

# Woman's Realm

**Guest Room Too Lively.**  
"But I think my guest room is the most successful in the whole house," said the mistress, complacently. "It's so bright and cheerful."  
So it was. The walls were papered in white, straw thickly and at regular intervals with bunches of pink roses tied with light blue bows. The carpet, in old rose, was dotted with groups of flowers, and so was the covering of the chairs and lounge. The dress table, the over-curtains, the bed coverlet, all showed the same floral effect. To cap the climax, the ceiling was frescoed with cherubs and bouquets of flowers, connected by true lovers' knots or festoons of ribbons.

Nowhere was there a foot of plain surface. Wherever the eye turned were designs, patterns, decoration of some sort. It was such a restless room. One would no more think of going to sleep in such an overdecorated apartment than at a vaudeville show. This is a mistake. Artistically, the effect is at the same time monotonous and distracting. Physiologically, the effect is distinctly unpleasant upon people with sensitive or jaded nerves. Guests, even the liveliest of them, sometimes retire to their rooms with headaches that overtake the most robust at times, and at such moments these befowered, bespattered rooms may be a real annoyance.—Chicago Inter-Ocean.

**Shop Alone.**  
Don't take a friend along when you go shopping—that is, if it is important shopping. There isn't one woman in a thousand who can help advising you "for your own good" and resenting it hotly if you don't follow her advice slavishly.  
"Perhaps you're one of the people who think they don't know what they want. In reality, you know very well what you don't want—which is a long step in the right direction. And if you're persuaded into getting something you have the least feeling against, you'll hate it unreasonably when you might so much better be having either your own indecision or the too decided opinions of your friend.  
When you've almost made up your mind to a purchase—something a bit extravagant, perhaps—and need support in the nature of moral support, then is the time to get hold of the decided friend. You want to be persuaded into getting that thing, though you don't admit it, but when somebody agrees with you (and friends always obligingly help you to be extravagant) that you really need it, you get in a flurry of gratitude for such helpful advice.

Asking advice upon shopping expeditions is delicate business, and you must be sure that it is likely to agree with your own secret desire before you venture to court it.—Philadelphia North American.

**Women Who Toll.**  
We had the other day the report of two ladies whom a benevolent curiosity had led to explore factory life in disguise. The life seemed neither refined nor attractive. The labor must be intensely monotonous and dull. The only bright features appear to be dress and flirtation. Nothing can possibly be learned in the factory which could be of the slightest service to a wife or mother. To the consequent discomfort of a home may be added the desertion of many of the cases which appear to be on the increase. The same probably would be found to be sometimes the source of wife-beating, which, with the tendency to resort to violence now prevalent, it is proposed to punish by public flogging in the belief, apparently, that conjugal harmony would thus be restored. But, then, it must be owned, the factory girl has independent energy after factory hours, limited, though dull and monotonous work; her Sunday to herself. She has companionship, which, where only one servant is kept, is lacking, and which, no doubt, is often a cause of restlessness. She has the sentimental satisfaction of calling nobody master or mistress, though a master she really has, and a stern one. We cannot compete with domestic service, has its attractions, inconvenient, as the effect may be.—Goldwin Smith, in Independent.

**The Married Man.**  
The man himself finds that marriage has not changed him at all; he admires a pretty girl as much as he ever did, and will not actually go a mile out of his way to avoid one. Moreover, he will be polite to her and seek to please her; harmlessly, of course, but her charm inspires him to his regular old-time gentlemanly antics. This, of course, is permissible, as we all know; his wife may be pretty, or prettier, than she ever was, but she is his, you know, and so why waste ammunition? To say that she, too, still likes attention seems monstrous and astounding to him; she forgets that she is just the same woman as he is just the same man, and courtliness appeals to her also just as much as ever. But he is too dunderheaded to perceive this; he has married her, and thinks in his own inimitable masculine way that this should be enough for any woman. So sometimes along comes another man who perceives how things are; he likes this pretty little woman, and grieves to see her receive such short shrift of

attention, and the girl is surprised to find how sweet are the old familiar courtesies she knew as a girl. Instantly, if the man be like most men, the husband resents it, becomes unbearably jealous, and berates his wife much more seriously than there is any need. The termination of the matter varies in each case, but how angry would the husband be did you tell him it was all his fault. He would be amazed were you to hint that his indignation was asinine rather than a just righteousness. For such is his inconsistency that he thinks he has a right still to appreciate pretty girls and their ways, but denies his wife the right to appreciate good-looking men and their ways. The moral of all this is, gentlemen, that if you pay no attention to your sweet little wife, do not be surprised if another man does.—Philadelphia Telegraph.

