

# Interesting



## WOMEN

Child Wit.  
"There are two little girls in my family," said a young girl to me the other afternoon, "and they are about as mischievous as they make 'em. Marguerite is the elder and she is Louisa. Louisa was playing house this afternoon, and stepping up to her mother said: 'Good afternoon, Mrs. B—, how is your baby?' 'Quite well, thank you,' replied my wife, entering into the spirit of the game. 'But I have a little girl who makes so much noise that baby doesn't get a chance to sleep long, this in the hope that it would point a moral. The youngster, quick as a wink, inquired: 'Who is she, mamma? Margy?'—Albany Journal.

Youngest 'Real Daughter.'  
Brookline, Mass., boasts the youngest "real" daughter of the American Revolution. She is Mrs. Victoria Rockwell Blanchard and is only 64 years old. Mrs. Blanchard was the daughter of her father's third wife, and her father was 85 years old when she was born. Her father was Jeremiah Rockwell and her mother Abene Stearns. Her father enlisted when he was only 19 at Lanesboro, Mass., and served at Bunker Hill, Dorchester Heights and Saratoga. He had 20 children, including the seven he adopted on his marriage to a widow, his second wife.

Mrs. Blanchard remembers her father well, as she was 11 when he died. She recalls the stories he used to tell her of the Revolution.  
She is a member of Marcy Warren chapter, Daughters of the American Revolution, at Springfield, Mass. She has a brother, Cyrus S. Rockwell of East Dickinson, N. Y., who is the youngest living "real" son of the Revolution.—New York Tribune.

The Auto Girl.  
The girl who automobiles, if she would preserve her skin, covers her face with a cold cream. She lays it on very thick, and over this she spreads a thick layer of face powder, using the very best she can buy. Often she does this so thoroughly that she looks as though she was whitewashed. Then she puts on her big automobile veil.

The result of protecting the skin by cream and powder is soon apparent. The cuticle is covered and the skin remains soft and nice. Dust cannot get into the pores, and wind cannot chap it. The skin is preserved, and the trip does the face no harm at all.  
On her return from her trip, the woman who has protected her face in this way can remove all traces of powder with cold cream. She must cover her face with a thick layer of the best cream that can be made, and must let it stay on at least fifteen minutes. She then takes it off with a soft cloth, and there will remain nothing but the smooth, clear, pink skin.—Household Companion.

A Woman Maker of Violins.  
To play the violin is the accomplishment of hundreds of young women, but few have constructed the beloved instrument from which such wonderful melody can be obtained. Miss Grace Barstow of San Jose, Cal., has the unique distinction of being the only woman violin maker in America, if not in the world, and, moreover, she is a noted performer on the instrument of her own making. Possessing a fitting environment and intelligent sympathy, when her desire to make a violin became known, Miss Barstow's family gave her every encouragement, and sent to Germany for the necessary woods. Altogether, six violins have been completed by her, each one a noted improvement on the preceding effort, until the last instrument is said by experts to possess a delightfully rich and brilliant tone. Miss Barstow has shown considerable inventive genius in constructing her violins, successfully experimenting with the native redwood as a base bar, and will use more of that wood in her next violin.—Philadelphia Press.

Making Over a Skirt.  
The question of making over a black skirt was being discussed, and several opinions had been given. Finally, one of the group said: "I have my own way of approaching such a task as that. It is one I do not like, and perhaps because I do not like it always do it thoroughly. In the first place, I hang the skirt out on the line and give it a thorough beating, especially around the bottom, with a light cane. Then I brush it to get out all the dust. Even when this has been done the amount of sand and dust which falls out is not inconsiderable. I spread a sheet on the floor of the sitting room if I am working there, to catch this dust and any threads which may fall. First, I rip off the bottom binding, and the flounces or trimmings if there are any. Then I take off the band and the placket pieces,

# THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. HOWARD MELISH.

Subject: The Gospel of Love.

