

Subject: Knowing Christ.

Brooklyn, N. Y.—Preaching on the ' ove theme at the Irving Square ' asbyterian Church, Hamburg ave-nue and Welrfield street, the Rev. Ira Wemmell Henderson, pastor, took as his text, Luke 24 31,32; "And their or the street and the their eyes were opened and they knew Him, and He vanished out of their And they said one to another, ot our heart burning within us sight. while He spake to us in the way. He said

If there is any one thing for which I am at all envious it is that I might have had, in God's providence, the mame opportunity that these men had to talk face to face with Jeaus: to to this face to face with Jeaus; to have had an infimate, personal, hu-manly perceived knowledge of His reality in the bodily sense. If there is any particular men of whem I am eavious, it is those disciples, who, from time to time, went with Jeaus on His ministering tours; who knew Him, as we do not know Him since He has gone hence; those men who heard His voice, who could look up into His face while He spoke to them, who could hear Him in the accepta of their own language, which they were able to understand with the human And while I am cognizant of the ear. ict that we can get just as close to Jesus, spiritually and personally, as these men ever got in a bodily and material source, there is to me a pe-culiar charm wrapped around their lives, owing to the fact that they talked with Him, that they raily held conversation with the Lord and held conversation with the Lord and could see Him and understand Him

and love Him as a man. You know how these two men were waiking by the way when Jesus came and spoke to them and interpreted to them the Scriptures. They were un-able to see Him, because He was then to be discerned only spiritually. And after a few moments their eyes wors opened and they knew Him and He vanished out of their sight. And they said one to the other, "Was not our heart hurning within us as He spake to us in the way?" There are a great many Christian recols who have have been been to

people who have never heard Jesus speak to them; who have not the faintest sort of then of what it means to have communion with our Lord; to have communion with our Lord; people who have no spiritual percep-tion; who are but babes spiritually: who have not had their eyes opened to the contemplation of spiritual things; who have no realization—as they should have—that Jesus is con-tinually speaking to them by the way. Their eyes are closed because they

have never gotten spiritual power. It is a peculiar thing about Chris-tianity that you cannot tall whether the Lord can be spiritually discorned with the Lord. You cannot tell what was the spirit that thrilled and throbbed through the hearts of these men, until your own heart has been throbbing and thrilling with the knowledge that you have been talking with the Lord. But as soon as you have had a definite and experimental communion with the Lord, you begin to understand what was the feeling of those man who talked with Chris whose hearts burned within them.

I am not to dollne to you this morning what ought to be your spiritual experience. Some of us think that we ought to harr some voice speaking, audibity, to us; that we ought to have some trail communication that will strike upon our cars and convey a definite, distinct impression. But the very moment that you are conscious 10.01 you ure doing right before God, that moment He is speaking to you by the way. Whe very moment that you open these General, writings and epicture-three explanations and enplications of what Jesus meant your goul is filled with the divine closy and illumination, may be just as sure that He is speaking to you, as that He spoke to these two going to Emmaus. I do not think it is necessary for you to have a cold chill ran up and down your backs in order that you may have a real knowledge in the flesh that you have been talking with a Divine power. I think our Christian life is susceptible to a great deal of sense and much non-sense. Idenotthink we used any more visions of man than we get in the world around us, than we get in the faith and life of Jesus Christ. I do not think that you need any more demonstration that the Lord is speaking to you as you go in the way, than you have when you feel that the Scrip-tures are illuminated to you; when you hant the still, small voice mending you when you do right or admonishing you when you do wrong I believe that God gave us brains and that He talks to us with our understanding; that God gave us hearts and speaks to us through our emo-When we are lifted up transcendental heights-of which i may be difficult to tell our experienc -God is then speaking to us. There is not one of us, however weak in faith, who has not from time to the soon lifted up out of the senses and the second us into the eternal. There are times when it has seemed that we have taken flight from the body have taken leave of the senses, and are lifted out of ourselves. And while believe that that is purely emotional, yet it is for you and me just as much of a vision of the Divine ality as we shall ever get this side of Heaven. It is a different thing to know about Christ, than to know Christ. I can refer you to all sorts of books in my library which will attempt to tell you all about Christ. This Bible will tell you all about Christ, but it can never give you an amount but it can never give you an experimental knowledge of Carist; that is something which no man or book can give thing which no man or book can give or take away. The Scriptures may tell you what is the love of God to you, but that is only to know about Him. It is quite a different thing to be able to say. "I know Him, for I have had a vision of Jesus, revealing and ministering the love of God to me." I may read to you from daylight to dark about the love of God, about the wondrous sacrifice on Cal wary, and all that it means to men but if you have not the love of God in your own heart; if you do not know that Calvary is your own salvation, you do not know anything about it experimentally. All that you know is hearany. You may go into the realm of other things than spiritual and you may take another man's word for much truth. As we are humanly con-stituted, it is percessary that we should take a great deal of truth on the testimony of others. I do not pretend to be an expert on electricity or economics. I so to a man who has

