## THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. G. G. MILLS.

#### Subject: Spirit of the Lord's Day.

Brooklyn, N. Y .- The Rev. Grover G. Mills, pastor of Pilgrim Chapel, preached Sunday movning on "The Spirit of the Lord's Day," taking as his texts Romans 12:5: "One man his texts Romans 12:5: "One man esteemeth one day above another; another estcemeth every day alike. Let every man be fully persuaded in his own mind," and Mark 2:27: "The Sabbath was made for man and not man for the Sabbath." Among other

things Mr. Mills said: The glory of the Christian religion is its universality. It fits all sorts and conditions of men, and when understood as Jesus meant it to be un derstood, they receive it gladly, for derstood, they receive it gladiy, for His appeal was always past tradition to truth. The court of final appeal is the spirit in man backed up by the experience of the race. Christianity is not the acceptance of a set of opin-ions, nor the observance of ritual, sa-cred places and days, nor the reiterating of numerous moral maxims, but with regard to things in general and one's relations to one's fellow men in particular. All Jesus' teaching looked toward the unifying of the moral law. All progress is from unity, up through complexity back to a unity on a higher plane. In the beginning the moral law was very simple: "Thou moral law was very simple: "Thou shalt not eat the fruit of the tree," that is, "Evil is deadly, do not med-die with it." Here we have the re-ligion of fear. Later men's notions of evil became hazy and we had the books of the law and the ten com-mandments. This might be called the religion of restance it means a sareligion of restraint. It meant a se-ries of "thou shalt nots." Everything was to be done by rule. The evil was to be separate from the good, one nation separate from an-other to preserve its holiness, one meat set apart from the others, one day sanctified. Then came Josus with a desire to put a spirit into religion which should give it perennial fresh-ness. Man was no longer to consult an authority to find whether he should or should not do a certain thing. He was to accept the guidance of the inner light. He was not to separate the evil from the good, but to "overcome evil with good." He was to make the radiance of the one day suffuse all the days; he was not to think of God afar off watching His universe go; but as "nearer than breathing, closer than hands or feet;" he was not so much to be concerned getting men to heaven as ting heaven into the world. This is what may be called the religion of the spirit. Now let us view the question of Sunday observance in the light

First, the old Sabbath of the Jows. and as revived in great part by the Puritans of three centuries ago, does not measure up to the demands of a spiritual religion. Everything was nicely regulated by rule. But the man who takes his ethics predigested is in danger of moral atrophy. The body needs exercise or it will become diseased; the intellect must be used or it will become flabby; the con-science must be trained or it will vanish into nothingness. The commu-nity is in duty bound to give this faculty of conscience as free play as conditions will permit.

On the other hand, the strong people, those who tend to question au-thority and who demand a reason for their obedience become more and more blindly reactionary. Thus it is dangerous to multiply restrictions be-yond what is essential; because men, feeling themselves cramped, break the artificial barrier, but at the same time there comes to them a feeling of guiltiness, their consciences are hardened and they stand ready to break every law, as opportunity of-fers. The old Sabbath, therefore,

Bity all its own. 'You go in there dressed in your best clothes and feel-ing that there is not quite the same freedom there as there would be in the dining room, but you rather like it. You would not think of having your house without a paylor. It is that which exaits the whole. So it is with our Sunday, it is the "golden clasp." We may be a little stiffer than on other days, but it should not be the stiffness of the prisoner hemmed in by restraint. It should resemble the dignity of the king, not doing all that we have a right to do. doing all that we have a right to do. The question of Christian liberty now arises, and it is really about this point that the whole storm has raged of late. There have been extremists on one side and on the other. Some have maintained this to be a Christian country and that therefore all who come to our shores must fall in line with the views of our Puritan line with the views of our Puritan ancestors. All places of amusement are harmful on Sunday and should be closed. On the other side are those who maintain just as vigor-ously that New York is a cosmopol-itan city and therefore should be a wide open town. Each party sees only one side of the truth. If the two were to come together we would have a full-orbed view, a reasonable solution. It is true, as Burke says, much as we dislike to admit it, that "all government, indeed every human benefit, every virtue and every pru-dent act, is founded on compromise and barter." Those who stand for a strict observance of the Sabbath forget that to some this would mean much misery, because all men are not built alike. To compel an filter-ate man to read his Bible would be robbing him of his day of rest, while to others it would mean real repose. Those who stand for no observance at all forget what we owe to such obvance as we have had hitherto. It because many of our citizens week after week have maintained their re-lations with religious institutions that the backbone of the country has been kept. When a man or nation loses grip of the higher things, when the windows of the soul are closed and covered with cobwebs, we are prepared to look for dissolution and decay

