

REAL USEFULNESS.

It is, or should be, every girl's de-It is, or should be, every girl's desire, even ambition, to be as useful as she can to her mother in the household affairs. Real usefulness does not consist in doing only what one is asked, but in anticipating things to be done, and relieving mother of the necessity of asking for help, says the Cleveland Plain Dealer. The most important part of the service is willingness and cheerfulness. One would map, rather. cheerfulness. One would much rather do a thing oneself than beg or make some one clse do it, or even ask any one who is not cheerful. Be real helpful and try to make your mother won-der what she would do without your

of them advertise the breakfast, yet there is quite a brisk trade drawn from women who come downtown very early in search of bargains. A shop which features Monday and Tuesday morning sales usually has a rush for the bargain counters the moment the doors are opened. Wattresses in the restaurants say that very few women who attend these sales stay at home to eat breakfast. Many do not take even a cup of coffee, and once they secure the coveted bargains they adjourn to the restaurant, eat a light breakfast and then continue their shopping systematically.

The sand the cotton can then ensity be detected.

To the experienced buyer the "feel" of linen is a sufficient indication, of the quality, but for those who lack this knowledge there is an old-fashloned which is unfailing to show if there is cotton in the wool. Damper the finger and apply to the surface of the linen of abric, if the moisture is seen on the other side you may know at once it is linen. If it is slow in coming through, without doubt there is an admixture of cotton. Another method is to unravel the threads, as in the wool test.

SHELL CANDLE SHADES

Almost everybea.

ous thing for people to go into rashly The question of contrasts of color is not generally understood, and it is best not to attempt anything too startling. A touch of color, such as blue, green, red, or white, against any dark material often lightens a gown amazingly and makes it more becoming, but there and makes it more becoming, but there are very few people who can wear unusual colors, and there are very few dressmakers or tailors who know just what one of the many shades of color is appropriate with the heavy material of which the gown is composed. However, among the more expensive models for winter gowns this fashion of striking contrasts in trimming will be very notificable, and is a safe one to cony noticeable, and is a safe one to copy advisedly and soberly.—Harper's Bazar

WHAT WOMEN MOST LIKE. A woman likes to be truly loved and

to be told so.

She likes some noble, honorable man
to be thoughtful of her, kind and conwhen well and becomingly dressed,

a quiet notice of it is always appreci-ated.

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HOW TO GAIN A CORRECT POISE

The best way to obtain the proper poise is to stand with the face against the wall. The toes should touch the wall. The toes should touch the wall. The toes should touch the wall and the arms hang limp by the side. This latter is an important suggestion. Often when one begins these physical culture exercises the muscles become stiffened, and no benefit is derived. Let the tip of the nose also fouch the well par the upner part of the touch the wall, not the upper part of the nose, which would let the head drop too much, but just the lower tip. Press the shoulders as far back as possible, as if trying to make them took in the back or the proof in the proof in the back or the proof in the back or the proof in the back or the proof in the proof in the back or the proof in the meet in the back, and then relax them. The entire length of the body will probably now be reclining against the wall. the wall as you possibly can, and you are ready to walk off. As you step away from the wall, test the position

by turning round. The heels should now touch the wall and so should the shoulders and the back of the head. As you walk forward a book placed flatly on the top of your head will not drop off.

TO TELL LINEN FROM COTTON. It often happens that woolen goods will be doctored with cotton. To discover this there are several tests that can be made. One is the match test, By applying a lighted match to a sample of the goods, the manner in which it burns will be evidence of its

will go like a train of gunpowder. Another test is to unravel the thrends and the cotton can then easily be de-

secure the coveted bargains they adjourn to the restaurant, eat a light breakfast and then continue their shopping systematically.

FOR THE DARK-HAIRED DAMSEL.

Thegenuine brunette, she of the dark eyes and dark skin and neck, rich, red cheeks—can wear cream, deep yellow, orange, cardinal, deep maroon, deep blue, but not purple, golden browntans, grays and claret. She should avoid all green, violets, mauves and greeny blues.

The fair brunette must not think because she happens to possess black or brown black hair that she must dress up to it. The hair is a matter of quite minor importance. It is the skin and eyes that have to be studied and considered. Among the fair brunettes colors are cream, light blue, all shades of gray, pale coral and pale salmon pink.

For evening the sallow brunette must reconcile herself to Indian reds, orange yellow, deep orange and flame color, while for day wear steely grays, red, tan, crimson, deep cardinal and deep poppy red, tan and strong golden brown are to be recommended.