THE SUNDAY SCHOOL. | EPWORTH LEAGUE LESSONS experimental knowledge of these things, in whom I can trust, and take his word for it. So it is throughout all the realm of nature. But when you come to spiritual things, the only thing that is of any use to you is a

first hand knowledge. I care not how much you may be able to philosophize. You may do that from the Scriptures. The heatben can build a system of philosophy on that Book. But it is far more necessary to have a life that is founded on divine realities. I care not how much you may know about the Scriptures, about Christ from the testimony of other people; the thing that is important to me is, is your heart burning within you as you walk by the way, while the Lord is speak-

ing to your soul? O, my friends, let us not be decsived. Christ can speak to you to-day just as powerfully, just as up-liftingly and just as burningly, as over He spoke to the disciplina can speak to you, in words adapted to your peculiar need, just as much as when He spoke to Mozes in the burn-ing bush. He will reveal Himself to us, just as truly as any pairinch eve got a vision of God. I am weary o 1 am weary of the way the church of Christ gos back to the Fathers. May we have the Christian foresight and brain and ability to turn our faces to Go and learn from Elim. I am a area sellever in giving all homage to the the have gone before. The knowlwhat Is left to us by those who nave antedated un-it is the consum-mation of an ever-horrowing pro-gress. But the only way that these who lived before us grew in knowledge was by turning their own face, o God that He might lead them, give leas illumination and knowledge of he truth. And, if we are to make any progress at all in spiritual things. aus, he willing to have a divin wholesaulod faith in God's purte to lead us aright, even as He ind e patriarche. I do no ment to say at we are perfect, that we have o reason for contribution of herriwe ballille ourselves. Some per ple thick that the power of Cod stopped in the hearts of men, with losus and Pant. Some people have ous and Pant. Some people have ore faith in Abraham and Mosey ban they have in the rish of their own day. A man of our day and ag-who bears upon his face the marks of divinity and of inspiration and of power, a man who is in all things ust as good as Abraham, should reto just as much recognizion from ls own and from the world as Abra-am gets. Why? on the basis of

im gets. Why? on the basis of muon knowledge, what was the wiedom of Abraham compared with the wiedom of to-day, the enlight enwhen the solution of the anight of the solution of the pa-trinates concared with what we have with Carist in our hundrs? And ye, we are more willing to accept the dicts of Moses or Abraham than of

Beecher or Spurgson. I understand just what Jegus meant when He said, "A prophet is not without henor save in his orn country." There He wat, a man in His own day and age outraaking any man who every lived to minimum man who ever lived, in spiritual things; and yet they said, "Is not this the carpentar's Son from down yander in Nazareth?" "Why, out of that "Why, out of that In Natureth?" "Why, out of that town no good can come; that man knoweth nothing," We in our day and ago hall Jesus Christ and the revealment of God in His truth and beauty. And yet I know mou to-day who are just as much inspired of God as Abräham was ever inspired, who are just as much filed with the Spired just as much filled with the Spirit of God as was Abraham, and more so; men who have a better and wider knowledge of the truth of God; men whi live fives which are nobler. But grief. they are not trusted. Let us have some sort of confidence that God is

able to lead us to-day even as He led our fathers and the patriarchs. You may try to down that If you will But, my friends, unless the church of Jesus Christ hagins to give men a Ged who is railing in the world to-day, a God who is lifting men in the world to-day, a God who is just as powerful in your life and rains as in any other man's, you will soe that the Presbyterian and the Baptist and the Methodist and the Congregational and all the other churches will be humanity. swopt out of existence that man may get for themselves in come way, un-

INTERNATIONAL LESSON COM-MENTS FOR DEC. 1 BY THE REV. I. W. HENDERSON.

