

Interesting



WOMEN

Girl Runs a Mine.
In these days of plucky young women Madge Pickler, daughter of the one time well known member of Congress, deserves a place in the front rank. From mistress of her father's mansion in Falton, S. D., to a cabin in the Rocky Mountains is the change that has come about. Miss Pickler is at St. Peter's Dome, on the Cripple Creek short line. The shaft of her mine has now been sunk to a depth that makes it no longer a prospect. It is a real mine and there is lots of ore in sight. Miss Pickler is her own superintendent. She has a force of men at work, but every morning dons a miner's garb and, with a lighted candle, goes down into the mine and spends the day underground. She is musical, too, and when the miners are through the day's work she brings her guitar and sings to them the music she learned in her father's home from famous teachers.—New York Press.

Gown of Henrietta.
A vast number of the summer frocks—and especially the soft and sheer woolsens—are fashioned with a third piece, this intended to serve as a wrap when occasion requires; but really worn rather as a finishing touch to the toilette. The material is one of the new yellows that are so extremely fashionable in France, and which are only just beginning to make their appearance on this side of the water. There is a simple little blouse, collarless, the throat cut out slightly in front, and an emplacement of embroidery serves as a smart finish. The sleeve is unusually full and puffy, with lace flounces spaced between the puffs. The skirt is in a circular cut, smooth over the hips and falling in soft folds to the ankle, where a circular flounce is applied, beneath the heading of lace and tucks. The pelerine is in cape shape, very full, and with shawl-shaped pieces, broad over the shoulders and extending in points to the center back and front. A ribbon frill finishes this all around, and a big loose bow and long ends of ribbon make a sash in the back.—Washington Times.

Neck Fixings.
'Twill be a long day ere we discard the elegant influence of the long, straight stole worn with one end flung over the shoulder. In fact, this has become almost ubiquitous during the winter months, and it is so wholly and completely sensible, and has contrived, furthermore, to oust to a little serious extent other much more important prototypes, than one can but surmise as its continuance under light aspects, such as chiffon and lace—the former fashioned into a wealth of gaudy bouillonnés.

Apparently as defunct as the dodo is the feeling for collars to coats, a clear condition that immediately encourages some distinctive extravagances, such as the above described draped hood.

And revers, if they occur at all, are carried low, and usually widen as they descend, though as the season advances we shall find, doubtless, this simple neck outline continued down the front to the waist.

And the vest, let it be speedily told, is going to be a factor of such glorified importance that the brain almost reels before the wealth of variety open to consideration. At the same time the fancy that stands far and far above its fellows is the "gilet" of old brocade—preferably, if procurable, genuinely time-stained—surmounted by a cascade jabot of old lace.

Pretty Work Bags.
An especially pretty workbag is required for the girl who takes her fancy work away to do on summer piazzas. Here is one that is a model of economy and convenience, as well as beauty.

Buy two bamboo embroidery rings, a half yard of ecru canvas or gray foulard, figured India curtain silk, or flowered cretonne, according to one's purse. Buy also a half yard of silk or some of some light solid color in harmony for the lining, and then buy four yards of inch-wide ribbon to match the lining, which one may find for five cents a yard at the department shops. The half yard side of the silk should answer for the width of the bag, and the width of the silk for its depth; the proportions being 18 inches wide by 22 inches deep. Lining and outside parts should fit exactly.

The two embroidery rings should each be run into a casing on the 18-inch sides, while the other two sides should be neatly finished by turning in the raw edges and slip-stitching them together. Join these edges invisibly for at least the depth of eight inches, for in this manner the bag is made secure. The handles or two rings are covered by winding these with narrow ribbon and tacking it now and then securely. Trim within two inches of the bottom the two sides

THE PULPIT

A SCHOLARLY SUNDAY SERMON BY THE REV. J. D. BURRELL.

Subject: The Friend of God.

Brooklyn, N. Y.—Sunday morning the Rev. Joseph Dunn, pastor of the Classon Avenue Presbyterian Church, preached an interesting sermon on the subject, "The Friend of God." The text was from James II:23: "He was called the Friend of God."

