

LONGEVITY RECIPES.

REV. DR. TALMAGE PREACHES ON HOW TO LIVE LONG.

ERROR OF RELIGIOUS FRIENDS.

They Have Chiefly Associated Religion with Sickness and Graveyards, When Its Practice is a Glorious Addition to One's Vitality. The Agencies Which Lead to Shorter Life.

Washington, Sept. 24.—Rev. Dr. Talmage to-day preached from the text Psalms xxi, 16, "With long life will I satisfy him." He said:

Through the mistake of its friends religion has been chiefly associated with sick beds and graveyards. The whole subject to many people is colored with chloroform and carbolic acid. There are people who cannot pronounce the word "religion" without hearing in it the clanging of the tombstone crier. It is high time that this thing were changed and that religion, instead of being represented as a hearse to carry off the dead, should be represented as a chariot in which the living are to triumph.

Religion, so far from subtracting from one's vitality, is a glorious addition. It is sanative, curative, hygienic. It is good for the eyes, good for the ears, good for the spleen, good for the digestion, good for the nerves, good for the muscles. When David in another part of the psalm prays that religion may be dominant, he does not speak of it as a mild sickness or an emaciation or an attack of moral and spiritual cramp. He speaks of it as "the saving health of all nations," while God in the text promises longevity to the pious, saying, "With long life will I satisfy him." The fact is that men and women die too soon. It is high time that religion joined the hand of medical science in attempting to improve human longevity. Adam lived 930 years; Methuselah lived 969 years. As late in the history of the world as Vespasian there were at one time in his empire 45 people 135 years old. So far down as the sixteenth century Peter Zartan died at 135 years of age. I do not say that religion will ever take the race back to antediluvian longevity, but I do say the length of life will be increased.

It is said in Isaiah, "The child shall die a hundred years old," while God according to Scripture, the child is to be a hundred years old, may not the men and women reach to 300 and 400? The fact is that we are mere dwarfs and skeletons compared with some of the generations that are to come. Take the African race. They have been under bondage for centuries. Give them a chance, and they develop a Frederick Douglass or a Frederick Douglass. And, if the white race shall be brought from under the serfdom of sin, what shall be the body, what shall be the soul? Religion has only just touched our world. Give it full power for a few centuries, and who can tell what will be the strength of man and the beauty of woman and the longevity of all?

My design is to show that practical religion is the friend of long life. I prove it first from the fact that it makes the care of our health a positive Christian duty. Whether we shall keep early or late hours, whether we take food digestible or indigestible, whether there shall be thorough or incomplete defecation, are questions very often referred to the realm of whitticality. But the Christian man lifts this whole problem of health into the accountable and the divine. He says, "God has made this body, and he has called it the temple of the Holy Ghost, and to deface its altars or mar its walls or crumble its pillars is a God defying sacrilege." He sees God's calligraphy in every page, anatomical and physiological. He says, "God has given me a wonderful body for noble purposes—that arm with 25 curious bones—welded by 45 curious muscles and all under the brain's telegraphy, 350 pounds of blood rushing through the heart every hour, the heart in 24 hours beating 100,000 times, during the 24 hours the lungs taking in 57 hogheads of oxygen, and this mechanism no more nightly than delicate and easily disturbed and demolished. The Christian man says to himself, "If I hurt my nerves, if I hurt my brain, if I hurt any of my physical faculties, I insult God and call for dire retribution." Why did God call the Levites not to offer to him in sacrifice animals imperfect and diseased? He meant to tell us in all the ages that we are to offer to God our very best physical condition, and a man who through irregular or glutting eating ruins his health is not offering to God such a sacrifice. Why did Paul write for his cloak at Troas? Why should such a great man as Paul be anxious about a thing so insignificant as an eyecost? It was because he knew that with pneumonia and rheumatism he would not be worth half as much to God and the church as with respiration easy and feet free.

An intelligent Christian man would consider it an absurdity to kneel down at night and pray and ask God's protection while at the same time he kept the windows of his bedroom tight shut against fresh air. He would just as soon think of going out on the bridge between New York and Brooklyn, leaping off and then praying to God to keep him from getting hurt. Just as old as you refer to his whole subject of physical health to the realm of whitticality or to the bakery cook or to the butcher or to the baker or to the apothecary or to the clothier you are not acting like a Christian. Take care of all your physical forces—nervous, muscular, bone, brain, cellular tissue—for all you must be brought to judgment. Smoothing your nervous system into fidgets, burning out the coating of your stomach with wine, logwood and strychnine, walking with thin shoes to make your feet look delicate, pinched at the waist until you are nearly bent in two and neither part worth anything, groaning about sick headache and palpitation of the heart, which you think came from God, when they came from your own folly.

