

he was not remove for some hours. Unless the paste is perfectly dry before the
 eights are removed the fabric will blister.

This time of danger from blistering passed, there is another even more difficult
 provide against, and this is when the work is finished and we are ready to paste
 on the back. The only proper way to set embroidery on fabrics which are not
 washable, and therefore, not "ironable," is by pasting. The same sort of paste
 could be used and should be applied as before with the fingers, and well rubbed
 down in the direction of the stitches. As little as possible should be let go over
 the work on the linen and this should be rubbed smooth. If the paste touched
 nly the embroidery there would be less difficulty, but it is sure to go over the
 edges, and indeed it is often necessary to put it directly on the linen as in the case
 of the couching stitches of sewed gold and silk. As soon as the dampness strikes
 through, the fabric will blister from the linen, because naturally it is released in
 spots from the former pasting. One can be very careful not to allow the paste to go
 over the embroidery, but the only sure way is to cover the surface of the work
 der, with the heavy folded sheet, and then take a humble position under the frame and
 ed ipaste the back under these difficulties. Allow the paste to dry thoroughly, then
 tudy, when the sheet is removed the surface will be perfect. To an amateur who has
 3ib spent months, perhaps, on a piece of work, the above in regard to pasting will be
 etc. invaluable, how truly she will never know if she escapes the experience which,
 ame dear indeed, has taught the lesson.

Church embroidery can hardly be expected to furnish a theme for a popular
 ded paper on needlework, yet it is by no means unusual for amateurs to embroider pieces
 ned for the church, and a little clear instruction would undoubtedly increase the number.
 n a Such work is especially appropriate as an Easter offering, and many churches are
 as in need of a touch of this sort merely because no one has thought to give it. The
 gh communion linens of every church—non-ritualistic not excepted—should be the
 he especial care of some one, then we should more often see the proper thing used
 a instead of a square of damask tablecloth. It is purposed in this paper to set forth as
 h clearly as may be, such points in regard not only to the embroidery itself, but also
 a to suitable designs, ways of "making up," and the prescribed colors, sets, etc., of
 hangings and articles used in general church services, as may be of practical use.
 1e Elaborate vestments will not be treated in a didactic way, because these are usual-
 d ly made in convents or by professional workers. Besides such pieces of embroidery,
 it the use of which may be regarded as traditional, there has come to be in non-
 ritualistic churches a limited but very pretty use of at least two articles upon
 which one may embroider, namely, the Bible marker and communion cloth.
 3 These may be said to represent the two classes of church embroideries—that is,
 2 "fair linens," and embroidery on rich fabrics.

The white linen communion cloth and the Bible marker are acceptable to
 almost any church, and will, therefore, be fully treated after we have considered
 the embroidered textiles used in ritualistic churches.

IT IS A PLEASURE TO HAVE YOUR SILK IN A HOLDER.