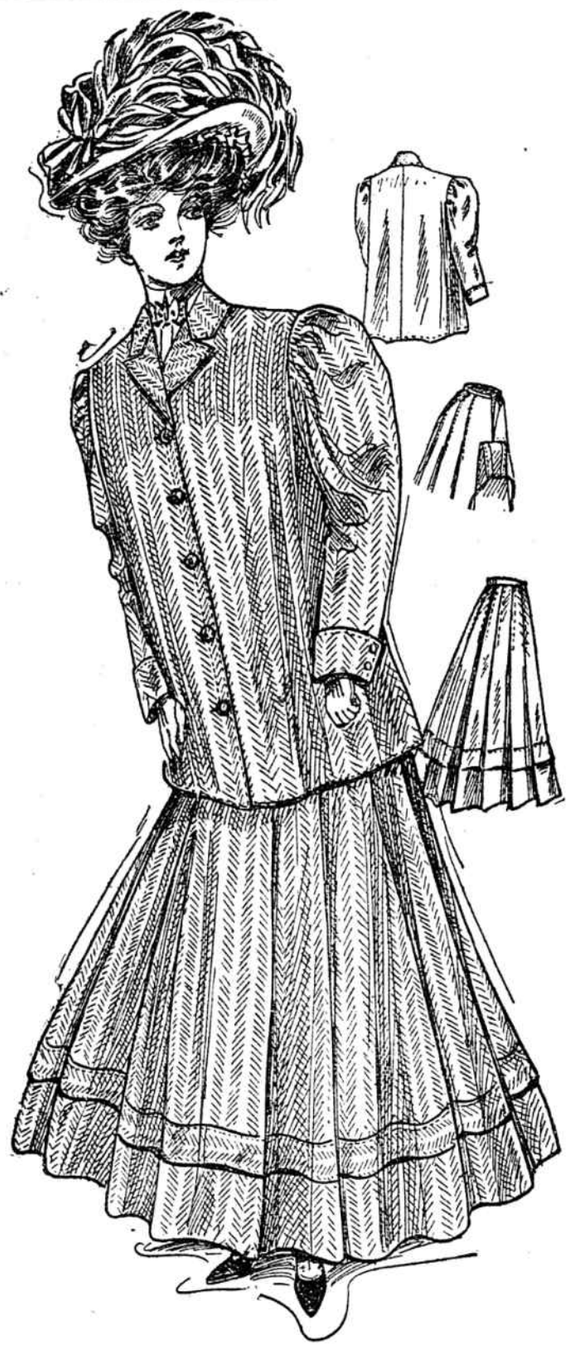
OF INTEREST TO WOMEN

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 altogether 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.



Black Velvet Collars

Black velvet ribbon dog collars are the latest fad. Slides are set with diamonds in the expensive designs and rhinestones in moderate priced collars. The slides are generally oblong or heart shaped, while some of those copied from the expensive styles are designed in intricate scroll patterns. Ribbon bracelets also are popular, and they come with slides in designs to match the collars.

Pink, White and Black.

A distinctly quaint frock of palest crushed strawberry pink very fine satin-faced cloth is trimmed with silken embroidery in the Chinese style, but carried out in two shades of the pink, ivory white, and touches of black cords, and finished with very thick fringe in black, arranged in groups like the fringes which conclude an ecclesiastical stole.

White Harness Belts.

A modish belt is of white harness leather in natural color, which is made of narrow strips stitched together.

Silks and Feathers.

Pleated and fringed silks decorate many fall hats, frequently in conjunction with some of the varieties of fancy feathers.

Gauntlet Glove.

The gauntlet glove has taken a hold on the fancy of the fastidious and is seen with almost any street costume. This form of glove was once confined to the proper finish for the riding costume, but it has broken bonds and now covers the coat ruff of the pedestrian suits.

Quaintest of Wraps.

The quaintest wrap to be introduced this season is the shawl of chiffon, thin silk or crepe de chine edged with tiny flounces headed with baby velvet ribbon and draped with the same ribbon. They are drawn down the middle of the back with the ribbon.

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.

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.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. JOEL B. SLOCUM.

Subject: The Church and the Men.

Brooklyn, N. Y.—"The Church and the Men" was the subject discussed Sunday morning in the Greenwood Baptist Church by the Rev. Joel B. Slocum, whose text was Ezekiel 10:8: "And there appeared in the cherubim the form of a man's hand under their wings." Mr. Slocum said, among other things:

It is significant that in the midst of the complicated celestial forces revealed to Ezekial there was the appearance of a man's hand under the wings of the cherubim, as though supporting their flight.

