

# THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. JASON NOBLE PIERCE.

Subject: The Compassion of Jesus.

Brooklyn, N. Y.—In Puritan Congregational Church Sunday the pastor, the Rev. Jason Noble Pierce, preached on "The Compassion of Jesus." The text was from Luke 7:13: "And when the Lord saw her He had compassion on her and said unto her, weep not." Mr. Pierce said: I have taken as my subject this morning one of the most beautiful and comforting themes in the Bible, "The Compassion of Jesus." If there is any one present in the congregation who has been experiencing trial and suffering, or who has been called upon to bear some grievous burden or suffer loss, I ask his attention, especially, to the consideration of this theme. And if there is any one here who would make more sure of God's personal love for His individual children, let him discover that love as it is revealed in the compassion of His Son, our Lord and Saviour.

Briefly but clearly the author of our Gospel presents the scene: "Behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her." From our text we know that she was weeping, and well she might, for death leaves a smarting sting. This was not the first time she had faced death in the inner circle of her home. She was a widow. But how often does the losing of one member of the family make it any easier to part with another, especially when it is an only son, a young man, and probably the main support and stay of his widowed mother? Circumstances seemed to conspire to make the occasion full of greatest sorrow for her, and as the procession passes through the city gate and turns toward the burying ground the burning tears course down her cheeks and she sees naught, feels naught, knows naught; but the grief that is in her heart.

Of all the helpless ones in Israel she, passing out of the gate, was most helpless. And that was the very hour the mightiest one in all Israel drew nigh to the city. Weakness and strength; human and divine help; these are never far separated. But will the divine grace be more operative? Will the Saviour act? "When the Lord saw her He had compassion on her and said unto her, weep not. And He came and touched the bier; and they that bear him stood still. And He said, Young man, I say unto thee, arise. And he that was dead sat up and began to speak. And He delivered him unto his mother."

Halleluiah! What a Saviour! If the issue could be avoided I would gladly pass over a discussion of the miracle involved in this lesson. But how can I? If I assume that you all accept the miracles ascribed to Jesus, I make a false assumption, for I know from personal conversation that some of you have questionings and uncertainties in your minds. If I could separate the question of Jesus' compassion from His miracles I might do that. But how can I? Everywhere in the Gospels where Jesus' compassion is referred to it is in connection with some miracle. He did not do so many of us do, allow our sympathy to vent itself in empty air. His great heart made demands upon a great power, and the sight of sorrow ever made Him exert Himself for its relief. Four times does St. Mark refer directly to Jesus' compassion, and upon each occasion do we find Him working a miracle. St. Luke speaks directly concerning the compassion of our Lord only once and that is in our text. The subject demands our attention.

There are some men who are not greatly troubled concerning the miracles. They witness them all in or all out of their theological acquaintance with no hard thinking or penetrating vision. Their theological house is one of the portable variety, cheaply bought, ready made, quickly clapped together over a foundation of sand. It may serve on a fair day, but when the tempest comes how is it? The rain descends and the floods come and the winds blow and beat upon that house; and it falls; and great is the fall of it.

One of the safeguards of the church is the number of thinking men and women within it, who concentrate not only their hearts, but their minds unto the Lord, and who meditate upon Him in the night watches. And to all such comes sooner or later the question of the miracles. We wrestle with these miracles, we pray over them, we come to some conclusion concerning them and our conclusions are not always alike.

There are some who discriminate among the miracles. Those that can explain through understood laws they accept; the rest they hold in abeyance. Some of the most consecrated and loyal followers of the Master are among these disciples.

And there are those also who believe that through Jesus were done many mighty works. I am of this mind. "This does not mean that we give unqualified approval to all that Jesus was said to have done. His is the only instance on record. It is so, that all that was said of Him is true. But it does mean that through Him deeds were done that the human mind does not yet understand. It does not mean that Jesus did these mighty works in His own strength and of His own knowledge. "I can of mine own self do nothing," He said, "but the Father that dwelleth in Me, He doeth the works." And the number of thinking men who hold this belief is fast increasing, not through an increase of faith by itself, but through an increase of experience. The metaphysical world is yielding up her secrets one by one, and we are discovering that there is a relationship between the seen and the unseen of which our fathers only dreamed. Miracles are daily taking place through human agency co-operating with the laws of God. And it is because we are coming to better understand the inter-relationship of forces and the amazing consequences of certain causes, that we turn to the Gospels and read with deeper insight

and larger faith of the mighty works of Jesus.