Brooklyn, N. Y.—When St. Luke's Church celebrated this year the festival of its patron saint, the Rev. Howard Melish, of the Church of the Holy Trinity, preached an instructive sermon. Mr. Melish's subject was 'The Gospel of Love,' and the text, St. John xv:12: 'This is My commandment, that ye love one another, as I have loved you.' Mr. Melish said:

What impressed the world, when Christianity was first preached, was Christian love. The world had known patriotism, family affection, clan loyalty. But interest in and sacrifices for men outside your family clan, country, were new. The outpouring of money to relieve the distress of Galveston, Martineque, Armenia, is indicative, we say, of our common brotherhood-to-day. Think of the effect on a world which had never experienced such deeds of the sacrifices Christian people of Macedonia and Achaia made to send help to the 'poor saints of Jerusalem,' at a time, too, when for ancient and modern Greece, Italy and all Mediterranean peoples. The heathen poet Lucian, in his comments on the new religion, was especially struck by this. 'Their original law giver,' he wrote, 'had taught them that they were all brethren, one another's; and they became increasingly alert when disaster occurs that affects their common interests. On such occasions no expense is grudged.' And one of the ablest of the early Christian apologists, Tertullian, observes of it as evidence for the helplessness, our practice of loving kindness, that brands us in the eyes of many of our opponents.

Professor Harnack has a most interesting chapter on the gospel of love and charity in his new book, 'The Expansion of Christianity.' He shows that during all those years of expansion the Christians were busy with the support of widows and orphans, the sick, the infirm, and the disabled, the care of prisoners and people languishing in the mines, the care of poor people needing burial, the care of slaves, of those 'visited by the angels,' of the orphan and the journey, and of churches in poverty or any peril. The churches also furnished food and insisted on work. It was such love that called forth from the heathen world the exclamation of surprise and interest, 'Behold how these Christians love one another.'

The Christian church, as at present organized, no longer impresses the world in this way. Once the church maintained the hospitals and asylums; today the State is the great charitable agency, as it is the great educator. Compared with Brooklyn's public schools and charities, the Church of the City are mere playthings. The labor unions, not the churches, support their brethren who are thrown out of work. Not only do they contribute heavily to their fellows during strikes, but by the grace of their benefactors, the members during sickness, give them decent burial and care for the widows and orphans. The Roman Catholic church still maintains parochial schools, great day-care centers, and in a general way, supports its members and concentrates its resources. The Protestant church, though it outnumbers the Catholic church, is divided into eight principal camps. Each is too weak to make much of an impression upon the world, and so far as the Christian church is united to unite in a common service. Members of Protestant churches are leaders in every educational and charitable cause, but they count there as individuals and only in the most indirect way as church people.

Young Men's and Young Women's Christian Associations are the only great union movements in which the Protestant churches have taken active part. But have those impressed the community as an expression of the love of the Christian church? It is the opinion of some who have paid how to unite in a common service. Members of Protestant churches are leaders in every educational and charitable cause, but they count there as individuals and only in the most indirect way as church people. The Young Men's and Young Women's Christian Associations are the only great union movements in which the Protestant churches have taken active part. But have those impressed the community as an expression of the love of the Christian church? It is the opinion of some who have paid how to unite in a common service. Members of Protestant churches are leaders in every educational and charitable cause, but they count there as individuals and only in the most indirect way as church people.

Elbow sleeves still stay with us. The most diminutive jackets are worn. Great use is made of contrasting materials. Paris says the correct coat is big length. The shaded plume is not much in evidence. Fancy waistcoats are among the prettiest things shown. Shoes with white cloth tops buttoned with pearl buttons are fetching. Coiffures are pulled out more at the side, giving the head a round shape. Revers and collars of delicately embroidered silk come for the dressy coat. The new cloth suits are beautifully braided with silk braid in fancy designs. Bands of tulle or velvet are fastened with antique buckles or slides around the throat. The most becoming ruches are made of pleated maline, sprinkled with a tiny silky dot. Those in rose pink are the loveliest. Umbrella skirts made with a number of gorges shaped almost to a point at the waist line are accepted models of the season.

