A SERMON FOR SUNDAY

A STRONG DISCOURSE ENTITLED, "GOD'S LOVE FOR MAN."

The Rev. Dr. Robert Rogers Delivers a Thoughtful and Convincing Address; Urging Us to Abjure Selfishness and Animalism—Christ the Ideal.

BROOKLYN, N. Y.—Sunday morning the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd, preached a thoughtful and convincing sermon on "God's Love For Man." The texts were from John iii:16: "God so loved the world that He gave His only begotten Son, that whoso believeth on Him, might not perish, but have everlasting life," and Mark ix:24: "Lord, I believe, help Thou mine unbelief." Dr. Rogers said among other things:

I begin our thought this morning with the great declaration of the beloved Apostle John who, better than any other of Christ's disciples, understood the vital meaning underlying the Master's life. Jesus was to John a distinct personality with whom he was acquainted, a man among men, but He was more than this, He was also at the same time the love of God incarnate in this Man's nature, so that He represented the nature of God, and His feeling and desires and purposes toward mankind. God loved the world. Now, after beginning with this thought, I have taken another verse from Scripture, to indicate man's attitude of mind toward John's declaration, "Lord, I believe, help Thou mine unbelief."

John's statement is a condensed but very complete outline of what the Christian religion aims to teach men. It is the message of the Christian Church that Jesus Christ is the personal demonstration of God's love for man. The life and words of Jesus are the illustrations of how God loves and how He acts toward man, and also what God desires that man shall think and do toward God and toward his fellow man.

Now this kind of thinking leads us into the acknowledgment of the supernatural. It brings us to the admission that our Divine Father loves man, and teaches him, and guides him by laws and standards which He reveals to man according to his needs. In other words, the Christian religion stands for the presence of God in this life we are now living, and that He has help to give to man, and demands to make of man.

There are countless men and women who believe implicitly in this statement of God's presence ruling over life, and who live in their belief, offering up themselves to divine guidance, regretting their sins and imploring pardon in perfect faith that it will be granted. There are, on the other hand, some perhaps, who say they have no belief in the divine and spiritual, and who would place themselves outside of the declarations of the Christian religion, but I believe this number to be few and growing smaller every day, as the fuller vision of the world and its rich spiritual meaning dawns upon their intelligence. But there is another large class with whom I am specially concerned, who believe and yet do not believe. They would not deny the Christian faith, neither are they ready to give their full allegiance to it. There is a multitude of such people among our men and women, and may we not ask seriously why is this the case? Is it because Christ's teaching and His life are so hard to be understood that spiritual things can make no derstood. Are some kinds so constituted naturally that spiritual things can make no effective appeal to them?

If we were for a moment to admit this it would destroy the greatest power which we believe inherent in Christ's religion, namely, that to every man, bond or free, black or yellow, barbarian or Scythian, Jew or Gentile, learned or unlearned, rich or poor, it has the power of entering into his heart and transforming his life. There is no respect of persons with God. I grant you that Christ found that there were certain places where even He could not present His message with conviction, but the cause of His failure was the hardness of men's hearts and not the difficulty of comprehending His gospel, and this same reason will be found to hold good in these days.

Atheism is no longer supposed to be a necessary adjunct of the scientist; but on the contrary, the men who are opening the widest visions of new truth to the world in these days and teaching the profoundest lessons to mankind are men who are sincere believers in the message of God's presence as revealed by Jesus Christ, or at least are able to say with earnestness, "Lord, I believe, help Thou mine unbelief." When we come to consider our own lives and those of the ordinary men and women around about whom we can understand, what is it that prevents the message of Jesus Christ from having the effect upon us all that it ought to have?

There has been for the past few years a warning sounded that men are not attending our Christian churches, and the reasons are being given in various ways. Clergymen are uninteresting; churches are cold, uninspiring places; doctrines are antiquated and illiberal and meaningless to man in the struggle for life. Perhaps there is a truth in all these statements; it is not difficult for even a stupid man to find a plausible excuse for anything he cares to do, or to leave undone. Parents who are bringing up children, teachers who are educating them, understand the readiness of plausible excuses.

But these excuses, whenever given, are not the real reasons why some men do not attend church. Let me say, first, that I believe it is open to demonstration that a larger number of men are interested in the work of the church and attending its services and obeying its inspirations than at any other time in history. And what is more important, they are attending churches willingly without the compulsion of ancient times when heaven and hell were regarded as in the sole power of the church, and men were afraid to absent themselves. Our Y. M. C. A.'s were never so prosperous. The religious nature of our college students was never more genuine than in our own days.

