SUNDAY SERVICES.

"God So Loved" is the subject of the sermon on Sunday morning at 11:00. These three words compose the greatest sentence that was ever written. They contain the most wonderful truth and message that man has ever heard. Do not miss this service. In the evening a union service will be held in this church at which Dr. David Paulson will lecture subject, "The Gospel of Health." This address is not only of great importance but very timely. May we greet him with a large audi-The Sunday school, the Junior Y. P. A. and Senior Y. P. A. will meet at the usual hours on Sunday. A cordial invitation to attend above services is extended to everybody.

H. E. Straub, Pastor.

CHRISTIAN SCIENCE.

First Church of Christ Scientist, Main and Curtis streets. Services Sunday 11:15 a. m. Wednesday 8 p. m. Sunday school 9:45 a.m. A reading room is open every Tuesday and Friday from 2 to 4 p. m., where the Bible and Christian Science literature may se read or purchased. Visitors welmed. This church is a branch of the First of Christ Scientist, Boston, Mass.

ST. ANDREW'S CHURCH.

Services next Sunday as follows: 9:45 a. m., Sunday school; 11 . a. m. norning prayer and sermon. A corial invitation is extended to all. Rev. Clayton A. Chrisman, priest-in-charge.

CONGREGATIONAL CHURCH.

Judge Mazzini Slusser will speak in the morning on the theme, "The Puritan Contribution to Our National Life." Everybody is invited to hear our brother and former fellow citizen. Bible school at noon. Mr. Leon Stimson will conduct the discussion on "Mistakes Often Made" at the Christian Endeavor prayer meeting.

In the evening we shall join in the union service at the First Evangelical Church, where Dr. Paulson will proclaim "The Gospel of Health." The doctor and his co-workers will give a profitable series of practical lectures and demonstrations on hygiene at the Methodist Church, Monday, Tuesday, Wednesday and Thursday afternoon at 2, all entirely free to the general

Juniors Wednesday afternoon. The prayer meeting Wednesday will discuss I Cor. 12. There will be a general church social at the home of Mr. Leon Stimson Thursday evening, November 21.

GERMAN EVANGELICAL ST. PAUL'S CHURCH, GROVE ST.

German Evangelical St. Paul Church, Grove Street.-The Sunday's German service-10:30 a. m.-will refer to the great time of reformation. which brought back to us all the treasures of our evangelical faith, and will close with the Holy Communion. The English service-7:30 p. m.-will par allel the reformation with Moses' first attempt to deliver his people from bondage. The offerings of the day are intended for the Eden College at St. Louis, Mo.

THE BAPTIST CHURCH.

"The People and Vision," is the subject of the Sunday morning service at the Baptist church. The sermon is one on the vision of the church. Those who are interested in the welfare of church and home will be interested. There will be special music. Everyone is very cordially in vited.

The Union service will be held at the Evangelical church. Dr. Paulsen will deliver the address on "The Gospel of Health." Everyone ought to be

B. Y. P. U. will be led by the president. Miss Lillie Devereux. Miss Devereux always has a fine service whenever she leads. Every member should be on hand. The subject is "Mistakes Often Made."

Costly Shortsightedness.

Many a man is spending all his spare cash trying to find a remedy for a digestion that he ruined with candy before he married it.

Madam, Read McCall's The Fashion Authority

McCALL'S is a large, artistic, hand-omely illustrated 100-page monthly fagazine that is adding to the happiseen and efficiency of 1,100,000

Each issue is brimful of fashions, fancyhor-saving and money-saving ideas the newest designs of the celebrated McCALL PATTERNS in each issue. McCALL PATTERNS are famous for

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worth \$1.60. Ton May Select Any One McCall Pattern Pres from your first copy of McCALL'S, if you subscribe quickly.

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INTERNATIONAL

(By E. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR NOVEMBER

THE GREAT QUESTION.

LESSON TEXT-Mark 8:27-9:1. GOLDEN TEXT-"Thou art the Christ the Son of the living God."-Matthew 16:

The events of this lesson occur in the summer A. D. 29 during the last of Jesus' ministry in Galflee just before his final departure for Jerusalem. I marks a parting of the ways. We have seen Jesus as introduced by John the Baptist; heard him on the Mount as he pronounces the principles of his kingdom; watched him as he called his disciples about him for training; and listened to his great conflicts with the rulers of the people. Already virtually rejected by all save a few faithful friends he seems to test these to see if they are fundamentally right on the two important questions. "Do they recognize me as the Messiah?" "Do they understand that I must die in order to accomplish my mission?"

