

A SERMON FOR SUNDAY

A DISCOURSE ENTITLED "CHRISTIANS OUTSIDE THE CHURCH"

The Rev. Robert MacDonald Expresses the View That to Be a Believer in Christ is Not Different From Being a Member of the Church

BROOKLYN, N. Y.—"Christians outside the church" was the subject of the sermon Sunday morning by the Rev. Robert MacDonald, pastor of the Washington Avenue Baptist Church. It was the first of a series of five sermons. The text was from John 16: "Other sheep I have which are not of this fold." Mr. MacDonald said:

So important and many-sided a subject as this must be looked at from more than one view point. Numberless are the questions to be considered. Numberless the opinions favored, and numberless the truths and false, to be confirmed in these sermons or repudiated. Numberless the people interested in so practical and personal a question, so pertinent to the life of each better than life; others of whom hate the church more than any other institution in existence; some who trace their loftiest aspirations, their deepest motives, their highest desires back to a form, a mother, who lives to nourish her children with her own rich life; others who have never received the least benefit therefrom, of which they are conscious and ardently assert that little benefit to humanity ever emerged from her portals. Some go so far as to make the church synonymous with Christ's kingdom, and maintain that to be a member of the one is to be a member of the other, and consequently yield to her a fanatical reverence. Others swing clear to the other extreme and consider the church nothing better than the product of a jealous rivalry for pre-eminence over other institutions of earth, else the expression in words and stone of overwrought sensibilities. Therefore, the monument of a most irrational superstition. While an innumerable many identify themselves with the church because they believe it to be a beneficent institution ordained of God, without which the world would be morally and spiritually impoverished, and through which the spirit is working for the redemption of humanity, in which divine strength can be had for the ill of life.

I desire that our starting point in these discussions should be in favor of religious toleration. As long as we are in the Christian system, so must it be the motive in every church claiming to be a Christian church. As Christ our Master was tolerant of and charitable toward those who were not numbered among the twelve disciples and forty apostles, so must we as His followers be tolerant in thought, word, act, to those not of our number, and outside our communion. There is greater need of toleration to-day than at any previous period of the world's history. The church of to-day is more advanced than the church of yesterday. Its intelligence is greater; its light clearer; its affinity with the Holy Spirit more personal; its hold upon the cross of Christ, that power of redemptive love and charity, is stronger. The church of the twentieth century ought to be, and shame upon us if it is not, more spiritual than the church of the thirteenth century, or even than the church of the nineteenth century.

But not only in view of our superior spiritual enlightenment, also in view of our peculiarly modern age, we should be tolerant. It is the age of differentiation and of classification. Every significant fact of life has been forced to submit to division and subdivision to an amazing extent. Look, for instance, at education. Trace it through the modern university curriculum. Contrast it with the most comprehensive collegiate institution of a century ago. You are overwhelmed with the multitudinous departments, and subdepartments and branches of instruction, and professional chairs. All these necessary to the education of youth. To adequately impart knowledge, to meet the ever increasing intellectual demand? Yes, the renaissance that called Europe from the slumber of the middle ages has not yet spent its force. Measure the term medicine, or surgery with the imposing stature of the general practitioner of twenty years ago. The stature is no longer a giant. Look, for instance, at a single bodily function is more imposing now. And for the human body the work of the one has been divided into the skill of the hundreds of specialists, who aggregate is more authoritative than the one. The term philosophy no longer recognizes the old vague divisions of moral and intellectual. Each division has been differentiated, and each differentiation suggests to the mind content and comprehensiveness, richer and more compact than the original classical terms from which it sprang. Metaphysics, theism, idealism, empiricism, economics, sociology, psychology, biology, and many more are the terms now familiar to our thought. And how vast the field of knowledge covered by any one of these significant terms. Economics, a very modern term for instance postulates for us, the hard question; the tenacious hours of the day, the theory of wealth, industrial organization, all socialistic and communistic relation.