But to speak of those who are not attending our churches, is it not because they have never had a true vision of the vital reality and practicability of Christ's messages? The great majority of men in this country, at least, are nominal Christians. They send their children to Sunday school, they like to have their wives and sisters in union with the church, and if asked whether they themselves believe in the teachings of Christ and His Church, would either evade the question or else say they could follow Christian precepts without attending church. Is not the fault of lack of attendance on Christian worship due rather to the manner of life we are living than to a definite unbelief in the virtue of the Christian religion? They are so much absorbed in the struggle for money that they have neither time nor desire to see anything else. Every one is hunting for it, the business man, the politician, the professional man, the laborer, the coachman, the waiter, the conductor, the porter, the barber, the messenger, the clergyman who is paid for burials and baptisms, the corporation. This one craze seems to leave no part of American society intact, rich and poor, high and low, alike, are infected with this disease, which is sapping all the spiritual and moral energy of the generation.

The church is not the only place from which such men and women absent themselves. Our lectures on history and travel, and science and art are giving up their business because the cry has gone forth that men will not attend lectures. The literature that appeals to people is not that which lifts the mind and heart to higher thoughts, but the type of flimsy novel that simply entertains.

The Church of Christ is no longer a comfortable place in which the unrepentant sinner can sit. Religion has become much more of a reality to every man. It fills a more sacred place. It is not regarded in these days as simply a combination of rites and ceremonies, performed in a special building, but religion is known by all men to be co-ordinate and co-extensive with life and the man who willingly lives sinfully and in disregard of Christ's standard will not add to his degradation by playing the hypocrite and impostor. This means that in the minds of irreligious men there is a growing respect for religion and a sound regard for the church even among those who do not attend. I say that it is the life which the age is calling on men to live that is weakening the religious life and faith of men. Men cannot serve God and mammon is true forever. Can this evil be overcome, and how? I believe that it can, and the way to overcome it is to satisfy men that we are living in a moral and spiritual world in which God is present and in which He makes His demands. Professor James, of Harvard, speaks of the universality of religious experience opening up a new world which science has hitherto scoffed at, but which must be recognized if we know by our own experience that there is a realm of thought, of love, of conscience, of righteousness, toward which things our hearts yearn. We know more than ever the laws of this department of life, how, under God, beneficence and growth and power are added to life by their obedience, and how injury and weakness and suffering are the resultants of disobedience to the individual and to the nation and the race. Men believe in these things, because they see them. If they do not believe in their power as you and I, dear Christian friends do, it is because they have been hindered by other things from looking at them seriously enough. If they can be turned from the craze of the age, which is selfishness, they will be able to see and appreciate the workings of this real kingdom of love and Christ in our midst. If the church is to help men it must open its doors and heart to such men. It must not refuse their admission or retard them by insulting them when they come. If a man is looking for righteousness and anxious to govern his life according to that inspiration, the church ought to be ready to give to such an honest man all he is ready and willing to receive. Let us not be afraid of our sacraments being desecrated. Men will not come to them unless they really want them and believe in them. We ask too much of men about what they believe or do not believe. The working and living Church of Christ is not that which shall only have a place and a welcome for those who are fully equipped with faith in all its sacred doctrines, but a church which, like Christ, shall draw all men unto it and gradually, by its spiritual love and care, nourish men into its highest privileges and possessions.

If men can believe something of Christ's revelation of God, if they can say, "Lord, I believe," it becomes then the part of every Christian as an individual and of all Christians as an organization to help their unbelief until men can enter into the fulness of His message and take for their inspiration in life, "God so loved the world that He gave His only begotten Son, that whoso believeth on Him might not perish, but have everlasting life." This is the Christian's message of God's presence among us, God loving men, inspiring and guiding them toward His own ideal of perfectness. This is the opening of the gates of salvation to men, from selfishness and animalism, into the happiness and encouragement of knowing that we are the sons of God, for God hath not called us to uncleanness, but to holiness. When the churches of Christ take this attitude toward men and men shall learn that the ministration of the church is toward helping them out of their sins and mistakes, rather than in a constant condemnation of their faults, I believe they will be found within its walls, ready to be helped and led toward a larger knowledge of God and His love.

Doing One's Best.

We should not only seek to do our best, but also to do the best that can be done. No man can tell when he has done his best. The best should always be the highest reach possible. The striving for excellence is not alone for the sake of the life it makes possible. No work should ever be regarded as "good enough" if it could be made better. It was said of Lord Brougham that such was his love of excellence that, "if his station in life had been only that of a bootblack, he would never have rested satisfied until he had become the best bootblack in England." It is no wonder, remarks the Baptist Union, that he was one of the best men in the empire. In seeking to do his best, ever aiming at excellence, he was gradually making himself one of the best men. And after all, the great purpose of life is only achieved when one not only does his best, but is his best.

Religious Thought.

You cannot begin anything you never did. Organization, genesis, is God.—Campbell Morgan.

When a man thinks he is the whole church he is apt to ignore the Head of the Church.—Ram's Horn.

Contentment is sunlight, discontentment is starlight, malcontentment is night.—United Presbyterian.

A man does not have to go to heaven by freight simply because he cannot express himself in meeting.—Ram's Horn.

When the Christian rises above such small details as telling the truth and dealing honestly God is going to let him drop hard.—Ram's Horn.

No one need go down to eternal death who is able to turn around and go the other way, for the other way leads to eternal life.—United Presbyterian.

Christian Submission.

A missionary in India, Rev. W. P. Byers, tells this story, which illustrates that the gospel carries its comfort in distress to the convert in India as it does in this country:

"One of our older Bengali boys, whom we were counting on to help us in the future, was carried off in a few hours by a violent fever. His poor father had struggled to give his boy every chance to learn, hoping he would become a Christian worker. But the Master saw fit to take him for higher service in the kingdom above. When this father was told that his son had passed away he bowed his head in submission worthy of any Christian in any country, as he said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."—Ram's Horn.

Manhood.

Manhood has two or three qualities. First, self-assertion, and a good many men never get beyond that—they become bullies or egotists. They always get their way, ride rough shod over every man. I do not say self-assertion is to be destroyed, it is to be directed, and that is the second quality, self-direction. That power belongs to every man. God Himself does not invade or destroy it. The powers of self-assertion and self-direction reach their climax in self-surrender to the highest.—Rev. W. T. McDowell, New York City.

A Wish.

To be free from narrowness;
To respond to the nearest need,
To help all;
To magnify the good in the meanest,
To minimize with love apparent faults in others;
To give God His opportunity in me;
To further His plan for the world He loves;
Let this be my wish.
—W. P. Landers.

The Only Woman Grave-Digger.

The death has occurred at Lewes of Mrs. Elizabeth Steere, who was the only woman grave-digger in England She was appointed to the post at the Lewes cemetery in 1879 on the death of her husband.

An Odd Comb.

It was high time for a novelty in back combs, and one has appeared. It is more odd than beautiful, reminding one when in the hair of a set of false teeth. It turns down like the Florodora comb, but instead of a band it presents to view a row of oval ornaments, each closely resembling a tooth. It comes in both dark and light.

Odd Use for Medallions.

Lace medallions left over from the summer frock can be put to excellent use in trimming stockings to match the gown. For instance, with a pongee gown piped with brown and trimmed with lace medallions a plain pair of tan lisle stockings were made very smart by the use of lace medallions, one just above each instep. They were first appliqued on the stockings with silk thread, in very fine stitches, then the lisle beneath was cut away and the edge of the stocking buttonhole stitched closely and finely to the wrong side of the medallion. Worn with brown suede shoes, they gave a dainty finishing touch to the costume.

Making $5 Do.

A housewife in northern New York gives a bit of her modest experience to the Atlanta Journal.

"I am a young housewife who has been married two years. I have $5 a week to keep house on, which pays for all but clothing and gas bill. Every day I have for breakfast, fruit, a cereal, cheese, steak or eggs, bread, butter and coffee.

"Luncheon—for myself—any thing left from dinner and fruit.

"Dinner, steak, potatoes and another vegetable, fruit, bread, butter, tea and cookies. I take a quart of milk every day and pay 50 cents a week to have washing done. I hope I am not very extravagant."

Bad Habits.

It is no use trying to preserve the slimness and contour of the figure unless the art of standing well is mastered. That means throwing the chest upward and forward, the flattening of the back and shoulder blades held in proper places, and the definite curving of the small of the back, thus throwing the whole weight of the body on the hips. This in a great measure preserves the figure, because it keeps the muscles firm and well strung and prevents the sinking down of the flesh around the waist, so common in women over 30, which is perfectly easy to escape.

Another thing to avoid is a bad habit of going upstairs, as most women do, bent forward, with the chest contracted, which as well as being an indolent, slouching manner of walking is injurious to the heart and lungs.

Ways of Jap Schoolgirls.

One of the most wonderful products of the new Japan is the schoolgirl. She shuffles gracefully to her academy in the clogs and kimono of old Nippon, to study with docile facility a European college curriculum and at least one foreign language as the pioneer of the new education.

There are thorns in her path, too, undreamed of by Occidentals. The foreign language begins at the wrong end of the book and reads from left to right instead of up and down; she finds difficulty in concentrating her attention when raised on a chair and imprisoned by her desk; her wadded kimono, comfortable in her fireless paper walled home, is far too warm for the stove-heated classroom, and she is always liable to be married in the midst of her studies.

In spite of these handicaps she readily acquires the higher education, and is almost painfully anxious to excel, often overtaxing her frail little body and bright eyes in studying long after her elders are asleep.

Her own language, by itself, presents a fair field for her industry, for in ordinary reading and writing at least 7000 characters are used, and scholars, owing to the admixture of Chinese, must master twice as many.

German Women in the Professions.

Back 20 or 30 years ago a few women began to call the attention of their sisters to all the evil and dependence the lack of education meant for them in a country where knowledge is accounted the highest good. Quiet, steady work followed, undismayed by legislative action and by public abuse and ridicule, until now almost all the German universities are open in a measure to women, allow them degrees in various branches, and high schools and preparatory schools and courses exist in various cities. With the right to study the professions at home has come the right to practice them, and there are a number of women physicians and a few women lawyers in Germany today, something that would have been considered impossible 30 years ago. Prominent men have been enlisted in the service of higher education for women, and the daughter of a minister of education was one of the first pupils of the high school courses opened in Berlin 10 years ago. Prominent in this work have been such educators of note as Helene Lange in Berlin, Elizabeth Gnauck-Kuhne in Leipsic, and those veterans of the movement, now passed away, Louise Otto-Peters of Leipsic and Matilde Weber of Tubingen.—The Pilgrim.

The Baby's Mouth.

Many mothers do not recognize the fact that a baby's teeth should be cleaned, not only as soon as they arrive, but even long before—as soon as the baby itself arrives, in fact. Many a little chubby face is kept scrupulously shining with cleanliness on the outside—but O dear! the poor little mouth! It is really much more important to keep the inside of a small child's mouth clean than the outside. A dirty little face may mar beauty, but it does not threaten health and a neglected mouth does.

Young children, as soon as the first teeth appear, should be given little tooth-brushes with very soft bristles, and should be taught to use them, and then watched to see that they always do use them. But as to infants, the toilet of the mouth must be performed for them, and should never be neglected. For this purpose a little wad of sterilized absorbent cotton should be used, and then thrown away, or rather burned. When the baby has its bath the mouth should, as a matter of routine, be washed very gently with a pledget of cotton wet in a solution of boracic acid, or any other mild disinfecting liquid. If the little gums are soft and spongy and bleeding, dabbing them with tincture of myrrh will help them.

The reason for all this care is the same reason that makes the careful adult use his toothbrush scrupulously after each meal—namely, that harmful germs constantly exist in the mouths of all of us, even the healthiest and babies, although they have no teeth, are no exception to this rule. If their mouths are not kept clean not only are the coming teeth jeopardized, but the child's general condition may be lowered by the constant presence in the mouth, and consequently the passage through the system, of health-injuring microbes.

In illness a small child's sufferings are often greatly aggravated by parching of the lips and tongue, and it is unable to tell what the trouble is. The mouths of these little patients should be constantly refreshed and kept moist. This can be done with glycerine and water, and in many cases where constant drinking is forbidden by the physician much suffering can be avoided by keeping the mouth moist and comfortable by some such simple means. Great gentleness must be observed in this toilet of the mouth, for the baby's mucous membrane is very tender and easily abraded, and if it is injured ulceration may follow.—Youth's Companion.

Fashion Notes.

Paris is making nearly all new gowns and blouses collarless.

The wise woman selects a street hat that will not quarrel with the wind.

A feature of nearly every new costume is the straight front breadth.

Charming little hats are made of chinchilla and trimmed with velvet.

Hat brims are turned up at one side and caught with a bunch of flowers.

On evening gowns green velvet leaves make an attractive decoration.

Lingerie hats having a triple row of shaded carnations for trimming look well.

Short plisse coats of crepe de chine are the fashionable garments for matrons.

Multitudinous ruffles of Valenciennes make a dainty fichu for white frocks.

Petticoats of fine linen crash have just appeared for wear with linen dresses.

Two-thirds of the white frocks show a dash of color in the way of ribbons and sashes.

Linen gowns have linen buttons embroidered in shaded silks to match the trimming.

A quaint black taffeta is embroidered with colored bouquets in old-fashioned stitch.

The prettiest white linen has a delicate green woven in the mesh and a border of scattered ferns.

Shirtwaist costumes for runabout wear are better style this season than coat suits with separate blouses.

At present the fashionable coiffure is rolled over a coil at one side of the back and finished with a large comb.

NEW BUSINESS WOMAN.

She Who Looks Well and is Charming in Great Demand.

The woman of fine presence and all-around social cleverness has a two-to-one better chance in the business world just now than the trained specialist, in whatever department. Tactful, pleasing women, no matter how slight their technical knowledge, are in demand and get the chance to extend their technical knowledge, are in demand and get the chance to extend their usefulness, while the speedy stenographers, efficient bookkeepers, and the like make barely living wages. Many women who had no idea of working have entered the lists at the solicitation of those who recognized their fitness.

In the beauty parlors frequented by wealthy people the young person who receives the patrons does so with an inimitable air of interest and affability. Her gown alone is worth going to see according to the New York Sun. The arrangement of her hair, even the fashion of her belt clasp, smacks of exclusiveness and inside knowledge as to modes. And when she beckons the attendant to whom the customer is to be consigned, it is with quite the manner of performing a benevolent act.

She is only a paid servitor. The real mistress, sheltered in her inside office, is a plainly dressed, thoughtful-looking woman, with perhaps neither the taste nor the inclination to get herself up in a gloriously impressive fashion. She had the ability to build up a properly exclusive clientele, however, and the sense to know that there should be an attractive seneschal to preside—a deputy mistress, free from care, whose entire time could be devoted to looking agreeable.

In a sumptuous private sanitarium is another deputy mistress—a fine, dashing-looking woman, who knows nothing whatever of nursing, but has a prettily sympathetic way about her that wins favor with both guests and patients. She is always exceptionally well dressed, a prepossessing recommendation for the establishment. Women of tactful manners are employed by several of the great specialists to interview people when the doctor is away.

It is the thing now in the exclusive dressmaking and outfitting establishments to have the patrons received as though they were guests. And a woman with good looks and social skill combined to come forward and make customers feel at home is a needed adjunct. She it is who shows them samples and takes them around the show cases, where costly gowns or waists are on exhibition. All this is done as though it mattered not a whit whether an order was secured or not. When it comes to costs and estimate another person is called in and the one who receives goes to welcome other guests. Social diplomacy never played so important a part in business as now.

Sometimes the woman who is exceptionally clever, well-dressed and sophisticated is employed very pleasantly as outdoor companion by wealthy people who want an instructed person's company, or by young women who want a comrade on excursions which they may not make alone. But the field in which the tactful woman who is self-dependent finds best renumeration as the handler of "educational propositions," promotor of mining stocks, real estate investments, savings bank securities, and like issues. The promoter for these is of a very different calibre from the women admirably employed to beat up purchasers and demonstrate the efficacy of household and dry goods items.

American Eagle to the Rescue.

A. L. M. Gottschalk, the American consul at Guayaquil, Ecuador, tells a good story about the difficulties he has had to keep a monkey on the consulate premises because of the depredations of the boaconstrictors. The big reptiles have a failing for monkeys, and these agile little pets must keep a constant lookout for them. If Jocko drops into a doze he is likely to "wake up dead." On the occasion with which this story deals a monkey's life was saved by the picture of the American eagles even more than it craves monworld is a fine reproduction of the king of birds, in full color and with outspread wings. A new sign had just been received and was waiting on a chair inside the room. A big boa-constrictor chased the house monkey across the yard and through the open window. Jocko was making a good race, but a losing one. He was in the corner quaking with fear, and very near to death's dor, when his pursuer confronted the picture of the eagle in its menacing attitude. A snake fears esagles even more than it craves monkeys, and that particular reptile turned tail and went out of the window as quickly as if the devil was after it. That monkey was a smart monkey and now whenever it wants to take a nap, it goes to roost over the picture of the eagle.—Mexican Herald.

Whistle Heard Ten Miles.

Four times a day hereafter the people of East St. Louis and its vicinity within a radius of ten miles will be kept informed of the time of day by the big triple whistle, which has recently been put into use by the Suburban and Electric Railroad company.

L. C. Haynes, general manager of the East Side electric system, is the man under whose orders the big whistle was constructed. At 7 o'clock in the morning, at noon, at 1 in the afternoon, and at 6 in the evening the great triple whistle, the largest in the country, announces the correct time to all within ten miles of it. It is connected with an electric clock, and on the second the clock sets off the blasts.

For Piano Keys.

It is a simple matter whiten piano keys by washing them with strong solution of nitric acid to an ounce of soft water. Use a piece of soft cheesecloth to wash the keys, being careful that the solution does not come in contact with the wood. Whiting of prepared chalk mixed with lemon juice is an excellent polish to apply while the keys are moist. Badly discolored keys can only be remedied by calling in a careful workman.—Philadelphia Inquirer.

How To Iron Silk.

Smooth the silk out well on the ironing table, place an old handkerchief or a piece of thin muslin over it, and iron with a moderately hot iron. When partly dry remove the covering iron the silk with the bare iron, and in the case of a scarf or handkerchief, first on one side and then on the other to produce a gloss. If the silk should feel in the least stiff or hard, shake it out, rub it between the hands, and iron again. When finished it should be smooth and as soft as when new.

Some silks, such as ribbons and corded silks, are better kept covered all the time, as the iron gives them a glaze which is not suitable; discretion must be used in this matter. When ironing bright colored silks put a piece of muslin or old linen over the ironing sheet to prevent its being stained.—Philadelphia Inquirer.

Removal of Splinters.

A splinter is a very little thing, but capable of creating a great deal of mischief, discomfort and pain. Every mother of small children should provide herself with a pair of sharp-pointed forceps for this emergency, says the Chicago News. When the splinter is imbedded in the flesh of hand or foot the point of a small pair of scissors—a manicure pair will very well answer—should be inserted directly over and following the path of the splinter, and a small incision made.

If there be any bleeding stanch it by a little pressure, then open the wound by stretching it a little, and with your forceps pick out the offending object.

When the splinter is under the nail cut a V-shaped piece out of the nail, and with the forceps the splinter is easily removed. Protect the cut made with a little collodion or a finger-cot.—The American Cultivator.

Advice to Amateur Gardeners.

Do not dose newly removed plants with fertilizer.

Keep weeds under at all cost. Weeding by hand is recommended.

In putting in plants be careful to tread down the soil about them.

Never attempt to plant anything when the soil is either very wet or frozen.

When moving a plant from a pot to a border see if the plant has become pot-bound.

Make use of your cinders. If properly sifted they are most valuable even for a small garden.

New pots should be soaked for some time before using. Otherwise they will absorb all the moisture of the soil.

Always use pots for small plants, and remember that all pots required for use must be carefully washed and dried before using.

In staking and tying up the stems of plants remember to allow sufficient room for their stems to swell, as they generally increase rapidly.

Recipes.

Russian Salad, With Truffles—Chop four dozen truffles and put on the fire in a wineglassful of sherry for about five minutes. When cold, put in a bowl with a tablespoonful of oil, a pinch of pepper and salt, a teaspoonful of chopped parsley and a few drops of tarragon vinegar. Mix all well together and cover with mayonnaise.

Boiled Salad Dressing—Beat three eggs very light, stir in a cup of vinegar, a tablespoonful of sugar, two saltspoonfuls of salt, a dash of paprika and a small teaspoonful of French mustard. Beat hard, turn into a saucepan and stir steadily until the mixture begins to boil, then add a teaspoonful of butter. When this melts remove the dressing from the fire, beat hard for several minutes, then set away to get very cold. It will keep in the ice-chest for some days.

Gingerbread—Beat a cup of butter and one of sugar together; add a cup of molasses and a cup of sour cream; beat in the yolk of four eggs, a tablespoonful of ground ginger, and one of ground cinnamon; a teaspoonful of ground cloves, three cups of flour, the beaten whites and a teaspoonful of soda, dissolved in a little hot water. Bake in greased tins. This should not be stiff, but what is called "soft" gingerbread, and is pulled, rather than cut, into pieces while hot.

Pineapple Marmalade—Pare and grate or chop the fruit into as fine bits as possible; allow three-quarters of a pound of sugar to every pound of fruit; mix thoroughly and let it stand one hour; then cook closely covered for half an hour until it can be easily pressed through a colander. Return the pressed fruit to the preserving kettle and cook slowly, stirring constantly until it becomes a smooth amber-colored paste that will mould when cold. Put it into mormelich pots and pour melted paraffie over the top.