What, then, are we to do? How are we to arrange matters so that the beneficent results of Sunday ob-servance shall be retained and yet keep the day from being "blue," save to moral wrongdoers? Certainly not by keeping on the books the law that is now there. According to the de-cision recently rendered, practically all forms of innocent amusement are prohibited, including even stereopticon lectures at churches. Up till last week the law was evaded. It will be evaded again as soon as matters quiet down a little. This will promote disrespect for all law, and this would be more demoralizing than a liberal law. Permit me at this point to say that I have no sympathy with those who on the one side think that driving people away from Sun-day vaudeville will drive them to the saloons. I know many people in this neighborhood who attended these per-formances and none has as yet taken to the bottle. These people are not after all very different from ourselves. They are ordinary American citizens. Nor have I any great belief in the wisdom of those who think people can be driven to church by driving them out of the Sunday theatre, and if they only come to church because there is no other place open, I doubt whether it would be worth their while to come. The spirit in

which one attends is everything. The solution, then, seems to be to have a law in which are specified those forms of amusement that the great majority of the citizens are agreed are harmless and which shall not disturb the public peace or seriously interrupt the repose and re-ligious liberty of the community. But this is only the first step. The law must have public sentiment behind it or become a dead letter at the outset. This public sentiment should be kept aroused by the moral teachers of the community as well as by the news-papers and by all good men. We should then have a day which would mean for all a day of rest, for rest does not mean inactivity, but har-mony. It means doing that which is most congenial. The man who loves his fellow men and longs for the day when there shall be one brotherhood on the earth and men shall have one aspiration-to do the will of Godmay repair to the assembly of wor-ship and renew his allegiance to the old ideals; the brother who, worn out with the toll of the week, felt that he needed all his time to recreate himself by harmless amuse-ment, would not be hindered, though he might well be pitied. All would have more regard for the weightier matters of the law.

### THE SUNDAY SCHOOL. INTERNATIONAL LESSON COM-

MENTS FOR ANCARY 12. Subject: Jesus and John the Baptist. John 1:19-31 -- Golden Text.

John 1:29-Commit Verses 29. 30-Commentary.

TIME. —February, A. D.27. PLACE. —Bethany beyond the Jordan. EXPOSITION.—I. John's Answer to the Committee from Jerusalem, 19-The ministry of John the Bap-has aroused great excitement. 28 tist People were in expectation. All men were reasoning concerning John, whether happily he were the Christ (Luke 3:15). This gave rise to a (Luke 3:15). This gave rise to a committee being sent from Jerusalem to investigate. There were two per-sons for whom the people were look-ing as preparatory to the coming of Christ, Elliah, as prophesied by Mal-achi (Mal. 4:5) and the "Prophet like unto Moses" (Deut. 18:15-18). John frankly confesses that he was not Christ, nor Elliah, nor the Prophet predicted by Moses. There have been those in recent years who claimed to be Elijah and the Prophet predicted by Moses, and "Messengar predicted by Moses, and "Messenger of the covenant" and "David" and the "Branch," one of the two witnesses of Revelation, etc. There was a sense in which John was Elijah (Matt. 11:14; 17:10-13), L.e., he came in the spirit and power of Elijah (Luke 1:17), but Elijah in the sense in which the question was asked, a real re-incarnation of the prophet Elijah, he was not. How unlike the real John was to those who in our day claim to be his successor! There is the utmost humility in the way in which John states his real position. He speaks of himself as only "a voice crying in the wilderness," applying to himself the prophecy of Isaiah (Isa. 40:3-5), which so clearly set forth John the Baptist's mission. A voice is some-thing to be heard, not seen. As John had denied that he was the Christ, or Elljah, or "that prophet," the priests and Levites made bold to question his authority for baptizing. In a similar way, they made bold to question

W)

tte.

