

THE FASHIONS

No doubt, most of us are feeling that our summer wardrobes are beginning to look a little the worse for wear. The dainty voiles and organdies that were so crisp and fresh at the beginning of June and July when we started the season with them, are looking limp and faded since they have been pressed into service all through the warm weather.

Taffeta the Leading Silk
By far the most popular silks for dresses just now are the taffetas. They are especially smart in self tones and in the many striped, checked and blocked effects seen. Navy blue and the rich, dark tones predominate. In some very striking designs both checks and stripes are combined. Fol-



Dress of Checked Taffeta

lowing closely in the lead of taffeta are messaline, faille, figured and dotted foulard, crepe de Chine, silk voile, chiffon, crepe and Georgette crepe. The two illustrations shown here are typical of the simplicity of the present styles. The dress of checked taffeta has a gored skirt with panel front and back, and of course, it would not be complete without the large patch pockets on either side of the front, for pockets are as popular as ever in spite of their having been in fashion so long. In the waist, the panel gradually tapers upward to the neck, where it is met by a collar of Georgette crepe, which ripples at the back though the front is quite flat. Chiffon, net or organdy is often substituted for Georgette crepe in fashioning collars of this type of dress. The only trimming in this model is seen in the buttons on either side of the panel. The color harmonizes with the dress.

That the vogue for combining plain and figured materials has not by any means diminished, is shown in the dress of plain and figured foulard recently seen. It is trimmed with ribbon arranged in bands on the underskirt and cuffs, and in plaiting which finishes the neck and hem. Note the gathered pockets and the straight tunic plaited at the top. These are two prominent style features of the season. This model is one which at first sight may seem



Ribbon a Fashionable Trimming

intricate, but on closer inspection one discovers that the novel touches which make it so very chic are, in reality, easily carried out.

Parasols and Sport Clothes

At all fashionable resorts, parasols of bright hues and fancy shapes are strongly in evidence. They are in all colors, both in self tones and in effective combinations of two harmonizing colors. One of the novelties which has been taken up is the Japanese parasol with its many colorings harmoniously blended.

Sport clothes continue to be largely featured. The craze for silk sweaters keeps steadily on the increase. Gold, bright green, purple, blue, old rose and gray are among the most favored colors. The sweater, as a rule, is in some gay color and has and stockings to match enhance the charm of this much-favored costume. Smocks and middie blouses are now made not only of linens and heavy cottons, but are very frequently developed in taffeta, crepe de Chine, also silk and wool jersey cloth. The smock of taffeta worn with a jersey skirt is one of the latest combinations.

These patterns may be obtained from your local McCall Dealer or from The McCall Co., 70 Bond Street, Toronto.

WORST OF BANKRUPTCIES

More Spiritual Insolvents Than Ever Before in Any Crisis of the World's History.

"Not by might nor by power, but by my spirit, saith the Lord."—Zachariah, iv., 6.

It is one of the strange anomalies of life that we children of men learn so hardly the simplest basal teachings of human experience and what many of us believe to be divine leading. There is no lesson taught by history covered by man's experience or impressed by the truly great teachers of all time clearer than the truth set forth in the quoted words of Zachariah, satisfying things in existence. It would seem to be a most inopportune time in which to contend for the sovereignty of spiritual forces in this day when the thought of so large a part of the world centres in the sway of earthly power and worldly might, even though that sway involves bankruptcy in the things of the spirit.

Most Dreaded Bankruptcy.

The world has always held an overplus of spiritual bankrupts, those who have, perhaps, regarded themselves as rich in every other wise except in the things of the spirit. Out of the far-away time comes this prophetic voice stressing for us to-day an age old truth carrying a sterner emphasis in this present than when the great prophet first uttered it 2500 years ago, "Not by might nor by power, but by my spirit." As if to say, because of men's misconceptions as to the true source of strength in human existence, life's road is strewn with bankruptcies in which the great majority of us are at one time or another involved—bankruptcy in wealth, in position, in patriotism, in health, in the capacity of self-realization; bankruptcy in the power to give expression to the image of God in which we are all created, or, worst of all and most of all, bankruptcy in the things and forces of the spirit. And yet this last and, in truth, most to be dreaded bankruptcy is the only avoidable bankruptcy, if God's children would but exercise to the full the rights and privileges and powers of God's Kingdom implanted

in every soul. It has been held that only really great souls knowingly experience spiritual bankruptcy, but certain it is that at times every great soul is overwhelmed by a sense of spiritual insolvency. If we think deeply and reason clearly and speak out honestly we will acknowledge that to-day there are more spiritual insolvents than ever before in the history of it is that the great majority of these bankrupts are

Not Conscious of Their Poverty.

