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Woman's Realm

Women in Business.

In nearly all executive positions women excel. It is curious that the sex, after so many years of intellectual seclusion, should have practical qualities strongly developed. But it seems to me that there are only two things in which the business woman is apt to fail. One of these is in working with other women, the other is in her inclination to play tricks with her nervous system by having irregular meals of unwholesome food and neglecting to take exercise.—The Reader.

An Economical Empress.

In private life the Empress of Germany wears hardly any jewels. In fact, her life, apart from State occasions, is conducted on the simplest possible lines. She is extremely economical regarding the clothing of her children. When her sons were boys the suits of the elder ones were actually cut down to fit their younger brothers. The Empress is equally careful with her own wardrobe. She has a staff of dressmakers who are always at work remodeling her gowns, so that it is possible for her to appear several times in them without their being recognized.—London M. A. P.

College Woman's Creed.

I believe in the home and the family.
I believe in sane and rational daily housekeeping, to which I am ready to give the necessary amount of time and energy.
I believe it is my duty to scrutinize my manner of living and to determine what useless financial burdens I am carrying.
I believe that the result of my home life should be the health and good temper of my family and the sense of living the life of the spirit as well as of the body.
I believe it is my duty to proportion my expenses to my income in such a way as to make a home of comfort and simplicity without undue anxiety.—Indianapolis News.

Blind Girl's Earnings.

Miss Cora Cricker, a deaf, dumb and blind girl, has surprised her teachers in the workshops of the Massachusetts Commission for the Blind, in Cambridge, by the quickness with which she has mastered the intricate machinery of her loom and the beauty and delicacy of her work. She has only just passed her twenty-first birthday and has been under the care of teachers for a comparatively short time, yet she weaves the most delicate fancy articles, dainty colored designs. She is said to be the only person so afflicted who has ever succeeded in doing such beautiful work. There are several blind women working in the same shop who do good work, but she is the only one who can neither speak nor hear. Her earnings, it is said, of more than \$20 a month are steadily increasing.—Indianapolis News.

Cross-Stitching Hints.

If each stitch is not crossed in the same direction, the effect will be poor. It is always better to work as much as possible in a straight line, so that each stitch may receive its tension from the same direction.
Cross-stitching is well adapted to table and magazine covers, the marking of linen, soft pillows, floor cushions and bags of all kinds.
Red and white and blue and white linen are the favorite materials for these articles when decorated with cross-stitching. This work must not be confused with the checked gingham embroidery of a few years ago.
It is quite different in appearance, the heavy linen, with its lustrous finish, giving a strong, artistic background for the cross stitch, which in itself has a crude beauty peculiarly adapted to the purpose in view.—New York Journal.

Washington Women Great Walkers.

As they all recognize the need of fresh air in Washington, as elsewhere, if they wish to retain their health, many high-placed dwellers in the capital give several hours a day to exercise in the open. The President gets out for at least three hours daily, no matter how pressing public affairs may be. Mrs. Roosevelt spends even more time than that in walking, driving or superintending her flower garden. Almost all the Washingtonians in official life recognize the need of the daily promenade. Many are seen in business streets in the morning, going on household errands. Mrs. Knox, Mrs. Garfield and Mrs. Cortelyou make many of their calls on foot. Indeed, all Washington takes every excuse for walking. Any bright morning the stranger may see Mrs. Roosevelt, her handsome young daughter and many of the women taking brisk constitutional strolls in the secluded portions of the Mall and bypaths of the Speedway.—New York Press.

Women as Councillors.

On the first occasion on which ladies have been eligible to sit as municipal councillors their success at the polls has hardly been as pronounced as some of those who have worked so hard to secure them

right were inclined to anticipate. Still, when it is considered that only spinsters or widows could stand and that in several instances boroughs were being served by well-tried and fully trusted members of long standing, there is perhaps no reason to feel otherwise than satisfied.

Notable among those who have been returned is Miss Dove, who headed the poll at High Wycombe. She is an advanced educationalist, who for some years past has been head mistress of Wycombe Abbey School, with about 200 young ladies in residence under her care.