**Woman Manages Two Farms.**  
Living all alone on a farm eight miles from Broadhead, retiring and practically unknown beyond the circle of her friends, Miss Lucinda Lake personally manages two farms in the neighborhood of Broadhead aggregating 200 acres. She hires men to work in the timber lands during the winter, and she also transacts all the business connected with the extensive real estate holdings in the Dakotas, besides looking after the rentals and sales of city property in Broadhead.

Miss Lake is wealthy, although she disclaims the fact. She is a success, but she modestly refuses to admit it. She is a spinster and takes pride in the fact. She is exceedingly generous and charitable. Money which Miss Lake gives for charity she earns by hard work on the farm, hiring herself instead of a man and only allowing herself twenty-five cents a day, because she cannot put in as long hours as outdoor work as a man could. By clearing away brush and burning out stumps she earned a generous contribution toward the private rescue work among Milwaukee's unfortunate girls and other lines of work in which she is interested.

Eccentric in her many ways, Miss Lake orders her entire life by the same unending system which regulates her charity giving. She allows herself twenty-five cents a day for board and clothes, the stipulated amount for clothing being \$25 a year. Sleeping always with a revolver within reach, practicing frequently, at shooting at a mark, and determined in her decision to shoot without warning any one who attempts to enter her house unbidden, she is not afraid of being molested. Neighbors who visit her in the evening speak from the gate in order not to frighten her, and also to avoid accidents.

"I have never had an unpleasant experience," said Miss Lake yesterday. "When I first began living alone I was afraid that the boys might play jokes on me and that I might injure them, but I let them know that I had a revolver. One of them came to me one day and asked me if I could shoot. I invited him to go out with me and see me practice, and you can be sure that the boys don't bother.  
"I rent out portions of the farms and only hire men myself for the timber land work in the winter. Even then I try as much as possible to get the men to do the work by the piece, for I have found that when I hire them for the day there is much more danger of their imposing on me."—Milwaukee Sentinel.

**Hats are still on the eccentric order.**  
A very good fur for moderate purses is Russian marten. It closely resembles sable, and is quite serviceable.  
A genuine Directoire style was seen in a biscuit-colored coat combined with a slightly darker shade of heavy satin.  
So many dainty coats and jackets, even those of fur, are made with elbow sleeves that a new use for fur has been devised.  
Sleeves are, as it were, tentative—of medium size in many instances, of exaggeratedly large or small size in others.  
Again crinoline is threatened in the width of the skirts, which, to the uninitiated glance, seem surely to require artificial means to hold them there.  
Long gloves of glace kid or suede are lined with fur, and are sold to be worn with the short sleeves. They are a little thick and unwieldy, to tell the truth.  
Ermine is as popular as ever, and there is a fancy for coats of all white ermine without the touch of black and tawny color furnished by the tail of the admired animal.  
In regard to colors, we are going to have a cheerful winter. The cult of color is a fetish of the hour, and greens, additionally to be employed en masse, are disclosing themselves in the further serviceable light of contrast.  
For rough use good serviceable coats of tweed and frieze mixtures are offered. These are usually loose fitting, half-long coats, belted or merely secured in the back by a buttoned-on strap. They are double-breasted and very warm and comfortable.

**FRILLS FASHIONED**

## THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. EDWARD NILES.

Subject: Godliness in Form.

Brooklyn, N. Y.—The Rev. Edward Niles preached at the White Church Sunday evening from II Timothy III:5: "Holding a form of godliness, but having denied the power thereof." He said:  
That "distance lends enchantment to the view" is true of time as well as space. The older we grow, the more immaculate appear the imagined days of youth. Christian believers are purer in our eyes in proportion to the number of centuries that intervene. Within the covers of every volume of sermons, whether written in one age or another, are the well-nigh certain jeremiads over "these times of extreme worldliness, unequalled love of money, facts without the heart, and the peculiar indifference to spiritual things," followed by laudations of the apostolic age as the golden era of Christianity.