But I call your attention this morning not to the miracles themselves, but to their cause; not to an analysis of their accomplishment, but to the discernment of that which called them forth, the compassion of Jesus. Often the crowd gathered about Jesus and demanded some marvelous work, a sign from heaven. He refused them. Men came to Him seeking to enlist His power for their selfish gain, but they always departed sadder and wiser men. Nothing could tempt Him to make a show or win the crowd through the marvelous. But when He saw people in need or in sorrow or suffering, when did He ever turn them away? How quick was His response! How sufficient in power! His maxim was, "They that are whole have no need of the physician, but they that are sick."

When the multitude penetrated the desert whither He had gone for retirement and needed rest, when He beheld their desire for Him and knew the hunger and heart sickness that impelled them to seek Him, "He was moved with compassion on them because they were scattered abroad as sheep having no shepherd."

When the blind and the demented cried unto Him, the Lord of Light and Spirit was mighty in deed. When the leper of Galilee knelt before Him saying, "If Thou wilt Thou canst make me clean," His heart was touched. "And Jesus, moved with compassion, put forth His hand and touched him and said unto him, I will; be thou clean."

Oh, the mighty love of Jesus! It met that dead mother at the gate of Nain and did for her what none in all the city could do, restore to her her son. Can any of you imagine the wonder and joy unspeakable that came to her when Jesus delivered him to her? One of the striking characteristics of the compassion of Jesus is its inclusiveness. It knows no bounds. It goes out to the multitude and to the individual, to the stranger as freely as to the friend, to the Jew and to the Gentile. His heart went out for the city and He wept over it and His heart went out to the lone woman in need of a Saviour. The one essential was that there exist a grief, a burden, a sorrow and immediately His help was forthcoming. Where the sick were gathered by their friends, or among the porches by the pool where the impotent lay, there was Jesus to bless. No custom delayed Him, no fear for life nor weariness of the flesh restrained Him, but freely He ministered unto all who called upon Him.

Another characteristic of Jesus' compassion is its attitude toward evil. He does not tell the blind man that it is best for him to remain blind, nor does He point out to the leper that there are compensating blessings that come through his affliction. His action is rather to strike at the evil that is responsible for their condition. I dare say that He could have visited the widow of Nain and through His revelation of the heavenly home and the Father's love He could have lightened her heart of much of its sorrow. But His way was that of the most incisive action against the cause of her grief. Affliction and sorrow and pain are not regarded by Jesus as divinely sent nor to be unnecessarily borne. He opposed them. He threw the weight of His teachings and His life against everything that tended to produce them. He set a priceless value not only upon human life, but upon the liberty that life was to enjoy, and everything that bound and dwarfed that liberty He fought unto the end. Oh, what a judgment upon this country, where human life is held so cheaply, where men perish by thousands upon the railroads and in the mines, where grinding industrial life sweeps pinching poverty into the homes, where selfishness and pleasure allow disease and suffering to spread far and wide with ravaging hand! Jesus fought this misery and gave Himself unflinchingly to unburden the lives of men.

And now in approaching the final consideration of this theme it is important that we bear in mind the steps thus far taken, for they have an immediate bearing upon what is to follow. We have seen that Jesus was in fullest sympathy with all who carried a burden, and that all such found a way of approach to Him at all times. In the second place, we have seen that He was in such accord with His Father in heaven that the mightiest of works were possible unto Him and were accomplished through Him to relieve human sorrow. And we have seen, too, that His loving compassion knew no bounds, that it embraced the individual as well as the multitude, that it left no one without whom He came in contact outside His affection. And lastly, we have considered the fact that Jesus opposed Himself to evil in whatever form it was found, and regarded pain and affliction as enemies to be trodden under foot.

Dear friends, while we have been talking about Jesus we have in reality been talking about our heavenly Father. While we have been considering the compassion of Jesus we have been discussing the loving compassion of God. The former is the perfect manifestation of the latter. All that has been said of Jesus' compassion I now assert to be true of God's love. If there is any one here with a burden, a heavy sorrow, a hidden grief, let me tell you that you do not bear it alone. It may have seemed oftentimes that the Father had forgotten you or had overlooked you in the multitude, but the very moment that the hour has been darkest is the time He has been most near. He has always kept the way of approach open, which is more than we can say for ourselves, and often when our ear heard not and our heart inclined not His voice has been calling "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Nor has He overlooked one. No one is beyond the reach of His love. It has been long ago that you turned aside from Him and you may feel that you are indeed a stranger with no claim upon Him. But it is not so. His compassion is without bound.