To-day countless souls too readily surrender the hope of a new heaven and a new earth because they see no force at hand adequate to the realization of this high moral ideal and dream of the ages. They see clearly that the old life, with its confident ideals, is passing away. They tremble as they see the gods that men have worshipped crumbling into dust. They are confounded as they witness the coming to worse than nothingness of the power and the might men prized as the only enduring things, the only things worth while. They gaze hopelessly on the titanic struggle between the spirit forces of a Napoleon and a Christ contending for the supremacy of a world, and they weakly concede that the Napoleon spirit must win, because on the surface of things it is winning.

There is no permanency in the forces which fight for supremacy in the day's struggle for material rulership. These forces are in unceasing warfare with each other. The peace of the world and the happiness of men can surely and only be built on spiritual foundations. There is a spiritual life to be lived by every one who wills to live it, with those of the purely transient, material effort, and only when the God spirit shall govern mankind instead of the world spirit will peace and justice and love and service come into their rightful sovereignty over the world of men. —Rev. Charles S. Burck.

THE SUNDAY LESSON

INTERNATIONAL LESSON
SEPTEMBER 10.

Lesson XI. The Arrest of Paul.—
Acts 21. 17-40. Golden
Text.—Acts 22. 15.

Verse 27. The seven days—A difficult phrase, since our Jewish authorities imply that a Nazirite vow would last thirty days at least. Num. 6. 9 has some similarity, but our knowledge of the ritual usage is not exact enough to clear up the point. The Jews from Asia—Who would recognize Trophimus.

28. Isreal—Compare what was said last week on 2 Cor. 11. 22. The appeal is made to Jews who really have at heart the sanctity of the temple. Against the people—This count is added to that which had proved fatal to Stephen (Acts 6. 13). It means that Paul was always libeling his own people, endorsing his universal Gentile verdict upon them. We who have his own letters know what to think of the charge. Greeks—The generalizing plural. The story that Paul had been seen with one Gentile could be "relied upon!" Hath defiled—The tense is changed to the perfect, which implies a permanent profanation. The verb (that of Acts 10. 15) suggests that the temple thus became "common," its awful aloofness destroyed.

29. Trophimus—See Acts 20. 4. This Ephesian was a very intimate friend. However little Paul now believed in "holy places," or in any difference between man and man before God, he was not likely to trample on religious sentiment by doing such a thing. Superstition is never to be destroyed by insulting it.

30. Doors were shut—For, of course, the intended murder must not be accomplished in sight of the sacred building any more than the "price of blood" might be put in the treasury within it (Matt. 27. 6). The priestly conscience is always very particular about technical sins, and never more so than when busy with crime.

31. Seeking to kill—Here clearly "set about killing"; the beating had nothing less in mind from the first. This passage illustrates John 7. 1, where no mere plot is suggested. Came up—To the fort Antonia, built so as to command the temple, during feast times especially. How humiliating to believers in region to read so often in history that the civil power must specially watch against breaches of the peace at times when men are offering special worship to God; Military tribute (margin)—Literally, "commander of a thousand," ten times as many men as a "centurion." Of course this like cohort (margin), is a Greek term for a Roman institution, and is only approximate. Claudius Lysias (see Acts 23, 26 for his name) commanded a division of six hundred men or more.

32. Forthwith—For a sufficient force was always kept under arms: the policing of such a turbulent city was no light task.

33. The reason why Lysias put him instantly in a double set of irons appears later on. A notorious brigand chief was badly "wanted," and the official description of him, circulated in all likely places, contained something which Lysias recognized in Paul. There was accordingly the evidence of a prize, and the prisoner must be safely kept. The description would begin with name and age, and would then mention shape of nose, kind of hair, and especially a scar somewhere. It is this scar was on the head or face, we can guess from Acts 14. 19 (Gal. 6. 17) how Paul and the brigand had a mark in common.

35. Paul was very possibly almost unconscious after the savage beating, and unable to keep his feet as the mob surged up behind. The rapidity of his recovery reminds us of Acts 14. 20. As we might infer from his surviving all that we read in last week's lesson, Paul must have had an iron constitution: his "thorn in the flesh" and the alleged "weakness" (that is, unimposing figure) of his "bodily presence" are not in the least inconsistent with this.

36. Away with him—A vernacular phrase found in a rude papyrus letter, compare Luke 23. 18; Acts 22. 22, and in a still harsher tense John 19. 15.

37. Dost thou know Greek—In the official description of the brigand (see above) it would be stated that he

knew no Greek. He must have come from an out-of-the-way part, for the papyri show us that very uncultured people in Egypt could write Greek.

38. The Egyptian—Josephus tells us about him—how he collected a mass of people on the Mount of Olives to see the walls of Jerusalem fall down, and how Felix attacked him, he escaping, but his people being mostly killed or wounded. Luke's independence of Josephus is well seen here. The latter brings to the Mount of Olives a horde which in one place he estimates at thirty thousand; but in another at no more than one thousand. Luke takes out into the desert four thousand practiced cut-throats. The two episodes in the brigand chief's career are evidently distinct. The wilderness—Compare Matt. 24. 26. Assassins—In one of the chapters just referred to Josephus tells us of banditti found even in Jerusalem who went about with concealed daggers and committed murder unimpeded. The word here used—the Latin word scarius—is derived from the word for "dagger."

39. A possible alternative punctuation (see paraphrase) connects in Cilicia with the next clause. No mean city—Tarsus was a famous seat of learning, and justified her citizens' pride in her. Citizen is emphatic: he was a full burgess, as was his father before him.

40. The daring of the man, turning to face the mob that had nearly done for him, combined perhaps with astonishment at his rapid rally from the state to which they had reduced him. A great silence—One thinks of the "great calm" in Mark 4. 39. The same God was working upon both the Hebrew language—Not the old biblical language, which was extinct for spoken use, but Aramaic, which Jesus and the disciples usually employed.

HONEYSUCKLE FROM JAPAN.

Fragrant Vine Was Originally Japanese.

Years ago Japan sent to this country a vigorous green vine which won favor through its lavish display of fragrant white flowers in late spring. For a time the vine and flowers were kept within the bounds of gardens, lawns and parks. Then it ran away. To-day you'll find it roaming along the roadside, climbing stumps and hedges. It needs no gardener, for it can take care of itself. It's the honeysuckle.

The Japanese variety which ran away joined some of its American cousins, who are just as pretty and just as fragrant. There's the coral honeysuckles, for example, a famous porch climber in the Southern States, with trumpet-shaped flowers, red outside and scarlet within. In England they have the woodbine, a cream colored, fragrant relative of the honeysuckle.

Recently there came a new variety from China, where it was found on the tops of mountains 6,000 feet above the sea. Its foliage is almost evergreen, and the flowers are a reddish bronze. Another variety has red flowers, with yellow and buff markings.

There's no need to hunt for the honeysuckle. Its fragrance will announce it before you're near enough to see it.

TRAVEL IN COREA.

Ice Cream and Biscuits on the Restaurant Cars.

A Baldwin locomotive whisked us through the green hills and past the quaint thousand-year-old villages of Corea. It was odd to see the white swaddled Coreans, with their bare feet and flytrap hats, riding in this most modern of trains. We fled at forty miles an hour over trails where a few years ago these same Coreans doubtless jogged donkeyback at twenty miles a day.

Any American road, says the Christian Herald, would have been proud of the dinner on that train. It was vastly better than the dinners on the roads in Japan. The tiffin (luncheon) was table d'hote and cost only one yen (fifty cents). It comprised seven courses, and its main features, relieved of their French disguises, were soup, fish, chicken salad, beefsteak, brown potatoes, succotash, ice cream and lady fingers, apples, oranges, bananas and coffee. Plenty of everything and everything good. Electric bell at every table. Speedy service. Eternal politeness.

And as if this were not enough, ice cream and nabiscos were served at 3 p.m. That was the last straw.

The good die either young or poor.



The Fingers of Fate—The Grip Begins to Tighten.

—From "John Bull."

About the House

Useful Hints and General Information for the Busy Housewife

Quick Bread Recipes.

Twentieth Century Bread.—To make four box loaves of bread scald one pint of milk, add one pint of water, and when the mixture is lukewarm add one small compressed yeast cake dissolved in half a cupful of warm water, a level teaspoonful of salt and sufficient whole wheat flour to make a batter; beat continuously for five minutes; cover and stand in a warm place, 75 degrees Fahrenheit, for two hours and a half. Then add flour slowly, stirring all the while, until the dough is sufficiently hard to turn on a baking board. Kneal until it loses its stickiness; divide it in loaves; put each loaf in a greased square pan; cover and stand in the same warm place for one hour, or until it has doubled its bulk. Brush the top with water and bake in a moderately oven for three-quarters of an hour.

The next is a little quicker, as the entire process only takes three hours from beginning to end.

Hanko Bread.—3/4 cupfuls. sifted bread flour. 2 tablespoonsfuls shortening. 1 cupful water. 1 teaspoonful of salt. 2 tablespoonsfuls sugar. 1 cake compressed yeast. Sift and measure the bread flour; rub the fat lightly into the flour with the tips of the fingers; divide the water into three cups. Add the salt to one cup, the sugar to another and soften the yeast in the third cup. Combine these liquids and add them to the flour, mixing the dough lightly with the fingers. When the dough will form a ball raise it from the bowl; hold it high in the air, and strike it with force upon the table four times. Replace in the bowl and allow it to rise for 1 1/2 hours; at the end of which time turn the dough under the center four times. Place in a greased bread pan and let the dough rise for a half hour. Then bake the dough in a hot oven at 450 degrees Fahrenheit for 30 to 35 minutes. When the bread comes free from the sides of the pan, tap it. A hollow sound shows that it is done. Cool the bread and keep in a tin or air-tight box.

Entire Wheat Bread.—Two cups scalded milk, 1/4 cup sugar or 1-3 cup molasses, 2 teaspoons salt, 1 yeast cake dissolved in 1/4 cup lukewarm water, and 2-3 cups coarse entire wheat flour. Add sweetening and salt to milk, cool; and when lukewarm add dissolved yeast cake and flour; beat well, cover and let rise to double its bulk. Again beat, and turn into greased bread pans, having pans half full; let rise and bake. Entire wheat bread should not be quite double its bulk during last rising. This mixture may be baked in gem pans.

Entire Wheat and White Flour Bread.—Use same ingredients as for entire wheat bread, with exception of flour. For flour use 3/4 cups entire wheat and 2 1/4 cups white flour. The dough should be slightly kneaded, and if handled quickly will not stick to the board. Loaves and biscuits should be shaped with hands instead of pouring into pans, as in entire wheat bread.

Whole Wheat Bread.—One and one-half pints whole wheat flour, 1 teaspoonful soda, 2 teaspoonsful cream of tartar, 1 teaspoonful of salt, 1/4 pint of cold water. Exceptionally simple and inexpensive is this recipe for bread, made without sweetening, shortening or yeast, yet it is sweet, tender and wholesome and the entire process takes less than two hours. Sift the dry ingredients together (having the teaspoonful of soda, rounding—and the salt and cream of tartar level) then add the water, stir thoroughly, place in a well-greased, round tin, cover with a buttered paper and steam for one hour over constantly boiling water. Remove from the steamer and bake for three-quarters of an hour in a slow oven. If cut, when cold, into slices and browned slightly in the oven it has a crisp, nutty flavor, which is both appetizing and delicious.

Corn Bread.—2 cups cornmeal, 1 cup flour, 1 1/4 cups sour milk, 3/4 teaspoon baking soda, 1 1/2 teaspoon salt, 3 tablespoons melted drippings, 1/4 cup sugar. Mix and sift dry ingredients, mix thoroughly and quickly turn into hot, well-greased, flat pan. Bake about 30 minutes. Cut into squares and serve hot.

Corn Butter Bread.—Two eggs, half pint cornmeal, half pint milk, one tablespoonful of butter, melted; half cup white flour, half teaspoonful salt, one teaspoonful baking powder. Melt the butter over hot water; separate the eggs; beat the yolks slightly; add the milk, then the butter, cornmeal, flour and salt. Beat thoroughly, add the baking powder; beat again and fold in, carefully, the whites of the eggs beaten to a stiff froth. Steam for an hour or so. Cut into squares and serve warm.