Mr. Burrell said: The figure of Abraham is one of the most majestic spared to us by the past. He stands before us in singular dignity, serenity and power, and his supreme quality was that he was the friend of God.

The phrase is peculiar. It is not said that God was his friend, but that he was God's friend. There is a difference. We accept the friendship of God as a matter of course, like the air we breathe. But the thought that man may be a friend to God scarcely comes to us at all.

There is something deeply touching about that thought. For we usually look upon God as sufficient unto Himself. Yet in this other respect we see Him longing for friends. That desire is common among men, for there are many lonely, misunderstood, hungry souls. Now think of God also as misunderstood, grieved by neglect, yearning to be loved. Think of Abraham as giving God his heart. You see how much it meant to God that Abraham was His friend.

One is led to be the friend of another by liking him. The reason why we like him may be inexplicable to ourselves, for there is no accounting for tastes. All fruits are the gifts of God to men, yet some we enjoy and others we reject. All people are children of God, and we can love every one of them in a disinterested and fraternal way. But this does not interfere with our liking some better than others. Even our Saviour felt this human tendency and was drawn by it to a special intimacy with the publicans and sinners.

I suppose there never was a person about whom people differed more than Charles Lamb. Some could not endure his perpetual rallery, his bad puns, his stammer. Others knew him to be one of the rarest spirits, subtle and kindly, exquisite in taste and grandly unselfish.

Now that liking which makes friendship between man and man makes it between man and God. We can picture Abraham at the close of the day, when the tents had been pitched and the evening meal eaten, going apart from the camp for a private prayer and quietly opening his soul to God. We can imagine David at night time while the city slept, mounting to the roof of the palace and beneath the canopy of stars communing with the Most High. We can see Christ escaping from the crowds that thronged Him, and for a brief time in the seclusion of some mountain top that He might be alone with His Father. It was because all three of these liked God.

It is a question worth asking whether we like God or not. We reverence Him, do we not say submit to and obey. Do we like God? It is a peculiar question. Perhaps asking it makes us wonder whether our appreciation of God does not lack something of the warm throbs of life.

Friendship also involves similarity of tastes. In fact, most of our friendships come about through our being brought together in the pursuit of some common interest, by an ocean voyage, a golf club, a board of directors, a Sunday-school class, for example. People whose chief aim in life is to please, who are not really true friends; Emerson and Boss Tweed, for example.

There is no better field for studying the laws of friendship than a college. Young men or women who have known each other pleasantly enter in the same class, go through a course of study, then gradually, without any ill feeling whatever draw apart in order to form, other combinations. This shifting is generally due to the dominating power of some common interest—French, boating, and these do not at any time take the place of the small dress hat. If a small hat is desired one might have a large one copied on a small scale and it would be sure to be becoming.—Newark Advertiser.

His friends fall away from Him. The true friend is he who stands by God when strange and cruel things happen that cannot be explained, who maintains confidence in the divine goodness when others deny it, who defends God's name when others impugn it, who says with Job, "though He slay me, yet will I trust Him." God will never forget stanchness like that.

Generosity is one of the lovely traits of true friendship. It comes out in feeling in conduct and in special tokens in the form of gifts.

The ancients illustrated this in the story of Damon and Pythias. Pythias was condemned to death, but begged leave to go home and arrange his affairs. His friend Damon took his place in prison. In the end in the nick of time, Pythias returned and surrendered himself. Because of the spectacle of such a friendship he was pardoned.

But the interest of the story centres in Damon lying in prison while the days of Pythias' absence lengthen and the time of execution draws near. For not only was Damon content to endure imprisonment for his friend but far beyond that he was prepared to die in his place.

The story is no doubt a fairy tale, but it gives us a true lesson, and has had influence upon the civilized conception of friendship. And as applied to our relationship to God it is suggestive. If our friendship to Him is genuine it will bear the mark of generosity. There have been not a few friends of God ready to die, if need be, for Him.