The same in jurisprudence, in commerce and trade, in everything that we do, the difference between the big department store and the little trader illustrates the idea. Yet how surprised we are that we should have religiously far behind the primitive apostolic church, with our highly differentiated creedal and ritual expressions, our numerous ecclesiastical orders, our multiplicity of organization. Bless you, if only shows we are alive and growing and anxious to apply the gospel of Jesus to all sorts and conditions of men. The worldly minded claim that denominationalism is distracting and sigh for a Christian unity that will swallow up all religious divisions. But, believe me, denominationalism makes more for the glory of Christianity than for its shame. The only shame about it all is that denominationalism at times nurtures a spirit of Phariseism that sees no God in any other division of the Christian fold, or than its own. It has been only a few years since the medical students of Harvard fellowshipped the aspirant for veterinary honors. The term "horse doctor" was the term of salvation. The veterinary student, as the student of dentistry, was occupied with such inferior subject matter. Yes, but necessary subject matter. So of the Anglican church and the non-conformists of England. The one is poor stuff to the other, tolerated only at the point of taxation to support their school. Similar intolerance was to be toward the great Booth movement in America by all the churches, because that movement ignored their cut and dried ecclesiastical methods and received from the religious public square and the secular hall by any means they might save some of the churches could not reach. The same intolerance is now characterizing us toward that growing, so called, Christian Science movement. When will we see the "powers for good" that are ordained of God? When will we believe that any movement, however erroneous in nineteenth century point of test, if adapted in its twentieth point to the blessing of men, is worthy of our tolerance, even our sympathetic regard.

Even religious bodies quarrel among themselves in defining orthodoxy, and denominational respectability, instead of praying together for the salvation of the world. No wonder Christians outside the church pass by on the other side of the road when Christians inside the church forget the purpose of their existence. The

thumbcrew, rack, fagot and stake are looked back upon as relics of a barbaric age, but their spirit still lives. Every one of the leading denominations have within ten years either persecuted, else made it very unpleasant for some intrepid thinker who saw more clearly and spoke more fearlessly than the rank and file. The Methodist Church in our leading New England city is to-day exalting the spirit of the Pharisees instead of the spirit of the Wesleyans in trying to excommunicate its leading scholar, just as Presbyterianism a few years ago in persecuting its chief scholar went back dangerously near the standard of 350 years ago, raised by the Methodist ancestor, John Calvin, in 1533 burned Servetus at the stake in Geneva for doubting the equality of the persons of "the Trinity" and the validity of infant baptism. Christ dealt more lovingly with heretics. To Thomas He unveiled His side and loved him into the necessary belief. Phariseism, on the other hand, crucified Christ and stoned Stephen to death. Loving as brethren those within the church; tolerant as Christians toward those without is the ideal that should rule.

How refreshing to reflect upon such a passage of Scripture that which stands at the head of this sermon. It is a plea for religious toleration and sets before us a standard of religious liberty it would be hard to live up to. We are so inclined to become narrow in our views of truth; we are so prone to live under the shelter of some creed that the vistas of truth stretching about us everywhere become narrowed and hidden, and before we are aware of it the peculiar dogma we cherish or the certain fact we advocate is magnified into identification with the truth itself. There is at least danger here, thus how needful to be often carried out into the broad field of the Gospel opens up. Look at the scene revealed here. Jesus is having another of His oft-recurring talks with the Pharisees; but, as of old, they do not understand Him. He is a fanatic, or at best, a stubborn partisan, who, while professing to lead them into larger freedom, seems only to break up their honored institutions. So this peculiar saying falls from His lips. As He speaks how precious the outlook. Here He leads His followers through the old loved fields, out under the blue sky, their life and His identified, bound together by a common fidelity of truth. He even this freedom seems to view in view of what is yet to come. These are My sheep, He says, and for them I lay down My life; but also other sheep I have which are not of this fold, and as we contemplate the words, the range of our vision is extended, the fields through which they pass widen, the visible horizon that hemmed us in lifts, the blue dome of the heavens expands until we see all the loving souls everywhere, known by many a different name, coming in as the sheep fold opens to receive them. And we turn our steps homeward, resolving in future to be more tolerant for the Master's sake.

