## NEWS AND VIEWS FOR WOMEN READERS

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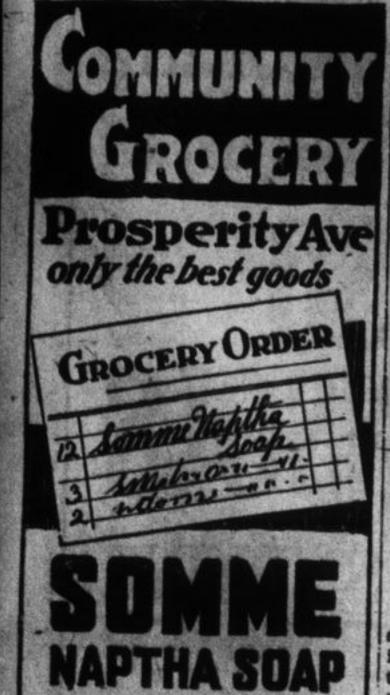


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## ONE SMALL TOWN'S BIG MAN

The International Sunday School Lesson for September 14th Is, "Jesus Driven From Nazareth."—Luke 4:16-30.

By WILLIAM T. ELLIS.

are not comparable with the appre- its dregs throughout his life; ciation of the home-town folks. No cruel rejection at. Nazareth earliest associates. New England is experience. full of public libraries and monuments and parks and other memorials, established by native sons who won wealth and position in the big world, but at the end coveted most to be remembered in the places of their youth. Longing and loyality for Naza-

his boyhood: the neighborhood of personally known—these were the tom on the Sabbath Day. lures that drew the footsteps of created.

words may be found in the biogra- sions, on the Lord's Day, and min- a cup-like valley, and any one of phy of our Lord than these, which isters either stay away, or lend ap- several cliffs may easily have been fairly drip agony, "He came unto proval by their presence. Dramatic the Mount of Precipitation. his own and his own received him performances, Punch and Judy The attempt at mob murder colnot." Long before the shadow of shows jazz-band concerts, and sim- lapsed, because there was something the cross fell upon him, Jesus was a Man of Sorrows.

No time need be spent in charac- pulpit more! terizing the small-town spirit of the disdainful Nazarenes who felt that Jesus could not possibly be when he was a boy. The scene is Lord's Day. The Puritan Sabbath is which is life's supreme failure. easily pictured: as the old cronies gone beyond recall; and few want gathered at the kahn, one said, it back. But is there no alternative SLENDERNESS A FEATURE. "Why, he's only a carpenter: The that will give this Christian land a very yoke my oxen are now wear- proper and reasonable recognition ing, and the plow they pull, were of the day that cannot be dropped made by him." "Yes, and he built out of our national life without the house in which I am living," re- grave peril? The subject is to be joined another. Bach took up the entered upon without fanaticism; tale of the ordinariness of Jesus; but with an open-minded desire to never for an instant did they real- find out what is the truly Christian ize that it was the blind common- form of Sunday observance. Aliens placeness of their own spirits that and commercial interests and godthroughout the years had kept them less worldliness should not be allowfrom perceiving the greatness of ed to dictate what our national this young neighbor, whose presence Sabbath is to be. For the vast maamidst them was to life the name of jority of us want, like the Master, Nazareth into immortality.

Kin to most men, and to all tom. women, was Jesus in the fact that he was misunderstood. Everybody is misunderstood at times; the great are surrounded by a seldom-lifted fog of misconception. Youth and fairly leaps within him at some new spirit because nobody seems to un- Jesus. There is nothing in human derstand them. Their conception of experience like the way this Nazaheaven, as they love to sing, is of a reth carpenter leads the van of

"Some time we'll understand."

BLACK SILK BROCADE.



Gorgeous black silk brocade soft gray squirrel are ideal ingred- ality, marked him as the greatest of less and uninteresting. A good and lents for a smart coat as you see by the prophets. That memorable day cheap way to put life into this place this photograph. Silk coats for winin Nazareth his text was startling; is to provide a table centrepiece with
ter are to be very much in evidence
but more startling was the anfor dressy wear and they are internouncement that he, their old neighthe market, if it is too much to requite as warm as wool.

There are to-day men and wo- gence or pity. It is only made him men in Paris and London and Cairo more tender and sympathetic toand Constantinople and Peking and ward others: it was the founda-Tokio who are homesick for small tion of his qualifications as the pertowns and villages in America. All fect Friend. He understands, be the pleasures and honors that the cause he was misunderstood. This world's capitals may afford them cup of bitterness he drank daily to other praise is so sweet as that of only one incident of a continuous

A Sabbath-Rooping Leader. If ever anybody had a right say, "I'm not going to church day; the service is stupid and slow, and the minister hopelessly dry and commonplace," it was the Great Teacher himself. He had nothing to sentful looks of the congregation, learn from the dusty brained rit- Jesus huried at them the biting loualists and rabbis of the synago- cal proverbs; and, infuriating them gues; and his exquisite spirituality still further, he conveyed the idea, must frequently have been wrung by Old Testament Illustrations, that spot by the barrenness of the service. they were less discerning and less where every house, every tree, every Nevertheless we read in this lesson worthy than the heathen of old. family and every individual was that church-going was Christ's cus- That raised a riot. The excitable