Another striking success is that of Miss Merivale at Oxford. She is a daughter of the late Dean Merivale, the historian, and her candidature enjoyed the support of many leading members of the university. She will take her seat as an Independent, and education is a strong point with her. This, too, figured prominently in the campaign of Miss Sutton, who was returned unopposed at Reading. Mrs. Woodward at Bewdley was also spared the troubles of any contest, as was Mrs. Garrett Anderson at Aldeburgh. In Scotland the ladies were less successful. Four came forward and none have been returned. It is significant that Lady Steel was rejected at Edinburgh, for she has been among the most militant of suffragists, even to "passive resistance" as to paying her rates and taxes, and the rebuke may be taken to heart by those who think noisy methods are approved by the majority of their sisters.—London Telegraph.

Lips to be Red.

Lips will be of a deep rich red this season. Hips, as a topic, have had their day, and despite all the dictates of Panquin, women seem to be as hipless or "hipful" as they were before. The prophets could make only conjectures in regard to hips. It remained to be seen what the New York woman would do. But the writer has seen the lips, and unlike all talk about hips, can say that the deep rich red is the latest fad. The majority of the women whose lips looked as though done with pure crimson madder from the tube were beyond the kissing age. One saw them not in hundreds but certainly by the dozens at the Manhattan Opera House recently. One would never have concluded that they had neither chance nor inclination for kisses, had they not all been so cross to their husbands, as they entered, and when there was any little uncertainty about finding seats. One wondered if they had any children at home who expected a good night kiss after "Now I lay me," and the "God bless popper" mommer" prayer. With crimson madder lips, the face is usually pure white, without rouge, and in the majority of cases was as powdery as a freshly scoured cruller. Entering the Metropolitan Opera House, there is not such a strong cruel light, and both powder and lip rouge are absorbed somewhat in an hour, or often less. At the Manhattan, on the other hand, many of the women enter the house through the doors just in back of the orchestra. Here there is a clear, cold light; nothing crimson and kindly as there is at the Metropolitan. Even the unshaved Sicilians among the standees looked with amazement at these white-faced women with bright red lips. Some of the innocents among the mere men imagined they were members of the chorus who had entered by the wrong door.—Brooklyn Life.

NEWEST FASHIONS

Belts of gold galloon are finished with huge gold buckles.
Double-faced cloths for suits are promised a place among the new fabrics.
Modern petticoats are gored so that they flare wondrously about the feet.
Jackets worn with tailored waists seem to grow fuller and wider as the season advances.
Pleat ribbon and small silk buttons trim the dressy black gown of an elderly woman.
Without the dainty and becoming hair ornament no evening costume is now considered complete.
White lace motifs applied upon the waists of creamy net stand out well because of the contrast.
Buttonholing and hand embroidery are generously used in the decoration of morning jackets for giffs.
The jacket that forms a part of a young girl's plaid suit is equally appropriate in plain velvet or cloth of the color predominating in the plaid.
Be sure that you have style and grace to spare before you invest in one of those coats of velvet or fur whose kimono sleeves are exaggerated.

A most attractive hat seen on the street was a plain sailor shape with a full ruche all the way around the crown of soft, gleaming satin in two harmonious shades.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. G. G. MILLS.

Subject: Spirit of the Lord's Day.

Brooklyn, N. Y.—The Rev. Grover G. Mills, pastor of Pilgrim Chapel, preached Sunday morning on "The Spirit of the Lord's Day," taking as his text, Romans 12:5: "One man as another esteem every day alike; let every man be fully persuaded in his own mind," and Mark 2:27: "The Sabbath was made for man and not man for the Sabbath." Among other things Mr. Mills said:

