

Last Word in Hats



NET and lace hats, milans faced with velvet, hair braids, leghorns and lingerie hats, and especially net and lace, these are the words most often on the lips of the milliner just now. Hair braids—for those who can afford them—undisputed queens among hats for the hot weather, are not pictured here, but everyone knows their beautiful texture and their durability.

It is peculiar that the milan, which is heavier than any other of the mid-summer braids, should be so often chosen. It is really a matter of habit with the milliner to put before her people the milan, large, comfortable and simply trimmed, for an all-round mid-summer hat. Vivid shades of green, with the golden yellow of the milan gives a color combination that is never tiresome. The decoration is usually a feather of some sort in the same color and a flange or facing of velvet.

Just now a pretty idea is a cluster of lilac blossoms at the side of a broad brimmed shape with one or two sprays standing; these blossoms are tinted to the color of the hat and shade off to lighter tones. A milan, for instance, is trimmed with lilacs in light yellow shading off to white. A single Easter lily in black velvet makes a telling touch, arranged in the heavier portion of the spray.

Roses have not quenched it as usual this summer, for all other blossoms have claimed attention. But rose wreaths and sprays of large roses are

featured on midsummer hats, at the moment. Small June roses have been in demand and promise to continue in demand until we say goodby to the summer months.

To return to the useful milan, a lovely example, faced with black velvet, and trimmed with a garland of pale pink tulle roses is about as happy a combination as has sprung from the fancy of millinery designers so far. The rose garland on hats and on gowns gives the most genuine pleasure, and in the delicate tulle, with pink at the center, shading out to white in the outer petals, a rose of fairland, a sort of rosy ghost of the blossom, charms everyone who sees it. It is very lovely and very fragile.

Big hats of net shirred to frames of fine silk wire and having crowns that are clouds of puffed net, form backgrounds for the large tulle roses which stand at the side. Nothing but the flower and the foliage is needed, except the stems which are made carefully lifelike, even to the thorns. These are of rubber and have no sting. They do not need it. In a hand-made lace or net hat there is stinging enough this season in the price ticket. But the day of cheap millinery is almost gone; people want fine things nowadays and must pay for skill and work. Perhaps they do so more cheerfully when the subject to be considered is a hat than at any other time.

JULIA BOTTOMLEY.

SCENTS FOR USE IN BATH

Simple Mixtures That Will Give Comfort When One Comes in Tired and Warm.

Nothing is so invigorating when tired and warm as a scented bath of hot water. In summer days it proves particularly refreshing when taken before dressing for the evening.

The simplest of these baths is made by adding cologne, toilet water or violet ammonia to the bath water. A good aromatic mixture to keep on hand is made from two ounces of tincture of camphor, four ounces of cologne and an ounce of tincture of benzoin. Add enough of this to the bath water to make it milky.

If you are presented with colognes or toilet waters that are not especially fragrant, use them in the bath. The scent is so faint as not to be disagreeable, and the refreshing qualities are as great as from more expensive colognes.

Another refreshing bath is made by squeezing the filtered juice of four lemons into a quarter of a tubful of water.

Where the aromatic bath seems extravagant, or there is no time for it, put a solution of the mixture given above into a spray and spray it over face, neck and arms.

Putting cologne back of the ears, on the temples and on upper lip is extremely restful and cooling.

The Lilac Popular.

In the search for aigrette effects the lilac, with its bristling panicles, has become one of the millinery favorites. Instead of the normal purple or white, one finds it green, crimson, yellow, blue—any color at all that the milliner needs for her scheme. Some of the big straw shapes with such flowers and a wisp of tulle, are among the most fetching models. The Indian turban looped with pearls and finished with an aigrette at one side continues to flourish as a picturesque item of smart hat displays, and there is the little turban made of a handkerchief wound around and around its frame in Arab fashion. But the turban is bound to decrease in vogue as the summer advances.

YOUNG GIRL'S DRESS



Linen cashmere or serge might be made up in this style: the skirt has a wide panel down center front with russia braid put on in a wavy pattern at the edge; the sides and back are then slightly gathered, on the bodice one tuck is made on each shoulder; the top of tucks, edge of oversleeves, and neck are trimmed to match. Any soft material might be used for the under slip.