Subject: The Death of Samson, Judges 16:21-31-Golden Text, Eph. 6: 10-Memory Verses, 28-30-Read Judges 18-16.

Samson is a warning to humanity of the consequences that inevitably follow the misuse of God-given capac-Rics. His life is a tragedy. His death is a result of the life he lived. In his commentary on the death of Samson the Rev. R. A. Watson,

of D. D., SRYS:

The last scene of Samson's history awaits us—the gigantic effort, the awful revenge in which the Hebrew champion ended his days. In one sense it aptly crowns the man's ca-reer. The sacred historian is not composing a romance, yet the end could not have been more fit. Strange-is enough it has given occasion for preaching the doctrine of self-sacri-fice as the only means of highest achievement, and we are asked to see here an example of the finest hereign the word schling docetion heroism, the most sublime devotion. Samson dying for his country is lik-

ened to Christ dying for His people. It is impossible to allow this for a moment. Not Milton's apology for Samson, not the authority of all the illustrious men who have drawn the parallel can keep us from deciding that this was a case of vengeance and self-murder, not of noble devotion If this was truly a fine act of self

cacrifice what good came of it? The sacrifice that is to be praised does distinct and clearly purposed service to some worthy cause or high moral end. We do not find that this dreadful deed reconciled the Philistines to farael or moved them to belief in Jehovab. We observe, on the con-trary, that it went to increase the hatrod between race and race, so that when Canaauites. Moabites, Ammonites, Midlanites no longer vex Israel these Philistines show more deadly antagonism-antagonism of which is rael knew the heat when on the red field of Gilboa the kingly Saul and the well-beloved Jonnthan were to the well-beloved Jonathan were to-gether stricken down in death. If there was in Samsou's mind any though of vindicating a principle it was that of israel's dignity as the

people of Jehovah. But here his tes-timony was worthless. Much is written about self-sacrifice which is sheer mockery of trath, most fairely sentimental. Men and women urged to the notion that if they

can only find some pretext for re-nounclas freedom, for curbing and endancering life, for stepping aside from the way of common service that they may give up something in an unthey may give up something in an un-common way for the sake of any per-son or cause, good will come of it. The doctrine is a lie. The sacrifice of Christ was not of that kind. It was under the influence of uo blind desire to give up His life, but first under the pressure of a supreme pro-vidential uncessity then in semanda. vidential necessity, then in renuncia-tion of the earthly life for a clearly seen and personally embraced divine end, the reconciliation of man to God, the setting forth of a propitia-tion for the sin of the world—for this it was He died. He willed to be our Savionr; having so chosen He bowed to the burden that was laid upon Him. "It pleased the Lord to bruise Him; He hath put Him to To the end He foresaw and desired there was but one way-and the way was that of death because of

man's wickedness and ruin. Suffering for itself is no end and never can be to God or to Christ or to a good man. It is a necessity on the way to the cnds of righteousness and love. If personality is not a deand love. If personality is not a de-lusion and salvation a dream there must be in every case of Christian renunciation some distinct moral aim in view for every one concerned, and there must be at each step, as in the action of our Lord, the most distinct and unwavering sincerity, the most direct truthfulness. Aus thing else is a sin against God and Wo entreat would-be moralists of the day to comprehend before they write of "self-sacrifice."

SUNDAY, DECEMBER 1.

Self-Mastery (1 Cor. 9: 19-27). Passages for reference: Prov. 16: 19: 11; Matt. 5: 43-48; Titus 2:

Men train their bodies for athletic or physical endurance. Scholars de

op their brains to the highest pos sibilities, so that they can master problems and make new discoveries The singer, strengthens throat mus cles, rubs off all rough places in the articulation, and cultivates the finesit sense of hearing, so that the best possible vocalist may be developed. How, then, dare we, as co-workers with Christ, be slovenly and careless in the development of our powers! Ambition is a vital requisite. The foot-racer aspired to the victor's crown; nothing was omitted that might increase the possibility of se-Those who feasted and curing It. did not arouse envy in oated hls heart. They were rather pitied, for no chance of a crown was open thom. Paul plainly Reeps his "body under" for a purpose. Should we be less determined? Men who would be deeply humiliated by defeat in busi-ness or in solving a mental task, yet fear to own Chrisf, lest they fail and backslide.