The glory of the Christian religion is its universality. It fits all sorts and conditions of men, and when understood as Jesus meant it to be understood, they receive it gladly, for His appeal was always past tradition to truth. The court of final appeal is the spirit in man backed up by the experience of the race. Christianity is not the acceptance of a set of opinions, nor the observance of ritual, sacred places and days, nor the reiteration of numerous moral maxims, but it is getting the loftiest point of view with regard to things in general and one's relations to one's fellow men in particular. All Jesus' teaching looked toward the unifying of the moral law. Also progress is from unity up through complexity back to a unity on a higher plane. In the beginning the moral law was very simple: "Thou shalt not eat the fruit of the tree," that is, "Evil is deadly, do not meddle with it." Here we have the religion of fear. Later men's notions of evil became hazy and we had the books of the law and the ten commandments. This might be called the religion of restraint. It meant a series of "thou shalt not's." Everything was to be done by rule. The evil was to be separated from the good, one nation separate from another to preserve its holiness, one meat set apart from the others, one day sanctified. Then came Jesus with a desire to put away the law, but to "overcome evil with good." He was to make the radiance of the one day suffice all the days; he was not to think of God afar off watching His universe go; but as "nearer than thine eyes, and closer than thine hands or feet;" he was not so much concerned with getting men to heaven as getting heaven into the world. This is what may be called the religion of the spirit. Now let us view the question of Sunday observance in the light of this.

First, the old Sabbath of the Jews, and as revived in great part by the Puritans of three centuries ago, does not measure up to the demands of a spiritual religion. Everything was rigidly regulated by rule. But the man who takes his ethics preached is in danger of moral atrophy. The body needs exercise or it will become diseased; the intellect must be used or it will become flabby; the conscience must be trained or it will wander into nothingness. The commandment is in duty bound to give this faculty of conscience as free play as conditions will permit.

On the other hand, the strong people, those who tend to question authority, demand a reason for their obedience become more and more blindly reactionary. Thus it is dangerous to multiply restrictions beyond what is essential; because men, feeling themselves cramped, break the artificial barrier, but at the same time there comes to them a feeling of guiltiness, their consciences are hardened and they stand ready to break every law, as opportunity offers. The old Sabbath, therefore, was legalistic, it took no account of a man's attitude toward the law. It only demanded that he fulfill the letter of the law. We see the result of it in the Pharisees, who were strict observers of the Sabbath, but did not hesitate to practice hypocrisy, to grind the poor in the dust with unjust taxation, and in general to leave fellow feeling entirely out of their religion.

2. But the question is immediately put, if the old Sabbath be abolished, has not Sunday taken its place? This public question should be kept in mind. The Sabbath was not a day of the Jewish holy day, but for a time the two ran side by side, Christians keeping the Sabbath, with all its restrictions, on our Saturday, and celebrating the next day (our Sunday) with great rejoicing in honor of the Lord's resurrection. At the outset, then, it was a day of cheerfulness. It was a festival, with joy and gladness, and so strong was the feeling that this was a day of rest, that we read in the "Epistle to the Hebrews" that the Manicheans have been convicted in the examination which we have made of passing the Sunday, which is consecrated to the resurrection of our Lord, in mortification and fasting." Truly, here is a case of the tables turned.

All reasonable Christians will hold that this is what Sunday ought to mean—a day of cheerfulness and recreation. There should be nothing "blue" about it. It should be, in truth, "the golden clasp that binds the volume of the week." But when we seek cheerfulness and recreation we should be careful that we get no spurious substitutes therefor. Recreation means just what it says. Recreation, that is, to fit for the duties of the week. To put new life into yourself to stand the stress and turmoil of life. Some men think they can do this best by assembling at the house of worship, some by walking abroad in God's out of doors, some by attending some innocent place of amusement, some by just staying at home and resting, some by a combination of these.

We must not lose sight of the fact that "the Sabbath was made for man, not man for the Sabbath." It is to help man, it is something to satisfy his needs, not a dark law with a penalty attached. Now, the deepest need of man, and especially of Americans, is rest. There is something very sweet about that phrase, "The weary are at rest." We ought to seek to make

the day a real day of rest. It is the "soul's library day." On other days it is all too true

The world is too much with us; late and soon, getting and spending we lay waste our powers.

Suppose you lived in a splendid seven-room house and some friends should come to call on you for a time. You would give them the freedom of the house, but all would immediately realize that all rooms are not of equal value. At least the great parlor stands off by itself with a dignity all its own. You go in there dressed in your best clothes and feeling that there is not quite the same freedom there as there would be in the dining room, but you rather like it, for you would not think of having your house without a parlor. It is that which exalts the whole. So it is with our Sunday, it is the "golden clasp." We may be a little stiffer than on other days, but it should not be the stiffness of the prisoner hemmed in by restraint. It should resemble the dignity of the king, not doing all that we have a right to do.

