

ECONOMY THAT IS FALSE

YOUR OWN FLESH AND BLOOD THE MOST VALUABLE POSSESSION.

Every Consideration Should be Paid to Her Who Sees After the Family—Some True Truths About "The Servant of All"—Economy's Real Meaning.

There are certain forms of false economy which are constantly practised by the most conscientious of women, with a resultant waste and wear and tear on their own tempers and lives, as well as the happiness of those around them, that is positively incalculable. They save everything but their own flesh and blood, and never realize that that is the most valuable possession, and the most worthy to be saved that woman has. What on earth is the use of a best room or carpet or gown saved at the cost of one extra dollar, and half a dozen back-aches, or of a daughter's music lesson paid for by thankless self-denial; but this last belongs to a question deeper and more tragic than this of injudicious economies on which I am freeing my mind to-day.

I tell you there is not one woman living, who is seeing after a family, be she mother, elder sister or paid housekeeper, who is not worthy of every consideration, convenience and pleasure that can be brought into her lot. The great question should be: "How can things be made easier and pleasanter for her?" not "How much can she save?" To begin with, the great question of the daily necessary labor: No woman, unless forced by the most biting poverty, ought to do the daily work for her family. No matter how sweet and nice they may be, they will soon insensibly but surely begin to take their toll of her, and in the pleasures that come about, and will gradually cease to be counted in when they are in contemplation. It stands to reason that when her arms, back and head are aching after the day's monotonous work, she cannot be bright and interested in the plans and talk of the family at night. If she sees herself looking tired and worn, she won't care to go out for an evening anywhere, especially as she has doubtless bought some household article with the money intended for a new gown.

There cannot even be proper family discipline where the chief female member is a household drudge. Her very reports are sharpened by the nervous fatigue that is consuming her, and it is impossible to spare her the habit of sancy answers or uplifted voices, when the correction is not calmly made, while the flood of tears, which is the only natural relief for pent up feminine nature, must always be a sort of concession to perversity. And all of this spirit and heart-breaking work, will not, in nine cases out of ten, save more than a servant's wages. There would be less drunkenness and neglect on the part of husbands and boys, if the housekeeper had time and energy to spare for them and had a chance for thoughts above the daily "chores."

Then there is the false economy of not using the best room, of keeping one place apart for "company," and making everyone behave and not move the chairs about, when they are permitted to enter. A sharp tongue is not half so trying as the constant straightening of tidies and plumping up of pillows after one. Boys and men approach a pretty room as much as girls, only they want to be comfortable there, and put up with their feet and smoke if they want to. And why shouldn't they? A loving, energetic kiss, and the happiness of knowing they would rather be there than anywhere else, will be payment enough for the loss of the prim order.

The same thing holds true with pretty gowns: wear them all the time; they will only get old-fashioned and rusty if you don't, and you will feel lots better in them. Pretty, bright colors don't cost a cent more than ugly, old drab things; and, above all, don't pin them up every time you go into the kitchen. That flapping hump protruding from the apron behind, looks ever so much worse than a grease spot, which can be removed in five minutes.

I think the word economy ought to be blotted out of the dictionary, or a tutor should be provided by law to go around and explain the meaning of which is—conscientious care of all one has; not toilsome, ill-adviced saving of one thing at the expense of everything else. A woman's health, happiness and looks are of more value to her family than a few dollars, and daily pleasure and enjoyment of the brightness of life, is better than a lot of stored up things that are too good for use.

We are here now for this life; why not make it as full and as pretty as we can? It will be more God-like; we will be honestly better for less rigidity and more happiness.—J. M. Burgoyne, in *Jeuneur* Monthly.

HOW TO HANG PICTURES.

Directions by an Art Dealer of Long Experience.

A prominent art dealer of long experience furnishes the following suggestions for hanging pictures.

It is a common mistake to hang them too high. If the picture is bad or disagreeable, then it cannot go too far out of sight; but why should not a good picture hang opposite the eyes of a person who stands before it, and not away above his head?