An Impossibility. You cannot expect men to reverence a religion when they cannot respect its followers.

# The Sunday-School

## INTERNATIONAL LESSON COMMITMENTS FOR DECEMBER 13.

Subject: Solomon Dedicates the Temple, 1 Kings 8—Golden Text, Ps. 122:1—Commit Verses 10, 11—Read 1 Kings Chs. 5-8.

TIME.—1004 B. C. PLACE.—Jerusalem.

EXPOSITION.—I. The Gathering at Jerusalem to Dedicate the Temple, 1, 2. Great national gatherings for religious purposes were one of the marked features of the life of God's chosen people Israel. Not only had they their three regular yearly feasts (Ex. 23:14-17) but there were special gatherings for special occasions like this (cf. Josh. 23:2; 24:1; 1 Chron. 23:1). Sometimes, as in the case before us, the regular and the special were combined (cf. Ezra 3:1-6). The Israelites when walking with God took plenty of time for due acknowledgment of God's goodness, and for the cultivation of their moral and spiritual life. The dedication of the temple occupied seven days, and was immediately followed by the regular yearly Feast of Tabernacles (2 Chron. 7:8-10). There were in all fourteen days of confession of sin (for the Day of Atonement occurred on the tenth day of this month, Lev. 23:27, which would be the third day of the seven days of the dedication), of thanksgiving and worship and prayer. No wonder that God manifested Himself to them in such a glorious way. The immediate purpose of this great national gathering of all the leading people of the nation was that they might bring up "the ark of the covenant" with due honor. All the senators of the nation were there, but none of them presumed to touch the ark that stood for God's presence in their midst. God had appointed that only "the sons of Kohath" should bear the ark (Nu. 4, 15 B). On this occasion the most important of the sons of Kohath, the descendants of Aaron, the priests themselves, bore the ark (cf. Josh. 3:6, 14, 15; 6:6; De. 31:9; 1 Chron. 15: 2; 11-15). Not only the ark, but the entire tabernacle, which up to this time had been at Gibeon, was brought up. Sacrifices and offerings expressing confession of sin, trust in atonement through blood, consecration and communion with God, were offered in countless profusion. By the "oracle of the house" is meant the Holy Place reserved for the ark (ch. 6:19-22). In this most Holy Place the ark was placed under the sheltering wings of the Cherubim (cf. ch. 6:27; Ex. 25:20-23). At the time the ark was placed in this book was written everything still remained just as it was arranged the day of dedication (v. 8). The ark contained the two tables of stone which Moses had hewed out at Horeb, and on which Jehovah Himself had written "the ten words" (or commandments) (De. 10:1-5, R. V.). These "ten words" were God's covenant with Israel (Ex. 24:27, 28, R. V.). Hence the ark that contained them was called "the ark of the covenant." With the law of God perfectly kept within, and its blood-sprinkled mercy seat above, where God met His people (Ex. 25:20-22), it was a remarkable type of Christ. These ten words were also called "the testimony," because they were God's witness to the truth and to His will. There was absolutely nothing else in the ark but these two tables of stone. Besides the ark, in the tabernacle, were the pot of manna (Ex. 16:33, 34) and Aaron's rod that budded (Nu. 17:10, 11). As these were by divine commandment so closely associated with the ark of testimony, the author of the Epistle to the Hebrews regards them as being in it. (The Greek preposition translated "in" has a wider meaning and use than our word "in.") Only the law which Jehovah Himself had written was actually inside the ark. The complete Mosaic law (not merely the ten words) written out in full by the hand of Moses, was beside the ark of the covenant, in the tabernacle (De. 31:26), and afterwards in the temple, where it was found when the temple was being repaired in the days of Josiah (1 K. 22:1-20).

