

Modern Woman's Health

Deep Breathing. Deep breathing is a great aid to beauty. To the woman overburdened with flesh it is absolutely essential, as the increased amount of oxygen greatly augments the consumption of waste material. It must be pure air, however, to have the desired effect. Not one person in ten breathes correctly, and not one woman in a hundred breathes normally, the respiration varying with every change of mental state or physical condition; grief, depression, fatigue, all have their influence in lowering the amount of oxygen that goes into the system, and it is a rare thing for a woman to use her lungs to the best possible advantage, unless she has the definite and special instruction in breathing incident to the vocal training of singers and elocutionists.—New Haven Register.

Modern Girls Expensive. "The girls miss a lot of fun by having such high and mighty notions nowadays," remarked the old New Yorker. "It's simply out of the question for a young fellow getting from twenty to thirty dollars a week to take a girl to the theatre or opera often, when it costs him a good part of his week's salary each time he does it. If her young man doesn't get orchestra seats the girl of today thinks him mean; if he doesn't bring her a bunch of violets as big as her head he 'doesn't know what's what,' if he makes her ride home in the trolley instead of calling a cab 'her gown is ruined,' and if he doesn't take her to supper in one of the swell restaurants he isn't worth knowing."

"Now, when I was young a girl was satisfied with balcony seats—seventy-five cents or a dollar. After the theatre, as a matter of course, every one climbed into the omnibuses that were backed up to the sidewalk in front of all the theatres. Then, of course, there was the ice cream treat afterward—no one thought of ordering anything else—and there were no tips to waiter, either; the man who waited on you was as good as you were yourself; he would have thrown your money in your face if you had insulted him with a fee."

"Well, we used to take our best girls to the theatre two or three times a week in those days, and modern young women have only themselves to blame for the infrequency of their theatre invitations."—New York Press.

Toques Still "En Vogue" in Paris. Toques are not omitted from the selection of new models on show. I have seen some pretty ones with wide flat-topped crowns narrowing in their base, and brims turned up and shelving somewhat outwards. Covered plain with velvet, they are sometimes rendered very ornate by having a wide band of handsome galon sewn on the facing of the brim. Others have full brims and a crown.

One of the former is covered with moss green velvet with a broad galon worked with sky-blue chenille on a gold foundation of the two colors. An indent is cut in the right side of the brim on each of which the galon is curved round shell-forms. Between this opening in the brim and the crown nestles a bird the plumage of which is dark, with little touches of white. It is entirely of a fanciful order and the tail is of white gaura.

Another toque with a full brim is built up of a deep morose brown velvet and trimmed with wings of a copper hue set outside the brim at the back and on the left side. Both these toques are raised at the back on a narrow bandeau concealed by bows of ribbon.

Less importance is given to the cachepain than in the late summer models, and I am inclined to think that the fashion of pulling up the hair very high on the top of the head will help to bring about a further change in this respect.—Millinery Trade Review.

Wealth Beneficial to Girls. "Much money—too much money," said a New Yorker who has known the town for fifty years, "is more harmful to our young women than it is to our young men, though the Lord knows, it is bane enough to our young men. It is a different sort of harm, though, to the girls—it unsexes them. The effect is not quite so bad in the lesser cities because they have less money, and the atmosphere is clearer. But in New York and the New York girls—well, when I think of the contrast between some of the girls I know here and their grandmothers I used to know it makes me sick at heart for the generations who are to be mothered by these girls, if, indeed, they ever become mothers."

"I am speaking now of the really rich girls who have all the money to spend that they want. For example, I know one girl of twenty-five who looks as if she were forty, and she has \$25,000 a year income. Not a great deal as incomes go in New York, perhaps, but a good deal for one girl to spend on herself. This girl goes the pace of a man, except that she is of good moral character, as we understand that in a woman. She has her horses and her dogs and her yacht—not a very large one, but large enough—and she has the manners of a man, and very nearly the masculine voice.

"Does she gamble? Of course, I don't think I know a rich young woman who won't water something or other. The beggars, and the very

THE PULPIT

A BRILLIANT SUNDAY SERMON BY THE REV. LUTHER R. DYOTT.