There has never been a time when the multiplied machinery of Christianity did not disclose, somewhere, the hand of a man. Never was the presence and power of that hand, and all that goes with it, more needed than now. No reflection is intended upon the great host of faithful women and earnest men who, in all ages, have carried forward the burdens of the church; but the need of the hour is more men. I saw, the other day, in the window of a grocery, this brief but pressing request: "Wanted—A strong boy." And the thought flashed upon me that we need in our churches strong boys who will grow up to be strong men. Not strong boys to tarry awhile in the Sunday-school and then graduate away from it and from everything else connected with the church, but boys who will stay and put their manhood where it will continue to count for the most.

We are facing a somewhat startling fact—the fact that, as a rule, men do not go to church. Vastly more serious is the fact that the church no longer enters into the serious consideration of most men. Mine is not the mission of the alarmist and the pessimist. I do not seek to overemphasize an unpleasant truth. It is the purpose of the speaker this morning merely to look this condition squarely in the face as he passes to some other considerations. It is enough for our present purpose to recognize that the men are not with us; and, without discussing the reasons for their absence, hasten to concern ourselves with the all-important business of bringing them back.

The church that succeeds in this great restoration will be the church whose all-absorbing objective is the kingdom of God. "But," exclaims some hearer, "do you mean to imply that any Christian church could have any other goal than the kingdom?" Most assuredly that is my implication. Have you not known a church whose aim was centred, not in the kingdom, but in the church, the local organization itself?

There is great danger lest we miss the proper point of view. It is one thing to be so absorbed in the prosperity of the individual church of which we are members as to lose sight of anything beyond its advancement. It is quite another thing to see, with so clear a vision, the majestic opportunities and obligations of the kingdom of God, that we shall never fall into the error of supposing for on instant that even so sacred an institution as the church itself can be other than a means to that sublime end.

I would not leave the impression that the Christian is to be a visionary, and, fixing his eye on some far-off glory, succeed in neglecting a nearer duty to his church. But I do mean to suggest that the church that accomplishes the return of the men from their exile will be the church that is so moved by a spirit of devotion to the great ultimate purpose of carrying forward the kingdom to its earthly culmination, that non-church men will catch the irresistible contagion of such a motive and join ranks with the advance guard of the soldiers of the cross.

There is recorded in Chronicles a touch of patriotism that has always made my blood course a little quicker when I have read it. I refer to the gathering of a mighty host of warriors, veterans all of them, who came from near and far, animated by a common purpose that made them one. That purpose was to make David king. The brief and yet thrilling narrative is thus concluded: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest, also, of Israel were of one heart to make David king."

The members of the Christian church will one day come together with a perfect heart to make Jesus king. And when they do, the citadels of sin will topple into dust and the royal diadem of the world's surrender will be put upon the brow of our Lord. There is yet much to be done. The forces are only gathering for the final advance. If all who can keep rank will take the field, not for self-glory and not even for the glory of the special church, but for the glory and triumph of our king, then victory is assured. Then will we comprehend the imperishable truth, that men do not now attend our churches are needed by these same churches, not primarily to swell the membership and meet the current expenses, but to enlarge the army of those who with singleness of spirit are moving on to make Christ king. Let us take our inspiration and our example from Him who made no attempt to found a visible church, but who gave His very life to inaugurate a spiritual kingdom. The church is already organized; it now becomes our duty to fling it into the great cause of subduing the world to Him who is the living head of the church.

This leads me to say that the church that secures the return of the men will be the church that develops an intense enthusiasm for humanity. It is not merely because they are men that we want them back, but because they are among those for whom Christ died. I am not filled with alarm at the prospect of a manless church. It would still be an effective organization committed to a great work. No, I am not so much afraid of what will happen to the church as I am concerned about what will happen to the men who thus ignore the sweetest privileges of their life.

There are some hopeful signs of the times. Indications favor the impression that the church is awaking to her opportunity. If you look closely at the record of the life of Jesus, you will not be long in discovering that He was not satisfied with the conditions that everywhere prevailed. His whole strength was resolutely set against the tide of ignorance and worldliness that threatened to sweep men to destruction. He succeeded, as no one ever since has, in giving personal illustration of what Paul means by advising that we do not allow ourselves to be conformed to this world, but transformed or transfigured by the spiritual forces within us.

The mission of the church is not to be conformed to the customs and conditions of this age, but to stand in the midst of this age as an effective agency for the regeneration of society. Not to be a lump of clay to be molded in the fingers of every passing trickster, but to be an artist with a great ideal and a trained eye and hand to execute his will on the waiting marble.