Material required: 5 yards 46 inches wide, 1 dozen yards braid, 1 yard material 42 inches wide for slip.

The new barn dance is called the Chanteclairette. It is very strenuous

TO PREPARE SPANISH OMELET

Many Methods Are Used, but the One Here Given Is Typical of Them All.

Spanish omelet is a toothsome dish that seems to appeal particularly to members of the stronger sex, and is therefore worth noting in the interest of the men of the household. It is variously prepared, but the following recipe is representative of all:

Beat (but only slightly and without separating), four eggs. Afterward stir in four tablespoonfuls of milk, one-half teaspoonful of salt and a third teaspoonful of pepper. Put into the omelet pan two tablespoonfuls of butter and turn in the eggs. "Pick up" with a fork to make it light and creamy. Brown quickly underneath and fold with the sauce given below, in the fold and around it on the dish.

Cook two tablespoonfuls butter and one of finely chopped onions until yellow. Add one and three-fourths cups of tomatoes and cook until much of the moisture evaporates. Then stir in an ounce of chopped mushrooms, the same quantity of capers, a quarter teaspoonful salt and a small piece of finely chopped red or green pepper. Cook the latter first in butter into which a little chopped onion has been shaved.

Riced Oyster Soup.

Wash one cupful of Carolina head rice and put over the fire in plenty of water to keep it "tumbling" until tender but whole. Drain the water. (This water can be used as nutritious drink for children or invalids in place of milk.) Cover the rice with milk and place in covered pan of water to steam or in steamer a half hour. Take one quart good sized oysters and fork singly into a shallow dish with cover. Salt, pepper (red, preferably), and dot generously with butter. Pour the oyster liquor into a double boiler and add three pints of milk. When this is quite warm, not hot, place the covered oysters over slow fire and shake gently two or three minutes, or until plumped. Turn into the hot milk and add the steamed rice. The oyster flavor will be different from the usual soup.

Fruit Rolls.

Three cupfuls of flour, six tablespoonfuls of baking powder, one-half teaspoonful of salt, one-third cupful of butter, one cup milk, two tablespoonfuls sugar, and one-half teaspoonful of cinnamon. Mix and sift the dry ingredients, rub in the butter with the tips of the fingers, add the milk gradually, cutting with a knife to a soft dough. Turn the dough on a floured board, and roll into a rectangular sheet about one-third inch in thickness. Brush over the sheet of dough with melted butter, then sprinkle with the cinnamon and chopped raisins. Roll up the dough compactly and cut the roll in pieces an inch in thickness. These are delicious.

Strawberry Pudding.

Beat the yolks of four eggs very light with a cupful of powdered sugar, add a quart of sweet milk and a tablespoonful of melted butter. Beat in thoroughly a cupful of fine dried bread crumbs, and pour all into a buttered pudding-dish. Set in the oven and bake until set. Remove to the door of the oven and spread over the top of the pudding a layer of ripe, sugared strawberries, and cover these with a meringue made of the whites of the four eggs beaten with a half-cupful of sugar. Return to the oven to color light brown. Eat with powdered sugar and cream.—Harper's Bazar.

Help the Farmer's Wife.

Therefore, give the women of the family plenty of help and all necessary conveniences for expediting household labor and let the housewife urge system in every department and promptness in the performance of every duty; for with proper resources at command and competent help and system the domestic machinery will run smoothly and time for rest and recreation be provided and the tired housekeepers take a new lease on life.

Cream of Tomato Soup.

Take a can of tomatoes or fresh ones. Rub through sieve. Heat to the boiling point; thicken with corn starch. Make a cream sauce by rubbing a large spoonful of flour in a spoonful of butter, cooking over the fire till it is smooth and bubbles up. Add milk to make it thick. Mix the two together, season with salt, butter and a little bit of sugar. Cream tomato soup made this way will never curdle.

Green Peppers.