What right has any man or woman to deface the temple of the Holy Ghost? What is the whitticality of the gallery of the soul? What is the eye? It is the observatory God constructed, the telescope sweeping the heavens. What is the hand? An instrument so wonderful that, when the Earl of Bridgewater questioned in his will \$40,000 for useless to be written on the wisdom, power and goodness of God. Sir Charles Bell, the great English anatomist and surgeon, found his greatest illustration in the construction of the human hand, devoting his whole book to that subject. So wonderful are these bodies that God names

his own attributes after different parts of them. His omniscience—it is God's eye; his omnipotence—it is God's arm; the upholstery of the midnight heavens—it is the work of God's fingers; his life-giving power—it is the breath of the Almighty; his dominion—"the government shall be upon his shoulder."

A body so divinely honored and so divinely constructed, let us be careful not to abuse it. When it becomes a Christian duty to take care of our health, is not the whole tendency toward longevity? If I toss my watch about recklessly and drop it on the pavement and wind it up any time of day or night I happen to think of it and often let it run down, while you are careful with your watch and never abuse it and wind it up just at the same hour every night and day, in a place where it will not suffer from the violent changes of atmosphere, which watch will last the longest. Common sense answers. Now, the human body is God's watch. You see the hands of the watch, you see the face of the watch, but the heart of the watch is the ticking of the watch. Be careful and do not let it run down.

Again, I remark that practical religion is a friend of longevity in the fact that it is a protest against dissipations, which injure and destroy the health. Bad men and women live a very short life. Their sins kill them. I know hundreds of good old men, but I do not know half a dozen bad old men. Why? They do not get old. Lord Byron died at Misolonghi at 36 years of age, himself his own Maseppa, his unbridled passions the horse that dashed him into the death. Edgar A. Poe died at Baltimore at 38 years of age. The black raven that alighted on the bust above his door was delirium tremens.

Only this and nothing more. Napoleon Bonaparte lived only just beyond middle life, then died at St. Helena, and one of his doctors said that his disease was induced by excessive snuffing. The hero of Austerlitz, the man who by one step of his foot in the center of Europe shook the earth, killed by a snuff box! How many people we have known who have not lived out half their days because of their dissipations and indulgences! Now, practical religion is a protest against all dissipations of any kind.

"But," you say, "professors of religion have fallen, professors of religion got drunk, professors of religion have misappropriated trust funds, professors of religion have abandoned their religion before they did their morality. If a man on a White Star Line steamer, bound for Liverpool, in mid-Atlantic jumps overboard and is drowned, is that anything against the White Star Line's capacity to take the man across the ocean? If a man jumps over the gunwale of his religion and goes down never to rise, is that any reason for your believing that religion has no capacity to take the man clear through? In the one case, if he had kept to the steamer, his body would have been saved; in the other case, if he had kept to his religion, his morals would have been saved.

There are aged people who would have been dead 85 years ago but for the fences and the equipage of religion. You have no more natural resistance than hundreds of people who lie in the cemeteries to die slain by their own vices. The doctors made their case as kind and pleasant as they could, and it was called congestion of the brain or cerebral apoplexy, but the snakes and the bloodsuckers that seemed to crawl over the pillow in the night of the delirious man, what was that matter with him? You, the aged Christian man, walked along by that unhappy one until you came to the golden pillar or a Christian man. You went to the right; he went to the left. That is all the difference between you. If this religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. "With long life will I satisfy him."

Again, religion is a friend of longevity in the fact that it takes the worry out of our temporality. It is not work that kills men; it is worry. When a man comes a genuine Christian, he makes over to God not only his affections, but his family, his business, his reputation, his body, his mind, his soul, everything. Inductions he will be, but never worrying, because God is managing his affairs. How can he worry about business when he has given it to God? He says, "I am going to buy and when to sell? And if he gains, that is best, and if he loses, that is best."

