THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY PROFESSOR HUGH BLACK.

Subject: Esau's Templation.

Brooklyn, N. Y .- Professor Hugh Black, of Union Theological Semin-ary, preached Sunday in the Lafayette-Avenue Presbyterian Church to a large audience. His subject was, "Esau's Temptation." He took his text from Cenesis 25:32: "And Esau said. Behold, I am at the point to die; and what profit shall this birthright do to me?" Professor Black said:

We cannot suppress a natural sympathy with Esau in this scene be-tween the two brothers. He seems as much sinned against as sinning, and in comparison with the cunning; crafty character of Jacob he appears the better of the two. His very faults lean to virtue's side, we think, as we look at his hold, manly, impulsive figure. There is nothing of the cold, calculating, setfishness, the astute trickery, the determination to get his pound of flesh, which make his brother appear mean beside him. With our swift and random and sur-face judgments we are inclined to think it unjust that Esau should be set aside in the great history of grace for one who could be guilty of both malice and fraud in advancing his own interests. We are not at present dealing with the character of Jacob or we would see that this hasty judgment, true so far as it goes, is some-thing less even than half the truth, and that though hehereand elsewhere ainned and was punished through all his life for his subtlety and selfishness, yet he was not the monster of unbroth-erly malice merely which this scene might suggest, and that he had qual-ities of heart and spirit which made it inevitable that he, and not Esau, should be chosen for the line of God's purpose. Our subject is Esau and his aknoss and fall in the presence of his overmastering temptation.

Esau's good qualities are very evi-cant, being of the kind easily recogsized and easily popular among men, the typical sporisman who is only a sportsman, bold and frank and free and generous, with no intricacies of character, impulsive and capable of magnanimity, the very opposite of the prudent, dexterous, nimble man of affairs, rather reckless indeed and hot-blooded and passionate. His virtues are already, we see, dangerous-ly near to being vices. Being largely a creature of impulse, he was, in a crisis, the mere plaything of animal passion, ready to sutisfy his desire without thought of consequences. Without self-control, without spiritual insight, without capacity even to know what spiritual issues were, judging things by immediate profit and material advantage, there was not in him depth of nature out of which a really noble character could be cut. This damning lack of selfcontrol comes out in the passage of our text, the transaction of the birthright. Coming from the hunt hungry and faint, he finds Jacob cooking pottage of lentils and asks for it. The sting of ungovernable appetite makes him feel as if he would die if he did Jacob takes advantage of his brother's appetite and offers to barter his dish of pottage for Esau's birthright.

There would be more superstition in the minds of both of them as to the value of the birthright. Both of them valued it as a vague advantage, carrying with it a religious worth, but it meant nothing tangible; and here was Esau's temptation, terribly strong to a man of his fiber. He was hungry, and before his flerce desire for the food actually before him a thing as a prospective right of birth seemed an othereal thing of no real value. If he thought of any spiritual privilege the birthright might be sup-posed to confer, it was only to dismiss the thought as not worth considering. Spiritual values had not a high place in his standard of things. uld not be unaware of the material advantages the possession of the birthright would one day mean. He must have known that it was something to be recognized as the eldest son, with special rights of inheritance and precedence and author-ity after his father's death. These Thesa things were real enough to nim, even though he might have no notion of a deeper meaning in being the heir of the promise. But in the grip of his appetite even these temporal advantages were too distant to weigh much In the presence of immediate satisfac tion the distant appeared shadowy and unreal and not worth sacrificing present enjoyment for. He feels he going to die, as a man of his type is always sure he will die if he does not get what he wants when the passion is on him; and supposing he does die, it will be poor con-solation that he did not barter this intangible and shadowy blessing of his birthright. "Behold I am at the his birthright. point to die; and what profit shall this birthright do to me? The Bible writers speak of Esau always with a certain contempt, and with all our appreciation of his good natural qualities, his courage and frankness and good humor, we cannot help sharing in the contempt The man who has no self-control who is swept away by every passion of the moment, whose life is bounded by sense, who has no appreciation of the higher and larger things which call for self-control-that man is, after all, only a superior sort of animal, and not always so very superior at that. The author of the Epistie to the Hebrews calls Esau "a profane person, who for one morsel of meat sold his birthright." "Profane" means not blasphemous, but simply secular, a man who is not touched to find issues, judging things by coarse earthly standards, without spiritual aspiration or insight, feeling every sting of fiesh keenly, but with no sting of soul toward God. Bold and manly and generous and with many splendid constitutional virtues he may be; but the man himself lack; sus ceptibility to the highest motives of life. He is easily bent by every wind of impulse, and is open without de-fense to animal appetite. He is capatense to animal appetite. He is capa-ble of despising the intangible bless-ing of such a thing as a birthright, even though he feel it to be a holy thing, because he cannot withstand present need. A profane, a secular person as Esau, is the judgment of the New Testament. by New Testament. This scene where he surranders his birthvight did not settle the destiny of the two brothers; a compact like this could not stand good forever, and in some magical way substitute Jacob for Esau in the line of God's great for Esau in the line of God's great religious purpose. But this scene, though it did not settle their destiny in that some, revealed their charac-ter, the one essential thing which was necessary for the spiritual suc-ression to Abraham; and Esau failed here in this test as he would fail anywhere. His question to reassure himself, "What profit shall this birth-right do to me?" reveals the hent of bis life, and explaus his failure. True

