### When the Czar Proposed.

At Walton-on-Thames the czar had met the lady whom he wished to make his wife, and he had obtained her father's consent to the match, but it still remained for him to make his proposal to the girl herself.

But the sacred words had to be uttered in the old formula which Russian court etiquette prescribed for such occasions.

Seating himself beside the girl, he took her hand in his.

"The emperor, my father," he said, "has commanded me to make you the offer of my hand and heart."

"My grandmother, the queen," she replied, her eyes twinkling with mischief, "has commanded me to accept the offer of your hand."

Then she broke into a merry laugh.

"Your heart," she replied, "I take of my own accord."—Royal Magazine.

### A Gentlemanly Visitor.

This morning, while Mrs. Jonathan De Long, who lives some distance from Eagle Point, in this state, was busy attending to her baking, and at the same time keeping an eye on a rapidly browning turkey in the kitchen oven, she heard a knock at the door. Opening it she found a hobo, who asked her for something to eat. At the same time he espied the turkey and no Cassius ever cast more envious eyes at Caesar than did the tramp at the browning bird. He got his food, and then he left—apparently. A short time later Mrs. De Long had occasion to go to the barn, and she returned just in time to see the stramp sneaking out of the gate with the turkey wrapped up in a tablecloth. Mrs. De Long is a muscular woman, and she made for the tramp. Discretion was the better part of even hobo valor, and he returned and bowed, saying: "Accept de burd wid me compliments, lady." Mrs. De Long was so surprised and amused at the tramp's forced politeness that she invited him back again and gave him a big mince pie. The tramp in return chopped her a lot of firewood, just to show "he was a gent."—Philadelphia Record.

### Women and Money.

The moment the monthly salary crosses the bare necessity line, that moment the horizon of wants begins to widen. For every dollar the salary increases, the imagination finds a place for two dollars, three dollars, four or five. A great part of the demands existing in the world today are romantic. How shall the imagination be schooled, where shall the line be drawn? It should be considered a part of morality to live within the income, but on every side there seems to be an attempt to stretch the $1000 income to a $2000 scale; the $2000 income to a $3000 scale; $3000 is made to do duty for $5000; and $5000 is thinly stretched to the breaking-point to simulate a $10,000 income. With every added dollar the horizon of wants will widen, unless the imagination is wisely schooled. Sadly do we need training to draw the line between wants and needs.

The great pity of our American life is that we allow our pace to be set, not by the moderate ones, but by the immoderate ones. We are money mad. The old conservative ideas on which men of former times conducted business and built their fortunes have been swept aside by new methods of risk and daring that often succeed because of favoring circumstances. The old philosiphy of conservatism is replaced by a philosophy of buccaneering. New, new, everything is new and different. Our moorings are gone. We know not what to think. But the laws are immutable which declare that it is not possible for all the people to spend more than they earn, nor can reckless extravagances fail to end some time in disaster.—Harper's Bazar.

### Handkerchief Sachet.

Quite the prettiest of handkerchief sachets recently noted represented the original idea of a clever woman. It was made of a sheer white handkerchief, with embroidered and narrow hemstitched edge. The handkerchief was folded over like an envelope. Inside there was a soft pad of perfumed cotton covered with pale blue peau de soie. This was stitched in place, the stitches coming at the bottom of the sachet where they would not be noted. The corners of the handkerchief, which came on top, were laced together with baby blue ribbon. It was found necessary to cut one of the hemstitches here and there to allow the ribbon to be passed through Where the ribbons began there were dainty little pompons, made of many loops of ribbon. And where they joined in the middle there was quite a large pompon. This was fastened only to two corners, and the other corners were left loose, so that the lacing could be readily loosened to slip the handkerchief out and in. The prettiest thing about this little sachet was the fact that on each of the corners of the handkerchief there was a dainty picture of a child's head. The maker had sensitized the corners of the handkerchief herself, and had used films taken of a couple of pretty children, printing the pictures under a mask and scalding the handkerchief several times after the pictures were printed, to remove any sensitizer which might remain in the cloth outside the printed surface, before soaking the whole in cold water, and ironing it dry. The sachet was intended as a gift for the mother of the children. The same woman makes pretty pincushions to give to her friends, each containing a blue print of some picture, in which the person to whom it is given has either appeared or was interested in some way.