And yet there are many who render to God what they are really not able to give. He likes, sometimes presents are given among us on the same irrational basis. You have seen a poor young couple receive from some rich acquaintance an absurd wedding present of a costly piece of bric-a-brac which would be utterly out of place in their modest parlor, and stand by their amount of money which would have been a great help in practical form. The donor consulted his desire rather than their.

So it is often with men's gifts to God; they give Him what they like rather than what He likes. In Jeremiah's age they offered sacrifices of bullocks and goats. In Christ's day they performed elaborate religious ceremonies and wore phylacteries and fringes. In medieval times they did penance and paid money. Today they give costly churches and endow colleges. But if we would please God we must consult His wishes in our gifts and not our own. And what does God like best? A pure heart, a humble and contrite spirit, days free from evil, practical thoughts of God, and the most and the best of devotion, sacrifices of money from genuine love of His work, words of honest testimony for Him in public and private. These are the things God likes, and then who love Him even offer them to Him.

In the fourteenth century, when the moral and spiritual state of Christendom was dark, a group of noble souls banded themselves together to strive after holiness. Their headquarters were at Stassburg and Cologne. Their greatest member was John Tauler, the celebrated preacher, whose printed sermons made a deep impression on Luther. The influence of those men was performed and abides to this day. But the thing to notice especially about them was their name; they called themselves "The Friends of God."

Is there not a place for such people in the life of today? Men are apt to become so absorbed in the concerns of this life as to neglect God altogether, and when they do think of Him it is often with the desire chiefly to get something from Him. How sorrowful and unworthy this all is. We ought to have our relationship on a higher level. It is not possible for us to appreciate His grandeur and goodness for their own excellence? Can we not like Him for what He is? As He looks down upon a considerably indifferent world, can we not give Him the happiness of letting Him see that we are His friends? And when trouble bewilders us let us still believe in Him; when His good name is assailed, let us defend Him; when He wants some one to do His work, let us say, "Here am I, send me."

We are familiar enough with the idea that God is our friend. But the question is who are willing to be friends of God?

Ponder This Fact.
"Take your Bible, and carefully count, not only the chapters or the verses, but the letters from the beginning of Genesis to the 'Amen' of the Revelation. When you have accomplished the task, go over it again and again—ten times, twenty, forty times—nay, you must read the very letters of your Bible eighty times over before you have reached the requisite sum. It would take something like the letters of eighty Bibles to represent the man, woman and child of that old and wondrous empire. Fourteen hundred of them have sunk into Christian graves during this last hour; thirty-three thousand will pass to-day for ever beyond your reach.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR AUGUST 20.

Subject: Jehoiakim Burns the Word of God. Jer. xxxvi. 21-32—Golden Text, Jer. xlvii. 13—Memory Verses, 22-24—Commentary on the Day's Lesson.

I. Jehoiakim's great sin (vs. 21-26). "King sent." So that he might hear the roll read and not be obliged to learn its contents through second-hand reports. "Took it out," etc. The princes had fled the roll among the public records (v. 20) for safe keeping. "Jehudi." An under officer, descendant of a noble house, the one the princes had had sent to Baruch to get him to read the roll to them. "Princes—stood." The king sat on a rug and the princes stood respectfully about.

"Cut it." He could not tear parchment so he cut it. "Penknife." Scribe's knife. Used to shape the reed employed for writing, and to make erasures in the parchment. "He" refers to king (v. 22). As often as Jehudi read three or four columns he cut them out. "All these words" (v. 24) imply that the whole volume was read through. "Till all the roll was consumed" implies a gradual process.

"Not afraid." Contrast the humble fear of Josiah at the reading of the law (2 Kings 22:10). Josiah rent his garments in grief that the book had been lost, his son cuts God's book and burns it. Throwing the fragments of the roll on the fire, he puts there, in symbol, his royal house, his doomed city, the temple and the people of the land. "His immediate personal attendants who did not share the reverence of the princes" (v. 16).

