



FOR THE FAIR

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New Profession for Women. A woman who appeared in a London police court the other day was described as a "pawning agent."

Hats and Low-Cut Gowns. It is not considered good form to wear gowns cut low at the neck in public places such as the play or when dining in public.

Veils. Styles vary. The dot remains. Tuxedo meshes hold good. Fine nets are favored by some.

On Choosing Presents. Never give anything that pretends to be of better material than it is.

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Jeweled Buckles for Hats. Girls who are lucky enough to have a jeweled buckle may produce their treasures and add greatly to their hats.

Fashion Notes. In millinery as in dress, black and white with a touch of palest blue is a favorite combination.

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THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. TORREY, THE GREAT REVIVALIST.

Subject: One Miser Worse Than Twelve Whisky Fiends.

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SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MAY 27.

Subject: Feeding the Five Thousand, Mark vi, 30-44—Golden Text, John vi, 32—Memory Verse, 41—Topic: The Great Gospel Feast.

I. Jesus and His disciples retire to a desert place (vs. 30-32). 30. "The apostles—told Him." A few weeks before this Jesus had sent the apostles out among the villages of Galilee (Matt. 10:5; Mark 6:7-13). He Himself going also (Matt. 11:1). When the news of the death of John the Baptist reached them they hastened to Jesus. They made a full report of their missionary tour. 31. "A desert place." Not a southern barren desert, but an uninhabited place, "Rest a while." There were two chief reasons for taking this course. Herod might attempt to slay Jesus and His disciples. The second reason is here given. They needed rest and communion with God. "No leisure for the hour stood always open, as in Eastern houses generally, for any who chose to come in or leave at their pleasure. No one can do his best work without periods of rest from work. 32. "By ship." They took a boat and sailed from Capernaum across the northern end of the lake.

II. Jesus teaches a great multitude (vs. 33, 34, 35). "The people." From John 6:4 we see that the Passover was just at hand, and there were throngs of people going up to Jerusalem. "Many knew Him." Because of the many miracles which He had wrought in the Galilee, the whole country was in an agitated state. "Ran after." The people, watching the sailing of Jesus across the northern end of the lake, ran around the northern shore so rapidly that they "outwent" the boat and met Him as He landed. "All cities." The shores were populous with cities and villages.

34. "Compassion." Although weary yet Jesus was moved with pity for this people. He walked among them teaching them and healing their sick. "Not having a shepherd." They were destitute of teachers to feed, to guide, to protect, in a word, to shepherd them.

III. The disciples confer with Jesus (vs. 35-38).

35. "Day—far spent." Matthew says "when it was evening." The Jews had two evenings. The first began at 3 o'clock, the second at 6 o'clock. This was in the afternoon.

36. "Send them away." The disciples called Christ's attention to the fact that this was a desert place, and as the multitude had been there since morning, it was time to dismiss the congregation so the people could go and buy victuals, lest they faint by the way. Many of those present were on their way to the Passover, and had no homes near.

37. "Give ye them to eat." Jesus was testing His disciples. Just before this He said to Philip, "Whence shall we buy bread that these may eat?" (John 6:5). But He said this "to prove Him." "He Himself knew what He would do" (John 6:6). Our Lord saw that His apostles needed lessons in faith, and this miracle was as much for their benefit as for the benefit of the hungry multitude. "Two hundred pennyworth." The penny was a silver coin, and was worth about sixteen cents. The value of the bread necessary would be, therefore, about \$32. "And give them." The import of the question is, Would it not be unwise to take our last penny and spend for this purpose?

38. "How many." Jesus knew just the amount of food there was, but He desired to have them find out and tell Him so that the miracle would make a greater impression. "Five, and two fishes." There were five barley loaves, barley was their poorest food. The loaves were round, flat biscuits or crackers. The fish were small and were dried or pickled and eaten with bread like our sardines.

IV. The multitude fed (vs. 39-42).

39. "He commanded." Christ had fed their souls, and healed their bodies, and now He proposes to feed their bodies, and thus show that He is able to provide for all their necessities. "Sit down." They sat in orderly ranks for the convenient distribution of the food and so they could be easily numbered.

40. "When He had taken." According to Matthew Jesus said, "Bring them hither unto Me." All must centre in Him. We may have little, but if we will give the little we have to Jesus He will multiply it a thousandfold and pass it back to us and grant us the privilege of passing it on to the starving, sin-burdened multitudes. "Blessed." Jesus thus sets us an example; we should never eat without first thanking God for our food and asking "blessing upon it." 42. "Were filled." The hungry never need leave Christ's table hungry. He is able to satisfy every need of soul and body.

