

# BETTY THINGS TO WEAR

New York City.—Fancy blouses are much affected by young girls, and such a one as this is so charming that its favor is quite easily accounted for. In the illustration it is made of one of the pretty checked volles in blue and white and is trimmed with blue velvet and with a chemisette and sleeve-bands of cream colored lace, but, as it can be made



either with or without lining, it becomes adapted to cotton and linen fabrics quite as well as to those of silk and wool, while again it suits both the separate waist and the entire frock, so that its usefulness is exceptionally extensive. The trimming bands are distinctly novel and



as well as becoming, to girlish figures, and the little chemisette gives that air of daintiness and charm that is always found in a finish of the sort. If made of washable material the bands could be of any contrasting color or they can be made of the material itself finished with a little soutache braid, while the chemisette and the sleeve-bands can be either embroidery or lace.

The waist is made with a fitted lining and itself consists of front and back. When lined the chemisette is faced onto the foundation, but if the lining is omitted it is cut separately and joined to the waist. The waist is tucked at its upper edge, gathered at the waist line, and the trimming is arranged over it on indicated lines. The pretty sleeves are of moderate fulness and are finished with becoming cuffs below, which are straight bands.

The quantity of material required for the sixteen-year size is three yards twenty-one, two and three-eighths yards twenty-seven or one and three-fourths yards forty-four inches wide, with one-half yard of all-over lace and three-fourth yard of silk or velvet for trimming.

**Black Lace Returning.**  
Black lace flounces are again coming into fashion. Black lace was very much to the fore last season, and many are going to take out the treasured flounces of Chantilly or Spanish lace and get them mounted on trailing skirts of taffetas or soft satin.

**A Chic Combination.**  
Girdle and bretelles of black velvet upon a gown of white mousseline over green; this is a chic combination that will appeal to some girls with a good deal of style.

**The Airship Hat.**  
Paris is showing a hat on the toque order, which, because of its shape, is known as the airship. It is made up in soft straw braid, and will be one of the season's extreme novelties.

**White Lace Gowns.**  
Lovely gowns are made of white lace over silver or gold tissue. Such a toilet was accompanied by a gold-colored crossover taffeta scarf and a hat of the same tone that was a fluffy mass of crinoline, tulle, straw and feathers.

**Tapestry Blue Popular.**  
It is important to know exactly what is meant by tapestry blue, for that is the leading color of the season in costumes and house gowns and in millinery. A visit to the establishments where old tapestries are for sale will prove helpful.

**Heirlooms in Vogue.**  
Opinions may differ as to the beauty of the large brooch of mid-Victorian days and the long earrings so intimately associated with side ringlets, but that does not matter. They are fashionable once more, and those who possess such treasures among their heirlooms may bring them forth.

**Blue in Favor.**  
The women—and there are many of them—who feel that nothing quite takes the place of a blue silk, either plain or figured, will be glad to know that blues of every description, from indigo to electric, with a wide range of blue leaning toward gray, delft tones, Japanese blue and a rich, bright navy, called matelot, will be among the choicest shades of the year.

**Tucked Blouse.**  
The lingerie blouse appears to grow in popularity from month to month, with the result that new and fresh designs are constantly appear-

ing. Here is one of the prettiest and daintiest that is absolutely simple at the same time. In the illustration it is made of linen lawn with the trimming of German Valenciennes lace, and is consequently exceedingly durable. But it is appropriate for all the pretty cotton fabrics and the thin silks that are made in lingerie style as well as linen, while the trimming can be either lace or embroidery, as liked. Valenciennes and Cluny lace both are being greatly used and both make exceedingly dainty and charming effects.

The waist is made with the front and the back, which are tucked to yoke depth. The trimming is arranged over them on indicated lines and terminates in pointed ends. The sleeves are of moderate size trimmed in harmony with the waist and finished with straight cuffs.

The quantity of material required for the medium size is three and

three-fourth yards twenty-one, three and one-fourth yards twenty-seven or one and seven-eighths yards forty-four inches wide, with nine yards of insertion.



