

NEWS AND VIEWS WOMEN

The Flower Season.

There is an invalid woman whose neighbor has for years, at intervals of a few weeks, brought her a little pot of whatever growing flowers are in season.

Watching flowers grow is a constant joy to a sick person, and she says this choice of plant is so much wiser than a bunch of cut flowers.

Remember this the next time you are buying flowers for the sick.—Indianapolis News.

A Gracious Queen.

Just before Queen Alexandra left England on her recent continental trip she received a letter from Martha Massey, a servant girl who was lying ill in St. Luke's Hospital, London. The girl wrote that she was dying of consumption, and the doctors had only given her a few weeks to live, and above all things she wanted to see the Queen before she died. Alexandra was so touched by the letter that she went to see her and took a present of fruit and flowers to her.

Envelope Guards Against Meddlers.

Thieves and meddlers will have a hard time with a new envelope, made in Paris, if they try to seal it up again, after they have opened it, so that it will not have the appearance of having been tampered with. It is really two envelopes. Each is of thin paper. One is a pronounced blue, the other lighter in color and different in texture. Each has a gummed flap. First the letter is placed in the dark-blue envelope, which is slightly smaller than the other. This is not sealed, but is placed in the larger envelope and the inner flap brought outside and gummed down on the outside covering. The outer flap is much larger than the inner flap and reaches down to a good-sized star-shaped opening in the outer envelope through which shows the inner envelop. So, when the outer flap is sealed, it sticks not only to the outer envelope, but also, because of the opening, to the inner one. The letter is thus doubly sealed.—New York Press.

Women Swimmers.

Of the thirty-four starters in the life-saving corps endurance swim from the Brooklyn Bridge to Coney Island, the two women swimmers went the whole thirteen miles, though most of the men quit. One of the women had never swum further than two miles before, but she finished fresh. Several of the men collapsed after finishing.

Swimming is vigorous exercise. If the water is not too cold, it is the best kind of exercise. The chest muscles are developed and their strength helps the lungs. The abdomen and back are strengthened. The support of the water lessens injurious internal strains.

Men have more strength than women, but women have more vitality than men. In swimming, the chill of the water tells more on a man than on a woman. The same feminine quality that enables women to be superior to men in a dentist's chair helped Miss Gallup and Miss Hurst keep cheerful for five hours in the ocean.—New York World.

The Eldest Daughter.

The task laid upon the shoulders of the eldest daughter in homes where the children are many and the income small, is sometimes an unduly hard one.

The others' delinquencies are so often visited on her. She, while a little one herself, is blamed for not keeping the others out of mischief, and warned that she must always set a good example. The governess is shocked if a younger one does better in anything. And when she comes home from school people seem to expect, in spite of proverbs, an old head on young shoulders.

Other girls are thinking of pleasure; there are duties waiting for her—duties that are often difficult to do, because she has to the mother's place without mother's authority.

It is Alice here, Alice there, and Alice everywhere. "Oh, dear! Am I never to have any time of my own?"

It's a difficult post, my dear, but it is one of the finest in the world if you do your best to fill it properly. For, says Home Chat, with all these calls upon you, how can you help developing into a capable woman if you try? You have the choice, you can chafe against it all and learn nothing, or you can put your back against it, and learn more than you ever learned at school of helpfulness and sympathy.

Divinely Tall.

Yesterday was marked by the number of tall individuals met in a brief stroll "down town." Generally the average height is maintained and extremes are too few to attract attention; but it happened that giants were abroad, and the observing person took notes. Any man six feet tall with an inch or two to spare is conspicuous, but when a woman towers to that height she is an object of comment, not only with her own sex, but with the other, gallant as it may be. And yesterday there were three of her. At first it was imagined these three "divinely tall" young women were the same, until chance brought two of them side by side at a silk counter, and then it was wondered if each was not consciously proud of her stature,

for both carried their heads high and both were beautifully dressed. But what pigmies they made of the crowd moving about them! No sooner had this lofty pair gone on than a third "six-footer" of the feminine gender was encountered. She was as handsome as she was tall, with splendid dark eyes, and her black draperies for she was not tailor-made—bespoke foreign manufacture, and she, too, was head and shoulders above the men who passed her by. If one takes to counting his steps, or the people, short or tall, he meets, or doing any other silly thing after the manner of Dr. Johnson touching the Fleet street post, he soon finds there is nothing peculiar in numbers, therefore giants may be only coming into vogue, and we need not remark them any more.—Boston Herald.

