

Church Services

FIRST EVANGELICAL CHURCH.

Prof. E. R. Donn of Northwestern College will occupy the pulpit on Sunday morning at 11 o'clock. We have good reasons to expect a strong message from him. Holy communion will be served in connection with this service. On Sunday night Rev. E. Burgo will preach. His previous messages here ought to bring many out to hear him. Y. P. A. meets at 6:30. Sunday school at 10 a. m. and Junior Y. P. A. at 2:30 p. m. The public is cordially invited to attend all the above services. 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 3 to 4 p. m., where the Bible and Christian Science literature may be read or purchased. Visitors welcomed. This church is a branch of the First of Christ Scientist, Boston, Mass.

ST. ANDREW'S EPISCOPAL CHURCH.

E. A. Lemoine, Rector. Week days: Choir practice, Friday, 8:30 p. m. Sunday in Advent: Sunday, 9:45 a. m.; morning prayer, 10 a. m.; Young People's meeting, 7:30 p. m.; Evensong, 7:30 p. m.

CONGREGATIONAL CHURCH.

Sabbath worship in the morning with sermon by the pastor. In the evening, Dr. E. N. Hardy, pastor of the Congregational Church at L. Grange, will speak on the theme, "The Men and the Churches." This is a meeting for everybody and we hope the church will be well filled. Bible school at noon. Mr. Arthur Tack will lead the endeavor meeting, in discussing the topic, "Lessons of the Snow." Juniors Wednesday, 3:45 p. m. At the Wednesday evening meeting we shall consider the epistle to the Philippians. The annual supper and business meeting of the church will occur Friday evening, December 27. The annual supper and business meeting of the City Missionary Society will be held at the Auditorium Hotel, Thursday, December 12. The pastor has tickets for sale, 50 cents each.

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

Sunday school every Sunday, 9:15 a. m.; German service every Sunday 10:30 a. m.; English service every Sunday, 7:30 p. m. Ladies' Aid meeting every second Thursday of each month, 2 p. m. Young People's meeting every second Thursday of each month, 8 p. m. Brotherhood meeting every first Monday of each month, 8 p. m. Juniors' meeting every Thursday, 3:30 p. m. Teachers' meeting every Wednesday, 8 p. m. Confirmation school every Monday and Wednesday, 3:30 p. m., and ever Saturday 9 to 10:30 a. m. German Saturday school every Saturday, 10:30 to 11:30 a. m. Gustav Pahl, pastor.

THE BAPTIST CHURCH.

"The Hidden King" is the subject for the Sunday morning sermon. This is a communion sermon and one that aims to be practical and helpful. The communion service follows the service immediately. The church feels that the table is the table of the Lord and all who believe that they are children of the Lord are entitled to sit at that table and break the bread and drink the wine in fellowship and love. The Lord invites His children always to His communion supper. "The Purpose of the Lord." This is the second in a series of three sermons on the great questions. This sermon attempts to deal with the question: What is the purpose of all this history of people? Can we know what it all means? What about the other great religions? This will have a practical bearing upon our lives today. Let all who are interested in this important question come and worship with us this Sunday evening. There will be special music and a very cordial welcome.

METHODIST EPISCOPAL CHURCH.

Rev. J. H. Williams, pastor, Sunday services: Class meeting at 10:00 a. m. Public worship at 10:30 and 7:30. Sunday school at 12:00 m. Epworth League, at 6:30 p. m. Mid-week meeting, Wednesday, at 8:00 p. m. Women's Missionary Societies, first Thursday afternoon of each month. Ladies' Aid Society, second Thursday afternoon of each month. Choir rehearsal, Friday, at 7:45 p. m.

Concerning Women.

When God thought of mother, he must have laughed with satisfaction and framed it quickly—so rich, so deep, so divine, so full of soul, power and beauty was the conception.—Henry Ward Beecher.

Real Trouble.

The world is full of geniuses who, unfortunately, aren't willing to take the trouble to prove it.—Detroit Free Press.

INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON FOR DECEMBER 15

FORGIVENESS.

LESSON TEXT—Matthew 18:21-35. GOLDEN TEXT—"Be ye kind to one another, tender hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32 R. V.

