

NEWS AND NOTES FOR WOMEN

EARLY MORNINGS IN THE HOME.

This is the month when, if at all, the busy mother can count on a little leisure; but more often than not, the short days find us with many an unfinished task on our hands. In these cases, we must make up our minds to do the very necessary things first, leaving the less needed for another time. Let the girls and boys help all they will in the early mornings and evenings. Let them feel a responsibility for part of the work, assigning some regular tasks to each, and insisting on its timely performance. Have a regular hour for getting up, even though the morning is cold, and do not let "the family" lie in bed until you have the breakfast on the table. If you do, there will be cross, snarly little faces, and the children "at least" will want to come to the table half dressed, uncubed, and oftentimes unwashed; they will be irritable, and ready to snap and "fuss" with each other, thus starting the day with clouds and contention. If called up soon after the fire is started in the living room, with the consciousness that their part of the morning work is awaiting them, they will be ready for their breakfast; and if the hour of rising be such that the getting ready for school, or other duties need not be of the "rush" order with plenty of time to make themselves neat and tidy, the day will be much pleasanter for all concerned. One of the greatest mistakes of mothers is that of letting the children lie until breakfast is nearly ready to be dished up that they have not time to get their stomachs aroused from the night's inertia, and they do not appreciate the intended kindness, which is, indeed, no kindness at all. Teach the little folk that "life is real, life is earnest," and that it is much better to meet the duties of the day, fully prepared for them, than to have the "crush" come upon them when they are not yet "ready to receive."

HOW SHE DRESSES.

The time when a woman began at the beginning of her toilet, and finished off by pinning on her hat, buttoning on her gloves and slipping into her wraps, is no more. Nowadays, when no means, gentle reader, that you see her put on her hat, think by she is at last ready to accompany the patient man who has been gnashing his teeth down in the parlor. At that stage her toilet has little more than commenced.

For the latest edict from Paris, whence come all the queer little chapeaux we have been wearing this year, is that these same chapeaux, to achieve their proper effect, must be put on before the hair is combed. Hence the fashionable lady, having firmly screwed her hat to her scalp, proceeds to roll up her locks into wads and curls, and pin them all around the edge of the hat. Heaven only knows what would happen if necessity arose for the said lady to remove her hat in public. By this method it has become as much a portion of her anatomy as her hair—more so than some of the hair she wears, if all the hairdresser says is true—and it would be about as reasonable to expect her to hand out her right eye or remove an ear from her head as to separate herself from a hat worn in this manner.

But a little while ago it became necessary to put on our gloves before we donned our bodices, because our gloves are long and our sleeves are short, and there must be no gap nor wrinkle where the two are coupled together.

So it will be perceived that when a woman has her hat on she is only about one-tenth ready, for after that her hair must be "done," then her gloves put on, and finally her bodice adjusted, and in about an hour and a half from the time she dons her millinery, madam is likely to be "ready."

COULDN'T FOOL THE WOMAN.

State Geologist Kummel, of New Jersey, was expatiating on the qualities that spell success in any undertaking. "What is needed," he said, "in business or professional life, besides industry and intelligence, is tact. You simply can't have too much tact."

"Did you ever hear of John Maidment? He keeps a big store and sells everything, and manages to convince all his customers that they're getting their money's worth."

"One day a woman came in, warm and angry. 'Look here, she scolded, 'that rocking chair you sold me yesterday was no good.'"

"How so, madam?" Maidment asked.

"Why," said the woman, 'the rockers aren't even. As you rock, the good-for-nothing chair keeps slipping sideways all over the place!'"

"Maidment threw up his hands. 'What!' he cried, 'I'll discharge that stupid clerk! If he hasn't gone and sent you one of our new patent rockers, warranted not to wear out the carpet all in one place! That style costs two dollars more than—'"

"But the woman had turned, and was already nearly out of the store.

