

FOR AND ABOUT WOMEN

CUPID CARDS.

Tiny works of art are some new place cards, to be used at engagement dinners. The design shows coquetting cupids encircled by a wedding ring. They are hand-painted most cleverly and may serve as charming little souvenirs of the function.

EVENING WEDDINGS.

Evening weddings are very fashionable, the hour generally chosen being noon or 3 o'clock in the afternoon. However, if the wedding is to be celebrated in the evening wear regulation full dress, that is, a low neck gown without a hat, and of course, gloves. Wear a wrap and take it off either at the church door or when you reach your seat.

TALLEST WOMAN.

In the Austrian Tyrol a woman has been discovered who is supposed to be the largest of her sex in the world. She is seven feet four and a half inches tall and weighs 326 pounds. She is well proportioned, and her age is twenty-seven years. Her parents and other relatives are normal in size and weight. Unlike most giants, "Mariedi," as they call her, is intelligent. She reads much and writes a good letter. She dislikes to pose as a curiosity, and it is with great difficulty that showmen have been able to prevail upon her to appear before the European public.

MAKE MONEY FERN GATHERING.

During Indiansummerdays (which a humorist long ago said ought to be canned, so that we might have something warm and comforting stored up for winter emergencies) the women and children of Huntington, Mass., have a profitable industry. They gather ferns for funeral wreaths, church decorations and weddings and ship them to the large cities. Some large city dealers pay well for leaves, and these, in many instances, are kept in cold storage until Christmas, when there is a heavy demand for green decorations. Wintergreen picking is also practiced, and women in the rural districts gather in much pocket money. —New York Press.

DON'T FOR TALL WOMEN.

Don't select the smallest chair in your friends' drawing rooms. It may suit your fairylily sister to sit on a stool with her hands clasping her knees, but you should cultivate the stately.

Don't choose the shortest person in the room to talk to, and so call attention to your undue height.

Don't, when choosing a new frock, select stripes or those with a trimming from waist to hem. By wearing a well cut wide skirt trimmed round and round, you can take at least an inch off your height.

Don't crown your heads with lofty hats or a high coiffure. Dress your hair rather full and curl it fairly low. Wear moderate sized hats that have no outstanding plumes. —Woman's Life.

UP-TO-DATE RINGS.

There are two styles of rings which have outrun all others in prevailing fashion. One is the large single stone, about which no setting is to be seen other than tiny brilliants running down on the finger band; the other is the antique ring of curious and exquisite workmanship.

The mistake, however, which many women make in the wearing of these rings is that they do not consult their becomingness to the hand. A ring should be as carefully and individually chosen as a hat.

Fat, dimply hands, or those that are short and thick set, look infinitely better without rings of any sort.

It is the long, slender hands that can best stand large rings, even bony, thin ones, so long as they have a look of whiteness and delicacy, can wear them with advantage.

WOMEN CHEFS IN DEMAND.

It isn't easy to satisfy everybody, as the best of cooks are well aware, and the women who are beginning to replace the men in fashionable clubs shouldn't be discouraged if unkindly critics say they will drive men to dine in hotels and restaurants if they want a really high display of the culinary art. Most persons, however, are beginning to feel that the woman cook is perfectly competent to reign over a club kitchen, and that it isn't "manned" as well as by a man chef, at least well enough—and, besides, it saves a lot of money. The engagement of a high salaried chef is becoming less a necessity in clubland, for men are eating less and less in their clubs. The stir caused recently when it was announced that a woman cook was to be "it" in the kitchen of the Marlborough Club in London will shortly be forgotten, for other clubs have been quick to follow suit. —New York Press.

"A WOMANLY GIRL."

To Dorothy—You ask me whether a "womanly girl" is attractive to most people.

In the true sense of the word she is most attractive.

She thoroughly knows how to make those around her comfortable.

She knows how to give the most simply furnished room an air of refinement as well as comfort.

She is unaffected and simple in manner and even though she may be very clever, she never tries to impress people with her superior knowledge.

She is willing to listen and does not act as though she knew everything about each topic which is brought up during the conversation.

She adapts herself to every situation as far as possible, and is thoughtful and considerate of others and forgets herself.—Elizabeth Biddle, in the New York Press.

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FRENCH WORKING WOMEN.