A few weeks ago an attendant upon our church, a lover of truth, a believer in freedom, but who had never made an open profession of religion, asked me what thought constituted a Christian, and if I did not think it meant to be a church member, and a Baptist Church member. It was that earnest question that called for these sermons. What constitutes a Christian? No progress can be made in our discussion until we settle that question. Is it the profession of a certain creed? Is it to subscribe to any creed? A hundred times no! All trustworthy sources make it to be a believer in Christ. "What do you mean by belief in Christ?" Well, what do you mean when you tell a person you believe in him, that you believe he is a good citizen, a faithful husband, a loving father? You may believe in him as all that, yet not be willing to trust him with a dollar out of your sight, or open your home to him as a friend. You honor him most unless willing to trust him with money uncounted, your good name, the very secrets of your heart. A belief that does not express itself in confidence does not count for much. All else is cold, impersonal opinion or mere sentimentality. Christ less than you would your friend. A belief in the historic Christ only never saved a soul, any more than a belief in Caesar or Luther or Washington. It is though you believe Him as more than a teacher sent from God, more than a prophet, even the very Saviour of the world, that friendship is more than a mere opinion, even a possession of the life. Just as love, the divine essential in all true living, without which society, is a cold, self-centered, unchristian, ungenerous, and the home a den, deny the own existence, is virtue of the heart instead of a secretion of the brain; so religion has its abiding place in the heart, else it is dead in the life at all.

To be a believer in Christ is not a different than to be a believer in man. Tell him whom you profess to call your friend, if you believe in him as all that, yet not confide in him, when in perplexity you seek another's counsel, and in sorrow another's sympathy, and you have insulted him and friendship has become a thing of an empty name. If you believe a man trust him as all men demand you should. You say you love? Show it by loving and manifesting the self-denial love of Christ. Look, for instance, at a sound brass, an empty name, a dastardly affair.

Do you believe in Christ? Show it by loving Him. Otherwise, you believe only intellectually, and that means that you do not want to have much to do with Him. It means self first and always. And if perchance you start to follow Him from so superficial a motive be not surprised if the first time His demands conflict with your plans you turn traitor and swear you never knew the man. The test is, My sheep hear My voice and I know them, and they follow Me. That is the test, is My voice and follow Him.

Now, what is the purpose of a church, and in how far does church membership constitute a Christian? Church membership constitutes a Christian just so far as a Christian constitutes a church member. A church, whatever its name and influence, has of itself power to make a man a Christian, unless the Roman Church, and that is only in its own estimation. We fall into one or the other of two errors: Either of thinking of Christianity as a mere organization, or as a fact identical with organization of earth, when it is grander than both. There is no Christianity apart from the life of its founder. It is not to be born in a Christian community. It is not to be swayed by religious excitement. It is not, under the uplift of fine music, the tender sentiment of a keen sorrow to catch some celestial glimpse of truth, and conclude you are henceforth a religious man. To be a Christian is nothing more than Christ within you the hope of glory.

be a Methodist, Presbyterian or Baptist is equal to being a Christian. It may be so. It may not be so. It depends whether your denomination intensifies or materializes Christianity. You may have the form of godliness, but your very devotion to the form is a denial of the power thereof. I have in mind a member of a former denomination, who in his youth gave up Christ in his immersion and communion. His unspiritual life shows he has done that very thing. He has permitted these two practices to steal away his Lord, and he knows not where they have laid him. Scriptural warrant for ecclesiastical forms is good. But no ecclesiastical form should take the place of the pure heart, the free spirit. Christianity is a Christ imparted divine state of life. All within the charmed circle, whether of my church or yours, or of neither mine nor yours, are my brothers because also of Christ. "Other sheep I have not of this fold." Don't forget that. Christ said it. Therefore, it must be true. There shall be one flock and one shepherd. Not one fold, as it is translated. There may be many flocks in one fold.

By and by boundary lines will fade away. We think. You may think that the Baptists. The Congregationalists, and the Methodists are sure they will all be united to live up to. We are so inclined to will all be Christians. And they will all be in glory ten thousand years ago. Who are these? as they all come trooping home like a flock after the tolls of the day are over, so some John will answer, "These are they who believed in the Lamb of God which taketh away the sins of the world." Who knows, Jesus Himself may say, "These are they who believed in Me. These? These? These are they who came up through great tribulation and have washed their robes and made them white in the blood of the Lamb!"