"Mistake or no mistake," she said, "I won't pay the extra two dollars and I won't return the chair either—so

THE CATERESS, A BUSINESS WOMAN.

The catering business is offering a field for women. In the last five or six years many women, trained in schools of domestic science, have found lucrative employment as cateresses. The positions many of them fill acceptably are heads of department stores, restaurants, managers of noon-day rest clubs, superintendents of golf clubs, and in some cases, cateresses, or, virtually, stewards of summer and winter resort hotels.

The women who have made the greatest success in this line of business have had the good sense to be "business through and through" in their management, and to place business always before social matters. The most difficult places for them to fill have been the clubs, where cliques exist among the members, and great tact has to be shown to keep out of trouble, by avoiding any show of favoritism to one clique or another.

The women who fill these positions must of necessity have a thorough knowledge of foods, the buying, handling, and proper serving of them; and also, a requisite is that they be able to surround themselves with competent and able assistants, and have sufficient knowledge of stock-keeping and book-keeping to be able at any time to produce an intelligent report of the business.—Boston Cooking School Magazine.

BLOUSE AND LINING NEWS.

A garment which has come into existence with the very thin blouses is a shield corset cover. In this garment the dress shield is buttoned inside the armhole, which has an extension the size and shape of the shield. The extension is trimmed to match the rest of the corset cover.

Quite a marked amount of elaboration is apparent on the latest designs in blouses. One continues to refer to them as blouses, from force of habit, perhaps, for there is hardly a particle of blousiness left in the later designs. In fact, the latest separate pieces to give it its correct title is expected to be of the fitted lining and loose-top variety.

Taffeta silk separate waists have come into favor again and are more or less elaborate. This chiffon taffeta is soft and pliable, and wears far better than the taffeta of a few years ago. Narrow lace and velvet ribbon trimmings are the most fashionable of any, with tucks and platings Indianapolis News.

SHIRTWAIST DECORATION.

Tiny buttons and long braid "buttonholes" have appeared upon so many silk and flannel shirtwaists that now the loops and buttons come joined ready to apply. Some of them are made with colors that contrast—the peacock coloring being especially noticeable—green silk loops ending in blue buttons, or blue or green loops setting off the weird beauty of buttons made in close imitation of the eyes of a peacock's tail, and strong royal blues and greens that flash and change as you look at them.

FASHION NOTES.

That purple, plum, deep red and garnet are as fashionable as anything that can be chosen.

The newest neckwear in the form of collars shows a generous sprinkling of color.

All that has been prophesied for boas and neck ruffles is rapidly coming to pass, and the most fascinating of new fluffs are being introduced from week to week.

That purples and dark reds, the very deep orchids and the clarets predominate in the imported gown designs.

A long wide crepe de chine scarf in light blue has tufts of soft feathers sewed all along each edge in such a way that when the scarf is gathered up and knotted a new kind of boa is produced.

Some lovely stock and yoke combinations have an all over embroidery of ribbon flower work.

Colored cravats are much seen worn with white stocks.

Nothing gives better satisfaction in the wearing than the well-made French garments. The plainest pieces are trimmed with embroidered scallops and the chemises and corset covers have embroidered eyelets through which ribbons are drawn.

In Dead Earnest.

THE PULPIT.

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

Subject: Evangelization.

Brooklyn, N. Y.—In the Strong Place Baptist Church, Sunday morning, the Rev. A. H. C. Morse, preached the following sermon, the subject being "Evangelization." The text was from Joshua xiii: "There remaineth yet very much land to be possessed." Mr. Morse said:

There is an ancient Israel, and there is a modern Israel. The task before the former was the establishment of the kingdom of God in the land of Canaan. The task before the latter is the establishment of the kingdom of God in all the world. The work before these ancient people was preparatory, and that is what we are doing today. The work before the latter is the establishment of the kingdom of God in all the world. The work before these ancient people was preparatory, and that is what we are doing today.

