

# WOMAN'S REALM

## Fine Shooting by a Woman.

The Bisley rifle meeting was designed to be notable for the presence of a remarkable lady shot, who has come all the way from Perak, in the Straits Settlements. The sportswoman in question, Mrs. Douglas, has entered for the principal competitions, and is already practicing on the ranges in association with the Malay States Guides team, in training for the Kolapore cup competition. Shooting in India, she has won several prizes, even making the highest possible at 1000 yards, and her achievements at Bisley will be watched with much interest.—Ladies' Pictorial.

## Elbow Sleeves.

A good many girls wear the fashionable sleeves with the slightest regard for the suitability of their hands and arms to the short sleeve. Some time ago a girl whose hands were very coarse looking and whose arms and elbows were a brick-red hue persisted in wearing the shortest of sleeves in spite of her mother's assurance that the style was not becoming. This drew upon her the unkind but pointed remark of a sarcastic cousin, who observed that it was not surprising that Annie's arms were red, as no doubt they were blushing for the uncareful-forfeats of her hands.—Home Notes.

## Princess Mary's Education.

The Princess of Wales has a great idea that girls should have every advantage of modern education, and so it is rumored, she is seriously considering the advisability of sending her little daughter to school.

Princess Mary, who is a clever little needlewoman and is already very well advanced in her studies for a child of her age, would undoubtedly find "lessons" far more interesting if she had classmates of her own age to compete with. It is therefore by no means unlikely that she will be sent to school, says Home Notes.

Of course, in that case she would have her private suite of rooms and

her own governess in attendance, but her lessons would be taken with the other pupils and she would be treated as one of them, just as Prince Edward, England's future King, is at present only one of the many cadets at Osborne.

## Should She Marry?

The Woman—  
Who buys for the mere pleasure of buying;  
Who expects a declaration of love three times a day;  
Who anticipates in married life a good easy snap;  
Who thinks it cheaper to buy bread than bake it;  
Who would rather die than wear the same bonnet the second season;  
Who wants to refurbish her house every spring;  
Who stays at home only because she has no other place to visit;  
Who would rather nurse a pug dog than a baby;  
Who thinks she can get \$5000 worth of style out of a \$1000 salary;  
Who does not realize how many pennies, nickels, dimes, quarters and halves there are in \$1;  
Who marries in order to have some one pay her bills;  
Who thinks embroidered centre-pieces and doilies are of more importance than sheets, pillow cases and blankets;  
Who buys a brace for her drawing-room and borrows kitchen utensils from her neighbors;  
Who cares more for the style of her winter furs than she does for the health and comfort of her family;  
Who thinks the cook and nurse-maid can run the house;  
Who weeps over the woes of the heroine in a trashy novel while ignoring domestic tragedies directly under her own nose.—New York Sun.

## Beginning of the Corset.

The origin of the much abused corset—abused in one sense by many physicians and in others by many women—dates as far back as the apodesme, strophium or zoma of the Greeks, and the fascia, ceinture, cestus or millifera of the Romans. Of course corsets, properly thus termed, were unknown to the ancient Romans and Greeks, but even in those days women saw the necessity of folds or bands for supporting the figure, especially after maternity. The cinchures of that period were made of a dozen yards of wide linen that were swathed about the figure from hips to shoulders, and this was often beautifully ornamented.

The original cestus was a band of skin placed about the hips, over which the tunic was pouched, or it was placed below the bust to raise it. The cinchular, another device, was narrower, while the zoma was wider than the cestus.

The waist line made its advent in England with the Norman women, as

the Anglo-Saxons wore gowns like cloaks and showed no waist line.

The Norman women, on the contrary, garbed themselves in hides laced with leather thongs, and these were followed in later years with stuff girdles having busks of wood or metal, and then came iron corsets.

Catherine de Medici commanded the women of her court to have thirteen-inch waists— one shudders to think of what tortures they must have gone through, but perhaps thirteen inches were a more elastic measurement in that court of trickery and corruption than now.

Corsets in the sixteenth century were very handsome, and were worn outside of the robe to show their richness; hence the women vied with each other in their costliness and beauty. Disgusted by the excess of ornament, Henry XIV. of France forbade any of his subjects to wear them save "femmes de jole et aux flons," in whom he was not interested.

It was in the sixteenth century that corset specialists appeared, and women were fitted with much care. All sorts of shapes were made, and they were laced at either side, and the front as well as at the back, and were made of every material possible.