She's A Don't Fretter.

Is it not remarkable how unhappy are a lot of ought-to-behappy persons? The women who get nervous prostration because they have nothing to do, and others who possess so much money they become ill wondering what they will do with it. That must be terrible.

You and I and the woman next, who work like tinkers and who suppress a shriek at the sight of a postman for fear he has the ice bill, the rent bill, the water tax or the coal bill, we rather think we should like to fly our kites in that outer atmosphere, just to see if it would make us also ill.

Even the masses admit there are many classes in the world: There are the fretters and non-fretters; there are the thinkers, and non-thinkers; there are the dull wise and the happy fools.

There are those who mount on Pegasus and those who give him a nasty clip. There are the narrow minded who see ill in all things natural, and the broad-minded who go through life casting a beautiful radiance upon all persons within their circle.

"Join the non-fretters, you won't regret it," is the advice the anxious one needs. They are the only happy ones who "don't worry" about yesterday. They have forgotten that it ever existed. Seldom do they fret about tomorrow, because tomorrow may not reach them.

Today they live. They may have their little annoyances; the world is full of persons who won't sit still and hold their peace, but must be popping up and bursting out with disturbing talk. This wise one regard those as spring showers—inconvenient, but often enjoyable because they make a change.

The non-fretters do not stay awake nights for fear the cook will make muffins instead of corn bread for breakfast. They are grateful for the muffins. They don't get into a stew and boil over because the yearly gown does not arrive in time for the feast. The joy of trying it on is thus reserved for the next day.

We raise our brows and glance backward at the horrible years when we carried all the world's worry on our shoulders and would not have smiled for a mansion and lot in heaven.

What good did it do? The world waddled and toddled on at the same old gait, never changing step, and all we got for our trouble was dyspepsia and falling hair.

Just let the world and its inhabitants take care of themselves. You look after little No. 1 and those who are near and dear to No. 1. Be just decent to your fellow beings. If you have a few lovely posies up your sleeve occasionally hand them out. Then be content—calmly, respectably content.—New York Sun.

Fashion Notes.

High tan shoes will be fashionable this season.

The vogue for Empire fashions is not confined wholly to gowns.

The new shade of duck's wing and wistaria is expressed in many of this season's millinery designs.

Linen and pique coat and skirt suits trimmed with wide bands of lace are among the smartest walking suits.

Lace insertion borders the hem of the skirt as well as the edges of the coat and is seldom less than four inches wide.

The classical Reamer scarf wound twice just below the bust and left to hang in loose knotted ends at one side is one of the popular draperies.

No longer is plain stitching the principal decoration of the tailor-made coat. Whether it be of cloth, linen, or silk, it is trimmed either with braid or with straps or bands of different materials.

With some of the handsomest lingerie and lace robes seen at fashionable restaurants there have been diminutive little bodices which seem to be made up of a draped sash, veiled with white lace.

Soutache braid enters into the composition of the new hats as a decoration. Many of the latest models show a tam crown braided in rows, completed by a brim of satin, and are to be had in black and colors.

Of course, taupe is an unnatural color for flowers, but we have them shaded in a single cluster from black to the lightest possible shade, and they blend beautifully with other flowers and materials in the soft, old shades.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. CHARLES EDWARD LOCKE.

Theme: Faith's Victories.

Brooklyn, N. Y.—The Rev. Dr. Charles Edward Locke Sunday closed his pastorate at the Hanson Place Methodist Episcopal Church. He leaves to assume charge of the great First Methodist Episcopal Church of Los Angeles, Cal. Large audiences filled the church at both services. In the morning Dr. Locke's subject was "Faith's Victories." The text was 1 John 5:4: "This is the victory that overcometh the world, even our faith." Dr. Locke said that he had been in the morning after refreshing sleep amid the fragrant bowers of Bethany, on the second day of our Lord's sad and triumphant Passion Week, Jesus with His disciples was on His way around the graceful slopes of Olivet to the great city. All being hungry, and seeing a fig tree, they approached it, confidently expecting to enjoy the luscious fruit, for the season of the ripening fruit had come, but the time for the gathering of the harvest was not yet. When they reached the tree they found nothing but leaves. Christ thereupon pronounced a curse upon the unfruitful and useless tree, and immediately it withered away. When the wondering disciples saw the fig-tree withered away they marveled, but Jesus said: "If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but, also, if ye shall say unto this mountain, be thou removed and be thou cast into the sea, it shall be done; and all things whatsoever ye shall ask in prayer believing ye shall receive."

John was the best loved of all the disciples of Jesus. Our introduction to him is when he is a young man, when he and Andrew, at the suggestion of John the Baptist, "Behold the Lamb of God!" follow Jesus and inquire, "Where dwellest Thou?" and He replies, "Come and see." Sixty years have passed; he is now an old man standing on the mountain top of expectancy with the light of immortality aglow upon his face. Looking forward into the future he cries, "I do not yet appear what we shall be!" and looking backward upon the way he has traveled, and upon the great things that have been done, he shouts triumphantly, "This is the victory that overcometh the world, even our faith."

"Faith is the substance (assurance) of things hoped for, the evidence (proof) of things not seen." It has been truthfully said that faith is a higher faculty than reason. Reason builds laboriously and often fruitlessly its towers of Babel, but faith quickly soars into the very bosom of the Infinite. Faith is the power which spans the chasm between man and the finite and God the Infinite. Faith is a gift. "By grace ye are saved through faith—it is the gift of God." Faith is the subtle force by which man adjusts himself to God.

Faith is the power of regeneration. Being justified by faith, we have peace with God through our Lord Jesus Christ. "We are saved from sin, not by evolution, or by revolution, or by works alone, but by faith in Jesus Christ, the Son of God, who has died for us." Faith is life—"The just shall live by faith" was Luther's discovery on the staircase in the lateran. "The life which I now live in the flesh I live by the faith of the Son of God." Christ came to earth to interpret and enlarge life for each of us.

Faith, also, is character. Faith in Christ is the foundation of character, the inspiration of achievement. Character is what a man is doing all the time. When the disciples asked Jesus what they should do to work with Him, He replied, "Believe on Him whom He hath sent." What we believe will determine what we do. Great men are great ideas incarnated. It was said of Abraham, "He believed God, and it was accounted unto him for righteousness."

"Faith is the substance of things hoped for." Faith realizes while other men dream and doubt and debate. Columbus first had a vision of a new world, and then he found it. Morse was a man of faith and prayer until in 1844 the first telegraph wire between Washington and Baltimore carried the message, "What God hath wrought?" So of Eds with his jetties, Stephenson with his steam engine, and Field with his cable. What these heroic men worked out was "substance" to them before their discoveries and inventions were actualities. The same is true of the work and faith of our Pilgrim Fathers and Mothers, the founders of the Western movement, Francis Xavier, William Taylor, William Butler and Judson. Pioneers of faith have dimly discovered that it is more difficult to overcome the unbelief of men than to master the principles upon which their deductions and inventions depended.

After all, the stronger argument for our Christian faith is not what we say, but what we do. It has been thoughtfully remarked that although the unbeliever may not read the Bible, he does read the life of Christians to see how they live. A truth incarnated in a consistent Christian life is the church's invincible argument for Christianity.

Faith is salvation—salvation from sin and self and sorrow and sickness and adversity. There is no ill of the soul for which faith is not a specific, and many ills of the body flee away like the poisonous fogs before the sunlight.

Dear Chaplain McCabe had a brother who, after forty years of a life of strong drink, was finally, through the faith and love and perseverance of his hopeful brother, redeemed from the sad slavery. The chaplain used to say: "When I get to heaven I am going to take my brother by the hand and lead him up to my mother and say: 'Mother, here's George; I have brought him home!' and nothing will save a vast multitude of men unless their fellows, in love and faith, help them to fight their battles through to a victory."

Abraham Lincoln was a man of boundless faith in God. He once said: "It is not particular whether God is on our side, but it is all important whether we are on God's side." On one occasion when his pastor desired

to make a call, the President fixed the hour at 5 o'clock in the morning. He found Mr. Lincoln reading the Bible, and he learned that it was the great emancipator's custom to spend the early morning hour each day in Bible reading and prayer.

My dear friends, if any substantial victories have been won in this dear world of our passage, which ends with this sacred Sabbath, they have been faith victories. Nothing we have endeavored to do, together during these five happy years has been worth while unless it was what God wanted done. I am thankful for the kindly providence which brought me to this noble church with its multitude of devoted and loyal people. I am deeply grateful to you all for your love and patience, for your fidelity and your prayers. I wish I could have served you better. In the arduous, though happy, labors of this great parish I have been assured of your earnest and sympathetic support. Without your constant co-operation I should have utterly failed. I thank you tenderly for your generous sympathy, for during these five years my greatest sorrows have come to me. There was a happy tri-union of us; my sainted father, my only brother, and myself. My father was a comrade and congenial companion to his boys. All unexpectedly, in the morning of his brilliant career, my brother was stricken, and in a few hours the eminent young lawyer stood before the Great Judge.

My father, advancing in years, bent under the chastening. Though it whitened his locks, it divinely brightened his heart. It was your distinguished honor to know my father and hear him preach. His last sermon was preached in this pulpit, his last public prayer was offered at these holy altars. He used to sit beside me here, and love me into better service. Occasionally, when I urged him to do so, he would visit the other churches and his brilliant conferees, who are widely known for their eloquence and eloquence; and, then, with a parent's fond indulgence and extravagance, he would say, "My son, none of these men preaches better than you." I smiled at the fiction, but my father's opinion was not to be trifled with. His loving presence furnished tonic and inspiration to my work; and when, in that sanctuary, his soul ascended to meet his Lord, the noblest and most exquisite Christian gentleman whom God ever made, ended his earthly pilgrimage. In my great sorrow you sustained me with your tender prayers and sympathy. But the old world has been pretty lonesome to me since he is going away of these two dear men.

I leave you reluctantly, but I turn my face again to the sunset shore with happy expectations. Many friends await our coming. Nine years ago, on the 1st of June, I left the cornerstone of that beautiful church, and a piece of my heart went into the copper box. I want your prayers that my ministry there may be faithful and fruitful.

A sincere and hearty welcome to my successor, Dr. Henderson and his family, will be a token of true love and loyalty to me. He is most worthy of your highest confidence and esteem. He has won many trophies, is a man who has been tried and not found wanting. He is a stalwart, rugged in body, vigorous in mind and large of heart. He is capable, resourceful, victorious. God bless him and you, and make his coming the most notable pastorate in the eventful history of this church.

And now, one more, I thank you one and all—the trustees, the stewards, the class leaders, the Sunday-school, the presiding elders, the deacons, the sexton, the Epworth League, the Men's 2-3-2 Club, the missionary societies, the organists and chorists, the ushers, the children who have loved me, the young people who have listened to me, the older people who have prayed for me; all who have in any way helped in these five memorable years of my life, I thank you with all my heart and pray for you. To the members of other churches, and those who have attended upon my ministry who were not members of this church, I would say, you have gladdened and encouraged my heart by your presence and kindly words. I thank you, one and all, again and again. Remember when you come to California I shall be there to warmly welcome you to my church and to my home.

The Real Cause of Weakness.

The decline in numbers among the free churches of Great Britain is a sad fact for thought. The English papers are filled with anxious discussions of the fact. It appears that the passion for souls is lacking and evangelism is discredited. The churches are doing little more than the ethical work of doing. Seventy-five per cent of the population are reported as being either indifferent or hostile to the churches.

The churches are Sunday clubs, reform societies or benevolent agencies. They are not homes for the sick, they are not victuaries, they are not formal. Conviction is not present. They have the ethic of religion without the evangel. This condition is a warning to all the world. The primary note in all our preaching and work should be evangelistic. Stagnation and death stare us in the face when we cease to seek the lost.—Baptist Standard.

"Let the Almighty Steer."

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the need of prayer. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there; duties are ours, events are the Lord's.

When our faith goes to meddle with events, and to hold a court (if I may so speak) upon God's providence, and begin to say, "How wilt Thou do this or that?" we lose ground, we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

Great Toils, Great Rewards.

Nature is just toward men. It recompenses them for their sufferings; it renders them laborious, because to the greatest toils it attaches the greatest rewards.—Montesquieu.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 25.

Subject: The Joy of Forgiveness, Ps. 32—Golden Text, Ps. 32:1—Comment Verses 1, 2—Read Ps. 51 and Rom. Chs. 4, 5—Commentary:

TIME.—1034 B. C. PLACE.—Jerusalem.