The aim of missions is evangelization, and that is the publishing in all the world of God's glad tidings. The aim is to make Christ known in all the world. I state it thus, for though it does not shift our responsibility, it does lighten our burden. It does not remove the obligation to hasten with the proclamation of Christ, but it does relieve us of the impossible burden of converting the world. We cannot convert a single soul; how shall we convert the world? But we can present the Gospel in such a way to every soul in all the world that the responsibility for what is done with it shall upon no longer upon the church nor upon any person in the church, but upon the man himself. We can so present the message of evangelization that we can fling the responsibility for the world's conversion back upon God Himself. For He alone can renew a human heart.

I do not preach upon missions because I want to challenge your sympathies for the philanthropic results which they achieve. My object is larger than that. I want your aid in making Jesus known. I know these other things will follow. I believe that the world is being shaped by the forces that are at work in it. He holds the reins of politics and commerce and civilization. It was John Newton who said, he read the New Testament to see how God loved the world, and he found the answer in the words, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And I am convinced that all our everyday affairs do run into the great goals of God. And these things, our governments and customs and inventions, are but as the chaff before the wind as compared with the supernatural that God who is King, shall reign as King, and rule as Lord of Lords.

We are getting to understand the problem, and these last years are witnessing wonderful movements. The annual accessions to the churches in this far-off fields are increasing, and the churches at home. And in many instances their offerings to this great work go far before our own. More work is being assigned to the native churches, and greater responsibilities laid on them. Modern missions are being sent, and we are seeing that where mission boards will not need to send to foreign fields great sums of money, nor large numbers of preachers. For the native churches are prolific in preachers of their own who can find the hearts of their people much better than we can. And already the work is coming when our largest attention is given to the teaching and education of the preachers, and to the general administration of the work. That is the meaning of this call for endowment for the great Christian colleges and seminaries which are growing up in those far-off lands.

Paul said he was a "prisoner of Jesus Christ." That is the essence of the missionary life. The Lord's prisoner—not the prisoner of Rome, though he lay in a Roman prison, and was scourged of Caesar. He said he was an ambassador in bonds. He didn't look like that. His old rusty chain rattled on his wrists, and clanked in his empty cell. But he said I am conducting an embassy in chains. Oh, what limitations the missionaries have endured! Sickness and suffering and poverty and separation from wife and children. And what are they doing? Conducting an embassy for heaven in chains and in a limitation which God permits. They do not complain, they feel their freedom, and are the happiest men in all the earth. I have seen them, and when I returned to the churches at home. But I never applauded them as some do when they speak at national meetings. We who remain at home are not worthy to unloose the latches of their shoes.

The story of modern missions reads like a romance. One hundred years ago it was a forlorn cause. Then the doors of the nations were locked, and the church itself was either unmissionary or anti-missionary. Now the sky is ablaze with light and there is no self-respecting church in all the land that will tolerate a man in its pulpit who does not publish foreign missions. And all over the world are to be seen the camp fires of those who have gone away with the great evangel.

Can we not read the signs of the times? Great days are crowding upon us, and after years of prayer and patient labor, the Lord is giving us the attention of this great section of the city. Can it be saved? Do we believe in the strong arm of the Gospel? Then pour your life into this great work. The church—this church, exists for no other purpose than to give the Gospel to the world. Be large in your interest in our immediate work. But that is not enough. Be large in your effort in world-wide evangelization.

Christian Experience.

Henry Ward Beecher once said: "Shallow waters are easily muddied. After a slight storm the waters of the bay, along the beach, are foul and black with the mire and dirt. But look beyond, out into the deep water, how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom. So is Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or disturb the soul which has trod a deep experience of the being of God."

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MARCH 4.

Subject: Jesus Tells Who Are Blessed, Matt. v. 1-16—Golden Text, Matt. v. 14—Topic: Bible Secret of the Blessed Life.