Nearly all pictures are hung sloping outward from the bottom to the top—and this is necessary in the case of oil paintings—but an etching often looks best when hung perpendicular and flat against the wall.

When two pictures containing figures are hung in juxtaposition, care should be taken that these figures should not be made to commit the rudeness of turning their backs on each other.

A minor consideration, but one which cannot always be regarded, is that the shadows in a picture should turn from the windows of the room where it hangs. Thus, if the shadow in the picture falls toward the right, it would be well, if possible, to hang it where the light in the room comes from the left.

Another obvious rule is that, while large and bold subject may look well hung at a height or at a distance from the spectator, a very small picture, or one containing minute figures, will be quite lost unless placed where it can be seen without difficulty.

A hint may also be given on a subject not directly connected with framing, but involving a popular error which seems to take a long time in dying out.

Keep Minard's Liniment in the House.

This is the supposed necessity for having pictures in pairs, or "companion pieces." It is very well to match a pair of carriage horses or the andirons in a fireplace; but artists' ideas do not run in pairs, and no really artistic picture should be dependent on some picture of the same size and shape.

It would be wrong to condemn any two pictures because they happen to correspond in subject or in size—because most rooms contain pairs of corresponding wall spaces which call for pictures of about an equal size. It is the only unreasoning insistence upon "companion pieces" which is wrong, for it degrades the pictures to the level of mere wall furniture.

DRESS.

Clothing Often but a True Reflection of Oneself.

"For the apparel oft proclaims the man." Did you ever consider that our clothing is often a true reflection of ourselves. So far as dress can improve our personal charms, I can understand the love for it, for then it gratifies the desire for admiration, and, to a certain extent, is not blamable, for personal attractions are the gift of Providence, and therefore to be estimated in due proportion to their worth. The earth is not constructed on the principle of producing so much food for man's bodily wants; it has its cornfields, but it has also its wild flowers, on hill and moorland, to give us a sense of simple and touching beauty. Every woman ought to believe in the science of human beauty, and to cultivate it; they should make the most and best of that which nature has given them. I am a believer in the right of a woman to look her best; it is not only her right, but it is really a duty for the mother of children to dress well and look her best; she should be to them the ideal woman, and idealism and slovenliness never go together. A dowdy woman seldom has good influence; slovenliness spreads to every thing—a slovenly dress helps to create a slovenly mind; disorder without means confusion within. A neatly dressed person always meets with a respect which a slovenly one cannot demand. The art of dressing well lies in wearing that which is suited both to the time and place, and to one's position in life. It is not necessary that a person should be dressed in costly garments, or that they be made in the latest style, but it is necessary that they be clean, whole and appropriate, and it is very desirable that they be becoming, and at least passably well fitting. To be well dressed is to be comfortable, and to be comfortable means to be one's self, not ill at ease and likely to commit any mistake for which one would feel ashamed afterwards. Good dressing means propriety, not necessarily expense. No lady need be ashamed to dress plainly and cheaply. Not every woman can dress well, with even reckless expenditure, but a clever woman can dress with intelligent economy and artistic taste.—Jessie J. Lambert, in *Farmer's Advocate*.

Dangerous Articles in Common Use.

Perhaps there is no article that is put to as many practical uses in the household as kerosene oil. It is used as a lubricant, as a fuel, as a disinfectant in the laundry; for oil stoves, for lamps and to kindle fires; and while it is a good servant it is a very bad master. A large percentage of horrible accidents is caused by the ignorance or carelessness of those who handle it. If it is to be handled with safety, it must be in the hands of ignorant servants or children, and never trust even yourself to turn oil directly from the can on the kindlings, lest there be an invisible spark of fire among the ashes, which will ignite the gas in the can and cause an explosion with all its attendant horrors. The only safe way is to first turn a little into a cup kept for the purpose, and throw it quickly over the kindlings, and then touch it off with a match.

