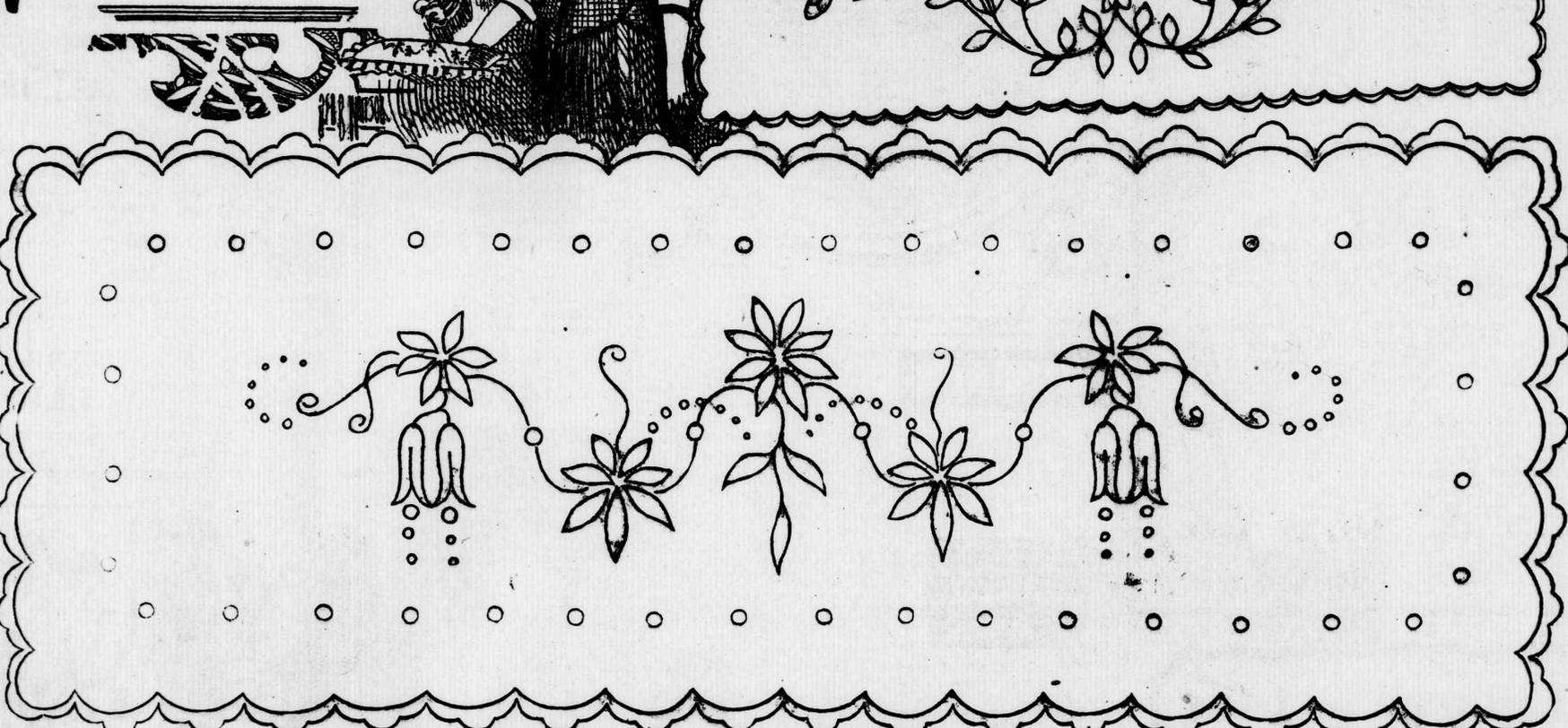


DESIGNS FOR PINCUSHION



THIS is the season when one thinks of making pretty embroidery gifts for the bride and the graduate. This simple design, we believe, is exactly what you will need. Too, its beauty will be greatly enhanced by your fairy stitches, the addition of lace and the pink or blue satin cushion used with the cover.

First of all, use extremely sheer material. Perhaps shadow-embroidery would look neatest in the large cushion. This work is done on the wrong side, a simple cat-stitch which forms a rather solid background effect. The tendrils should be finished in delicate outline, and all circles indicate places for girl graduates, you can acquaint yourself as to that, and, possibly develop something decidedly novel in a color scheme, whether the colors be conventional or not. The idea would be novel and pretty, though the colors might be gold and purple. In case of deep tones, the pattern should be worked in satin stitch on the right side.

The little pillow suggests something dainty for the layette or baby basket. Such ornaments are in white, pink or blue, the color scheme done with ribbons, the embroidery wrought in white.

