Special For Tomorrow

$1.50 White Lingerie

Waists

Special

98c

J. GOLDSMITH & SONS

TESTED RECIPES

Cream Cookies—Take one and one-third cups of sugar, half cup of butter, one cup sour cream, three eggs, half a steaspoonful baking soda and three cups of flour. Do not roll too thin, as the cookies should be a quarter of an inch thick or more when baked.

Yorkshire Pudding.—Put two-thirds of a cup of sifted flour in a bowl with a pinch of salt. Mix well and stir in a cup of sweet milk and three well-beaten eggs. Make a perfectly smooth batter. Bake in a shallow pan well greased with beef drippings. When done cut into small squares, and when the roast is half done lay the squares around the meat and baste with the dripping. Cook about three-quarters of an hour and serve very hot.

Pancakes.—These made of bread crumbs are nice. Remove the crust from a loaf of stale bread and crumb up a pint. Dampen with cold water and let stand over night. Next morning add a beaten egg and a point of sour milk or buttermilk, with a scant teaspoonful of soda for the sour milk. Also add a pinch of salt and half a cup of sifted flour. Bake same as other griddle cakes.

Spice Pudding.—Sweet milk and baking powder may be used, but sour milk and soda are better, if you can get the milk. Take one cup milk and scant teaspoonful soda. Half cup molasses, half cup chopped suet, or half the quantity of butter and lard, a little salt, ginger or other spices to taste. Raisins or chopped or figs may be added. Bake like a cake or steam in small cups. Serve with brown sauce.

Divinity Candy.—Three cups granulated sugar, 1 cup corn syrup, 1 cup cream, 1 pound English walnuts chopped fine. Boil sugar, cream and syrup until it forms a soft ball in cold water. Take off the stove and beat it until very thick, and put in nuts. Butter pan and pack down with the hand and let stand. Better to stand 3 or 4 days. Flavoring if desired.

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MEN'S SUIT

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H. MOSES & SON

Sunday Sermons

At the Christian Church.

The sermon in the Christian church Sunday morning was on "The Value of Life," Rev. Cook speaking on the words found in the sixteenth chapter of Matthew, which are as follows: "What will a man give that is of equal value with his life?" Mr. Cook spoke, in part, as follows:

There is a focal point in every life, around which contending forces array themselves, as around a common center. It is this that gives meaning and power to life. Calvary was such in the life of Jesus, as indicated by Old Testament prophecy, type, and his own words on the mountain of transfiguration, and on the cross. Peter suggested that Christ shun this decisive moment in his life, saying, "This shall not be unto thee," but Jesus heeded not the suggestion. It is verily so with every life, when we come to these moments of decision, certain influences appeal to us to avoid the issues. The future is involved in our decisions.

I. All this shows that either one of two lives are possible to all. There is (1) the outward physical, natural life, and (2) the inward life, with its motives and purposes. These two are set over against each other, and contend for the mastery, as illustrated by Paul, and Stevenson's character of Dr. Jekyl and Mr. Hyde.

II. This indicates the real value of life. And here, as elsewhere, there are the true and the false values. Of the false estimates of the value of life, we may mention (1) The element of time; (2) The standard of wealth; (3) Social standards, and (4) Intellectual attainments. All these are possessed of a value not to be overlooked; but the real value of life is seen in its moral power, and outreach. It is not how long, but how well we live; not how much we possess, but what are we doing with it; not what we know, but what kind of knowledge are we acquiring. I do not suppost that Moses or Joshua had any rating in the market reports of the day, but they represented a wealth and value to society that is inestimable; so with Hugo, Washington, and Lincoln. There are some things so priceless to man, and society, as to be beyond calculation; and in their attainment an ideal is helpful, whether it be a social, political, or religious ideal; so here the ideal adds meaning, and gives direction to life.

Jesus, the Christian's ideal, says: "Come after me." Paul, in mentioning the Christian race, says we are to run it, "looking unto Jesus." This involves (1) Self-denial. A sinner is a person in whom the ruling principle is selfishness; hence Jesus says "If any man will come after me, let him deny himself." (2) Cross bearing. "And take up his cross." If there was "no cross, no crown" for Jesus, there will be none for us. The cross is a symbol of death to Jesus; it must be so today to us, and to every unrighteaus principle, social, political, and religious. Following Jesus means that we are obeying his words, and imitating his example, and this perseveringly. Of course, if this was done literally, society would be "turned upside down," and that is what is needed.