Gems of Thought.
To cultivate kindness is a valuable part of the business of life.—Johnson.
Great is the power of a smile. It is the best definition of a happy life.—Channing.
We can hardly learn humility and tenderness enough except by suffering.—George Eliot.
Skeptics are generally ready to believe anything, provided it is only sufficiently improbable; it is at matters of fact that such people stumble.—Von Knebel.
The best time to give up a bad habit is before you begin it, and the next best time is when you have discovered that it is a bad habit.—United Presbyterian.
No man can pass into eternity for he is already in it. The dull brute grobe moves through it ether and knows it not; even his soul are bathed in eternity, and we are never conscious of it.—F. W. Farrar.
The humblest man or woman can live splendidly. That is the royal truth that we need.—United Presbyterian.
The universe is not quite complete without my work well done.—W. C. Gannett.
"Weigh not sorrow, heavy I go to the bottom or not; rather, whether I go to skulk—or, rather, and here the old man took off his hat and looked up, "so long as Caesar or Luther or Washington, it is done to His glory."—Gail Hamilton.
If you wish to know whether you are a Christian inquire of yourself whether, in the love of God, you seek to make happy those who are longed for by others. Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

Seeds That Will Grow.
The soul of man is the great masterpiece of the great Master Builder.—J. Ritchie Smith.
He is building on the sand who makes his opinion of others the ground of his conduct.—United Presbyterian.
It is a noble sight to see an honest man cleave his own heart in twain and fling away the baser part of it.—Charles Reade.
The capacity of our sorrow belongs to our grandeur, and the loftiest of our race are those who have had the profoundest sympathies, because they have had the deepest delusions.—Henry Giles.
Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making, the love of self, and the love of power, and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.—Malthus D. Babcock.
None but the truly capable can appreciate the delicate, the beautiful, the varied of varied labor. It is toil that creates hold-days; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of golden spots in the garden spots in well farmed lands.—Mrs. Gilbert Ann Taylor.

If you cannot not continually recollect that you are faithful, at least once a day, namely, in the morning or at night, examine thyself what thou hast done—how thou hast behaved thyself in word, deed and thought, for in these perhaps thou has oftentimes offended against God and thy neighbor.—Thomas a Kempis.
Development of Character.
We are left in this world, not so much for what we do as for what we are. Things we may make, as that we ourselves may grow into the beauty of God's thought for us. In the midst of all our occupations, all our duties, all our cares, all our longings and desires, all our experiences of every kind, there is a work going on in us which is quite as important as anything we are doing with our mind or with our hands.
In the school the boy has his tasks and lessons. According as he is diligent or indolent his progress in his studies. In ten years, if he is diligent, he masters many things and stands high in his class. Or, if he is indifferent and careless, he gets only a smattering of knowledge, with so many links missing that his record is of little practical use to him. But meanwhile a growth or development of character is going on in him—another education—a growth or development of character that will grow by exercise, just as the body does.
Then there is also a subjective moral impression, produced by the way the task is performed. If one is faithful and conscientious, truly doing his best, the endeavor leaves a mark of beauty in the life. But if one is unfaithful, indolent, false to his own self, there is left a wound, a trace of marring and blighting, a weakening of the life.—C. P. Miller.

A Happy Home.
Six things are requisite to create a happy home. The first must be the greatest of all, and the most difficult to come by, and that is love. It must be warmed by affection, lighted up with cheerfulness, and industry must be the sentiment that pervades the atmosphere and bring in fresh salubrity day by day; while over all as a protecting canopy and glory nothing will suffice except the blessing of God.—Hamilton.

Progress.
Many people who show a good deal of intelligence, and who are full of good resolutions, fail to make any progress in Christ and to be intensely interested in them and controlled by them cannot, unfortunately, be taken on a certain sign of the continuance of that interest. The fading off, the cooling down of Christian enthusiasm is common experience.—Rev. C. H. Parkhurst, Presbyterian, New York City.
Nothing to Fear.
The Bible has nothing to fear from intelligence, painstaking and reverent criticism. Its integrity as the inspired word of God has stood every test which legitimate criticism has applied to it as well as the assaults of those who would gladly undermine its authority if they could.—Rev. J. H. Sutherland, Presbyterian, Burlington, Ia.



THOUGHTLESS WORDS.

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others, and there are so many little occasions when the word of cheer is needed from us and we are silent. There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make more endurable, and often even in the midst of wealth and luxury there are those who listen and long in vain for some expression of disinterested kindness. Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine yourself standing before their last resting place. Think of things you could have said to them while they were yet living. Then go and tell them now.

PRETTY LIPS.