The crown given in the Greek games was, according to Trench. "woven of oak, of Ivy, of parsley, of myrtle, of olive, or imitating in gold there icuves or others—of flowers, as violets or roses." In the recently re-vived Greek games the violetor is vived Greek games the victor crowned with ivy by the king. Mar-cus Dods gives these facts about the ganies; None but pure-blooded Greeks who had done nothing to forfeit their citizenship were allowed in these blennial games. War hostili-ties were suspended between the states to celebrate them. The crowned victor was received home "with all the honors of a victorious general, the wall of the town being thrown down that he might pass in as a conqueror, and his statue being set up by his fellow-citizens," It was therefore greatly prized, Luther once said, "A Christian man

is the most free lord of all, and subject to mone; a Christian man is the most dutiful servant of all, and sub-ject to everyone." It is even so. He sets all his powers free from servil ity to passion or materialism, then he puts them into the service of the spiritual to lift men and gladden the world. Thousands of free-men served obediently in the army at Lincoln's first call to set enslaved men free The worthy citizens then fitted themselves to count as big and strong soldiers.

Ill health is no assistance to spir itual efficiency. A strong, fully de veloped body is a fine aid to Chris tian work.



DECEMBER FIRST.

The beauty and utility of gratitude. Ps. 111: 1-10. (A Thanksgiving consecration meeting)

Thanksgiving is good. Ps. 92: In public worship. Ps. 35: 17-19.

In everything, 1 Thess. 5: 11-18, For Jesus Christ. 2 Cor. 9: 10-15. For national blessings. Ps. 136; 1-26

For bodily good. I Tim. 4; 1-14, Half-hearted praine is a ladder nat goes only half-way; whole that arted praise reaches heaven (v

Secret artitude is like a fire; it is not possible for it long to remain meeter (v. 1).

One purpose of God's creation is simply to bless His children; an other purpose is to lead His children to bless Him (v. 4). The praise of God, enduring for-



or a cockade of cock's feathers, which

tofore were preferably left unde-

Victoria's Velvet Hands.

Speaking of Queen Victoria: Her

hands were so soft that they seemed

Marrying For Love.

soften the outlines. Happy marriages are surely pos-"A great many evening hats for ressible even in these unpoetic, hardtaurant wear are of light pale tones hearted times. They are, if people of felt, while those for regular street will only follow the instinct of their wear run to medium tones of gray, better natures and marry for lovebrown, mauve, blue and black. the reverent, impassionate love of the man for the maiden, the pure, un-These are often of velvet. There is a bell-shaped turn to many of the sophisticated affection of the maiden brims of these, but the brim widens at the sides and narrows at back and for the man instead of bartering happiness for rank or money .- Throne. front alightly .-- From the Special Fashion Number of Harper's Bazar.

Mrs. Bryan.

Mrs. W. J. Byran can swim a mile. She is a splendid walker. She rides

The Fashion in Furs. a bicycle with case. She can drive Sable, mink, and sealskin are the three skins which will be made up mettlesome horses, put them in the barn, come into the house and bake, into the costliest coat, bolero and cook and sew. She knows how to half-dolman forms, while muskrat, keep house, and all her home expony-akin and mole-dyed squirrelpenses are recorded, so that she shin will be seen in motor and long knows from day to day and week to cloaks. Fur-trimmed dresses will not week how matters stand. She is well be frequently seen, but cloth trimread, not only in current literature, mings on furs, such as the three choice varieties above mentioned, will but in the good things of the past. From the Atlanta Georgian and News. be. Stitched bands of cloth are to be used to define seams which here-

The French Wife.