self-control means willingness to re-sign the small for the sake of the great, the present for the sake of the future, the material for the sake of the spiritual; and that is what faith the spiritual; and that is what faith makes possible. Of course, Esau did not think he was losing the great by grasping at the small. At the mo-ment the birthright, just because it was distant, appeared insignificant. He had no patience to wait, no faith to believe in the real value of anything that was not material, no self-restraint to keep him from instant surrender to the demand for present gratification.

This is the power of all appeal to passion—that it is present, with us now, to be had at once. It is claim-ant, imperious, insistent, demanding to be satisfied with what is actually . It has no use for a far-off It wants immediate profit. good. It wants immediate profit. This is temptation, alluring to the eye, whispering in the ear, plucking by the elbow, offering satisfaction now. Here and now-not hereafter; this thing, that red pottage there, this thing, that red pottage there, not an ethereal, unsubstantial thing like a birthright. What is the good of it if we die? and we are like to die if we do not get this gratification the senses demand. In the infatuation of appetite all else seems small in com-parison; the birthright is a poor thing compared with the red pottage. It is the distortion of vision which

sion produces, the exaggeration of the present which templation creates. making the small look like the great, and discrediting the value of the thing lost. The vivid, lurid descrip-tion in the Proverbs of the young man, void of understanding, snared in the street by the strange woman, gives both these elements of the ef-fect of passion-the weak surrender to impulse and the distortion of vision which blinds to the real value of what is given up for the gratification: "He goeth straightway as an ox goeth to the slaughter, till a dart strikes through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

But it is not merely lack of self-control which Esau displays by the question of our text. It is also lack appreciation of spiritual values. vague way he know that the birthright meant a religious blessing, and in the grip of his temptation that looked to him as purely a sentiment, not to be seriously considered as on a par with a material advantage. The profane man, the secular man, may not be just a creature of impulse; he may have his impulses in good control, but he has no place for what is uuseen. He asks, natur-What shall it profit? Men who indge by the eye, by material re-turns only, who are frankly secular, think themsalves great judges of profit; and they, too, would not make much of a birthright if it meant only comething sentimental, as they would call it. The real and not the idea!, call it. the actual and not the visionary, the thing seen and not the thing unseen -they would not hesitate more than Esan over the choice between the pottage and the birthright. They judge by substance, and do not un-derstand about the faith which is the

substance of things hoped for, the evidence of things not seen. How easy it is for all of us to drift into the class of the profane, the secular, persons as Esau, to have our spiritual sensibility blunted, to lose our appreciation of things unseen, to be so taken up with the means of liv-ing that we forget life itself and the things that alone give it security and dignity! How easy, when soul wars with sense, to depreciate every-thing that is beyond sense, and let the whole moral tone be relaxed! Thera is much cause for the apostle to warn us to "Look diligently lest there be among us any profane person as Esau who for one morsel of meat

