



Butterfly Designs for Gowns.

It is to the butterfly that certain dressmakers owe their inspirations for frocks. The flutter of the garden is unsurpassed for variety and delicacy of color.

A Cricketing Governess.

Governesses who can play ball are the latest aspirants for eminence in the educational world. Simplified spelling and other "reforms" must stand aside in favor of the new idea.

"Puss-in-Corner" for Grown-Ups.

Ridding themselves of the gambling fever, even though it is only for an hour a day, sojourners in Hot Springs, Va., cease playing bridge and take to playing children's games.

Why Not Smile?

Have you tried smiling? It is the latest remedy for all the ills of the flesh and the spirit, and it is cheap. All that is necessary to do to try the new "smile cure" which we are recommending, is to lift the corners of the mouth slightly by means of the facial muscles, expanding the lips and showing the teeth.

Mrs. Peters in the Shop.

Mrs. Mildred D. Peters is said to be the "best man" employed in the Rice Lake Iron Works of Wisconsin, where her husband, J. H. Peters, is manager and proprietor. She can fire the boiler and run the engine as easily as she can run the kitchen range and "threading" a piece of steel, although a difficult piece of work, requiring accuracy and speed at the same time.

To Display Presents.

In Paris most charming conceits are devised to enhance the effect of an exhibition of wedding gifts in the bride's home. Sometimes the furniture is removed from one or two rooms to give space to showcases, where is made a tasteful array of the most delicate parts of the trousseau and numberless bibelots.

THE PULPIT BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: The Message of Christ to Capital.

Brooklyn, N. Y.—Speaking at the Irving Square Presbyterian Church on the theme, "The Message of Christ to Capital," the Rev. I. W. Henderson, pastor, took as his text Matthew 7:12, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." He said:

Labor and capital. The great correlated facts of the economic life of to-day, as throughout all ages they have been, are labor and capital. But though they are correlated, capital is of secondary importance. In a complex society labor and capital may with reason be allowed to possess an almost equal position of importance in the economic system.

The dangers of this economic tendency so far as capital is concerned are many fold; and the first danger is, that in the centralization of wealth and the increase of capital beyond the bounds of safety, we shall have two different and distinct classes in the society, one of our laborers, the other, that, with a society in which there shall be, in effect, but two classes of men, we shall have a return, in an economic way, to the unhealthy conditions of the feudal regime.

Another danger of the economic tendency of capital to-day is that, by virtue of its immense powers, it shall grow up as a State within a State. With the numbers and increasing ramifications and alliances of our larger corporations there has grown up an alarming situation.

With ordinary care, any woman can clean her own gloves. She must have on hand some of the best grade of gasoline, a soft tooth brush and a cover, a soft ironing board. Four of the gasoline into a bowl. If the glove fits you it is better to put it on your hand and dip the tooth brush in gasoline, rub the glove until it is clean, rubbing it with a piece of flannel or a bath towel until it dries.

Fashion Notes.

The dainty tapestry embroidery on fine hosiery wears exceptionally well. It is noticeable that many of the very richest broadcloth costumes are trimmed in self color.

A bit of embroidery will be done in contrasting color on the vest or somewhere about the coat.

There is a lovely new French ribbon in the stores with great shadowy, indistinct roses dropped along its length. Heavy embroidery in self color or in contrast (gold on white being a favorite) appears on the sheerest materials for dressy gowns.

The use of the handsome artificial flowers will not be confined to hats this season, but they will also decorate a great many evening bodices and gowns.

Squirrel lines a handsome broadcloth evening cloak, and sable forms its collar, while the fronts, cape and cuffs are heavily embellished with silk braiding.

One of the accepted modes of skirt trimming is the irregular band of net near the bottom dyed the color of the gown and embellished with cloth applique.

It seems that the short skirts of the tiny Russian blouse suits are never so cunning as when cut so widely circular that they almost ripple from the long-waisted blouse.

that the possession of great wealth is a crime. Wealth is a sin only when it is unrighteously acquired or inhumanly expended and used. The man who becomes rich in righteousness is an honor to the Commonwealth. The man who spends his substance in a decent way with due regard for the public good is a credit to the State.

The message of Christ to capital. And what is this gospel? If I understand the truth of God unto men of wealth as it has been revealed unto us in Jesus Christ our Lord, it is this, that money is a trust; that wealth is a talent; that the possession of extraordinary ability for financial success and commercial leadership is a trust of God compelling inescapable duties upon those so blessed and enforcing tremendous obligations.

The great need of capital to-day is an installment in its heart of the principles and the personality, of the character and the convictions of Jesus Christ. We cannot hope for a sound exercise of commercial authority; we cannot, wisely and responsibly, expect a true development of our commercial life without the presence of His truth as the guiding and controlling factor in the hearts and the minds and the souls of our men of wealth.