The Frenchman chooses his wife nesh will be employed for the same not only for her dowry but also for her domestic virtues. The French purpose in connection with heavy soutache and lace ornamental fasten? wife is the best business woman in ings. Wide revers of sable or fox the world. Household affairs are left will be used for the squirrel-lined entirely to her, and so usually is the tweed coats, and these, being usually investment of family savings. She meant for practical warmth, are prohas a clear idea of what makes for vided with big storm collars comfort, but she has no such passion lined with fur. Scotch tweeds for for "things" as often weighs down motoring and long cloth pedestrian the life of the American housewife. cloaks will also have fur in this way Draperles and carpets and stuffed about the neck .--- From the Special chairs may be lacking in madam's Fashion Number of Harper's Bazar house, but excellent cooking and good temper are pretty sure to be found

there .- Youth's Companion,

A Queen Inspired Dress.

made of finest velvet. They were A pretty way of arranging ises in- fat and pudgy, with very tapering sertion and flouncing in seen on an fingers, and every gentlewoman in evening gown just prepared for a big England would have given her title The flounces surrounding the of nobility to possess such exquisite party. under-dress are laid on with a sort organs of prehension. Her Majesty's of single box-pleated effect, through letters do not expatiate on the which a ribbon threads in and out of the heading, and the insertion, on, slightly gathered in waved lines, the ribbon, also gathered in the same way, passing under and over in exactly the reverse fashion, making the edingly handsome gowns.

with window gardening exists in some pot, of an ornamental character, is encircled by a ring and suspended from the window or veranda by three

lover to approach the dwelling of his lady bearing in his hand some choice plant, which he boldly, but, let us act as she pleases. If he is the right parents object, the poor plant is torn from the vase,

What's Geography Good For? This is from the philosophy of Ma



It is time to begin to think of chestnut stuffings. One housekeeper makes a chestnut purce for the stuf-fing, seasons it, adds a little butter and thickens it with eggs and bread crumbs. Chesinuts removed before they have been overcooked are cut into dice and stirred into the stuff Ing.

Pampkin Pie.

When pumpkins are cheap and eggs are dear, the housewife wonders whether it is economy to waste the pumpkin or invest in thirty-cent eggs. But, instead of following the usual rule of two eggs to a ple, let her stir into the pumpkin finely rolled cracker-crumbs, one rounded tablespoonful to a pie. If this is done, three eggs well beaten will be sufficient for three pies, as the crackers help to thicken without making the pumpkin heavy or soggy. In fact, the ples seem more nutritious and digestible because of them .--New Idea.

Cold Plates Spoil Meat.

"We never find," said a man who travels much, "many cold plates. Lots of people seem to regard hot plates as a superfluity, or even as an affectation of style that is not to be encouraged, and so give you cold plates to eat hot food from, thus really spoiling many a good meal.

"I ate dinner yesterday at a place where the food is excellent and admirably cooked, where everything they give you is good and appetizing and ample in supply, but where the joy of the meal was marred by cold plates.

"Just why they give you cold plates at this place I don't know, but it is simply the survival of an ancient custom, I guess,

"For hot plates are a modern custom. Formerly people got along very well without them; but it is different now, when it is so easy to provide them. And yet they are by no means, even to-day, everywhere to be found." -New York Journal.

Split Pea Soup.

For this you can use either the green or yellow split peas. Pick over carefully, removing all imperfect ones, wash thoroughly; cover with cold water and soak over night. In the morning pour off the water in which they were soaked and put into the soup kettle, allowing for two cups of the peas four quarts of cold water, a half pound fat salt pork cut in small pieces, and if you happen to have it, a ham bone or bit of bacon. Cover closely and let simmer on the back of the range for five or six hours, taking care that it does not scorch. About an hour before serving add two medium sized onions, chopped, two stalks of celery and a sprig of paraley. At the end of an hour, strain through a coarse sleve and return to the stock pot the soup, which will be smooth and creamy. Season to taste with salt and pepper, add a pint of hot milk or not, as preferred, and if liked quite thick, beat in a tablespoonful flour stirred smooth with a tablespoonful of butter. Cook ten minutes longer and serve with croutons.-American Home Magazine,