### What a Woman Buyer Does.

The first thing a woman buyer does when she arrives in New York is to register at her hotel. Her firm's business mail has been directed in the care of the local office or agent, and there she makes her headquarters down town. But her morning's mail at the hotel easily distinguishes her from the other guests in its volume. The American manufacturers are a hustling lot of business men, and they are out with circulars and samples just as soon as they locate a prospective buyer; hence, her mail swells each morning with every conceivable article that she may or may not want to buy, until the bell-boy staggers under the great sacks of letters which overflow everything in the room. Then, almost before she has her coffee, there are cards from the representatives of different firms which carry the line of goods which the list of arriving buyers in the paper has announced that she is here to see. Ten chances to one, if the buyer is known in the wholesale world, there will be some one on hand to take her to breakfast, and the first to get her attention keeps her clear of rivals until all possible business in his line is done. If it is her second or third season she will be amused at the efforts to please her by the rival firms; but she does not allow the attention to turn her head or bias her judgment. If she is wise she will accept all the good times that she has leisure to enjoy, for they are offered in the right spirit, each manufacturer allowing a generous sum for the express purpose of entertaining the out-of-town buyers. Both the men and the women buyers spend all the way from two to six weeks in New York, and most of them come twice a year. From the time they arrive they are invited by different dealers to a perfect round of luncheons, dinners and theatres, and the manufacturers do not even stop at the opera if they see their way clear to a good order and the future favor of the buyer.

The salary of a woman buyer may range anywhere from $1,000 to $10,000 a year, according to her experience and ability. There are few good buyers under 30 years of age, and some of the best are nearer 50. For cloaks and wraps of every description, Paris shares with Berlin the favor of American buyers. Hats are from Paris, and also the exclusive patterns in gowns. The methods of Parisian manufacturers are in distinct contrast with those found in the business world on this side of the Atlantic. There are no theatres, no drives, and no luncheons for the buyer abroad, unless she pays for these herself. Sometimes she may receive a small gift, but even that is seldom—it is not the fashion in Paris. They are willing to sell, but they do not wax enthusiastic about it, as in America.

### Fashion Notes.

Taffeta silk spearate waists have come into favor again, and are more or less elaborate.

Last season there were seen more fur coats than before known, and this winter they are more fashionable than ever.

Lingerie and batiste blouse-waists such as have been worn during the summer are to be worn all winter, but will require a high silk lining.

A medium-large hat of felt in nickel-gray, with flat brim and medium-low indented crown, has binding two inches wide on the brim of gray velvet.

Charmingly original is the tea-gown of pale gray velvet or cloth trimmed with chinchilla; made like a long loose coat worn over a gown of batiste or lace.

The strange, weird combinations of heavy rich materials with light ones, of fur and lace, of velvet and batiste, are never seen in any other garments, so it is small wonder that the tea-gown affords a field of fancy new all the time.

# THE PULPIT.

## A SCHOLARLY SUNDAY SERMON BY BISHOP SEYMOUR.

**Subject: "My Shepherd."**

Brooklyn, N. Y.—At the Church of the Messiah the Right Rev. Bishop Seymour was the preacher Sunday morning. He chose for his subject, "My Shepherd," and his text was Psalm 1:23: "The Lord is my shepherd; therefore I can lack nothing," he said.

We pass from the brightness of Christmas and Epiphany to the season of Lent that closes with the darkness of Good Friday. Ere we bid Epiphany goodby let us consider what it tells us, namely, that our Saviour came to be the Saviour of all mankind. Epiphany falls into two divisions: The Christmas of the Jew and the Christmas of the Gentile. First, the Christmas of the Jew, when the shepherds came as the representatives of the shepherd nation; came called on by an angel through whose dispensation the law was given to the Jew; came to the manger; came to worship. And then the Gentile Christmas, called Epiphany, when the kings were led by the star to worship the child. And then the fact that the Jew and the Gentile alike fell down and worshiped the little child, a baby; weaker than the weakest, I may say, of all the young, and yet—Him by whom the worlds were made. It is indeed a wonderful spectacle to see the Jew and the Gentile alike worshiping the babe. We leave the angelic host that sang over Bethlehem and the brightness of the star which brought the three kings—at all events the kings of the East worshiped the little babe with appropriate gifts—for the transition period of Lent.