I. The gathering multitudes (vs. 1, 2). 1. "Seeing the multitudes." The multitudes referred to in verse 25 of the preceding chapter. Attracted by His miracles the people came in great numbers from all over Palestine. "Unto a mountain." According to tradition Jesus spoke this sermon on a square shaped hill with two tops, which gives it the modern name of "The Horns of Hattin." Hattin being the village on the ridge at its base. "Was set." The usual position for teaching among the Jews. They stood to read the Scriptures, but sat to teach. "Disciples came unto Him." They occupied a position near to Him and the multitude was farther away.

2. "Opened His mouth." The expression marks the solemnity and importance of the discourse. "Taught them." The moment had come when the principles of the new covenant are to be enunciated.

II. The character and privileges of God's people (vs. 3-12). These verses contain the eight beatitudes. 3. "Blessed." Blessed means more than happy. "Poor in spirit." All the attitudes are affixed to unlikely conditions, to show that the judgment of Christ and of the world are different. "Theirs is." Now at this present time, "Kingdom of heaven." The kingdom of heaven and the kingdom of God are one and the same thing, and have reference to that spiritual kingdom which Christ sets up in the hearts of His children. 4. "They that mourn." That is, those who, conscious of their spiritual poverty, mourn. "Comforted." The Lord comforts by speaking the words of pardon and peace to their hearts.

5. "Meek." Of gentle and long-suffering disposition; of peaceable temper; submissive, compliant, yielding. "Inherit the earth." Under this figure our Lord promises the abundance of spiritual good provided for in the gospel.

6. "Hunger and thirst." A figurative expression. "After righteousness." The state, or quality, of being right with God. "Shall be filled." With righteousness. Everything else is secondary. 7. "The merciful." "The merciful," says Erasmus, "are those who weep over the calamities of others, who feed the hungry and clothe the naked, admonish those in error and pardon the offending." "Obtain mercy." As we deal with others God will deal with us.

8. "Pure in heart." The heart is the seat of the affections, the desires, the motives, the will; with the pure heart these will all be pure. "See God." That is, possess and enjoy God. 9. "Peacemakers." Those who avoid contention themselves, and labor to reconcile others, wherever it is broken. "Children of God." God is the Father of peace, and those who promote it are said to be His children. 10. "Persecuted." Those who are pursued by an enemy. "For righteousness' sake." Because of right doing. "Kingdom of heaven." See on verse 3. 11. "Blessed." To slander; "to abuse in speech or act." "Falsely for my sake." It must not only be false, but for His sake; because we are Christians and are bringing forth fruit unto holiness. 12. "Rejoice." To be persecuted for Christ's sake is to be crowned (Rom. 2:10). "Be exceeding glad." Leap for joy. "The prophets." We are to have an inheritance with the prophets.

III. The duties and responsibilities of God's people (vs. 13-16). In these verses we have the "relations of the disciples to the kingdom to the world." 13. "Ye." Christ's true followers. "Salt of the earth." Salt preserves and purifies, and so Christians spread the truths of the gospel by which the world is preserved and purified. "Lost his salt." The salt is, has become tasteless, and lost its saltiness. "Whence with salt." The question implies that the salt is entirely worthless. "Good for nothing." It is not only good for nothing itself, but it actually destroys fertility.

14. "Are the light." In John 8:12 Jesus says, "I am the light of the world." The Christian is not like the sun, self-luminous, but borrows his rays, like the moon, from a primal source. Light is not only opposed to darkness, but overcomes it; so the truth and holiness possessed by the disciples of Christ, who in wise truth, light, dispel the world's darkness, by overcoming its ignorance and sin. "Cannot be hid." In the East cities are often built on hills. The illustration vividly sets forth the high calling of the followers of Christ.

EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 4.

A Life of Unselfish Ministration.—John 4:21; 1 Cor. 19:23.