Subject: Sure Foundations.
Brooklyn, N. Y.—The Rev. Luther R. Dyott, pastor of the United Congregational Church, preached a Sunday morning on "The Indestructible Foundations." He took his text, from Psalms xl. 3: "If the foundations be destroyed, what can the righteous do?" Hebrews xli. (revised version): "Faith is the assurance of things hoped for, the proving of things not seen;" II. Timothy I. 1 (revised version): "I know whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day." Mr. Dyott said:

We seek the solid and safe in the things of the unseen world. This is the supreme importance. Other things in this world are relatively unimportant. They are to be thought of, and appreciated, and even sought, found and kept. We must have them. Room for the active life of a growing belief is indispensable. A place for the sweet and sustaining comforts of the larger hope of humanity is desirable. The garniture of refined and immortal love is ever to be regarded as more than a mere luxury of the inner life. Other work is important; but only so to a comparative degree.

Tedious and temporary is the task of the collector. Unsatisfactory is the task of the creed-maker. Smug of the task where "jarring securities" learn their selfish interest to discern, and not untriflingly, to become irrelevant in the name of religion. Spasmodic the task, and thankless the effort of the local agitator. Reversible, though somewhat commendable, and imperious, is the task of the sentimentalist. But all who are concerned about building character upon indestructible foundations and are actively engaged in this work, are realizing that which is of the greatest importance, by day, hour by hour, moment by moment, rises that "house, not made with hands." Here we must toil with clear understanding, magnificent courage and untiring patience. Here we must be serious and certain.

It is a fine indignation, and a hopeful indignation that may be the result, at least, we are equal to the demands. We do desire foundations which cannot be destroyed. Here, we are serious enough when we are serious at all. We do not wish to be deceived with references to the "house of vanity," which are not to have our foundations of life, poisoned. We object to the destruction of the foundations of belief. Error, falsehood, deceit are bad enough anywhere, but they do the most harm if admitted into the affairs of religion. He who poisons any body may only be poisoning himself. He who poisons a dog, for a little while, but he who poisons his mind and my soul does me untold harm for eternity. He and I may never be able to make satisfactory repairs of some kinds of destructive work. Most of us think so. We do desire the solid and safe in the things of the unseen world. We want the immutable verities of truth which will stand the tests. If the foundations be destroyed what can the righteous do?

The strongest emphasis of our times, especially in matters of religion, is being placed upon the demand for the "substantial," the prevailing "practicality" of our age, is the demand for the "practical," the "practical" of the regeneration of the Holy Spirit, we may become His. He will know. He will cause us to know it. "The secret of the Lord is with them that fear Him." He desires it to be there.

"Every man has a right to know that he is alive spiritually as he does that he is alive physically. This knowledge is brought to us in the witness of God's spirit. Thus it is that we go deeper than religious experience and find another foundation in that firm foundation of God's knowledge of His own self. He cannot be deceived. We could not deceive Him, even though we might deceive others, or be deceived by what we might suppose to be experience, even religious experience, even though we might deceive ourselves. God knows. Of this we are certain. He knows perfectly, if we know His knowledge. If we are not His, by the regeneration of the Holy Spirit, we may become His. He will know. He will cause us to know it. "The secret of the Lord is with them that fear Him." He desires it to be there.

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Good is deeper than evil even in personal life. The good is deeper than the evil. The oscillations of belief may be admitted of God Himself, and end in doing much good for the common faith of Christendom. The unsettled condition of certain moods of faith may only reveal at last that there are some things which should not be shaken and must remain. God may be permitting the shaking up in order that we may have the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Ours has been called an "age of doubt," but the residence and proof of the claim are not altogether satisfactory. Professor James says: "Our religious life lies more, and our practical life less, than it used to be on the perilous edge." But does not the professor attempt to draw a distinction where no distinction is?