"Whom say ye?" vv. 27-29. No tice, Jesus does not ask those outside of his own circle for testimony. There is a sense in which he is not much concerned about the opinion of the world, but he is tremendously concerned about what his tollowers believe. His first question (v. 17) is a general one and their reply is likewise a very broad one. To some of us it suggests something of the physical appearance of Jesus. No one can read the descriptive passages about John the Baptist, Elijah or Jeremiah and come to the conclusion that Jesus was other than a man of strong physique, not such a man as is usually pictured for us by the artists. But this introductory question does not satisfy the Savior. It will not suffice for us to accept Jesus as "a good man a little higher than the prophets." Jesus demands a more personal reply, "Whom say ye?" The strength of Christianity is our personal opinion of Jesus the Messiah; the proof of Christianity is our personal witnessing; the test of Christianity is our personal experi-

Peter's Answer.

2. "And Peter Answered." v. 29 l. c to v. 33. Peter the son of a "timid dove" casts all doubts, prudence and caution to the wind, makes a bold, positive confession, "Thou art the Christ." It is true that both Andrew and Philip had made this same confession (John 1:40-51) much earlier in the ministry of Jesus; but he did not, at least publicly, accept it nor was that sufficient at that period in his life. Peter twice made this assertion previously; once as he made his rash attempt to walk upon the water (Matt. 14:33), and again when many of the followers of Jesus began to desert him, (John 6:69). But now popular enthusiasm is dying out and already the shadow of the cross is resting upon Jesus, indeed it is only six months away. Having elicited this response Jesus commands his disciples to silence, for the time had not yet arrived for them to proclaim it openly. Jesus, however, began "openly" to teach his disciples and the multitude the second great truth mentioned at the outset viz., the suffering Messiah, (v. 31). Why the imperative "must"-read carefully John 3:14, Isa. 53:4-6, 2 Cor. 5:21, 2 Peter 2:24 and other passages of the same import. His death and resurrection were essential to the whole plan of salvation (Rom. 5:9-10). What Jesus Sald.

"He Said Unto Them," vv. 34-9:1. Jesus here sets forth, as contrasted with the prevalent notions of the Messtah, three conditions whereby men may become his disciples: (1) Self denial. Jesus was on his way to Jerusalem not to claim authority, but to be rejected, not to assume a throne, but to die. He tells us that we must affirm that we have no reliance upon or obligation to self when it makes its demands, asserts its opinions, or expresses its desire. To deny is to renounce. That is exactly what selfconfident Peter did on that last night and three times he confessed his penitence on the shore of the lake. To deny self means exactly what the words imply and not the usually accepted idea of abstinence from food, pleasures and luxuries. (2) Cross bearing. Let us pause often to think what of pain and torture and ignominy is embodied in that word, "cross." Jesus knew the suffering, the loneliness, the shame; yet he set his face steadfastly to go to "Jerusalem" and bore all of this "with joy" (Heb. 12:2).

As though, if possible, to emphasize this thought Jesus gives us a marvelous contrast in verses 25-38. Again self-denial is uppermost. "Tis not self seeking, self serving, self culture, but collar of which is trimmed with lace. self sacrifice that is demanded.

To gain the whole material world, an utter impossibility, at the cost of is the bargain of a fool or a mad man. "Eternity begins where imagination little roses, ends." "He that doeth the will of God

abideth forever." (1 John 2:17). Thus would Jesus emphasize by argument and by illustration that to come after him, to enter this new kingdom for which all have been looking, his disciples must see him as the world's Messiah and follow him by the way of the cross. Once having bartered away the soul (v. 37) what possibility is there of its recovery?

NEW MODES IN FUR



- 1. Sealskin Lined With White Velvet.
- 2. Ermine Scarf. 3. Moleskin Trimmed With Chinchilla Squirrel.

erence is now given to tailless or There doubtless has been an unwhite ermine, with the black tails apusual amount of fur sold this season, plied as fringe or in ornamental clusfor the fashion oracles have decreed

that this shall be a fur season. In many respects models for this winter vary but slightly from those of the preceding season, but this is to be expected, for much of the beauty of a fur garment depends upon the quality and color of the fur and the fine workmanship displayed in fashioning, rather than upon original-

ity of line or trimming. The most beautiful furs are at their over the left, but so cu that the coat best when severely handled. No applied trimming or bizarre cutting can improve Russian sable or silver fox, and, as a rule, the better grades of long-haired furs are more effective when merely self-trimmed. Scarfs of one variety of fur are much in evidence, too, this season, even in the short-haired furs, such as seal, ermine and chinchilla.