# The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The New Note.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the theme, "The Church's New Note," the Rev. I. W. Henderson, pastor, took as his text, Mark 12:30: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." He said:

The adaptability of the Gospel is wonderful. In every epoch and in every age wherever the truth of God as it has been revealed in Jesus Christ has been preached, it has been found to be a fit guide to the leading of the minds and hearts and souls of men, a true solvent for the evils of the epoch and the age in which it has been declared. Always it has possessed a message that has been peculiarly adaptable to the individual and social inequities and to the individual and social spiritual yearnings and necessities of the society in which it has been preached. When in apostolic times the preciousness of budding human life was discounted and largely unrecognized the vitalizing Gospel of Jesus Christ revealed the beauty and the value of life itself. When in the ante-Reformation days the truth was endangered by the regrettable unwisdom of the ecclesiastical authorities of that day and the then compelling Gospel of Jesus opened wide the treasury of written truth that had been preserved in all its fragrance through the centuries and a new era for mankind began. As in those times so throughout Christendom it has been. Whatever may have been the sins, the spiritual yearnings, the mode of thought, the manner of expression, of any generation the Gospel has always adapted itself and been found humanly adaptable to the sins, the yearnings, the thoughts, the terminology of the period. Every revival in Christian history, especially in the history of the last four hundred years, has had its peculiar message, adaptable to the sins, the yearnings, the spiritual needs, the thought and the terminology of the time in which it was preached. Historians tell us that when in the days of Jonathan Edwards—days in which Christianity was largely legalistic in thought and speech—the fiery prophet of the living God wished to bring men into an open realization and confession of their sinfulness and their accountability to God he preached them sermons on the essential fact and necessity of Divine sovereignty; and with burning zeal declared to humanity, as God gave him opportunity to do the seeing of His truth, the wisdom of yielding self into the control of the Divine Ruler of the universe. Wesley preached the truth of the freedom of the will to the church of his acquaintance. "Whoever will may come" was not all the Gospel then, nor is it all the Gospel now; but it is the lever of truth by which men in the days of that great revival were most quickly turned to love and serve God. The Gospel of personal responsibility that Finney proclaimed was as truly fitted to its time and hearers as was Moody's message to his generation.

We are faced to face with another great world-wide revival. We are in the midst of it. It may not be recognized in some quarters and it may be blinked in others. Many men refuse to recognize it or they may fail to have the insight to perceive it, but it is here none the less. Evidencing itself within the church it is expressing itself more largely perhaps outside of the church than within it. The sins of our day are pressing heavy on individual hearts and are palling upon the social organism of which we are a part. The world is yearning after truth and righteousness and peace and God. Materialism is running its race. Individualism run riot has disgusted its very votaries. Humanity has to too large an extent for its own generation, forgetting ahead with too little regard for the manner or the means or God; and humanity is finding that progress of that sort is a denial of human integrity and of human worth. We are amazed that so many things that in themselves appeared to be so innocent could become so perverted as they have become. We are astounded at the revelations of our own moral perverseness. I am convinced that we are becoming, if we are not already, ashamed.

Men are Gospel-hardened to the messages of yesterday. Not that they disdain Christ, but because the proclamations of the past have lost, through perfunctory familiarity with them, the power to cut deep into their souls. The message of the past has become dulled for them. It needs to be brought to the tempering fire of a flaming truth that shall startle and attract men. It must be laid hard on the wheel of a compelling Divine verity that shall put an edge on all that has become dulled. The preaching of Edwards will not do it, the oratory of Wesley will not do it, the burning messages of Finney will not do it, the declaration of God's love in the mouth of Moody will not do it. These are our places of departure. The truth that these men have declared, the men-we-are-after know. We must vitalize that dormant truth by flinging a new message into their souls. We must warn the chilled members of their own religious experiences with the blaze of a modern message that, having its inspirations in the historic Christ, shall be indwelt of His presence and energized of His spirit for a special ministry to-day. Men know that God is sovereign; they know that the human will is free, for are they not exercising it against God every day? They know that personal responsibility for personal sin or decency is inescapable; they know that God is love. We do not need to prove these things to them most insistently. What we need to do is to proclaim before them a new note from the old Anthem of God's revelation of His truth and Himself in Jesus Christ that shall find a correlative note in their own souls and lead them back into harmony with the age-long chorus of the redeemed of God. It is the business of the church of Jesus Christ to strike this note and to assume leadership.