Could I do better than ask you, with myself, to consider our personal responsibility in the words of the text: "The Lord is my shepherd; therefore can I lack nothing?" Here is a declaration which may make or not, as we choose, for the possessive pronoun is intensive—"my," as though it were something that we loved, as jewels of earth—"they are mine; I own them." So: "The Lord is my shepherd," and based upon that declaration is the fact; "therefore can I lack nothing." There is no word which more frequently falls from our lips than "I." It is the shortest word in human speech—a single letter—because it brings to the surface personality. Go whither you will, on every side you will hear men, women and child uttering "I." "I" is to each one the centre of the universe; everything radiates from it and everything comes into it. And this is right in its way, only sometimes it is exaggerated and we have what we call selfishness. But I am not disposed to criticise that just now, only to say that this pronoun "my" grows out of the personal pronoun "I," because it denotes ownership—"my." And we may say, the poorest of us, first we own ourselves: "I, myself; I belong to myself," and it is on the basis of that claim that we have the wars for independence, for liberty or personal right, and men resist the idea of being owned by the others, and preeminently in this land of freedom claim to be free—"I own myself." "I have not time to analyze the worth of the claim, for it is immense: 'Mine, spirit, body;' this creature of God-like mould and cunning workmanship, how marvelously built up! A single profession, numbering some of the greatest men, devotes days and weeks to studying it and yet has not fathomed its secrets. The medical profession is largely experimental to-day. It has made wonderful discoveries in fifty years, and still it has not yet probed this little mass of matter, the body, to its depths. And back of it is the mind, the intellect, the memory that holds the past and hope that grasps the future; the mind that deals with premises and conclusions and reasons. It has no moral quality, it is pure intellect. Deeper down than it is the spirit, the seat of conscience, the moral sense, marvelous beyond expression! that emphasizes our nearness to God. Body, mind and spirit bound up together and each of us claim to own that trinity blended into unity. "I, myself, I own myself."

Let us pass on. "My time;" that is, "my life. These hours and days and weeks are mine," and, hence, the wage question, when men claim the right to sell their time for so much. So, you see, we claim the ownership of time. Of course, it is not really ours. "Our times are in His hand." Still, we claim it. "My years are so many." Hence, we see another element of wealth—time, opportunity. Then, again, character, "my character," emphasized by the name. A good name is worth a good deal. We pass still further: "My position in life, in society, my parentage, my surroundings, my friends and relatives—these belong to me." And they are worth a great deal sometimes. Then we come down to that with which we are most familiar: "My material wealth, my stocks and bonds, jewels, wardrobe. They belong to me."

Now, that brings us to David's claim: "The Lord is my shepherd." You do not give up the other things, but you make another claim, and that you can only make through Him who allows it, and He allows it by coming here to be reached and embraced, if you will, and loved. He revealed Himself as one of us in order that through Him we, by the Holy Ghost, might reach the Father, for He comes out from the invisible to be visible. He can be touched and handled and seen here. He was here with a certain generation when this was the case. We must not envy them, for we have a greater privilege than they. You remember Thomas. Jesus said to him after he had been so obstinate, "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed." We may believe if we will, on the undoubted testimony of the ages, that Jesus after death was on this earth. He had passed through the graven gate of death and had consummated for man the glory of the resurrection, and took our nature through into heaven and blessed it on the throne of God, where He ever remains as a magnet to draw men in love, so that we may say with David, "The Lord is my shepherd, therefore can I lack nothing."

Now, my friends, I wish to say that no other element of wealth can enable us to say, "Therefore can I lack nothing." Try the experiment with which we are most familiar as a world power, wealth in any form. I have been with some of the wealthiest men that the last generation knew. I have seen them in the hour of death and as they died the bonds and stocks of wealth fell down and passed hands. It could not buy an entrance ticket to Paradise nor to heaven. If you would be wise consider the end and nothing between. Forecast the future, not as bounded by the horizon of earth, but by the glories of Paradise and heaven. "The Lord is my shepherd; therefore can I lack nothing," because He was born with us, nay, conceived with us, and He goes through life's journey with us as our friends do who survive us, but they must part with us as we bid them the last farewell; but He, of whom the Psalmist speaks, "The Lord my shepherd," He dies with me, is buried with me; He goes to Paradise with my soul; He will be with me at the last great day, and if I have been loyal and true to Him, He will welcome me to His everlasting blessing; He will be my advocate and plead His sacrifice to take away my sins.

