

Social Forms and Entertainments



From a Mere Man.
Will you kindly advise me the duties of the "best man" at a home wedding? I am to wear a dress suit. Will you state the accessories that go with it?
Harry.

The best man is supposed to be the moral support and adviser of the bridegroom; he sees to the details, such as having the necessary credentials at hand required by the state and clergyman, pays the latter, stands by the bridegroom and enters with him; he takes the maid of honor (if there is one) under his especial protection after the ceremony. In fact, he is supposed to be the official thinker for the bridegroom. Pearl studs and cuff links, a white bow tie, white kid gloves and white waistcoat, with patent leather pumps, go with full evening dress.

The Proper Thing to Do.
Being in doubt I come to your helpful department for information. Is it necessary to write anything upon the card that is sent with a wedding gift? If so, what? Must an invitation to a wedding be acknowledged?
A. G.

It is not necessary to say anything on the card, on the other hand, it is perfectly proper to do so. The words "Sincere good wishes" or "Heartly congratulations" seem to bring the donor into closer touch with the recipient, but as with all things, this is a matter of personal feeling. Dame Cursey has said time and again that an invitation to a home wedding demanded an immediate "acceptance" or "regret" the same as for any social function at a home. A wedding at the church does not require a reply.

Fift for a Man.
Will you name a few articles that a young woman may with propriety give to a man who is about to leave for a distant city to study law?
Sweet Sixteen.

It is supposed that the man in question will have a "den" of some description and there are a number of things to provide which are useful as well as ornamental. For instance, a bronze incense burner to hold cigar ashes, a stunning metal desk set, a brass candlestick with a bayberry candle, a metal letter holder, book ends of wood or metal, a framed sentiment, etc. In fact, there is almost no limit to acceptable objects outside of the ever-present pillow, of which, like teaspoons for a girl, "there can never be too many."

Where to Send the Present.
I have received so much help by reading your page that I come to you now.
My brother will marry in the fall, as he will go to our home and I am not able to go to the wedding shall I send the present home or give it to them when they come back to the city?
Engle.

Seems to me as long as the bridal couple are to make their home in the same town that I would wait and give them your gift when they arrive, as it will save them packing it and bringing back with them. However, it will be perfectly proper to send it to the bride before the wedding if you prefer.

Send Self-Addressed Stamped Envelope.
I find your department very helpful. I would like to know of a book of nice parlor games that could be played at home parties for boys and girls.
A Constant Reader.

There are several books of games and amusements intended to help those who entertain but who have little time or thought to give to the matter. Just send me a self-addressed envelope in care of the paper (stamped) and I will send you the names and prices of three or four.

Card to Send With Flowers.
Will you please tell me what to write on a card to send with flowers when a death occurs?
Anxious to Know.

Your card if sent from the florist with the flowers which you order by telephone or mail need have nothing upon it beside your name, but if you wish you may send a card which has penciled upon it "With deep sympathy" or "Accept our sincere sympathy in this your great sorrow."

Reply E. L. C.
A girl only twelve years old is entirely too young to have a beau or go to dances. Perhaps young people think I am too strict, but remember I have been over the road and know and a girl loses all her freshness and attractiveness by going out when she should be in bed by eight o'clock.
MME. MERRI.

Health & Beauty Hints



By Katherine Morton

While not perfumes exactly, toilet waters are always scented, and their use is very beneficial to the skin, particularly in the summer, when it needs all the refreshment it can get. The scented waters are diluted with plain water for use, for some of the vinegars are so strongly perfumed as to seem disagreeable when used full strength.

From 20 drops to a teaspoonful of the toilet water is put in a basin bath, the water so treated being intended for the rinsing after a cleaning sponge or tub bath. The liquid is left to dry on the skin, as one of the chief purposes of the toilet water is its tonic effect. After a weary day, a rub-down with a good toilet water, properly diluted, makes one feel like a new being, and while it is very convenient to get the vinegars ready made they can be turned out at home very easily and sometimes much more cheaply.

Of all the fragrant toilet waters none is so much used as rose water, and when this is pure it possesses the greatest cosmetic virtues. One formula for this delicious toilet water calls for four pounds of rose petals and ten quarts of water. The water is first distilled and then poured cold upon the petals, which are shaken around in the liquid. Then the vessel is loosely covered and put in a cool, dark place for several weeks, until the liquid becomes odorless. Then it is again distilled, and the drippings are gathered in small bottles and closely corked.