Suppose you had a supernatural neighbor who came in and said: "Sir, I want you to call on me in every emergency. I am your fast friend, and I could fall back on \$30,000,000. I can converse a piano ten years. I hold the controlling stock in 90 of the best monetary institutions of New York. Whenever you are in trouble call on me, and I will help you. You can have my money, and you can have my influence. Here is my hand in pledge for it." How much would you worry about business? Why, you would say, "I'll do the best I can, and then I'll depend on my friend's generosity for the rest."

Now, more than that is promised to every Christian business man. God says to him: "I own New York and London and St. Petersburg and Peking, and Australia and California are mine. I can foresee a piano a hundred years. I have all the resources of the universe, and I am your fast friend. When you get in business trouble or any other trouble, call on me, and I will help. Here is my hand in pledge of omnipotent deliverance." How much should that man worry? Not much. What lion will dare to put his paw on that Daniel? Is there not rest in this? Is there not an eternal vacation in this? "Oh," you say, "there is a man who asked God for a blessing in a certain enterprise, and he lost \$5,000 in it. Explain that."

I will. You see a factory, and one wheel is going north, and the other wheel is going south, and the other wheel plays laterally, and the other plays vertically. I go to the manufacturer, and I say: "O manufacturer, your machinery is a contradiction. Why do you not make all the wheels go one way? Well," he says, "I made them to go in opposite directions on purpose, and they produce the right result. You go downstairs and examine the carpets we are turning out in this establishment, and you will see." I go down on the other floor, and I see the carpets, and I am obliged to confess that, though the wheels in that factory go in opposite directions, they turn out a beautiful result, and while I am standing there looking at the exquisite fabric an old Scripture passage comes into my mind. "All things work together for good to them who love God." Is there not a tonic in that? Is there not longevity in that?

Suppose a man is all the time worried about his reputation? One man says he lies, another says he is stupid, another says he is dishonest, and half a dozen printing establishments attack him and he is in a great state of excitement and worry and fume and cannot sleep, but religion comes to him and says: "Man, God is on your side. He will take care of your reputation. If God be for you, who can be against you? How much should that man worry about his reputation? Not much. If that broken who some years ago in Wall street, after he had lost money, sat down and wrote a farewell letter to his wife before he left his brains out—instead of taking out of his pocket a pistol, he had taken out a well-read New Testament, there would have been one less suicide.

O nervous and feverish people of the world, try this almighty sedative! You will live 25 years longer under its soothing power. It is not chloral that you want or morphine that you want. It is the gospel of Jesus Christ. "With long life will I satisfy him."

Again, practical religion is a friend of longevity in the fact that it removes all corroding care about a future existence. Every man wants to know what is to become of him. If you get on board a rail train, you want to know at what depot it is going to stop. If you get on board a ship, you want to know into what harbor it is going to run. And if you should tell me you have no interest in what is to be your future destiny I would, in as polite a way as I know how, tell you I did not believe you. Before I had his matter settled with reference to my future existence the question almost worried me into ruined health. The anxious man have upon the subject put together would make a martyrdom. This is a state of awful unhealthiness. There are people who fast themselves to death for fear of dying. I want to take the strain off your nerves and the depression off your soul, and I make two or three experiments. Experiment first: There is no future world. When a man dies, that is the last of him. Do not worry about what you are to do in another state of being. You will not do anything "impossible," you say. "There is something that tells me that death is not the end of the grave. I only get started and that I shall go on forever. My power to think is not dead, and I can not live together forever. My capacity to enjoy or suffer forever."

You defeat me in my three experiments. I have only one more to make, and if you defeat me in that I am exhausted. A mighty one on a knoll back in mid-Atlantic jumps overboard and is filled with forked lightning and the earth filled with volcanic disturbances. The man in the boat says, "I am the heaven and said: 'I take the sins and sorrows of the ages into my own heart. I am the expiation. Witness, earth and heaven, the blood of the cross. The blood of Jesus Christ cleanse me from all sin,' and along the line of the green I saw the words, 'The leaves of the Tree of Life for the healing of the nations,' and along the line of the orange I saw the words, 'The day spring from on high hath visited us,' and then I saw the storm was over, and the rainbow rose higher and higher until it seemed retreating to another heaven, and planting one column of its colors on one side eternal hill, and planting the other column of its colors on the other side the eternal hill, rose upward and upward, 'and, behold, the rainbow was a rainbow about the throne.' Accept that sacrifice and quit worrying. Take the tonic, the inspiration, the longevity of the rainbow. Religion is fresh air and pure water; they are healthy. Ask the doctors, and they will tell you that a quiet conscience and pleasant anticipations are hygienic. I offer you perfect peace now and hereafter.