Observe that the religion which Jesus gives us embraces the whole of life. There is no other religion that does. You may divide them into religions that appeal to pleasure, "the lusts of the flesh," and the religions that appeal to the pride of intellect. Take the ancient Saduceeism, the medieval Mohammedanism, and the present-day Mormonism. They are the flesh in religions. They cannot begin to tell upon mankind until passion shall develop in manhood and womanhood. Take the intellectual systems of Greece and the philosophies of the present day that appeal to the intellect, and a man is almost half way upon the journey of life before they touch him. Take Christianity, where does it begin? With conception, with birth, infancy, childhood, youth, manhood, in health, in sickness, in death and the resurrection and the life eternal in the presence of the great White Throne. Christianity embraces the religion of life. Does it appeal simply to the body? No. But it appeals to the body, the intellect and the soul.

Remember the declaration of St. John, "the disciple whom Jesus loved." He says: "The Word was made flesh, and dwelt among us, and we beheld His glory, as of the glory of the only-begotten of the Father, full of grace and truth." He embraced the whole of man. The Word was made flesh, but with that was intellect and spirit, and so He was a complete and perfect man. This morning we were joined together hand in hand in the prayers offered by your rector, but when we come to the creed, how is it? The husband drops the hand of the wife, the father of the child, the friend of the friend, and each for himself, as in the Day of Judgment, stands on his own feet and says, "I believe." It is a personal act. "The Lord is my shepherd; therefore can I lack nothing." There is one element of wealth on which we can rest, and which will enable us to say "We shall lack nothing." Without our Saviour we shall lack everything when we come to die. I care not who we are or whether we have been clad in the purple of kings or the splendor of jewels, we shall be stripped stark naked and go up naked into the presence of God. We shall lack nothing if we can say from the depths of our soul, "The Lord is my shepherd." Then when the end comes we shall be able to say: "Thy mercy and loving kindness, Thy mercy for forgiveness, Thy loving kindness for my needs, shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." There is no dwelling place here. I was once a rector in Brooklyn, but where are my parishioners now? Most of them are gone. Within the last two months two of my classmates in Columbia are gone. And there are but few of those I knew in the lecture room left. There is no dwelling place here. It is a cheat we put upon ourselves when we talk of houses as dwelling places. They are not. God grant, my brothers, that it may be our lot to "Dwell together forever in the house of the Lord," which will be our eternal home.

### The Busy Watchmaker.

A watchmaker who enlisted for the war thinking that he might earn a little when off duty, took some of his tools along with him. But he found so many watches to mend that he forgot he was a soldier. One day he was ordered into battle. He looked about him in consternation and exclaimed: "Why, how can I go? I have ten watches to mend?" Many of our excuses and sometimes our reasons, which we try so hard to be conscientious about, if correctly translated, would read: "Why, how can I read my Bible and pray every day? How can I be true to my religious duties? I have something else to do."

### What We Can Do.

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

### Spiritual Life.

A soft snap is Satan's trap.

A failure to make a living is not a fitting to preach the gospel of poverty.

Some men will feel cheap when they read their own advertisements at the judgment.

Preaching dogmas is fighting the devil with the scabbard instead of with the sword.

The modern idolator falls down before the work of his own imagination instead of that of his hands.

The mighty God is a tireless God; He faintth not, neither is weary. This is brave doctrine, then, that a tireless deity attends humanity amid all its struggles and hardships, and attends it to aid, to soothe, to cheer, to purify, to redeem, to save.—C. Silvester Horne.

There is a powerlessness of utterance in our blood that we should fight against, and struggle onward towards expression. We can educate ourselves to it if we know and feel the necessity; we can make it a Christian duty, not only to love, but to be loving; not only to be true friends, but to show ourselves friendly. — Harriet Beecher Stowe.

# SABBATH SCHOOL LESSON

## INTERNATIONAL LESSON COMMENTS FOR MARCH 11.

**Subject: The Tongue and the Temper, Matt. v., 33-48—Golden Text, Psa. cxii., 3—Memory Verses, 44, 45—Topic: A Study of the New Life.**

I. Christ's teaching on oaths (vs. 33-37). The Saviour has been showing and now continues to show "the relations in which His gospel stands to the previous dispensation, as being the fulfilment and confirmation of true Judaism and the reformation of degenerate Judaism." 33. "Hath been said." By the Jews when they received the law and in their interpretations of it. "Forswear." To swear falsely; to perjure. "But shalt perform." We know from Matt. 23:16-22 that the scribes and Pharisees declared oaths to be binding or not binding, according to the supposed sanctity of the object sworn by. "Unto the Lord." The teaching was that only such oaths as were made "unto the Lord" or in the name of the Lord were sacred and needed to be kept. "Oaths." An oath is a solemn affirmation or declaration. 34. "But I say." The emphasis here is on the "I." "Swear not at all." Profane and common swearing, with all light, irreverent oaths, such as are not required by the civil magistrate, are intended in our Lord's prohibition. "Neither by heaven." None of the oaths which our Lord adduces as specimens are judicial oaths. "God's throne." "Swearing by heaven either has no meaning or derives its meaning from the fact that heaven is the residence, the court, the throne of God."