Jesus back to Nazareth. A deep and own generation in the light of his the radical who had thus sneered at natural human longing for the practice and teaching. Church at- their self-sufficency and their comfriendliness of the folk who knew tendance is on the decline to-day. plete orthodoxy. He had scorned him best stirred in the heart of the Sabbath observance is even more their littleness and their complac-Master. And he recognized the claim so. The Sunday question is a living ency: now they would make him upon him which these old ties and vital one that is being aflowed suffer. Old as humanity is this to go by default. In a recent seven- practice of answering unwelcome Nevertheless, as he crossed the weeks tour of the American South- truth by violence; if you don't like hills that surround the town of west nothing caused me more sur- the sermon, squeich the preacher. Nazareth, all his memories a-quiver, prise than the complaisant attitude Many a man of God has found the his heart was burdened with the of many ministers and churchmen same sort of reception for fearless consciousness that "No Prophet is toward Sabbath-breaking, even | truth as Jesus met at Nazareth. acceptable in his own country." It when this included clear violation This little town of Nazareth was for this reason a sad journey of state laws. Chautauquas put on | whorly fits the story of the attempt that Jesus made: and a lesser spirit frankly non-religious programmes to hurl Jesus from the heights of would have shirked it. No sadder of entertainment, with paid admis- the surrounding cliffs. It is set in

ilar items in the modern showman- in the mein and look of Jesus beized Chautauqua are accepted with- fore which even these self-righteous out protest. Then preachers won- neighbors qualified. He passed der why people do not respect the through the midst of them a symbol

to follow a Sabbath-keeping cus-

Talking To The Times. Sometimes the reader's heart sensitiveness suffer agonies of evidence of the up-to-dateness of progress. He was not only bigger than his town and bigger than his This lonely-couledness of Christ times, but he was also bigger than never embittered him. Nor did it all times. After civilization's adlead him to ask for special indul- vance has reached its uttermost point, we find Jesus and his standards still far ahead.

During the past twenty-five years the Church has risen to a new plane of understanding of the social meaninge of the Gospel: and, lo, with freshly-opened eyes, we see that the Magna Charta of this modern message is the address of Jesus in the Nazareth Synagogue, and his quoted words from Isaiah: "The Spirit of the Lord is upon

Because he anointed me to preach good tidings to the poor: He had sent me to proclaim release to the captives.

for the suffering and for the han- arm holes. dicapped. Any preaching that is not aimed at the lifting of burdens, at PUT COLOR INTO the binding up of wounds, at the increase of human liberty, at the enlightening of minds, and at the service of mankind's full-orbed nature. falls far short of being "the simple

Gospel" proclaimed by the Redeemer himself. A class-conscious church, supported by and for the interests of special privilege, usually only a figment of the demagogue's imagination. Certainly it cannot be found in Scripture.

Down With This Radical! No mealy-mouthed purveyor of platitudes was Jesus. His directness and immediacy, his application to the moment of all that he taught. and his fearless flouting of convention- The average dining room is co ditions portrayed by Isaiah. Cannot other day or so.

BREAKFAST TRAYS.



women guests are usually carried to the bedroom floor by the butler and then handed to the lady's maid, who takes the tray into the room. In small houses they are carried up by

you hear the synagogue buzz and shuffle at this?

Answering the incredulous and re-

Whereat we pause, to regard our rose up bodily and tried to lynch

of the eternal might and triumph of It is high time that Christian righteoueness, and went his way, The Man Who Was Misunderstood. forces were definitely getting to- leaving his home town branded as gether to decide upon some concert- too small to perceived its opportunied platform of understanding and ty. The Christ had come to them, great, because they had known him course of action with respect to the and they refused to receive him:



Here is a gown that specializes in slenderness. On a velvet sheath with And recovering of sight to the the surplice neckline is imposed band of white satin with an appli-To set at liberty them that are que design of black crepe heavily beaded. The band is as wide as the To proclaim the acceptable year skirt itself and is slightly draped at the side to add a certain grace and Jesus had a gospel for the poor, irregularity. The white satin fills in for the oppressed, for the limited, the deep V neckline and the deep



lined and padded so that they are bor, the Carpenter, fulfilled the con- new fresh colorful flowers every

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NUT BREAD: 1 teaspoon salt, 4 cups flour, ½ cup sugar, 6 teaspoons baking powder, 2 eggs, 1½ cups water, ½ cup Carnation Milk, 1 cup English walnuts. Mix and sift dry ingredients. Beat eggs well, add milk diluted with water and mix with dry ingredients. Beat well, add nuts, put into two greased bread pans and bake in a moderate oven thirty to forty-five minutes. This recipe makes two loaves.

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STYLE AND SERVICE



This coat is designed to give ser-

bell shaped and trimmed with but- that is a new one on coats. tons and fur which matches that of the shawl collar and the bias bands

vice and protection, but not at the on the front of the skirt. It fastens expense of style. The sleeves are with one button in the surplice line Hope is griof's best music

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