Sympathy is "putting yourself in his place." Some people are able to do that without much effort. Others find that it takes quite an effort of the imagination. But unless it is done there can be no sympathy. You cannot sympathize with the sorrows of another unless they really seem to you to be sorrows. And they cannot be unless you either have his point of view to begin with or you put your self there.

The desire that God's kingdom may prosper makes many a person a help of others far beyond the limits of his personal acquaintance. We cannot come into personal touch with the people reached by our missionaries in their far-scattered fields. But we believe in missions as part of the plan of the kingdom and our money, which is one evidence of our faith, helps people we never knew and never shall know unless we make acquaintance in the life that is to come.

Love is the self-sufficient motive. It does not depend on the imaginations and the ability to understand as sympathy does. It does not spring from any conscious desire to spread the kingdom as zeal does. It is just itself. Where there is love there is helpfulness. It does not always stop to reason. It is its own reason for being. It cannot be analyzed, and it does not need to be explained. It is love. Whoever loves, helps. Even if the amount of assistance seems to be small, love is help. That is why our poor help is acceptable to God. Doubtless an archangel could do perfectly some things we do bunglingly. But with all our blundering, God accepts our imperfect helping of his work when it is the expression of our love.

Love was and is the great Christ motive. God so loved that he gave Jesus so loved that he healed, and fed and cleansed, and comforted, and laughed, and saved; giving out of his mighty resources, and asking for no return save that a little of the same love should be passed on from life to life. "Love one another, as I have loved you." In that word there is the whole gospel of helpfulness, with motive power enough to make it operative until the end of the world.

CHRISTIAN ENDEAVOR NOTES

MARCH FOURTH.

What is True Happiness? The Worldly Idea; The Christian Idea.—Luke 6:20-26; 1 John 12:17, 2 Cor. 6:10; Phil. 4:4-7.

In nothing Christianity more sharply contrasted with worldliness than in the ideals of happiness of the two. The strength of the Christian ideal of happiness is this, that it is an endless prospect.

The Christian's happiness is often paradoxical, and finds its richest materials where the world would find the poorest or none at all. Our happiness, in proportion as it is Christian, is unceasing and flawless. Happiness is best sought by not seeking it. The truest happiness is the reflection of happiness given another.

Christ was a man of sorrows—but of our sorrows; He came that His joy might take the place of them in us. Happiness never happens; it is the most logical of all results. Illustrations. Happiness is like bodily health—at its best when we do not think about it.

The search for happiness is like the search for the pot of gold at the end of the rainbow, which moves ahead of us as we advance. Hawthorne tells of a youth who looked all over the world for a treasure he was to dig for and find beneath a certain sign. Returning home, dejected, he saw the sign and found the treasure in his own dooryard. So with happiness.

Questions. Am I expecting happiness from any source but Christ? What am I doing to make others happy? Am I growing less happy or more happy all the time? Beware all joys but joys that never can expire.—Young. To be happy is not the purpose of our being, but to deserve happiness.—Pichte. God loves to see His creatures happy; our lawful delight is His.—Bishop Hall.

Temperance Notes.

Heinz Gorkon, of Hamburg, has been organizing Good Templar lodges in Hungary. The Iowa State officials are planning to set to work in the coal mines the drunkards that are sent to the new inebriate asylum of the State. The "bread line" of homeless, ragged, diseased outcasts, who wait in the evening at the back doors of restaurants for "something to eat," is made up, almost wholly, of men who drink beer—and who spend the little money they earn at saloons. Cincinnati receives \$417,647 from its saloons, and pays \$837,210 towards the Dow fund for providing against evils resulting from the liquor traffic. The Rev. J. W. Horsley, chaplain of the House of Detention, Clerkenwell, London, asserts that it is not the fogs of winter, but the frogs of summer that cause suicides to increase. Of the 129,533 men and women arraigned in the police courts of New York City in 1904, 77,846, or considerably more than half the total cases, were, according to the testimony of the police court Magistrates, due primarily to drink; while the poverty of the city is primarily due to drink.