The flavor of green peppers gives an acceptable variety. The seed should always be removed. The peppers should be chopped and added to chopped meat or other meat dishes. Meat mixed with bread crumbs may be baked in the pepper shells and the stuffed peppers served as a separate dish.

Whipped Cream.

Be sure that the cream is rich. Pour it into a chilled bowl, and, with a wire egg whip, beat steadily until thick. This is the simplest and easiest way of beating cream. Add sugar and flavoring to taste, and keep in the ice until wanted.

No Egg Cookies.

One cup sugar, one tablespoon lard or butter, one cup sweet milk, pinch of salt, one teaspoon soda, two of cream of tartar, one-half teaspoon flavoring. Flour to stiffen.

The Parable of the Tares

Sunday School Lesson for June 26, 1910
Specially Arranged for This Paper

LESSON TEXT.—Matthew 13:24-30, 36-43. Memory verses, 37, 38.

GOLDEN TEXT.—"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43.

TIME.—Autumn of A. D. 28.

PLACE.—On the shore of the Sea of Galilee, probably not far from Capernaum.

Suggestion and Practical Thought.

This parable helped the disciples to understand some problems that continually presented themselves in their thoughts about the kingdom of heaven. It is a picture of the contending forces of good and evil in the world; and the victory of the good.

The Good Seed.—Vs. 24, 37, 38. "The kingdom of heaven" is the kingdom which has its origin in heaven, and which Jesus as king came to establish on earth; in which the laws of heaven are obeyed on earth, so that earth becomes like heaven.

The Sower of the Good Seed.—Vs. 24, 37. The man represents the "Son of Man," through whom God was manifested in the seed sowing. He is the source of all good seed. He began in the Garden of Eden, and has been sowing ever since. Every good man, wherever found, is a child of God, born from above by the Spirit, and made alive with the life of God.

The Field Sown.—Vs. 24, 38. "The field is the world." It is not the church, but the whole world; not Christian lands, but all lands in which the true church is the good seed. "In his field." The whole world belongs rightfully to Christ. The sowing of tares is a usurpation. Christ "came unto his own."

The Good Seed.—Vs. 24, 38. "The good seed are the children of the kingdom," those who in heart belong to the kingdom, are filled with its spirit, and strive to live according to its principles.

God's children are good seed, living seed. The principle of life, of increase is in them. Dead seeds do not increase. A dead church does not grow; and this is fortunate, for neither God nor man desires an increase of that kind of Christians or churches.

There is a great variety of good seed adapted to all seasons and all circumstances, producing different kinds of fruit at different times.

But remember that Christians are planted as well as sown, planted where God desires them to be, "by the streams of water" (Isa. 1:3).

The Enemy Sowing Tares Among the Wheat.—Vs. 25, 28, 39. "While men slept," that is, secretly, when the good did not realize what was going on, any more than a sleeping person could. The beginnings of evil are often scarcely discernible. The young offspring of its tendencies and outcome, as if they were sound asleep.

"His Enemy."—The wicked one, the devil (vs. 38, 39). He was the original source of evil among men. The story is truly told in Genesis. God is not the author of sin either at first, nor at any time since. Everything God does is toward making men good.

"The tares are the children of the wicked one," filled with his spirit, living according to his principles, and under his control. They are not a degenerate form of virtue, but as distinct as virtue and vice. They often resemble the good till the fruit begins to appear, but they are as different as wheat and tares, as thistles and roses.

The Wheat and Tares Growing Together.—Vs. 26-30. "Let both grow together until the harvest." Because at first it is very difficult to distinguish between the wheat and the tares. The tares are counterfeit wheat. Because when the distinction is clearer, there is danger lest "while ye gather up the tares, ye root up also the wheat with them," for the roots of the two are interlaced together.

It is absolutely necessary before the grain is used in the harvest, "to avoid the mingling of the kernels of the darnel and the wheat lest the bread be poisoned."

The Harvest. The Fate of the Tares.—Vs. 30, 39-42. "Let both grow together until the harvest, which takes place at 'the end of the world' (v. 39), or age.