A reconstruction of conditions existing in those New Testament churches from materials afforded us by epistles, warrant no such assumption. Heresies of every rampant, inconceivable nature, and the things of sense made cogent appeal. The husks of the gospel often satisfied the discerning, while the well-nigh certain jeremiads over "these times of extreme worldliness, unequalled love of money, facts without the heart, and the peculiar indifference to spiritual things," followed by laudations of the apostolic age as the golden era of Christianity.

Since then outward changes have been made in the kingdoms of men and gone, languages have died and been born, church order and ritual been metamorphosed. Human nature is unaffected by time or climate. So the New Testament is only an antiquarian interest, but is photographic of contemporary heart throbs.

In our Borough of Brooklyn are 150,000 people holding to the Protestant form of godliness. The statistics are not likely to figure out how many are in the Protestant power thereof. If form and power were identical, not one of the buildings where divine worship is being held to-night would have a vacant seat and every throne and altar would be utilized for overflow messages.

The original of "den" has as its root meaning "not to seek." "Holding a form of godliness," they have not sought for its power. "I have sought for its power," I believe in the proportion to their numbers. The conscious hypocrite to-day is a rare bird. I have made frequent hunts for him. Despite the most diligent search, I have seen of those called hypocrites, who would rightly be catalogued as formalists, is legion. They are not striving to deceive others. They succeed in their striving to deceive themselves. Satisfied with their own piety, they require no further. Attendants upon the services of the church, members of it, supporters of its outward activities, they fancy themselves to be godly. Branded as Godly, they do not feel that they are anything but the bringers upon the name by their inferiority to the real article. Their glibness is wrongly taken for hypocrisy. They submit to the drudgery of religion to impery themselves.

The number of those who lapse from church membership is because so many become dissatisfied with a form, yet fail to seek the reality, so give up all.  
Almost every one in this congregation has a form of godliness. You look for it, find little to criticize in what you do, for there is so little you do on which to base a criticism. The trouble lies in what you do not. You may have called me here to predicate on your spiritual study of the Bible, to represent your church not only in class but in the tenement, to be your proxy in heart to heart work for souls, your substitute when the battle is on between good and evil, while you during the week and on Sunday enjoy your cushioned pews, criticize the sermon and sing.  
The Lord never called me to any like task. It is the only such tact I am now repudiate it. I am armed of God to point out the forms of godliness as means of obtaining its power.

The imperative needs of our inventive age have aimed at Godly transferred to the language of the Greek here renounce "power" in the word dynamo. I believe in forms, just as the railroad engineer believes in the third rail, as he believes in the elevated structure of the Williamsburg bridge. But the man who is connected with the main line. Even then it is useless until related to the power house, until the power, the fire-fed dynamo, sends forth the electric current, enabling the cars to carry thousands of wage-earners to and from their places of everyday toil.  
What private concern would be so inane as to sink for two years such a wealth of money in an enterprise for accumulating rust?  
The forms of religion are essential as preliminaries to the accessories of power. Churches, ministers, Bibles were instituted and have been perpetuated because divinely ordained and humanly tested to be good for making the kingdom of heaven "go" upon earth. In themselves, they have no value. The power of godliness generated in Christian lives must electrify them or they are encumbrances.

You are commissioned to lead others to Christ. Your commission gives you "power to act." Are you availing yourself of that privilege? I find no verse in the Scripture which reads "Be good and you will be a Christian." I find reiterated, over and over, "Do good." It has no minus sign. It is ever positive. A negative being is peculiarly abhorrent to Him whose biography is epitomized by "He went about doing good." "I would thou wert cold or hot" is His message to such torpid professors. "Because thou art lukewarm, I will spew thee out of My mouth." Better the mistakes, better even the sins that come from activity

than the dabby absence of either good or bad. True religion consists not in outward observances, but in inward graces; not in semblance, but in reality. Because God is a living God, He has satisfaction in half-alive saints. We must not only serve Him in this life; we must also live in His service. The arc lamp unconnected with the dynamo is in the way. Your presence in the church is in the way of others, unless the dynamo of power within you is at work and your light is shining.  
A man may cry "Church! Church!" at every word.  
With no more piety than other people, a man's not reckoned a religious bird. Because it keeps a-cawing from a steeple.  
Forms are by no means confined to liturgical churches. A printed prayer leaf is less formal than one which differs in phraseology each time it is uttered, and the latter from the heart and the former from the head. Some one thus confesses and questions and deduces:  
I often say my prayers.  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?  
Words without the heart  
The Lord will never hear.  
Nor will He sanctify these lips  
Which pray as if not sincere.