Not until as late as 1842 did the corset as we know it make its appearance, and since then, especially of late years, its development has been rapid, and to-day the art of corset-making seems to have achieved perfection. Skilled fitters are trained to correct all minor and some major defects with the aid of their steels, whalebone and cloth, and to set off to the greatest advantage the natural grace and beauty of the perfect figure. Or if one has a decadent taste for a hipless, undeveloped figure, such as the modes of the day seem made for, then the corsetmaker is so skilled as to be able to shape and push flesh and muscles from one spot to another and work wonders in the way of reduction.—New York Times.

## Chinaboy's Sponge Cake.

The ingredients called for are eight eggs, one pint of sugar, three gills of flour and the juice of one lemon. Beat the yolks until lemon colored and thick, then add the sugar little by little, still beating. Beat the whites to a stiff froth and add to the yolks. Put in the flour very gently, so as not to break the air bubbles, add the lemon juice and pour into a shallow tin lined with buttered paper. Bake about twenty minutes in a steady oven.

## Honeybees—Past and Present.

Mrs. George Cornwallis-West, better known, perhaps, as Lady Randolph Churchill, in her interesting reminiscences, relates the following anecdote of the length of the honeycomb twenty-five years ago, compared with to-day:—"One custom," she says, "which has changed very much, is the interval thought necessary before a married couple can appear after their honeymoon. Two or three days at the outside is all that is now required after the wedding. But in the old days it was supposed to be quite extraordinary, if not actually improper and embarrassing, to mix with your fellow creatures for at least a month."

"Shortly after my marriage I was presented to Czar Alexander II. at a ball given in his honor at Stafford House. On being told that I had been married only a few weeks, he exclaimed, fixing his cold, gray eyes on me with a look of censure: 'Et icl de ja?' (and you here already?)"

## NEWEST FASHIONS

The present straight cut skirt does not appear to advantage when short. Huge roses are cut from the print and sewed to the underside of chiffon. Nine-tenths of the handsome costumes worn at the Southern resorts are princess.

The ostrich feather boas that are so fashionable are not necessarily of a solid color.

Square neck effects, deep or shallow, are becoming, and the style is quite the thing just now.

At least two interlinings of chiffon or net are necessary to get the best result for a chiffon gown.

Where a cretonne coat is worn one should make sure that it possesses some original features in cut or detail.

Brown hats are seen on all sides, but the trimming is invariably a brilliant color, such as cherry or emerald green.

Embroidered edges on underwear take on added daintiness when finished with frills of narrow lace set on underneath.

One's skirt may be of voile and the jacket of silk with many stitched bands of voile, while the bodice is more than likely of lace.

There are not so many violets used on the hats this season as in some former years, but those that are seen are uncommonly handsome.

Many handsome pieces in embroidery are made with the Cluny lace braids, and shirt waists of linen decorated with open patterns carried out in these braids are as effective in their way as are the hand-embroidered waists.

# THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY REV. DR. NEWELL DWIGHT HILLIS.  
Theme: The Enrichment of Life.

Brooklyn, N. Y.—For the last time until the fall the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, preached Sunday morning. His subject was "The Enrichment of Life." The text was from John 15: "I have come that you may have life, and that you may have it more abundantly."

The time was when scientists believed that life was spontaneous. It is forty years since Huxley published his article on the Babylubus. The scientist held that there was a gelatinous substance in the bottom of deep sea along the heat line of the equator. This sheet of living matter enveloping the earth held the protoplasm that was the germ of all living things that creep or walk or fly. The union of the earth and the deep sea water and the tropic heat brought forth the substance that mothered all life. The theory was so novel that the Challenger was fitted out for deep sea dredging. But the expedition brought the keenest disappointment to the scientist. The investigators found white sand at the bottom of the tropic seas, and the Babylubus became as mythical as the Trojan horse.