Many of the scarfs are three-quarters or even a yard wide, and proportionately long, being lengthy enough to drape around the body and fall almost to the floor.

Ermine is usually left unadorned, save for a fringe of ermine tails. And, incidentally, it may be noted that the fashion for scattering tiny splashes of black and faint yellow over the surface of an ermine coat, scarf or muff no longer prevails. Pref-

NATTY WAIST MODEL



This very dainty waist of white crepe de chine trimmed with bands and points of beautiful lace. It crosses alightly in front over a tucked chemisette of white mousseline de soie, the

Bands of lace finish the kimono sleeves and the undersleeves are of the mousseline de soie. The girdle is one's soul, the loss of one's true self, of ribbon or velvet ribbon prettfly knotted at the side with a bunch of

Small Women Models Again. According to a report by les Grandes Modes de Paris the small figure is fashionable. During former seasons one could find a large number of tall and stately mannequine in the dressmakers' ateliers, while nowadays only women of small stature are chosen to show the fall and winter styles.-Women's Wear.

Tumblin' back'ards with a snicker Flat upon th' snow drift's breast? While yer ma sez, "I'll be blest Ef that boy don't ketch his death!" Callin' ye all out o' breath,

"Come right in here!"

Entire coats of ermine are frequent-

ly seen. Sometimes the pure white

fur is trimmed with the black and

white tails; again black and white

ermine is trimmed with black fur,

such as the finest breitschwanz, silky

caracul, black fox, etc. These fur

coats are ample, luxurious and full

length, the right front crossing far

is drawn in toward the bottom to give

the approved narrow silhouette. Of

fine seal, breitschwanz, moleskin and

sable coats, there is apparently no

end, and these fure are made up into

coats ranging from the conservatively

practical coat for street wear to the

Sealskin is perhaps the smartest fur

for street or evening wear, and one of

the sketches in the large drawing

shows an extremely chie model for

afternoon or evening wear, made of

scalskin. The coat has a high turn-

down collar at the back, and at the

front there are long revers, the right

revers crossing over to the left and

fastening at the left side. The back

of the garment is also cut in point

shape, the point crossing over to the

right side. The coat is lined with

Something Decidedly New That is a

Welcome Addition to the

Fashlons.

feat worth chronicling. The newest

gloves bear the name so familiar this

season-Robespierre. These kid

gloves are given the novel touch in

the turnover cuffs which display a

lining contrasting in color to the

glove. A tan glove, for instance, will

have a red or a king's blue lining.

while a white pique will be made

very pretty with a Nile green shade

For very dressy wear, these turnover cuffs may be lined with lace, just

as were the gloves of the dandles of

Louis XVII s time. To complete the

velvet suit when calling or "teaing"

these new gloves are most attractive.

are dainty little glove handkerchiefs,

either embroidered or with colored

borders to match the turnover cuffs.

Only a few inches square, to be sure,

yet these handkerchiefs are wonder-

fully useful to touch the lips after a

that one almost forgets them when

they are tucked in the palm of the

Merit of Neatness.

There are many girls who, without

They may only have a small dress

allowance, but with it are able to ap-

pear more attractive than girls who,

Surely it is due to the neat girl's

taste; she always puts on her clothes

with care and makes a point of her

appearance being nest and tidy. She

keeps her wardrobe orderly and has

gloves, handkerchiefs, etc., are never

bundled into a drawer just to ge

them out of the way, but are carefully

put in their proper places.

a place for everything; her ribbons,

often look overdressed or dowdy.

What is the secret of this?

being at all good looking, always ap-

pear neat and smart.

cup of tea. So soft and fine are they

To stick in them, by the way, there

or a soft lavender tint.

hand.

To discover a novelty in gloves is

sumptuous evening wrap.

white refret.

Gee! Did ye ever make yer pitcher in th'

Gosh! Did ye ever make yer pitcher in Printin' from yer old coon cap clean to

fink in almost 'bove yer head, Jest exzackly like ma's bed; While th' snow, all down yer neck, Never bothers ye a speck, Because it's fun!

