RELIGIOUS READING.

THE EVERLASTING ARMS.

[The eternal God is thy refuge, and underneath are the everlasting arms.]

To give true comfort one should seek,
In sorrow's dark and lonely hour,
From life's experience to speak,
For then it is he speaks with power.
'Twas thus to Israel, we are told,
That Moses spake in days of old.

From childhood's morn in Pharaoh's land,
Till on swift Jordan's bank he stood,
His God had led him by the hand
And proved his everlasting good.
Eternal refuge God shall be
To all who to that refuge flee.

When trials come and storms arise,
When trusted friend proves secret foe,
And clouds of darkness veil the skies,
How precious then it is to know
That underneath, to shield from harm,
God hath His everlasting arm!

The mother may her babe infold,
Her arms may underneath be laid;
But sometimes mothers' arms grow cold
And powerless to defend or aid.
Though rocks and hills should pass away,
God is our everlasting stay.

When through the wilderness we've passed,
When all our wanderings are over,
And Jordan's stream is reached at last,
Who then shall bear us to the shore
Of Promised Land? Become it must
Whose arms through life we've learned to trust:

—*Rev. C. C. Otis, in Advance.*

MAKE EXCUSES.

"For with What Judgement Ye Judge Ye Shall Be Judged.

Make excuses, not for yourselves, but for others. So little is known of the interior life of even those whose history is thought to be well known that motives would often justify what seem like very strange acts. A brother in the church, whose income was known to be constantly on the increase, was condemned because his contributions towards the support of the Gospel did not increase, as was thought, proportionately. But matters of equal importance with those of the church's interest were making constant demands upon his purse, and it was in the direction of a private nature, outsiders thought him simply close and unwilling to give as he was able.

A beautiful fable, read long ago, relates how a person who was thought to be contrary was being constantly impelled to act in a manner at variance with the wishes of his friends by an unseen spirit, who was continually guiding and commanding the actions of the man, who alone could see and understand the spirit's teachings and presence. The ancient philosophers used to command their sons to exact much of themselves, to be severe in condemning their own deeds but to be slow in passing judgment upon the acts of other men. One of their mottoes was: "Believe only half that you see, and nothing that you hear." This referred to adverse hearings. This spirit of making excuses for seemingly questionable conduct finds only another expression in the warning of the Scriptures: "For with what judgment ye judge ye shall be judged."

A nobleman, whose sensitiveness was mistaken for hauteur, was anxious to secure as private secretary a man who would be likely to think charitably of his unfortunate manners. While riding one day he overtook a man who had been pointed out to him as a very eccentric though learned person. The nobleman, in his hunting suit, presented so different an appearance from what he did in court costume that the gentleman failed entirely to recognize him when he overtook him, and began a conversation.

"I see," said the nobleman, "we are riding over the domains of the Earl of X——." "Yes, so I thought." "He is said to be a very dogged sort of person." "Is he, indeed? Do you know the Earl?" "Yes, I know him well. I'm sorry to say he is churlish at times." "Then he is a man to be respected." "Why so?" "If he is only churlish at times he must be heroic, as the cause of occasional petulance must be the result of a constant trial. This must be under control when he is pleasant." "But he is distant and haughty besides." "You must excuse me, but I should have to be convinced of that before I could accept it as a fact." "Then my word is not enough for it?" "Sir, the word of no one is sufficient guarantee in attacking the name or fame of a person unknown. My own character and motives are too difficult of analysis to admit of an instant's doubt on my part as to the motives which actuate another. The mercy I to others show must be the mercy to expect from others to me. Such were my teachings in the nursery. I can never unlearn them."

The man, though poor when he entered the Earl's grounds, was soon raised to a position of trust and honor, one for which his early teachings, never to be unlearned, had fully fitted him. An aged Christian, who always would find excuses for every one, no matter how glaring the fault, was once told of the shameful misdeeds of a professing Christian, the account being concluded with the words: "You surely can not make excuses for such conduct as that." "Very well," was the reply, "then I shall surely leave it to God to condemn him." Make excuses when you can; when that is impossible, imitate the example of this aged saint—leave condemnation to God.—*Golden Rule.*

DULLNESS IN THE PEWS.