Another unsafe practice is to turn down a burning lamp low enough to smoke, for the purpose of saving oil or obtaining a subdued light. The vapor soon fills a tight room with poisonous gas wholly unfit to breathe, and there have been instances of death caused by inhaling this gas through the hours of the night in a closed chamber. Either allow the wick of a lamp to be high enough to burn clear, otherwise extinguish it. The right way to do this is to turn it down so as to shut off about half the flame, and then blow slightly across the top of the chimney, but never directly down the chimney, as this is unsafe. Lamps should be filled and trimmed in the morning, and never by lamp-light; if by lamp-light, if the wicks are turned down it will prevent the overflow of oil on the surface of the lamp—Country Gentleman.

Paper Pillows.

Our English cousins are just now to be "going wild over paper pillows." This is the way they are made: You tear the paper into very small pieces, not bigger than your finger nail, and then put them into a pillow sack of drilling or light ticking. They are very cool for hot climates, and much superior to feather pillows. The newspapers are printing appeals for them for hospitals. Newspaper is not nice for use, as there is a disagreeable odor from printer's ink; but brown or white paper and old envelopes are the best. As you tear them stuff them into an old pillow case, and you can see when you get enough. The easiest way is to tear out the paper in strips about half an inch wide, and then tear across. The finer it is, the lighter it makes the pillows.

Worth Remembering.

Lemons will keep fresh for weeks if covered with water. Nasturtium leaves are beautiful for garnishing fish and meat. For taking blood stains from white goods nothing equals kerosene. Never put left-over food in tin vessels. Vegetable, scrubbing and other brushes should be kept with the bristles up. Dip fish in boiling water for a minute and the scales will come off more easily. Sadirons will not scorch if they are first wiped on a cloth saturated with kerosene. Rub soft, not melted, lard over the top of bread before baking, and wrap in a damp cloth with a large dry one over after baking, and there will be no hard crusts. Keep bread in a covered box.

Worth the Trouble.

Sometimes the water will all evaporate and the boiling meat scorch a little. As soon as the odor proclaims the burning, remove the meat from the kettle, cut off the scorched part, and clean the kettle; return the meat, remove the water, and when the meat is cooked the flavor will not reveal the scorching.

Small doctors' bills—Williams' Royal Crown Remedy and Pills. Get Williams'.

WISDOM'S WARNING.

LESSON V, SECOND QUARTER. INTERNATIONAL SERIES, APRIL 30.

Text of the Lesson, Prov. i, 20-33—Golden Text Heb. xii, 25—Doctrinal Commentary, God's Anger Against Sin—Commentary on the Lesson by the Rev. D. M. Stearns.

20. "Wisdom crieth without; she uttereth her voice in the streets." When we read in the New Testament such words as these, "Christ, the wisdom of God," "Who of God is made unto us wisdom" (1 Cor. i, 24, 30), we have so difficulty in understanding who Jesus Christ is both the living personal word and also the written word, so He is wisdom as to His person and as to His utterances. It is no wonder, then, that it is written, "Wisdom is the principal thing; therefore get wisdom" (iv, 7).

21. "She crieth in the chief place of concourse, in the opening of the gates." In the city she uttereth her words, saying, "The great multitude are in the broad way of self and self pleasing, with little or no thought of a hereafter and a day of judgment. They care not for the fact that 'whatsoever a man soweth that shall he also reap,' and their only thought is pleasure and prosperity here and now (Math. vii, 13; Gal. vi, 7). Wisdom is represented as calling unto them as they hurry along their downward road."

22. "How long, ye simple ones, will ye love simplicity, and the corners thereof? how long will ye hate knowledge? how long will ye despise his words, and easily let astray? If they believe God, they are easily led astray. If they go astray, they are soon among the scorners and the fools. Yet wisdom loves them and cries unto them: 'How long will ye turn away your thought from lodge within long shall ye turn your thought from lodge within?'" "How long will thou refuse to humble thyself before Me?" (Jer. iv, 14; Ex. x, 3).