The question of Christian liberty now arises, and it is really about this point that the whole storm has raged of late. There have been extremists on one side and on the other. Some have maintained this to be a Christian country and that therefore all who come to our shores must fall in line with the view of our Puritan ancestors. All places of amusement are harmful on Sunday and should be closed. On the other side are those who maintain just as vigorously that New York is a cosmopolitan city and therefore should be a wide-open town. Each party sees only one side of the truth. If the two were to come together we would have a full-orbed view, a reasonable solution. It is true, as Burke says, much as we dislike to admit it, that "all governments indeed every human benefit, every virtue and every prudent act, is founded on compromise and barter." Those who stand for a strict observance of the Sabbath forget that to some this would mean much misery, because all men are not built alike. To compel an unlettered man to read his Bible would be robbing him of his day of rest, while to others it would mean real repose.

Those who stand for no observance at all forget what we owe to such observance as we have had hitherto. It is because many of our citizens week after week have maintained their relations with religious institutions that the backbone of the country has been kept. When a man or nation loses grip on the higher things when the windows of the soul are closed and covered with cobwebs, we are prepared to look for dissolution and decay.

What, then, are we to do? How are we to arrange matters so that we may have the best of both worlds? The story of the day of Sunday observance shall be retained and kept the day from being "blue," save to moral wrongdoers? Certainly not by keeping on the books the law that is now there. According to the demands of a spiritual religion, practically all forms of innocent amusement are prohibited, including even stereoscopic lectures at churches. Up till last week the law was evaded. It will be evaded again as soon as matters quiet down a little. This will dispense for all law, and this quietude would be demoralizing to a liberal law. Permit me at this point to say that I have no sympathy with those who on the one side think that driving people away from Sunday vaudeville will drive them to the saloons. I know many people in this neighborhood who attended these performances and none has as yet taken to the bottle. These people are not after all very different from ourselves. They are ordinary American citizens. Nor have any great belief in the wisdom of those who think people can be driven to church by driving them out of the Sunday theatre, and if they only come to church because there is no other place open, doubt whether it would be worth their while to come. The spirit in which one attends is everything.

The solution, then, seems to be to have a law in which are specified those forms of amusement that the great majority of the citizens are agreed to abstain from, and which shall not disturb the public peace or seriously interrupt the repose and religious liberty of the community. But this is only the first step. The law must have public sentiment behind it or become a dead letter at the outset. This public sentiment should be kept aroused by the moral teachers of the community as well as by the newspapers and by all good men. We should then have a day which would mean for all a day of rest, for rest does not mean inactivity, but a cheerful and even cheerful conversation for restoring the tone of mind and body, when both have been overdone. Some great and good men, on whom very heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over.

Narrow minds denounce the incongruity; large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth, after an exhaustive toil, is one of nature's instinctive efforts to heal the part which has been racked or bruised. You cannot too sternly reprobate a frivolous life; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, a soft bedding to receive heavy cares, which otherwise would crush the spirit, to snarl against the sports of mirth may be the easy and useless occupation of a small man, who cannot take in at one view the whole circumference of a large one.—Arnold.

SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR JANUARY 19.

Subject: Jesus and His First Disciples, John 1:35-55—Golden Text, John 1:47—Commit Verses 35-37—Commentary on the Lesson.

TIME.—February, A. D. 25. PLACE.—By the Jordan.

EXPOSITION.—I. Echoing Jesus, 25, 36. A great preacher with a congregation of two men, but it was one of the most important sermons that John the Baptist ever preached. It laid the foundation of that group of men, the Apostles, to whom we owe all our knowledge of Christ and the Gospel. Little did John realize how much was involved in the testimony he gave that day, but, faithful man that he was, he gave it, and it is bearing fruit still. It was looking intently upon Jesus as He walked (R. V. v. 26) that made John burst forth into this exultant and meaningful cry. If we fix our eyes upon Him we will cry the same, unless, alas, our eyes are sightless. "O Andrew, O John, look," he cries, "I have found the Lamb of God, the lamb of God's own providing (Gen. 22:8), the lamb that takes away all man's guilt, the lamb typified in the Passover and every O. T. sacrifice."