Attentive and Earnest Hearing Essential to Secure the Best Preaching.

Very much is said at the present day in regard to dull preachers. From all quarters of the church come loud complaints that ministers fail to interest, and there is a demand for "live men" for the pulpit. It would be unsafe, doubtless, to assert that there is no grounds for these complaints, or to claim that the corresponding demand is wholly unreasonable. But there is another side to the question. There is dullness in the pews as well as in the pulpit, and the hearers may be in a degree responsible for the failure of the preacher to interest. Attentive and earnest hearing is absolutely essential to the best preaching. No minister can preach as well as he is capable of preaching without a manifestation of interest on the part of his hearers. And for this interest and for its proper manifestation the hearer is responsible. If it is the duty of the preacher to be interesting in his presentation of the truth, it is no less the duty of the hearer to be interested in receiving it.

But it may be asked: "How is this to be accomplished?" And it may be said: "An act of will is not sufficient to secure this result." The answer is: If we would be interested in preaching we must go to the house of God in a devout frame of mind, and we must make an effort to grasp and apppropriate the truth presented by the preacher. The man who goes to the sanctuary without any previous preparation and with his mind absorbed by secular interests is in no condition to hear the Gospel. If the cares and pleasures of the world do not wholly occupy his thoughts during the hour of service, they at least unfit him for any intelligent hearing of the word. He is in a mental frame in which no proper attention to the truth presented is practicable. But the man who goes to church in a devout frame of mind will not be interested, in the highest degree of which he is capable, without an earnest effort. The intellectual exercise of hearing a well-prepared discourse is laborious and in a degree painful. All intellectual exercise is of the nature of labor, and until the habit becomes fixed by long-continued discipline, it is painful labor. It costs a conscious effort. If we would be interested and profited by the hearing of the Gospel, it is not enough to bring the body to the House of God, and, taking as easy a position as possible, wait for the minister to awaken an interest. By an earnest effort the mind must be held to the truth presented. It must be brought and held to an earnest grapple with the thoughts of the speaker. There must be conscious mental labor in receiving and appropriating the utterances of the pulpit. Without this, some truth may be absorbed and there may be a degree of profit in attendance upon the services of the sanctury. But there is no proper improvement of the privileges enjoyed, and where this is all that the hearer is willing to do he should never complain of the dullness of the preacher. Until he has discharged his own obligations he has no right to find fault with the manner in which the message is delivered.

This is a subject which very seldom secures the attention of church-goers, but is one of prime and obvious importance. If members of American churches would consider what they owe Christ and His cause in this matter, they would less frequently complain of their pastors; and the faithful discharge of their duty in this direction would not only encourage and strengthen the preacher of the Gospel, but it would greatly promote peace and harmony and every interest of the church. In promoting his own spiritual interests the attentive hearer would exert an influence for good upon all by whom he is surrounded.—*National Presbyterian.*

SEVEN QUESTIONS.

The Best Way to Meet and Vanquish an Atheist.

If you meet with an atheist, do not let him entagle you into the discussion of side issues. As to many points which he raises you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

First. Ask him: Where did matter come from? Can a dead thing create itself?

Second. Ask him: Where did motion come from?

Third. Ask him where life came from, save the finger-tip of Omnipotence.

Fourth. Ask him whence came the exquisite order and design in nature. If one told you that millions of printers' types should fortuitously shape themselves into the divine comedy of Dante or the plays of Shakespeare, would you not think him a madman?

Fifth. Ask him whence came consciousness.

Sixth. Ask him who gave you free will.

Seventh and last. Ask him whence came conscience.

He who says there is no God in the face of these questions talks simply stupendous nonsense. This, then, is one of the things which can not be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people and the sheep of His pasture. And belief in redemption necessitates belief in sanctification, and the knowledge of God not only as Jehovah Nissi, the Lord our banner; Jehovah Jireh, the Lord our helper; but Jehovah Shammai, the Lord our glory, and Jehovah Tsidkenu, the Lord our righteousness; not only of the Immanuel, the God with us, but of the Holy Spirit of Pentecost, the God within us.—*Farrar.*

CHOICE SELECTIONS.

