"What can we do?" is likely to be changed to "What can't we do?" in the light of responses women have made to the challenge of circumstances. They have excursioned into many new fields of labor since the beginning of the war. Only the heaviest physical labor—where it is a mere matter of muscular strength unequal to that of men—bars them from measuring their efforts along with the other half of humanity. Just how much of this new industrial territory they will hold, now that they have occupied it, remains to be seen. It is reasonable to believe that there are many places they will continue to hold.

In the meantime there are many good old-fashioned obligations they must go on fulfilling. All the things they have been doing they must go on with. Sox and sweaters and all other knitted things must be mainly supplied by them; clothing and food prepared for their own families and others who need them. Besides, the wholesome and hourly duties they undertake to raise money for all sorts of charitable work.

For the Red Cross they are having much success along with considerable merriment by getting up "fiestas" or county fairs—held indoors. All they need to start with is a large room with a fairly good floor. This they line with booths and partition off into various "exhibits"—each of them as much a joke as possible. There is a shooting gallery, with the kaiser as a target, the fortune-telling tent—candy and lemonade stands, jellies, canned fruits, preserves, etc., contributed by the promoters, who solicit it among acquaintances. The things are sold at low prices because there is almost no expense attached where everyone contributes time and materials and the profits are clear.

About the gayest and liveliest crowd at these fairs or "fiestas" is in that portion of the floor set aside for those who like to dance. This is railed or roped off from the rest of the room and a little booth for selling tickets placed at the entrance. Little girls also peddle tickets among the men who dance. "Ten cents each and three for a quarter" brings many a dime and dollar home to the treasury of the chapter. Of course the promoters must see to it that good music is provided. War is no reason why the young people should not indulge themselves in innocent pleasures, and they are glad enough to benefit the Red Cross while they enjoy themselves.

Fads And Fancies Of Fashion

Spring Blouses Novel and Eccentric

All sorts of eccentricities and novelties appear in the designs presented in new spring blouses. In order to meet that always insatiable demand for something new, not a thing that could be done to blouses has been left undone—except to lower their prices. These are high, when the more intricate models are considered. They involve a lot of hand work, so there is a reason.

Many women will welcome the high-necked, fastened-in-the-back blouse which appears among the handsomest lingerie models. Very fine voile, trimmed with narrow, fine valenciennes lace and small, handsome pearl buttons, are old favorites worked out in new ways. An extended front panel is featured in these fine cotton blouses as well as those of crepe; this panel reaching several inches below the waistline, while the rest of the blouse terminates there in a narrow belt. One of the voile models has a panel with row after row of frills made of narrow lace, across it. Its long sleeves flare at the wrist and are finished with many rows of narrow frills made of the lace.

Crepe georgette appears, somewhat less sheer than it has been, in the best of models made up with real filet lace and further adorned with silk embroidery in self color. A pale tan color, with filet lace exactly matching it in color, employs a six-inch square of the lace at the top of the front panel. The neck in this model is open at the front like that in the blouse pictured.

Needlework, in which long stitches of silk floss, and beads, in rich combinations of color are very effectively used on blouses of dark colored crepe. Sleeves are very long, but the next excursion of the style reporter into the realm of blouses may discover shorter ones, there will be no telling what will be found then. Out of the mass of new material certain styles will crystallize as spring draws near. She who chooses fine cottons with lingerie laces and georgettes, in the simpler models, may select either high-necked, fastened-in-the-back blouses or those that fasten in the front and leave the throat uncovered, she cannot go wrong in either case.

Julia Bottomly

The KITCHEN CABINET

Beware of desperate steps. The darkest day
Lived till tomorrow, will have passed away.

FOOD FOR THE FAMILY.

There are plenty of good things still within reach of the common purse if we use thought in our buying. Vegetables when grown in the home garden are a great addition to the food for the family. We have such a variety that we need never tire of them.

Fish are excellent, and in many localities are very reasonable in price. A stuffed fish roasted and served with the following sauce will be a welcome dish. This sauce is also good served with either fried or broiled fish.

Spanish Sauce.—Chop fine three small onions and cook until soft in a tablespoonful of fat. Stir in a pint of tomatoes, a chopped pepper, or a few chopped olives. Season to taste with red peppers and salt, and when the fish is ready turn the sauce over it just as it goes to the table.

Buttermilk Biscuit.—Sift together four cupfuls of flour with a tablespoonful of soda and the same of salt. Melt three tablespoonfuls of lard and stir into two cupfuls of buttermilk, then add to the flour. Mix soft enough to handle and roll out just as soft as possible. Cut into small biscuits and bake in a hot oven.