The prejudice against the working woman is deeply ingrained in French society. It exists even among persons in very moderate circumstances. The little functionary of the post-office would be horrified if his son were to marry a girl who had some occupation of her own that took her from the domestic fireside. The tin-plate maker's daughter, a "demoiselle," a "femme du monde," almost; the least profession of business degrades her in the eyes of the "concegerie." Nevertheless, France supplies more working women than probably any other country in Europe. At least sixty per cent. of the feminine population work. The husband follows his occupation in the shop or factory; his wife is employed as "femme de menage," or in some similar capacity. This arrangement has its effect upon the population tables, tending to restrict childbirth and to cause children to be placed out with a "baby farmer" in the country, the parents being themselves unable to look after their offspring. It is from this point of view, certainly unfortunate. But the main question is that woman has to work; in many cases she can no longer be supported. Sometimes she makes a virtue of necessity, and claims the right to work.

There are many employments of an official and routine character for which the woman seems especially qualified. It is a melancholy feature of the time that many young Frenchmen, robust and well fitted for the struggle of life, are content to pass their lives in a heated and badly ventilated public office, performing operations that are almost mechanical, which could be done perfectly by women. They are tempted by the regularity of the small salary and the sureness of the position. This state of things points to a lack of many initiative and vigor. Moreover, it has its reflex on politics. The men who fill the public offices frequently owe their position to political "pull." They are not there because they are really wanted by the State, but because they or their fathers have been useful to some Deputy. This overcrowding of the civil service is one of the reasons why the budget presents the disquieting phenomenon of a perpetual increase, though the population does not expand and there has been no serious war for thirty-five years. It is because each successive republican Ministry finds the distribution of offices indispensable to power. Every outgoing Government is forced to fee its supporters. M. Clemenceau tilts against excessive officialdom in his program.—Nineteenth Century.

Those who have used their eyes are the world's greatest men. "As one of our wisest teachers has said, the greatest thing a human soul ever does in this world, is to see something that is invisible to others." We must school ourselves to look beyond the superficial to the eternal underlying realities. And because they lack perception, because their eyes have not been opened, because they are unable to differentiate, to discern, to perceive clearly, many people really do not see. It was not until the clear vision of a Ruskin showed me the purple haze at sunset that I learned to know and love the darkening beauty of the twilight.

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THE PULPIT

SUNDAY SERMON



BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE

Subject: Vision.

Brooklyn, N. Y.—Speaking at the Irving Square Presbyterian Church on the theme, "Vision," the Rev. I. W. Henderson, pastor, took as his text, Ps. 119:18: "Open Thou mine eyes." He said:

Of all the physical gifts which we have received at the hand and by the grace of a loving Father the natural eyesight is the best. What a blessed bestowal it is. I fancy that most of us, had we not the sense of sight last, most of us, I believe, would lose all our other faculties before this one. The eyes reveal to us the animate world. They are the windows out of which we look upon the universe of God. With them we study the handwork of Jehovah in nature and in human kind. Through them we search the wonders of the Heavens and view the brilliant beauties of the paintings of God in sky and cloud, in hill and vale, in woodland, stream, in lake and sea.

The eyes are for use. They grow strong and acute and increase in power of discernment by exercise alone. Visual facility is the result of mental activity. The man who does not, or cannot, use his eyes, sooner or later loses the faculty of vision. The poor prisoner in the dungeon keep, with only darkness for companionship and with no consolation save the slow approaching hand of death, after years of dark confinement and of torture hideous and maddening, loses the power to see.

Seeing is not looking. Many people look who never see. They look upon things, but they rarely see into things. Their eyes catch visions, but they rarely pierce beneath the surface. Many people look at things, they cast their eyes upon things, but they do not see.

Seeing is a discipline. Looking is a habit of the eye. To see we must cultivate the power of vision. We must school ourselves to look beyond the superficial to the eternal underlying realities. And because they lack perception, because their eyes have not been opened, because they are unable to differentiate, to discern, to perceive clearly, many people really do not see. It was not until the clear vision of a Ruskin showed me the purple haze at sunset that I learned to know and love the darkening beauty of the twilight.

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given their best years and their richest wisdom to the task of the investigation, delineation, revelation of the phenomena of which humanity is conscious. They have placed the world in debt. And if we in the coming generations are to continue the meritorious service that the philosophers of the past have achieved for us, it is absolutely requisite that we shall have an intellectual fidelity and power of pre-vision which shall be commensurate with the need, the opportunity and our time.

