

OF INTEREST TO WOMEN

New York City.—Happily for the rising generation, the full importance of systematic exercise has come to



be realized and every school girl includes an exercise suit in her outfit. This one shows several novel and

Scarfs Should Harmonize.
Scarfs which are worn with afternoon as well as with evening gowns, should match or harmonize with the frock. For afternoon wear silks and crepes which have borders in oriental designs or stripes are used. Evening scarfs of chiffon crepe or thin silk have deep borders of silver or gold spangles. Smart scarfs are extremely long, usually reaching nearly to the hem of the skirt.

Box Pleated Walking Skirt.
Box pleated skirts are always graceful and at the moment are in great favor. This one is designed for the fashionable walking length and is appropriate for almost every skirting material and is adapted both to the coat suits and the odd skirts. In the illustration it is made of white Sicilian mohair stitched with belding silk, but it suits the linens and piques of the present, and also the wool materials that will be in demand before many weeks. Again, it can be utilized for pongee and for silk, so that it becomes a very generally useful and serviceable model. The stitched hem is an all sufficient finish, but if liked banding, either of the same or contrasting material can be applied above it.

The skirt is cut in nine gores and is laid in box pleats, the edges of which meet at the upper portion, and which effectually conceal the seams. The pleats are stitched flat over the hips.



together desirable features and allows a choice of long or elbow sleeves. It is made with the comfortable round collar finishing the neck and is finished at the front with a regulation shirt waist box pleat. In the illustration it is made of a light weight serge stitched with belding silk and that is, perhaps, the best material for the purpose, but brilliantine is quite correct and light weight flannel is in use.

The suit is made with the blouse and bloomers. The blouse combines a plain back with tucked fronts and is finished with a band at the waist line. The long sleeves are gathered into straight cuffs, but when elbow sleeves are used they are finished with those of the roll-over sort. The comfortably full bloomers are laid in pleats at their upper edges and also are joined to a band, and this band is buttoned onto the one attached to the blouse, so that there is absolutely no danger of parting at the waist line.

The quantity of material required for the medium size (twelve years) is six yards twenty-seven, three and one-half yards forty-four or three yards fifty-two inches wide.

The quantity of material required for the medium size is eleven and one-quarter yards twenty-seven, six and one-quarter yards forty-four or fifty-two inches wide.



Opals Again Popular.
Opals are gaining in favor. Many new designs in jewelry have opals for the principal stone, and being surrounded with diamonds are sufficiently beautiful to cause women to cast aside their old superstition.

A Petticoat Hint.
When you buy your next black petticoat buy it about two inches longer, taking the extra length up in a tuck.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. W. L. WATKINSON.

Subject: Christ and Common Things.

Melbourne.—The following helpful sermon, entitled, "Christ and Common Things," was contributed recently to the West Australian Baptist by the Rev. W. L. Watkinson:

The first remarkable point in the records of our Lord's earthly career is the extent of His relation to common things. The supernatural and the marvelous are, of course, in evidence in the successive stages of His mission, yet the prevailing aspect is that of human commonplace.

This key was struck at the beginning. "Shepherds abiding in the field, and keeping watch by night over their flock," received the tidings of His coming; and "glorifying and praising God," the humble men returned from the splendors of His advent once more to resume their lowly duties. Born in a stable and cradled in a manger reduces His infancy to stark commonplace. The rustic home and village life of Nazareth linked Him with the cottages of all time. His occupation, again, brings Him close to the overwhelming host of workers. Carlyle writes: "You, Adam, are the Man; 'Tools and the Man'; that were now our Epic." Did not our Lord for thirty years give visible expression to this epic? And if ever a great singer should worthily render that theme, must not the central figure of his large poetry be the Carpenter of Nazareth? His work was not daintily wrought in fairy workshop of artist, goldsmith or author; but rough hammer, saw and plummet were consecrated by His hands, and the rugged calling of the tolling million was hallowed by His example.

In the days of "His showing unto Israel" He remained faithful to simple people and scenes. Our Lord was content that the companions of His sublime career should be obscure and simple. He identified Himself with the common lot.

The great artists of the past who represent the Saviour seem anxious to invest Him with mystic and kingly signs and symbols—He is haloed with splendor, adorned with jewels, angels are His bodyguard, Heaven opens above His head, magi, priests and kings lay treasures at His feet. But we know that all this is very remote from fact. The modern realist who pictures our Lord as one of the people, without a shred of heavenly, sacerdotal, or imperial insignia, is much nearer to New Testament truth.

How truly human was our Lord! How completely He identified Himself with us and the common lot! He seemed ever watchful lest any rag of purple or gold, any likeness of kingly diadem or mitre, any suggestion of majestic and privileged greatness, either earthly or unearthly, should seem to separate Him from the teeming hosts who by hard labor in many spheres earn their daily bread.