by living far below our privileges and far below our spiritual opportun-Ities. We have our birthright as sons of God, born to an inheritance as joint heirs with Christ. We beof heaven; and when we forget it and live only with reference to the things of sense and time, we are disinheritng ourselves, as Esau did. The sec ular temptation strikes a weak spot all of us, suggesting that the itual life, God's love and holiness, the kingdom of heaven and His right-eousness, the life of faith and prayer and communion, are dim and shad-owy things, as in a land that is very far off. ff. "What profit shall this birth-do to me?" What shall it profit? seems a sane and sensible question to be considered in a business-like fashion. is the right question to ask; but it has a wider scope and another application. What profit the moss of tage, if I lose my birthright? \ profil the momentary gratification of even imperious passion, if we are resigning our true life and losing the clear vision and the pure heart? What profit to make only provision for the fiesh, if of the flesh we but corruption? What profit easy self-indulgence. If we are bartering peace and love and holiness and oy? "What shall it profit a man if ie gain the whole world (and not merely a contemptible mess of pot-tage) and lose his own soul?" What profit if, in the insistence of appetite, men go like an ox to the slaughter, knowing not that it is for their life? Thus Esau despised his birthright.

INTERNATIONAL LE SON COM-MENTS FOF . ANUARY 19.

THE SUNDAY SCHOOL.

Subject: Jesus and His First Disciples. John 1:33-55 - Golden Text, John 1:43-Commit Verses 35-37-Commentary on the Lesson.

TIME .- February, A. D. 27. PLACE. the Jordan. EXPOSITION .--- I. Beholding Jesus

35, 36. A great preacher with a con-gregation of two men, but it was one of the most important sermons that 35, 36, John the Baptizer ever preached. It laid the foundation of that group of men, the Apostles, to whom we owe all our knowledge of Christ and the Gospel. Little did John realize how much was involved in the testimony he gave that day, but, faithful man that he was, he gave it. and it is bearing fruit still. It was looking intently upon Jesus as He walked (R. V. v. 36) that made John burst forth into this exultant and meaningful cry. If we fix our eyes apon Him we will cry the same, unless, alas, our eyes are sightless. "O Andrew, O John, look," he cries, "there goes the Lamb of God, the

lamb of God's own providing (Gen 22:8), the lamb that takes away all man's guilt, the lamb typified in the Passover and every O. T. sacrifice" II. Following Jesus, 37, 38, The result of John's testimony was start-ling but delightful. John and Andrew at once turned their backs on John and followed Jesus. John, great John and followed Jesus. John, great man, was pleased to be thus deserted (Jno. 3: 26-20). Three steps of Chris-tian experience—they heard, they looked, they followed. Other steps come shortly. We too must first look at Jesus as the Lamb if we would follow Him as our example. It is by the look, not by the following, that we are saved (Isa. 45:22; Jno. 3:14, 15; cf. Nu. 21:9). We must first belleve in what Jesus has done (Jno. 19:30; Ro. 3:25), before we ask, "what would Jesus do?" and try to imitate it. But it is by following that we demonstrate that we really have looked and are saved (Mark 10:52; 1 Jno. 2:6). John's simple, short

sincere testimony has sent the young men to follow Jesus and thus turned the world uoside down. Oh the power of a Holy Ghost testimony (cf. Jno. 4:39) III. Abiding with Jesus, 38, 39. From following Jesus the two men go on to abiding with Him. This is how it came about: As soon as they be-gan to follow, Jesus turned and gazed at them as they followed. What a look it was, so penetrating, so tender, so full of encouragement. One of them at least never forgot it. His der. story of it here in the very phraseol-ogy employed reproduces it. Then there comes a question as searching as the look, "What seek ye?" They did not clearly know themselves, but there were deep yearnings in their heart that never had been satisfied, and He was the "Lamb of God" and would surely satisfy. They want to

know Him better, so they timidly ask, "Teacher, where do you live?" hardly daring to say bluntly, "we want to go to your school." Men seek such various things when they start to follow Jesus, pardon for sin, healing for the body, loaves and fisnes. Happy man who seeks just Himself. W are you seeking? Jesus' reply went to not merely the heart of the question, but to their heart's desire, "Come, and ye shall see." What a moment of joy it was when Jesus said that. And He is saying it to-day to every one who wishes to come to Him. "Come," He says (Jno. 6:37; Rev. 22:17; Matt. 11:28).

sold his birthright." We, too, can despise our birthright IV. Bringing others to Jesus, 40-57. No sooner had Andrew really found Jesus, but he started right off and got his own brother and brought him to Jesus. The clear implication of the text is that John did the same. as joint neitra with christ, not to the long, by essential nature, not to the animal kingdom, but to the kingdom as we find Jesus we should go right cost.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 19.