This one includes the very latest

features with the pleats at the shoul-

ers, which conceal the armhole seams

Jesus' authority at a later day (Matt. 21:23), and later still the authority of the apostles to preach (Acts 5:28). In his answer John again displays his humility. His baptism in water was nothing to the baptism of the Coming One (cf. Matt. 3:11; Acts 1:5). The Christ was already in their midst, but they were so blind that they did not recognize Him (cf. vs. 10, 11; chap. 8-19; 16:3). Happy is the man who really knows The Christ (Jno. 17:3), but the world, even to-day, knows Him not (1 John 3:1).

II. John the Baptist's Testimony Concerning Jesus, 29-34. Notice the precision with which John the Evancelist marks the exact time that these things occurred. He himself was an eye-witness. John first testifies that Jesus was the "Lamb of God." The reference is beyond question to the sacrificial lambs, the atoning sacri-fices of the Old Testament (cf. Gen. 22:7, 8; Ex. 12:3; Num. 28:3-10; Isa. 53.7). As the Lamb of God. Jesus would take away the sin of the world. The thought here is not deliverance from sin's power, but alone-ment and deliverance from sin's guilt. Jesus is the Deliverer from sin's power and presence as well as sin's guilt (Matt. 1:21; Heb. 7:25; Jude 24), but this is not the thought here. Where taking away of sin is spoken of in connection with atoning blood, it always refers to the removal of the always refers to the removal of the guilt of sin (cf. Lev. 16:30; 17:11; 14:19, 51; Jer. 33:8; Ps. 51:7; Rev. 1:5; 7:14; Heb. 9:22, 23; Eph. 1:7; Rom. 3:25; 5:9; Matt. 26:28). As the Lamb of God in atoning sacrifice, Jesus made proplitation for sin (1 John 2:2; Matt. 20:28; 2 Cor. 5:21;

Gal. 2:13), and on the ground of this

propitiation sin is taken away, re-moved from the sinner as far as the



Rich Velvet Trimmings, ored waist never goes out of style. The rich velvet ribbons are to be It may be varied from one season to another, but essentially it remains used in trimming gowns as well an hats. much the same and is always a favor-

#### Broad Hems Fashionable. The broad hem of contrasting ma-

terial still obtains among fashionable women. Many Shades of Red. A great many shades of red, espe-cially the new wine tints, will be

used in both shapes and trimmings. The Tunle Coming. It is more than probable that what

will succeed the present type of tollette will in some form or other be the tunic.

#### Velvet Costumes Elegant.

Velvet costumes are perhaps more evere than anything else, and yet with all the trimming and fancy finishes, the dignified, elegant effect is removed.

#### Velvet For Trimming.

The vogue of velvet as an accessory trimming is emphasized not only in the girdles, collars and cuffs, but also in the bias necktles which are worn over the lace chemisettes

Pillow Muff, Scarf and Tie,

and is altogether to be desired for every seasonable waisting. In the There are so many materials from illustration it is made of white mawhich scarfs and muffs can be made dras, but it is just as desirable for this year that such a suggestion as flannel and for silk as it is for cotton this one has peculiarly practical value and linen materials. It can be made at this time. Not alone is it easy to with the long regulation sleeves ilremodel the furs of last season, there lustrated or with three-quarter ones that are finished with bands as liked. are also a great many fur cloths be The lines given by the pleats at the ing used for accessories of the sort, while again they are very charming back are peculiarly desirable, while there is just enough fulness at the and attractive made from velvet and lace and chiffon trimmed. These defront to be becoming and to conform with the latest demands of fashion. signs are among the simplest as well The waist is made with fronts and as the best, and involve no difficulties back. It is finished with the regula- whatsoever in the making yet are extion box pleat and with tucks at each | ceedingly smart in effect. The muff

## Household Matters.

A Water Lily Salad. Cut fresh lettuce of good size in small points, and place hard bolled eggs, cut in petal strips in a circle on leaves; fill the middle with the yolks mixed with mayonnaise. Put two egg yolks through the sieve and sprinkle over the petals to simulate pollen. This kind of an arrangement makes the water lily quite perfect. When fully prepared place "pon a fint dish.

#### White Potato Pudding.

Wash and peel four good sized white potatoes, grate them up fine and put them in a dish with one quart of milk; set this over a gentle fire and stir until well scalded; beat four eggs and mix one cupful of sugar with them, and stir into one quart of cold milk, one teaspoonful of salt, a small lump of butter and half a grated nutmeg, or ground cinnamon, if you prefer; mix this with the potato and pour into a deep dish, which has been buttered, and bake four hours .--- American Home Monthly.