To be really pretty the lips should be rather full, but without the least suspicion of thickness. The color, too, should be of bright red, not only for appearance sake, but also as denoting a healthy body. Thin, colorless lips betray poverty of the blood, while very thin lips, however bright their color, show an irritable, fretful disposition, says the Brooklyn Times.
Many girls when reading puff and pinch their lips. This bad habit causes the flesh to swell, and in a very short time a pair of ugly, thick lips is the result. Unfortunately this unbecoming blemish is not easy to cure. The practice of touching the lips must first be abandoned and the lips gently rubbed with cold cream two or three times a day. The girl who unconsciously plays with her lips will do well to wear a pair of woolly gloves when reading or studying. She should also get those around her to correct her directly they notice her hand raised to her face.
Biting the lips is another habit which also thickens them, besides denoting a bad temper. The best cure for this is to keep a white bone pencil in the mouth in moments of leisure, and this will prevent the teeth closing on the lips.

DUTIES OF A GUEST.

When being entertained always remember that your first duty is to your hostess. A guest should not expect to be provided with continual amusement or seem to depend wholly upon the guidance of others; neither must she seek to introduce innovations of any kind, as they may be displeasing simply because they run counter to plans already under way. A guest must not make appointments or ask friends to call upon her until she has first consulted her hostess and gained her approval; this courtesy should never be neglected, for a hostess has a perfect right to know who is coming into her home and interpose a polite objection without any one feeling offended, if she sees fit to do so. Her objection does not necessarily reflect against your friends, but may be based entirely upon personal convenience, which she is not expected to explain. If your friends call to be very particular to introduce them to your hostess and members of her family. An inconsiderate guest, who takes advantage of his or her position as guest to impose needless little selfish and thoughtless acts, is the greatest trial with which a host has to contend, hence it is not strange that some people find the doors of their erstwhile friends closed against them. Tact and close observation will teach one the happy medium and how to be a pleasant instead of burdensome guest.—Marion Olcott Prentice, in Mirror and Farmer.

FRECKLES OF TWO KINDS.

Of all the facial blemishes freckles are the most obstinate to cope with and are the bete noir of the professional beauty specialist as well as the home practitioner. Usually they are the remaining kinks of childhood and will vanish with increasing years. During their existence eternal vigilance in the matter of diet, protection from wind and sun, with frequent applications of a mild astringent will materially assist in keeping them in subjection. The tiny brown specks are caused by minute particles of iron in the blood, which have worked their way through the glands of the skin and formed a deposit under the surface; they may be divided into two classes, constitutional or sun freckles. The former are usually quite dark and cannot be eradicated except by heroic measures in the hands of a skilled dermatologist; even then success does not always result. The usual method of removing these blemishes is to have the delicate tissues of the epidermis removed in layers, by the application of a caustic lotion until the offending spot is reached. This requires time and patience and during the peeling process the skin is made very rough. Sun freckles disappear almost entirely after a few days in the shade, but are again brought out by exposure to wind and sun. An excellent harmless lotion which may be applied and which is very efficacious in ordinary cases is composed of one-half pint of rose water, one tablespoonful of lemon juice and half an ounce of powdered



At Baku, on the north side of the Caspian Sea, an electric power station has been erected for supplying power to 2000 oil wells in that locality.

"Color photography" said one of America's foremost chemists recently, "is impossible until we find some other sensitive salt than that of silver or platinum." How to blend the colors in one is the secret, and "there's millions in it."

To determine if acute insanity is caused by a toxin in the blood a German physician has been experimenting upon himself. He injected at intervals serum, blood, and cerebrospinal fluid from a patient suffering from acute dementia with hallucinations, without the least effect.

A new surface-contact system of electric traction as applied to railways was put on trial recently in America on a mile of experimental line on the Pennsylvania Railroad. Report states that a speed of eighty-five miles an hour was attained, and that in other respects the results were successful.