Yet whilst our Lord stands in constant relation to common things of every kind, He manifests no impatience, never once refers to His lowliness as if it were a matter of injustice and monstruousness. Generations have regarded with wonder the spectacle of Alfred the Great lodging in the thatched hut; it is felt as an act of almost incredible condescension and patriotism that Peter the Great was willing to work in our dockyard as a common shipwright; and whenever royalty visits a cottage, or chats with a plowman or shopkeeper, the fact must be proclaimed as something in the very nature of the case astounding. Yet Christ seems never to have been conscious of this amazing disparity between one rank and another. On no occasion does He express surprise or regret that He is peasant rather than a prince, a carpenter rather than a captain, that He is engaged with minor matters of humble life rather than with the marvelous and magnificent.

Whenever the New Testament refers to the humiliation of our Lord, the emphasis is placed on the moral side, not on the circumstantial. The marvel is that He descended from the realms of glory to dwell with a world of sinners, not that He passed by princes and palaces to act with shepherds and fishermen. He humbled Himself to the death of the cross, not to the cottage of the peasant, the bench of the craftsman, or the boat of the fisher—this is never reckoned any part of His humiliation.

We do not find our Lord condescending with Himself on account of His undistinguished associations. For sufficient purpose He may incidentally refer to His mean estate, yet never by way of apology or complaint. He does not attack the rich and powerful on the grounds of their official status; whenever He judges or rebukes them, it is strictly on moral and religious grounds. He is no acrid, vituperative, truculent scolder of the great, as if in some way they did Him injustice by being such. He does not envy the opulent, brilliant, or powerful. He betrays no jealousy, because He knew none.

He does not imitate the great, the wealthy, or the famous. We often see the democracy in pathetic and ridiculous ways imitate the nobility whom they defame, adorning themselves with false finery, cheap jewelry, and in sundry ways aping the magnificent they deride; they show that in their secret hearts they covet the pomp of greatness, and would fully share them if opportunity served—with one feather the plebeian seeks to become a peacock. There is nothing of this in Christ, no attempt to escape the common lot as if it were something to be ashamed of, something to be escaped from. Whilst recognizing social gradations, our Lord knew no servility or sorness. He was rich, great, satisfied in His clear sense of self-respect and in the consciousness of His Father's smile.

His serene eyes was undazzled by splendor; His great mind appreciated the moral significance, not the magnitude of circumstance; He was content to work out His career, sublime beyond that of all mortals, in the worn rags which must be followed by the vast multitude of His brethren.

nise the essential charm and worth of common things. Newton beheld the secret of the rainbow in a soap-bubble; Linnaeus found the magic of Paradise in a gorse-bush; Tyndall was bewitched by a snowflake; and our geologists exult in the knowledge that the common highway is not dust and dirt, as the ignorant contemptuously suppose, but Jasper, sapphire and gold. And this is equally true in regard to the relations and environments of human life. The rich, the titled and the fashionable, if only sufficiently little of soul, will sneer at the common herd; but all seers, all great souls, discern the grandeur of the honest man, however colorless his lot, the sufficiency of the most meager circumstances for the attainment of the higher ends; and our Lord pre-eminently enforced these great lessons.

He who revealed so much, revealed the essential glory of the unheroic. By His example, not less than by His word, He taught that life does not consist in the abundance, the uniqueness, or the splendor of what we possess. "Few things" are enough for a many-sided discipline of character. A superior mind, a pure heart, discovers rich and infinite entertainment in ordinary duties and joys, from which coarse souls turn with loathing as being insipid and worthless. A philosopher tells us to study "small variations of the commonplace;" and no doubt if we do this intelligently and sympathetically, we shall need no other dramas or romances.

The dearest lot has openings for magnificent charity and sacrifice. The most prosaic calling, duly interpreted, is replete with glory, honor and permanence, and is crowned with eternal recompense.

There ought not to be in any human life servility and dependence; no painful need or vulgar wretchedness should embitter and degrade; drudgery proper, beggarliness, meanness and pauperism form no part of God's ordination for any man, and there is much seriously wrong when such a state of things is possible. Our Lord's life was just as far from vulgar poverty as from vulgar greatness, sordid wealth, or selfish gaiety.

None need be ashamed of the common lot; its honorableness, its efficacy, its boundless possibilities have been demonstrated by Him who is at once our supreme Teacher and Example. A special silver medal was recently given by the Botanic Society to an exhibitor who showed how to convert an ordinary and ugly wall into a delightful rock garden. Our great Master can teach us how to convert the poorest, dreariest life into a thing of beauty which shall also be a joy forever.