crowd, mostly men, will attentively listen to religion for nearly an hour on the sands at Coney Island there is proof that religion is not dead. The Christian religion is not dead, but men are not going to the churches for it. Put it in books, and men will read it; preach it in theatres, and a crowd will flock in; practice it in a social setting, a labor union, a hospital, assembly, and waiting lists are needed. What is the matter with the Christian church that it does not impress the world as it once did? Labor leaders will tell you that it is a class affair and belongs to the employers. Socialists answer that it is the bulwark of the modern capitalist organization of society with which they are at war. Scientific men reply that it has no love of truth for truth's sake. While the great mass of men outside will tell you that they are not interested, this hour and a half each week no hymnical prayer and sermon do not seem to them to be a vital thing. To hear some speaker who can touch the heart or head they will come, but not for the church as church.

If the church is a class organization its love is not Christian, for Christ's love knows no distinction. If the modern capitalist organization is merely poulticing wooden legs in its charity, then it has no love of fundamental Christian brotherhood. If the love of truth is wanting its love of God is a sham. What the church needs, if there is any hope in it, is the multiplication of its philanthropies, or concentration of them into a few that would compete with the state and stamp their character more firmly on the world, but a filling of the church itself, of you and me who do spend time here on Sunday and have assumed membership in the church with the love of Christ.

Let me try to tell you what that love is. A man once went to Christ with the question, who is my neighbor? But the Master gave no answer. He was not interested in knowing, or how, who our neighbors are. What He showed that man was how he might become a neighbor. He told that man the story of the good Samaritan and said to him and to us, 'Go thou and do likewise.' Do not stand there asking who is thy neighbor, but go to thy neighbor for some one to whom thou canst show mercy and goodness, and so become a neighbor. You can put no man outside the field of your mercy. Even though a man may hate you, he is your enemy, Jesus says the great duty which you is seek him and do him good. If he rejects you and will have none of your mercy and goodness, your efforts should not end. You can at least pray for those who despitefully use you and persecute you.

A member of a certain parish once told me that while he wanted the church to reach the poor, he did not want the poor to attend the same service that he attended or sit in the same service that he attended or sit in the same seat because they were too odorous. I suppose this person stands in his modern temple, he is shouting, 'God, I thank Thee that I am not as other men are—unwashed and unwashed, even as that poor man yonder. I bathe every morning, I wear two collars a day and use patent preparations for my teeth and face.' Such a Pharisee in the Master's story of the publican was near the kingdom of God. Suppose that man is unwashed and his presence is disagreeable, the thing for you to consider is not what he is, but how you may become neighborly to him. Introduce yourself. Become his friend. Show him the example of cleanliness and godliness, and the time will come when you can make him clean and Godlike.

On the night before He died He laid aside His robes and washed the apostles' feet, to show men that the greatest duty which we owe to our neighbor is that we should serve him as he serves us. How do you and I love to honor? The man who serves or the man who rules? Whom do we imitate? Those who lead in business and society or those who serve? The men and women in our churches honor the Christ as He who serveth, not by singing hymns and saying creeds, but by giving and doing likewise, the church may give money generously and employ costly choirs and pulpits, but it is not the service that impresses the world. And then for those without there must be goodness of heart. That the Christian church is undergoing the severest fire of criticism since the early days is manifest to anyone who reads. Much of the criticism is just because it is unfair and one-sided. Some require that the church should listen patiently and acknowledge what is just, and to those who hate her should she return good for evil, blessing for cursing, beneficence and intercession for persecution. No heart that is susceptible to the divine can long withstand the love that seeketh not her own.

A picture has been exhibited in England and has strongly appealed to the imagination of men. It is entitled, 'Is it nothing to you, all ye that pass by?' Christ stands on a pedestal before Pilate's palace, with hands tied over head crowned with thorns. While the crowd that passes by, absorbed in its work or pleasure, is you, working man, lawyer, doctor, men of affairs, you women of society, working women and boys, and I, priest of His church, with never a glance to Him who died because He loved, or to the poor mother and her child who have taken refuge from us at His feet. While the motto on the pedestal before His cathedral, His people, His city, is to the unknown God. Oh, men and women, is that picture true of you?