23. "Turn you at My reproof; behold I will pour out My Spirit unto you; I will make known My words unto you." He calls so lovingly, so patiently, so perseveringly. "Come unto Me, and return unto the Lord; turn O backsliding children; take with you words and turn to the Lord." These are some of the many words of the Lord to the erring ones as He entreats them to come unto Him (Isa. lv, 3, 7; Jer. iii, 1, 7, 12, 14; Hos. xiv, 2). He only asks us to turn to Him, and He will do the rest, giving His words and His Spirit. His words which are Spirit and Life (John vi, 63).

24. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded." It does not seem possible that a people who had been so wonderfully dealt with could turn away from the love of a human heart is still the same, and the same love on His part is turned away from by those to whom His hands are imploringly stretched out. How is it with you?

25. "But ye have set at naught all My counsel, and would none of My reproof." They mocked the messengers of God, and despised His words, and misused His prophets until the wrath of the Lord arose against His people, till there was no remedy. (II Chron. xxxvi, 16). They even went so far as to say, "We have made a covenant with death, and have made lies our refuge, and under falsehood have we hid ourselves" (Isa. xlviii, 15). Like the men before the flood, whose houses God filled with good things, they said unto God, "Depart from us; what can the Almighty do for us?" (Job. xlii, 15-18).

26. "I also will laugh at your calamity; I will mock when your fear cometh." Whatsoever a man soweth, that shall he also reap, and that which he sows with his hand shall reap the whirlwind. (Gal. vi, 7; Hos. viii, 7). Concerning all who turn away from Him it is written, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. ii, 4), and if His loving invitations are persistently despised we must remember His words, "None of those men which were bidden shall taste of My supper" (Luc. xiv, 24).

27. "When your destruction cometh as a whirlwind; when distress and anguish cometh upon you." In due time these things will come upon all who despise His love and make light of His salvation. As these away with His stroke; then a great ransom cannot deliver thee (Job xxxvii, 18).

28. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Then shall they cry unto the Lord, but He will not hear them. He will even hide His face from them at that time, as they have behaved themselves ill in their doings (Mic. iii, 4). He told Jeremiah that the intercession of Moses and Samuel could not save the nation, and He told Ezekiel that the presence of Noah, Daniel and Job would be of no avail (Jer. x, 1; Ezek. xiv, 14, 20). Sin may become so great that nothing will do but judgment.

29. "For that they hated knowledge and did not choose the fear of the Lord." They say unto God, Depart from us, for we desire not the knowledge of Thy ways (Job xxi, 14). The fear of the Lord is the beginning of wisdom, a foundation of life, a great treasure (Prov. i, 7; ix, 10; xiv, 27; Isa. xxxiii, 6). But they had no reverence for God, no respect for His ways, no gratitude for His gifts. The fool says there is no God, and many a wise man would not say this wise that there was no God. The carnal mind is enmity against God (Rom. viii, 7).

30. "They would none of my counsel; they despised all my reproof." Our Lord Jesus said that whosoever heard His words, but did not do them, was like a man building on sand, and to have everything swept away (Math. vii, 26, 27).

31. "Therefore shall they eat of the fruit of their own devices." Their own wickedness will correct them and their backslidings reprove them. Hear, O earth; behold, I will bring upon this people, even the fruit of their thoughts, because they have not hearkened unto my words (Jer. ii, 19; vi, 19). If people will not receive the truth, God will let them receive delusion and a lie (II Thess. ii, 10, 12). He simply lets them have their own way, with its consequences, if they insist on having it.

32. "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." To turn away from God is to turn one's back on the only source of love and light. It is to choose darkness rather than light (John iii, 19).

33. "But whose hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." What a wonderful salvation our wonderful Lord has provided for His enemies if they will only turn to Him in true penitence. Life, eternal life, abundant pardon, forgiveness of all sins, with the assurance of their being no more remembered, an inheritance incorruptible, a joint heirship with Jesus Christ, with the promise of all things temporal and spiritual that we can possibly need.

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Offered for subscription.....250,000
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