upon with impunity and trampled under foot by those sworm to enforce it. In business life, selfishness, strife, oppression, greed, lying, fraud. In social life, heartlessness, frivolity, emptiness, frequent impurity, slavery to the painted harlot Pleasure, and to the blind god Fashion; the gambling hell, the brothel, the saloon, unmolested, drive the youth by platoons to the pit. In family life, frequent divorce, hate instead of love, jangling instead of joy, family discipline relaxed, the family altar in ruins. In church life, mercantilism, formalism, phariseelsm, hollow profession, religionists not a few with the lip saying, "Lord, Lord," but ready for a consideration to betray of crucify the Son of God afresh. But, he would have also cause for gladness. He would see that naneteen centuries of his Gospel nave not been in vain. Looking at the world of business and industry, he would find cause for gladness. Slavery has gone. Honest labor is respected. A thousand evils that made men groan in Christ's day have vanished. Th

The original cost of the Suez canal was \$95,000,000. Its depth was for many years maintained at 25 feet. In 1895 it was dredged to a depth of 31 feet, 108 feet wide at the bottom, and 120 feet at the surface. This brought its cost to a little more than \$100,000,000. Its net profits average 10 per cent

Colon imports nearly \$1,000,000 worth a year, \$600,000 of which is from the United States.

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