

The Home

Conducted by MARY FORD

ONLY MOTHER KNOWS

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows but mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after years,
Nobody knows but mother.

Nobody kneels at the throne above
To thank the Heavenly Father,
For that sweetest gift—a mother's love;
Nobody can but mother.

You cannot cure political or social
Evils by the absent treatment, you must
Do it by the laying on of hands.

VOTES FOR WOMEN

From each of the following towns I have received from one to six names in favor of "Woman Suffrage." Each writer is anxious to form a Suffrage Society and I therefore would be glad if any other women in these towns who are in favor of Woman Suffrage would send in their names and addresses to "Mary Ford," Grain Growers' Guide: Wetaakiwin, Alta., (6); Moose Jaw, Sask., (5); Oak River, Man., (3); Sedgewick, Alta., (2); Pettapiece, Man., (4); Foxwarren, Man., (9); Ingelton, Alta., (3); Carlsbad, Alta., (2); Pleasant Valley, Sask., (2); Claresholm, Alta., (2); Quill Plain, Sask., (4); Floral, Sask., (3); Rosthern, Man., (2); Killarney, Man., (6); Red Deer, Alta., (8); Ninga, Man., (3); Ness, Man., (4); Wetaakiwin, Alta., (4); Cupar, Sask., (2); Franklin, Man., (3); Aldersyde, Alta., (6); Windthorst, Sask., (3); Senlac, Sask., (2); Hazel Cliffe, Sask., (6); Morris, Man., (1); Wallace, Sask., (6); Unity, Sask., (7); Barons, Alta., (3); Deloraine, Man., (6); Carberry, Man., (9); Ogilvie, Man., (3); Acherville, Man., (4); Wolseley, Sask., (6); Tenby, Man., (5); Penzance, Sask., (3); Dundurn, Man., (6); Ingelow, Man., (4); Cypress River, Man., (8); Lariviere, Man., (12)—very strong; Lake Francis, Man., (7). Each week other towns will be published and my readers will be surprised to find that Woman Suffrage is indeed a very live question throughout the West.

SEX HYGIENE

In my mother's meetings last year I was deeply interested in listening to the many ideas, and was amazed to hear how very anxious and willing the mothers were to receive light on the subject of most importance, "the discussion of themselves and their children, in all matters relating to the knowledge of life." Many mothers felt that they did not want their children to start out with the handicap of ignorance, which they themselves had suffered from in the early days. Others of course felt that as they themselves had received no education in these matters, and had to find out for themselves the necessary knowledge, that their daughters might do the same. Finally, after many debates and much talk, we came to the conclusion that the "Policy of Silence" had not made good.

If knowledge could be given to the children, through studying the lives of plants and animals, which could be later applied to the human species, I believe that this is strictly in good taste, and instead of doing harm, must do good.

In the past two years, many girls have come in from the country in deep trouble. When talking over the matter to these girls I found in each case that the girl felt that the mother had not fulfilled her duty in leaving her in ignorance in the matters relating to sex.

We have now arrived at the stage where we must stop and consider who is morally responsible for these conditions. Is it the mother who does not impart the necessary knowledge? Is it the child who has no means of learning the lesson of life in a pure, sweet way and thus protect herself from all temptation? I want you to realize that I do not wish to take up the unsavory part of these subjects, but I do believe that if the women would band them-

selves together as one mother and make a determined stand that "Sex Hygiene" must be taught by the mothers if possible, if not in our schools, then the mothers and teachers would be able to talk over the best methods of conveying these subjects to the children, and the question would be solved.

On the farm there is the best opportunity of teaching the children the purest and truest lesson of life. In my idea the father and mother stand in exactly the same relation to the child, as the farmer to his seed of wheat. The farmer's thought is to see that only the purest and best seed is used on his land. He will send everywhere to obtain the best there is. Everything to improve the land is obtained; he no more dreams of placing good wheat in poor soil and expecting a good crop than flinging it in the air. Mother Earth wraps his seed in life and warmth and sends it forth to multiply a hundred fold.

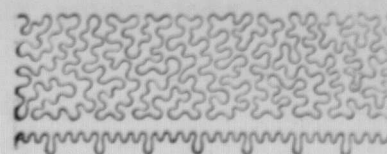
The mother must be educated in the highest and purest ideals, but above all she must look upon herself as a vessel prepared to receive a gift from God. A very lovely thought to me is that a little child is God's thought expressed.

EMBROIDERY PATTERNS

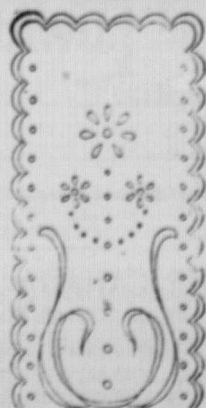
We have arranged for a new embroidery pattern service which will give our lady readers an opportunity to produce some pretty and effective fancy-work. Full and simple instructions are given with the patterns for stamping and working. These patterns can be secured by sending 10 cents to the Pattern Department, Grain Growers' Guide, Winnipeg, stating the number of the pattern desired. It will take from ten days to two weeks to secure these patterns, as they are sent direct from the publishers.



632—Design for Embroidering a Doyley Ten and One-Half Inches in Diameter. One transfer is given.



630—Design for Braiding a Wide Border and Narrow Edge. One yard of the border five inches wide and two yards of edging one inch wide are given.



627—Design for Embroidering a Hat Pin Case. The case is made in one strip, folded midway of the length. The entire design is given for the front, scallops and eyelets for the back. The two are to be laced together through the eyelets at the sides.

No training is too great to fit us for the office of Motherhood.

The father, or husbandman, must be both spiritually and physically a clean man (clean in thought, word and deed), to be the guardian of the mother and child. It is his duty to see that every necessary condition, both spiritual and temporal is found in his home. By this I do not mean fine furniture and beautiful clothes, but sweet sympathy, which makes the father and mother one in all matters relating to the betterment of the home and the children. No atmosphere is too pure in which to place God's thought in order to bring forth the ideal man.

Bread Sauce

Ingredients: Half a pound of stale bread, half a pint of milk, a medium-sized onion, an ounce of butter, some bruised mace, salt and black pepper. Method: Cut the onion into very small pieces, and let it simmer in the milk; then draw the saucepan to the side, away from the fire, and leave the bread to soak for about half an hour. Then add the butter, mace, pepper, and salt to taste; beat well together, warm for a short time over the fire, adding a little more milk if the sauce appears too thick and serve.

Scotch Mist

Ingredients: Two ounces of macaroons, a dozen penny sponge cakes, a pint of cream, and an ounce of castor sugar. Method: Pound the macaroons finely, and grate the sponge cakes. Pour on three parts of the cream. Mix together into rather a dry paste. Pile up high in centre of glass dish. Whip up the rest of the cream, color one half pink and the other green. Ornament through fancy forciers.

Chocolate Cake

Ingredients: Half a pound of grated chocolate, a quarter of a pound of flour, half a pound of butter, two ounces of ground rice, six ounces of white sugar, a teaspoonful of baking powder, four eggs, and vanilla flavoring. Method: Beat the butter and eggs together, add the grated chocolate, previously dissolved in a tablespoonful of milk; add the yolks of eggs one by one. Mix the flour, rice, and baking powder together, sift them through a sieve to the yolks of eggs. Beat the whites to a stiff froth, and stir in lightly. Pour this mixture into a cake-tin lined with greased paper, and bake in a moderate oven for one hour. Tested and found very good.

Iced Orange Cake

Take three eggs, their weight in butter, sugar and flour. Beat the butter and sugar to a light cream, and add two eggs and half the flour, heating well. Then add the grated rind of an orange and half the juice; then put in remainder of the flour, a small teaspoonful of baking powder, and the third egg. For the icing, take six ounces of icing sugar, and enough orange juice to make a thick cream. Pour over the cake evenly while still a little warm, and put to set in a warm place.

THE WAY OF THE CROSS

(For the Quiet Hour)

THE GREATER WORKS

"Of a truth, of a truth, I declare to you, that he who believes in Me, the works that I do, he shall do also, and greater works than these shall he do."—Jesus Christ.

The whole Christian world is astir as never before in its history, over the meaning of the words and works of the mighty Christ, and some are filled with alarm and some are just waking up to the facts of that marvelous message and the possibilities of its fulfillment in this age and generation. Those who are alarmed point to the depletion in church membership and the failure of the old methods to replenish the ranks; even one was heard to cry in a conference: "Christianity is on trial—on trial for its life!"

They do not know that it is dogma that is before the bar of judgment and churchianity, while true Christianity was never so firm, so powerful and so acceptable to the world at large.

"When the Son of Man cometh shall He find faith on the earth!" asked the Master at one time when they were fall-

ing away from Him in such numbers that even he questioned the most loyal of the twelve, "Will ye also go away?" Never was there sweeter assurance that the universal coming of the Christ-consciousness will find us alive with a working faith and an absolute confidence in our leader, Jesus of Nazareth, than now; nor so many that can say with Peter from their hearts: "Thou hast the words of eternal life!"

Now we are understanding the significance of that word "believe" so often repeated by our inspired Guide. He knew the power of mind and how everything that came into our lives was according to the nature of our thinking; our heart thinking more than our head thinking.

By these words, "He that believeth in me, the works that I do shall he do also" (John 14:12), Jesus Christ gave the sign by which we might measure the height and depth of our believing. How many of these who profess to believe in Jesus Christ can do even the least work that He did?

Can you heal every sick person that appeals to you? Can you raise the dead? Can you command the elements and they obey you? Can you walk upon the water, and feed thousands with a few loaves and fishes? Why not ask ourselves candidly these questions, and if we cannot give truly the full affirmation to these, why not acknowledge our believing as but in its beginnings, and, in meekness and lowliness of heart, earnestly seek to take our faith beyond its surface character, out of mere theory into the depths of the Christ-mind and the practice of the master lover of humanity, the great Shepherd of the world.

We have hardly touched the hem of the garment of true Christianity, and yet see what wondrous healing of body and soul has followed, and as we are ready to put on the whole garment of the Christ we shall begin to see fulfilled to our earthly senses the noble prophecy: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." (I. Cor. 2:9.)

Because it is just beginning to enter into man's imagination what may be the divine intention towards the children of men, we are now giving our minds to meditation upon what are some of the Greater Works that the followers of Christ may expect to do, and so train our faith to break the boundaries we have placed upon it and be prepared to respond to the demands that reason and the new life shall make upon us as we go forward to the New Age, the Promised Land, the hope of the yearning centuries.

"Have the faith of God."

"All things are possible to him that believeth."

"If ye have faith and doubt not ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain: 'Be thou removed, and be thou cast into the sea,' it shall be done." (Matt. 21:21), are some of the words of the Teacher, who never thought it presumptuous of His pupils to expect to do the same works, but like every efficient tutor He felt it to be a glory to Him and an honor to His method to have His pupils excel their instructors. When Peter wished to walk the sea to his Master, Jesus encouraged him; when the disciples asked why they were not able to heal a certain difficult case He told them in all simplicity: "Because of your unbelief," and made no compromise with their inability or rather belief in inability.

(To be continued.)

"Mrs. Meddle makes so much trouble in this neighborhood."

"Yes; she has such a fine sense of rumour!"

PATTERNS

No.

Name

Address