Another formula calls for putting the rose petals in an earthen jar and covering them with a weak brine of common salt. The roses may be gathered every day, and the petals added as they come handy.

An improved still can be made by fastening an india rubber tube to the spout of a tea kettle and passing it through cold water to condense the steam. The distillate, or drippings should be received in a glass or earthen receptacle; for if toilet waters come in contact with copper, zinc or lead, they will exidize the metals. Stills for home use, however, can be bought very cheaply in the shops—from a dollar and a half up.

Many other garden blooms with pungent odors, or even faintly delicate ones, can be used for exquisite and helpful toilet waters—mignonette, lilies of the valley, clove-pinks, valerian, heliotrope, honeysuckle, violets, gardenias, jasmine, etc. In New Orleans and Charleston Creole ladies often drop the more richly scented blooms into pure alcohol, allowing them to digest or soak in the spirits, when the odor thoroughly permeates the alcohol.

A toilet liquid much used by the ladies of the olden times, and often called to this day "angel water," is much esteemed for its beauty value. It can be made at home in the following manner:

Oil of bay 240 grains
Oil of orange 16 grains
Oil of pimenta 16 grains
Alcohol 1 quart
Water 25 fluid ounces

Dissolve the oils in the alcohol and add the water. Then stir into the liquid about two ounces of precipitated phosphate of lime and filter. This will improve with age.

New Color Schemes.
Navy blue and violet are dominating colors in millinery, and are mixed very artistically with light threads of cerise, orange, green and gray straw. Even the new flowers show the influence of these contrasting mixtures, and often some novelties in their arrangements.

Poppies of shot taffetas succeed the white poppies of velvet. Each petal rests on another large petal of green crepe de chine, forming a border all round, while the heart or center of the flower is in ostrich feathers, either black or yellow. This is an amusing novelty for the spring millinery.

Advertising Talks

CHURCH SHOULD ADVERTISE

Topeka (Kan.) Pastor Favors Publicity as a Means of Furthering the Gospel.

Does it pay to advertise a church? That's a question which has wrinkled many a clerical brow. There's at least one minister of the gospel in Topeka, Kan., who has settled the problem in his own mind and has given the victory to the side of the newspapers and handbills. He is Rev. Robert Gordon, pastor of the First Baptist church.

"In colonial days," says Rev. Gordon, "when every man who stayed away from church was fined a ton of tobacco, it was hardly necessary to advertise services. But we are glad that sort of pressure cannot be brought to bear today. Men now go to church because they choose to go."

Speaking further on the question of publicity as a means of furthering the gospel, Doctor Gordon says:

"I am convinced the church ought to advertise today. D. L. Moody was a great believer in publicity and the Moody church in Chicago spends about \$60 a week in newspaper advertising. J. Wilbur Chapman spent \$15,000 in the newspapers during a recent revival campaign in Boston. Everybody knew what was happening. The churches were crowded. In Binghamton, N. Y., the merchants offered all their contracted space in the papers to the churches on Saturday for advertising. The ministers promptly accepted the proposition. Next day the church attendance showed an increase of 30 per cent. Even conservative old Trinity Episcopal church, New York, has just hung out a great electric sign. The word 'Trinity' in large letters stands in the center of the sign and the word 'Parish' at one end and 'House' at the other. The sign is eight feet long by four feet high, weighs a ton and is of 1,500 candle power. That church has also employed a press agent to give out the news of its affairs. The trustees of a church in Rochester, N. Y., have erected on top of the 145-foot tower a substantial, 12-foot cross, that is illuminated every night there is service. I am told it has made a distinct and helpful impression on the community and has given the church a civic character it did not have before."

"Early to bed and early to rise, Preach the old gospel and advertise"—would be a good motto for any preacher. If church attendance is a beneficial thing then the church is under obligation to do all it can to persuade people to attend. To my mind the church is as essential to the best individual and social life as bread and water are to physical life. She not only has a splendid ideal to exalt, but can put men in contact with the power which will enable them to arrive. Having this conviction, it becomes a duty—to me a very delightful duty—to persuade non-churchgoers to change their ways.