#### Teed Chocolate.

Put one ounce of unsweetened chocolate into a saucepan and pour on it gradually one pint of boiling water, stirring all the time. Put the saucepan on the fire and stir until the chocolate is all dissolved, then add granulated sugar to taste and stir until it begins to boll. Cook for three minutes longer without stirring, then strain and cool. Add one teaspoon of vanilla extract, bottle and store in a cool place. When needed put two tablespoons of crushed ice in a tumbler. add two tablespoons of whipped cream one gill of milk and half a gill of any carbonic water. Stir thoroughly before drinking .- New York World.

#### Corn Cake.

A Southern corn cake recipe is a valuable addition to one's scrap book. Mix and sift three-fourths of a cupful of cornmeal, one and one-fourth cupfuls of pasty flour, one-fourth of a cupful of sugar, one-half teaspoonful of salt and five (level) teaspoonfuls of baking powder; add one cupful of milk, one egg well beaten and one and one-half tablespoonfuls of melted butter. Beat thoroughly, turn into a shallow buttered pan and bake twenty-five minutes in a hot oven. Cut in square and arrange on a bread plate. If a richer corn cake is liked two tablespoonfuls of butter may be used .- From the Cooking Department of the Woman's Home Companlon.

#### Bangor Pudding.

Moisten one and one-third cupfuls cracker crumbs (the common "Boston" cracker) with one cup boiling water. Let stand until cool, then add one pint milk, one-half cup molasses, one-quarter teaspoon salt, one egg, slightly beaten, one-half pound raisins, seeded.

eight hours (or less if small pudding is made) over boiling water. I .put mine in the upper part of a double boller.

set away in mold to cool. When cover is taken off the pudding will be watery around the edges. This liquid, however, will jell when cold.

# EPWORTH LEAGUE LESSONS

#### SUNDAY, JANUARY 12.

God's Revelations and How to Get Them-Luke 8. 21; Acts 10. 1-16; Dan. 6. 13, 20-23.

Jesus would not begin his ministry until he had received the power of the Holy Spirit. At the outset he would have his work definitely ap-proved by the Father. And so, being baptized, he was praying. Then came the revelation, the voice, and power. The way to get power from God is to know how to pray. Cornelius did not know of Jesus Christ but he was a devout man six.

Christ, but he was a devout man, giv for the set of the set the greatest revelation of all will come to him. He will find God in Christ.

Persistence in prayer, in spite of Persistence in prayer, in spite of hindrances, is one of the secrets of prayer's value. It has cumulative power. The more you truly pray, the more of meaning and reality there is in your prayer. And the more God will honor your faith. Dan-lel did not know that God would stop the Hons' mouths, but he knew that it was better to keep on praying and risk the Hons than to stop praying and lose God. Prayer secures power from God. If

Prayer secures power from God. If Jesus needed to pray at the begin-ning of his life work, and innumerable times during the short years of his ministry, how may we, his disciples, expect without prayer to get power to follow in his steps? God reveals himself in power to the man who prays.

Prayer secures illumination from God. There is no specific like it for enlightenment. Many a difficulty, many a doubt, many a darkness, has been conquered by the simple expe-dient of giving God a chance to hear our prayer. our prayer.

Prayer secures protection from od. Not protection from danger, God. but protection in danger. And not always protection from death, but a different sort of protection than death, but protection in death. Daniel had only a different sort of protection than Stephen; he was not better cared for, though he lived and Stephen died

What have these three things to do with the theme? Everything. For spiritual power is God at work in us. Light on the soul's darkness is God coming into the soul. Pro-tection is God standing between us and harm. So each is a revelation of God.

And we get these revelations by is just the purpose to find out the will of God, to do that will, and to trust him for the outcome. That God has appointed by which he will make himself and his purpose known to us, in power, in knowledge, in pro-

## **CHRISTIAN ENDEAVOR NOTES**

#### JANUARY TWELFTH

Topic-The true center of life. John 15: 1-10.