What! Didn't ever make yer pitcher in Can't tell what of joy you've missed, now

Makes yer red cor-pus-kles pure-Course It does! It does for sure! Drives away th' grip-and croup Jest skeduddles with a whoop, Most scared t' death!

MAKIN' YER "PITCHER"

By Byron Williams.

Well! "Did ye ever make yer pitcher in th' snew?" Thus sex I to sister Sue a week ago. Then she up and tried it too! Mister! how th' snow drift flow! Got into her shoes an' head-Now she's drea'ful sick in bed-

Jest like a girl!

Say! Girls can't make much of a pitcher -not a' 'tall! Don't look nothin' like a human where they fall.

Tain't got legs 'er arms complete-Jest a great big blotch, an' feet! Takes a boy, with ringin' shout, Fallin' down all spraddled out, T' make snow pitchers!





Just what the result will be: But with every deed you are sowing a

A FARMER'S WIFE.

The farmer's wife who accepts the conditions of her mother, doing herself what others could do as well, and often better, is certainly a drudge because she allows herself to be one.

Many women start out wrong, if they expect nothing they get nothing. no help in the hard places and no share in the returns of their labor.

The average farmer's wife is up at four or five in the morning, with breakfast to prepare for family and several men, for the farmer must have help. Why does not she? He has all the improvements on the market to make his work lighter and returns better. Why does she go without the mangle, which will iron bed and ble linea without heat and look as well as if weeks of energy needed for better things had been used upon it.

Why doesn't the farmer's wife have a vacuum cleaner? A good one costs but four or five dollars, which will save many back-breaking hours' sweeping dust, to be further agitated by the duster.

There is the bread mixer which, with a few twists of a man's strong arm at night, will be such a help in the making of bread.

The washing machine, a good wringer, plenty of tubs, a good cistern, a wet sink in the kitchen and utensils and conveniences to make work easy should be demanded by the housewife as soon as there is means to put in a three-hundred dollar engine. Is it asking too much to have her washing machine run by the engine if it is not in use sawing wood or pumping water or grinding feed?

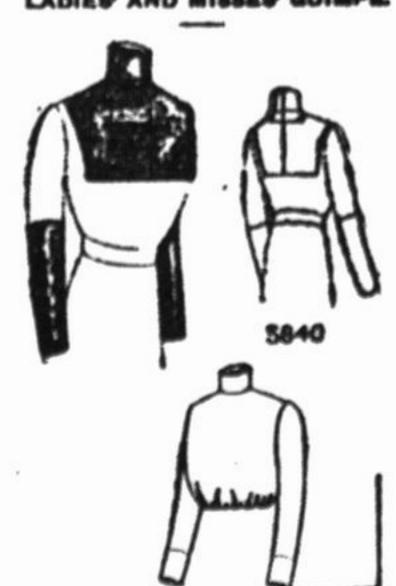
In many thousands of homes all the wife has for spending money is what she gets from butter and eggs, and often the farmer has that. In how many farm homes are there magazines and luxuries that cost as much as the tobacco and treats which the man of the house indulges himself

with twice their amount of money, The farmer's wife is the most im portant woman in the world today; she sends out into business life more sons and daughters than the city woman. She should have conditions and rights, privileges and helps that her position demands.

When this time comes there will be more girls ready to live in God's beau tiful country. Then the daughter will be glad to take up the mother's work Nellie Maywell. their place:

Practical Fashions

LADIES' AND MISSES' GUIMPE.



This pattern provides for a guimpe and chemisette and half sleaves for both ladies and misses. It is a simple design to follow. The chemisette and half sleeves are pretty developed ta- | in net or all-over lace, and the guimpe can be constructed of almost any material desired, depending upon the use to which it is to be put.

The pattern (5840) is cut in sizes small, medium and large, Medium size will require for chemisette and half sleeves 1% yards of 26 inch material and for guimpe 2 yards of 27 inch fab-

To procure this pattern send 10 cents to "Pattern Department," of this paper, Write name and address plainly, and be sure to give size and number of pattern.

NO. 5840.	81ZB
NAMR	
TOWN	
STREET AND	NO
STATE	

AS POOR RICHARD SAYS.

Temperance—Eat not to auliness: drink not to elation.

Cleanliness-Tolerate no ancientifiness in body, clothes or habitation.

Frugality-Make no expense but to do good to others or yourself; I a waste nothing.

Justice-Wrong none by doing furies, or omitting the benefits this are your duty.

Resolution—Resolve 10 what you ought; perform w what you resolve.

Order-Let all