Laundry Hints. Iodine Spots .- Wash with alcohol,

method employed to keep her hands so perfect, but one of her malds gives which has a very pretty edge, is laid the secret away, and every woman should know it. So here it is: Scrape into an earthen vessel one and a half ounces of spermacetl and one-half ounce of white wax; add six most charming interlacing. This idea was suggested by a portrait of Queen Charlotte, who, if one of the Distance of pounded campbor and four tablespoonfuls of olive oil. The oil must be pure. Let the mixture plainest of women, had some er- stand near the fire until it slowly dissolves, stirring it well when liquid. Before you wash your hands rub them well with a little of this cerate-then wash them as usual. This compound costs"twenty-five cents and will last districts of Japan. In houses where- three winters. Should be kept in a in reside one or more daughters of covered vessel .- Victor Smith, in

> Never has a leader of society eached the place which Mrs. Stuyvesant Fish now occupies, and at

which she arrived gradually without other aspirants for leadership realizing to what an extent she was achope, reverently, proceeds to plant in quiring power. By her tireless en-the empty vase. The lady is free to ergy, shown in her constant entertaining without regard to cost, she man, she takes every care of his gift. has gathered around her, little by But if he is not a favorite, or if stern little, enough of the most prominent persons socially to be able to have the majority on her side. Women

Mrs. Fish's Court.

One popular illusion about the

stage is that the life is so easy. When

you sit in front at the theatre it all

seems so real. The joys you witness,

a shade of meaning may be lost; the

who do not like her and always have been independent of her, are afraid not to be on good terms wai

Proposals in Japan. A remarkable custom in connection a marriageable age, an empty flower New York Press.

light chains. It is etiquette for the Japanese

ather: trulh of God

I know there is a good deal of talk, and a good deal of trouble in the bearts of mon, in the church to-day, lest various organizations outside of the church should cripple us. But let us read in the movings of the people away from us the signs of the times Let us read the handwriting in the heavens. Let us see in the workings of God to-day, a God who is just ns powerful as He ever was in Palestin

The time is coming when the church of Jesus Christ must get its eyes opened spiritually. Personally, I cannot believe all the thiogs that I hear. I do not like the philosophy of certain cuits; I do not believe their logic is correct in many points; but you will find that there is in the higher, intellectual classes of men to-day a desire to have a God who is present, a God who is just as power present, a God who is just as power-ful in their lives to-day as He ever was in the lives of the prophets. Let us give to men a God who will speak to them by the way. Let us lead men to a Comforter who will make their hearts burn as they waik through life, a God who is over present a God who is ever present, around about them, and within them. Le us tell men that it is one thing to know about the glory and the love God, and another thing to know the beauty and the loveliness of the Father. Let us lead men to comprehend that it is one thing to know that Jesus spake to your fellow by the way; that He may spaak to you by the way; and quite a far different thing to have Him speak to you by the way.

A remarkable form of ice, which the French-Canadians name frazil ice is the cause of the packing up of ice and consequent floods in the St. Lawrence River. It forms in spiky shapes where the currents are too rapid for ordinary sheet ice to spread across them, and at the base of waterfalls. During the prevalence of cold winds the icy needles sometimes fill up open channels, and being carried long distances beneath the surface ice gradually accumulate and consolidate, and are liable to dem the channel even to depths of eighty feet.

Some tropical plants can really be seen to grow. An eminent scientist, who made measurements in some botanical gardens in Java, recorded a growth in a bamboo of seventeen inches in a single day. Another hamboo was observed to add eight inches to its height dally for fifty-eight days, while two others grew four fuches steadily each day for sixty

always a crime, and to preach needless suffering for the sake of covering up ain or as a means of

atoning for past defects is to utter most unchristian falsehood Samson threw away a life of which was weary and ashamed. H threw it away in avenging a cruelty; but it way in avenging a crueity, but it was a crueity he had no reason to call a wrong. "O God, that I might be avenged!"—that was no prayer of a faithful heart. It was

the prayer of envenomed hatred, of ul still unregenerate after trial. His death was indeed self-sacrifice the sacrifice of the higher self, the true self, to the lower. Samson

should have endured patiently, magnifying God. Or we can imagine something not perfect yet heroic. Had he said to those Philistines, My peo-ple and you have been too long at onmity. Let there be an end of it. Avenge yourselves on me, then cease from harassing Israel-that would been like a brave man. But it is not this we find. And we close story of Samson more sad than ever that Israel's history has not taught a great man to be a good man, that the hero has not achieved the morally heroic, that adversity has begotten in him a wise patience and magnanimity. Yet he had a place under Divine Providence. The dim troubled faith that was in his soul was not altogether fruitless. No Je-hovah-worshiper would ever think of bowing before that god whose temple fell in ruins on the captive Israelite and his thousand victims.