Christ our Righteousness. Jer. 23:

Christ our Maker. Ps. 102: 24-27. Christ our Saviour. Hos. 1: 1-7. Christ the Word. John 1: 1-5. Christ our Judge. 2 Tim. 4: 1-5. Christ our Preserver. Col. 1: 9-17. Even if it is a part of the vine, a branch needs pruning (v. 2). Being a Christian does not insure against

SOTIOW. The branch cannot bear fruit except it is in the vine (v. 4); but neither can the vine bear fruit except through the branches. Unfaithful Christians are cast out (v. 6), but only because they have first cast themselves off. If you have become a part of Christ, of course you may receive what you will from Him (v. 7), for thus He is giving to Himself.

Turn into buttered mold, steam

Remove cover when cooked and

To be eaten with cream, plain or

was legalistic, it took no account of a man's attitude toward righteousness; it only demanded that he fulfil the letter of the law. We see the result of it in the Pharisces, who were strict observers of the Sabbath, but did not hesitate to practice hypocrisy, to grind the poor in the dust with un-just taxation, and in general to leave fellow feeling entirely out of their re-

But the question is immediately put. If the old Sabbath be abol-ished, has not Sanday taken its place? Not at all. Observance of Sunday was commenced after the death of Jesus. It was not to take the place of the Jewish holy day, but for a time the two ran side by side. Christians keeping the Sabbath, with all its restrictions, on our Saturday, and cele brating the next day (our Sunday) with great rejoicing in honor of the Lord's resurrection. At the outset then, it was a day of cheerfulness It was a festival, with joy and gind-ness, and so strong was the feeling that this was as it ought to be that we read in the "Epistle to Turibius." one of our oldest documents: "The Manicheans have been convicted in the examination which we have made of passing the Sunday, which is con-secrated to the resurrection of our Lord, in mortification and fasting." here is a case of the tables Truly. turned.

All reasonable Christians will hold that this is what Sunday ought to mean-a day of cheerfulness and receation. There should be nothing 'blue' about it. It should be, in reation. truth, "the golden clasp that binds the volume of the week." But when But when we seek cheerfulness and recreation we should be careful that we get no spurious substitutes therefor. Rec-reat means just what it says. Re-create, that is, to fit for the duties of the week. To put new life into your-self to stand the stress and turmoil of life. Some men think they can do this best by assembling at the house of worship, some by walking abroad in God's out of doors, some by attending some innocent place amusement, some by just staying at home and resting, some by a com-

bination of these.
We must not lose sight of the fact that "the Sabbath was made for man, not man for the Sabbath." It is to help man, it is something to satisfy his needs, not a dark law with a pen-alty attached. Now, the deepest need of man and especially Americans is rest. There is something very sweet about that phrase, "The weary BIT We ought to seek to make the day a real day of rest. It is the "soul's library day." On other days it is all too true

The world is too much with us; late

and soon, Getting and spending we lay waste our powers.

/ Suppose you lived in a splendid seven-room house and some friends abould come to call on you for a time. You would give them the free-dom of the house, but all would im-mediately realize that all rooms are not the same, at least that the great parlor stands off by itself with a dis-

#### Mirth and Medicine.

I know of nothing equal to a cheerful and even mirthful conversation for restoring the tone of mind and body, when both have been overdone. Some great and good men, on whom very heavy cares and toils have been laid, manifest a constitutional tendency to relax into mirth when their work is over,

Narrow minds denounce the congruity; large hearts own G God's goodness in the fact, and rejoice in the wise provision made for prolong-ing useful lives. Mirth, after exhaustive toll, is one of nature's in-stinctive efforts to heal the part which has been racked or bruised. You cannot too sternly reprobate

a frivolous life; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, a soft bedding to receive heavy cares, which otherwise would crush the spirit, to snarl against the sports of mirth may be the easy and useless occupation of a small man, who cannot take in at one view the whole circumference of a large one. -Arnot.