WITH TAILOR-MADE GOWNS.
Fancy waistcoats, lapels, collars and cuffs are very prominent in the fashion scheme for street costumes. This fashion furnishes an opportunity for individual taste; but it is rather a dangerous thing for people to go into rashly. The question of contrasts of color is not generally understood, and it is best not to attempt anything too startling.

MAKING A HOME.

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The principles which ought to goyern in the making of a home—meaning the material home, the house and its equipment and immediate environment—should be clear in the mind of the home maker. But they are apt to be confused by circumstances fequing energy and initiative to overcome, says Mrs. Henry Wade Rogers in The House Beautiful. These qualities are not always possessed, and less often exercised by the home maker. The intelligent housewife should demand that the house and its environment be in perfect sanitary condition, and refuse perfect sanitary condition, and refuse to accept anything else. Landlords and builders would find it then to their advantage to meet the require-

ment.

Convenience is a second principle very often overlooked in deciding on a home, and thereby, time, comfort and health are in a measure sacrificed.

The endless duties to be performed in

a quiet notice of it is always appreciated.

A word of praise for a nice dinner or supper often more than compensates her for the worry and work of preparation.

She wants her husband not to be her supporter, but her companion, remembering that it is the kind word that often brings her greater happiness than a new set of dishes, though presents like the latter are always welcome.

She likes to be made to realize that she is good for something besides a mere household drudge.

She likes to be petted occasionally, but not in public. The little private pet names are very dear to a woman's heart.

HOW TO GAIN A CORRECT POISE

we have outgrown or can do without to advantage, "Pass them on" to gladden another flome, and permit simplicity and beauty to abide in our home. The principles of simplicity and beauty need to be heeded as carefully in the house itself as its equipment and furnishing. Everything within or without the home departing from the lines of simplicity may well be tabooed as detracting from the real beauty essential to the home of the people sensitive to the finer things of life. If health, convenience, simplicity and beauty are the guiding principles in the essentials of a home, we cannot go very far astray on minor matters relating to it.

In a dairy, near San Francisco Calithe abdomen as far away from all as you possibly can, and you and you walk off. As you step A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED. "KNOWLEDGE OF CHRIST."

The Rev. Winfield Scott Baer Tells Those Who Would Receive Light That They Must Exercise Self-Control and Sacrifice Fleasure to the Work.

Brooklyn, N. Y.—The Skey, Winfield Scott Baer, rector of St. George's Church, preached Sinday morning on 'Enowledge of Christ'. He took his text from Philippins iii. St. 'Teount all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Mr. Batt said among other things:

A quarter of a century had passed since Paul on the way to Damasons any a great light, since he wife was the pre-scentor of the church became Aposile to the Gentiles. They were years of mental and spiritual growth, of missionary zeal and activity, of suffering and privation, and beyond that of joy and gladness which no man could tell.

and those ourselves. The mathematical table we know, but the knowledge of man-kind is higher, and more secret and difficult to gain.

It study of man be our, true study, then the study of the best is our wise part. How foolish for the student in art to study the chramo when the masterpiece is before his eve! Why strive to read by light of Jamo, when the student in art to study the chramo when the masterpiece is before his eve! Why strive to read by light of Jamo, when the student in art to study the chramo when the beaven floods the earth with light? Seek the noblest, and learn of him. It was this which Paul was doing. The desfre of his heart, the end of his thought, the goal of his purpose was that he might know christ, and for that he would count all things but loss.

There has been loss in Paul's life as he gained this knowledge. Loss of money, rosition, friendship, bitterly hated by his people, and now loss of liberty as captive at Rome. But these he counted loss for the knowledge of Christ.

This was more than a knowledge of the facts of Christis life; more than an acknowledgement of his past and present-high lightly in the spiritual world; more than a recognition of the place of Christ in God's work for man. One might know all this, yet not know. Christ, as Paul longed to know, in the communion of friendship, in the inspiration of Christ within, in the power of Christ raising him from sin to righteousness, making him a pantaker of His own life, so that he could say. "I live, yet not I, but Christ liveth in me."

We snay not follow Paul's intellectual flights, nor gaze with his vision at the mysteries which are unveiled. But we may know the purpose of God for us, which is is found in Christ. To know-Him is the privilege of all. There is no exclusive case of rich or poor, but the knowledge is coen to all who are willing to those the six of the provides of all. The research of the provides of all. T

d in Corist. To know than is a ge of all. There is no exclusive i rich or poor, but the knowledge o all who are willing to take it as a taught, and are willing to pay the

open to all who are willing to take max it can be taught, and are willing to pay the price.