A Mistake Frequently Made. Professor P. Brounrdel in an address on the measures adopted by different nations for the prevention of consumption, calls attention to a mistake made in the different countries by ministers who have the charge of the financial department of the State.

There is no true prayer without some response. Invisible vibrations from heaven to earth are ever vibrating with divine blessings, and when prayer touches them the electric stream of love enters the soul.—Newman Hall.

SABBATH SCHOOL LESSON INTERNATIONAL LESSON COMMENTS FOR DECEMBER 16.

Subject: Jesus Risen From the Dead, Matt. xxviii, 1-15—Golden Text, Matt. xxviii, 6—Memory Verses, 5, 6—Commentary.

I. The women at the tomb (v. 1). "End of the Sabbath." After the Jewish Sabbath was past, "To dawn." The women probably left their homes at different times. "First day of the week." Christ was in the tomb part of Friday, all day Saturday and part of Sunday. The first day of the week—the resurrection day, which was called by John the Lord's day, has always been observed by Christians as the Christian Sabbath.

II. The opened sepulchre (v. 2). "The earthquake." The earthquake and the resurrection took place previously to the arrival of the women. There was also an earthquake at the time of Christ's death (Matt. 27:51). "Angel of the Lord." Luke says "two men." John says "two angels," while Mark agrees with Matthew as to the number speaks of him as a "young man." These evangelists evidently speak only of the one who did the speaking. "Rolled back." Not that Jesus could not have burst the stone, but that the ministry of angels was necessary to give form to the transaction to human conception.

III. The angel and his message (vs. 3-7). "Countenance." In the original this word refers not only to the face, but to the general aspect. "Lightning." In vivid and intense brightness. "White." This was heavenly apparel. "The keepers." The Roman guard. "Did shake." The appearance was sudden and unexpected. "As dead men." It is very probable that the splendor of a glorified body is always sufficient to overwhelm the senses and prostrate the strength of a living mortal. See Dan. 8:27; Rev. 1:27. 5. "Said unto the women." The angel who sat upon the stone had entered the tomb as the women drew near.

6. "Not here." Tombs and Roman guards and seals could not hold the Prince of Life. "Is risen." The manner of the reuniting of Christ's soul and body in His resurrection is a mystery, one of the secret things that does not belong to us. "As He said." See Matt. 16:21; 17:23; Luke 9:22, 44, 45; 18:31-33. "See the place." Pointing doubtless to the particular cell in the tomb. 7. "Go quickly." The resurrection did two things for us. 1. It revived the dead hopes of the disciples. It was a time of gladness and brought (1) joy, (2) victory, (3) faith. Only the fact of the resurrection can account for the marvellous change that came to them, by which they were filled with courage to suffer and die. 2. The resurrection brought hope to humanity: (1) It brought the hope of immortality. (2) It gives assurance of our own resurrection. (3) Christ is alive and is thus able to make His promise good to us. (4) The risen Lord is the remedy for every trouble. (5) The fear of death and the grave is removed. "Tell His disciples." Instead of anointing Him as dead they may rejoice in His being alive from the dead.

IV. Jesus appears to the women (vs. 8-10). 8. "With fear." Fear at what they had seen, joy at what they had heard. 9. "Jesus met them." This was the second appearance. The first appearance was to Mary Magdalene (Mark 16:9). It seems that when she told Peter and John of the empty tomb they at once ran to the sepulcher to see for themselves (John 20:2-10), and she also returned at once to the tomb. During her absence the other women had received their commission from the angel and had hurriedly left. Peter and John soon left also, and Mary remained alone at the tomb weeping. It was then that Jesus appeared unto her (John 20:11-18). Later in the morning Jesus met the other women who had gone to tell the disciples, who were probably scattered and may have been some distance away. "All hail." Literally, rejoice; the Greek salutation on meeting and parting. "Worshipped Him." By falling on the knees and touching the ground with the forehead.

10. "Shall they see Me." This public appointment was made in order that the whole body of disciples might meet the risen Lord. 11. "The watch." We suppose the quaternion or guard of four soldiers. 12. "Taken counsel." They probably had a hurried, informal meeting to consider the best course to pursue. "Large money." It took a large bribe to induce them to thus criminate themselves. 13. "While we slept." The absurdity of this position is apparent: 1. The disciples could not have stolen Jesus away had they attempted it. 2. The disciples were as much amazed at the news of the resurrection as were the priests. 3. The Roman soldiers set to watch Jesus' tomb would not all be asleep at the same time. 4. The council could not have voted large sums of money merely to have reported a truth. 5. Sleeping soldiers could not know what took place. 14. "Will persuade him." Perhaps by bribes or by threatening to report his evil deeds to the Roman emperor. "Secure you." From the penalty of sleeping on guard, which was death. 15. "Until this day." The story started by the soldiers was reported until the time of the writing of this account by Matthew.