35. "The earth," etc. See Isa. 66:1; Psa. 48:2.

36. "By thy head." A common form of oath in the ancient world. 37. "Yea—nay." Let your statements be in accordance with facts; let your language be simple, and let your answers be Yes or No. "Cometh of evil." All swearing, genteel or otherwise, "comes of evil."

II. On the law of retaliation (vs. 38-42).

38. "Eye for an eye." As a legal remedy the law of retaliation was probably the best possible in a rude state of society. 39. "But I say." Christ introduces a different method of dealing with an assailant. "Resist not evil." "Resist not him that is evil." "Turn—the other." It is the preparedness after one indignity, not to invite, but to submit meekly to another, without retaliation, which this strong language is meant to convey.

40. "Coat—cloak." The coat was the inner garment, the cloak was the outer and more costly one.

41. "Compel thee," etc. Officers and couriers in the service of the Roman Government traveling through the provinces had authority to impress any man or his beast into service for the purpose of carrying them and their baggage on their journey. 42. "Give—turn not thou away." This cannot mean that an industrious man is to give at the call of every idler, but it does mean that we are to be large-hearted, generous, ready to help others and grant favors. We are here exhorted to patience and forgiveness, 1. When we receive in our persons all sorts of insults and affronts (v. 39). 2. When we are despoiled of our goods (v. 40). 3. When our bodies are forced to undergo all kinds of toils, vexations and torments (v. 41). He that avenges himself must lose the mind of Christ and thus suffer an injury far greater than he can ever receive from man.

III. On loving enemies (vs. 43-48). 43. "Love thy neighbor." The rabbis interpreted the command, "Thou shalt love thy neighbor as thyself," in Lev. 19:18, as referring to Jews only. They therefore believed it to be right to hate the rest of mankind. 44. "But I say." Jesus opposed this narrow, wicked view of the case and "extended our neighborhood over all mankind." See Luke 10:25-37. "Love your enemies." (Rom. 5:5). It has been said that this one precept is a sufficient proof of the holiness of the gospel on those who call down upon you God's curses. "The best commentary on these matchless counsels is the bright example of the One who gave them. See 1 Pet. 2:21-24; Rom. 12:20, 21; 1 Cor. 4:12; 1 Pet. 3:9."

45. "May be the children," etc. To act as Christ commands here would be to act like God, who blesses those who curse Him and are His enemies by the gifts of sun and rain. This is divine. "Sun to rise," etc. He imparts to all alike, but all do not receive alike.

46. "What reward." If you have only loved those who love you, you have only come up to the standard of common sinners. "Publicans." Tax-gatherers employed by the Romans and hated by the Jews.

47. "Brethren only." The prominence of salutation in the social life of the East gives a special vividness to this precept. To utter the formal, "Peace be with you," to follow that up with manifold compliments and wishes was to recognize those whom men saluted as friends and brothers. But this the very heathen did ("heathen," rather than "publicans," being the true reading); and were the followers of Christ to be content with merely copying heathen customs? Christians must do to their enemies what the heathen did to their friends. "What do ye more than others." 1. Disciples have to do more than others. (1) They maintain the Christian life; (2) they extend the cause of Christ. 2. They are able to do more than others. (1) They are in alliance with God; (2) they have more moral power. 3. More is expected of them than of others. (1) By their Saviour; (2) by the world; (3) by their own consciences. 48. "Be—perfect." Complete; perfect in love. Take God as the model instead of publicans.

The bitterness of our way may be the best part of His wisdom.

### Cause of Idleness.

There are 2,000,000 unemployed men in the United States! Why? Because the United States spends at least $1,000,000,000 per annum for intoxicating drink. Cincinnati alone spends $13,000,000 per annum for that alcoholized water which the brewers call "beer."