The Secret of Power for Service-Mark 1. 35-39; Luke 6. 12-16; Neh. 4. 3.6.

Jesus went often into quiet, soli-tary places for prayer. He did not love the solitude for its own sake, but because there he could collect. but because there he could collect those supplies of spiritual strength which he bestowed so freely on all who had need. His hours of secret prayer were always followed by days of unstalned service. So he went into the desert place to hold converse with the Father, and then came back to heat and to save the multitude to heal and to save the multitude. The desert explained the crowd, and crowd explained the desert. the

It was no small event, this appointing of the twelve. All the church history of nineteen centuries harks back to that simple but infinitely significant moment. No wonder Jesus spent the whole night in prayer. He who was not willing to speak words of comfort to a handful of peasants until he had first gone apart for lone-ly prayer, was no more willing to aphis apostles until he had first taken them and their work to the Nchemiah knew the combination

that opens the door to success; prayer plus work-work plus prayer. He and his followers were too busy, and the work was too urgent, to justify a camp meeting or a protracted revival effort. They had to work. And, as they also had to pray, they met the emergency fairly, and did both at once. Who shall say what helped them most? If they hadn' prayed, they would have failed. If they hadn't builded, they would have failed. But with prayer and labor they discouraged their enemies, and

built up Jerusalem's wall. It can be stated two ways, but read backward or forward it means the same. If you don't work for God, it is no use to pray to God; conversely, if you don't pray, it is no use to work.

And the two must be related prayer in general is not the complete preparation for a definite task. General religious activity is not the best outcome of a season of prayer. Jesus prayed; then he healed. Jesus prayed; then he appointed apostles. Nehemiah prayed; then he piled his trowel among the stones and mortar of the city wall. And in all these cases it is fair to suppose-in one it is so stated-that the prayer bore directly on the deed.

A prayer meeting that looks for, and has, no fruitage in service, in inspiring people to holier living, in helpfulness, is a prayer meeting that may flourish, but it means nothing. It is a barren fig tree.

CHRISTIAN ENDEAVOR NOTES

JANUARY NINETEENTH.

Topic-Songs of the Heart, II. How God speaks to men. Ps. 19. God spoke in dreams. Job. 33:

1-16. God spoke in visions. Rev. 1: 1 - 13

He speaks by His Spirit. Acts. 10: 19, 20, Paul heard a voice. Acts 9: 1-7.

Daniel heard through Gabriel, Dan 15-18.

What

God speaks to man in His creation (v. 1); but mere science does not hear Him, only the faith-filled heart. God speaks to man through His Book (v. 10); but we cannot hear Him even there, if the ears of our soul are filled with the world's traffic



Marabout Flumes Used. Combined with flowers marabout lumes are oftener used than ostrich.

Rough Materials Preferred. Rough materials in almost invisible stripes and checks rival in popularity the smoother materials.

Blue and Gold. One of the best costume color com inations of the season is that of a great deal of brown and a much less quantity of blue, with touches of gold in the embroiderles. Long Lince Essential.

The constant iteration of long lines seems absolutely senseless to the unitiated, but the well dressed woman, whose clothes win admiration, knows how much there is in the expression and realizes that this is the crucial consideration.

Girl's French Dress.