—Faith is the pioneer and main constituent of knowledge.—*Rev. C. A. Bartol.*

—What men want is not talent, it is purpose; in other words, not the power to achieve, but will to labor. I believe that labor, judiciously and continually applied, becomes genius.—*Lytton.*

—Rev. R. Heber Newton said in his sermon last Sunday that prayer for material things was of no avail and should not be practiced. This would take out of the Lord's prayer "Give us this day our daily bread."—*N. Y. Herald.*

—One of the tendencies of our times is to reckon that service alone of much consequence which is conspicuous. The result of this is there is a constant straining to do exceptional things, while slighting common and every day duties.—*Baptist Weekly.*

—"The things which *He* suffered" include and cover, and stretch wide on every side, beyond all possible "sufferings of this present time." It is in patient suffering rather than in doing that we are especially called "to follow His steps."—*F. R. Havergal.*

—The Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.—*Thomas Erskine.*

HOT WATER FOR ALL.

The North Atlantic States to Have Steam Turned On.

A well-known engineer of this city has devised a plan for mitigating the severity of winter and spring in the North Atlantic States and warming the blue noses of our friends in Nova Scotia. The great warm current called the Gulf Stream surges by us on its northeasterly course, but is commonly believed that the British isles and Southwestern Europe get the benefit of it. With this stream almost within our reach we shiver and freeze through the winter months and that horrible season called spring, because a river of ice-water from the glaciers of the pole pushes it away from our coast. Mr. Goodridge, the philanthropic engineer to whom we refer, purposes to dam this polar river in the strait of Belle Isle and turn its waters eastward into the wide Atlantic. This strait, which separates Newfoundland from Labrador, is at one point only ten miles wide and one hundred and fifty feet deep. There he would invest $40,000,000 in a dam.

He suggests that the interposition of this obstacle would raise the temperature of the coast from Newfoundland to Cape Hatteras. Invalids could pass their winters at Cape Cod or on Block Island, the St. Lawrence Gulf and River would become navigable throughout the year, and the Newports of the future would lie on the shores of Nova Scotia. Giving free rein to his imagination, he sees the deflected polar current striking the Gulf Stream off the banks of Newfoundland, bending it southward and compelling it to waste its warmth upon the shores of Africa, while the perishing Britons fly to their Indian empire to save their lives.

That there is a Gulf Stream has been demonstrated to the satisfaction of all reasonable men. Moreover, we know that there is a polar current pouring down from the north along the coast of Labrador and following the shore line as far south as Sandy Hook. But while this current hugs the coast not all of its waters pass through the narrow strait which Mr. Goodwin proposes to dam. On the contrary, there is reason to believe that these waters for the most part pass outward around the eastern shore of Newfoundland. The dam would be a source of great comfort to the people who inhabit the shores of the St. Lawrence Gulf, but New England and New York would be still in the cold.—*N. Y. Times.*

MEDICINE-TAKING.

The Danger of Taking Too Many Poisonous Compounds.

Since there is a special tendency in most communities to take too much medicine, and to take it recklessly, it has not been the object to increase that tendency. While the use and value of drugs are not to be denied, it is claimed that no ignorant person should ever dabble with them, remembering that the more active of them are active because they are poisons, or at least modifications of poisons, and if given injudiciously when not needed, or in too large doses, the poison element will appear. And here it is proper to refer to that absurd idea that disease is a monster, to be slain by the administration of active poisons—killed like any other monster, a tiger to be subjugated. On the contrary, disease is but the absence of ease and health, a negative rather than a positive condition, the removal of which depends mainly on co-operating with nature, whose efforts are always in the right direction, thought not always effectual.