III. These words of Christ apply to every part of life. (1) When the children marry and take their flight from the old home, it is always a sad time for parent; yet, if the children live the larger life, this step must be taken. (2) When the child goes away to college, it is always a time for anxious thought, because of the issues involved; yet it is necessary, if the child live up to its best, and fulfill the purpose of their life. (3) So the call of Christ to a higher life is not always an easy one to answer, nor is it ap ath of roses wherein we should walk; but in every sense, it is a blessed life, and it must be heeded if the world is ever to be redeemed, politically, socially, religiously."

At the First M. E. Church.

The sermon at the First Methodist Episcopal church last evening was on "Enoch", from the text, "By Faith Enoch was translated that he should not see death; and was not found, because God had translated him. Hebrews, 11:5.

Rev. Bretnall said in part:

The Bible is a record of lives, showing the trend and bringing out the salient facts. Enoch's life is one of these things. During his life he walked with God and his translation was a fitting climax.

The times in which Enoch lived were bad. A knowledge of God existed, handed down by Adam who was still living. His description of conditions before the fall would give reality to this knowledge. Knowledge of God and obedience toward God are not synkonomous. The people were ungodly—without religion. Like many today who never read the Bible or pray and to whom the thought of God in a religious sense is quite foreign. For sixty-five yeas Enoch lived a life like this, but on the birth of his first born he began to walk with God and walked with him for 300 years. Though we have no account of his conversion yet his experience was one of faith. He believed that God existed. How can one believe that God is and be totally void of religious life? He believed that God rewards the diligent seeker. God is not all law . God is part love or no sinner would ever find peace and have hope.

God was pleased with him, pleased with his vital faith and his agreeing walk with himself. The bold and uncompromising stand of Enoch pleased him The deluge was prophesied beforehand. Methuselah, his first born, means "When he is dead it shall come." The year of Methuselah's death the flood came.

From the day Enoch named his son and began to walk with God he preached unto the ungodly people among whom he dwelt. So well pleased was God with his uncompromising stand in the midst of a people continually growing worse that he translated him. His life is a lesson of faith and works.

First Presbyterian Church

The theme of Rev. R. E. Chandler's discourse on yesterday morning was "The Strategic Movement." His text was chosen from First Kings, 20:40, "as thy servant was busy here and there he was gone."

"Ahab, King of Israel, had failed in the stagetic movement—the movement of the surrender of his old enemy Ben-Hadad, King of the Syrians. The prophet of God appeared in disguise representing a soldier in whose hands had been committed the keeping of a dangerous foe, but who busied himself with trivial affairs about the camp while his captive escaped. Later the Syrians came again against the Israelites and Ahab lost his life and sacrificed the lives of thousands, all because he overlooked the stategic movement. We are not altogether diferent from him. While the school boy is busy here and there his chances for an education is gone and with them his chances for success in life. The employer is busy here and there with non-essentials until he is introduced to his successor. The Christian is busy here and there with trivial affairs, neglecting the weightier matters of the law until he finds his opportunities to serve are passed. Men engage in the sinful pleasures of the world, forgetting that procrastination is the thief not only of time, but of every noble aspiration and even of the spiritual sense itself, until at last he faces the neglected opportunity in judgment. The time to put your friend into the pool is when the waters are troubled. It will be too late to buy oil when the herald announces the approach of the bridegroom.

Some years since the astronomers of the world gathered at a given place in Africa to watch a trasit of Venus. When the auspicious moment arived all lenses were focused and all photographic films adjusted that no second of time or phenomenon should be lost.

"Be ye also ready."

At the Baptist Church.

Pastor Butler of the Baptist church spoke on "Christ's Prayer of Intercession," as recorded in the 17th chapter of John. He said: A study of the prayer life of Jesus would be a source of inspiration and blessing to every Christian of the present day. He was constantly in spirit of prayer. He prayed often in public. Sometimes turning aside in the midst fo the most pressing work to offer up a short prayer or to express thanks to God. He frequently engaged in secret prayer, sometimes spending the entire night alone in communion with the father. The record of these prayers has not been preserved. The record of this prayer seems to be complete.

The first five verses are a prayer for himself. He realizes that the shadow of the cross is heavy upon him. He prays for honor and glory in order that divinity may be glorified and also that the sufferings through which he is about to pass may be exalted and appreciated as the worthy source and means of salvation. There is seen also the personal identity of Christ in the eternities, (before the foundation of the world). There was glory for him then as well as now.

He talks with the Father concerning His people and practically says I have nothing better to give them than what I have given—"Thy word."