#### Proof of Martian Life.

That life is there (in Mars) is founded on no assumption, but on massed evidence that is conclusive, and the reader should realize that opposition to the idea that we now proof of life on Mars is not based on reason, but on emotion, however speciously cloaked. All scientific objections have been met and shown untenable as to temperature, snow, etc., but human prejudice, as with the Copernican system of the origin of species, time alone can dis--From Professor Lowell's "Naw Photographs of Mars," in the Cen-

A LIFELONG IMPOSSIBILITY. Head Master-"How is it you are always last in your form?" Jones Minor-"Please, sir, I'm the

tury.

oungest boy." Head Master-"Very well, you

may go this time; but you'll never succeed if you make that excuse all your life."--Punch.

east is from the west (Ps. 103:12; cf. Lev. 17:21, 22). God dealt in mercy with men before Christ's time because Jesus was "The Lamb slaip from the foundation of the world (Rev. 13:8). The death of Christ was, in God's sight, an eternal fact. But while the death of Christ avails in this way for all men, believer and nnbellever, it fully avails only for those who accept it. Jesus "is the Saviour of all men, especially of those that believe" (1 Tim. 4:10). There need be no difficulty with John's statement, "I knew Him not." John lived in Judea, Jesus in Galilee; and though Jesus had gone up to the pass over, it is quite likely that in the great crowds He did not meet John, but probably what John means is that he did not know Him as the coming Messiah. As soon as he saw, John gave his testimony. The descent of the Spirit was not a mere subjective experience seen only by Jesus (cf. Matt. 3:16; Luke 3:22), but an objective fact, witnessed by John as well as Jesus. John is not the real baptizer, but Jesus, the baptizer with the Holy Ghost and fire (cf. Matt, 3:11; John 3:34, R. V.; Acts 10:44-47; 13:2-6). The baptism with the Spirit is the great baptism, the one baptism that unites all believers into the one body (Eph. 4:4, 5; cf. 1 Cor. 12:13) and Jesus, and Jesus only, is He that baptized with the Holy Ghost. As the baptizer with the Holy Ghost, John also recognized Jesus as the Son of God. He is the Son of God, because begotten of God (Luke 1:35), and possessed of the attributes of the Father (Heb. 1:3; Phil. 2:6, R. V.), so fully that He could say,

"He that bath seen Me hath seen the Father" (John 14:9); the One it whom all the fulness of the Godhead dwelt bodily (Col. 2:9); to be sonored even as the Father is honored (John 5:23).

The cramped heart cannot contain the Christ.

LITTLE BOY A HERO. By holding a buildog by the east with his teeth for half an hour five year-old Clarence Boles paved the life of his four-year-old companion, Rus-

selie Martelle, at Hartford City, Ind. The dog belonged to the Boles family, and when the Martelle boy at tempted' to go into the neighbor's yard he was attacked by the animal and badly bitten. Realizing that his companion would be torn to pieces, the Boles youngster threw his arms around the dog's neck and fastened

his teeth in its ear, causing it to re lease his playmate and holding it until assistance came. The little hero escaped without a

scratch. UP TO DAUGHTER. "Yes; I am going to marry Mr. Bullion.

"Why, he is old enough to be your father. "I know he is, but, unfortunately

he doesn't seem to care for mother. --Houston Chronicle.

side thereof, and the pleats at the lis of the big, roomy, pillow sort that shoulders are laid after the seams are is so thoroughly comfortable and that closed. There is a patch pocket that can be drawn up by means of the is convenient at the same time that ribbons or left plain, as liked. The it gives a smart touch, and the scarf is long and comfortable while sleeves are gathered at their lower the little tie fits about the throat in edges, whether they are long and an exceedingly chic manner. In this finished with the wide cuffs or short- instance the muff and the scarf are er and finished with narrow bands. made of black lynx fur, while the tio The neckband finishes the neck. and the second muff are made of broadtail plush.

The quantity of material required The scarf and the tie are each for the medium size is three and made in two pleces, joined at the three-quarter yards twenty-one, three back, and are designed to be lined and five-eighth yards twenty-seven or two and one-eighth yards forty-four with silk and interlined with soft wadding. The muff is made in one inches wide. big piece with a lining that is a little

#### Different Materials in Skirts.

under at the ends. It also is designed When the coat and skirt suit are to be interlined with wool wadding, made of different materials, plain and is supplied with strips of ribbon coat, say, with plaid skirt, the cosattached to the lining, which act as tume is rescued from too great discasings, under which the loops are similarity by trimming the coat with alipped. cloth like the skirt, or the skirt with

The quantity of material required is, for the scarf and muff, two and seven-eighth yards twenty-one, one

#### Guimpe of Gold.

The new guimpes are of many sorts. One of the favorites is the old time one that is gathered like a child's. Guimpes of this kind are often made of gold net with upper shallow yokes of lace. The gold net is usualy embroidered, often with colored flowers.