The French, or long waisted, dress is always becoming to the younger girls, and is so pretty and graceful that it is a very general favorite. This one can be made adapted to party and dancing school wear or to everyday use as one material or another is chosen and as one trimming

or another is used. As illustrated this case it is made of Nattier blue the frock is a dressy one made with cashmere with trimming of taffeta short sleeves and the material is fine and chemisette of cream colored lace. white lawn with trimming of embut it will be found charming for broidery, but in the back view it is silk and wool materials and for alshown made from bright red veiling most everything seasonable. It is with frills of ribbon and becomes a peculiarly well adapted to the entire very much more durable, everyday gown, for which voile, henrietta cloth, wool batiste and the like are garment. For the more dressy frocks desirable, while it also suits the odd white is always charming, and the blouse admirably well, and utilized younger children wear washable ma-in this way is admirable, both for the terials at all seasons, but for the plain and plaid taffetas, and also for slightly older girls cashmere or veilthe thinner and lighter embroidered ing in such colors as pale blue and nets and chiffons that are so much pink are much to be commended with in vogue. The little vest portion is the trimming of ribbon and the yoke a feature and an attractive one, and of some pretty lingerie material or a simple lace or embroidered net. For sleeves can be made longer or shorter everyday wear dark colored cashas liked.



Sponge Drops.

Whites three eggs, one-third cup slited powdered sugar, yolks three eggs, one-half cup flour, one-eighth level tenspoon salt, one-third tea-spoon vanilla. Beat the whites of the eggs very stiff and beat in the sugar, adding it gradually. Then add the egg yolks beaten very light; then the vanilla. Fold in the flour and salt sifted together. Drop from the tip of a spoon on to unbuttered paper. Sprinkle with powdered sugar and bake eight minutes in a moderate oven .-- New Haven Regis-

"Kartoffel Salat."

The ingredients are one dozen small boiled potatoes (cold), onequarter pound of bacon, two onlong, a small plece of bacon (for frying). paraley, French dressing (oll, vinegar, pepper, sait, chopped parsley and a very little mustard). Cut the one-quarter pound of bacon in small dice and fry (not too brown), mixing both bacon and fat with the salad. This is propared an hour before luncheon or tea and well chilled in the ice box. Serve with hot buttered crackers, sprinkled liberally with paprika .-- New York World.

Broiled Oysters.

Select large oysters. Drain them on a cloth or napkin, turning them from side to side to make them as. dry as possible. Meanwhile soften some butter and season some cracker crumbs with salt and pepper. Then, holding such oyster on a fork, dip it into the crumbs, then into the melted butter, and again into the crumbs. Arrange them in an oyster broiler (which differs from ordinary brollers by having the wires closer together) and broll over a hot fire for about two minutes, turning the broller every few seconds. They, should not be shrivelled, but plump. soft, tender and juicy .- New York World.

floney Nut Sandwiches.

These are a dainty delicacy for afternoon tea. To make them, have a jar of strained golden honey, some finely chopped walnuts, almonds, pecans that were blanched before chopping and a number of the small raised quick biscuits that may be found in any first-class caterer's. After heating these by placing them in the oven in a closely covered pan, first brushing each one over the top with milk or water, split each one and spread with the honey, with which has been mixed the nuts, in the proportion of one tablespoonful of chopped nuts to each two tablespoonfuls of the honey .- New York World.

Home-Made Candy. Opera creams are simply fudge with a slight variation. Instead of stirring the syrup until it grains while hot, it is cooled, then beaten and wrapped in balls on waxed paper. A good recipe for this fudge: Put one cupful of sugar and one-half cupful of milk in a saucepan, and when it boils stir in a square of unsweetened chocolate, grated. Cook until the syrup spins a thread when dropped from a spoon or forms a soft ball when dropped in cold water; then take from the fire, add a teaspoonful of vanilla extract and a teaspoonul of butter, and beat with a spoon until it begins to thicken. Then turn into shallow buttered pans and when hard enough mark into squares .- Pittsburg Dispatch.



the front is one for which many wom-

en are searching, and here is a model

that includes that feature while it is

Then and Now.

Once, we are told, it took one sermon to convert 3000 souls; now it takes 3000 sermons to convert one soul.-Rev. T. J. Villers, Baptist, In-Ganapolis.

How God Judges.

God can doubtless read the human heart, but He elects to judge men by their effect on the neighborhood.-Home Herald.

Among the scientists who have in recent years engaged most actively in the study of the obscure and little known organs of the human body is Dr. Charles Sajous, of Philadelphia. It is claimed for him that he is demonstrating not only the existence of a self-existent curative power "Vis medicatrix Naturae," in the human body, but that in these long neglected and supposed useless organs the very fountains of the health-giving auto self-supporting anti-toxines are being uncovered.