### Source of Many Diseases.

Attention of the National Promotion of Health Club is directed to the fact that the liquor traffic is a prevalent source of disease.

# EPWORTH LEAGUE LESSONS

## SUNDAY, MARCH 11.

**A Christlike Life.—Phil. 2. 5-8.**

The passage from the Philippian letter which is used as the Scripture lesson is one of the greatest utterances of the apostle. It has been the inspiration of numberless sermons, and of treatises not a few. Much attention is given to the doctrine of the "Kenosis"— Christ's giving up all of the glory and power which he laid aside when he became a man. Great stress is laid on the infinite humility of our Lord. These things are of very great importance.

But, after all, they are not at the heart of this Scripture. The chief thing is that Christ set up a new standard of life. Instead of choosing to rule, and to enjoy, and to be served he became subject to others and chose to suffer, and made himself a servant. Why? Not merely because all that was necessary to his work. Rather because always and everywhere service is a greater thing than possessions or power, or pleasure, or ease.

His life was not a humble one just to show us how far God could stoop it was humble because no other life can be made Godlike. In it there was no needles pain, no humiliation in order to win sympathy. What Christ was, and did, and suffered, he could not have avoided, without losing his power to save.

This, we must all confess, is not the standard of men. It is scarcely accepted even by many Christians. We are very much under the spell of the heathen idea that getting is the supreme business of life. We are not quite willing to take Christ literally when he tells us that the only worthy getting is a getting in order to give. He did not count even so great a distinction as equality with God a thing to be sought, but he gave every energy of his soul to the work of getting onto the same level with men.

This is Christ's law. He spoke it by his life, with the high eloquence of perfect deeds. He urged it on the disciples when he told them that they were to reverse the Gentile ideal, and to find their greatness in serving, not in getting. Have we learned the lesson? We must get to give; we dare not get for the sake of getting, for that is the heathen way, and we are Christians.

# CHRISTIAN ENDEAVOR NOTES

## MARCH ELEVENTH.

**James' Picture of a Perfect Man; How Can We Realize It Ourselves? —Matt. 5:48; Jas. 3:1-18.**

The perfection of God would seem an impossible goal, had we not God Himself to help us toward it.

Perfect speech would mean a perfect man, because perfect speech would be an index of the heart.

The tongue is a fire to consume; it may also be a fire to warm.

As long as the outgoings of our nature are partly evil and partly good, we may be sure we are only partly what God would have us be.

### Suggestions.

There has been only one Perfect Man, except as that Man has been "formed in" other men.

Let no one be afraid that he may not speak well, but only that he may not live well.

If you are cross, crabbled, critical, do not say "I was made so." Evil natures are made—to be changed.

No man becomes a "good speaker" till he speaks for God.

Speech is a bridge between souls, made sometimes of granite, sometimes of cobweb.

A sentence is a ship, on which we may cross the ocean, or sink to the bottom.

Words are either wings or weights.

Our tongue may be well-trained horse, or a runaway; and the latter is as dangerous as the former is useful.

### Questions.

Do I plan for pleasant speech as much as for helpful deeds?

Am I seeking to perfect my character?

Am I ready to give an account of my words at the day of judgment?

Why do you take part in prayer meetings? Let it not be to show off or from mere sense of duty, or because others do it. The only fruitful purpose is to help some one.

Put into them your prayers. Ask God to permit you to help some one by what you are going to say.

Put into them your planning. No good results are likely to come without preparation. Be lavish of your time and thought in this great cause.

### No Authority for It in the Bible.

A story is told of the late Dr. Peddle, a Scotch minister, to whom his congregation had presented a pulpit robe. He had never worn a robe, and after acknowledging the gift, he said he would wait in the vestry five minutes after service to hear any objectors to the innovation. Nobody appeared but one old lady, who, on being asked what her objections were, answered that she had read the epistles of St. Paul, and could not find any reference to the Apostle wearing a gown. "What epistle did you read?" asked the doctor. "From Romans to Hebrews," answered the old lady. "Well, Janet," said her minister, "I have read from Romans to Hebrews also, and I could never find any reference to the Apostle wearing the breeks. What would you think if you saw me going into the pulpit without breeks?" Needless to say, the old lady departed satisfied with the explanation.

The poet who is fortunate enough to sell a quatrain for $5 makes a mistake if he goes to work right away and writes a poem of 200 lines, avows the Somerville Journal.