



FOR THE FAIR

Why is it?

Why is it that one woman can hustle and support a whole family, while another cannot find time to write a letter to her dearest friend?

She must pay an attention to details that may not be necessary for the other. Her dress should be modest and becoming in fashion and color.

Her hair must be scrupulously neat and arranged to the best advantage.

Her carriage must be erect and graceful.

She, more than all others, must have a care to keep her voice well modulated.

Her manners must be gentle and unobtrusive.

She must be beautiful at heart. She must repress the angry or fretful word and discover the delight of bestowing an unexpected endearment.

She must not expect attentions, but be eager to render them.

Above all, she must be interested in something heart and soul, brain and body, as far as possible forgetting herself in some congenial employment.

There is no beautifier which is equal to a genuine interest in something—anything. It lends the sparkle of eagerness to the most lack-luster eye; it puts vivacity into the most listless expression, and makes the ugliest features interesting.

So let the homely girl have her hobby, and if it be a noble or inspiring one, it will only make her more attractive.

Truly the efforts the homely girl must put forth are many, but in the long run they will pay a hundredfold.

Passing of Plaited Skirts.

Women are getting a little tired of the ubiquitous plaited skirt, and while it is still fashionable, and made by the greatest dressmakers, it is so common that one longs to depart from it whenever possible.

It is for this reason that the three and five gored patterns are becoming so popular in thin materials and the six-gored circular and two-piece circular in cloth weight.

The two-piece circular skirt in cloth bids fair to be the smartest one worn this year. It has a seam down center of back and front, and the mistake is made when the back seam is so bias that it gives the skirt a point at hem at center of back.

This is disastrous, says Anne Rittenhouse in the Philadelphia Press.

Make your seamstress or tailor work over it without ceasing until she eliminates any chance of this droop. The hips fit entirely tight, but all hips must do that this season, even when the fabric is gathered or plaited.

The skirts have nothing in the way of trimming unless one wishes to run some braid above the hem.

They are very short—but, then, every skirt for outdoor wear is shorter than we ever dreamed the women of this day would wear.

The whole shoe and instep is shown. This is not only true with young girls, but with women of 40 and 50 years old.

To get them short enough and to give them a perfect hang the careful women now have their skirts fitted without shoes; that is, they stand in their stocking feet flat on the floor, while the skirt is evenly hung.

When you get into your high-heeled shoes the skirt swings into place at exactly the right line, and there is no chance of an unevenness because they were fitted on a level.—Manchester (N. H.) Union.

Fashion Notes.

You must be wide at the shoulders. Suspenders and girdles usually match the skirts, but are quite smart when made of black silk or velvet.

All kinds of hat models are presented and worn, but it is not possible to show any one as generally approved.

Short silk petticoats will be worn under pedestrian skirts come in every color and are "done" in eyelet embroidery.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. A. H. C. MORSE.

Subject: Powerful Promises.

Brooklyn, N. Y.—Sunday morning in Strong Place Baptist Church, the pastor, the Rev. A. H. C. Morse, had as his subject, "Powerful Promises." The text was from II Peter 1:4: "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption which is in the world through lust."

At any rate the Bible is frank. It says the plainest things about man's sin. But it also holds before him a wonderful hope. To-day he is mired in corruption. To-morrow he may have escaped from this and become like God. The whole gospel is found in these few words.

We have here a statement of the fact of sin and its origin. The fact is "corruption" and the origin "through lust." I know that there are worldly-wise men who sneer at the third chapter of Genesis. But this I have noticed, that they are uniformly unable to give us a simpler solution of the mystery of evil. Somewhere and at some time the race must have sinned. The stream of life has been poisoned at its source, and must have taken place at its fountain head, for we cannot find any divisions which do not have the entire characteristics of the whole. The Bible says the event took place in the first man, before a single son was born, and he is justly called the father of all who are born of him, and that by his disobedience he fell from a primal innocence, and lured the race, and entailed a condition of corruption. And that we have aggravated this calamity by repeating sin and deepening the ruin.

But I am not concerned to-day about the origin of the condition. We can leave that with a single word. But there are certain facts that cannot be brushed aside. A man may question the story as it is written in Scripture, but he cannot deny it. For it is not a matter of opinion or denial. Neither can he deny the story as it is reproduced in life to-day. Have you never plucked forbidden fruit? Have you never lusted for pleasure which has been distinctly forbidden? And as a consequence of transgression, have you never experienced the sickening and an intolerable loathing, so that you have known what is the meaning of this phrase, "the corruption which is in the world through lust?" Do you not know anything at all of the lashings of remorse?

Let me ask you a question. How does it happen that the heart is so constantly "running down"? Why must it be repeatedly wound up and fastened with ratchets? Why do we have to make and renew resolves, and lash the will to the "sticking place"? Why is it that a man may be as full of holiness? Why cannot we take off the brakes and find ourselves gliding into the highest moral living? Everything, we are told, tends to move in the line of least resistance. Do we find that we are drifting toward charity and holiness and benevolence, and that we are not? But in all of us these graces are the fruit of serious toil. They are magnificent possessions, more precious than gold and sparkling gems, but they are gotten only by struggle and privation and self-denial. And that word "self-denial" contains a clear and a primal sin. It tells us of an evil self that must be constantly denied, because its desires are wrong. But whence this evil self, and whence these wrong desires?