The work of the church does not grow more easy, but when she comes into her rightful heritage—the conviction of her divinely ordained privilege as the lover of men—then she will begin to realize her mission. But first, last and always, she will gain her adherents in the ratio of her enthusiasm for and devotion to humanity.

Finally, the church that brings back the men will be the church that takes Christ to the needy world. It sometimes seems as though there are so many other voices that the cry of the church and her Christ will be drowned in the din of materialism. But there are still some listening ears that will not be stopped. Into the midst of this wild storm of buying and selling, of loss and gain, of crying and laughing, of sorrow and sin, will come, once more, the humble Nazarene, and His voice will turn the tempest to calm: "Be still, and know that I am God!" Jesus left an unanswerable argument to His interest in humanity when He gave Himself to men. Anything else that He might have given would have been criticised; but when He gave Himself, that softened the hard heart of the world because they saw that only love could do that. The fellowship by which Jesus is to unite men with Himself in His everlasting kingdom is the fellowship of love.

The duty and opportunity of the church is to put forward the kingdom of God, to make sure the enthronement of Jesus Christ in the affections of men; to cultivate a fervid enthusiasm for their souls; to take to the world's sicknesses the matchless Physician who never lost a case intrusted to His care. When men know that the church is praying and longing and laboring, with a divine passion, for their souls, they will come to the Christ and to the church.

The hour of victory seems long delayed, but every soldier must keep his place and by and by the warfare will be accomplished. We must remember that not only was the man's hand under the angel's wing, but the angel's wing was over the man's hand. God and the church will work side by side. The human and the divine will supplement each other.

It is said that Napoleon once appealed to his guards in the interests of a forlorn hope. He made request for only a hundred men. But they must all be brave. Every man would be exposed to the enemy's fire, and nothing but death could be expected. "Let a hundred men step forward out of the ranks! Forward, march!" At the word of command, not a hundred men, but a regiment sprang forth as a single man and were ready for duty and death.

And shall Christ ask in vain for volunteers? Has His cause come to be a forlorn hope? Ah, not to die, not to die, but to live for Him, is all He asks. To the front, O church of the victorious Christ!

What Love Owes to Love.

A missionary was preaching to the Maori tribe of New Zealanders. He had been telling them of the sufferings of Christ—how He had poured forth His soul unto death for them, and as he concluded the hills rang to the thrilling question:

"It is nothing to you, all you who pass by? Behold and see if there be any sorrow like unto His sorrow."

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered with emotion he spoke:

"And did the Son of the Highest suffer this for us men? Then the chief would like to offer Him some poor return for His great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot and keen of scent, the tribe has not such another, and he has been to the chief as a friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift he resumed: "Yet perhapss He would accept my well-tried rifle. Unerring of aim, the chief cannot replace it." Again the missionary shook his head.

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried, with child-like earnestness, "Perhaps He who had nowhere to lay His head will yet accept the chieftain's blanket. The poor chief will be cold without it, yet it is offered joyfully."

Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not men's gifts, but men's hearts, that He yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, casting aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself!" — The Cottager and Artisan.

The Only Sufficient Dynamic.

In a sermon of great power upon "The Christian Faith," Rev. W. L. Watkinson has emphasized the remarkable words of Isaiah 48:5, "Before it came to pass I showed it thee, lest thou shouldst say: Mine idol hath done them." He pointed out that the master force which has been at the foundation of the growth of mankind in all higher qualities was "the truth and hope vouchsafed to Israel." He said:

"We are free to acknowledge that there have been many collateral, concurrent, hopeful influences, but the primal point is in the revelation of God in His Son Jesus Christ, and all other uplifting influences must have proved unavailing if the knowledge of God in the Messiah had not given them efficacy. We are indebted to supernatural sources, to redemptive truth and grace for it all."

The peril that beset Israel, to give the glory to their graven image, faces the people of to-day; and we are bidden, in press and pulpit, to get rid of illusions, and to substitute for them science and philosophy and politics. But it remains true that "the best things of the race are the creations of redeeming grace."—London Christian.

A Warning.

When you begin to grow lax about keeping in communion with God; when you begin to neglect your Bible, and when you get too busy about other things to pray, something else is going to happen, something which will bring sad surprise and humiliation to you.—Western Christian Advocate.

Travels of a Crab.

In his report for the quarter ending September 30 the fishery officer for the Northeastern District states that he received one marked crab during the quarter. It was captured at Boddin, close to Montrose, Scotland. It had traveled from four miles north of Scarborough Castle, a distance of about 155 miles, in 689 days. Unless the crab had a lift on the way from some sportive person it must on the average have crawled not less than 500 yards a day.—Westminster Gazette.