Goodness and Mercy Follow Us.  
Some people can see providence in their past lives, and hope for trust in their future lives, but never trust entirely in their being there in the present. Yet God is as truly working out His plans for His children in each hour to-day as at any time in their lives. Goodness and mercy follow us all the days of our lives if they follow us at all. The present trial, the present drudgery, are put there to work out good for us, and more than good—grace and glory, too.—J. R. Miller.

Value of Surrender.  
Only in proportion as our own will is surrendered, are we able to discern the splendors of God's will.—Presbyterian.

# SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 3.

Subject: Nehemiah Rebuilds the Walls of Jerusalem, Neh. iv, 7-20—Golden Text, Matt. xxvi, 41—Memory Verses, 10, 20—Commentary on the Day's Lesson.

I. A conspiracy (vs. 7, 8).  
7. "Sanballat." An officer of the Persian Government, holding a military command at Samaria. He was a native of the land of Moab; therefore his hatred to the Jews. "Tobiah." A descendant of the hated race of Ammonites. "Arabs." Headed probably by Geshem, and in league with the Samaritans against the Jews. Read 6:6. The building of the wall was construed into a design to fortify Jerusalem and then revolt and become an independent state. "Ashdodites," inhabitants of Ashdod, one of the great cities of the Philistine plain. 8. "Conspired." The enemies of the Jews were so bitterly opposed to the rebuilding of the walls that they employed every form of opposition in their power. 9. "Praying and watching (vs. 9-11)."

10. "Nevertheless." Notwithstanding the conspiracy and all other discouragements. "Made our prayer." Nehemiah was conscious that he was working according to God's will, and he knew the source of power. "Set a watch." Opposite to the place where they were encamped, probably on the north side of the city. Faith and works go together. Watching and praying, weak when apart, a Gibraltar of strength when united. 10. "Juddah said." That is, the returned captives, most of whom were of the tribe of Judah. This verse expresses the despair of the little nation. Many of the people had no heart for the work; some of the nobles were in correspondence with the enemies (6:17-19). Even the high priest had relationship with hostile foreigners (Ammonites—Tobiah and his son married Jewish women), and gave them favors (13:4, 5, 28). "Strength-decayed." From the extent of the work, the fewness of the laborers, and the exhaustion of their physical powers they seemed unable to complete their task. "Not able," their statements were probably correct, but their conclusion was wrong. They were able to build the wall, and they did it. 11. "Adversaries said." In this verse Nehemiah condenses the hostile designs of their enemies. This would cause a constant and disheartening fear.

12. "Precutions taken (vs. 12-14)."  
12. "Jews which dwell by them." Those who dwelt among the Samaritans and other enemies and found out their evil designs while he was in the city to reach his friends and kinsmen return to their homes and families. "Ten times." Equivalent to "again and again." "Ye must return" (R. V.) Leave the work and go home because of the threatened danger. 13. "Lower places." Within the wall where it was yet raised to its due height, and therefore most liable to the enemies' assault. "Higher places." Where the wall was finished and towers were set from whence they might shoot arrows or throw stones. This would show the Jews that they were fully prepared for their intended assault and would give notice that their secret plan was known. "After their families." In family groups, so that the men that guarded the wall had their kinsmen nearest them. Thus the soldiers need not have the anxiety for their families, for those whom they desired to defend were at hand. 14. "Be not ye afraid." The pagan allies had joined their forces; their army was advancing and doubtless in sight, and an attack impending when Nehemiah said, "Within the wall where it was not yet raised to its due height, and therefore most liable to the enemies' assault. 'Higher places.' Where the wall was finished and towers were set from whence they might shoot arrows or throw stones. This would show the Jews that they were fully prepared for their intended assault and would give notice that their secret plan was known. 'After their families.' In family groups, so that the men that guarded the wall had their kinsmen nearest them. Thus the soldiers need not have the anxiety for their families, for those whom they desired to defend were at hand. 14. 'Be not ye afraid.' 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