All of these, in a certain sense, may be regarded as curative, though failure often results, either from the lack of sufficient physical foundation, from surrounding adverse circumstances or from an interference on the part of those who would cure, but who, on account of ignorance or false ideas, introduce discord and false efforts. It may be that such, foolishly believing that the more critical and dangerous the case, even when much reduced in vital force, the more powerful the dose demanded, act on this principle, and give the dose that might be safe, in ordinary cases, to persons of the same age and sex, exercising no discrimination, no judgment. Such should remember that those weak in body are also weak in the stomach, as certainly unable to bear large doses as they are to perform hard labor. I have seen many an adult to whom I would give no more than a strong boy slightly ailing could bear at the age of four years. And when such are dosed with no regard to their weakness the sudden death is attributed to "heart disease," while the intelligent know that but a very small percentage of the sudden deaths are caused by organic diseases of the heart. It is also believed that prevention is better, easier, safer and cheaper than cure.—*Dr. Hanaford, in Golden Rule.*

BISCUIT-BAKING.

How a Professional Cook Attracts Fashionable Ladies.

"Move on, ladies, move on; don't blockade the sidewalk," exclaimed a policeman in stentorian tones yesterday afternoon as he pushed his way through a large crowd of ladies standing on the sidewalk at a busy point on Pennsylvania avenue. The ladies were of the most reputable and fashionable in the city. Among them was a member of a Cabinet officer's family; two more were wives of Senators, while others were the wives and daughters of Representatives to Congress, department officials and wealthy residents.

The ladies were all craning their dear necks towards a show window that opened out on the sidewalk in a new restaurant and confectionery. In the window stood a large gas-stove and oven, and a white male cook at work—all open to the fullest view. Words and facial expressions of delight were heard from the lady spectators and seen on every hand. The cook was baking biscuits. His oven consisted of a steel plate, perfectly smooth and level, and about one and a half by three feet in size. Under it, at distances of two or three inches, were small flames of gaslight.

"See the biscuits raise!" exclaimed a dozen feminine voices. "And they don't burn!"

Soon the biscuits—large, flaky ones, with slightly browned sides—were taken off, and flannel or battercakes poured on. Meanwhile, there were other kitchen maneuvers on the part of the cook, and every move was watched by the concourse of aristocracy on the sidewalk. The policemen kept open a passageway. In the other window a confectioner was making bonbons, and caramels and other fancy candy. He was also watched by many, but the kitchen-work, the cooking, seemed to be the attraction.

An old lady of aristocratic air, tired with the tension of on-looking, said as she turned away:

"Well, what a little thing attracts our first ladies! People would be surprised, though, to know how limited is their information of cookery."

Quite a number of firms have failed within a few years at this location. The introduction, by a new man, of his kitchen in the front window, has created almost a sensation and made his business a success in a fortnight. Proof of cleanliness has done it more than anything else, though.—*Washington Critic.*

ENCOURAGING ECONOMY.

The Postal Savings Bank System Leading to Saving Habits.

It is generally agreed that a system of savings institutions that would be easily accessible to the people throughout the country, give them absolute security for their small savings and repay deposits at short notice, would, even if the rate of interest were very low, be a great convenience to many people in every community, and a great encouragement to economy and thrift among working-men and people of small incomes. There are many who think that postal savings-banks similar to those which have been in successful operation in Europe and in the British colonies for a number of years would furnish just the sort of facilities for saving that are needed in this country. Many Americans know something of the working of the postal savings-banks in England, where they have been in operation since 1861.

There are now upward of 7,800 of the post-offices in the United Kingdom open, commonly from nine in the morning until six, and on Saturday until nine, in the evening, for the receipt and repayment of deposits. One shilling is the smallest sum that can be deposited. The Government has, however, recently issued blank forms with spaces for twelve penny postage-stamps, and will receive one of these forms with twelve stamps affixed as a deposit. This plan was suggested by the desire to encourage habits of saving among children, and by the success of penny banks in connection with schools and mechanics' institutes. No one can deposit more than £30 in one year, or have to his credit more than £150, exclusive of interest. When principal and interest together amount to £200, interest ceases until the amount has been reduced below £200. Interest at two and a half per cent. is paid, beginning the first of the month following the deposit and stopping the last of the month preceding the withdrawal, but no interest is paid on any sum that is less than a pound or not a multiple of a pound. The interest is added to the principal on the 31st of December of each year.—*Prof. D. B. King, in Popular Science Monthly.*

TELEPHONING AT SEA.