Then scientists set themselves about the task of producing life by chemical means. To make sure there were no pre-existing germs they boiled the water, roasted the earth, and cleaned the air and then sealed all three up in jars, which they kept in the heat of a developing sun, and spontaneously living germs of an order no matter how low. For twenty years the experiments were continued, with the result that all scientists agree that life comes only from pre-existing life. If you want the living seed, you must begin with the living seed thrust into the ground. If you want the fig or the grape, you must find the root or cutting. The babe's life comes from the mother who lives before it. Even character comes from contact. Goodness is an importation and salvation an exotic. No man can will himself into gentleness. A profane man in his child's presence can set a watch upon his tongue, but planting a lid on Vesuvius does not put out a smoking mountain. The man may restrain his hatred of the enemy, but he cannot will himself into loving the false friend who stabbed him in the back. The selfish man compels himself to give, but God alone can stir the generosity that gives a sublime joy. Jarius' daughter cannot bid herself to live; Christ standing above her gives life for death. If you have the living plant, the vital spark in the root will take up the dead soil and lend it life. And if you have the living soul, the heart of the soul that is dead in selfishness or dishonesty or falsehood can live into sympathy, justice and love. Christ came to give life. There is no spontaneous goodness. We lift our eyes unto the life giver, the joy producer—unto the Saviour of the soul.

Now, what all the world's a seeking is life—more life. Growth? It is a question of vital force. Health? It is the overflowing, outbreathing vitality of the body. Death? It is the decay when there is not life enough to take up the bread and meat and turn it into rich red blood. A little life means little work can be done. A little mind means that a few books will suffice. A small nature means that it needs only a few drops of a great, royal, divine, universal soul, pulsating, glowing and throbbing with life, means a vitalized intellect. This is an intellectual law. We speak of some young people as having hungry minds. The young scholar can converse with the statements of books, and friends. He vitalizes everything he touches. The events go into his intellect in the morning as raw material, rags and wood pulp. The knowledge comes out of his intellect at night in the form of literature. He has a vitalized mind. He possesses life, creative. If he is a poet, give him the great authors, the great singers, and he will extract their messages. Witness the way Schiller digested the books of the gods, the Greek myths, the old teachers, and witness Mozart's swift progress in music. No imitators these men. Every page is stamped with individuality. What is the secret of their success? Plainly, fullness of spirit. Without this abundance of spiritual gift is failure. This one youth has no gift with the brush; he may break his heart, but he will die a paint grinder. Another toils over his rhymes, but the inspiration will not come. The advent of a spiritual life, the advent of the necessary word, if haply he may find the idea. And each in turn ends the struggle in despair. What does he need? Life. More life for the intellect, as writer; more life for the imagination as artist; more life and passion as reformer and orator, more life as a saint. Men need moral talent for prayer, spiritual genius for purity and peace. For all talent is a gift and unique supremacy is an endowment from God. The unseen Father ordains his gifts to the children. Remember that Christ has come to give life and to give it abundantly.

In these college commencement days our illustrations should come from the realm of education. Here and now we recall Matthew Arnold's definition of culture—a familiarity with the best that has been done, or thought or said. And to this sentiment let us add his other words: "The great power in the universe, not ourselves, that makes for righteousness." What is culture for the scholar? There is something in the books of great men—in the sage who thinks for us, the poet who signs for us, the orator who pleads for us, the hero who dies for us and that wisdom beyond ourselves come in, floods the scholar's soul and transforms him. And there is a physical power in the world, not ourselves, and that we invoke for progress. Man's arm lifts 100 pounds, but there is a power in the steam, not ourselves, that lifts 100 tons of molten steel. Man's leg runs four miles an hour, but there is a power in the flywheel of his engine that will help him to run across this

continent in four days without losing breath or bringing fire. Man's voice is no stronger than it was in the days when Gessar made 10,000 soldiers hear his command, but now a power not in himself but in electricity makes for eloquence and speech across a thousand miles of space. And how shall we explain the fact of impetuous Peter, and passionate David and this cold, crafty, ambitious, cruel rabbi, Saul, into this gentle Paul? There is a power in the universe not David, or Peter, nor Saul, that makes for righteousness. Christ descended upon them to give life, and to give it more abundantly. How do you explain the Italian Renaissance? There was a power in the world that made for beauty and sweetness, that descended upon the young scholar. How do you account for the German Reformation? There was a power in the universe that made for faith, and character, and self-surrender. And that power descended on Martin Luther, thence came the Reformation in Germany, England? The explanation was not in John Elliot, or Sir Harry Vane, or John Pym. There was a power in the world that made for the sense of personal worth, inspiring each man to give an account of himself to God, and every great man of the age of the Pilgrim Fathers and the English heroes, and changed the men of the whole world. Well may the poet exclaim: "We lift our eyes unto the hills from whence cometh our help." "Our help cometh from the Lord, who made heaven and earth. Let us now praise his name, who redeemed the people. But let us remember that God clothed the knight with His shining armor, that God pressed that blade with the two edge into the hero's hand; that God lent the soldiers their pants of victory, that that sing leader was his; that Christ came to lead His followers forth to their holy war, giving them life, yea, life abundantly."