II. The House of Jehovah Filled With the Glory of Jehovah, 10, 11, 62, 63. When everything was complete, and the temple was left empty of all else for God Himself, He came down and filled it with His own ineffable glory. When everything is in place, and we have presented ourselves to God to be His temple, and have taken off our hands, He will come and fill us too with His glory. "The cloud" that filled the house of His own awful presence (Le. 16:2; Ex. 13:21; 14:24; 16:10; 24:16-18; 2 Chron. 5:13, 14). When the conditions are met to-day, God just as really and manifestly, and far more blessedly, fills His house with His glory. In a similar way Jehovah had filled the tabernacle with His glory when that was set up, and everything finished according to His word (Ex. 40:34, 35). And He again filled the temple when Solomon had finished his prayer (2 Chron. 7:1-3). We have a far more abiding privilege than Israel; for it is ours to constantly behold the glory of God in the person of Jesus Christ (2 Cor. 3:18; 4:6; Jno. 1:14).

The Result of Long Ages.

The institutions of any age are merely the crystallized opinions about God of the age preceding.

A Wise Scheme.

"But, doctor," asked the young practitioner, "why do you always order champagne for every new patient that comes to you?"

"Because, my boy," replied the wise old medical man, "I can judge what he says whether or not he can afford it. That helps when I come to make out my bill."—Philadelphia Press.

# CHRISTIAN ENDEAVOR NOTES

DECEMBER THIRTEENTH

Topic Books That Delight and Strengthen—Prov. 4: 1-9.

Luke's books, Acts 1: 1-5.  
Paul's books, 2 Tim. 4: 9-13.  
Peter's books, 1 Pet. 1: 1-5.  
Missing books, Num. 21: 14-16.  
Writings in stone, Ex. 24: 12-13.  
Parchment rolls, Jer. 36: 2-4.  
"Get" (v. 5) is the word of today; and the word is a good word if we get the right things, the enduring things. Getting wisdom is only half; it is quite as important (v. 5) not to forget it.

The value of a gain is the use we can make of it. Some men are "land poor," but no man is ever wisdom poor (v. 6).

Wisdom is not only useful—but beautiful. There is no beauty—of house or face or clothes or pictures—that is lovely without it (v. 9.)

Illustrations. Books must delight if they are to strengthen; says Shakespeare: "No profit goes where there's no pleasure taken."

Books must strengthen if they are to delight. Reading only for amusement soon ceases to amuse.

Few have wide enough range in their reading. Use different books for different purposes.

Never read a book that has not something to give your life, nor cease to read till you have received it.

Illustrations. The love of a library is the best insurance. It insures against loneliness, despair, gloom.

Our partners make half the success of our worldly business. Books give us for spiritual partners the world's best and greatest men.

A library is a bank, containing the treasures of all ages, and any one may draw all he can carry away.

As you cannot know intimately all men, but must choose your friends, so you cannot know all books, but must choose your friends among them.

## EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 13.

The Joy of the Overcomers—Rev. 2, 7, 11, 17, 26-29; 3, 5, 12, 21.

The Scriptures recognize the reality and power of temptation. Its promise is "to him that overcometh." Our references are to particular churches confronted by particular conditions, the "joy" or triumph fitted to the condition or temptation peculiar to the church to which it was promised. There is a joy suited to every case: Those who have suffered and may still suffer shall not have death to fear. Eternal life shall be their portion. Those who have to deny themselves meat offered unto idols shall be fed with the food of God—the hidden manna.

Those who resist the power of false teachers shall be given the power of rulers.

Those whose garments are not defiled through softness and ease shall be clothed in the livery of heaven and honored by the confession of Christ Jesus. (See Matt. 10, 32.)

Those who resist the false Jews of the synagogue shall become pillars in God's temple and shall be honored even by those who try to turn them aside.

Those who resist the allurements of wealth, with its promise of position, shall be permitted to reign with Christ and the Father in heaven.

Here, then, is clearly set forth the general teaching that losses may be sustained in Christian service, but they will be compensated for by the eternal recognition of God in his home above.

The overcomers shall reign with God. Only the victors are worthy to dwell with him.

### HIS FIRST POCKETS.

"What do you want for your birthday, Bobbie?" "Trousers with pockets in, just like daddy's, please, mother, and real braces." "Nothing else, Bobbie, no cake, no presents?" "Oh, yes, mother, please give me a cake, but I don't mind about presents if I have real pockets." When the birthday came, Bob awoke very early. By his bed he saw a big paper parcel, and inside was a sailor suit, trousers with pockets and a pair of braces. Bob jumped up in high glee, partly dressed himself and looked in the glass. "Just like daddy," he said, "I am a man now." Then he looked puzzled. "Dad always has some keys in his pocket; I must have some also!" Breakfast was over, Bob had gone to visit friends living near, to show his new suit.