Prune Crumb Pudding.—Steam a pound of prunes until soft, remove the stones and cut in small pieces. Put a layer of bread crumbs into the pudding dish, then the prunes, then more bread crumbs, sprinkling each layer with brown sugar, cinnamon and dots of butter. Over the last layer of prunes sprinkle a few chopped walnuts, cover with crumbs and turn in a cupful of the prune juice. Bake until the crumbs are brown. Serve with a sauce made of the prune juice a little cornstarch flour, a tablespoonful of butter substitute, and sugar, all cooked until thick.

Sweet Potato Custard Pie.—To one and a half cupfuls of boiled and mashed sweet potato allow one egg, two tablespoonfuls of butter substitute, half a cupful of sugar, three-quarters of a cupful of milk and nutmeg to taste. Beat the eggs, cream the sugar and fat and add milk and potato, beating well to mix thoroughly. Turn into a pastry-lined plate and bake as usual.

Souffle of Meat.—Make a white sauce of a pint of milk, two tablespoonfuls each of butter and flour. Melt the fat, any sweet fat will take the place of butter, and when hot stir in the flour, then add the milk, cook until smooth, add two cupfuls of cooked meat finely chopped, a teaspoonful of salt, a half cupful of crumbs, and the yolks of two eggs well beaten. Then fold in the stiffly beaten whites and pour into a well buttered baking dish and bake over hot water a half hour.

Just granulated sugar creamed with a butter substitute and nutmeg makes a most tasty pudding sauce.

It is the height of every man's ambition to reach the point where he can say just what he thinks.

HELPFUL HINTS FOR HOUSEMOTHERS.

There are times when a needleful of silk of a certain color is most needed—when you are ready to discard your old embroidery silks, don't, but wind them on a card, cutting out a little V-shaped piece at each end to keep the silk from slipping, then put them away in a small box, where they may be found when needed.

Small cups or bags of various colors of silk cut in a circle and shirred with an elastic, may be slipped over electric light globes, softening the glare and giving just the note of color for different occasions.

Water color paint will paint slippers, flowers and other fady things. Oil paint the kind that comes in tubes, if dissolved in gasoline will color feathers, silks or fat trimmings. One must be careful of fire when using such inflammable stuff. To work outdoors and allow the things dyed to hang in the air for a long time is most desirable.

Wear a heavy cotton glove on ironing day to save the hands from the heat of the iron, even an electric iron heats the hand unpleasantly.

Steel wool No. 0 with an old glove and soap will remove stains from aluminum without scratching it. Any roughness only encourages further scorching and burning on of food.

Iron stains in sinks and other places where there is no metal to be corroded should be treated with a mild solution of muriatic acid and water, it acts like magic in removing stains.

When trying to open a stubborn jar, a common jar rubber held between the lid and the hand will act as a wrench.

When the springs lie down in cane seat chair, just turn it over, rip off the lining and retie the springs in place thus saving an upholsterer's bill.

One thrifty housewife painted her couch over with a dye solution, using a brush as one does paint. It dried and looked exceedingly well.

Nellie Maxwell

SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute, Chicago.)

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LESSON FOR FEBRUARY 3

JESUS LORD OF THE SABBATH.

LESSON TEXT—Mark 2:13-3:6.
GOLDEN TEXT—The son of man is Lord even of the Sabbath.—Mark 2:28.
ADDITIONAL MATERIAL FOR TEACHERS—Ex. 20:8-11; Isa. 58:13, 14; Neh. 13:15-22; Matt. 12:1-8; Luke 4:16 ..cts 20:7; I Cor. 16:1, 2; Col. 2:16, 17.
PRIMARY TOPIC—Jesus and the Sabbath day.
MEMORY VERSE—Remember the Sabbath day, to keep it holy.—Ex. 20:8.
JUNIOR TOPIC—Jesus and the Sabbath.
MEMORY VERSE—Ex. 20:8-11.
INTERMEDIATE, SENIOR AND ADULT TOPIC—Our day of rest and worship.

I. The Sabbath a Boon, Not a Burden (vv. 23-28). It has been suggested that this passage, particularly verse 23, indicates something of the poverty and simplicity of the lives of the disciples, that they lived not only a day at a time but literally from hand to mouth. America is the most prodigal nation on the globe, but it is today facing the necessity of conservation and retrenchment, not because it is desired but of necessity in winning this great world war struggle. Perhaps this will prove to be a boon growing out of the darkness of the days through which we are passing.