Is not our religious life, in fact and in fine, a practical life? Are not the most practical deeds in the world born of religion? Good life, good thoughts, good words, good deeds belong to religion whether they be done in this or that church, or bear no ecclesiastical stamp at all. Reality is at a premium in the religion of to-day. Let us believe that the demand for the real, the desire to investigate, the new statements of old truths, the rewriting of some theology, the revising of some creed, the call for a new adjustment of things, do not invariably imply the existence of doubt and the destruction of the foundations of belief. If, indeed, this be doubt, then it is not the kind of doubt that we need to fear. If these things destroy our foundations, it will prove nothing more than that we were on temporary and destructible foundations, when we should have had something better.

Kling calls our attention to the fact

that "just as the acceptance of the principle of the correlation of forces called for a rewriting of physics—a new physics, or the theory of evolution for the rewriting of biology—a new biology, so, in the same sense, the acceptance of certain great convictions of our day calls for a rewriting of theology—a new theology." Call it a new theology if you will, but do not let prejudice blind you to truth, no matter from which direction truth may come. A thing is true not because its statement is old, nor yet because that statement is new, but because it conforms to the great fact, or facts, for which that truth stands. The great fact, or facts, back of the truth and its statements, do not change. Theological statements and systems may change. Some persons may become angry, others frightened, and still others foolishly and ignorantly declare that they have no theology, but in the meantime, theology remains the greatest science in the universe, even the science of God and divine things, based upon a revelation made of God, through Jesus Christ, and that science, itself as such, does not change.

God's foundations are firm amid all the mutations which mark the history of the human race; amid all the storms and shocks; amid all the disintegrating agencies; amid the rise and fall of empires; amid the birth, the growth, maturity, the old age and death of nations; amid the things present and things to come, life and death, in spite of everything that may oppose, or assail, belief, character, hope, love, in corruptible life all may have perfectly indestructible foundations. What are these foundations? Religious experience; that is an experience of God in the soul of man is an indestructible foundation. Such experience is knowledge derived from fact and abiding in spiritual consciousness. "God is a spirit." Man is a spirit. There is a possible contact and communion here. There is the possibility of the best knowledge in the world right here. "Fact, evidence, proofs, knowledge, they are all here. Knowledge has found the proof; proof implies the existence of the evidence, evidence implies the fact, and the fact implies the fact, while the primary datum abides in experience."

When a man has a religious experience then he has an indestructible foundation. He cannot then be morally ignorant. He knows something. That which he hears may not always be so, but that which he knows, he knows, and so man can take it from him. He is upon a foundation which cannot be destroyed. Then faith finds her best function in establishing the fact of the existence of a reality which is always more than that seen, in giving the "assurance of things hoped for, in proving things not seen." A man cannot subject such an experience to the test of the natural senses. It is too large for such a test that, but he knows he is right and he is upon an indestructible foundation. It is not only our knowledge of God. There is another indestructible foundation in His knowledge of us. It is written: "Howbeit the firm foundation of God standeth, having this seal: The Lord knoweth them that are His." He cannot be deceived. We could not deceive Him, even though we might deceive others, or be deceived by what we might suppose to be experience, even religious experience, even though we might deceive ourselves. God knows. Of this we are certain. He knows perfectly, if we know His knowledge. If we are not His, by the regeneration of the Holy Spirit, we may become His. He will know. He will cause us to know it. "The secret of the Lord is with them that fear Him." He desires it to be there.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JANUARY 21.

Subject: The Boy Jesus, Luke II, 40-52—Golden Text, Luke II, 52—Memory Verse, 51—Topic: The Boy Jesus a Pattern For Youth—Commentary.
I. The growth and advancement of Jesus (vs. 40, 52). "The child grew." From this verse and verse 52 we learn that Jesus had a human body and soul. He was a genuine boy and grew like other boys, but He was sinless. Evil had no place in Him. "Waxed." An old English word for grew. "Strong in spirit." "In spirit" is omitted in the Revised Version, but "spirit" is meant. He became strong in mind and understanding. "Filled with wisdom." He was eminent for wisdom even when a child. "Grace of God." Grace commonly means favor. God was pleased with Him and showed Him favor and blessing from His Father.