Nine out of ten fashionable wedding gowns this season have been of satin or of a glossy surfaced silk of one kind or another. The rich satin princess, which falls in the loveliest folds, has been preferred.

#### Motor Clothes Displayed. Until recently fashionable motor

ng clothes have been hidden beneath and one-eighth yards forty-four or fifty inches wide; for the tie and muff one and thros-quarter yards twenty-one, three-quarter yards forty-four or fifty inches wide. lisfiguring wraps, but nowadays the garments are as smart as the owns they protect, and serviceouter garm able as well.

whipped.-Boston Post

#### Spanish Beefsteak.

Lay a slice of the tender side of the round (about two pounds) a little more than two inches thick on a tin plate, leaving the fat around the edze

#### Bake in a moderate oven for half

an hour. Add a small teacupful of water and baste every few minutes. Remove from the oven, sprinkle with a saltspoonful of salt and half a saltspoonful of pepper, cover with a layer of sliced onion and bake for a cuarter of an hour longer,

Sprinkle a second time with a saltspoonful of salt, then cover with a layer of chopped tomatoes (large canned ones will answer) and bake again for fifteen minutes. Sprinkle over it one tablespoonful

of grated cheese and place it again in the oven long enough for the cheese to melt. It will be govered with a thick, rich gravy, and the steak will be tender .- New York Press.

#### DULA DALCHAR HINTS FOR THE HOUSEKEEPER ADDER LASS

Soak hard, dry lemons in warm water for two hours. Dry thoroughly and they will be found juicy and good, and can be grated as well as the freshest.

smaller, so allowing its cages to turn Bread crumbs come in for use in many ways, and they should never be thrown away. Grated they are excellent for breaded chops and cutlets, and toasted they make excellent croutons.

It is a mistake to keep rooms so warm that a distinct change is felt in passing from one room to another. It is difficult in steam heated apartments to regulate temperature, but every room should have some fresh air in it, never mind how cold the -day.

To clean the long, thin vase slice : potato into long, thin strips and drop into it. Shake thoroughly and then add a little water and shake very hard. Pour off this water and add fresh and continue to shake the vase hard. When the potato and water are emptied the wase should be shining and clear.

Wipe the mahogany dining table with a soft rag dampened in tepid water and with pure scap. Rub dry with soft cheesecloth. Caution the with soft cheesecloth. Caution the children, and older folk, too, about putting their feet on the base and legs of the table. Otherwise unsight-ly scratches will make the careful mistress most unhappy. Footstools obviate the resting of the feet on the lower part of the table.—New York Clube

#### Suggestions.

The center determines the circum ference; the life aim determines the whole life.

Christ is the center in which alone the history of the world becomes sig-nificant; get near to Him, if you would live a significant life. Our thoughts, we say, "revolve" in

our minds; true, but around what center?

If our life center is gold, or earth ly fame or power, what shall we do when our lives are removed to where they are not? Let us use on earth the geometry of heaven.

#### Illustrations.

When even an apple falls to the earth, the earth actually rises to meet the apple. So when the least

child approaches Christ. At the center of the earth, objects lose all weight; so at the Christ-cen-ter of life our burdens have no weight

Planets revolve around the sun, but nets wander through space. Which are you?

Watch a great fly-wheel revolving. Its centre alone is fixed, but the rest is stable because it is fixed. Thus the busiest Christian whose heart is fixed on Christ.

A Contribution.

One morning last week a missionary worker was soliciting contributions toward helping the work along. Stopping at a house in the lower section of the city she pulled the bell, which was answered by a sickly looking woman.

"Can you contribute anything for the drunkards' home?" she asked of the woman whom she had summoned to the door.

"Yes," replied the woman; "come around next Saturday night and get my husband."---Philadelphia Ledger.

#### Saint Lucia.

Saint Lucia is England's strong-Saint Lucia is England's strong-hold in the Caribbean. It is a long and winding cruise up the harbor to Castries, which is well fortified. Here are coal and ammunition in abundance. The island is on the fourteenth parallel—just above our Panama Canal—and this British atd-

THE SUMMER MAN. "Now, what can those sirls pos-sibly see in him?"

"Can't see anything. When he ots back to the city he'll find that hey didn't."-Brooklyn Life.



bands of plain material like the jack-

Wedding Gown Materials.