Overcome Evil With Good.
"Be not overcome of evil, but overcome evil with good." Aim at that which is good, cleave to that which is good; occupy your time with that which is good, fill your thoughts with that which is good, and the assaults of evil will have lost half their power. An earnest employment, a steady purpose in life, a diligent use of time—these are an irresistible panoply against vice, these strike out of the Devil's hands his worst implements of temptation.

You will remember that terrible truth in one of the Lord's sternest parables, about the evil spirit returning to the house whence he came out, and finding it "empty, swept, and garnished; then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. What does that "empty, swept, and garnished" mean? It means that if your heart is not pre-occupied with good, it will be invaded by evil.

Oh, beware of idleness in its every form, idle procrastinations, idle talk, idle habits, idle thoughts, these are the certain ruin of the soul. The laborer who stands idle in the market-place is ever ready to be hired in the Devil's service. The worm of sin gnaws deepest into the idle heart. Pre-occupy your heart with good; pre-occupy your time with honest industry, and you are safe. Whatever things are true, honest, just, pure, lovely, of good report, if there be any virtue, if any praise, think on these things. Evil can as little encroach on the domain of good as darkness can force its way into the circle of radiance which a lamp flings into the night. Remember that since all sin begins in thought, if your thoughts are safe then you are safe.—F. W. Farrar, D. D.

Joint Heirs With Christ.
A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough about law to understand what is meant by joint-tenancy?"
"No," was the reply. "I know nothing about law, I know little about grace, and that satisfies me."
"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, 'That is your hill of corn, and this is mine; but we would share and share alike in everything on the place.' I have just been living here and thinking with unspeakable joy, that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share and share alike through all eternity."—Christian Life.

The Weaver's Design.
Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You cannot judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of His providence. With every new day let us think less of our present desire and more concerning the divine Weaver's design.—G. B. F. Hallock, D. D.

The Divine Life.
He who realizes the presence of the Creator as to feel himself filled with a peace that no discord can mar, and a full confidence which rests in the trust of its own immortality—that man has attained the divine life in all its earthly fullness.—William Alger.

IN OUT-OF-THE-WAY PERSIA.

Mrs. Van Hook the First Foreign Woman to Visit These Moslem Villages.

The first woman from the outside world to penetrate into the small villages nestling in the fastnesses of the mountains of the extreme north-western corner of Persia, in the region of Khoi, is Mrs. C. L. Van Hook, who has spent many years in Persia working under the auspices of the Board of Foreign Missions of the Presbyterian Church.

Mrs. Van Hook recently completed a tour of eighty-one days through a comparatively unknown country, visiting eighteen different towns, holding Sunday-school and visiting the women of the villages, while the male missionaries of the party preached and gave talks illustrated by a stereopticon.

"In some places spies were stationed at the gates," says Mrs. Van Hook, "but when we used the stereopticon neither threats nor persuasion could keep the people away. So many came that we were obliged to show the pictures twice, for the room would not hold all at one time. So we took a recess and served tea while the audience was changing."

"Once we rode all day in the rain," she continued, "spending the night in a miserable hole of a stable, but we were able to make a fire of weeds, by which to dry our clothing partially and cook a soup tablet, which I fortunately had with me. Some broken pieces of very dry bread, which the doctor had ridiculed me for keeping, not only helped out our supper, but furnished the only food that could be obtained for some Armenian refugees that were with us; one of these, a woman, had ridden a load all day in the rain with a baby in her arms."

"One precipitous road over the mountains led by a pile of mediaeval monastic buildings, the cloister of Surp Tateos associated with legends of St. Tateos, who is said to have been martyred on the spot where this monastery now stands."

"In one corner of the cathedral a little chapel is partitioned off and there his sarcophagus is shown, bearing the date of fifteen hundred years ago. His right hand and forearm is supposed to be inclosed in a gilded silver case which is kept in the same chapel. This is believed to have the power of working miracles and is carried about in time of pestilence or other calamity with great parade and ceremony. A hand embroidered velvet curtain in front of the dais before the altar, sent from India in the sixteenth century, is a choice possession. We had been told we need expect nothing but a stone cell, black bread and water here, but nowhere else on the trip did we meet such warmhearted hospitality."

Mahlazan was the centre from which visits to four other Moslem villages were made.

"No foreign woman had ever visited these places and only two of them had been entered by male missionaries," says Mrs. Van Hook. "In one of these out of the way places it was interesting to find a telephone. The owner of the village, living in the town of Khoi, had run a line out so as to be in communication with his rayats. Mahlazan is a mixed Armenian and Moslem village, the Armenians being in the minority. The Moslems here are becoming interested in Christianity."