This knowledge of Christ can be known but partially through reading of the sties above or the Scriptures beneath. Many through these come to a knowledge of God. But such study is too easy, a school for character, as we strive to know the living, o'ning God.

One has told of the search for the snowwhite hird of truth. How, after, weary journeyings, to is, temptations, struggles, at last in the hour of death a climpse of the passing creature is given, and a feather dropped from its wing is grasped by the dying man. No such cold truth as that do we seek. It is the knowledge of the living person, Christ Jesus, our Lord. He can be known truly only through sympathy, kindness of mind and heart and life; through personal experience.

For success in any pursuit of truth there must be desire, concentration, work and patience. There must be the desire impelling the searcher; the concentration of energies on the pursuit; study of the laws of the subject; willingness to serve in the hall of patience ere passing into the palace of wisdom. It is unreasonable to expect that he highest knowledge of man, the knowledge of life, can be secured without paying the price.

edge of the, can be secured without paying the price.

For it there is needed a desire which shall overcome all other desires. There must be a purpose of the will, the lifelong endeavor to attain. Paul counted not himself to have attained, but he pressed on for the prize. There must be a purification of life, for God is known through the spiritual rather than the intellectual part of man. Those who love sin do not know thim, in this sense; they have, no sympathy with Him, they know not His mind, they

ove not His things, and without this sym-athy there cannot be the knowledge of The Rev. Winfield Scott Baer Tells Those Who Would Receive Light That They Must Exercise Self-Control and Sacrifice. Pleasure to the York.

Brookty N., N. Y.—The Stew Winfield Scott Baer, restor of St. Gebyrges, Church, preached Sunday morning an "Throwledge of Christ." He took his text from Philippins iii, S. "I count all things but loss for the excellency of the Howledge of Christ." Jesus my Lond." Mr. Baer sgal among other shings:

A quarter of a censury hed passed since Paul on the way to Damasada sawy a great light, since he wilo was the pireceutor of the Howledge of Christ. They was to Damasada sawy a great light, since he wilo was the pireceutor of the Sunday of the Sunday

aw? So many think. But they are misaken. The who imagines freedom conditions in getting rid of law is totally and farally wrong.

We offer the Ten Commandments to a man for his moral code. He rejects the year of the second of the second saying. It will be bound by no table of laws. I am free. He is not free. He may as well reject the multiplication table of the law of gravitation.

I will be enslaved by no creed. Englave they are declarations of rehigious independence, proclamations of rehigious independence, and the political platform—a statement of opinions. No one platform ever contained all the political opinions of the men who adopted it. No one creed ever contained all the religious opinions of its adherents. It is at best only an attempt to state the essential doctrines in which its makers agree.

A bird is free in the air. The air is its element. A fish is free in the water. Water is its element. Man is free in obedience to the laws of his being. The Bible contains these laws. Moral judgment confirms derian. Conscience approves when we observe them, accuses us when we violate them is a truly out of his element, out of his register. And the not is the same when any living creature gets out of its element, out of harmon, with daw—the penalty is death.

But an intervening hand may restor the fish and the bird to their elements. Yes. And is there no hand to restore lost man to his element. Christ is God answer to that question. "Whom she So makes free, he is free indeed."—Philade phila Ledger.

phia Ledger.

Pray Not Alone For Self.

A sentlemen who was traveling in Ifelandisat down one day in a cottage to talk
with an old woman. As they were having
their, dish of discourse" there came a clap
of thinder, and the old woman at once
spread out her hands in supplication, crying:

"God bless and saye us! And save his
honor, and save the people and all of us!"
For the space of half an hour the thunder was frequent, and each time she
prayed. Then she told the visitor this
story, which has a good moral in its defining of the proper spirit which should belong to prayer:

"There was a man, and he was working
ima fish dike, and it came on to, thunder,
and he put his head in a hole in the wall
and he said:

"God save what's out o' me!"

"But he ought to have prayed for the

and he said:

"God save what's out o' me!'

"But he ought to have prayed for the whole of him, for he no sooner said that than the wall fell and took his head off.

"It was telled to me that this was a ludgment on the cgathur, because it is not eight to pray small, just for yoursilf. But took should pray large—to save us all—pray oig and open hearted. But that may be only a story, sir."

big and open hearted. But that may be only a story, sir."

