



Her Special Realm

Honor for a French Woman.

The Society of Gens de Lettres has just elected Mme. Daniel Lesueur a member of its committee. This is a very rare honor for a woman. Mme. Lesueur has already written some fine poetry and dramas and made translations from Byron. She has also improved the popular novel.

Never Look Tired.

A woman must never look tired. So it is pronounced. It is not an easy thing to compass when one is doing two or three afternoon teas, a reception, a dinner, the opera and a dance all in the course of a single afternoon and evening, but those who hold that to be beautiful is a woman's first duty insist very strongly on her never looking tired; consequently it is a comfort to know that there are "revivifying atteliers" where a woman may drop in and be freshened and made in half an hour to look as if she had just risen from a ten hours' sleep. Just what the process is is known only to those who conduct the secret rites. But it sounds attractive.—New York Tribunes.

Women as Police.

Mrs. Julia Goldizer, of Bayonne, N. J., is making strenuous efforts to establish the policewoman as a permanent American institution. She believes that women on the police forces of cities will be a good thing; that they can take care of children much better than men; that they can prevent boys smoking and keep women from entering saloons. She has a very poor opinion of man as a general adjunct of creation, and in a pamphlet she has written and circulated she calls him a tyrant and other things equally complimentary. She has designed a uniform for her policewomen and appeals to all municipalities to at least make the experiment of appointing women to the force.—Chicago Daily News.

Emotions Told in Their Gowns.

"Emotional gowns," which are being turned out by a London dressmaker, must be watched with great interest. This woman's "creations" have been supposed to express, variously, sorrow, joy, love or hatred. Now she goes farther and mingles emotions and the hour of the day. "At 9 o'clock, over morning confidences, a pink or blue robe may be worn," she says. "At 10, in Hyde Park, the mauve-flecked cotton toilet or blue-striped voile is correct. An afternoon at Ascot permits a tender note to creep into the wardrobe. After the races a dinner at one of the leading restaurants may be suggested. In that case a careful choice of gown must be made. The girl who will say goodby for a time must let her brown chiffon robe sigh, 'Always remember across the table.' Women who bring home the idea of having emotional frocks made may become as much a terror to dressmakers as are the artist husbands who have a fond way of designing their wives' dresses.—New York Press.

Married Sweethearts.

Pretty decorated medals are fashionable in Paris as a present from a husband to a wife on the various anniversaries of their wedding day. The first anniversary is the cotton wedding day. Secondly comes the paper one, and the third is the leather one, so solid that it has to last two years. The next anniversary that has its special attribute is the fifth, one of wood, and yet another gap occurs before the seventh, or woollen event. The tenth anniversary is called t'etain, the th wedding day, and the twelfth, or silk. This is followed by leaps and bounds by the fifteenth, or porcelain the twentieth, or crystal, and the twenty-fifth, or silver, wedding day, the one most commonly kept of all.

Pearls are the appropriate symbol of the thirtieth anniversary and rubies of the fortieth—significant, no doubt, of the prosperity that has attended the hardworking husband's efforts in business. When he takes home to his wife a golden wedding gift it is to grace the fiftieth anniversary of their nuptials.—Daily Mail.

Weaving Soothers Nerves.
"American women generally are ahead on devising ways of making money; but this winter I met a little Swedish lady who has them beaten. She has imported a distinctly new and valuable way of self-support."

The speaker was a New York specialist on nervous diseases who has a large sanatorium in the country. "She came to me," he added, "and asked if I would engage her to teach weaving to the patients in my retreat—primitive weaving, of primitive designs, as it was practiced by the earliest peoples. You scarcely would believe the amount of science there was in her proposition. Of all forms of hand work, weaving makes the least tax on the mind or eyes; the monotonous moving of the shuttle requiring just enough thought to soothe a disturbed brain. There was method, too, in her selection of primitive patterns. For, as she reminded me, nervous people like broad, flat effects of color. That is why such sanatoriums in Sweden are hung with big, simple posters for ornament, as well as provided with looms for the distraction of the inmates."

"My Swedish friend has accomplished such a lot of good at my place that she is engaged for next winter. She sells this week to enjoy her earnings in her native land."—New York Press.

Women Who Sweep Munich.

Women sweep the streets in Munich. They do it well. They are conscientious workers, cheerful and alert, and they seem to enjoy it. I have never seen more wholesome, robust, contented working women than the street-sweepers of Munich. Checks as red as August roses in the hair, bright, skin a rich lustrous brown, hands capable, muscles flexible, a clear eye and clear smile—how often can one schedule such a list of physical perfections in a New England kitchen.

And such nice, stout, pleasant colored, homespun clothes. Such blues as you see in the Bavarian fields harvest days (there women also help), such as belong to warm Bavarian landscapes, the same rich vegetable hue that is in the red-tiled houses and capped stone fences, the red of the earth.