The Question of Ships at Sea Communicating with Each Other Theoretically Solved.

Professor Bell of telephone fame and Professor Trowbridge of Harvard College have theoretically solved the question of ships at sea communicating with each other, and both are anxious for practical tests. The results so far obtained apply to steamships which are lighted by electricity, and consequently have dynamos on board. A wire which is attached to the dynamo is allowed to trail after the vessel in the water, thus giving it what amounts to ground connection. The end on shipboard has a telephone attached. This end, by its connection with the dynamo, is positive, while the end trailing in the water is negative. If the wire is a mile long, then the water about the ship for half a mile would be positive, and the water within the other half radius would be negative. Thus there is a large area of water about the vessel which is affected positively or negatively, and no vessel with a corresponding telephone attachment can enter this area without giving notice to the listeners on board both ships, and communication can be carried on over the wires. By such arrangements collision can be prevented in fogs, as communication can be continually carried on as long as the vessels are within the given area. If, on practical tests, communication can thus be successfully carried on, the ocean racers can, by mutually adopting the system, continue their racing with much less danger of collision.—*New Bedford Standard.*

Education in Europe.

The percentage of persons aged fifteen years and upward who can read is in Germany 94, in Great Britain 91, in Austria 88, in France 88, in Italy 74, in Spain 69 and in Russia 53. The percentage of those who can read, write and work out simple arithmetical problems is in Germany 89, in Great Britain 81, in France 77, in Austria 75, in Italy 63, in Spain 49 and in Russia 39. The percentage of those who possess a fair acquaintance with more than one modern language is in Germany 69, in Austria 61, in Great Britain 34, in France 29, in Italy 28, in Russia 23 and in Spain 13. And, finally, the percentage of those who have some knowledge of the classics is in Germany 32, in Great Britain 21, in France 20, in Italy 16, in Austria 13, in Spain 7 and in Russia 2.—*San Francisco Argonaut.*

—Ethel—"Papa, I am getting up a subscription to buy a lovely dollar doll I saw in a window yesterday." Papa—"Well, my child, is your subscription nearly made up?" Ethel—"Oh, yes, papa! Almost. All I need from you is a bare ninety-eight cents."—*Tid-Bits.*

SERVIA.

Past and Present History and Condition of the Kingdom.

The Sclavonic race which now plays so important a role in the drama of the nineteenth century first appeared on the stage of Europe in the sixth century, when they made their first incursion into the Roman Empire, and after besieging Byzantium made a league with the Emperors of the East. The new enemy which thus menaced the Empire came from Scythia, and, following the Byzantine policy, the strangers were conciliated rather than fought, and the Kingdom of Servia conceded to them. The Sclavs were and are a fighting race. They spread themselves over the south and east of Europe, and they number at the present day fully a hundred million souls. Curiously enough, there is but one purely Sclavic reigning family, that of Mecklenburg, for the Romanoffs are German and the family of King Milan may or not be anything, for he is but three generations from a Danubian swineherd. Ancient Servia comprised Sclavonia, Croatia, Servia, Bosnia and Dalmatia, Bulgaria and Macedonia. It was erected under Stephen into an Empire, the imperial double eagle was blazoned upon its banners and a strong feudal nobility grew up in the land. At the fatal battle of Kassava the Sultan Amurath destroyed the Servian power in 1389, and his successor, Bajazet, overran the country, making it subject to the Porte. In 1804, under the lead of Kara George, or Black George, a bandit and marauder, the Servians made a desperate struggle for liberty, only to be crushed finally in 1813. Miloseh Oberonovitch took up the fight and in 1829 he was recognized by the Sultan as Prince of Servia. The present King is a grandson of the brother of Milosch. He was born in Jassy in 1854. He was educated in Paris and called to the throne upon the assassination of his cousin, Prince Michael, in Belgrade, in 1868. Milan married in 1875 the daughter of a Russian Colonel named Keschko. Milan is by no means firmly planted upon the Servian throne. There is a strong pretender in the person of Karageorgeowitch, the grandson of Kara George, who has a strong following in the state.