Use a good grade of white handkerchief linen, soft white ball floss, a long-eyed needle, and avoid cross stitches, for they show through the fabric.

To Transfer This Design.

PUT a cake of soap (laundry will do) in a pint of hot water, stir vigorously and remove the soap. Saturate this design with the soap and water mixture, then remove the excess moisture by partially drying the saturated design or by applying a sheet of blotting paper. Place the material or fabric to which the design is to be transferred on a hard, flat surface, and lay the design face down upon the material. Cover with a dry sheet of thick paper or two folds of newspaper, and with the bowl of a table-spoon rub, pressing hard, until the design is entirely transferred, being careful to rub from rather than toward you.

When rubbing you can use if enough pressure being applied by lifting the corner of the design to note how well it is taking. Do not wet the material nor rub the face of the design with damp fingers. To remove the design lines after the article is completed wash in warm water with soap. The entire process is very simple, and with a little care you can easily make perfect transfers to any kind of goods.

Something New for the Needleworker! This Beautiful Design Can Be Transferred by the New Process Without Using Old, Tedious Tracing-Paper Method

In the Realm of Higher Things

"I Can Do All Things."

By Rev. Dr. Floyd W. Tomkins.

"I CAN" is the expression which every true man makes when he looks out upon life and sees his opportunities. "I cannot" is the expression of the coward, who, thinking of himself more than of the need, hesitates and then runs away. There may be, of course, a boasting spirit which will lead a man to say "I can" without consideration. But there is not half as much danger of this as there is of the dilatory and hesitating spirit hunting for excuses and glad when they are found.

St. Paul's cry, "I can do all things through Christ" is the declaration of a hero and yet of a humble and trusting man. If the "I" were accented it would be the declaration of an egotist. But the "I" is subordinate to "Christ." He knows where to look for the power, and upon that power he relies so absolutely that he knows there can be no failure. The argument is something like this: "Christ, who is God, can do all things; I am working with Christ; therefore I can do all things." It is a splendid argument and cannot be refuted. And it is a forceful lesson, needed very much by us today, who, in religious things as well as in everyday duties, are very apt to hesitate and be timid. The Church herself has been timid, and instead of claiming the world for her Christ she has apologized too much for her own existence. And the Christian has not stood up fearlessly and loyally in the past, but has been a little bit ashamed of his faith. The missionary work is languishing because men have stopped and taken hesitating breath in the face of the unconverted world. We need the strong power of holy inspiration to make us daring in the Name of the Master.

Consider, in the first place, how we have here a positive declaration. Positive things are always hopeful things. It is the negation that brings gloom. The word "no" has its uses, particularly when we are tempted to do wrong. But it is very much abused if it makes us stand always on the defensive and press forward. There are two sides to the Christian life, represented. I think by the two hands. One is to hold the shield, and the other to wield the sword; the shield is to guard us against evil, the sword is to clear a pathway through the evil that makes way for the good. Of the two, the sword is more important. St. Paul says, "Overcome evil with good." The best way to conquer sin is to fill the life so full of righteousness that sin will have no chance to enter in. Indeed, in all life what we need is the positive, forward movement. Those things which need to be repelled can always be met by the firm, onward march of one who knows whither he is going and believes that he can get there. I was told by some one the other day that the burden of the philosophy which a foreign teacher has been bringing to the United States lately is something like this: "I don't know where I am going, but I am doing my best to get there." If his philosophy could be made to read something like this: "I know where I am going, and I am doing my best to get there," it would be the Christian philosophy. Browning well expressed it:

"Front and back, as either should be,"
 "I must always remember that will power has much to do with physical endurance and ability. A strong will, concentrated to God, will oftentimes keep a man from sickness, and it will always lead him to strong and successful endeavor. The body and the spirit are governed very forcibly by the mind. And the mind has a will of its own, if that will has not been weakened by indulgence, instead of sighing and wondering how we are going to get through the day, we would leap to our feet and say, 'Hurrah! By God's grace I am going to do a good work today.' We would find the pathway cleared of many obstacles. So it is in connection with all services.

A Few Directions.

It may be well for us to consider a few of the directions in which our energy should work. First, then, as regards ourselves. I ought to say: "I can be the kind of man God wants me to be. My energy must be bent toward fitting myself as an instrument which God can use toward larger service." I have no right to be discouraged in my personal struggle. I can be more than a conqueror through Christ who leadeth me.

Second, my energy must be directed toward my neighbor; that is, the man who needs me, perhaps right by my side. The effort must be personal; it must be done by contact rather than by machine.

Most Efficient Publicity System

Women of Southern Methodist Church Reaching General Public at Minimum Expense.