This principle also explains the secret of growth that begins with life. The old idea was that salvation was by intellectual culture. Christ's idea is salvation by life through the new heart. "Blessed is wisdom," Christ says, "Blessed is character." Here is a little child. In his selfishness he seizes his sister's toy and breaks near friends and grows will increase the amount of his selfishness and make him strike his own wife and break the heart of his little child, for growth increases the size, does not change the sort. Here is the youth who is giving wild oats. Little by little he is draining off all the vital forces. The false friend says, "Don't be discouraged; he will outgrow this." But every farmer is in terror when he finds the wild oats growing amidst the tame. The wild oats suck up the rain, steal the richness from the soil, starve the tame oats. And if they do this when the false oats are young, time and growth simply multiply the havoc. Time can do nothing for a youth who has given away his growth, for the harvest of rain, disaster and heartbreak. Time can turn a spark into a conflagration, growth can turn a little leak into a large one that will ruin the dike and submerge the land. Given a disease, we cure it by cutting, but only one time does not cut the poisoned tissue. Given a selfish child, growth turns him into a monster. Given an avaricious child, time and growth produce a miser. Given a tricky and cunning child, years end with a Benedict Arnold or an Aaron Burr, or a Napoleon, or a Joseph Stalin. What the wild thorn needs is the rich life of a double rose grafted within. The orchardist can use the wild root, but he cuts from a tested peach or plum a cutting that turns the sour sap into sugar. It is new life we need. Jesus is right when He showed the secret, the new heart, that brings victory and peace.

Disheartened and discouraged, the way is not to flee from God, but to flee to Him. We live and move and are in God, as our world floats in amethyst and ether, borrowing all its colors from the light that surrounds it. We have our life from Christ as the tree has its life in the rich juices of the soil, when the soil is rooted—the stimulating atmosphere with which the boughs are surrounded, and the all-embracing sunshine that lends warmth and beauty to the sweet blossoms and the ripe fruit.

## Spiritual Religion.

If our religion is to be real and truly spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother cannot know God," says the Christian. The product of the Christian quality of love will open the eyes of our spirits to the abiding beauty of every human soul, to the temptations resisted as well as to those which have conquered, to the aspiration after something higher, to the yearning for the light, to the glorious every child of God. That clear perception of the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in Heaven. It is human selfishness, which hides the true nature of God's children, however degraded they may have become by their own fault or the fault of others, from our sight; it is the same deep, deadly shadow which darkens our perception of God. Through brotherly love filial affection to God is born in human hearts, and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.—Arthur W. Fox.

## The Cause of Much Trouble.

All kinds of doubts, disappointments, vexations and sins come to the professing Christian who makes his religion secondary. If his main concern is to get on in the world, to take money to have a comfortable time, to indulge a taste or inclination, then come in a troop the things which chase away sleep and pierce with anxieties and doubts. Our usefulness, our happiness, our growth, our triumph, are to come, if they come at all, as the result of giving the accent of our lives to our spiritual interests. Let us be Christians and make first things or stop trying to deceive ourselves and others by claiming to be Christians when we are not.—Baptist Argus.

# The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR SEPTEMBER 13.

Subject: David Made King Over Judah and Israel, 2 Sam. 2:1-7; 5:1-5—Golden Text, 2 Sam. 5:10—Commit 2 Sam. 5:4, 5.

TIME—1055-1048 B. C. PLACE.

EXPOSITION.—I. David Anointed King Over Judah in Hebron, 1-4a.