The Servian Legislature consists of two houses, the Senate, for whom members are named by the King, and the Skoupschina, which contains one member for every two thousand voters. Its powers are the same as those of the House of Representatives.

The necessities of the case have forced Servia to pay special attention to its army, and there is probably not a better armed and disciplined force of its size in Europe. The military school at Belgrade has a continental reputation, and the forces of the kingdom are made up of good sclavic stock, ably officered.

Servia has few large towns. Belgrade is the largest and the most famous, not by reason of its commerce or beauty, but because of the tremendous fighting of which it has been the scene for four centuries past. The best blood of Europe washed the ramparts of "high Belgrade" during the sixteenth, seventeenth and eighteenth centuries. It was for years the high water mark of the Turkish flood. Few cities in the civilized world have undergone so many sieges, or can point to so many heroic defences. A singular feature of the social state of Servia is seen in the character of their villages, which are always stretched over a large tract, and never nestled close together as in other countries. Villages consisting of forty houses occupy a territory ten miles square. Agriculture is in a very primitive condition, and society is based upon the patriarchal idea. The people build their own houses, make their own furniture and weave their own clothes. The great majority of the population are members of the Greek Church, although they acknowledge leadership neither in the Patriarch of Constantinople nor in the Russian Church. They follow the ancient rites, and the ceremonies resemble closely those of the Jewish Church. In the cathedral at Belgrade this similarity is noticed more closely than elsewhere. Hebrew music is used, and a scarlet veil covers the holy of holies, while the priests affect the costumes and beards of the Oriental Church.—*St. Louis Republican.*

QUICK IN RESOURCE.

Tact a More Effective Weapon Than Gun or Sword.

Tact is sometimes as effective as force of arms, in an emergency, and the man who is quick-witted may find himself at an advantage over the one who is merely strong-armed. The history of Kansas, during its most troubled period, furnishes many an instance of rapid thought and clever resource.

When, in 1863, the town of Lawrence was destroyed by bushrangers, and many inhabitants murdered, the heroism and tact of the women of the besieged spot were signally exhibited. Four of the attacking wretches, crazed by drink, rode to a hotel in the town, declaring that they would shoot some one, no matter whom. A young woman immediately offered herself as a victim, coolly remarking: "They might as well kill me," an act of daring which temporarily arrested their designs.

Another woman whose husband was particularly obnoxious to the bushrangers gave him opportunity to escape by noticing that the leader of the gang detailed to shoot him, and burn his house, wore a flower in his hat.

"Good-morning," she said, cheerfully. "You have come to see my flowers?" The yard was full of them.

"They are fine!" said the man looking about, with evident admiration. "They're too pretty to be burned. I'll shoot the man that touches them! March on!"—*Youth's Companion.*

—A mean sneak stole one of the only two cigars we won on the election. If the one he stole made him as tired as the remaining one made us we had a terrible revenge.—*Fall River Advance.*

—The juice of red onion is an antidote for the sting of bees, wasps, hornets, etc.

HOME, FARM AND GARDEN.

—Ropy milk is ascribed to several causes but bad food, which disturbs the cow's health, is the most frequent cause. The trouble, however produced, may generally be remedied by a dose of sixteen ounces of epsom salts and a daily dose of hyposulphite of soda for a week.—*Cincinnati Times.*

—Dolly Varden Cake: One half cup of butter, one-half cup of sugar, one-half cup of milk, two cups of flour, whites of three eggs, one teaspoonful cream of tartar, one-half teaspoonsul of soda; flavor with vanilla. Frosting: The yelks of three eggs, fifteen teaspoonfuls of powdered sugar.—*The Household.*

—A few hours can be profitably spent in nearly every cherry and plum orchard after the leaves fall, cutting out the limbs affected with black knot that have escaped observation during the summer. Every limb should be carefully inspected and all unnatural enlargements cut off and burned.—*Chicago Tribune.*

—Cranberry Sauce: Wash and pick a quart of ripe cranberries, put into a sauce-pan with a teacupful of water. Stew slowly, stirring often, until they are as thick as marmalade. Just before removing from the fire sweeten abundantly with white sugar. If sweetened while cooking the color will be had. Put them in a mould and set aside to get cold.—*Exchange.*

—Johnnycake.—

Two cups Indian, one cup wheat,
One cup sour milk, one cup sweet,
One good egg that you will beat,
One-half a cup of molasses too.
One-half a cup sugar add thereto,
With one spoon of butter new,
Salt and soda each a spoon,
Mix it quickly, bake it soon.