"Nevertheless." This aggravates the king's sin. "Elnathan." A man of first rank and father-in-law of the king (2 Kings 24:8). "Deliah." Of the name of the king's wife. "Gehariah." A scribe of the temple, a man of noble blood. From a window in his official chamber Baruch read aloud the prophecies of Jeremiah, and Gehariah's son Michajah, reported this to him (vs. 10-12). "Made interested." These princes would have added the king in following his father's steps. We learn the same from the basket of figs (Jer. 24:1). It is the more remarkable to find Elnathan thus interceding after the office he had performed in Jer. 26:22.

"King commanded." He was not satisfied with burning the prophecy, but now desired to kill Jeremiah and his faithful scribe. He hoped to put an end to such prophecies. "Lord hid them." They had at the counsel of the princes hidden themselves (v. 19). "Made a diligent search" was made, the Lord did not permit them to be found.

II. Jeremiah restores the word of God (vs. 27-32). "Word—came." That word was not burned, neither was Jeremiah hidden from the eyes of the Lord (vs. 28). "Another roll." The first book was rewritten, and this second manuscript, so far as can be known now, is the one we have to-day. Disaster is not necessarily defeat. The destruction of this book was a great disaster. No copy existed, and no human hand could produce it. But God re-inspired the prophet, and the second edition was fuller than the first. "Concerning Jehoiakim—say" (r. 29). It is doubtful whether Jeremiah and the king again met. Note the contrast between this morally hardened, impious king, burning with wrath the word of His prophet, and the heroic man of God who does not shrink, but firmly speaks the words of Jehovah even in the face of death. "Saying, Why," etc. This was no doubt an actual message which the king had sent to Jeremiah to frighten him. "King of Babylon." Nebuchadnezzar, who had been once and collected tribute and gone. He should return and destroy the land. Nothing but the repentance of Jehoiakim and his people could prevent it. 30. "None—throne." His son, Jehoiachin, attempted to flee three months, but the land was occupied by Nebuchadnezzar's army, and Jerusalem was in a state of siege, and he was taken captive (2 Kings 24:8-17). No child of Jehoiachin succeeded to the throne. "Body plucky of Jer. 22:19." Of his fulfillment nothing is known. The phrase, "he slept with his fathers," means that he died (2 Kings 24:6). He was fettered by Nebuchadnezzar (2 Chron. 36:6). "Day—night." In the East the thermometer often falls suddenly after sundown (Gen. 31:40). Plumply it is probable that the king, who was being taken to Babylon in chains with the other captives, died on the journey, and that his body was left behind unburied as the army marched.

31. "I will punish him." He was slain. His kingdom destroyed and his inhabitants of Jerusalem were not punished for the king's crimes, but for their own sins. "They hearkened not." They might have been saved from the threatened evil if they had repented, threatened evil if they had repented. "Added—many like words." Many more threatenings of wrath and vengeance were added in the second roll which were not in the first, for, since they will yet walk contrary to God, He will heat the furnace seven times hotter.

The Name of Jesus.
The Lord is the hearer of prayer. There should be waiting on Him, not only in the assembly of His people, but in the attitude of reverence and regard in the forms of religion, but as the Psalmist puts it: "Truly my soul waiteth upon God." For salvation, for protection, He is to be sought; and whatever the trouble of our lives, we thus get stability.

The Way We Do Things.
Rev. F. W. Meyer says: "Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseemly but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly."

A very trite saying is that the honor of public men should be as sensitive as that of a woman, and there is a great deal in it, since they involve not only themselves but the country for which they appear before the world as representatives, remarks the San Francisco Argonaut.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST TWENTIETH.

The Duty of Winsomeness.—Prov. 15. 13-15; 17. 22; I Cor. 9. 19-22.