Our Lord's teaching on the subject of humility as studied in last week's lesson is inseparably connected with that of today. It presents a strong contrast between human and divine forgiveness. It sets before us that which at first seems to be unattainable. Someone has raised the query whether or not forgiveness is ever possible where any trace of selfishness remains. He who has the shepherd's heart of humility has also a forgiving heart or else he does not truly care to save lost and wandering sheep, vv. 12 and 13.

This lesson naturally divides itself into precept vv. 15-22 and parable vv. 23-35.

Precept is Plain.

1. The precept is very plain and quite logical. If you have been wronged, go to him (your brother) who wronged you and frankly come to an understanding. Go alone and "have it out with him." Most quarrels will settle themselves if men will only see "eye to eye." It is the repetition of our grievances by the second or third party that usually adds fuel to the fire. The other steps are just as logical. The outcome is suggested in verse 18, that to all the disciples, not to Peter alone, is given the power to admit and to dismiss from the communion of believers. It is the prerogative of the church to bind and to loose and to have agreement in prayer. The church must erect standards of conduct, but in thus erecting standards the church must ever come to the Father with tender compassion on behalf of the lost sheep.

Verses 19 and 20 have been quoted in thousands of prayer meetings with often only the slightest realization of their full significance. Three is an attainable number; more than that is less easily obtainable, and has the added danger of harboring a hypocrite, thereby spoiling that harmony (Acts 2:1) that is so essential to the presence of the Holy Spirit.

Peter (v. 21) suggests that there is a point of possible limit for our humility and forgiveness. True, he goes much further than most of us go, even to that of the perfect number seven, but Jesus completes that and again multiplies it by seven; not that 49 is the exact number of times to exercise forgiveness though that would usually suffice, but rather an illimitable number of times. Resentment, wrath, anger, clamour and evil speaking are admonished to "put away" (Eph. 4:31), and in the words of the Golden Text, "Be kind, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us." There is no deep work of grace in the human heart until it is willing to "let" these things be put aside. As though to make assurance doubly sure in the minds of his followers, Jesus gives us a parable (v. 23-35) in which he applies the precept just given.

God is King.

God, the King of Heaven, is taking account with the sons of men, his bond servants. At the outset one is brought into his presence who owes about \$12,000,000 (a talent of gold equals roughly about \$1,200,000); he is hopelessly in debt and "had not to pay." This is a picture of fallen, lost humanity standing in the presence of a righteous God (Luke 7:42, Ps. 102:3), etc. This man is brought into the King's presence, and so are we brought (John 16:7-9 and Rom. 14:10). The terrible ought and ought not of the law is practically presented in Matthew 25. The debt of our sins is a hopeless one for any to pay except a mighty Saviour (I. Peter 2:24).

Let the law have its course is the meaning of verse 25 (read Gal. 3:10). But what a gracious contrast is presented in verse 26. There we see the compelling power of the compassion of God, as shown in the person of Jesus Christ his Son, loosing the man and setting him absolutely free from debt. Once men catch a glimpse of their debt of sin, they, too, will "fall down and cry for mercy. Salvation is "by grace" (Eph. 2:8, 9), and by grace only. From verse 27 on we see the Lord immediately dealing with this servant in grace. There is no future penalty held over his head. So God stands ready to deal with us so soon as we acknowledge the absolute impossibility of paying the debt and call upon him for mercy.

The hardness of the human heart is suggested by the awful sin of ingratitude pictured in the latter part of this parable (v. 28-35). As twelve millions of dollars is to seventeen, such is the possible and almost incredible hardness of the natural heart of man. How few of us would dare to "stand upon our rights" in the church or as individuals, did we but more often take stock of God's dealings with us in his matchless grace. Yet we see this scene being reenacted about us almost daily. What a solemn warning is contained in

Modish Picture Hat



Picture hat of black velvet with sweeping brim and paradise plume as its sole trimming. This is one of the few extra large hats worn this season, and then only for formal affairs.

LITTLE NICETIES FOR BABY

Manufacturers Constantly Engaged in Turning Out Pretty Articles That Find Ready Sale.