—*The Caterer.*

—"Hortus," in the *Husbandman*, says there are already too many inferior varieties of seedling potatoes in the market. Great care should be taken to thoroughly test all new varieties before sending them out. In an exhibit at the New York state fair of four hunpred varieties, not to exceed twenty-five could have been selected on account of the superiority.

—For the winter protection of many half tender garden plants, leaves from the woods prove valuable, and it is well therefore to secure a good supply in time. For covering tender prostrated grape-vines or raspberry canes, they are less liable to produce rotting than an entire covering with earth. A little brush, or sprinkling of soil, will hold them in position. They are less suitable for covering strawberries, as they exclude air, and evergreen branches are better.—*N. E. Farmer.*

—Custard and Apple Sauce: One pint of the pulp of roasted apples strained, one-half pint of pulverized sugar, the whites of three eggs. Beat the whites of the eggs to a stiff froth, then add a spoonful of apple and a spoonful of sugar alternately, beating all together until the mixture stands perfectly stiff on the spoon. It will swell very much. Make a boiled custard of the three yolks of eggs, one pint of milk and two tablespoonfuls of sugar, and flavor with vanilla. Place the custard in saucers, cover with the apple sauce and serve.—*Boston Budget.*

DRESSES FOR GIRLS.

The Latest Edition of the English Princesse Dress.

The English dress all in one piece and opening in front remains in favor for girls from five to eleven years of age, though well-grown girls wear dresses with the skirt and basque separate when only eight or ten years old. Many of these English dresses are only princesse dresses in name, as the skirt is cut off entirely and sewed to a silesia waist; the basque is then separate, with a lining of its own. The newest of these dresses have the skirt gathered all around, and for a neat finish a hem about four inches wide is turned up on the outside, and stitched there by machine. The waist part is now cut much shorter behind than in front, and with very dressy suits the middle forms of the back are folded under in loops, and a sash bow with ends is sewed underneath. A vest that extends only to the waist line is gathered or plaited in a narrow space and placed under the pointed fronts; this vest is usually of soft silk like that of the sash for wool dresses, and there is a band of velvet like a belt crossing it at the waist line; the high standing collar is also of velvet, and there is a fold of velvet that serves as cuffs. A stylish way of using the large metal buttons is to place a group of three of these each side of the vest, either just below the collar, or else low on the points of the front. Square pockets of velvet are again used on the sides and two buttons are on each of these. Shades of brown, either golden or seal brown, are exceedingly popular for these English dresses and for those of all large girls, and at present the trimming is usually of the same color. Ruby, cardinal, navy blue and all shades of green are also worn, but the preference is for the more sober brown shades. Imported dresses of the English patterns are shown in repped silks, plush and velvets, with trimmings of wool laces, Irish point and embroidery, but dealers say they are only useful to them as models for plainer wool dresses, as women of good taste object to these rich and elaborate dresses for small girls.—*Harper's Bazar.*

Yellow Fever Inoculations.

Il Morgagni reports that Dr. Ferire, of Rio Janeiro, has inoculated more than three hundred persons with the cultured liquid of the yellow-fever microbe. Such inoculations are performed with five or six punctures in one arm, and in a few hours afterward the patient complains of headache and backache, with a slight rise of temperature. Nausea and vomiting occur in rare cases. These symptoms sometimes last between two and three days, but they are never serious. The inoculations were practiced on individuals who were in the center of the infected locality. None of them died, and only very few presented mild forms of yellow fever. On the other hand, two hundred deaths from yellow fever occurred in about three months among non-vaccinated persons who lived with those who had been vaccinated.