KITCHEN MIXING JAR.

A very convenient mixing apparatus for the kitchen consists of a glass jar with an egg beater arrangement attached to the screw top. The beater is operated by turning a small wheel, and attains a great velocity at the cost of trifling exertion. The jar is graduated, measuring liquid weight pounds, ounces and cups, also half pint, pint and quart. Thus there need be no guessing of quantities.

CHRISTIAN ENDEAVOR NOTES DECEMBER SIXTEENTH.

What Truth Has Chiefly Appealed to You from Our Year's Lessons? Objects of the Scriptures.—2 Tim. 3:14-17.

Christ proclaimed.—John 20:26-31. Sin rebuked.—Heb. 4:113. Saints built up.—1 Cor. 14:21-28. Lives cleansed.—Isa. 6:1-9. The unchangeable Word.—Rev. 22:18-21.

From the shepherds of Bethlehem we learn how heaven may glorify our common work.

From the wise men of the East we learn that the height of wisdom is to bow at Jesus' feet.

From the boy Jesus in the temple we learn that the only business of our life ought to be our Father's business.

From Christ's temptation we learn that whoever has his Bible in his heart is armed against the devil.

From the calling of the disciples we learn that the first duty of a Christian—as of a soldier—is to obey.

From the Beatitudes we learn that if we seek what the world calls happiness we shall never find what Christ calls happiness.

From the parable of the two foundations we learn that the most important thing in life is to start right.

From the parable of the sower we learn that not even Christ can teach us unless we listen.

From the parable of the tares we learn that the only way to outwit the devil is to watch by night as well as by day.

From the healing of the Gadarene demons we learn never to despair of any one.

From the death of John the Baptist we learn how glorious a failure may be.

From the feeding of the five thousand we learn that our success does not depend on the size of our gifts to Christ, but on our giving what we have.

From the Syro-Phoenician woman we learn that Christ rejoices to be compelled by human faith.

From Peter's confession we learn not to wait to be perfect before testifying for Christ.

From the transfiguration we learn that heaven with all its glories is close around this earth.

From the parable of the good Samaritan we learn to "do the next thing."

From the rich young ruler we learn to pray to be delivered from the temptation of wealth.

From Zacchaeus we learn that a lofty soul is better than a tall body.

From Christ's trial we learn to fear the terrible power of fanaticism and selfishness, lest it seize upon our own hearts also.

From the crucifixion we learn how God loves us.

From the resurrection we learn to live "by the power of an endless life."

EPWORTH LEAGUE LESSONS SUNDAY, DECEMBER 16.

Missions—A World-Wide Responsibility.—Luke 24. 45-47. Daily Readings. This the significance of the life of Christ.—Luke 2. 20-32; Rev. 5. 9. We are his representatives in this work.—Luke 24. 48. The Church's baptism not given for a local, but for a world-wide conquest.—Acts 1. 8. The Missionary Program.—Acts 26. 18. A missionary hymn.—Psa. 96. Prayer and promise.—Psa. 23. It is to be feared that many professed Christians read John 3. 16 thus: "For God so loved the Anglo-Saxons." But the missionary enterprise stands for the opposite. Its watchword is: "The World for Christ." Anything short of this is unworthy the name of Christian, for Christ died for the world." His last command, given just before he left the Judean mountain top, to be seen no more, was: "Go ye into the world and preach the gospel to every creature." Therefore, we must go or send, or be recreant to our trust. "Ours not to reason why," but to obey. We are not to stop to consider whether or not the heathen can be saved without the gospel; nor are we to question whether missions are a success or not; or demur on any account whatever. There is the unqualified, unconditioned, naked, "GO." In a certain bank where this writer has done business there is hanging over the barrier behind which the bank officials are, the picture of a masked man who holds in his hand a pistol which is pointed at the customer or visitor. It matters not that he moves to the other end of the room, or anywhere within the room, he will still be looking straight into that deadly tube and into those unrelenting eyes. The "Go ye" of Jesus is like that, only it is full of the urgency of a love and yearning for lost souls that stopped not at death itself. Let the church shrink the obligation to go, and her light will go out. The missionary spirit is her light. It is said that the leaders of the church for so many centuries were so unable to realize their solemn duty.

Unamiable Goodness. If a man through ignorance or bad taste does his duty unamiably or with too little regard to the prejudices of others, any dislike or annoyance which he may meet in such a case ought not to be classed among those tribulations through which our way to the Kingdom of God necessarily leads us.—Thomas Arnold.

Makes Saloons Too Influential. Boston's Police Board has barred all political posters from the windows of saloons of that city on the grounds that this practice has made the saloon too influential a factor in the politics of the Hub.