Spiritual forces are all about us, pervasive as the subtle element we call electricity. The power of godliness is the concentration of this energy within ourselves, so as to make it a force for good to others. We are in good luck if we have taken Christ to be our Prophet and listen to His teachings. We recognize Him as our priest, accepting the atonement He offers. His strength we go out to fight fearlessly. Because good forces exist in no reason why you should be a coward. Let us not hesitate to say what we mean. Let us determine to mean what we say.

A form of godliness may appear in words of sympathy to mourners, of warning to evil doers, of hope to afflicted ones. But the power is not there. It is "voice, voice; nothing more." Although ministering to the self-complacency of the speaker, it ministers to no one else. The form of godliness lacks substance when it is not sustained by power. It is no rod and staff to comfort when the valley of the shadow of death is to be trod. It comes to the foot of the road and asks no which way to take. It may rob him for a while here. Its hollowness is apparent on his first arrival in the world that knows no shame.

The power of godliness is profitable, both for the life that now is and for that which is to come. Its possessor has "the tongue of the taught that he may sustain with words him that is weary" may "reprove, rebuke, exhort, correct." A man is behind the voice and Christ is behind the man. In time of trouble it supports unflinching. When the house is darkened and the friends make their pitiful attempts to console, they are re-anticipated by the God of all comforts.

He whose form of godliness is validated by its power, with unblinded faith in his own confidence, faces each crisis of life, the supreme crisis of death, knowing Whom he has believed, persuaded that He is able to keep what is committed to Him throughout eternity.

**A Clear Call.**  
"It is very noble and lovely of you, Elsie, to give so much of your time to that work among the poor of the house children. I'm sure I admire you for it, but for my part, I never had any call to that kind of work."  
"Any call?" Elsie's eyes were gravely questioning.  
"Yes, of course. I suppose you felt called to go into it, didn't you?"  
"I don't know. I don't think I ever thought of it just in that way. I saw the need of something I had time and strength to do—that was all. But wouldn't that be called enough?"  
"Would it not indeed? What plainer call can there be than that which we make most? What more eloquent appeal than the cry of the hungry little ones around us for bread that we can give?"  
There are not many loud and startling "calls" to any form of service, but God has unmistakable ways of making His will known to every one whose own will is to know it. We have but to keep our ears open to hear His voice, our eyes to see His beckoning. Every opportunity which offers itself is God's beckoning hand to us.

To most of us no other call will ever come than that which comes through human lips, no other than the reverent cry of a vacant place which we can fill, a need for work which we can do, a need we wait in idleness for some other vocation that comes to us in these ways, we are but losing time, and the world is losing our service. Let us instead find in the duty that we are called to, the definite call, the nearest one present, the duty that other work that too will be shown us. Opportunity—that is God's clear call to us.—Young People.

**Rest in Christ.**  
Coming to Christ, we enter into the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human or created, and therefore uncertain. For to roll the responsibility from myself, as it were, upon another brings repose; and they who lean upon Christ's strong arm do not need to fear, though their own arm be very weak.  
The rest of faith, when we cease from striving to take care of ourselves, when we can cast all the gnawing cares and anxieties that perturb us upon Him, when we can say, "Thy dost undertake for me, and I leave myself in Thy hands," is tranquility deeper and more real than any other that the heart of man can conceive. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."  
Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a storm, the depths will be peace subsisting at the heart of endurance.—Alexander Maclaren.

**Lofty Examples.**  
The loftiest examples of charity, devotion, self-sacrifice, heroism, trust, patience and patriotism ever known to history have found their motive and inspiration in the Christian religion.—Henry B. Williams.

## SABBATH SCHOOL LESSON EPWORTH LEAGUE LESSONS

INTERNATIONAL LESSON COMMENTS FOR JANUARY 7.

SUNDAY, JANUARY SEVENTH.

Laying Foundations for 1906.—Luke 6:46-49.