The fascinating little afghans for the baby's carriage are made of white handkerchief linen. First a 'strip of the material is cut into three-quarter wide by one and one-half yard long proportions, then a half yard of the length is turned back from what is to be the upper end of the spread.

This turnover is daintily embroidered in white and trimmed at either end with huge bows of pink or blue satin ribbon. The lower end is rather more closely hand-embroidered, and finally the entire afghan, including the folded over edge, is bordered with wide cluny, put on flatly.

One of the most substantial and effective afghans is made of macrame, of appearance similar to those of handkerchief linen. But instead of folding over the top of a yard and a half long strip of the macrame all-over, the apparent turn-back veils coarse unbleached nets, and to this is attached the under section, after which the macrame edging is sewed flatly upon the sides of the entire spread.

MACRAME HANDBAG IS LIKED

Especially With Evening Wear They Make a Most Charming Addition to the Toilette.

We have developed a new mania for macrame handbags, and for evening wear these represent a charming addition to the toilette. The foundation of the bag is carried out in ivory or colored poplin, or some other stout silk, the macrame lace completely covering the whole, and being finished with a deep fringe at the base. These bags are looked upon as fully worthy of the handsome gold and silver mounts which form part of the scheme. Many women, who are clever with their fingers and naturally fond of work of this kind, find it a very simple matter to evolve the bag themselves. Another type of bag which is popular is entirely covered with strass and beadwork, in rich and multi-colored designs, and this is also often the fruit of the girl's industry when emancipated from the routine of school work.

Bead Trimmings.

Many of the smartest evening gowns are trimmed with bead plaques. The beads are so closely set together that there is no space between them. They are wrought upon canvas in the old-fashioned mat and screen designs. These show baskets of flowers and birds unreal-looking in their strange coloring.

The peasant fashions are much in vogue, and the suspenders are decorated with beads and embroidery.

The most beautiful bead trimmings are those that represent the arabesque designs on black chiffon, crepe de chine, net or taffeta.

Among the smartest evening gowns are those showing heavily beaded tunics over a foundation of chiffon.

Good and Bad Furniture.

The line between good ornament and bad ornament is the line between beauty and ugliness.

The only good furniture is that which is both beautiful and useful.

All furniture that lacks either beauty or usefulness is bad furniture. Furniture that is well constructed, of good shape, and excellent finish, is good furniture no matter how elaborately it may be decorated.

Furniture of bad shape or bad finish, is bad furniture no matter how free from meretricious mounts and carvings.—George Leland Hunter in Country Life in America.

Novel Shoe Case.

A woman who is hard on her silk stockings has learned to utilize the tops for bags for her shoes and slippers. When the runs and holes get undarnable the tops of the stockings are cut off midway of the leg and the lower edge sewed across in a French seam.

A shoe is kept in each of these stocking bags, which take up no room, cost nothing and act as an absorber of dust. Sometimes the kind of shoe is outlined on the hem to make them more easily distinguishable.

NEW COSTUME FOR TEA COSY

Though Simple, It May Be Made Very Pretty, and is Almost No Trouble to Make.

If you haven't time and materials to dress your tea cosy as a French aristocrat or a colonial dame, don't despair. Instead of allowing the teapot to get cold for want of wearing attire of the conventional type, sally forth to the shopping district, purchase a medium-sized doll, amputate it from the waist down and dress it in a circular cape made of whatever flowered material is in the house. The garment should fit smoothly over the doll's shoulders and become only gradually wider as it lengthens sufficiently to cover the cosy. In order that the lower edge shall not crinkle up or sag inward, there should be a hem wide enough to accommodate a whalebone. The fronts of the cloak are joined above an inner staying strap and may be fitted closely about the neck under a fancy collar of lace or embroidery. On the cosy's head is worn a witch's cap made of material matching the cape and trimmed in a way to emphasize the tall peak. The cap consists of two triangles of the brocaded or flowered silk, lined with buckram to give it stiffening and adjusted to the head so that the seams come in at the center of the front and back. The practical feature about this new tea cosy costume is that it may be easily removed and day-cleaned, whereas the more elaborate costumes of this sort nearly always are useless when soiled.