"I never have found women more eager to hear, more receptive or more intelligent than in some of these villages. One morning a woman came in early. No one else was there, and sitting down close to me, she said: 'My husband says you are a learned woman, and there are some questions I want to ask you.' I bade her go on, and this was her first inquiry: 'After we die, in the other world will we know our friends?' I told her I thought we would, and gave her my reasons. She sat thinking a few minutes, and then putting her face close up to mine, said with great earnestness: 'There is another thing I want to know. I have had seven children, and all but one died when they were little dogs. How about them? What are they worth to a mother?' I told her of the beautiful place where her children were, of their joy and sinlessness and how they were waiting for her. Her old pock-marked face brightened as a new world, even the eternal, opened to her vision, and she went away content. Men and women begged me daily to remain, promising to keep warm fires and make me comfortable. They called me 'Mireg' (Little Mother), and said many times: 'If we had such a 'Mireg' as you to teach us these things we would not be so ignorant and bad.'—New York Tribune.

New to Tim.
The leading lady of a road company playing in one of the smaller cities in Ohio concluded that she would press some of her lace collars one morning. She accordingly rang the bell, and when the hallboy appeared said:

"Bring me up a hot iron."
In course of time he returned, empty handed, and when the lady answered his knock he said:
"I couldn't get it for you, lady."
"And why not?" she asked, mystified.
The bartender said he didn't know how to mix it.—Lippincott's.

Thief Plays.
Whence the craze for thief plays? Is it a morbid kind of curiosity, or the result of our eccentric civilization, with its strange and violent contrasts?—Lady Violet Greville, in the London Graphic.

Earliest Known Trousers.

The head of the ancient Babylonian was carefully protected from the sun by various wrappings; it was sufficient for the rest of the body to wear a thin woolen or linen garment bound at the hips with a girdle or shawl, over which sometimes another garment was picturesque draped. In Babylonia, and Assyria, and head and foot coverings were subject to fashion, but the long, close-fitting garment fortunately never went out of style. Trousers—the unesthetic invention of the Medes—are first found on the Parthian stele of about the first century B. C., which was excavated in Assyria.—Harper's Magazine.

Catarrh Cannot Be Cured
With LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal medicine. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials, free. F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price, 75c. Take Hall's Family Pills for constipation.

Some New Microbes.
The list of microbes continues to grow steadily. That of whooping cough must now be added to the list. Dr. H. Albrecht of the Wilhelm Hospital, recently spoke on the subject before the Vienna Medical Society, declaring that he had discovered the specific agent that caused the complaint. There had for some time been a suspicion that a kind of bacillus was at the bottom, but Dr. Albrecht felt himself able to assert that whooping cough bacillus was identical with that of influenza.

BABY ITCHED TERRIBLY.

Face and Neck Covered With Inflamed Skin—Doctors No Avail—Cured by Cuticura Remedies.
"My baby's face and neck were covered with itching skin similar to eczema, and she suffered terribly for over a year. I took her to a number of doctors, and also to different colleges, to no avail. Then Cuticura Remedies were recommended to me by Miss G. I did not use it at first, as I had tried so many other remedies without any favorable results. At last I tried Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent Pills, and to my surprise noticed an improvement. After using three boxes of the Cuticura Ointment, together with the Soap and Pills, I am pleased to say she is altogether a different child and the picture of health. Mrs. A. C. Brestlin, 171 N. Lincoln St., Chicago, Ill., Oct. 29 and 30, 1906."

Books Will Be No More.
Presses and printing are predicted to be in the passing, and microphones are to take the place of newspapers and written contracts. Dr. Marago of Paris is photographing the human voice, and with a powerful magnifying glass he is able to read the records of a person talking. It is the belief of certain scientists that these voice photographs eventually will take the place of writing and alphabets altogether. Stenography, too, would be abolished. Instead of writing a letter the sender would talk into the microphone, pull out the strip of zizgags when through and post it. Forgery would be out of the question, for it is absolutely impossible to deceive the electric needle, which faithfully records every shade of tone. For books and newspapers the idea is to have a conventional imitation of zizgags of the various vowels and consonants in the form of type, which will be set in lines like ordinary printed matter. Telephone conversations would be as binding as a written contract today. The film would record beyond all argument just what was said and who said it, and could be unrolled afterward and read off just as the words were spoken. If the law of the future calls for it a notary could put in his little statement to the effect that at his end of the wire Mr. So-and-So had appeared personally before him and was known to him, etc. The possibility of sending messages across the ocean by cable with the aid of the microphone and not necessarily also contemplated as a most advantageous possibility.—Chicago Tribune.

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Illinois man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds."

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too."

"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs.