

Woman's Realm

Doesn't Apply to America.

One cannot help regretting the tendency of feminine fashions to once again become masculine. One fears a little less the leather that is to be a feature of feminine fashions this autumn, and the headgear that has sprung from the masculine bowler and the old "Jarvis" beavers, and the walking sticks which, like cigarette cases, are now popular gifts for girls, will not rob us of our pretty fashions and our daintiness.—Ambrosia, in the World.

New Style of Candy Pull.

An amusing little entertainment which girl readers will enjoy is a new style of candy pull in which riddles founded on the names of different sweets, and not the molasses dainty itself, plays the leading role.

Invite the girls to "a new-fashioned candy pull," inserting a clause in the note, urging everybody to come in old clothes, and with aprons, as an old-fashioned candy pulling bee is to follow the riddle game.

Fine American Seamstresses.

Few people know much about American women who are fine seamstresses, but there are many of them who eke out an income by this work if they do not support themselves entirely by it. One lovely lingerie waist made by one of these women is of the finest and sheers material, with fine hemstitched tucks set in at the top, yoke deep, and between the rows of the finest French knots. There is something inexpressibly dainty about this waist, which is more like a baby's garment than a woman's. The American-made waists are not sold in lots, and prices are not reduced as in other varieties of the hand-made waists. These latter, even those which come from abroad are anything but well made or well finished on the inside, though ranging in price from \$20 up.

Woman's Superiority.

Professor Chamberlain, of Clark University, has figured out that women have a whole lot more ability than men. Following is his little list: "As an actor she has greater ability and more frequently shows it. She is noticeably better in adaptability. She is much more charitable—in money matters. Under reasonable opportunities she is more gifted at diplomacy. She has greater genius in politics. She more commonly has executive ability. Her hearing is more acute. Her imagination is greater. Her intuitions are greater. Her memory is better. Her patience is greater. Her perceptions are more rapid. She has greater religious devotion. Her instinct for sacrifice is greater. She bears pain more heroically. Her sympathy is greater. She has greater tact. She has more acute taste. She has greater vitality. She has more fluency in the lower forms of speech."—Pittsburg Gazette.

Gold Gauze and Hand Work.

Hand embroideries are seen on semi-tailored costumes in the form of vests, collars and cuffs, etc., done in silk of several shades of the costume color in harmonizing tones. These embroideries are done on silk, satin, broadcloth and gold gauze heavily embroidered in shaded material used for the purpose. One costume in a rich plum showed a vest effect made on the lines of stoles in shades of purple ranging from a faint violet to a deep plum. Gold and black silk threads were interwoven with these, and the short box coat also showed a touch of black in the broad military braids which trimmed the seams and edges.

Gold gauze is one of the new trimming ideas, not only in costumes, but in millinery as well. It comes in ribbon form, ranging in width from one to five and six inches, and is extremely soft and pliable, being capable of the most graceful adjustment.—Indianapolis News.

A Woman Railroad President.

Mrs. Mary S. Holladay, who made herself President of the Williamsville, Greenville and St. Louis Railroad because, although she was a director the manager of the railroad refused to give her a pass, sold the road for \$1,000,000, received the money and returned to society. Until she sold the road, Mrs. Holladay was the only woman railroad President in the United States, probably in the world. The Williamsville, Greenville and St. Louis road, though only sixty miles long, is one of the best feeders in Southern Missouri. A purchasing syndicate headed by John S. Long, Kansas City, Mo., succeeded Mrs. Holladay at the helm. The \$1,000,000 was paid to Mrs. Holladay at the National Bank of Commerce, in St. Louis, Mo. "I guess I have made more money in the last ten months than any woman in America," she said. "I liked being at the head of a big enterprise all right, but it hardens a woman, and she drops out of society. I will move to St. Louis now and return to society. What made me go after the Presidency was I couldn't have a pass while I was a director. So I bought the road and made myself President. Then I had

all the passes I wanted."—Milwaukee Wisconsin.

The Child's Footwear.

Writing of "The Child's Dress," in the Delinquent, Dr. Grace Peckham Murray has a word of advice in regard to shoes. She says:

As soon as the skirts are shortened, children arrive at the dignity of wearing shoes. The first ones should be very soft and loose. They are to be had as moccasins and ankle ties, as well as in the shape of diminutive shoes with very soft soles. The latter should be thicker when the time comes for the child to walk. Children's shoes should have broad soles and should be formed very carefully so as not to deform the feet. They are made without heels, for children do not wear heels until they are nine or ten years old, and then extremely low. Children often suffer from weak ankles. If such be the case, their feet should be bathed and rubbed with salt water every day. They will be helped by the wearing of shoes the ankles of which have been made stiff by pieces of steel which are held in place by means of little pockets made for the purpose in the lining of the shoe. Shoes are made especially for children who toe in, or for those who are bowlegged, and for children who have flat feet. The necessary thickening of the bottom of the shoe, which varies in position and amount of leather according to the trouble to be remedied, is placed inside the shoe and does not show at all on the outside of the boot. Care should be taken in fitting stockings to see that they are not too short or too small, as they will cramp and deform the foot. Children are usually so hard on stockings that they do not have time to outgrow them, and the possibility of it should be kept in mind. Knee-caps made of leather are excellent to prevent rapid wearing out of the stockings at the knees.

The More Useful Sex.

Some interesting biological and sociological facts have lately been published about women which are calculated to exalt the ostensibly weaker sex in its own eyes and also in those of men. We have previously pointed out the conclusion reached by certain scientists that the average life of woman should, under normal circumstances, exceed slightly the average life of man in respect of duration. Now comes an English biologist, Mr. T. H. Montgomery, who, after a general review of the data presented by the anatomy and evolution of various invertebrate and vertebrate animals, maintains that the male is less developed and more embryonic than the female. So far as the invertebrates and the lower vertebrates are concerned, the female is clearly superior. When, within this field of observation, one sex is found to be rudimentary in comparison with the other, it is pointed out that this is almost always the male. In size, the female is usually the superior. Sometimes the central nervous system is more highly specialized in the female, while, as a rule, the internal reproductive apparatus is more complex. In those cases where the male seems, at the first glance, superior, the difference turns out to be mainly in unimportant morphological characters. Many species of insects seem to get on altogether without males for at least a generation. The unmated queen bee, for instance, will lay fertile eggs, which, however, produce only drones. It is well known that the working bee is the product of a union between a drone and a queen bee. From the female aphid (plant-louse) on a rose-bush will proceed several generations of offspring before the intervention of a male is required. It appears, then, that on certain planes of organic existence there is no question of woman's rights: Nature herself has assigned to the male a role altogether secondary or casual.—Harper's Weekly.

FRILLS FASHIONED

A blouse, in the palest pink, had embroidery applied like a yoke of edging. Some of the newest coats show a good deal of fullness below the waist line. Exquisite scarfs are about—some of them heavy with embroidery, others the lightest, most diaphanous bits of gossamer silk in the world. One delectable petticoat of straw-colored taffeta is embroidered with flower baskets spilling their pink and blue blossoms among the lace frills at the foot. A blouse should never look like the top of a gown worn with a stray skirt, and that is exactly what the surprise separate waist looks like and why it does not "take."

One blouse has tie-ends apparently hanging from the attached collar. But a closer examination proves that they are inset in the blouse, joined with the inevitable herring-bone. Among blouses, there's an exquisite one made of the palest of blue batiste, with a tiny dragon harmlessly stretched out on each side of the yoke. The work is Japanese in its finest and most delicate style.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. JOHN DOUGLAS ADAM.

Subject: Moral Lameeness.

Brooklyn, N. Y.—The Rev. John Douglas Adam, the pastor of the Reformed Church on the Heights, preached Sunday on "Moral Lameeness," from the text: Acts III:6: "Then Peter said, Silver and gold have I none; but such as I have give I unto thee, in the name of Jesus Christ of Nazareth rise up and walk." He said:

Our text introduces us to a lame man who lay day by day at the gate of the temple in Jerusalem, begging for sufficient money to keep him in life. This is a very common scene in the New Testament, where we are constantly meeting the lame, the halt, the blind and the lepers, and there is no wonder, for we must bear in mind those were the days when there were no hospitals, no scientific medical schools, no homes for incurables, nor any societies of aid. Since that day Christianity, without boasting, has had a magnificent record. We see no such spectacle on our streets as did the Syrian of old upon his. Our Christian sentiment and Christian love have provided the hospital, and our lame men are sent there. And not only so, but we have had to our enlightenment scientific effort, societies of charity and helpfulness on all hands; and because the modern method of dealing with sickness is not the same as that of the apostles, never think that it is not Christian, or that it is not the ordinary as we know it. We have to be delivered, it seems to me, from the idea that God is only in the extraordinary. That He is only in the large, it seems to be hard upon our reason to comprehend. God is as much in the ordinary as in the miracle. It is the same God, and God is as much in the hospital, in His spirit, and in the modern methods of curing sickness. "God is there just as truly as He was in the days of old." So Christianity has in a large measure solved the question of the physically lame man.

I am not going to speak this morning of him. We have practically disposed of him. I shall talk of the morally lame man, and when I speak of him let us understand each other. The morally lame man may be physically crippled, but he is not physically crippled. He is lame in his affections. His emotions in the higher reaches are lame. His imagination does not bound toward its goal, for the goal of the imagination is God and the infinite. The morally lame man falls down in the development of his character. He falls in his own conception of duty and in his relations as a son, or husband, or friend, and in his relationship to town and country. He is not a factor in the moral progress of those about him. He contributes nothing, but rather takes away. This lame man in the story lay begging. There are physical and moral beggars, but the worst pauperism is moral pauperism. The man who has sufficient force to get himself through the world, but who creates optimism and moral stamming out of his own life would, if the world were to surrender its moral power, commit suicide. If you notice, the chief contributors to this man's sustenance were his own hands. He was self-sufficient. They gave him sufficient to keep him alive and then passed on to worship. And I think they are still the chief contributors to the sustenance of the morally lame man. This poor fellow may have laughed in his sleep at the religious devotees as they passed on, and the true earnest men and women are the people who are supporting morally their moral earnestness. It is those who are maintaining the rest of the community. Man lives by bread, and he is sustained physically through the industry of those who produce bread and the necessities of physical life, and without which there would be physical famine, so we live by moral bread and we are much more dependent on it. In the last analysis of life than on the physical, for a nation like this lives upon ideas and love more than on any material thing. Take these away and all our boasted material progress falls like a house of cards, as did the glorious material empire of Rome, because there was not behind it the manhood to sustain it. Our world lives through the industry of the truest men and women in it in the moral sphere, and if there is no love being generated by unselfish hearts and no faith, no hope, and no moral inspiration by brave souls, a nation is doomed. There are those who not only do not contribute moral strength, but there are those who take away the moral bread baked by the labor of good men in the fiery furnace of trial, and throw it away and smother it with every pure and divine thing. They are the infamous destroyers of that which is the pillar of power.

Our problem to-day is the lame man. It is a patriotic, economic and religious one, than which there is none more practical. The problem before the church is to set the lame man on his feet so that he can make his own way in things of the heart and become a contributor to the moral health of the world. Let us observe how Peter and John faced the problem. First, they faced it squarely. They did not dodge it. They were not too anxious about getting to the temple. While worship has its supreme place in the religious life of every man, there is something else. They did not criticize the poor fellow; they helped him. And they faced it squarely. They did not give him money. They had none, and they did not feel the pressure of the limitation either; they felt they could solve the problem without it. The silver and gold in the moral sphere are not good and congenial surroundings, congenial work and good advice and ideals. The Christian Church does not stand merely for philosophic help and the gospel of good surroundings. Peter and John six months before would not have been

morally equipped to face this problem; they did not then possess God nor did God possess them. They were companions of Christ, but they did not possess His spirit. But now they were wholly possessed by the Spirit of God, and that was the first step toward the solution of the problem before them. And it is the first step to-day. You and I can never help the lame man until we not only possess God but are possessed by Him.

Another element in the solution of the problem was that the two were in perfect accord. Six months before Peter had forsaken Christ, while John alone ran the gantlet in the terrific blast of passion in the city of hate, but Peter never again shirked his duty. John had been ambitious for the supreme place among the apostles, but now he had grown in grace and lost the passion for prominence. Friends, the same conditions are necessary to-day in solving the problem of the morally lame on the part of the Church of God as were manifested on that day.

The love of prominence must go, whether it be of individual or church, or denomination. Passion must cease. One of the reasons why the church of the lame is not omnipotent is because there is still this lust for prominence on the part of individuals, churches and denominations, and instead of self-abandon we are absolutely too self-conscious, every one of us. Again Christ to the man: "In the name of Jesus Christ rise up and walk." The communication of ideals will never save men from moral lameeness. Ideals are not in themselves the solution of the problem. It is the communication of power, the touch of God—the touch of divine power in the heart. Let us feel it this morning. "In the name of Jesus of Nazareth, rise up and walk." Let it touch upon your weakness. It is here to do for me what I cannot do for myself. It breaks the power of cancelled sin, and sets the prisoner free.

That is what Peter and John did. Think of it! There was the lame man; there was the critical public; there was the memory of their own past failures, and the memory of the man who stood up, and stood up. Not only did he stand, but the solution of this problem included every other. He can earn his own living now, and needs not assistance. Every problem of life is bound up in the problem of the lame man being straightened and strengthened. It is smooth sailing after that. Lastly, the man became a benefactor and praised God. He inspired the faith of men. Before, his very presence created a problem; now he is a blessing. The atmosphere of the man became a factor and an asset in the progress of the world. We are either contributors to or exhausters of the moral life of the world. Which is it? My first thought is the man, and second, the men who through the instrumentality of Jesus Christ cured him. We as Christians stand in the apostle's place. Let us, under Christ, cure the lame, and if we stand in the same man's place, let us like Peter and John, help the lame man to praise his God and inspire our fellow men for Christ's sake!

The Upward Look.

"It is of no use to tell me to look forward," said one in great trouble, "I have no eyes to see. The worst of my trouble, I know lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness, and shut my eyes to everything, and bear as best I may." "The man is always 'one way left,'" said the friend, gently. "When we cannot look forward or backward we can look upward. I have been in every what as hard a place as you, and I sat a long while in the darkness before I saw the way out. The upward look is the man for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain." "Time alone can help such sorrows as yours," said a woman who called herself a Christian to a bereaved widow. "There was no upward look suggested there. A heathen could have said as much. Time only can dull the edge of pain; the upward look robs suffering of its sting surely and lastingly. It is always possible to lift our eyes to the sky, and though at first, perhaps, we see only the clouds, we shall find it true before long that 'Over all our tears God's rainbow bends.'"—

God's Way of Escape.

The steamer plied its way among the Thousand Islands. Often its course was toward a rocky height or wooded shore. Surely unless the engines were speedily reversed the vessel would be wrecked. One turn of the pilot's wheel, and before us spread the glory of the inland sea, and unimpeded was the channel to it. With not a word or a glance the temptation or trial He provides a way of escape.—Pacific Baptist.

Power of Example.

No man is so insignificant as to be sure his example can do no hurt. Every one of us is watched and unconsciously by some pair of eyes, and no action goes absolutely unnoticed, though we may think so. To set some kind of an example is the doom—and the privilege—of every human being.

Live New Life Now.

To be always intending to live a new life, but never finding time to set about it, is as if a man should put off eating and drinking and sleeping from one day to another, until he is starved and destroyed.—Tillotson.

No Lack of Revelation.

For the man to whom our natural intelligence is equal to the soul's necessity for finding God there is no lack of revelation. The universe is full of visions and of voices.—John White Chadwick.

A Kind Act.

If we embrace every opportunity to do a kind act and be always ready, willing and anxious to lend a hand to those in trouble or sorrow, we will surely receive much kindness in return.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 26.

Subject: Abstinence For the Sake of Others, Being Unprofitable and Injurious. I. Cor. X. 13—Memory Verses, 31-33—Commentary on the Day's Lesson.