Sour Cream Biscuits.—Mix two cups flour, half teaspoon soda, two teaspoons baking powder and half teaspoon salt and sift several times. With the tips of the fingers work into the flour one tablespoon butter, or, if desired, half tablespoon each butter and lard. Stir in lightly with a fork enough sour cream to make the dough just stiff enough to handle, probably about one cup. The dough can be left very soft if the board is well floured. Pat the dough out quickly one-half inch thick and cut into small rounds.

Bake in a quick oven 15 to 20 minutes. If sour milk or buttermilk is used instead of sour cream, use two tablespoons shortening in place of one tablespoonful.

In cases of constipation either of the following are very advisable:

Bran Bread.—Three cups. white flour, three cups bran, one teaspoon salt, half cup molasses, one teaspoonful baking soda, two cups sour milk or buttermilk. Mix all together, put in greased bread pan and bake one and one-half hours in a slow oven.

Bran and Graham Biscuit.—One cup sterilized bran, two cups graham flour, one cup milk, one egg, two teaspoons butter, four teaspoons baking powder. Mix the dry ingredients together, beat the egg slightly and add to the milk. Stir the liquids into the dry ingredients the same as for cream biscuits. Turn upon a slightly floured molding board and roll to one-half inch in thickness. Cut into shape with the biscuit cutter and bake in a hot oven.

Lastly, here is a very nourishing nut and raisin bread that is particularly good for the children's school luncheon, but it is well to chop the raisins so as to make them more easily digested:

Nut and Raisin Bread.—One cup white flour, two cups graham flour, quarter cup sugar; one cup chopped nuts, quarter cup small raisins, half teaspoonful salt, half cup molasses, two teaspoonfuls soda, two cups sour milk. Mix and sift the dry ingredients, add nuts and raisins, then molasses and mix. Bake in a moderate oven 45 to 60 minutes.

Things to Remember.

A portable fire extinguisher should be in every home.

It is said that an omelette is the true test of civilization.

Pears and corn should always be canned a few hours after they are gathered.

A high cutting table, such as tailors use, is of the greatest service in the sewing room.

When a worn place or hole appears in the matting it can be darned with strands of raffia.

To remove ink stains, dip the stain in boiling water, rub with salts of sorrel and rinse well.

When using a double thread, draw it over a piece of laundry soap and you will never have a snarl.

The cloudy look on a piano can be removed by a cloth dipped in soap and water and wrung very dry.

Always, if possible, have your dining room light and bright in the winter, and cool and shaded in the summer.

Left over corn and tomatoes can be made into an excellent chowder with an addition of sliced potatoes, milk and seasoning.

To preserve the flavor of the olives when a large bottle has been opened pour a little olive oil on the top and keep well corked.

Fine linens and pieces of lingerie will last much longer if they are wrung out by hand and not put through the wringer.

It is not safe to eat mushrooms after they have been allowed to get cold. They develop injurious qualities and become poisonous.

An old magazine kept on the kitchen table is good to set hot pans on; the outer leaves can be torn off as fast as they get soiled.

A Russian salad is made from one onion, two apples and four cucumbers pickles, all chopped fine and seasoned with salt, cayenne and vinegar.

When some one has knocked a white place in the wall paper, copy the proper coloring of the figure with crayons and the spot will not show.

When a kettle is badly burned, do not fill it with water, but set it aside to cool, then put in a handful of washing soda and water and allow it to boil for an hour or more.

Paint, no matter how hard and dry, can be taken out of woollen clothing by using a solution of equal parts of ammonia and turpentine. Saturate the spot two or three times, then wash out with soap suds.

Instead of folding tablecloths after they are washed, roll them, folded once or twice, lengthwise on mailing tubes of cardboard. This makes a smoother cloth with fewer creases, which is, of course, to be desired.

When potting plants, put a piece of coarse muslin over the hole in the pot before putting in the bits of stone and soil, which keeps the drainage good. The muslin prevents the earth from washing away.

A scant teaspoonful of boiled vinegar beaten into boiled frosting when the frosting is being added will keep it from getting brittle and breaking when the cake is cut. It will be as moist and nice in a week as the day it was made.

Serving green vegetables on toast is an economical as well as a palatable method. It makes the vegetable "go farther," adds considerably to the total food value of the dish, and is one more good way of using stale bread.

In Russia.

"He who steals my good name"—
"Gets a load."

Restitution if made would often prevent destitution.