EXPOSITION.—I. The Blessedness of Sin Covered by God, 1, 2. This is a didactic psalm (title, margin, David, beyond question, the author of it (Rom. 4:6-8). He had known in his royal position all worldly joys, but the highest joy that he had found was that of transgression forgiven and sin covered. This joy is open to every one (Acts 10:43). If there was forgiveness for one who had sinned so grievously as David we may conclude that there is forgiveness for all. The Psalmist multiplies words for sin, "transgression" means rebellion. "Sin," missing the mark (cf. Rom. 3:23). "Iniquity" crookedness or curvature. To "forgive" means literally to take away (cf. Jno. 1:29; Ps. 103:12). God "covers" sin (cf. Ps. 85:2). He covers sin from view. He covers it with the blood of Christ (Lev. 17:11). When God covers sin no man nor devil can discover it. God does not impute or reckon to the impenitent sinner his sin.

II. The Misery of Sin Covered by Self, 3, 4. In the first verse we see God covering sin; in the third and fourth the sinner covering his own sin. The former is supreme blessedness, the latter supreme misery. The sinner seeks to cover his sin from God (cf. Gen. 3:7, 8). This no sinner has ever succeeded in doing (Prov. 28:13). David sought to keep silence, but only succeeded in "roaring" all the day long. His lips kept silence but his bones roared. He tried to escape God's hand by keeping silence, but day and night God's hand was heavy upon him. There is nothing that man can do more foolish than to refuse to confess his sin unto God. These days of unconfessed sin were days of great cruelty on David's part (2 Sam. 12:31).

III. Sin Uncovered to God and Covered Up by God, 5. David did at last with his sin what he ought to have done first, God's heavy hand had accomplished its loving purpose. David acknowledged his sin to the right person, to God. He stopped covering ("hid" is the same Hebrew word as "covered" in v. 1) his sin. When he stopped covering his sin he confessed it to God. It was a good thing that David said in v. 5. To "confess" does not mean merely "to own up," but to "point out," or "fully declare." The trouble with much that is called confession is that it is not full and frank and free. The confession of sin is a time when God forgave the iniquity of his sin. That will always be the result of full, hearty confession unto the Lord (1 Jno. 1:9; Job 33:27, 28; Lu. 15:20-23). A hearty confession of sin is always accompanied by a thorough turning away from sin (Prov. 28:13; Lev. 26:40-42).

IV. Forgiven Sinner Himself Covered, 6, 7. The word "godly" (in v. 6) means "a recipient of grace." Because of God's forgiveness of confessed sin every recipient of God's grace prays unto Him in a time when He may be found (or "in the time of finding out sin"—see marg. A. V. and R. V.). There is a time when God cannot be found (Isa. 55:6; Prov. 1:24-28; Lu. 13:24-28; 19:42-44). The time when He may be found is now (2 Cor. 6:2). The result of praying to Him in a time when He may be found will be that "when the great waters overflow they shall not reach unto him." The reason why they shall not reach unto him is because God Himself is his hiding place.

V. The Forgiven Sinner Kept From Further Wandering, 8, 9. It is not enough that our past going wrong be forgiven, we need to be guided in the right way for the future. God promised to thus "instruct," "teach" and "guide" David for the future (and every other forgiven sinner as well). Some make David himself the speaker in v. 8, but it is better to take the words as God's response to David. The change of speakers is indicated by the sign "Selah." This is a most precious promise. The only way we shall ever know the way in which we should go is when God instructs and teaches us in it. God counsels us by a glance of His eye (see R. V.). If we are to be guided by a glance of His eye, we must keep near Him, so as to catch His glance. God's instruction and teaching come through His Word and Spirit (Ps. 119:105; Jno. 16:13). Even the forgiven sinner is quite likely to act like "the horse" or "the mule." Such cannot be guided by God's eye. Still He does not give them up. He holds them with "bit and bridle."

VI. The Misery of the Wicked, the Blessedness of the Man of Faith, 10, 11. Verse 10 states the conclusion of the whole matter. Two persons are put in contrast, the wicked and the righteous. The righteousness that God recognizes even in the O. T., is the righteousness of Faith (cf. Phil. 3:9). To the wicked shall be "many sorrows" (cf. Ro. 2:8, 9); to the one that trusteth in the Lord, mercy shall be a safe wall on every side. That is "the glad in the Lord." This is as much a command as the one not to steal (cf. De. 12:12; Phil. 3:1, 3; 4:4).

Congress' Anti-Hazing Law.