Mr. Brown came hurrying into the hall, it was time he went off to catch his train that took him to town each morning. "Has any one seen my keys?" he cried; "I cannot find them and feel sure they were in my room last night." Then such a hunt began. Mother, granny, Rosa, the maid, all joined in, but nowhere could the keys be found. "I must go," said Mr. Brown, "as I have to meet a friend, but I shall be in a fix all day." Evening came, and Bob, after a long day's play was being put to bed by his mother, when she heard a rattle in his pocket, and there, tied firmly to his braces by some string, were the missing keys! Bob got very red, but he told the truth, and how he had taken the keys "to be like daddy."

If it had not been his birthday Bob would have had a whipping.—Washington Star.

The Portland (Ore.) police court is to have a stove made from re- volvers taken from criminals.

# The Sunday Breakfast Table

"JESUS, I LIVE TO THEE."

[This hymn has been adopted by Mercersburg Academy, Pennsylvania. It was written by Rev. Henry Horbauch, in Mercersburg, in 1850, where he was minister of the Reformed Church.]

Jesus, I live to Thee,  
The loveliest and best;  
My life in Thee, Thy life in me,  
In Thy best love I rest.

Jesus, I die to Thee,  
Whenever death shall come;  
To die in Thee is life to me,  
In my eternal home.

Whether to live or die,  
I know not which is best;  
To live in Thee is bliss to me,  
To die is endless rest.

Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me,  
Makes Heaven forever mine.  
—Christian Herald.

### Something to Live Up To.

One who repeated to a friend a word of praise that had been overheard—a high encomium of his work and character was somewhat surprised at the sudden light that flashed into the strong face.

"Thank you," was the earnest reply, "I'm glad you told me that. It is something to live up to."

There was no vain acceptance of the commendation as fully merited; it was only like a bugle call to higher service. That is what such words must always prove to any true and earnest spirit. They flash a sharp contrast between the self that appears to others, and what the soul knows of its own failures and shortcomings, and humble as no blame could do; but also they inspire to fresh courage and effort; they are "something to live up to."

"A true friend will tell one his faults," is a saying we often hear, but a true friend, if he is wise in the knowledge of human nature, will tell us our virtues. The fact is that in this busy world of ours, with its keen struggle and sharp competition, we are pretty apt to be told our faults by those who are not friends, and to be brought face to face with one's mistakes and failures so often that we sometimes lose hope and courage. Whoever has a word of honest praise for another should feel that he holds something which is that other's due, and hasten to pay it. The word of blame may be a good, but the word of hearty commendation will be "something to live up to" through many a trying hour.—Forward.

### The Beauty of Death.

If there is one thing especially of which many people cannot possibly believe that, under any circumstances, it would seem beautiful, I suppose it must mean death. That must always be dreadful. Men seldom see any misery in life so great as to outweigh the misery of leaving it.

But yet it comes to all of us, that He who made death made it, like all things else, to be beautiful in his time. When a life has lived its days out in happiness, grown old with constantly accumulating joys, and then, at last, before decay has touched it, or the grounds soften under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he has loved; when a man has lived for his brethren, and the time comes that his life cannot help them any longer, but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time—in all these times, is not death beautiful?

"Nothing in all his life became this man like leaving it," they said of one who died.—Phillips Brooks.

### A Father's Love.

The wife of a young rector in the West End of London died, leaving him a motherless child. The people hoped that some aunt or sister would come to care for the child, but none such appeared. Gradually it came to be known in the parish that the scholarly rector was quite as much at home in the nursery as in the study and that his child was under his constant watchfulness and care.

Four years elapsed by, and one Easter Sunday the child sat as usual in a front pew and listened to the sermon. It was on the mother of Jesus—her agony of heart at the cross, her wonder and joy at the resurrection. From this he turned to tell of the sadness of those who feel the mother want in this world. "Think what a child's life is without the mother love!" he said in conclusion. "Who can tend and cherish and love—who but a mother?"

In the hush that followed a childish voice called sweetly from the front pew: "A favor does ev'ry bit's well, papa, dear."