Not otherwise is it in the civic life. Here, if anywhere, we must have vision. The memories of Washington and Jefferson, of Webster, of Gladstone, of Lincoln, project before our minds the crying necessity for a civic vision. As we stand at the parting of the ways, when to go forward is to accept new opportunities and to be invested with larger responsibilities and obligations unto service, it is imperative that we shall see clearly and far-reaching into the future of our civic life. Blind men cannot lead us. Only a leadership that sees is fit for the front in the march of progress.

But great as is the call for an exercise of insight and for men of vision in the intellectual and civic affairs of men, still greater is the demand for profound vision in the spiritual life. As Moses and Isaiah saw the truth of God and of a son of God, for the men and women of the Israelitish race; as Paul and Luther and Wesley and Joan Knox and John Calvin and Channing and a myriad of other saints of God laid bare the truth of God to the gaze of the Gentile world; as the Lord Jesus Christ with divine insight revealed the eternal truth of the Father for the benefit of sinning souls; so must we, to-day, as we desire to be leaders in our time, have the vision of the prophets and of a son of God.

The spiritual vision is the best vision. We may not, as did Moses, walk with God. We may not, as did Isaiah, see the face of God. We may not, as did Paul, see the things that are invisible. But we may, in the fitness of our spiritual perception, be and become as intimate with God in a spiritual manner as Moses or Abraham or Enoch or Isaiah were. Spiritual vision is the best vision. As the Psalmist pleaded, so should we cry out to God in earnest supplication, "open Thou mine eyes."

Not only that we may learn wisdom from the spirit of God, though we may do that, but that we may also receive such a vision of the heavenly realities; of the eternal verities; of Him who dwelleth in the secret chambers of the Most High; as shall sustain, uplift and inspire our immortal souls.

Oh, that we might have our eyes opened wide by God unto the discernment of the truth of His Kingdom and of the life in-dwelt by Him. Would that Christ might be allowed to lay His hand upon the eyes of those who are spiritually blind. What joy would be theirs. What contentment would be their portion. What peace would pervade their souls. What a vision of God's infinite and eternal glory would be opened to their gaze.

Yea, Lord, open Thou the eyes of Thy church. Open Thou the eyes of Thine erring children. Grant us a vision of Thy truth. And may we with open eyes, beholding the glory of the Lord, live as ever in His presence until there shall come into our vision the reality of the commonwealth of God, the City of God, the habitation of the saints, the land not made with hands, eternal in the heavens.

Are You Working For Temperance? The great question, after all, in temperance is not whether all people are working in the same way, but whether they are working in some way for this urgent cause. People will never wholly agree upon methods in temperance any more than they will in church policy. It is useless to try to round up all temperance sympathizers in the fold of one society or under the leadership of one reformer or one newspaper. This is not to say that all methods are equally good, for some are better than others and some may do well for one set of circumstances, but not for others. The best methods must be sought, with charity for those who differ from us. And yet, the great, insistent moral question is not "Are you working in any way for temperance?" but "Are you conscientiously and prayerfully and definitely working in some way to reform the drunkard, to abolish the saloon, to educate the children, to oppose the exportation of American rum to American colonies—in a word, to make the world a cleaner, quieter, happier place to live in?" Caleb Jones, M. D., in the Cornerstone.

Priests to Other Souls. Every humble soul that sees the Father, and lives in that sweet vision, becomes a priest to other souls. A sacramental power goes from the voice, the touch, the look, of every man who is himself loving God.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 30.

Review of the Last Quarter—Read John 1, 1-14—Golden Text, Isa. ix, 6—Topic: Lessons by the Triumphant Redeemer—Summary.

Lesson I. Topic: Love the supreme duty of man. Place: In Jerusalem, in the temple courts. The Herodians, Sadducees and Pharisees ask Him hard questions, testing Him; all are silenced; the great commandment is given by Christ; we should love God supremely; sin, the world and the self life must all be renounced; we should love our neighbor; Jesus asks the Jews a hard question; warns His disciples against hypocrisy; calls attention to a widow casting two mites into the treasury.