The necessity for yielding to the behest of legislative decrees which are not the product of wisdom or experience, or of a sympathetic understanding of military men or military necessities, is common to all who wear a uniform, and, in some cases, it is at first, there is no way except to accustom one's self to it, as the cold do to being skinned until they are said to enjoy it.—(Army and Navy Journal.)

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 25.

God in the Christian Heart—Eph. 5. 18-21; Acts 2, 14; 10, 44-48; 19, 17.

Every word of the lesson places tremendous emphasis upon the spiritual significance of the kingdom of Jesus. The descent of the Holy Spirit will not mark Pentecost merely as the inauguration of the Christian Church, but as furnishing for all time the distinguishing characteristic of aggressive Christianity. The disciples already knew of their Master's resurrection from the dead, but the fact was hid in their hearts, or only spoken of in the seclusion of friendly gathering. But Pentecost touched every tongue with irresistible utterance. It ended with power, and gave the spirit of witness. It was the enthronement of Jesus in the hearts of his people. It proclaimed his present and living leadership. Christ was so real a presence to the early church that it caused the Roman government to issue an order for his arrest, and officers went around Rome looking for one Crestus, the mysterious leader of the despised and troublesome Christians!

The gift of tongues: a caution. Whatever may be said as to the gift of tongues being permanent in the Christian Church or not, certain it is that it symbolized the universality of the gospel message. In view, however, of the prominence given to the matter in certain quarters throughout the country, it may be well to remember that Paul had to rebuke some people in the early church for placing undue emphasis upon it, by declaring: "I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." It is also very significant and pathetic that from India and China and Japan comes word from our missionaries that certain people who went out to these heathen lands expecting to be able to miraculously speak the language of these people are utterly unable to do so. Significant, also, were the words of Hudson Taylor, the sainted founder of the China Inland Mission. When asked why he did not have his missionaries learn the language before leaving for the mission field he replied: "Because a knowledge of the Chinese people and things Chinese is a first essential, and the missionaries get that while studying the language."

CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY-FIFTH.

Topic—Foreign Missions; Fidelia Fiske, and Missions in Persia—Mic. 4: 1-7.

Persia's founder. Isa. 41: 1-3. His unchanging laws. Dan. 6: 1-5. A grand banquet. Esth. 1: 1-12. Persia's cruelty. Esth. 1: 13-19. A beautiful queen. Esth. 2: 5-8. Daniel's vision. Dan. 8: 19-27. People are flowing now to the Lord's house; the tendency in every land is toward it. (v. 1.)

Let us have faith in God's Word, that it will prevail; it does not depend upon our feebleness.

War, through its cost, its passions, its animosities, its worldliness, and its immoralities, is one of the greatest hindrances to the progress of Christianity.

It is those who walk in the name of the Lord that go to every land. Fidelia Fiske, and Persia.

Miss Fiske was born in 1816 and died in 1864. It was Mary Lyon who gave her much of her missionary enthusiasm.

She went to Oroomiah in 1843, and was the first unmarried woman to enter that field. In 1858 falling health compelled her to return to the United States; but those fourteen years were full of blessed achievement.

When the missionaries reached Persia there was only one woman in Oroomiah that could read. Miss Fiske founded a seminary which did a wonderful work.

The first Syrian word she learned was "daughter," and the next was "give," so that she could say, "Give me your daughter."

Her pupils studied the Bible three hours a day. Almost all that came within the circle of Miss Fiske's influence became Christians. One villainous Koordish chief, who brought his daughter to the school, was converted before he left the premises.

The seminary enjoyed twelve revivals within its first nineteen years. Often the scholars would spend the entire night praying for their relatives.

RACKS IN THE KITCHEN.

Racks for kettle and pan covers may be made on the back of the doors of kitchen closets, and will save much trouble. Get brass screw hooks and arrange them on the lower edges of the crosswise panels of the door. Screw larger hooks at each end of the panels and stretch door springs attached to them across the panels. The distance of the spring from the bottom of the panel varies according to the size of the covers. The hooks for the springs for the large covers should be put about the middle of the panel and for the smallest covers quite near the bottom.—New York Times.

The great need of the legal fraternity is not professions but practice, declares the New York World. Its honor and purity will never be so well safeguarded by irrevocable canons of ethics as by the merciless pillorying of practitioners who under the privileges of their positions seek to subvert the law. What the legal profession most needs is the courage to expose and punish its own rogues.