"A merry (joyful) heart maketh a cheerful countenance"—literally, does good to the face; makes it comely, attractive. The secret of a comely winsomeness is a good heart. A good heart has a "continual feast." The man with a good heart and a good conscience has a winning way. He is the winner. Further, it makes a good medicine. This is an early recognition of that well-known psychological fact that a happy frame of mind gives health to the body, and nothing hurts it more than grief, anxiety, and a bad temper. Paul's law of becoming all things to all men seems to mean the cheerful and glad adaptation of one's own ways to the needs of another to "win him to Christ." Only the happy, cheerful, and optimistic man can do this.

Our daily readings illustrate the various phases of this wonderful faculty or grace. Nothing is quite so popular as a "winsome" person. He need not be handsome or rich, but if he is of a glad heart he is attractive. The elements of winsomeness are enumerated by Paul as long-suffering, kind, unselfish, not boasting nor egotistic, untrifled in temper and pure in thought. It is gentlemanly, "behaving itself seemly," and puts the best construction possible to any action. It is patient and full of faith and hope.

Paul and Barnabas are good examples of winsomeness. They caused "joy" in going through a cruel world, and at the court giving their experience and telling of God's dealing with them won the council to their views. The motive to all this is the love of God shed forth in the heart, making a glad and happy heart. God's love to us is the impelling cause of our love to others.

The very grace of winsomeness will give compassion and pity. It will be our letter of recommendation to others. It will give us access to the hearts of men. It will change us into the image of our Master. It will give us health and long life. It will bring recompense on earth and reward in heaven. Every good promise is to him who has the real winsomeness of a Christian heart and life.

CHRISTIAN ENDEAVOR NOTES

SUNDAY, AUGUST TWENTIETH.

The Duty of Winsomeness.—Prov. 6. 13-15; 17. 22; I Cor. 9. 19-22.

It is useless to try to put into the face what is not in the heart, or to keep out of the race what is in the heart. The physicians are beginning to find out the powerful influences of the mind upon the body. A hearty laugh is an actual tonic. The winsome person is never servile, but always serving; there is a great difference.

Suggestions.
Winsomeness is based on sympathy with others, and sympathy with others is based on knowledge of them. Winsomeness is fortunate if it is natural, blessed and praiseworthy if it is acquired. It is Christ lifted up that is to draw all men to Himself; it is not we. A winsome soul-winner must be unconscious of himself; he must be doubly conscious of Christ.

Illustrations.
Winsomeness is a matter of the heart, not of the face, just as two pieces of iron may look alike, and only one of them be a magnet. As the power of gravity is to be utilized anywhere and at any time, so is the power of Christ's attractiveness. As the power of attraction increases as bodies come closer together, and inversely as the square of the distance, so if you would win men, you must get close to them. If a merchant wants to draw people to his store, he offers for sale not the kind of goods he fancies, but the kinds people like. Is there any particular person whom you are trying to win for Christ?

Men ought to prize the reputation of knowing how to win young men and clear away their troubles. It is the greatest honor you and I can enjoy.—Moody.
Divide the society into fourths, each fourth to take some part in one of the church prayer meetings. Find some definite work to do for the church. Do it, and then find something else to do for it.

What One Keg of Beer Cost.
The saloonkeeper in whose possession it was said he paid \$1.25 for it. A couple of men came in and asked for some beer. He drew them each a mug full out of the keg and they paid ten cents apiece. They liked it and called for another and another. After drinking three or four they began to get drunk. They kept on and got thoroughly intoxicated. Then they began to quarrel and finally one man killed the other. It cost the country of Los Angeles in which the event occurred, \$32,000 to get the murderer arrested and punished. So that one keg of beer cost at least the sum of \$1.25, one life, and \$32,000, quite a sum to pay for so small a thing.—New Voice.

Indiana Law Enforcement.
It is safe to say that never in the history of the State of Indiana were the laws so faithfully enforced as at the present. Liquor dealers are complaining that their business is ruined. Breweries and distilleries are complaining that they will be compelled to raise a number of their traveling salesmen off the road if the present condition continues.

Holy Simplicity of Mind.
Maintain a holy simplicity of mind and do not smother yourself with a host of cares, wishes or longings, under any pretext.—Francis de Sales.