In verses 14-22 Paul resumes the discussion from chapter 8:13 touching the eating of meats which had been offered in sacrifice to idols. In the lesson before us we have some practical directions on this subject.

The duty of living for others, (vs. 23, 24).

"All things are lawful." I may lawfully eat all kinds of food, but all are not expedient. It would not be becoming in me to eat of all, because I should by this offend and grieve many weak minds. Though it may be permitted that it is strictly lawful to eat meats offered to idols, yet there are strong reasons why it is inexpedient, and those reasons ought to have the binding force of law. "Not expedient." This is the word which has the force of law, may thereby become unlawful. "Edify not." All things do not tend to build up the cause of Christ, and therefore are not expedient. 24. "His own." Let no man consult his own happiness, pleasure or convenience, but let him ask what will be for the good of others. No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the gospel has no concern. What Paul does prescribe relates to the effect of our conduct upon others. Let every man live not for himself, but for every part of the great human family with which he is surrounded. "Another's wealth." "But each his neighbor's good."—R. V. This will cause true happiness.

The duty of guarding the weak (vs. 25-30). 25. "Is sold." The meats of idol sacrifices were often exposed to sale in the markets especially by the priests, when they had on hand a surplus. To the Christian this was as lawful as any other meat. "Shameless." The meat stalls in the market. "Asking no question." The Jews were vexed with innumerable scruples with respect to their eating and were accustomed to ask many questions about their food, as to where it was obtained, how prepared, etc. all of these scruples and questioning the gospel abolished.

26. "Earth is the Lord's." See Ps. 24:1. This meat belongs to the Lord and is made for man's use. It does not belong to the idol, even though it has been offered to it. It may therefore be partaken of as God's gift. 27. "Bible-feast." This refers to a feast in a private house. In verses 14-22 the apostle severely rebukes the practice of eating at feasts in heathen temples, because this was one part of idolatrous worship. If a pagan friend invite a Christian to his home, dine he should eat what is set before him without vexing his host with questions about his food. But there is nothing here commanded which would require a person to eat or drink that which is harmful.

28. "Say unto you." That is, if one of your fellow-guests should display scruples of conscience, or a heathen should be likely to draw the inference that you approved of idol worship, this altogether alters the case. You are no longer simply eating with thankfulness the food set before you as the gift of God, but the question of idolatrous worship of idols as permissible to a Christian, 29. "For why," etc. This verse and the next is a little obscure. The meaning seems to be that "no man has a right to interfere with the liberty enjoyed by another, save so far as his conscience and conscientious convictions are likely to be affected thereby." We must guard the point of yielding to another's conscience, for we may by obeying a man's false conscience confirm his self-conceit, or establish a false morality. 30. "If by grace." "If I partake with thankfulness."—R. V.

31. "The correct rule of conduct (vs. 31-33). "Eat, or drink." The glory of God is to be the end of all our actions. In themselves eating and drinking are things indifferent, but there are circumstances in which they may be matters of the highest importance. In our own day, for instance, the question of using or abstaining from intoxicating liquors is one which ought to be dealt with on the same principles which Paul has laid down in this chapter. Such a question should be decided on one ground alone, namely, whether by using them or abstaining from them we shall best promote the glory of God. "Do all." This requires that we should plan and order our whole life in accordance with God's law. "Glory of God." To live to God's glory should be the high aim of every individual. This is a sufficient rule to regulate every man's conscience and practice.

32. "Give none offense." See R. V. Though you may be no better or worse for eating meat or not eating, yet if your conduct injures others and leads them into sin you should abstain entirely. It is far more important that your brother should not be led into sin than that you should partake of meat which you acknowledge is in itself of no importance. This is a general principle which should regulate Christian conduct at all time. "Jews." The apostle ever avoided offense to his kinsmen after the flesh. "Gentiles." Crossing none of their prejudices where God's law does not require it. 33. "Please all men." He did this so far as he could righteously. "May be saved." His main object was to seek the salvation of all men. This was the end in view. Salvation enables men to set aside their own ways in order to uplift another. Strife over non-essentials destroys rather than builds up the work of God.