David at this period of his life seems to have taken every step in simple dependence upon the guidance of the Lord (cf. ch. 5:19-23; 1 Sam. 23:2, 4, 9, 12; 30: 7, 8), and thus he made no false steps. He obtained God's guidance by asking for it (cf. Jas. 1:5, 7). He trusted in the Lord with all his heart, and leaned not to his own understanding, in all his ways he acknowledged the Lord, and He directed his paths (cf. Prov. 3:5-6). Doubtless the mind of the Lord was ascertained by consulting the Urim (cf. Nu. 27-21; Ex. 28:30, R. V. marg.; 1 Sam. 23:2-4, 9-12). No one knows just how the stones in the breastplate made known the mind of the Lord, but it is useless to speculate about it. We have in these days a better way to find the mind of God, by the written Word and by the guidance of the living Spirit of God (Isa. 8:20; Ps. 119; 105-130; Acts 8:29; 16: 7). The name of the city to which God bade him go up is significant, for Hebron means fellowship, and David began his conquest of the land in fellowship with God. That is where we must all first go, if we wish to enter upon a life of constant victory. Many of us are not conquerors as David was simply because we have never gone up to Hebron. It was in this city that David was first anointed king of Judah (v. 4), and afterwards king of all Israel. The one who would enter upon a life of kingly authority and power must go up to Hebron (Jno. 15:4-16). David did just as the Lord directed him. He did not go alone, but took his wives with him. They had been partners in his rejection and persecution, and now were to be partners in his glory. Just so those who have shared with Jesus Christ in His rejection and sufferings shall share with Him in His glory (cf. Lu. 22:28, 29; 2 Tim. 2:12; Ro. 8:17, 18). Of course, it was not right for David to have two wives, not according to God's original ordinance concerning marriage (Gen. 2:24; Matt. 19:4-9), but we must in justice to David remember that there was not the clear light in his day upon this subject that there is in our day. Men must be judged by the light that they possess. At this point in his career David was seeking to serve God with a whole heart. All types are necessarily imperfect, especially types where men are types of Christ, yet the wives of David are types of the church, the bride of Christ (cf. Eph. 5:25-32), to at least this extent that the church will share with Christ in His reign just as she has shared with Christ in His rejection (cf. Rev. 19:6-9). These women now came into power, for David had been in sore distress before they came to David, "in distress," "in debt," and "bitterness of soul" (1 Sam. 22:2; R. V., marg.). Those who now rally around Christ, and who will hereafter enter into with Him, are largely of the same class. These men dwell close to David (cf. Jno. 14:3; 1 Thess. 4:17).

II. David and the Men of Jabesh-gilead, 4b-7. The action of David might seem a piece of shrewd strategy, but he was a man of absolute sincerity in the matter on David's part (cf. ch. 1:13-16, 17-27; 4:5-12). David in the greatness of his soul really honored Saul as his rightful sovereign (cf. 1 Sam. 24:4-8; 26:7-11). His nobility of heart led him to do the very thing that was the most politic. There is no policy so wise as that to which a generous heart prompts a man. David wishes for the man of Jabesh-gilead the highest form of prosperity, blessedness from the Lord. They had shown kindness unto Saul, and now Jehovah would show "kindness and truth" unto them. What we sow we also reap. God treats us as we treat our fellow-men (Matt. 5:7; 6:14, 15; 7:1, 2; 2 Tim. 1:16-18). David did not count himself with wishing that Jehovah might reward their kindness, but he undertook to reward it also. There are many whose generosity towards others exhausts itself in pious wishes. As they had been strong and valiant for Saul while he lived, David expected them to be valiant for him now that Saul was dead and he had been anointed in Saul's stead.

III. David Anointed King Over Israel in Hebron, ch. 5:1-5. After seven years and a half of waiting, at last the whole nation recognized David as the divinely chosen king. They ought to have seen it long before. After doing all they could to thwart God's plan and to destroy David, they now recognized him as their home and flesh (v. 1), and the one who had led them out and brought them in to victory. Better yet, they recognized him as the one whom Jehovah had appointed to feed His people Israel, and to be captain over Israel in rejecting them from David to-day, but the time is coming when all Israel will recognize Him (Zech. 12:9, 10; 13:1; Rom. 11:25, 26). The league they made with David was before the Lord. The only covenant that is of any real value is the one that is made in the Lord's presence and for His glory.

Remarks the Richmond Times-Dispatch: Persons who are able to flee to the mountains as soon as the hot season opens may well afford to treat the mosquito pest with indifference; not so with those who must stay at home all the year round. To stay indoors on a sweltering evening is unbearable, but scarcely less so to sit on the lawn when the mosquitoes are busy. There is no doubt that proper attention to the mosquito pools would greatly abate, if it did not eradicate, the mosquito pest.

# CHRISTIAN ENDEAVOR NOTES

SEPTEMBER THIRTEENTH.

Commending Our Society—1. By Church Attendance.—Ps. 26: 1-12; Heb. 10: 21-25.

Waiting on God. Ps. 52: 8, 9. Old and young. Ps. 148: 11-13. Good listeners. Eccle. 5: 1-3. Singing. Ps. 98: 4-6. Edifying. 1 Cor. 14: 26-28. The ordinances. 1 Cor. 11: 23-26.

The only real church-going is when the heart goes, and not merely the body (Ps. 26: 8).