Sensitive to Every Impression.

In the quaint little house where Shakes peare once lived, writes Peter Ainslee, for many years no register was kept, and visitors wrote their names upon the walls, and it needs to be a superior with the same and writing, and it must look be longotten that fully 40,000 people visited there every year. Sir Walter Scott had written with his diamond ring his name upon the window pane, and there ever the names of Washington Irving, John Raskin, and a host of distinguished und non-distinguished visitors. Standing there, I felt as though that little room was like the human heart, sensible to every nature, and inviting every comer to gritch his name upon its walls, for the lod's works. It gets a part of every passing thought, word, look, picture—every-hing, and here lies its salvation, if it atches the good, or its damnation if it olds the bad. Luther wisely said, "I am nore afraid of my own heart than of the ?ope and all his cardinals." And hence hat imperative demand, "Love the Lord with all thy heart."

A Pure Home.
On a recent Sunday Dr. W. B. Leach, of Chicago, informed his Methodist hearers that a pure home is worth a thousand women's clubs for the reform and elevation of the massag."

Dlack # Adventure.

policy to person. Bosona of the model of the same of the policy of the country of

The Yanks and Johnnies would alternately cross for the purpose of such barter, and there was no breach of the understanding that while the trading was going on the fighting should cease. I was in Company G of the Seventy-seventh New York, one that had been recruited from the young men of Saratoga Springs. We had in our company a man named Tommie Matthews. This lad knew that an older brother of his, John by name, was fighting in the ranks of the Confederacy. John had left Saratoga, his na-

tive town, when a child, to go and live with his aunt, down in Macon. Ga., and as he grew up he naturally imbibed Southern ideas and prejudices.

"I effected a trade one day with a good-looking young private on the other side, giving him a copy of a home

underbrush to afford good stalking.

But the king of the stalkers is the man who can get out on a forgy morning and, beating up and down the canyons of the lower hills, bring in a bobcat. Of all animals, not even man excepted, the cat tribe are the most expert hunters, and their whole system is based on stalking. From the for stealing up on the eland in the African glade to the lynx creeping through the piny woods to selze a sleeping grouse the game is the same, always patient following, always waiting for a time when the blow cannot fall. Hunters from the Canadian forests tell of being followed by great tuft-eared lynx, trailing like shadows from tree to tree, ever following, never offering to attack, but merely sneaking along behind from very inborn love of that style of hunting. The wolf tribe hunting in packs seldom exceed by speed, what the cats capture by stalking.

The hardest thing for the stalker to graatest art of the human hunter is to be able to see without being seen, who had it been shot as they fled from their village; three others—piece bables—whom we found sitting yound a great pot in their smoky cable, their mother dead from exposure, their father in-dead from exposure, their fathe been summer we must have died"—a village priest crippled for life, and still prostrate from the bastinado he not see the hunter at all, and the greatest art of the human hunter is to be able to see without being seen, which is, after all, much like the precept of the old merchant that "to do without being done is the candinal point of success."—Los Angeles Times.

BROTHERS' STRANGE MEETING. "During the Civil War, while the Federals were lined up on one side of the Rappahannock and the Johnnie Rebs on the other, in an interval of fighting there was some trading of tobacco for newspapers," said Mr. G. R. Tipton.

"The Yanks and Johnnies would al-cent, who came every week on a hope-less mission, a five hours' journey, to take the tidings yet of their deaf and dumb boy, whom the soldiers were supposed to have carried away; sometimes young girls, for whom one could only hope that forget-fulness or death might come; and always a tale of widows, old and young, to which there seemed no end—such use for what help or comfort we could give. An old black woman in St. Vincent, whose bushand and son head hear contents with the processing of the cases that dame to us for what help or comfort we could give. An old black woman in St. Vincent, whose bushand and son head head endured three times some eight months before an old father and motter, who came every week on a hope-less mission, a five hours' journey, to their deaf and dumb boy, whom the soldiers were supposed to have carried away; sometimes young girls, for whom one could only hope that forget fulness or death might come; and always a tale of widows, old and young to which there seemed no end—such the process of the case that dame to us for what help or comfort we could give. An old black woman in St. Vincent, who can every week on a hope-less mission, a five hours' journey, to take the process mission, a five hours' journey, to take the process mission, a five hours' journey, to take the process mission, a five hours' journey, to take the process mission, a five hours' journey, to take the process mission, a five hours' journey, to take the process mission, a five hours' jou