Within three miles from Longuell, which is on the opposite side of the St. Lawrence River from Montreal, there is a fall of seventy-four feet. With the assistance of this the engineers say that it is possible to obtain for manufacturing purposes 100,000 horsepower, which would enable manufacturers to place their plants alongside the canal. If this canal project is accomplished, then the waterway between St. Johns and waterway between St. Johns and thing funny about that bill." Montreal will be reduced to twenty-one miles instead of ninety-four. In it."—Baltimore American.

off and bring some one else, and tho best one to begin with is our own brother. Andrew did a great work in bringing his brother to Jesus, for it was this brother who preached the great sermon on the day of Pente-Andrew's testimony was right cost. Andrew's testimony was right to the point. "We have found the Messiah," he said. It was his per-sonal conversation with Jesus that had settled his mind on this point. It will settle any man's mind. A season of personal communion with Jesus is worth tons of apologetic literature. Andrew did not stop with giving his testimony, "he brought him to Jesus. Never stop short of that. Jesu Jenus looked Peter through and through. He saw what he now was and said, "Thou art Simon the son of Jona." He saw what he was to become, "Thou shalt be called Cephas" (rock-It was faith in the Rock that was to transform ordinary Simon into extraordinary Rock-man (1 Cor. 10:4; Matt, 16:16-18; 1 Jao. 5:5). Jesus "findeth Philip." He went to Galilee in part for that purpose. It was worth while. Short was the summons, "follow Me." Philip did not know all it involved, but he obeyed. The influence of his townsmen, Andrew and Peter, may have had much to do with the prompt response. Philip was a student of O. T. scripture and an exact man (v. 45) Philip at once hunts up Nathanael. Everybody in this lesson who found Jesus seemed to go at once for some one else. Nathanael was decidedly skeptical about Jesus being the Christ. Indeed he did not believe He could be any good, coming from Nazareth. But he was sincere (v. 47) and when Philip enters into no argument, but says, "come and see," he came-and saw. When you say to the aver-

and saw. age skeptic, "come and let me make you acquainted with Jesus," they won't come.

The World's Railways,

A year and a half ago, according to a German statistician, the rallway mileage of the world was 563,771 miles, or 13,036 miles more than in the preceding year. Of the world's mileage the United States had 215,-713 miles and Europe 192,247 miles. The world's capital in railways is estimated at over \$43,000,000,000, and the average cost per mile, with equipment, etc., is \$76,850. In the United States the average cost per mile was \$68,038; in England, \$305,000 per mile. If the reflective person considers what facilities for transportation the various countries have in their rivers and canals, the cost of

their raliways will appear to mark the extent of the deficiency of water transportation .- Baltimore Sun. ACCOUNTING FOR 1T.

First Legislator-"There is some

God speaks (v. 11) both warnings and rewards, and always the second after the first are heeded God speaks to the heart (v. 14),

but only when the heart walts upon Him in humble meditation. Suggestions.

more we speak to God, learning His language, the more God can and does speak to us.

God can speak to us more as we speak more to men about Him, using what He has already told us.

God speaks not as we speak, but as we listen. Are our prayers listenings?

God still speaks to men in the still. small voice. Do we expect thunderings?

Illustrations.

Dumb people are taught to speak by watching others speak. So we are taught celestial speech by watching

When the white man sent a writ ten message upon a chip by an In-dian, the chip was magic to the red man. A still greater mystery to the unbeliever is God's communication with man.

Man can telephone without wires; and who can still doubt the possibil ity of prayer?

phonograph renders speech Our memories are phono The solid. graphs; are they stored with the words of God?

PRINCESS AT A BANK. I know you little Record readers

will be glad to hear how a youthful royalty is saving money. I write of Princess Mary of Whies,

aged ten. She is one of the 9,963.-049 depositors in the Postoffice Savings Bank, and is giving promise of much ability in the management of her independent estate.

The St. James' Postoffice is conveniently situated near Marlborough House, the palace in the heart of London where she lives, and the fairhaired little girl who "wants to put something in the bank, please," is a fairly frequent visitor.