II. Following Jesus, 37, 38. The reason for Jesus' testimony was startling but delightful. John and Andrew at once turned their backs on John and followed Jesus. John, great man, was pleased to be thus deserted (John 3:26-30). Three steps of Christian experience—they heard, they believed, they followed. Other steps come shortly. We too must first look at Jesus as the Lamb if we would follow Him as our example. It is by the look, not by the following, that we are saved (Isa. 45:22; John 3:14, 15; cf. Nu. 21:9). We must first be led backward or forward it means the same. If you don't work for God, it is no use to pray to God; conversely, if you don't pray, it is no use to work.

III. Abiding with Jesus, 38, 39. From following Jesus the two men go on to abiding with Him. This is how it came about: As soon as they began to follow, Jesus turned and gazed at them as they followed. What a look it was, so penetrating, so tender, so full of encouragement. One of them at least never forgot it. His story of it here in the very phraseology employed reproduces it. Then there comes a question as searching as the look, "What seek ye?" They did not clearly know themselves, but there were deep yearnings in their hearts that never had been satisfied, and He was the "Lamb of God" and would surely satisfy. They want to know Him better, so they timidly ask, "Teacher, where do you live?" They did not say bluntly, "We want to go to your school." Men seek such various things when they start to follow Jesus, pardon for sin, healing for the body, loaves and fishes. Happy the man who seeks just Himself. What are you seeking? Jesus' reply went to not merely the heart of the question, but to their heart's desire, "Come and you shall see." What a moment of joy it was when Jesus said that. And He is saying it to-day to every one who wishes to come to Him. "Come," He says (John 6:37; Rev. 22:17; Matt. 11:28).

IV. Bringing others to Jesus, 40-57. No sooner had Andrew really found Jesus, but he started right off and got his own brother and brought him to Jesus. The clear implication of the text is that John did the same. This was just as it should be; as soon as we find Jesus we should go right off and bring some one else, and the best one to begin with is our own brother. Andrew did a great work in bringing his brother to Jesus, for it was this brother who preached the great sermon on the day of Pentecost. Andrew's testimony was "I have found the Messiah," he said. It was his personal conversation with Jesus that had settled his mind on this point. It will settle any man's mind. A season of personal communion with Jesus is worth tons of apologetic literature. Andrew did not stop with giving his testimony; "he brought him to Jesus." Never stop short of that. Jesus looked Peter through and through. He saw what he now was and said, "Thou art Simon the son of Jona." He saw what he was to become, "Thou shalt be called Cephas" (rockman). It was faith in the Rock that was to transform ordinary Simon into extraordinary Rock-man (1 Cor. 10:4; Matt. 16:18-19; 1 Jno. 5:5). Jesus "findeth Philip." He went to Galilee in part for that purpose. It was worth while. Short was the summons, "follow Me." Philip did not know all it involved, but he obeyed. The influence of his townsmen, Andrew and Peter, may have had much to do with the prompt response. Philip was a student of O. T. scripture and an exact man (v. 45). Philip at once hunts up Nathanael. Everybody in this lesson who found Jesus seemed to go at once for some one else. Nathanael was decidedly skeptical about Jesus being the Christ. Indeed he did not believe He could be any good, coming from Nazareth. But he was sincere (v. 47) and when Philip enters into no argument, but says, "come and see," he came—and saw. When you say to the average skeptic, "come and let me make you acquainted with Jesus," they won't come.

Lemon Pie.—One large cup boiling water, into which stir 1-2 cup sugar, piece of butter size of a walnut, 2 tablespoons cornstarch dissolved in a little cold water; let this cook well. Juice of 1 lemon (or about 2 tablespoons juice), some of the grated rind (I do not like the whole), 1 cup sugar added to the juice; pour the cooked thickening into this and add the beaten yolks of 2 eggs. Bake in custard pie plate until it bubbles in the middle well; cool and frost.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 19.