WAR RECORD OF A DOG

Belonged to General Botha and Followed Irish Troops Through Boer War.
Unusual interest centered in a case heard in the Dublin police court recently, in which the leading figure was a bulldog that formerly belonged to General Philip Botha and went through a good portion of the South African war. Ernest Warringtonham, canten manager for the contractors, was summoned for cruelty to the animal, which has been stationed for some time past with the Royal Irish Rifles at Richmond Barracks.
The bulldog, which now belongs to Color Sergeant Edwards, Royal Irish Rifles, was accommodated with a seat in the witness box, from which point he seemed to take a languid interest in the proceedings. He was dressed in a coat with green facings, and wore several South African medals with clasps. The animal's record is an eventful one. During the Boer War he was captured by the Second Royal Irish Rifles, Mounted Infantry, from Commandant Philip Botha's farm in the Doornberg, in September, 1900. From that time until the end of the war he trekked with the Rifles' mounted force from Griqualand in the west to Basutoland in the east, and he still bears the scar of a wound received in action. Later he was with General French's column in Cape Colony. For his service the bulldog now wears the Queen's South African medal with three clasps, and the King's South African medal with two clasps. Mr. Barry remarked, when the case was called, that this was the most distinguished dog in the country, as he had medals.—London Daily Telegraph.

Donald's Return to Lord Burton.

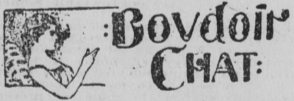
It is said that Lord Burton's god-daughter, Mrs. Baillie, of Dochfour, likes sometimes to assume the role of the infant terrible of adolescence. But it is not generally known that the great bear baron's tenants at Glenquoich also cultivate a frankness that respects not persons. Whenever he may be Lord Burton has an irresistible impulse to improve the face of nature, and at Glenquoich, though it is only a shooting box, a number of alterations have been carried out. In the course of the work he found it necessary to remove a little cottage and rebuild it with better sleeping accommodations. The tenant was a very old man, so in deference to his years Lord Burton went to him personally to explain. In his kindly way he began, "Well, Donald, I'm very sorry to have to turn out such an old man as you—" when the old fellow cut him short in the middle of the sentence and snapped out: "Hech, sorry, did ye say? Sorry! Na, you're na sorry of ye wadna hae done it!"—London Outlooker.

Told of the Duke of Devonshire.

In illustration of the lavishness with which Chatsworth House is endowed with art treasures, and of the distant element which is supposed to be a feature of the Duke of Devonshire's mind, an amusing story went the round of the French press at the time of the last Paris exhibition. The duke, it was said, was strolling through the loan section of the English exhibits with a friend, and stopped to look with admiration at a porphyry table of matchless beauty. He examined it long with the eye of a connoisseur, and at last exclaimed: "I wonder who is the owner of such a beautiful specimen of workmanship. I almost feel inclined to envy him." His companion, who had consulted the catalogue, handed it to him with a smile. It contained the information that the table came from Chatsworth House, and was lent by the Duke of Devonshire.—London Chronicle.

Wolsley and the Correspondent.

Lord Wolsley has always exhibited a keen dislike of war correspondents. On one occasion a well-known pressman and a personal friend of the general joined the headquarters and reported himself at the commander-in-chief's tent to have his papers visited and get permission to go forward to the fighting line. Greeting him with a hearty shake of the hand, Wolsley looked through the documents, and then said, with a twinkle in his eye: "You want these signed. Well, I suppose I must; but if I had my way I would send you to the rear and have you shot." And with this genial threat he wished his friend godspeed.—London Outlooker.

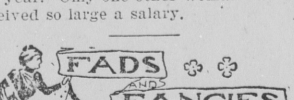


A new fad is to have the furniture of your den or boudoir upholstered with portions of your and your friends' old gowns.

A girl can get all kinds of exercise at a gymnasium, but so she can at home. Running upstairs in a hurry is nowadays called first-class exercise, and running downstairs is almost as good.

In order to gain strength, vigor, grace, celerity and accuracy of movement, a girl should take the greatest possible variety of exercise. This is the only way to develop the body symmetrically.

The highest salaried woman at the Pension Bureau is Miss Annie Shirley, whom Commissioner Ware has promoted to a position which pays \$1800 a year. Only one other woman has received so large a salary.



Lace yokes en applique usually run down the sleeves.

Cream linen neckwear is gay with embroidery a la Bulgare.

An emerald green paradise plume decks a scoop hat of sable.

A Parma violet toque is ideal with a costume of violet or purple.

Many of the simpler hats for girls are trimmed with wreaths of puckered ribbon.

Understeetes are in some cases simply immense, and of lace, null or chiffon.

Cotton grenadine is a silky summer fabric, splashed with big drops of self-color.

A pastel blue cloth dress has a mink edging all 'round the flowing sleeves and the trained skirt.