WOMEN of the Methodist Church South have built up what is reckoned the most remarkable and most efficient publicity system yet devised. It is under direction of the woman's mission council of that church, now in session in Birmingham. In every auxiliary there is a woman superintendent of publicity. These auxiliaries cover the vast region from Maryland to California, and from the great lakes to the Gulf of Mexico. From a central office, or from the auxiliaries, news of the Methodist Church is handed out and published in two ways. One is by a woman's page in all Methodist papers in the south. The other is in the Saturday and Sunday church pages of the secular newspapers.

The head of the vast service is Mrs. Luke Johnson of Gainesville, Ga., who built it up. Through its workings southern Methodists and the general public of the south are reached at a minimum cost. The woman's mission council is the woman's section of the Methodist South's board of missions. It is believed to be the only official body in America wherein women sit as full members along with men. These women are elected by the general conference. This is the more noteworthy since women have not yet attained even to recognition of laymen in any of the Methodisms of the world.

It is all very well to run a machine, but it does not give the thrill, either to the one who runs it or to the onlooker, that comes when the individual himself touches the key. Pianolas are very good for people who can't play. But when a man or a woman touches the keys and makes the music, then the difference between the machine and the human being. Those who have read that beautiful story, "The Rosary," will remember how Jane put her whole soul into the song she sang in such fashion as to work almost a miracle. That is the way in which we must individually say "I can" in dealing with other people.

There must be active service in connection with the church to which we belong. Every member of the church should be a worker. There should be simply one cry going up in harmony from the whole body of believers, namely, "We can." If every member of the church went out to do something, either alone or with others, for the advancement of God's kingdom, we would have such a revival, both of religion and morality, as the world has never seen.

Fourth, this energy must express itself regarding the community in which we live. We are bound to help our environment, therefore we must throw ourselves into every good cause. And, fifth, we must say "I can" concerning missionary work. Our gifts, our prayers, our personal service, must all have a forward direction, and we must press onward with the glorious kingdom of God in view.

May God help us to be aggressive! One grows so weary of the people who stand still, for they are slipping backward. "Onward!" must be the cry, and "In His Name" must be the motto.

Why is the Spring so glad?
 Not for any joy that I can see,
 For leaves as yet are scant upon the tree,
 And not a field is sown;
 But all the Springtime's cheer
 Comes from the promise of the coming year,
 And all this rapture swells
 Devoutly, betimes the prophet primrose tells
 Of birds of summer song
 In days of sunlight long.

Pastor and People

Feast of St. Joseph.

IN the Roman Catholic churches the feast of the patronage of St. Joseph, this "just man," the guardian of Jesus and Mary, has been declared "the patron of the universal church." No character after Christ and His mother, it is pointed out, has taken a more important place in the lives of devout Christians than Joseph, the carpenter of Nazareth. The sacred Scriptures present him as a man filled with faith in God and the spirit of obedience to divine laws and commands.

Hence St. Joseph is the model of true religion and his name borne by many communities and institutions.

At St. Joseph's Church, in the northeast, this feast will be solemnly celebrated. At St. Joseph's Asylum, on H street, and from the auxiliaries, news of the Methodist Church is handed out and published in two ways. One is by a woman's page in all Methodist papers in the south. The other is in the Saturday and Sunday church pages of the secular newspapers.

Pastor Returns.

THE members and friends of Emory M. E. Church South, Brightwood, are much gratified over the action of the denomination conference held a few weeks ago at Staunton, Va., in renewing the pastor, Rev. Ernest L. Woolf. The past year has been one of the most fruitful in the history of the church, and under the leadership of their esteemed pastor the congregation is looking forward to an even greater harvest this year.

To fill the vacancy in the presiding eldership left by Dr. F. J. Pretzmann, chaplain of the United States Senate, Rev. W. H. Woolf, brother of Rev. E. L. Woolf, has been transferred from the Roanoke district to the Washington district. Rev. W. H. Woolf has received a cordial welcome to the presiding eldership of the Washington district, and will preach at Emory Church, Brightwood, at 11 o'clock this morning, the pastor preaching as usual at 8:00 p.m. All members and friends of the church are invited to both these services.

Central Church.

THE annual report of the Central Presbyterian Church, at Third and I streets northwest, shows that this church has given during the past year over \$1,600 for foreign missions and about \$100 for home missions. These gifts are in addition to the maintenance of a chapel at 16th and Irving streets northwest. The striking fact about these amounts is that they represent voluntary giving and constant liberality on the part of the congregation. It is disclosed, no so-called modern methods are used in connection with the finances of this church. It is a matter of profound gratitude throughout the entire Southern Presbyterian Church that the debt of \$150,000 resting upon the foreign mission committee of the church and representing an accumulation of indebtedness for several years past has been wiped out by the liberality of the entire church, and the secretary of foreign missions reports "all debts and dues paid up to April 1." The Central Church congregation rejoices that it has had some small part in this.