42. "Increased in wisdom." This refers to His spiritual and intellectual development. Some one has said that "wisdom is knowledge made our own and properly applied." "And stature." There could be no increase in the perfection of His divine nature, but this He increased in His human nature. His body increased in stature and His soul developed in divine things. "Favor with God." Though His entire being was in the favor of God, yet as that being increased in amount, the amount of His favor increased proportionately. "And grace." His character and life were beautiful and the better He became known the more He was admired.

II. Jesus at the Passover (vs. 41, 42). "Went every year." The Passover was one of the three great Jewish feasts which all males over twelve years of age were required to attend.

42. "Twelve years old." To a boy who had never been outside the hills of Nazareth, the journey to Jerusalem, the appearance of the city at this time, the sight of the temple, the preparations for the feast and especially the feast itself, must have been an imposing sight.

III. Jesus lost and found (vs. 43-45). "Fulfilled the days." "The Passover week (Exod. 12:15). "Tarried behind." Jesus was so intensely interested in the teaching of the rabbis that He failed to start with the caravan on the homeward journey. "Knew not of it." This shows the perfect confidence they had in the boy.

44. "In the company." The people traveled in caravans. Jesus evidently had been allowed a more than usual amount of freedom of action, as a child, by parents who had never known Him to transgress their commandments or be guilty of a sinful or foolish deed.

45. "Found Him not." They had probably left in the night to avoid the heat of the day, and in the confusion Jesus was lost.

46. "After three days." An idiom for "on the third day," one day for their departure, one for their return and one for the search. "They found Him." Jerusalem was overcrowded with millions of people packed into a small city, and they had none of the means to which we would at once look for assistance in searching for a lost child in a great city. "In the temple." Joseph and Mary evidently knew where they would be most likely to find Him. Jesus was probably in one of the courts of the court of the women, where the schools of the rabbis were held. "In the midst of the doctors." Teachers of the law, Jewish rabbis. "Hearing-asking." But it is not said teaching or disputing. He sat not as a doctor, but as an inquirer among them.

IV. Jesus astonished His hearers (vs. 47-50). "Astonished." The Greek word is very forcible. The import is that they were in a transport of astonishment and struck with admiration. "At His understanding." He brought them into a clear knowledge of God's word. "Amazed." To see such honor given to their boy, and to see such boldness in holding a discussion with these learned men. "Why," etc. This was the mildest sort of a reproval and probably given privately. "They did not understand His mission." The form of speech was necessary, for how else could he speak? "Sought thee sorrowing." The word here rendered sorrowing is expressive of great anguish.

49. "How is it that ye sought Me?" This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood. He is apparently astonished that He should have been sought, or even thought of, anywhere else than in the only place which He felt to be properly His home. "Wist." Know. "About My Father's business." See II. V. "In My Father's house" necessarily narrows the fulness of the expression. Better, in the things or affairs of My Father, in that which belongs to His honor, and glory! These bear with them the stamp of authenticity in their perfect mixture of dignity and humility. It is remarkable, too, that He does not accept the phrase "My Father," which Mary had employed. "Understood not." They did not understand His mission.

V. Jesus subject to His parents (vs. 51, 52). "Went down with them." If His heart drew Him to the temple, the voice of duty called Him back to Galilee; and, perfect, even in childhood, He yielded implicit obedience to this voice. "To Nazareth." Here He remained eighteen years longer. These were years of growth and preparation for His great life work. "Was subject unto them." There is something wonderful beyond measure in the thought of Him unto whom all things are subject submitting to earthly parents. "In her heart." Expecting that hereafter they would be explained to her and she would understand them fully.

CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-FIRST.

Christ's Life. I. Lessons from His Boyhood.—Luke 2:40-52.
Evidently Jesus' parents were in the habit of trusting Him, as they went a day's journey without worrying about His non-appearance. The most important thing a child can do is to listen well; the next most important thing is to ask questions wisely. A child may be about God's business as well as a grown-up, since the oldest man is but a babe in God's eyes. Is it any wonder that Christ was obedient to His earthly parents, since He came to earth in obedience to His heavenly Father? Though Jesus' "understanding and answers" aroused wonder, note that He was in the temple not as a teacher but as an eager learner. The Junior society is making it a joy to the children to be in their Father's house, and about their Father's business. Many parents fail to understand their children, as Joseph and Mary failed to understand Jesus. Mary's remedy is the right one—to brood over them "in the heart." In all our dealings with children we are far more likely to err than to errate their capacity for spiritual truth than to overrate it.