"Say to the reapers . . . the angels" (v. 39), (Matt. 16:27; 24:31; 2 Thes. 1:7); any beings or powers which accomplish this work.

"To burn them." So as to destroy their power of evil, and to keep them from spreading. "They shall gather out of his kingdom all things that offend" (v. 41), that cause others to stumble in the path of righteousness.

The Harvest. The Blessedness of the Righteous.—Vs. 30, 43. "Then, when separated from evil, 'shall the righteous shine forth as the sun.' Here are found hope and cheer amid times of opposition and the flourishing of evil. Make the evil help the good.

Christians themselves are educated and disciplined by contact with the tares. They would not be nearly so good if shut off in a community by themselves. Tares would still come in. If the wheat does not seek to change the tares into wheat, the wheat will degenerate into tares. This is always so when good people would fence themselves in from all contact with the world, whether by monasteries and convents, or by exclusiveness of churches, or neglect of missionary work. As Professor Bowne says: "Character cannot be developed regardless of activities of life."

EQUIPMENT FOR THE KITCHEN

Really Is Most Important Part of the House, When All Things Are Considered.

It is a mistake to economize too much in the equipment of the kitchen, the room which really furnishes the motive power of the home.

Kitchen utensils are of the first importance. The cook cannot do her work well without proper tools and proper environment.

A kitchen outfit costs comparatively little. New oilcloth for the floor, table and sink-stand, are cheap, and add immeasurably to the comfort of the worker. An attractive kitchen be-speaks the good housekeeper, and is more apt to be kept in attractive order.

Neat tin or wooden boxes, or large glass jars, with labels, are a delightful acquisition to the kitchen closets, and much more pleasant to handle than leaky paper bags.

Colored paper with pinked edges, for the shelves, or a coat of white paint covered with one of white enamel, and the shelves left bare of other covering, will work wonders for the general effect of the kitchen, and a growing plant or two gives an air of luxury which surprises those who have never tried it.

The Home



After an umbrella has been in use for a short time, put a drop of oil in the center of the top about once a month. This prevents the ribs from rusting.

If two thin glasses have stuck one in the other place them in rather warm water and pour cold water in the upper glass. The expansion of one and the contraction of the other loosens them.

A little soap or black lead rubbed on the hinge of a squeaking door will often remedy matters.

Brown boots can be blackened by rubbing the blacking well into the shoes with a raw potato and then polishing.—Home Chat.

A Useful Remedy.

Burns in the kitchen are so frequent that it is fortunate that the kitchen, or, rather, the bin in the cellar, provides a quick and easily applied cure for such injuries.

When one has been seared by fire immediately cut a white potato in two, scrape out the inside, and make it very fine. Bind this scraping on the burn and the pain will quickly be mitigated.

Should the burn be very deep it may be necessary to make a second application. This is an old-fashioned remedy, but one that has proved successful in many severe burns.

Spice Cake.

One and one-half cups of sugar, three eggs, one cup of butter, one cup of sour cream, one cup of stoned raisins, two cups of flour, one teaspoonful of soda dissolved in one-fourth cup of luke warm water, one tablespoonful of cinnamon, one teaspoon of cloves or mace. Cream the butter and the sugar, then the yolks of the eggs well beaten together with the sour cream. Add the spices, the soda, the raisins dredged with a little of the flour, then the rest of the flour and lastly, fold in lightly the stiffly beaten whites of the eggs. Bake slowly in deep well-buttered tins.

Baked Tripe.

Cut 1½ pounds of tripe in small squares, put in an agate pan with five chopped onions. Season with salt and pepper. Cover with stock or water and bake in a slow oven three hours. Strain the liquid into a saucepan, add enough flour to thicken, stir over hot fire and let it boil up once. Put the tripe in a baking dish, pour in the sauce and cover all with mashed potatoes beaten to a cream. Bake till brown.

Cherry Butter Pudding.