Notice that the disciples were not particularly criticized because they plucked and appropriated the grain that belonged to another even though it was for their bodily needs, but because they did it on the Sabbath day. The Jewish law permitted them to take that which did not belong to them because of their necessity, but would not permit them to do it on the first day of the week. The criticism of the Pharisees, based upon Deut. 5:14; Ex. 31:15, though apparently scriptural, was, however, based upon an incomplete knowledge and application of those scriptures. Jesus shows them first that ceremonial prescriptions and laws must give way before the needs of man and he cites the case of David as an illustration. Again he shows them that the demands of the temple service were superior to the prescriptions of the common law (See Matt. 12:5, 6), that he, himself, is greater than the temple for he is the one in whom God tabernacled (John 1:14 R. V. Margin). The Sabbath law therefore must give way before the necessity of Christian service. Again he shows that mercy is more than sacrifice, and so ceremonial demands must give way before the needs of mercy and compassion. He also shows them that the Sabbath was made for man (vv. 27, 28) rather than man for the Sabbath. He, the "Son of Man," is the consummation and head of the race, Lord even of the Sabbath, and as Lord of the Sabbath he has set aside the seventh day Sabbath, which was the shadow of things to come (Col. 2:17) and belongs to the old order and dispensation. It is true that we have no right to judge any man regarding the Sabbath (Col. 2:16, 17), but as Christians who are "risen with Christ" (Col. 3:1) we are to keep the Lord's Day, (Rev. 1:10), the first day of the week, (Acts 20:7) the resurrection day, and are under no law whatever to keep the seventh day.

II. A Proper Use of the Lord's Day (Ch. 3:1-5). It is somewhat unfortunate, our divisions of the Scripture into chapters and verses. This next passage is really a practical application and illustration of the principle with which Jesus has just been dealing. It was the custom of Jesus to frequent the synagogue on the Sabbath Day (Luke 4:16), the day upon which the Jews still gathered in large numbers. We need to note (v. 2) that the question which was asked of him was not a fair question, not so much honest seeking for information, but rather they "watched him," for they wanted to find something with which to trap him. Jesus taught that it is lawful to do good on the Sabbath Day, that it is lawful to heal on the Sabbath Day (Matt. 12:10) that it is lawful to restore a lost ass or ox on the Sabbath Day (Luke 14:5; Matt. 12:11) that a man is of more value than a sheep (Matt. 12:13), and that the new methods and new times demanded new applications (Mark 2:21, 22). In these teachings Jesus does not necessarily abolish or abrogate the ancient fourth commandment, but rather the misinterpretation, misuse and misapplication of the Sabbath law. For a correct interpretation of the Old Testament Sabbath see Isa. 58:13, 14. The difference between the Jewish Sabbath and Christian Lord's Day is a matter of counting; we begin to count at the point of the resurrection of Jesus. The Sabbath Day is a means to an end; it is not the end itself.

America's Great Heritage.

The man was really and organically sick; he had a withered hand which all could see—no "moral error" about it at all, and he was really healed. The Lord's Day is America's great heritage. Are we going to throw it away? It is of economic value as well as a spiritual heritage. The observance of a day of rest has actually increased the amount of output in the munition factories of England. In this land of hustle and bustle the brain needs the rest, the soul the feeding, and the body the relaxation which Sunday observance alone can furnish.

With the Chaldeans.

The Chaldeans were a sturdy, agricultural race. The land in which they lived had great extremes of climate. The summers were dry and hot and the winters, especially in the rugged northern part, were cold. The rainfall was scant and water had to be carefully hoarded in reservoirs. Much of the land was dependent upon the floods of the Tigris and Euphrates rivers for irrigation, and a drought was sure to result in famine and suffering. Therefore the kings appointed astrologers to scrutinize the sky to foretell not the places of the moon and planets but the weather.

An Optimist.

When the stock market was in the midst of a bad break which proved ruinous to many, two brokers who were caught in the pinch met and compared notes, relates the Cleveland Leader. As they talked a big, happy looking man passed, calling out cheerily to some friends. "Who is he?" asked the first broker. The other took a good look at the big fellow, whom he recognized as a plunger who had made a fortune within a few days. "Huh," he said, "he's an optimist." "What is an optimist these days?" gloomily asked the other. Said the second broker: "The kind of a man, son, who when things are coming his way tells other people not to worry."

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