Granted that these remarks be true, what then shall be our new note? What note shall we strike? What word of God shall be our watchword? What text in the Scriptures shall epitomize our thought? About what idea shall our preaching revolve? In my humble judgment the text which shall epitomize the message of the new revival is that which is to be found as indicated in the text for this evening in the Gospel

according to St. Mark, the 12th chapter and the 30th verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And the idea that shall crystallize our thinking shall be the conception of human love for God. As the basis of Moody's evangel was the love for men, so I verily believe, ere we shall do the work for Jesus that we desire to perform, we must declare, with insistency and with cumulative force, the dignity, the wisdom, the fairness, the efficacy of human love for God.

The trouble with to-day is not that we do not know that God loves us. The trouble is that men do not love God. The evil which afflicts us can only be cured by the exercise of a controlling and vitalizing love for God, such a love as shall mellow and beautify the souls of men. The iniquity which scourges us now and torments us would not be if, in the past, men had loved God. A thoroughgoing love for God will make evil conditions in this world as impossible as they will be in the new Jerusalem hereafter. The golden rule has failed to accomplish its mission, not because it is not a truth, but because it is only half a truth, as it is popularly used to-day. The second commandment is a safe guide for our rule and practice through life only when it is correlated with that primary commandment which our Lord enunciated as at the logical center of the moral and spiritual realities. The golden rule is not enough of a guide for us as we travel toward the undiscovered country. We must be more than moral if we desire happiness here and hope to enter into joy eternal hereafter. The golden rule must be vitalized by the living first principle of the kingdom of God. The trouble with the world is that men have been altogether too well satisfied to do and be done by, as God never intended they should. See for a moment how this half truth works in practice. You are on the stock exchange. You are satisfied that if by trickery or falsification or by the spreading of dangerous reports, true or untrue, I can ruin you, I may do so, provided I afford you equal opportunity to do the same to me. You and I are trading horses. It is all right for you to fleece me when my eyes open so long as I am permitted to fleece you in the same manner. You and I are in business. It is proper for me to steal your trade, provided you have an equal opportunity to steal mine. Of course this meets a modern interpretation of the golden rule, which says, "Whatsoever ye are willing that men should do unto you, do ye even so unto them." But how grievously it violates the spirit of Christ's law. The principle of the business world too largely is this, that it is all right for one dog to eat the other, because they have agreed that it shall be fair to play the industrial and commercial game that way. "Thou shalt love thy neighbor as thyself," we are told. But when this law is separated from the corrected truth that Christ declared, and transplanted alone into the lives of multitudes of men to-day, we understand what an awful half-truth it has become.

In all seriousness, I do not desire that some men shall love me in the way they love themselves, outside of Christ. I do not care to practice the golden rule as to-day it is promulgated in our social life, outside of Jesus Christ, or to have it so practiced upon me. For some men have no conception of their own value and the demands of their own integrity upon their lives; and how, therefore, can they appreciate the value of the lives, the minds, the hearts, the souls, the peace and purity and happiness of their fellow men? Some men have such a small estimate, seemingly, of themselves, judged by the way they untrue to our race did we not resent like treatment by them of us. Some men have such a debased idea concerning what is right for men to do unto them that they cannot be expected to know, unless the grace of God inform them, what they should do to their fellows.

The message for our own time, the appeal of to-day, must be based on the text I have read. Its theme must be the love of man for God. Loving God, we shall conserve the interests of our own personalities and gain a divine value of our own worth to God and to the world. Loving God, we shall know the value of our brethren. Loving God, we shall be true to the social obligations that are incumbent upon us in the kingdom. Loving God, we shall ask not "Is it lawful?" but "Is it right?" "Does God agree to it?" "Does God approve?" "Can I do it and not be caught?" but "How can I do such great wrong against God?"