ERMINE MODISH



The stole muff pictured here has special grace, because of the rounded ends of the scarf and the effective use of the tails in trimming. Ermine is immensely fashionable for evening wear and is a belt that looks well with frocks of every light color, as well as with dark velvets.

Care of Street Suit.

The sensible woman will never wear her street costume in the house a minute longer than is necessary.

With a good-looking street costume several inexpensive house frocks, gingham for morning and voile for afternoon and evenings, and perhaps an evening frock, a woman in moderate circumstances is well fixed. She will not have her wardrobe crowded with half-worn garments for which she has no use, and which are fast going out of style. These few garments will be worn and will be in vogue until worn out. Then when the seasons change she will feel that she can conscientiously purchase a new outfit.

Lace Crib Quilt.

Irish lace is widely used for baby garments, and may be seen on all the little things from wee shoes to tiny hats, and particularly on the coats. One of its newest uses is for a crib quilt unlined. This is made entirely of the Irish lace, with wide flits in it, through which a broad pale blue satin ribbon is

The Christmas Shopper



The Christmas shopper makes her list And holds it tightly in her fist And starts to get her shopping done She thinks she is the only one Beginning at this early date And that her progress will be straight She sallies forth with pleasant smiles But soon is jammed up in the aisles And when she tries to cleave the fray She has to wind around this way: Though earnestly she's on the job, she bumps into a rushing mob. By speeding shoppers she is borne until her skirt and waist are torn; she leaves a doll and jumping jack and struggle back. And has she gets home, weary, worn and blue— And finds the cook gone shopping, too!

Wilbur D. Nesbit

Is there a Santa Claus?

By Wilbur D. Nesbit. "Is there a Santa Claus?" You with the truth in your eyes, bidding me ponder and pause, you that sift truth from the lies, whose faith in your heart number of light on my face— I have no canon's art; Truly, the Saint used to be! "Is there a Santa Claus?" You ask again and again. Now must I answer, because you have the trust I had then. You're the trusting child, you're the one my spirit possesses, ere their can't worry and grieve, hiding their white in my breast. "Is there an arm holding you close to my heart, feeding you ever from harm, holding the darkness apart? Where a spirit of love you're sitting with wings ever spread? Beating you, about you, above, and guarding wherever you're led? I believe there is— Aye, and you know it is true! Truly, that spirit is his, throbbing with kindness to you. Truly, the influence deep, school his, warmth of your smile, blesses your dreams when you sleep. Stays with you all of the while. "Is there a Santa Claus?" Yes! Little one with your eyes, bidding me ponder and pause. Ere I tell you that are wise, shatter the faith that you hold! Give you a pang of distress? You're the young and the old, there is a Santa Claus, Aye!

"JUST LOOKING TODAY"



All day both the Christmas shopper rush madly here and there, And all she spends in one store, And that is for street car fare.

TAUGHT A MORAL LESSON

Two Christmas Presents, Neither of Which Brought Satisfactory Results.

There once was a rich old uncle who had two poor nephews. And when Christmas came the two poor nephews were anxious to show the rich old uncle how much they thought of him. Now the first poor nephew reasoned that he should impress his rich old uncle with the great affection he bore him by some tangible means. So he drew out his savings and purchased for his rich old uncle a magnificent gold watch, and had it neatly engraved. To it he attached a gorgeous chain, put the whole affair in a lavishly decorated box and sent it to his rich old uncle with his best wishes. The second poor nephew figured that any extreme financial outlay would convince his rich old uncle that he was trying to jolly him a bit too much, so he invested a nickel in a neat but tasty Christmas card, which he mailed to the rich old uncle. So the rich old uncle received the two remembrances, and said of the first nephew: "Humph! A man who will spend all he has for a gold watch to give a man who already has all the watches he ever will need hasn't got enough judgment to be trusted with money. I will leave him my blessing and a few words of good advice." When he looked at the card he needed his head approvingly and said: "There's a man after my own heart. He knew I would not care for an expensive gift, and he knew that I would value his good wishes, so he very wisely sent them to me in this inexpensive manner. He shows a marked economical trait and I am sure he will along in the world without any from me." So he made a new will and his money to found an institution the study of prehistoric malacia in malacia.

WILBUR