The Secret of Power for Service—Mark 1:35-39; Luke 6:12-16; Neh. 4:3-6.

Jesus went often into quiet, solitary places for prayer. He did not love the solitude for its own sake, but because there he could collect those supplies of spiritual strength which he bestowed so freely on all who had need. His hours of secret prayer were always followed by days of unstinted service. So he went into the desert place to hold converse with the Father, and then came back to heal and to save the multitude. The desert explained the crowd, and the crowd explained the desert.

It was no small event, this appointing of the twelve. All the church history of nineteen centuries harks back to that simple but infinitely significant moment. No wonder Jesus spent the whole night in prayer. He who was not willing to speak words of comfort to a handful of peasants until he had first gone apart for lonely prayer, was no more willing to appoint his apostles until he had first taken them and their work to the throne.

Nehemiah knew the combination that opens the door to success; prayer plus work—work plus prayer. He and his followers were too busy, and the work was too urgent, to justify a camp meeting or a protracted revival effort. They had to work. And, as they also had to pray, they met the emergency fairly, and did both at once. Who shall say what helped them most? If they hadn't prayed, they would have failed. If they hadn't builded, they would have failed. But with prayer and labor they discouraged their enemies, and built up Jerusalem's wall.

It can be stated two ways, but read backward or forward it means the same. If you don't work for God, it is no use to pray to God; conversely, if you don't pray, it is no use to work.

And the two must be related. Prayer in general is not the complete preparation for a definite task. General religious activity is not the best outcome of a season of prayer. Jesus prayed; then he healed. Jesus prayed; then he appointed apostles. Nehemiah prayed; then he plied his trowel among the stones and mortar of the city wall. And in all these cases it is fair to suppose—in one it is so stated—that the prayer bore directly on the deed.

A prayer meeting that looks for and has no fruitage in service, in inspiring people to holier living, in helpfulness, is a prayer meeting that may flourish, but it means nothing. It is a barren fig tree.

CHRISTIAN ENDEAVOR NOTES

JANUARY NINETEENTH.

Topic—Songs of the Heart. 11. How God speaks to men. Ps. 19.
God spoke in dreams. Job. 33:1-16.
God spoke in visions. Rev. 1:1-13.
He speaks by His Spirit. Acts. 10:19, 20.
Paul heard a voice. Acts 9:1-7.
Daniel heard through Gabriel. Dan. 8:15-18.
God speaks to man in His creation (v. 1); but mere science does not hear Him, only the faith-filled heart.
God speaks to man through His Book (v. 10); but we cannot hear Him even there, if the ears of our soul are filled with the world's traffic.
God speaks (v. 11) both warnings and rewards, and always the second after the first are heeded.
God speaks to the heart (v. 14), but only when the heart waits upon Him in humble meditation.

Suggestions.

The more we speak to God, learning His language, the more God can and does speak to us.
God can speak to us more as we speak more to men about Him, using what He has already told us.
God speaks not as we speak, but as we listen. Are our prayers listenings?
God still speaks to men in the still, small voice. Do we expect thunderings?
Illustrations.

Dumb people are taught to speak by watching others speak. So we are taught celestial speech by watching God.

When the white man sent a written message upon a chip by an Indian, the chip was magic to the red man. A still greater mystery to the unbeliever is God's communication with man.
Man can telephone without wires; and who can still doubt the possibility of prayer?
The phonograph renders speech solid. Our memories are phonographs; are they stored with the words of God?

REMOVE FINGER MARKS.
The finger marks so frequently left on painted doors by children or careless maids may be removed by rubbing with a perfectly clean cloth dipped in a little paraffine. The place should be afterward carefully rinsed in cold water and given a final polish with a clean, soft cloth. There is no real remedy for finger marks on light wallpaper, but sometimes simply rubbing with a clean cloth will help. Water accidentally spilt on wallpaper will usually not injure it, and should be left alone to dry, as interference may cause a lasting stain.—Atlanta Journal.

London chemists claim to have discovered that two-thirds of the weight of a girl is composed of sugar. Which makes it seem to the Washington Post all the more remarkable that there are no flies on the American girl.