Do you suppose for an instant that men would have the audacity to publish declarations that they were only worth a paltry couple of hundred millions if they really loved God as God means they should? Do you suppose that an instant that they would boast that they can buy legislatures and judges and the government, if they loved God as Jesus loved Him? If we loved God as Jesus means we should, do you suppose that we would stand for child labor, with all its horrors and cruelties; for the saloon and crime and misery and poverty and despair? If we loved God as Jesus means we should, have you the slightest suspicion that we would permit women by the thousands to be sent into the brothel in economic self-defense? If men loved God, would it be thinkable that they would murder and rape, and steep themselves in a drunkenness, an bestiality and crime? Do you think that if we could get men to love God, they would not have again a lively consciousness of His sovereignty as Edwards declared it, and of their free will to do the right as Wesley declared it, and of their personal responsibility as Finney declared it, and of their indebtedness to divine love as Moody declared it? I think not.

The new note of the church will be the love of men for God. For it is the second logical step in the scheme of redemption in Christ. God in Christ hath already loved men, and now loves them. It is for them to reciprocate His love. The new message must be the central truth of the kingdom of God on its onward side. We must lead men to love God. Then shall we reach them. Getting men to love God, we shall regenerate society; we shall make wars to cease and all nations throughout all the earth to dwell in righteousness and godly fraternal relationships. The task is great. But it is not impossible. The means and the method we shall discuss at another time. But when we shall have gotten men to love the living God, then shall we hear a voice out of Heaven saying unto us, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God."

**Depth of Great Lakes.**  
Lake Superior's greatest depth is 1003 feet, Michigan's 864, Huron's 570, Erie's 204, Ontario's 738. The bottom of Superior is 401 feet below sea level, of Michigan 283, of Ontario 491 feet. The bottom of Huron is eleven feet above sea level, that of Erie 369 feet. Ontario, the smallest of the great lakes, is relatively the deepest. If these bodies of water could be drained the basin of Ontario would present striking contours as compared with the basins of the much larger lakes.

**Saving on Their Meals.**  
A French paper tells of a man who ought to be set down as the meanest man of his time. His name is Rapineau and he is the happy father of three children. His chief claim to meanness lies in the fact that he had lately discovered a plan to reduce his weekly expenditure. Every morning, when sitting down at table, he makes the following proposal: "Those who will go without breakfast shall have twopenny." "Me-me!" exclaim the youngsters in chorus. Rapineau gives them the money and suppresses the breakfast. In the afternoon, when the children were anxiously awaiting their first meal, Rapineau calls out: "Those who want their dinner must give twopenny." And they all pay back what they received in the morning for going without their breakfast, and in that way Rapineau saves a meal a day.—Philadelphia Record.

**High Finance.**  
There is always room at the top—if you can push the other fellow off.—Life.

**WOMEN SUFFER**  
Many women suffer in silence and drift along from bad to worse, knowing well that they ought to have immediate assistance.

How many women do you know who are perfectly well and strong? The cause may be easily traced to some feminine derangement which manifests itself in depression of spirits, reluctance to go anywhere or do anything, backache, dragging sensations, flatulency, nervousness, and sleeplessness.

These symptoms are but warnings that there is danger ahead, and unless heeded, a life of suffering or a serious operation is the inevitable result. The best remedy for all these symptoms is

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made from native roots and herbs. No other medicine in the country has received such widespread and unqualified endorsement. No other medicine has such a record of cures of female ills.

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**Mrs. Pinkham's Standing Invitation to Women**  
Women suffering from any form of female weakness are invited to write Mrs. Pinkham, at Lynn, Mass. Her advice is free.

One of London's West End dealers predicts that walking sticks forty-two inches long will soon be in fashion. N. Y.—22

The largest college of music in the world is the Guildhall in London. It has 110 instructors.

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**Starting It Early.**  
Starting with his bride on their honeymoon a man entered a railway office and, as always in the past, bought only one ticket.

The bride noticed the oversight at once.

"Why, you bought only one ticket, dear," she said.

"That's so, dear," he answered. "I forgot all about myself."—Tit Bits.

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**Uses of Earthquakes.**  
This is a paragraph from the composition of a cynical Eastern school-boy: "The earthquake and fire in San Francisco, although first looked upon as a calamity, really did a great deal of good. It purified the city of the great curse of underground Chinatown and burned down thirty-nine churches."—Argonaut.

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