What do you want in the future world? Tell me, and you shall have it. Orphans? There are the trees with twelve manna of fruit yielding fruit every month. Water money? There is the river of life under the throne of God, clear as crystal, and the sea of glass mingled with fire. Do you want music? There is the oratorio of the Creation led by Adam, and the oratorio of the Red Sea led by Moses, and the oratorio of the Messiah led on by St. Paul, while the archangel with swiftness controls the 144,000 who make up the orchestra. Do you want remission? There are your children waiting to kiss you, waiting to embrace you, waiting to twist garlands in your hair. You have been accustomed to open the door on this side the sepulcher. I open the door on the other side the sepulcher. You had been accustomed to walk in the wet grass on the top of the grave. I show you the underside of the grave. The bottom has fallen out, and the long ropes with which the pale bear led down you lead them clear through into heaven.

Glory be to God for this robust, healthy religion! It will have a tendency to make you live long in this world, and in the world to come you will have eternal life. "With long life will I satisfy him."

Mushrooms as a Vaccine. According to a paper recently communicated to the Academie des Sciences, Paris, M. Phisalix has found that some kinds of mushrooms afford a vaccine against the venereal disease. The juice of the mushroom renders a person immune against vipers for a month or two.

A custom peculiar to Buddhists is that of wandering about the country with hammer and chisel, and carving holy symbols upon rocks by the wayside.

FASHION HINTS.

What Will Be Worn During Autumn and Winter.

Little jackets for fall wear are made of cloth, the revers being faced with the same plaid or checked silk which forms the lining of the jacket.

For children there are straight sacks, trimmed around the edge with a circular flounce.

Blouses of various kinds are still worn with different skirts. They do not, however, hang over the belt.

The half length cape, smooth around the shoulders and flaring toward the edge, retains its position in general favor.

It is sometimes draped a little across the front, fastening across the shoulder with a clasp or other ornament.

The newest traveling wrap is a half length straight sack, having around the shoulders two little circular capes. The revers and pocket flaps are like those of a man's coat.

The cut shows a school dress for a girl 11 years old. It is of brown serge and has a skirt gathered into a band at the waist. The foot of the skirt is edged with several rows of gold and brown braid, which are carried around the back to simulate a yoke there also. The sleeves have lines of the braid at the top and wrist, and the collar and belt are also covered with braid.

Charming decorations for thin gowns are obtained by applying muslin or batiste upon the surface, outlining the design with cord and then cutting away the goods beneath the application. Many plain foulard gowns are thus ornamented.

With foulard a pretty effect is obtained by tucking the top of the skirt lengthwise. The tucks approach each other toward the skirt, where their termination forms points or scallops. The fullness which is thus left free at the foot affords the desired flare at the base.

Foulard may be used for gowns of both the simplest and most elaborate character. All depends upon the color and style of cut chosen.

The dinner gown illustrated is of pink velvet covered with black chintilly. It is in the princess form, with a very low decolletage, the lace portion appearing as a redingote, which opens over a loose, straight front of pink mousseline de soie, which continues around the front of the skirt as a flounce. The edge is adorned with applications of black chintilly. The lace redingote has a deep flounce of lace, headed by a puffing of black mousseline de soie. The sleeves are of unlined chintilly, and the decolletage is bordered by a drape of pink mousseline de soie, a bow of black tulle being placed in front.

ward the waist and extend half way down the skirt, where their termination forms points or scallops. The fullness which is thus left free at the foot affords the desired flare at the base.

Foulard may be used for gowns of both the simplest and most elaborate character. All depends upon the color and style of cut chosen.

The dinner gown illustrated is of pink velvet covered with black chintilly. It is in the princess form, with a very low decolletage, the lace portion appearing as a redingote, which opens over a loose, straight front of pink mousseline de soie, which continues around the front of the skirt as a flounce. The edge is adorned with applications of black chintilly. The lace redingote has a deep flounce of lace, headed by a puffing of black mousseline de soie. The sleeves are of unlined chintilly, and the decolletage is bordered by a drape of pink mousseline de soie, a bow of black tulle being placed in front.

NEW FASHIONS.

Changes For Men—Light and White Costumes.