He talks of their safety. "I have kept them and none are lost," "Keep them in Thy name." He requests, not that they may be taken out of the world of conflict and normal endeavor, but that they may be kept from the evil of the world. He wants them sanctified, set apart and made and kept holy for Him and His service. This is a progressive work of divine grace.

He prays for their unity, Christianity is becoming more united and one day this prayer will be fully realized.

He prays for their usefulness. "I send them," they are to live for the purpose of securing belief in Christ. Once he said, "I am the light of the world," later he said, "Ye are the "ght," "let your light shine." Christ lighted them, they were to pass the light along until the world was willed with the glory of God.

He prays that His people "May be with Him, that they may behold His glory." What is it to be with Christ? "He that gathereth not with me scattereth abroad." The Christian who is one with Christ in His choices, purposes and activities, does here and now behold the glory of the divine Christ. "Blessed are the pure in heart for they shall see God." He manifests himself unto them. Of course there is a larger fulfillment to the hope of the Christian. "I will come again and receive unto you myself that where I am there ye may be also." Then shall the Christian behold with undimmed vision the glory of the Lord. Does someone ask what is this glory of the Lord and in whatd oes consist? I answer, "eye hath not seen, nor ear heard; neither hath it entered into the heart of man, but God hath revealed it by His Spirit." Negatively, it is not physical and material glory. Gold paved streets and precious jewels (stones) and robes and crowns of gold are not materfal substances to charm the soul of the redeemed but petures rather of the greater and more substantial glory of the Lord and his people.

It will not be military display although the scriptures abound with such figures. "The armies of the Lord, the sword of the Lord and the noise of battles." Nor will it consist of the exaltation of a nation. The Jews fought for national supremacy and believed that in some way God's glory depended upon their exaltation and glory and even today many both of the Jews and Gentiles believe that "God's glory is bound up in the political supremacy of the Jews," but "God is no respecter of persons." The "middle wall of partition has been broken down." There is no difference "And the kingdoms of this world (all of them) are to become the kingdoms of our God.

Rather let us think of His glory as consisting of glory of character and spiritual life and ultimate triumph of the Christ of God over all the power of darkness and sin and the eternal display of the beauties and advantages of holiness and purity, as inherent in Him and enjoyed by all His people.

This prayer and the attitude of Christ revealed in it are for all time. "He is the same yesterday, today and forevermore."

"We have an advocate with the Father, even Jesus." His desire as here made known is that we may be pure and separate from sin, unselfishness and kind, yet aggressive and hopeful in the work of the kingdom knowing that each day of service will reveal the glory of the Christ and that the end will witness the glorious triumph of the Lord of hosts and his followers.

At the M. E. Church, South.

At the M. E. Church, South, the pastor, Rev. R. U. Waldraven, spoke upon the subject, "hTe Prince of Peace and Uncompromising Warrior," from the text, "Think not that I am to send peace upon the earth, bua a sword." Because God is upon the throne of the universe, nothing is settled finally, till it is settled right. This means eternal warfare against all wrong, and that all wrong must be finally, till it is settled right. This means eternal warfare against all wrong, and that all wrong must be finally banished from the right. The declaration of the text is not inconsistent with Christ's credentials as the "Prince of Peace" when we remember that His peace can come only after a warfare, with and victory over Satan and all sin and the human heart, and perfect submission to God, and the settlement of every question therein, right.

Christ's declagation is that of, unrelenting warfare upon all evil, and there can be no peace within the human heart or among nations till sin is overthrown.

Satan strives for full control, but will finally plead for a compromise, and we are living in the day of compromise with sin, or a kind of a half saint, half devil order of things, wherein men make a difference between their office life and church life. The lips and the heart are not in harmony.

To prevent our utter ruin, Christ refuses all compromises with Satan and proceeds to agitate the question of sin, and stir up things moral, till wicked men and devils cry out, "Let us alone, what have we to do with thee?" Every Christian knows how his heart cried out the same thing when the Holy Spirit was stirring his heart with deep conviction, to lead him to repentance, and life.

The same cry comes today from the saloon element, and political grafter, and scarlet woman, and white slaver, and all the worshipers of Bacchas. They offer to unite with Christ's church and be His, in name, if He will let them have peace. Upon the mount of temptation Christ refused aStan's urgent offer to compromise the matter of human redemption, knowing that for Him it meant Gethsemane, and Cavalry, and rejection of men. But He is a great captain, and from that day to this He wages His relentless warfare against all sin and wickedness in high places. The fight is on till the end of time, but His sword shall conquer, and the end is peace, everlasting peace.

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