Much has been said in glorification of the love of a mother. Shall we forget that the father love is often quite as deserving of our praise?—Leaconess Advocate.

### Our Law is God.

The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our law, we are but a kind of noble slaves; when His will is our will, we are free children. —George MacDonald.

Duty does not consist in suffering everything, but in suffering everything for duty. Sometimes, indeed, it is our duty not to suffer.—Dr. Vinet.

# Household Affairs.

## SANDPAPER CAKES.

To remove the burned edges of a layer of loaf cake, use fine sandpaper as soon as the cake is "set," but before it gets cold. A piece of paraffin paper, cut the shape of cake, will prevent the cake sticking to the plate on which it is to be set away.—New York World.

## MAKE STOCKINGS LAST.

When buying boys' stockings, purchase as long as can be had. Before wearing, sew a neat tuck around the ankle. When the stocking is worn at the knee let out the tuck and the worn part will be raised so as to be covered by the trousers, and the stocking will be as good as new.—New York World.

## CARROTS A CURE FOR BABIES.

One would scarcely think of feeding ill babies on carrots, yet this is precisely what has been done with great success by an Italian physician, Dr. Moro, who finds that these vegetables act as an intestinal antiseptic. In all of forty-eight cases of digestive disturbances treated with a carrot puree excellent results are reported. The soup is not only antiseptic, but nourishing. There appears to be no good reason why the carrot should not have the same effect upon adult as upon infant digestion, and lovers of the peculiar flavor of this humble vegetable may consider that their preferences are now amply justified.

## LINEN BAGS.

Embroidered linen bags to hold one's kitting or fancy work are often made of white linen and worked in floss. A favorite shape is an oblong bag with the two sections cut exactly the same and each one decorated with some needlework, a raised pattern in linen floss being preferred. Two rows or eyelets are worked about an inch and a half from the top and reaching from side to side, there being four or five in each row. A linen cord is run one way through the upper row and the other way through the lower row. Both pieces of the bag are laid together and the sides and bottom fastened down with scallops worked in buttonhole stitch. The top and corners down to where the cords are run are worked separately, in the same scallop. These bags wash perfectly and they are very convenient to carry or to keep for handkerchiefs, embroidery silk, spools or any of the little belongings that litter up dresser drawers.—New York Herald.

## SUN PARLORS.

Sun parlors are better liked every year, and architects say that in time they will replace piazzas. A piazza is comfortable in hot weather, but a sun parlor can be used all the year round. Some people are enclosing their piazzas with glass. Care should be taken to brighten the interior with warm coloring.

An old stone porch that has been for years a stiff, gloomy affair recently blossomed into the most desirable of sun parlors. The floor was covered with well chosen rugs, the color scheme being dark green, with bright red to relieve the soberness. At the windows bright red curtains hung straight down to the sills, and the shades close to the windows were truly gorgeous. These were of a material not too thin, but transparent enough to let in the light, and were covered with red roses running over a trellis. When the shades were half way down it gave the effect of a window garden.

The furniture was mission, with red and green cushions, and all stone work was covered with vines and ferns—plants easily cared for. Spring flowers were growing in pots placed on small tables here and there, and yet the room was not overburdened with things blooming.—Philadelphia Press.

## A WORK APRON.

A novel work apron with bretelles, one that can be worn when embroidering or presiding over a chafing dish, is made of white linen having a daintily worked scalloped pattern all around the edge. The apron part is rounded at the bottom corners and is narrowed at the waist, having a few tiny pleats where it joins the belt. On the under side of the apron, starting at the belt, is sewn a narrow strip of linen, following the outline of the apron and continuing on up the other side of the belt. In the centre at the bottom two buttonholes are worked and then ribbon is run in this casing, the upper ends being well fastened at the waist, while the other ends come through the buttonholes to the outside, where they are tied in a bow.

When the apron is worn plain without the pocket effect the bow remains in this position, but when the use of the pocket is desired the knot is lifted up to the waist line, thus gathering the apron so that it forms a pocket, and the bow is then hooked to an invisible eye in the centre of the belt in front.

The belt itself is fashioned of ribbon and the bretelles made of shaped pieces of the embroidered material having bands of ribbon running from each side of the front to the shoulders, where they terminate in smart little bows with an end of each returning down the front to the bust, making the two ribbons to form another bow at the waist. —Philadelphia Press.