Japan's purchases from the United States in the fiscal year just closed amounted to \$51,724,726.

Charity is no longer a virtue in England, it is a necessity, declares Truth. Did poverty not exist in this country it would have to be invented, for it is the poor here that now enable the ambitious among us, in politics, "society" or trade, to improve their position.

Nearly everybody in Abyssinia carries a Robinson Crusoe straw umbrella, which cannot be closed.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 26.

God's Wonderful Works.—Ps. 40.

1-11. Thanksgiving Service. It is eminently proper that once a year the entire nation publicly acknowledge its obligation to thank God and praise him for personal and public blessings. "Think" and "thank" are closely related in both language and morals. Counting our blessings will logically lead to thankfulness. Consider at this service:

Thanksgiving is as old as the race. A special time set apart to publicly give thanks is nearly as old. The Jewish nation had its feast which was a close type and forerunner of our annual Thanksgiving. The Pilgrim Fathers instituted the custom here. During the days of the civil war it became a national custom. It is the universal "home day" of scattered families. It has its origin in the natural gratitude which one feels who thinks of the wonderful works of God. It is the proper and appropriate service of a rational creature in view of the mercies of his Creator and Provider. It has a special significance to the Christian in view of his personal salvation.

Reasons for Thanksgiving. These are numerous and to most people obvious. We are dependent on God for our daily bread. The prosperity of the year and the bountiful crops of the fields lead to thankfulness. The joys of life, health, friends, and family lead to gratitude. The spiritual blessings of the year have been numerous. To some who read these lines the salvation of children and loved ones during the year are causes of thanks. The revival that has visited your church and League, the uplift that has come to you and yours, is a special cause of gratitude. To each and to all Thanksgiving comes with some special reason for joy and gladness. Write out a list of personal blessings this year, and you will be surprised at the number of them.

Expression of Thanksgiving. This should be both with voice and life. David opened his mouth and gave praise to God. So ought we to do. In the League service and in the church prayer meeting let us this week praise God in song, in testimony, and in prayers of praise. Then let us live a thankful life as well as talk thanksgiving. Show mercy and help to some needy family. Give a special offering to some worthy cause. Express in every possible way the gratitude of your heart for "God's wonderful works." It is well to feel thankful; it is better to express our thanks frequently and constantly.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-SIXTH.

God's Wonderful Works.—Ps. 40:1-11. (Thanksgiving Service.)

Our trust in God is not complete until we cause others to trust, nor our praise until we cause others to praise.

A man is blessed in proportion as he does not trust in what is not trustworthy, and does trust in Him who is worthy of confidence.

Our blessings from God cannot be numbered, but God likes to have us try to number them, and the enumeration does us good.

God evidently delights to serve His children; shall not His children delight to serve their God?

Nothing that God does for us but is wonderful and the more we understand it, the more wonderful it seems.

It is a man's duty to learn all he can about God's creation, because thus he learns more about God.

The worshipping spirit sees God everywhere, and adores the Almighty in the gift of a slice of bread as if it were a golden crown.

No thoughts of praise are long without words of praise.

Our societies have a mission in the matter of reading. In what better way can we influence lives than by setting our members to reading good books?

Where a public library is accessible, appoint a library committee whose members will each week speak in the society about some noble book to be found in the library.

Set up a bulletin board, on which the good literature committee will post notices of the brightest books and magazine articles accessible to the Endeavorers.

Where there is no library, organize a book club or society library. You could make no better beginning than with noble biographies of Christian heroes.

Get the members of the society to agree to read an average of half an hour a day, and offer a prize for the best list of books so read in the course of a year.

Call at some social for lists of books read during the year, each Endeavorer to make out the list from memory. Appoint a committee to judge which is best.

If all the statesmen out West get into the habit of throwing away their railroad passes there is likely to be a considerable increase of dividends on railroad stock, prophesies the Philadelphia Press.

When men talk of women lacking "nerve," says Motoring Illustrated, they forget that femininity has the courage to wear the matinee hat in the face of the hatred and obloquy of hundreds who sit behind her.

About 100 years more will be required to complete the work of making a topographical map of the country, which was begun by the United States Government in 1882.