**Subject: The Shepherds Find Jesus, Luke 11:1-20—Golden Text, Luke 11:11—Savior Revealed to Man—Commentary.**  
1. The birth of Christ (vs. 1-7). 1. "In those days the first-born of Jesus, 'Caesar Augustus.' The first of the Roman emperors. 'All the world.' All of the Roman world. At that time the Roman empire extended further than ever before, or than it has since, and was called 'the empire of the whole earth.' 'Taxed.' Enrolled.  
2. 'First made.' There must have been two enrolments. 'Cyrenius.' This is the Greek form of Quirinus or Quirinius. 3. 'Into his own city.' The Roman custom was to enrol persons at the place of residence, but the Jewish custom required the enrolment to take place in the native city. 4. 'Went up.' From Galilee to the much more elevated region of Bethlehem. 5. 'With Mary.' It is uncertain whether her presence was obligatory or voluntary, but it is obvious that, after what she had suffered (Matt. 1:19), she chose to cling to the presence and protection of Bethlehem. 6. ' betrothed to him.' Better, 'who was betrothed to him.' R. V. G. 'While—there.' Caesar Augustus was but an instrument in the hand of providence to fulfill the prophecy of Micah 5:2. 'Her first-born son.' That excellent and glorious person, who was the first-born of every creature, and the heir of all things; whom all the first-born in the Old Testament prefigured; whom the angels adore (Heb. 1:6); and in whom those that believe become the first-born of God's family (Gal. 4:7). 'Swaddling clothes.' Strips of cloth; these were wound around the infant, 'in a manger.' It seems clear from the text that the manger was not in the inn, hence there is good reason to believe, with Dr. Thompson, that the birth actually took place in an ordinary house of some common peasant, and that the babe was laid in one of the dwellings of the farmers.  
11. The angelic message (vs. 8-14). 'Same country.' Near to Bethlehem. 'Shepherds.' The announcement was not made to elders or priests but to humble men who were ready to receive the glad news. 'In the field.' They undoubtedly had tents on the mountainside, which is to be kept 'keeping night-watches.' R. V., margin. They watched by turns, against wild beasts and robbers. The fact that the shepherds were in the fields affords ground for concluding that the birth could not have taken place in the winter. The average temperature at Jerusalem for five years was, in December, fifty-four degrees. 9. 'Angel.' Divine messenger. 'Came upon them.' Spoke over them. 'Glorious in the Lord.' That extreme splendor in which the deity is represented as appearing to men, and sometimes called the Shechinah—an appearance frequently attended, as in this case, by a company of angels. 'Sore afraid.' Terrified with the appearance of so glorious a being.

10. 'Good tidings.' The literal meaning of "gospel." I am come to declare the loving kindness of the Lord. My message will cause great joy. It is a message to you (vs. 11). 'To the whole human race.' Gen. 12:3; Matt. 28:19; Luke 2:2-32; 24:46, 47; Col. 1:21-23. 11. 'Is born.' Isa. 9:6; John 1:14. 'David's greater Son begins His earthly career.' It was years before a prophet had predicted the Messiah's birth at Bethlehem (Micah 5:2). 'A Saviour.' 1. A deliverer. 2. A restorer. 3. A preserver. See Matt. 1:21. 'Not, shall be a Saviour, but 'born a Saviour.' 'Christ.' The Anointed One.

12. 'A sign.' The very thing that would have caused them to doubt was made the sign unto them. 'Any fear as to whether they may accept of the new-born King and offer Him their homage is dispelled by the intimation which the angels give of their carnal views of the nature of His kingdom are thereby counteracted.' 13. 'A multitude.' They descended to honor the Prince of Peace. 'Heavenly host.' The army of angels. 14. 'Glorious in God.' Christ was the highest expression of God's glory. 'In the highest.' 1. In the highest strains. 2. In the highest heavens. 3. In the highest degree. 'On earth peace.' Peace with God; peace to man; peace of conscience. 'Good will.' God had shown His good will by sending the Messiah. 'Toward men.' We should show good will both to God and man.

15. 'Let us now go.' There is no time to lose. Let us go now. 'This is the language of obedience, desiring to receive assurance and strength.' by seeing for themselves "this thing which is to come to pass." 16. 'With haste.' Filled and thrilled with holy joy that could no longer "And hushed." It is probable that by communicating their experiences to one another their faith was increased.  
17. 'Made known abroad.' As soon as they had seen the child they began to tell the glad news to every one they met. They were true preachers of the gospel. 18. 'Wondered.' The story of Jesus is the most wonderful story to which human ears ever listened, and it still causes those who hear it to wonder. 19. 'Pondered them.' Weighing or carefully considering them. Every circumstance was treasured up in her memory. 20. 'Glorifying and praising.' These simple men returned to the care of their flocks giving glory to God for all they had seen.