To withhold from God is to cheat yourself.

The steam turbine, in its most offective form, consists of a long series of rings of moving blades, between which are rings of fixed blades, which serve as guides to deliver the ateam with the proper direction and velocity against the moving blades. The latter are mounted on a revolving drum, which is put in rapid rotation by the force of the steam. As the steam passes through the turbine it falls in pressure by a long series of steps, each small, so that all of its energy may be utilized.

Dr. Ewald Falls, a well-known Egyptologist and excavator, has embraced Islam. While at the head of an excavating expedition in the Nile delta hg became so convinced of the virtues of Mohammedaniam that he conferred the faith and was received at the mosque of Mariout. He will henceforth he known under the name Mussa Mohalemed.

ever, is our way into eternal enduring (v, 10). The beauty which so often illum-

inates the faces of old 'people is usually the light of gratitude.

Just as in the business world, the air of prosperity is necessary for prosperity, so in the spiritual world the consciousness of blessing is ne cessary for blessing.

Happiness is a greater beautifier than fresh air, water or exercise; and without happiness even these leave the skin sallow. w113

Whatever is just and true is ful; and happiness is truth and justice

Illustrations.

Grateful eyes are like a mirror, becoming lovely with all the loveliness

Just as one is not likely to grow rich without a ledger, so one will not grow rich toward God without the ledger remembrance of God's kind

There is a beautiful story of two tile girls playing in a garden little Soon one came in crying, "All the bushes are covered with But the other came in cry thorns!" ing, "All the thorn bushes are cov ered with roses!"

ISLES OF REFUGE FOR DIRDS.

Securing as permanent homes for the birds islands and remote tracts that are their favorite haunts is a humane and perfectly feasible plan of the Audubon Society that has recently received a cordial indorsement from President Roosevelt. This project of enlarging birdland by purchasing from private citizens breed ing places in the island and coastal region of the Atlantic, Pacific and of the Gulf, and of providing the birds in their homes with human guardians, is one that may be depended upon to provide every race among our nation's birds with ample quarters for all time. And it is only by such a thorough and wide flung measure that this desired end may be assured. The aid of every American citizen is justly sought that the best success may attend the efforts of the Audubon Society in this direction .---Boston Transcript.

Though nearly all the metals have risen in price, mercury has falleh. This is due, says the Engineering and Mining Journal, to the decline of the process of pan amaigamation for working silver ore. Gold mines utilize very small quantities of mercury. The two great consumers are China and Japan, where it is utilized for manufacture of vermilion and esplosives of secret composition.

Louisa Schmitt, who berated a teach-Mrs. Fish. er in the Nixon school for not pro- fully when the present position of moting her daughter because the lat- Mrs. Ogden Goelet and Mrs. Corneter was deficient in geography. Hus Vanderblit is seen. Both these

"Teacher, you don't know it all, I women formerly entertained on a guess," said the irate Mrs. Schmitt. large scale. This season they practi "I wish it that my daughter gets cally are debarred from giving any throug school so she gets a man. large entertainments. Mrs. Fish is Never mind about the geography; determined to have revenge on them, just promote her without it ecause in former years they enter-

"Why, my other daughter, she tained on the days of several of her didn't know geography and she got affairs, making her play second fida man. I don't know geography and dle. Now she will retaliate if they I got a man. And you know all about dare to enter the field she wishes geography and you ain't got any man for her own .- New York Press. at all. What is this geography good Stage Life Not Easy.

for? See that my daughter gets through school."-Chicago Inter-Ocean.