II. Topic: Guarding against false profession. Place: On Mount Olivet. The subjects of Christ's kingdom are likened to ten virgins; Christ is the Bridegroom, and the oil represents the grace of God; the foolish virgins had the lamp of profession, but lacked oil—true spiritual life; they endeavored to make good their preparation at the last moment, but it was too late; the wise are the true Christians who not only have a profession, but the love of God in the soul. We should always be ready to meet the Bridegroom.

III. Topic: Reasons for fidelity to duty. Place: Mount of Olives. The talents are given and the master takes his journey; two servants make a large gain, the third buries his talent; the master's return, though delayed, is certain; so Christ will surely come again; two servants come to their master and bring their talents given them and as many more; they are commended and rewarded; the idle servant has no increase, but hard sayings and excuses; he is cast into outer darkness.

IV. Topic: The believer's heart devotion. Place: Bethany. Mary anoints the head and feet of Christ. While this offering was costly, yet its great value turned on its element of sacrifice and loyal love. The motive and spirit of the gift is of first importance.

V. Topic: The Lord's Supper. Place: Jerusalem. It was Thursday; Jesus sent Peter and John to Jerusalem to prepare the Passover supper. He establishes a perpetual memorial of His death by the Lord's Supper. He graciously appeals to the disciple and inspires him to love and obedience.

VI. Topic: The agony of Jesus. Place: Gethsemane. He sets a pattern of prayer and submission. The Gethsemane agony is exploratory and revealing. The believer gets comfort and inspiration from both points of view. We should watch and pray.

VII. Topic: The trial of Jesus Christ. Place: The palace of Caiaphas. Jesus is sent from Annas to Caiaphas and the high priest. Peter follows afar off and thrice denies the Saviour; the Sanhedrin is hastily summoned; false witnesses are sought and are found with difficulty; at last two testify that He said He could deny Jesus. Caiaphas asks Him if He is the Christ; Jesus replies that He is; Caiaphas renounces Him; Jesus is condemned to death; they mock and abuse Christ for some time.

VIII. Topic: Warning against wine-drinking. Place: Probably Jerusalem, Isaiah's home. The drunkard follows strong drink; wine inflames; God's judgments will fall on the drunkard; all classes go down together. There is nothing too bad or too vile for a saloon-keeper or for a man under the influence of strong drink to do. The drunkard's character is always bad.

IX. Topic: The wording's treatment of Christ. Place: Pilate's judgment hall. Jesus is taken to Pilate, the governor, who investigates the charges and finds them false; Jesus is sent to Herod, who finds no fault with Christ. He stands the most rigid investigation of enemies. In an from this crucial test He comes forth unscathed—perfect in His life as He is in His work.

X. Topic: Jesus dying on the cross. Place: Calvary. Christ on the cross; mocked by the soldiers; the sign on the cross; the superscription; the two thieves crucified with Christ; one railed on Jesus, the other confessed his sins and asked to be remembered in Christ's kingdom; the prayer answered; darkness from 12 till 3 o'clock; Jesus cried with a loud voice and died; the centurion's testimony; Joseph begged the body of Jesus; wrapped it in linen and placed it in a new sepulcher.

XI. Topic: The resurrection of Jesus Christ. Place: Garden near Calvary. Christ was crucified on Friday, April 7; rose early Sunday morning, April 9; He puts the seal on all His words and works; this is the great value of the resurrection. "He is risen, as is said," therefore all He did is endorsed and all He promised is certain of fulfillment.

XII. Topic: Jesus' parting words to His followers. Place: In and near Jerusalem. The disciples (Thomas absent) are assembled in an upper room; Jesus appears; He has entered upon His eternal work of intercession. This blessed significance of the ascension parted from the believers that He may be more effective for them.

Christ Must Tell. We want a Bible and we want a Christ to tell us what is duty.—MacLaren.

CHRISTIAN ENDEAVOR NOTES

DECEMBER THIRTIETH.

Topic—Carey and Missions in India. Isa. 54:2, 3 (the text of Carey's Famous Sermon.)

Workers for missions.—Matt. 28: 10-20. Money for Missions.—2 Cor. 9:6-11. Prayer for missions.—Luke 11:4-5. Missionary obstacles.—Acts 18:5-11. Missionary triumphs.—Phil. 1:12-18. Missionary promises.—Ps. 27:1-9.

Outline of Carey's Life. He was born in Paularpur, England, on August 17, 1761. His father was a weaver, and for twelve years the boy was a shoemaker.

He was converted by a fellow apprentice, and became a Baptist preacher. Preaching was his business, he said, but he cobbled shoes "to pay expenses."