The playgrounds in connection with St. Patrick's School have been greatly improved during the past week. Concrete paving and new fencing contribute much to the pleasure of the children. A general fund for the playgrounds has been set up to afford opportunity for practical nature study as well as to add to the attractiveness of the grounds.

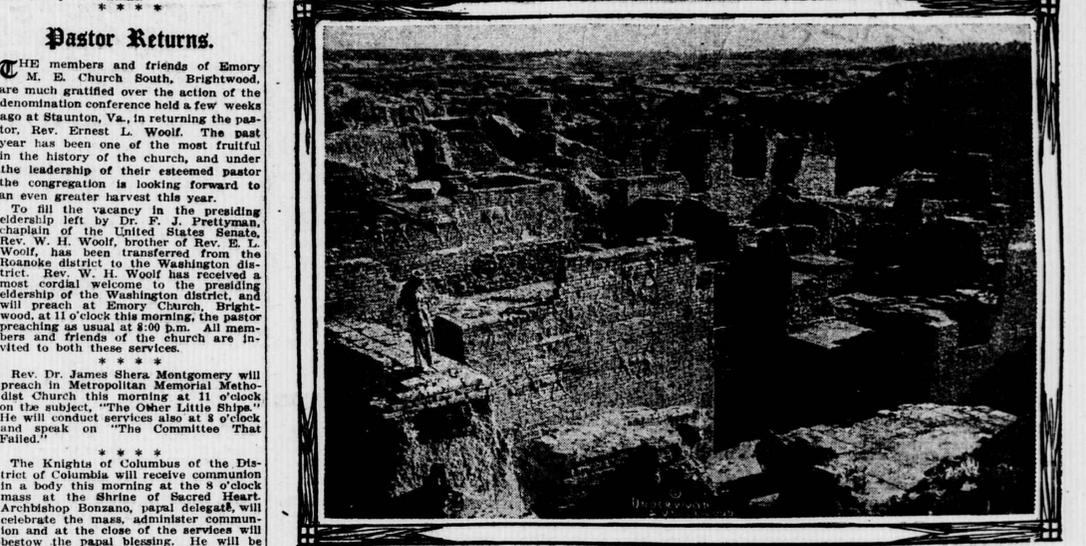
Rev. Dr. John S. Bowers, president of the Maryland annual conference of the Methodist Protestant Church, will preach at Mount M. E. Church, 10th and Wisconsin avenue, today at 8 p.m. Rev. E. L. Beauchamp, the pastor, who has been returned for another year, will preach at 11 a.m. Special music will be given at both services.

In the Northminster Presbyterian Church this morning there will be the ordination and installation of deacons, followed by a sermon by the pastor to the officers and members of the church on the duty of the officers to the church and the duty of the church members to their officers.

At the evening service there will be shown by stereopticon pictures the celebrated paintings of Tissot, illustrating the life of our Savior. At the last congressional meeting a number of new officers were elected, so that the church now has a full complement of officers.

The officers are: Elders, Dr. M. C. Bennett, Dr. Joseph Bogan, Messrs. L. C. Williamson, William Countryman and William Gibson; deacons, Messrs. George J. Davis, Joseph H. Plake, J. E. Paul, William J. Armstrong and William Stuart; trustees, Messrs. Edward S. Bailey, M. C. Bennett, C. B. Chamberlain, J. E. N.

One of the First Photographs Received From Babylon Showing Ruins of the Ancient City Uncovered Recently



RUIN and desolation mark the ancient and biblical city of Babylon, where the patriarchs of old lived their lives and wrote their names on the scroll of the Bible.

Abandoned by men in the very early days of our civilization, through the action of the ages its site at last was obliterated from the face of the earth until, in 1900, when the German archaeologists, with other parts of the royal city, cleared this one of the

Epworth League Topic

REV. SAMUEL W. GRAFFLIN.

"The Promise of the Comforter."
 John, 14:16, 17, 21, 23; John, 15:26; John, 16:7.

SINCE that sad hour in Eden, long ago, when the fierce robber, Sin, despoiled our race of peace, the children and heirs of those who lost that boon have hungered for a Comforter.