V. The fragments gathered up (vs. 43, 44).

43. "Twelve baskets." The word translated "baskets" means pockets or wallets. The twelve baskets were probably the twelve wallets of the apostles, which they carried on their journeys. "Fragments." Broken pieces which remained over. According to John, Jesus directed them to gather up the fragments, "that nothing be lost." Why were they required to gather up the fragments? 1. It would teach them a lesson in thrift and economy. 2. It would show them that the more they gave the more they would have. 3. It would teach them that nothing was to be wasted that God had given. There is no surer way to receive the blessing of God than to give. It would help them to carry it to some hungry soul. 44. "Five thousand." Here is one miracle wrought by our Lord attested by 5000 men, probably 10,000 persons.

English humanitarians have advised a scheme for sending the pauper children in London to colonial farms in Canada. Each farmer will take care of from 15 to 20 children and teach them how to cultivate crops and care for stock.

The Sahara has over one-half the area of the United States. Its population is very small for its area. The Libyan and Nubian deserts are only a continuation of it to the Red Sea.

CHRISTIAN ENDEAVOR NOTES

MAY TWENTY-SEVENTH.

John Williams, and Missions to the South Seas. Ps. 97: 1-12.

Until Christianity came to the islands their word was "fear"; now, more and more, their word is "joy."

Every mission field, and none more than the islands, has known God as the mysterious Destroyer of opposition. The foes of missions melt away before Him.

Idol-worshippers are confounded; they worship many gods, lest they miss some true god; and the more they worship, the more they miss Him.

John Williams' Life in Brief. He was born in England, June 27, 1796.

He became an ironmonger's apprentice in London, and a very skilful mechanic.

A devotee of the world, he was impelled by his employer's wife one day to go to church and was converted in that hour.

Hearing of missionary successes in the South Seas, he decided for that life, obtained release from his apprenticeship, and on November 17, 1816, set sail with his young wife for the southern Pacific.

He took up work in Ralatea in the Society Islands, where he built a remarkable house and introduced civilization.

By the end of the first year the natives had contributed \$2,000 to church work, and had built a wonderful church.

Williams constructed, in all, five vessels. One was called the "Endeavor." One, the "Messenger of Peace," was sixty feet long, built almost without nails, and with tools he made himself.

He energetically reached out over the Pacific, and discovered Rarotonga, the largest of the Hervey Islands. They had barely heard of Jehovah and of Jesus Christ, and the king had given those names to two of his children. Within seven weeks Williams' converts built a church that would accommodate 2,000 persons.

The missionary carried the gospel to the Samoa Islands, where the converts drowned the national god of war—a piece of rotten matting.

Finally the heroic toiler went to work in the New Hebrides. The natives of Erromanga, on November 20, 1829, mistook him for one of the cruel white traders from whom they had suffered, and murdered him.

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 27.

The Philippines Unparalleled Results. —Isa. 41: 1-5.

Americans knew little of the Philippines, until the thunder of Dewey's guns in Manila Bay echoed round the world. Then we began to ask questions about this far-away archipelago.

We found that we had become possessors of 1,200 tropical islands, 115,000 square miles in extent, populated more densely than the United States. Most of the population is nominally Roman Catholic, though some tribes are Mohammedan in faith, and others are frankly and entirely heathen.

The Christianity of the Philippines after four centuries of Spanish oppression, produced, among other things, a popular rallying cry, which was raised the moment Spain's power was no longer feared: "Death to the friars!"

That menacing shout is in itself an eloquent commentary on the sort of religion taught by Roman Catholic Spain. The friars have been the sole religious teachers, and as the outcome of their instruction their parishioners, through much bitter experience, desire nothing so much as to be rid of them.

The Philippines are to be given political self-government—some day. Both great parties are committed to that policy. The Republicans promise to prepare the Filipinos for political liberty; the Democrats promise to give them political liberty when they are prepared for it.

The preparation, however, will be a long and weary task. To imagine it can be done by any patent short cut is to cherish the daydream of the fool. Education and religion must prepare the way. The first is fairly provided for by the government; the second must depend on the faithfulness of American Christians. If we do not evangelize the Philippines nobody will. The claim of other mission fields on our interest and help is strong, but the claim of the Philippines is imperative.

In the Philippines to-day, there is more than one missionary who had scarce so much as heard the name of the islands five years ago. But all the world has heard it now, and Methodist missions are there in force and to stay.

The mission began March 2, 1897, with a sermon preached by Bishop Thoburn in the Filipino theater, Manila. In the same year work among the natives began and it has continued with unbroken success.

The Filipinos are nominally Christians. They are Roman Catholic by baptism, but the real meaning of religion could not be taught them by religious leaders who were themselves, examples of shameless living.

A grain and cattle merchant of Chicago predicts that nearly half a million settlers from the United States will enter Canada this year. The influence of American settlers in Canada's great Northwest is almost certain to react in favor of closer trade relations between the two countries whatever political effects it may have.