He was a great student, though very poor, and learned Latin, Greek, Hebrew, Dutch, and French. Missions soon became a passion, and he kept by his cobbler's bench a large, homemade map of the world, which he covered with notes regarding the religion, population, and condition of the different countries.

At a ministers' meeting at Nottingham he preached his famous sermon, the text of which is this week's Scripture. His sermon outline was: "Expect great things from God; attempt great things for God." As a result of this sermon the first English missionary society (the Baptist Missionary Society) was formed at Kettering, October 2, 1793, and Carey was the first to go to India as its first missionary.

Settling near Calcutta he earned his living by superintending an indigo factory. Later he became professor of Indian languages at Fort William College, Calcutta, with a salary of \$750 a year. He and his family lived on \$200 a year, and gave the rest to his missionary work.

Carey was an evangelist, a preacher, and a teacher, but his great work was translation. This "consecrated cobbler," as Sydney Smith sneeringly called him, translated the Bible into twenty-four languages and dialects of India, giving the Scriptures to 300,000,000 human beings.

He labored for years toward the abolition of the "suttee," the cruel burning of widows on the funeral pyre of their dead husbands. When, in 1829, the government sent him for translation a proclamation fixing for the suttee the penalty of homicide, he threw off his gown, for it was Sunday and he was about to preach and went to work at once on the translation, lest some life should be lost by delay.

The great pioneer died at the age of seventy-three, on June 9, 1834.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 30.

Our Purposes for 1906.—2 Peter 3, 18.

Daily Readings.

Persistence in the observance of the Quiet Hour.—Matt. 6, 6.

Faithfulness in the Fellow-Worker's Covenant.—2 Cor. 6, 1.

Fidelity in Christian Stewardship.—1 Pet. 4, 10.

Diligence in Bible Study.—Acts 17, 11.

Loyalty to My Church.—Col. 1, 24.

"Be zealous"—1 Sam. 7, 12.

"No one can harm me but myself," somebody has said. We have learned, also, that the example of none is so powerful upon us as our own. Therefore, it is well for us to look back over the twelve months and "take account of stock," call ourselves to judgment, and so make a good starting-place for another year. With what good resolutions we began the year! How well have we kept our promises to ourselves and to our Lord? The year has brought to us many opportunities, but in the abundance of opportunities life does not consist, but in seizing them. Multitudes of opportunities are passing us through life meeting thousands of opportunities we begin to take advantage of them, and they are as though they were not. It is usually because they do not recognize the opportunities. Sometimes we have met persons on the street whom we would much like to greet, but, being occupied in thought, and having downcast eyes, we have let our friends slip by. A little later, as the others passed over the hill, or turned a corner, we aroused, and cried, "Why there go So-and-So; I'm so sorry I did not see them!" But it was too late. "Too late" shares with "It might have been" the distinction of being "the saddest words of tongue or pen." Men have lived great lives in dungeons who, had they been free, and had the universe before them to exploit, lacking the right quality of manhood, would have lived ingloriously. Life's greatest opportunities come only to those who have a right conception of life, and that conception involves the spiritual being, and relationship to the world to come. If this were not so, then only opportunities for getting rich, for achieving fame in one's vocation or for opening new avenues for pleasure-getting would be worth considering. But this is not true. "We were made for spiritual realities and eternal destinies."

Prevailing Prayer.

To each of us is given the power to touch the hand of omnipotence and minister at the golden altar of prevailing prayer. One censor only we must bring—the golden bowl of faith—and as we fill it with burning coals of the Holy Spirit's fire, and the incense of the great High Priest, lo, there will be silences once again in Heaven, as God hushes the universe to listen; and then the living fire will be poured out upon the earth in the mighty forces of providence and grace, by which the Kingdom of our Lord is to be ushered in.

Rum at the Bottom.

"It might interest the public to know," remarked Clerk John P. Manning, of the Suffolk superior criminal court of Boston, in submitting his recent annual report for publication, "that nearly ninety per cent. of the cases that passed through our court last year were for drunkenness. This supports the argument I have always clung to, namely, that rum is at the bottom of all kinds of crime and vice."

Every humble soul that sees the Father, and lives in that sweet vision, becomes a priest to other souls. A sacramental power goes from the voice, the touch, the look, of every man who is himself loving God.