There is a prospect that the masculine wardrobe will once again rival the feminine in fancifulness of color and decoration, as it has in times past. The entering wedge may be perceived in the new materials for waistcoats. Danish silk and velvet of decided colors are being introduced, and for evening wear metal buttons are appearing on waistcoats. In some cases the buttons match the shirt studs.

Gaiters are being abandoned by smartly dressed men.

Gowns of plain foulard in delicate but clear colors are among the prettiest of the season. Pastel blue, petunia and pinkish lilac are favorite shades. Grass are also much liked by fashionable women, and among gays may be included

those tones just off white which verge on silver, pearl, ecrú, beige or verdigris. Violet and green also, much attenuated in strength, afford some charming tints.

The illustration given today shows a new model for fall coats. It is of gray covert cloth and is straight at the back and in front. It is double breasted and fastens with cords and frogs. The collar, revers and upright collar are faced with blue taffeta having round white spots, and the entire garment is lined with spotted taffeta. The sleeves are plain, with turned back cuffs faced with taffeta. The accompanying hat of blue braided felt is trimmed with a drape of white lace, some yellow flowers and a black feather.

It may serve for several outfits. It consists of a plain skirt and bodice, made quite tight and closed as inconspicuously as possible. The only trimming is a series of frills around the foot of the skirt. Fluted plain silk is usually employed for these underdresses.

An illustration is given of one of the new directoire hats. The form is smoothly covered with sky blue moire, and the high crown is encircled by many bands of narrow black velvet. Clusters of loops of the velvet are fastened at the back by jeweled ornaments and fasten on the hair. In front is a group of black plumes held by a chou composed of black velvet loops. JUDIC CHOLLET.

FASHION HINTS.

Notes Upon the Phases of the Fashionable Wardrobe.

Long, clinging sleeves, extending upon the arms, are still the correct model and will remain so for some time to come.

The waist which covers the hand may be cut in one with the sleeve or may be added in the form of a circular ruffe, tabs or frills.

Thin gowns must be perfect if they exist at all, and that is why they are always an exclusive style, for only the best of dressmakers can properly achieve one. They will continue to be worn by those women who have the figure and the purse to permit it. Only a slender, well formed woman should attempt to wear a princess gown, as no other costume so pitilessly reveals redundancy or deficiency of form.

The waterproof coat is no longer hideous. At least, it need not be, for there are now thin waterproof materials which resemble cloth and which may be made in the form of a redingote, long coat or mantle of the prevailing mode.

The mauve poplin gown illustrated has a circular skirt trimmed with two wide bands of old guipure, rising in a point in front. The coat bodice of guipure over mauve silk has a cutaway haque and opens over a plastron of tuckered mauve silk. Two bands of black velvet, fastened by steel buttons, connect the fronts. The plain sleeves of poplin are embroidered at the wrists and have a full cap of lace. The hat of chenille and felt braid matches the gown in color and is trimmed with purple anemones and a black plume. JUDIC CHOLLET.

An Incident in Hub Life. Western Relative—Do say make little tootey wooteey eat with an ugly old spooney? Boston Infant—They compel me to receive my aliment from an objectionable implement of silver.—Jewelers' Weekly.

THIN GOWNS.

They Are in Great Favor For Indoor Wear.

The prison for thin and sheer materials has had a most delightful influence upon wrappers and those loose and dainty gowns which are worn in the bedroom.

Muslin, gauze, liberty silk and crepe de chine in all sorts of variations are the goods used for such garments. The skirt is long and floating, even in front, the bodices are full and much trimmed and sleeves often open to reveal the arms.

Circular ruffles decorated with tiny ruches, lace insertion or embroidery are the favorite trimming, or flounces which are tucked at the top instead of being gathered.

These transparent gowns are worn over a colored lining, which is or can be made separate from the gown itself, as

those tones just off white which verge on silver, pearl, ecrú, beige or verdigris. Violet and green also, much attenuated in strength, afford some charming tints.

The illustration given today shows a new model for fall coats. It is of gray covert cloth and is straight at the back and in front. It is double breasted and fastens with cords and frogs. The collar, revers and upright collar are faced with blue taffeta having round white spots, and the entire garment is lined with spotted taffeta. The sleeves are plain, with turned back cuffs faced with taffeta. The accompanying hat of blue braided felt is trimmed with a drape of white lace, some yellow flowers and a black feather.

It may serve for several outfits. It consists of a plain skirt and bodice, made quite tight and closed as inconspicuously as possible. The only trimming is a series of frills around the foot of the skirt. Fluted plain silk is usually employed for these underdresses.