Woman Behind the "400."

the sorrows, the loves, the hates thus The social secretary is now a recogportrayed, all appeal in their art; nized institution all over the country, and the strange part about it is that and nearly all the greater ladies of to the ambitious one it all looks so fashion have some one who is in their

easy to do. regular employ, and can be depended Most of the girls who ask advice upon in any social emergency. The about going on the stage say: "I am duties of a social secretary are numersuch a good study. I am sure I ous, the great list of invitations and could easily learn the lines," with a social engagements must be arranged finality which conveys the idea that, and cared for, the right ones subin their belief, little more is remitted and accepted and the wrong quired. ones ignored or refused, according to

Now, to build a house, as we all the importance of the sender. know, one must first acquire a piece Miss Marie De Baril, says the of land on which to put it, and then Broadway Magazine, was the first begins the work of digging for founwoman to recognize this need of sodations, the crection of structure, the clety and this opportunity for women laying of the bricks and mortar, mayof birth and breeding. She comes of a very old Spanish family, of great After that is all completed, then social prominence, and, when fortune comes the furnishing, the woman's brought her Into reduced circumwork, that makes her house different stances, she invented the office of the from that of any one's else. social secretary, and was taken into The study of lines is no more "than the household of Mrs. O. H. P. Bel-mont, who was then Mrs. Vanderbilt. securing the property on which to

butld. The real work follows after She instantly proved herself an imthat. The work of characterization, mense success, and has since lent the by means of make-up and dress; the grace of her taste to nearly all the intelligent reading of the lines, trying functions of the wealthy New York each one in many ways, so that not

sometimes of a dialect. All these are part of the building. Then foldonned with the new furz and the low the long, firing rehearsals, and fur and cloth cloaks of the future are at last one gets to the playing of the

and of short-cut beaver. This much is established. Also that the crowns beartaches, the mental torture that and of short-cut beaver. This much of the new hats will be tailer and must follow if the debut means failsquarer than in past seasons. The ure instead of success! Think of the brims are to be soft, the crowns stiff, humiliation, the indignation, that and some of the most picturesque must be experienced when the news forms are not unlike the hats worn paper reviews of the morning more by the Beef-enters of the Tower. They than intimate that you have missed are of beaver, as a rule, and, while your vocation; that you are not fitted nomewhat Amazonian at first sight, for the part, if, perchance, you are have a really attractive air when fitted for any part on the stage!trimmed with a big winding plume, Eleanor Robson, in Ainslee's.

Her power is realized

'Chocolate and Cocoa Stains .-Wash with seap in tepid water.

Scorch Stains .- Wet the scorched place, rub with soap and bleach in the sun.

Blood Stains .- Soak in cold salt water with plenty of good soap; afterward boil.

Grass Stains .- Saturate the spot thoroughly with kerosene and wash in warm water.

Mildew Spots,-Soak in a weak solution of chloride of lime for several hours. Rinse in cold water.

Ink Stains .- Soak in sour milk. If dark stain remains, rinse in a weak solution of chloride of lime.

Iron Rust Spots .- Sonk thoroughly with lemon juice, sprinkle with sall and bleach for several hours in the sun.

Sewing Machine Oil Stains .- Rub with lard. Let stand for several hours, then wash with cold water and SORD.

Vaseline Stains .- Saturate the spot with other. Place a cup over it to prevent evaporation. Use the ether with great care.

Grease Spots .- Hot water and scap generally remove these, but if fixed by long standing, use ether, chloroform or naphtha. All three of these must be used away from the fire or artificial light.

Varnish and Paint Stains .--- If the stain is on a coarse fabric, dissolve by saturating it with turpentine. Use alcohol if on a fine fabric. Sponge with chloroform, if a dark ring is left by the turpentine.

Hot Tea and Coffee Stains .- Soak the stained fabric in cold water, wring, spread out, and pour a few drops of glycerine on each spot. Let it stand several hours, then wash with cold water and soap.

Pitch, Wheel Grease and Tar Stains .- Soften the stains with lard, then soak in turpentine. Scrape off carefully with a knife all the loose surface dirt. Sponge clean with turpentine, and rub gently until dry.

Fruit Stains .- Stretch the fabrie containing the stain over the mouth of a basin and pour boiling water on the stain. If the stain has become fixed, soak the article in a weak solution of oxalic acid, or hold the spot over the fumes of sulphur.

Silk Stöckings .- Never use soap in washing allk stockings Bran in water is the proper fluid to use-four tablespoonfuls to a quart of water. Rinso in soveral clear waters, pro the water out. Dry stockings in th suf .-- From McCall's Magszine,

study of gesture, facial expression; French Hats, The Parls bats that are to be to be of felt, of velvet-colored frames, part.

nociety.