But let us come a little closer to this subject. Let me hint at the things that we cannot spread before the public eye, but which are hidden. The thoughts that creep into the heart and nestle there. Can you tell me whence they come? Tell me, for instance, whence come the envy and jealousy and malice and evil desire, and the lust for gold that makes the thief, and the lust for blood which crimson the hand of murder? Do you not think these things arise in human life as malaria and pestilence from a death-dealing bog? Do they not bespeak what this Scripture calls a "corruption which is in the world through lust"? I suppose that we angels sit on the throne of God would shrink from having their thoughts proclaimed with the trumpet of Gabriel. I know that Jesus has torn open His heart and flung out a challenge which no man can accept. Which of you can honestly say that he has not? We hide our thoughts and cover our faults with a crimson blush, and walk among our nearest friends with a coward's step. But what has befallen man? If God made him innocent—and nobody questions this—why are his thoughts and make them so black that he stands in dread of the day for which all other days were made, when this hidden history shall be revealed.

There is something pathetic in man's attempts to assert his worth. We speak of the "Majesty of conscience" and the "Dignity of human nature," and of the "Fatherhood of God," and the "Brotherhood of man" as if these terms were true and meaningful. Take the first of these and see what comes of it. We speak of "the Majesty of conscience." But do you not know that conscience almost always speaks in judgment? It seems to have lost its authority to command if it ever possessed that authority. It cannot insist upon obedience, but can only raise its voice in remonstrance. It can be easily overruled, and voted down, and then it can only record a minority vote, and lapse into silence.

But there is more in this scripture than a statement of the fact of sin. Here also "these great and precious promises whereby we may become partakers of the divine nature." That is, men may become as God, and the warrant for this promise is found in the fact of correspondence between the divine and the human. The natural man cannot discern spiritual things, and it is no use to talk to him about them, for there is no correspondence, no basis of affinity, no ground of fellowship. But man was made in the image of God, and it was possible for God to take upon Himself man's nature; and it is within the power of every man, by the grace of God, to take on also the divine nature, to be made like God. Who ever saw His last star?—Rev. F. B. Meyer.

That is what is said in the word before us. And this is done by a single act. We are told, by reaching after the divine attributes. "Ye shall be as God" was the lying promise of the tempter, and by listening to that we were cast to the level of beasts. But now God returns to us with the promise that after all we shall be as Himself, sharers in His nature and conformed to His image. It seems strange to you that for a single sin so serious consequences should be entailed. This could only be because the stream was poisoned at its source, and the race stained in its first man. But here is something which is quite as great. The Lord God is making to Himself a new creation. He has begun it in one new man, who kept His life without spot or blemish. And in His life and federal headship we share by a single act of faith. The consequences of faith are quite as great as the consequences of disobedience. "He that believeth on Him hath everlasting life." And that does not mean that his life is prolonged in endless time, but that it is endowed with an immortal nature. It is received the instant he believes, as by a new birth, and has passed from death into life. He hath been already delivered from the bondage and corruption of the kingdom of darkness and has been colonized in the kingdom of His Son. He is born of heaven. A single sin has stained the race. We laid hold on death and spite of tears and cries and struggle, we have not been able to loose the hand. One single act of faith takes hold on eternal life, and in spite of earth's falls and failure that prize can never be wrested from our grasp. And this is all by faith.

Men have said to me that the scheme of salvation is arbitrary. It is vain, they say, to shut the world up to faith. But, my friend, do you not know that there is nothing more arbitrary than the laws of mathematics, or of health, or of gravitation. It is not strange that every son of Adam is shut up to the multiplication table? Is it not strange that if a man wants to compute numbers in China he must use the identical system that we use? That three and two make five there as they do here? No; there is, but one law for light or heat or electricity or numbers, or gravitation in all the earth. And there is but one way of salvation for all the earth. It is said "through these promises" which only means that a man believes in Christ. A promise is nothing except for the value of the person who makes it. Some men may make their promises, and no man gives credence to them. But if one promises whose name you know, then you count on them as you count upon the shining of the sun.

We hear a good deal in these days about education into the kingdom of God, about the natural development of righteousness. But development is only unfolding, and that the race has been unfolding for centuries, and each age surpasses the last in the enormity of sin. Education is drawing out, but how can you draw holiness from a heart that is "deceitful above all things and desperately wicked"? Education can never do more than put a new handle on the wheel, and leaving the dog in the well. You may wonder at the fancy of bringing in a new and supernatural life by belief in precious promises. But all questions are answered by the experiences of history. Great men have been regenerated by single words of Scripture. This was true of Augustine and Luther and Spurgeon and scores of others whom time fails me to mention. They were not only new men, but mighty sons of God. Wonderful was this? As great as the wonders of earth and sea, and the wonders of the air, you can see therein the stalwart oak, and analyze the seed of wheat and tell me if you can see therein the waving fields of grain. "Well," said Jesus, "the words which I speak unto you are spirit and they are life, and they cannot see spirit, and they cannot see life, but can you say they are not there? I hold up to you these great and precious promises, and there are saints and missionaries and noble lives and giant charities and mighty revolutions therein. There are heaven and an eternal weight of glory wrapped up in that, and our growth in grace and the likeness of God is not a process of mendicancy and improvement. But it is a new creation by which we become like God. And now I have finished. I know, I have borne down hard on sin. I wish I did not have to do so. I wish I could say that the word were not in the language because it was not in the heart. 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