"I met a man recently who had not been inside a church for twenty years. He said he had no confidence in the church and no desire to attend, and he swore that positively the last church which, under any circumstances, he ever would attend would be a Baptist church. Now he is not a hopeless case. He, like a great many others, has a mistaken notion of what the church stands for and he is not at all acquainted with what the church is doing. All he needs is light. It is our business to give him the facts.

"There are many people in this city who do not know even where the First Baptist church is located. A while ago a couple got off a train here one Sunday morning and asked a hack driver to take them to the First Baptist church. The driver was sure he knew the place, but he set them down at the First Presbyterian church.

"In these busy days the church is in danger of being crowded out. There are so many other attractions clamoring for attention. Almost unconsciously many yield to that which most frequently appeals to them. Our psychologists are telling us the idea hold up in the mind tends to work itself out in action. That explains the success so many business men have won by advertising. And that is why we must keep the church attendance idea in men's minds.

"Some claim advertising cheapens religion, but there is nothing so cheapens religion as an empty, rutty church. Advertising gets results and we must do the king's business in a business-like way. The old prophets, in Bible times, went through the streets blowing trumpets to get the crowd. The apostles wrote letters and scattered their broadcast. In your childhood days the old village church sent out a beautiful and effective advertisement every time her bell broke the Sabbath morning stillness. Today we must get our invitations to the people and Charles Stelzle says, 'The newspaper is without question the best advertising medium for the church.'"

PUBLICITY LIGHT THAT SAVES

The Advertiser's Pledge of Honesty and Square Dealing is Like a Confession Before Men.

(Abstract of an address delivered at the banquet by the Fort Worth Advertising Men's club to the Associated Advertising Clubs of America, at Fort Worth, by James Schermerhorn.)

Publicity can do for us what the light that fell upon the Damascus road did for Saul; it can save us from ourselves. It is the searchlight turned back upon our own purposes and methods. It can save nations, states and parties by uncovering the refuge of deceit and the hiding place of duplicity. Some far-sighted corporations are beginning to love light rather than darkness. They are coming out of their secret places to give their side of the case to the common people.

Professional reserve is blinking in the sunlight of publicity. It thinks it may be able to stand it eventually. What a blessing to mankind if ministers, doctors and lawyers would daily let their credentials and records be known of all men, so that publicity could point the way straight to the right door in the urgent hour of stress and need.

The medical associations have a greater horror of getting into print than they have of transmitted infection through the marriage of the physically unfit—a frequent tragedy that might be averted if ethics did not impose solemn silence upon the learned men who could save the race through preventive publicity. Publicity can save bodily health through popular enlightenment and business through multiplied appeal.

As a man advertises from day to day in his own business, so is he. It is really the old-fashioned sign of conversion, "taking a stand in meeting." It is the formulation of your business creed, your confession before men.

You are putting into form your best promptings, your fondest hopes commercially. What you have written you have written, and when it stands out from the printed page day after day, it may speak to the necessities and purses of others, but it speaks to your sense of consistency and integrity.

If at the outset your promises are falser than your performances, there is hope; for your copy proves that you know what you ought to do in your dealings with the public. Give conscience time and it will catch up with your copy; for self-accusation is a self-starter and is not restricted by the speed laws.

Advertising may be self-revelation to begin with; but on a long contract it is pretty liable to become self-regeneration. For we all aspire to become what our friends feel we are capable of becoming. It is the distrust that despair. Publicity is the advertiser's pledge, his covenant with the consumer in the open.

Daily repeated and daily tested it should come to be in good time—for true worth is not gained at a bound, but tolls upward through the night—the lodestar of his better self, the light that saves!

The advertiser who will not listen to reasons and truths is much like the man who saw a camel for the first time and walking around it said: "There ain't no such animal what lives."

HOW TO REACH THE PEOPLE

Unit the Most Potent Force in Advertising, Says Thomas E. Dockrell—Home Paper the Best.

Thomas E. Dockrell, the well-known advertising expert, in a talk before Detroit advertising men declared that most of the world's ideas on advertising are upside down and needed reversal.