**The Christian's Antidote.**  
A Christian met another man who was the picture of despondency. When asked what was the matter, the man said, "I have no friends; I am lonely." "I have an antidote for that," answered the Christian, and he began to sing, "Abide with me, fast falls the evening." The lonesome man heard him through, and then said, "Why, so you have. If that song is true, you have company all the time."—Ram's Horn.

The blow of a whale's tail is the strongest animal force in the world.

Foundation-laying is a matter of personal responsibility. Whatever may be said of the power of heredity, everyone may—rather, must—lay the foundation of his own life. He may not always choose the location of the building, or the nature of the materials—though these are largely in his own hands—but he must build the substructure, as well as the superstructure, himself.  
The only safe foundation for a human life is faith in God. That means not merely a vague sort of belief that he exists, and that he is more or less benevolently disposed toward us. It is a faith which intrusts all life to him, which believes that he has a purpose in our presence in the world, and which is sure that it is absolutely safe to commit ourselves to his guidance. That faith makes Christians of us, with our life hid with Christ in God. It puts us upon the impregnable rock of the atonement. We can stand erect and confident in God's sight when we stand on that foundation. Storms cannot buffet us, and the tempest that smote the house on the sands beat no less fiercely on the house with the rock foundation. There is no pledge of immunity from trial, or from conflict, in the Christian faith. That would make it a mere asylum for the feeble. But our faith gives us power to bear the trial, endure the pain, and overcome in the conflict with evil.

At the beginning of the year there is no need to lay new foundations, if you are already fixed on Jesus Christ, the Rock of Ages. You may need to strengthen your hold on his life, to make sure that the life you are building is in harmony with the life on which it is founded, to be more exact in the choice of the materials you use in the daily task of building, but you are already on the Rock.

The wise builder in the parable is he who "heareth these sayings, and doeth them." By that test, who among us is the wise builder? Who will begin now, and by the help of God, be not a hearer only, but a doer of the Word throughout the year? The Epworth League offers admirable opportunities for foundation-laying. If you have not used them, begin this year.

Your need of regular and systematic use of the Bible can nowhere be better supplied than through the League Bible-study course. Join the class in your own chapter, if there is no class, start one. Three or four earnest people will make the nucleus of a fine class. It will give definiteness and purpose to your reading of the Bible.

**CHRISTIAN ENDEAVOR NOTES**  
JANUARY SEVENTH.  
How Finding Christ Changes the Life.—Matt. 13:44-46.  
Christ is not hidden treasure, and yet we must seek Him; and when we have found Him, we wonder we have not seen Him before!  
When one has found Christ, he does not hide Him, but is eager to show Him to others. No parable fits truth in all points.  
Christ is like a pearl in perfection, in beauty, in purity, in preciousness. To win Christ we must yield up all that we have; but He gives it straightway back again, vastly enriched.  
No one has really found himself until he has found Christ.  
The discovery of Christ is more to man than the total of all the world's discoveries; it is the discovery of the other world.  
One need only start toward Christ, for He comes swiftly the rest of the way.  
The reason why Christ cannot enter some lives is because they want Christ to allow them to remain as they are.  
Christ in the life is like the magic lamp placed in the German hut, that by its shining changed it, and all its furniture, to solid silver.  
Health cannot come without disease's going; not can Christ come without sin's going.  
When next you go to a Christian Endeavor consecration meeting, determine that it shall mean something definite.  
Review your life and see where you are weak. Ask God to show you how you may strengthen yourself in that point.  
Form a resolution for one advance step. Write it out. Speak it out. Pray over it.  
It may be to do one unselfish act every day. Or to speak at each meeting to some one likely to be neglected. Or to read larger daily portions of the Bible. Or to take a more helpful part in the meetings.  
Whatever it is, you will help the other Endeavorers greatly if you tell them of your purpose, and ask them to tell of theirs.  
Keep a record, and hold yourself to the accomplishment of your design. Adhere to it till it becomes a habit. Thus will each consecration meeting mark genuine progress in your life.

**The Only Solution.**  
A large brewing company of Colchester, England, claims to have solved the temperance question. The solution is very simple, it says. It is "no drink without food." To prove the theory the company is trying the experiment of combining the ordinary public house with a good eating-house. The result of the first week's working was that it was able to report a profit of 26 per cent, and a complete absence of drunkenness. This method may be profitable but cannot be considered a success as a temperance measure. The only solution of the saloon problem is no saloon.