The first horse railroad was built in 1826.

Immense Ocean Desert.

Directly west of South America, beginning about 600 miles from its shore, extending a little north of the equator and south of the twentieth parallel of latitude and covering an area of about 2,000,000 square miles, lies an ocean desert, a vast region as large as Russia, in which there is no plant or living creature, in the sea or beneath it.

The water throughout this immense district is comparatively shallow, averaging about 200 fathoms, it being in reality an immense volcanic plateau. The dredge of the United States sounding boat Albatross, during a six months' cruise in 1904-5, found nothing there but manganese rock and volcanic lava, worn smooth by the action of the water.

Day after day the dredge of the Albatross brought up bushels of these, varying in size from that of a large cannon ball to that of a pea.

The ocean plateau is almost as level as a billiard board, daily soundings showing a variation of hardly 200 fathoms in 1000 miles.

Not a vestige of life, plant or animal, was found there. Even the surface life, which generally teems in the waters of tropical latitudes, was absent. The water over it is practically "dead"—without current.—Detroit News-Tribune.

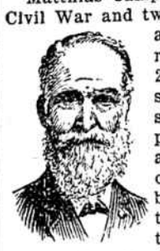
Electric Filter.

An electric filter, the invention of a Hungarian engineer, is about to be exhibited in St. Petersburg. The filter is in two parts, and is of very simple construction. One part is connected with an electric circuit, which sends a powerful current through the drinking water, and thereby kills at once any micro-organisms in it; the second part is an ordinary filter of an improved type. This new filter is to be tested in the St. Petersburg hospitals and laboratories. So long as the Russian capital sees fit to discharge its sewage into the Neva, and so long as the people will persist in using the water of that river for making tea, there will be a splendid chance for somebody to make his fortune and at the same time reduce the death rate of the Russian capital by inventing a really reliable filter.

VETERAN OF THREE WARS.

A Pioneer of Colorado and Nebraska.

Matthias Campbell, veteran of the Civil War and two Indian wars, and



a pioneer of Colorado, now living at 218 East Nebraska street, Blair, Neb., says: "I had such pains in my back for a long time that I could not turn in bed, and at times there was an almost total stoppage of the urine. My wife and I have both used Doan's Kidney Pills for what doctors diagnosed as advanced kidney troubles, and both of us have been completely cured."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Industrial Education.

The enlightened people of this country are becoming more and more impressed with the importance of industrial education. We have fallen somewhat behind the procession in this respect, but we are not so far behind that we cannot catch up.

Massachusetts has been the first State to recognize her need and her responsibility, and has set an example which is attracting attention and suggesting imitation in other States and sections. But this is a matter that it is for our interest to nationalize as speedily as possible, that when progress along this line is referred to it shall mean the United States and not any particular part of it.—Boston Transcript.

At the Church Bazaar.

"Would you like to take a chance?" she asked sweetly.

"No, thank you," he replied; "I've already been married three times."—Pick-Me-Up.

The Equality of Men.

A New Yorker who does his bit of "globe-trotting" tells of two odd entries that he saw in the visitors' book of a fashionable resort on the Rhine.

A few years ago one of the Paris members of the Rothschild family had registered as follows: "R. de Paris."

It so chanced that the next visitor to inscribe his name in the book was Baron Oppenheim, the banker of Cologne, and he wrote his name beneath Rothschild's in this wise: "O. de Cologne."—Lippincott's.

Browning.

If you want to make a Browning fanatic furious tell him, gravely, that you, too, are a devotee, and that, on the whole, you think his genius finds its truest expression in "The Pied Piper of Hamelin."—Life.

Fifty mutes, representatives of various deaf and dumb societies, recently held a conference in Chartiers, France. The chairman called the assemblage to order by pretending to ring a bell, and speeches were made in the deaf and dumb alphabet.

Sacred Trees.

There are many sacred trees of India which enter largely into the religious life of the Hindoos. Chief among these is the sami tree and the trembling peepul. Nearly all the higher hills and rocks in the plains are crowded each by a temple, shrine or sacred tree. The peepul is known as the king of trees. It is the most holy, and the three great spirits of the Hindoos dwell therein. The worship of the tree is the worship of the triad Brahma, Siva and Vishnu. Almost every Indian village has its peepul tree, with a raised platform or altar around it. The devout remove their shoes before it and make obeisance before proceeding on their way.—Boston Transcript.

The woods of New South Wales are so varied as to meet the world's requirements. N.Y.—47

The Chinese issued bank notes more than 2,000 years before Christ.