The church that does not care for its children is like a farmer who left his orchard alone till it was time for fruit. The child that thinks to postpone his Father's business till manhood is like an athlete that refuses to go into training. When gardeners wish to obtain new and fine varieties of flowers and fruits, they begin with the selection of the best seed and soil. Strike a match, and the light goes on endlessly. What are we to think of the endless outreaches of a good word spoken to a child? What lesson has Christ's boyhood for me? What am I doing to bring children to their Saviour? Have I the child heart in which Christ can live? The modesty, the filial piety, the perfectness of self-control, contentment in mechanical labor, conscious sovereignty undisciplined,—all this is in itself a wonder of divinity.—H. W. Beecher.

Jesus is the example for all who are stepping from the careless immunities of early childhood into the graver region of budding youth.—Alexander Maclaren.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY TWENTY-FIRST

A Spirit-Filled Life.—John 14, 16, 17.

Herein is a mystery. Christ our Lord, through the Spirit, will dwell with us. It is more than a mystery. It hints at a truth which, if we could but feel its full significance, would change our whole bearing toward life. So far as we do feel it, the change is actually wrought in us. In saying us Jesus Christ has given us a new spiritual life. That life is his own. Apart from him we are as good as dead. If the divine life is not in us, no life we have can be of lasting value, however much it may promise.

The great thing is that Christ is willing we should receive His Spirit, and live "in Him." But there is something to do. Whatever is not favorable would be out of harmony with His Spirit, and must be put away. Anger, wrath, malice, blasphemy, evil speech, lying—all these must go. We must be willing that they should go, eager to get rid of them. They do not abide in Christ's presence; if we sincerely invite him we shall sincerely let go of them. And his presence will drive them away.

The life which Christ gives is to be accepted as a reality—not a religious fancy. The Christian became a Christian by complete surrender of his own will and his own life; that surrender must be made permanent. The Comforter whom Christ sends must be welcomed as a sharer of all experiences and all desires; all life's activities must be in some way related to his presence.

The insistence that a Christian should be like Christ is a good sign. Book after book is written to emphasize this thought, and sermon after sermon sets up this likeness as a standard for the Christian.

Two classes of people miss this mark, and miss it in spite of their honest desire to reach it. The first class takes for its rule of life the question, "What would Jesus do?" Life is squared by that straight edge. It means large sacrifice, much self-humbling, and failure at last. For, however hard one may try, the attempt to imitate Jesus Christ is a mechanical and unfruitful struggle.

The second class sees the failure of the first, and is naturally discouraged. "What use is it to try? You cannot succeed. These people have tried hard enough, and they are not succeeding." Or perhaps there is some admixture of unbelief. "If that is all there is to Christianity it is not worth the effort."

The great mistake in all these cases is in not seeing that you cannot live like Jesus Christ until the Spirit of Jesus Christ lives with you.

Teaching Power.

When Summerfield was dying he said, Oh, now, if I could return to my pulpit for an hour, how I could preach! For I have seen God face to face. A personal acquaintance with God is the source of a minister's power. Then sentences burn into the minds of the hearers and inspirations come from simple things.—Rev. Clarence A. Vincent.

FRILLS FASHION

A combination automobile hood and veil is a thing of luxury. It is a chiffon hood with a veil in front, to be worn over a small hat.

Gloves match the costume whenever possible, but the difficulty of exactly matching all shades has kept white and black gloves in fashion.

The daintiest of gumpies are those of handkerchief linen with Hedebo embroidery. This is the latest Scandinavian openwork embroidery.

For street wear nothing is better than tan gloves. One may take her choice between one clasp or two in short gloves, both being in good style.

Real Valenciennes is not prohibitive, and lasts a lifetime. Point and duchess are expensive at first, but a little goes a long way, and makes the plainest gown elegant.

Nothing is more acceptable for gifts than lace or embroidery. The collar and cuff sets in the little French shops and in special departments of the stores are very tempting.

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