Few of the visitors to the postoffice recognize in the child with the buff-colored deposit book the only daughter of the Prince and Princess of Wales.

The young lady, who is entered in the postoffice books as "Mary cl Wales," has been a depositor for some time.

Her Royal Highness knows exactly what to do when paying in money Walking quickly to the counter above which her head just reache she hands in the book, together with the amount, and, on receiving the book back sgain, looks carefully to see if the entry has been correctly

made and stamped. Her lady guardian looks on, but takes no part in the proceedings.— London Correspondence of the Phila-detphia Record.



The waist is made with a fitted meres and veilings are given preferlining, which is closed at the centre ence over everything else

The dress is made with the waist front, and itself consists of fronts, back, chemisette and vest portions. and the skirt. The waist is full and The fronts and the backs are tucked is arranged over a fitted body lining and the vest portions are attached to which is faced to form the yoke and the front edges. The collar finishes the pretty bertha conceals the upper edge of the full portion. Both th the neck and the closing is made invisibly at the left side. The prettily long and the short sleeves are gathfull sleeves are finished with roll- ered into bands. The skirt is simply over cuffs, and are arranged over straight and is finished with two fitted linings, which are faced to ruffles, above which is a group of form the deep cuffs when long sleeves tiny tucks. are desired.

The quantity of material required The quantity of material required for the medium size (six years) is for the medium size is three and four yards twenty-arven, three and



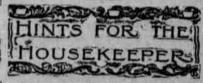
Fashion Names.

are used.

It is not the high girt gown of the eighteenth century that is figuring in dressmaking triumphs, but a modification as far from its prototype as the aleged kimono sleeve of the fash ionable wrap is from the original Oriental arm covering which gives it its name. But there is an upward lift to the girdle or shortening of the waist line in many of the best coats and wraps and a large number of the handsomest gowns.

In Amasis Green.

One of the most original new gowns of a whole display is an Amasis (Nile green gray) marguisette made over sky blue and worn with a made over sky blue and worn with a bright orange sash—a daring and most successful scheme of color. Then there is another gown in striped black and white mousselfne, with a band of black Chantilly lace round the hem above the band of black velvet. It is of the adapted Em-pice style with lines boddee and full



When coal is red it is nearly burned out.

When washing drop a small piece of orris root in the boiler and the clothes will have a delicate scent.

Use a piece of velvet or velveteen for dusting ribbons, hat and other articles of silk. It is far better than a brush.

To keep a fire several hours shake out the ashes, fill with coal, close the dampers and partially open the slide above the fire.

When washing kitchen rag carpets starch them with starch left over on wash day. They will lie on the floor like new carpets.

To clean light kid slippers put. one-half an ounce of hartshorn in a saucer, dip a bit of clean flannel in it and rub on a piece of white soap.

An excellent and simple method of making a lamp throw a good, clear light is to place a small lump of gum camphor in the receptacle with the oil.

In making a fire, be sure that the grate is quite clean, and the ash pan emptied and cleared from cinders and ashes so that there will be a free circulation of air.

Immerse piece of chamios in cold water, wring out well and rub over woodwork. If any scratches appear apply a little linseed oil with finger tip, after which polish with dry chamois, and result will be very satisfactory.

To protect the baseboard of the plano a large sheet of cardboard should be placed in front of it when the little girl is practicing. She is apt to swing her feet as she sits on the high stool and kick unsightly splotches in the fine polish.

To prevent hardwood floors from being marked cut pieces of thick feit the exact size of the tips of the chairs and fasten on with a strong glue. The felt is far less expensive than rubber tips and will wear much better. Rocking chairs may have a long strip glued on.

Do not scrape the hurnt saucepan. Fill it instead with cold water, into which a piece of laundry scap has been dropped, and set it on the side to boil slowly until the water has nearly bolled away. Refil and let it boil away again. Then clean it with a scrubbing brush and scap.

pire style with lisse bodice and full white sleaves edged with black lace. Color combinations are, indeed, a

three-quarter yards thirty-two or two and one-half yards forty-four inches wide with pins and one-quarter yards of ribbas for the frills, three-sighth yard eighteen inches wide for the yoke, one and three-quarter yards of narrow and two yards of wide band-ing