An illustration is given of one of the new directoire hats. The form is smoothly covered with sky blue moire, and the high crown is encircled by many bands of narrow black velvet. Clusters of loops of the velvet are fastened at the back by jeweled ornaments and fasten on the hair. In front is a group of black plumes held by a chou composed of black velvet loops. JUDIC CHOLLET.

FASHION'S FANCIES.

Attractive Additions to the Elegant Wardrobe.

Evening gowns are elaborate and luxurious. A new cape model is composed of puffs of mousseline de soie over taffeta and clings to the figure as far down as the waist. At that point there is a voluminous flounce of plaited mousseline de soie, trimmed with finer plaitings.

Under the chin is an immense cravat with long floating ends.

Accordian plaited gowns of mousseline de soie are to be worn; also gowns of puffed mousseline, the puffs separated by insertion of lines of spangles.

Costumes of chiffon with accordian plaited tunics and applications of cream guipure over white satin are a charming and expensive novelty.

Many tunics are cut in points or scallops, and the same idea is repeated in the bodice, the points extending upon the



SCHOOL DRESS.

It is sometimes draped a little across the front, fastening across the shoulder with a clasp or other ornament.

The newest traveling wrap is a half length straight sack, having around the shoulders two little circular capes. The revers and pocket flaps are like those of a man's coat.

Charming decorations for thin gowns are obtained by applying muslin or batiste upon the surface, outlining the design with cord and then cutting away the goods beneath the application.

With foulard a pretty effect is obtained by tucking the top of the skirt lengthwise. The tucks approach each other toward the skirt, where their termination forms points or scallops.

Foulard may be used for gowns of both the simplest and most elaborate character. All depends upon the color and style of cut chosen.

The dinner gown illustrated is of pink velvet covered with black chintilly. It is in the princess form, with a very low decolletage, the lace portion appearing as a redingote, which opens over a loose, straight front of pink mousseline de soie, which continues around the front of the skirt as a flounce.



AUTUMN SACK.

those tones just off white which verge on silver, pearl, ecrú, beige or verdigris. Violet and green also, much attenuated in strength, afford some charming tints.

The illustration given today shows a new model for fall coats. It is of gray covert cloth and is straight at the back and in front. It is double breasted and fastens with cords and frogs. The collar, revers and upright collar are faced with blue taffeta having round white spots, and the entire garment is lined with spotted taffeta.

The mauve poplin gown illustrated has a circular skirt trimmed with two wide bands of old guipure, rising in a point in front. The coat bodice of guipure over mauve silk has a cutaway haque and opens over a plastron of tuckered mauve silk.

The plain sleeves of poplin are embroidered at the wrists and have a full cap of lace. The hat of chenille and felt braid matches the gown in color and is trimmed with purple anemones and a black plume.

ways an exclusive style, for only the best of dressmakers can properly achieve one. They will continue to be worn by those women who have the figure and the purse to permit it.

The waterproof coat is no longer hideous. At least, it need not be, for there are now thin waterproof materials which resemble cloth and which may be made in the form of a redingote, long coat or mantle of the prevailing mode.

The mauve poplin gown illustrated has a circular skirt trimmed with two wide bands of old guipure, rising in a point in front. The coat bodice of guipure over mauve silk has a cutaway haque and opens over a plastron of tuckered mauve silk.



DIRECTOIRE HAT.

It may serve for several outfits. It consists of a plain skirt and bodice, made quite tight and closed as inconspicuously as possible. The only trimming is a series of frills around the foot of the skirt.

Accordian plaited gowns of mousseline de soie are to be worn; also gowns of puffed mousseline, the puffs separated by insertion of lines of spangles.

Costumes of chiffon with accordian plaited tunics and applications of cream guipure over white satin are a charming and expensive novelty.

Many tunics are cut in points or scallops, and the same idea is repeated in the bodice, the points extending upon the

The picture given illustrates an attractive fabric arrangement to be worn with a plain bodice. Its foundation is a round yoke composed of lines of insertion, each line being edged with fine passementerie.

From this fall of ends of mousseline edged with lace, which forms coquilles, and trimmed at the bottom with bands of insertion. A frill of lace finishes the back of the high collar, which matches the yoke.

A Fault in Churches. It is a very difficult matter to make a church the right size. Every one we saw was too small for weddings and too large for prayer meetings.—Atholion Globe.