The church-goer stands on an even place or on the up-grade; the non-church-goer stands on the down-grade (Ps. 26: 12).

No one can be good alone as he could be with others to help him; this fact is a strong reason for church-going (Heb. 10: 24).

Forsoke the assembling of yourselves together, and how much for-sakes you!—help, warnings, comfort, instruction, and many other good things (Heb. 10: 25).

Thoughts.

Church-going is a habit, easily formed, and still more easily broken.

Young people should go to church more than their elders, as they are less often sick, and their religious education is in process.

No other institution of the church so emphasizes the duty of church-going as the Christian Endeavor society.

Christian Endeavor is training the church of the future; and it will be a church-going church.

Illustrations.

How much we should gladly pay if the sermon were a lecture and the church music were a concert!

We cannot support any organization, such as a debating club, or a political party, without attending meetings.

Religion is a business, and needs the conference of partners; it is a war, and needs the campfire and the drill-ground.

Numbers count for enthusiasm. An army, straggling through a wilderness, broke into loud cheers as it rushed forward against the foe as soon as it came out into the plain and saw itself together.

# EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 13.

The Christian's Path to Fame—Mark 10: 35-40; Phil. 2: 1-8.

No man can say, "Go to! I will now be famous!"—not even a good man. Anyone that rises above the mediocre achievement and ordinary intellectual treadmill of the crowd in which he lives will have some recognition. And the fact should be remembered that a little hard work on some good books, a little persistence in good society, a little earnestness in developing the talents God has given most of his human creatures will certainly give a young man or woman some proper recognition among folks.

Now, there are lots of ways of becoming famous, and some are very startling and some are very selfish. And there are many ways for a Christian to become famous, for there are many things to do and quite a number of people for whom they must be done. But from the standpoint of conscience and of character there is but one way for a Christian to be famous. He must use his brain and his ability to work in an application of the second great commandment. This is the only pathway to fame in which he can keep his Christianity.

And, after all, this is the abiding basis of all true fame. The man who is busy piling up kind deeds in love for others will find himself some day standing on a pyramid high above all the glittering accumulations of selfishness. Sometimes the single deed of perfect love and sacrifice will redound upon Saul, and now Jehovah would show "kindness and truth" unto them. What we sow we also reap. God treats us as we treat our fellow-men (Matt. 5:7; 6:14, 15; 7:1, 2; 2 Tim. 1:16-18). David did not count himself with wishing that Jehovah might reward their kindness, but he undertook to reward it also. There are many whose generosity towards others exhausts itself in pious wishes. As they had been strong and valiant for Saul while he lived, David expected them to be valiant for him now that Saul was dead and he had been anointed in Saul's stead.

III. David Anointed King Over Israel in Hebron, ch. 5:1-5. After seven years and a half of waiting, at last the whole nation recognized David as the divinely chosen king. They ought to have seen it long before. After doing all they could to thwart God's plan and to destroy David, they now recognized him as their home and flesh (v. 1), and the one who had led them out and brought them in to victory. Better yet, they recognized him as the one whom Jehovah had appointed to feed His people Israel, and to be captain over Israel in rejecting them from David to-day, but the time is coming when all Israel will recognize Him (Zech. 12:9, 10; 13:1; Rom. 11:25, 26). The league they made with David was before the Lord. The only covenant that is of any real value is the one that is made in the Lord's presence and for His glory.

## RUST STAINS ON MATTING.

Rust stains on matting may be removed in this manner: Have ready some muriatic acid, a hot iron, a sponge or a bowlful of clean cold water, and two gallons of clean cold water.

Cover the spots with paper and place the hot iron on this. When the matting is hot dip a glass rod or stick in the acid and touch the stain; it will instantly turn to a bright yellow. Wash quickly with the boiling water, using the nail brush; then with the clear water, using the sponge; wipe dry. The work must be done quickly and all the acid removed from the matting by repeated sponging with clean water.

When possible heat the stain, as the acid acts more quickly on a hot than on a cold substance.

Straw matting will look bright and fresh at the end of the summer if it is carefully washed over with a soft cloth wrung out of salt and water every time it is swept.—New York Press.

Scalloped Squash.—Peel, cut into small pieces and boil until tender. Put in a baking dish, then put in a layer of squash, the salt, butter, cayenne and a layer of cracker crumbs. Repeat this until dish is full, making the top layer a thick one of the crumbs, over which grate Parmesan cheese and bake until a light brown, which is about 20 minutes.