Hence it is not strange that when the Son of God made ready to place the keystone in redemption's arch, that He should name that keystone "Peace." Nor is it foreign to the plan that this soul-satisfying boon should be the gift of God, through the Eternal Spirit, Who

The Master does not begin to lay emphasis upon the need of the Heavenly Comforter until He hears the close of the earthly ministry, for had He not declared the spirit of grief in the presence of "The Bridegroom"? But now, as His "departure is at hand," He fortifies their drooping spirits with a series of promises, which are as precious to us as they

doubtless were to them. As we ponder these, three thoughts are born.

I. THE COMFORTER—SENT BY ANOTHER.

That the third person of "The Adorable Trinity" should come as "The Comforter," in answer to Jesus' prayer, is at first glance a staggering mystery. But if we ask for guidance at His hand, and ponder upon the phrases so choice and convincing, in which the Master couched His promises, we shall soon see that the prayer of which He bestowed was not a plea to God for the bestowal of a gift which otherwise would have been withheld, but rather a revealing conference with "The Father," in which the Son makes plain the nature of man's need.

For God could never know the nature of His creature's need. The divine, eternal God, with omniscience couched in His heart, is still ignorant of the needs of men and women, boys and girls. He has no fleshly data for the solving of the spirit needs of tired toilers in a work-a-day world. Nor, indeed, has the Comforter such data. It is only as the needs of flesh-clad humanity are revealed to Him by the "Son of Man" that God may know. It was in large measure this very concern that made the coming of the Son of God so necessary, and to the tired toiler the vexed contentant, the despoiled soldier of the common good, in this old world, it is a comfort unspoken to know that the Infinite Deity hears His distressed creature cry aloud for aid and comfort there sits beside Him One who knows.

Thus it was that Jesus said "And I will

pray the Father, and He will give you another Comforter, that He may abide with you forever."

II. THE COMFORTER—GOD PRESENT WITH US.

If the first promise and provision often confuses a reader of the sacred page, the second is also an unsolvable mystery until we come to grasp the fact that the "Promised Comforter" is a person and not an essence. We are prone to speak of the third Person of the Trinity as "It," as in the familiar hymn,

"Oh, that it now from heaven might fall,
 And all my sins consume,
 Come, Holy Ghost—for Thee I call;
 Spirit of burning, come!"

"The Comforter is not 'It.'"
 No! The Comforter is the Second Person to come from heaven to help the storm-tossed sons of time. The First has returned, the Second remains. God is present with us in the Person of the Comforter.

III. THE COMFORTER—THE SPIRIT OF TRUTH.

Of all the mighty promises vouchsafed to man, none is more vital to his daily need than that which runs, "Ye shall know the truth, and the truth shall make you free." Man is the constant dupe of his mistakes. He follows paths that lead to a hundred false enticements, and out of the disaster that waits on such a course cries out that "God has left him to his fate." It is not so! God has provided for His erring race a Guide. One who is Truth himself, and as we come to God's

debris deposited by the elements through centuries and centuries of time.

The man on the left stands upon the remains of the brick pavement, which was part of the long street named after Daniel, who himself, no doubt, traversed its length many times.

In the ruins on the right, in the hollow, there is the gate named after the Goddess Ishtar. This is the most prominent and best preserved ruin in Babylon. Its walls are adorned with reliefs of bulls, the holy animal of

Nebos, and dragons, the holy animal of the God Marduk led, and passing it, and turning to the right, it led on to Nebuchadnezzar's throne hall.

For twelve years Dr. Robert Koldewey, the director of the archaeological research in Babylon, assisted by Dr. Oscar Reuther, and supported by Kaiser William of Germany, have carried on unceasingly this work of uncovering the ancient city which for centuries has been hidden away under the accumulation of dust, dirt and debris of the ages.

By Jesus Christ, and claim the promise of the Comforter, error departs and glorious truth manumits the child of God, and he is free.

Before our feet the highway of the world stretches away to meet eternity. Mountain and plain, desert and dell, skirt the "narrow way," that leadeth unto life, but no snare shall take our feet, no quicksand swallow or no fog confuse the soul that seeks the way to righteousness and truth, and heaven.

"Oh, spread the tidings round, wherever man is found;
 Whosoever hearts and human souls abound,
 Let every Christian tongue proclaim the joyful sound:
 'The Comforter has come!'"

Fertilize the Language.

Surely there must be something the matter with the vocabulary of our young people when they have to depend so exclusively upon such words as "Sure," "Dandy," and "Wonderful" to express their principal emotions. What is most extraordinary about this is that the vocabulary of our young women does not seem to be improved by a college career. One would think that, now, he quite impossible to study Latin and French and German, literature and philosophy for a number of years (even though studied in the most superficial manner) without acquiring enough variety of words to carry one through any common experience. The fact is, however, that the English in use is entirely wrong. There should be classes in adjectives.