"The unit is what must be looked to," said Mr. Dockrell, "not the one supreme directing head. It is the unit in the store, the salesman or the salesgirl, that must be tuned to the sales, or all other work is nearly useless. A big department store is sometimes likened to a pyramid, with the thousand of employes as the base and the big owner as the apex. But this is an upside down view. Let us suppose the head of the business has a new glove manager and this manager has got the best goods and patterns and advertised in the best way, and the customer comes in and meets Allie, the \$4-a-week salesgirl, and Allie doesn't rise to the business, what use has been all the other study and energy? We then see that Allie, not Mr. Wanamaker, is the apex, and that as in most cases the pyramid is set upside down and, all resting on the apex, it may topple over."

"The same with advertising. A manufacturer has a small quantity, say \$20 worth, of goods in a store in Peoria, Ill. He desires to see the goods sold and his trade in Peoria built up. How would he do it? There are four big circulation periodicals that are recognized as the biggest national advertising mediums. Suppose you suggested one of these as the advertising medium to reach Peoria people. He might not call you a fool, but he would remind you that he was after the Peoria field. The direct thing to get at the Peoria trade would be the Peoria newspaper, wouldn't it? There is your unit idea again. Get right at the spot and the medium for that spot. There is no question that the home newspaper is the medium to reach the people in any locality, and the addition of the units covers the broad field."

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR AUGUST 4.

THE WORTH OF THE KINGDOM.
LESSON TEXT—Matthew 13, 44-53.
GOLDEN TEXT—"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Matthew 6:33.

We have studied some of the principles that are to obtain in the establishing and the working out of this new kingdom Jesus came to found, and the question naturally arises, "Is it of sufficient value for me to consider or seek to enter it, or to possess it?" In our lesson today there is set before us four parables (Jesus' favorite way of teaching) which he gave privately to his disciples and not to the multitude, that ought to answer any such questioning in our hearts.

The first two have to do with the great value of the kingdom, the second its mixed character and final separation, and the last, the great responsibility of those who possess its truths. In this entire group of parables found in the thirteenth chapter of Matthew are four that are for men who are careful to observe the outward development, and four others that are for those men of faith who see beneath the surface the hidden things of the kingdom. Those men who view the kingdom in each particular age as God sees rather than as man observes.

Today's lesson sets forth the purchase of things of great value, the acquisition and disposition of things of a mixed value, and lastly, the use of these values after coming into the possession of them.

I. The hidden treasure, v. 44. Perhaps more properly this should be termed the parable of the bought field. We need to remember that in all of these parables the Master himself is the important personage. He is the one who sows the seed, etc. Hence we understand that he is the one who discovers this great treasure hidden in the field. He has already told us that "the field is the world" (Matt. 13:38).

II. The pearl of great price, vs. 45, 46. This parable is very much the same as the foregoing, yet it adds great strength and force to this study in values. We ought to be very clear in our study and application. The pearl of great price may perhaps be taken as a symbol of our salvation, but if so for us to interpret the merchantman as the commonality of man would be for the sinner to purchase his own salvation, a thing as far as possible for the New Testament teaching.

Why does Jesus speak of pearls to the Hebrews who did not esteem them at all? What is the symbolism of a pearl? The pearl is the one precious stone that is the result of a living organism; it is the result of an injury done to the life of the oyster. It has always stood for purity and for innocence. Is it then illogical for us to assume that Christ is the merchantman who gave all to redeem (e. g., buy back) the lost souls of mankind?

III. The drag net, vs. 47-50. This parable is another that deals with the mixed character of the kingdom here upon the earth and of the final separation incident thereto. It is noticeable that this is collective, not individual, fishing. There will be many movements that will ostensibly be for the gathering of men into this kingdom, but the principle here laid down is that one considered in the lesson of the wheat and the tares, viz., that ultimately there shall be cast out all things that do offend. In the finality of all things the kingdom shall be without spot or blemish. Hence we do not read into this parable emphasis upon any phase of evangelism.

Search the Scriptures.

IV. The householder, vs. 51-53. In the first of these parables we had the Word as the seed of this new kingdom, in this the eighth of the kingdom parables we revert as it were to the matter of the Word. Jesus asks his disciples if they understand the Word he has spoken to them. Their response is, "Yes, we do." Then Jesus shows them what a burden of responsibility due to possession rests upon them. Jesus refers to the Scribes whom they work under the Jewish economy was to transcribe and to interpret and tells the disciples that they in a like manner are to interpret the kingdom to all men. They are to "bring forth" hidden treasures. We must remember that Jesus taught in parables that "hearing they might not hear," etc., hence we are to search the Scriptures and bring forth these hidden treasures of truth as we go about doing our part.