Beat to a cream a half cupful butter and three tablespoonfuls of sugar. Then add little by little, stirring constantly, four beaten eggs, a quart of flour that has been sifted with three teaspoonfuls of salt. Add a pint of milk, and lastly a quart of pitted cherries. Boil two hours in a buttered mold, not allowing the water to stop a moment from its boiling. Serve with hard sauce or cherry sauce.—Delicatour.

Potato Pancake.

Peel and grate four large potatoes. Press in a strainer and add two eggs, well beaten alternately with a cup of flour. Salt and pepper to taste and stir in enough warm water to make a soft paste. Fry in lard or butter to brown pancakes.

Fruit Sandwiches.

Chop one pound each of raisins, figs and dates, mix, and over the mixture pour a wine glass of orange juice, and spread between thin slices of buttered bread.

NECESSITY FOR MILLENIUM

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Respecting two matters there can be no question:

1. That the early church thoroughly believed in a millennial kingdom, hoped for it, prayed for it—"Thy Kingdom come; thy will be done on earth as it is done in Heaven."

2. It is equally certain that today the doctrine of the millennium is tabooed as "out of date"—out of harmony with the views of the higher critics and evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom.

The present day concept of the Church of Christ is that God planted it amongst men as leaven in a batch of dough with the intent that it should propagate itself until the entire mass would be leavened.

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is Scriptural, the other is unscriptural. The safe, the proper, the right course is to go back and take up afresh the doctrine of the millennium—the doctrine that the faithful of the church now being tried and tested will constitute the glorious Kingdom of God's dear Son after their change from earthly to spirit conditions in the "First Resurrection" (1 Corinthians, 15:42-44).

"Christian people have been fooling themselves long enough!" Yes, it is as absolutely irrational to think of converting the world, as it is unscriptural to believe that God ever gave us that impossible commission. The United States census reports show that there are twice as many heathen today as there were a century ago. The word heathen carries to many a very wrong impression. Many noble-hearted Christians have gone as missionaries to the heathen wholly unprepared for what they met—intelligent reasoning ability, etc. They found that the heathen were full of questions, logical questions, too, which they as Christians had never thought of, and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to hold their own in argument with intelligent people in India, China and Japan. There is no danger of their converting those people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings—respecting the mission of the church, the hope of the church and the hope of the world!

Missionaries are thus handicapped! Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment and that they are going there, too, unless they accept Christ. It is a rude awakening to be asked where hell is? and why God should have condemned them and their forefathers to such a horrible eternity? and how this could be true and yet he be a God of pity, compassion, love? The heathen ask, Why the different denominations—the different theories of the terms of salvation—by water, by election, by free grace, by joining the church, etc. The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and does all he is able, perhaps, to justify his presence in a foreign land—helping the sick and doing many other acts of kindness which are very commendable, whether from a religious or humanitarian standpoint.

Next let us note that the millennium itself is an absolute necessity for the world, according to the statistics of the world-wide. Many college professors and D. D.'s are inclined to speak glibly of the second coming of Christ being far in the future—"50,000 years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any school boy can figure up what the population of the earth would be 1,000 years from now, taking the present population as per the census at sixteen hundred million and the ratio of increase as shown by the census reports at 8 per cent. in ten years. The total would show 3,375,325,000,000 population for the year 2900 A. D.—more than 2,000 for each person now living.

What would humanity do if the earth were crowded to that extent? Where would the necessary food, fuel and clothing be found? Computing all the tillable portion of the earth at twenty-five million square miles or sixteen billion acres would give but one acre for the support of 210 people, or less than five square yards each. At the close of a second such period, 3960 A. D., at the same rate, there would be ten persons for each square foot of standing room. In other words they would stand 15 deep on each other's heads. What shall we think of the wisdom that tells us that the millennium is 50,000 years off? The answer is found in Isaiah's prophecy (29:14).

Are we asked how the millennium if at once introduced would avert the difficulties of the first statement, 210 people for each acre of the habitable earth? We reply that the Scriptures clearly intimate that the rapid increase of our race is associated with man's fallen condition; as our Creator declared to Mother Eve after her disobedience: "I will greatly multiply thy sorrows and thy conception," (Genesis 3:16).