Are we willing to pay the price for the sake of the pearl? Are we willing to pay the price of the field that others may possess the great treasure of eternal life in Christ? He paid the price to purchase eternal life for us. Do not forget the kingdom is not eating and drinking, but righteousness and joy and peace in the Holy Spirit (Rom. 14:17).

The treasure was discovered, the pearl sought after; both methods have their place and significance in our lives that are to be hid with Christ in God. We must reveal to the world great treasures.

Effective Background.
"Do you think your audiences enjoy the statistics you quote in your speeches?"

"No," replied Senator Sorghum; "I just put 'em in to make the rest of my remarks seem more interesting by contrast."

Still Hoping.
"Pa, are you an optimist?"
"Yes. I am still hoping to be able some time to attend a national convention at which no band will be permitted to play 'Dixie.'"

He Knew.
The owners of a certain farm had butter and eggs brought them daily by the daughter of the farm. A trained nurse had a case at the owner's home. One day the farmer's wife and daughter were discussing this, when the little boy, who had been listening, said: "Rita, if I go with you tomorrow, will you show me the trained nurse?" The girl said she would, and the next day he accompanied her. The nurse came into the kitchen, said a few words to him, and went out. He ran home at once, and arrived breathless. "Mother," he cried, "the trained nurse is nothing but a girl!"—Harper's Bazar.

Charlotte J. Cipriani of the University of Paris says: "It may prove instructive to call attention to the fact that of the three oldest universities in Christian western Europe, Salerno, Bologna and Paris, two—Salerno and Bologna—were thrown open from their origin to women, both as students and professors. Nor did the women fail to take advantage of this opportunity."

High-Handed Justice at the Canal.
Mr. Bishop, characterizing Col. G. W. Goethals, emphasizes especially the big man's many-sidedness. Besides putting through the biggest engineering job in the world, he has been, during his years at Panama, a staunch fighter for the laws of economic decency.

Colonel Goethals is a fighter and he will fight a trust as readily as he will fight a labor union. Whole cargoes of tainted meat have been shipped back by the commissary, because the beef trusts' goods were not up to sample. Thousands of square yards of screening were condemned and left unpaid for, as soon as it was discovered that the copper trust had put in so much iron that they were rapidly falling to pieces with rust. Colonel Goethals is determined that no contractors shall become rich by supplying the Panama canal with rotten food and shoddy material, as so many did in the days of the De Lesseps company.

World's Debt to Books.
How safely we lay bare the poverty of human ignorance to books without feeling any shame. They are masters who instruct us without rod or ferule, without angry words, without clothes or money. If we come to them they are not asleep; if you ask and inquire of them they do not withdraw themselves; they do not chide you if you make mistakes; they do not laugh at you if you are ignorant.—Richard De Bury.

Love Element in Writer's Lives.
Alfred de Musset's love for irresponsible George Sand gave his thoughts such an extraordinary elevation that he wrote many brilliant poems in consequence. Chaucer sang the praises of many queens, but his one great love was Philippa Picard de Rouet, the Lady-in-Waiting to Queen Anne of Bohemia. He waited nine years to marry her, but made it a matter of complaint in several poems.

The Downtrodden Farmer.
An Ottawa man heard that a farmer wanted to sell a motor car. He sympathized with the poor farmer and his family because they were forced to part with the machine for financial reasons, he believed, and went out to the farm to buy it. The farmer was not at home, but his daughter was there. "I came out to buy your car," he said. "Which one?" asked the girl.—Kansas City Star.

Sight of the Color Blind.
A color blind person sees light as either white or gray and dark colors appear either as dark gray or black. This mutual sensitiveness is due to the fact that the light nerves and color nerves are closely interbound, but there is a different set of nerves for both light and color, just as there are different sets of nerves for temperature and for touch.

For Itching Skins and Pimpley Faces Try Resinol Free

If you suffer from eczema, salt rheum, ringworm, pimples and blackheads, or other distressing skin or scalp trouble, you should send at once for a generous free trial of Resinol Soap and Resinol Ointment. These will prove to you how Resinol stops itching instantly and quickly clears away eruptions.

Sold by all druggists. For free samples write to Dept. SK, Resinol Chemical Co., Baltimore, Md.