A soft blue petticoat, a red sash, a white kerchief and a jaunty green Tyrolean hat with a gay little feather bespeaking an interest in decoration and adornment, is indeed a costume for White Wings to envy.

There is a pleasant guten tag with a fine cordiality of intonation to every passer-by. A glad danke schoen for unexpected pfernege, good cheer for every swing of the broom, and a housewifely pride in the well-garnished strasse.

First Woman Lawyer.

Among the women destined to make their mark in the history of the state of Alabama is Miss Luella Lamar Allen, the first woman graduate of the law department of the University of Alabama, who yesterday received her diploma at that institution and is now in Birmingham, on her way home. When Miss Allen hangs out her shingle as a full-fledged lawyer she will be one of the only two women lawyers in this state.

D. H. Riddle, with whom Miss Allen will be associated in the practice of law at Goodwater, was at the Florence last night and spoke in the highest terms of Miss Allen's ability in her chosen profession and predicted a bright future for his young partner.

"Miss Allen possesses great modesty and is averse to newspaper publicity," Mr. Riddle remarked laughingly, "but her position as a lawyer will naturally bring her into public notice. Miss Allen has been a close student of law for a number of years and her thorough knowledge of legal lore enabled her to obtain her degree with only one year in the University. Her special talent lies in probate and chancery matters, to which she will give most of her attention."

"When President Abercrombie was presenting the diplomas to the law class today he called Miss Allen's name first, and said that it gave him pleasure to confer the degree upon the first woman graduate of the department, predicting that she would be first in her profession, as she was first in her class and in the hearts of every one in the University."—Birmingham Age-Herald.

Fashion Notes.

Elderly women in mourning find touches of white crepe very soft and becoming if their hair is white.

Many shades of fmaize, ecru and coffee, with their corresponding tones in browns, are promised great vogue.

There is a new tendency to face the under brims of hats with a narrow straw or even velvet band in the old way.

Scarlet and ultra marine writing papers are seen, but are only used by the woman who revel in creating sensations.

Among the handsomest lace evening gowns being turned out by smart dressmakers are those combining several kinds of lace.

Black taffeta adds just the right touch to a mauve linen costume to give it smartness. The taffeta is embroidered with buff and silver.

Black taffeta ribbon and ripe cherries trim a Frenchy little hat of green straw that doesn't reach much beyond the outline of the fluffy coiffure.

A number of handsome jumper suits have appeared that are really dressy. Figured silks besprinkled with polka dots are used in making up some very smart parasols this season.

Ostrich plumes are so beautiful that it seems a pity to pull them to pieces to make soft thick crowns for hats, but that is being done in some cases. Of course there must be also a long feather that falls against the hair below the hat.

The new grays, which are spoken of by some as the Quakerish tint, are especially becoming to the girl with rosy complexion. Brown may be becoming to her, and green, too, but she will do well to select gray now while it is in vogue.

A Human Timer.

It is claimed that an Indiana boy can tell the time of day to almost the very minute without either watch or clock.

No doubt they are very careful of both his health and his morals. A boy like that might easily go too fast or else get run-down.—Cleveland Plain Dealer.

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The First Commandment.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue, and Weirfield street, on the theme, "The First Commandment," the pastor, Rev. Ira W. Henderson, took as his text Ex. 20:3, "Thou shalt have no other gods before Me." He said:

Given to a people who lived amid polytheistic surroundings and hedged in by the worshipers of the many gods this commandment has as much force in this day as it had then. The call of Jehovah for undivided loyalty at the hands of His people is but the demand of reason. "No man can serve two masters," and he who would try to do so finds out, in whatsoever department of life he may elect the test, that this is a great truth. Granting God only the average of human intellectuality we must agree that He, Almighty knew what He was about when He laid fast claim upon the unified service of His chosen people. The history of polytheism is the record of the deadening of the best religious instincts and capabilities in man, and the story of the strife of the deities to secure human patronage.

Grant, if you wish, that the first was the appreciation by Moses of the fundamental truth which God had put into the hearts of the best men of the Hebrew nation, rather than a specific, face-to-face, objective revelation of Jehovah's will to Moses alone, and the truth is not quenched. The particular doctrines you may hold as to just what are the means of divine self-revelation and inspiration do not in any way affect the fact that Moses got the truth. That is the point. It is of secondary importance what view you may hold as to how the truth sank into his heart. But this is a digression.

"Thou shalt have no other gods before Me," said Jehovah. And the darkest days of Israel were those when she served the no-gods of the heathens. In this day and generation many peoples are in the midst of the blackness of thick darkness because they serve too many and unworthy gods. The religious activities and spiritual sensibilities of any nation have more to do with its material success than shallow thinkers and cursory students of history are ready to admit. A high religious life has fruit in a fine morality. A deep moral consciousness finds expression in clean and honest conduct. And good conduct concerns the healthy of all the departments of life wherein human energy is expended. A nation of many gods will, for reasons that are easily perceived, soon degenerate. When men may play the gods against each other for personal gain it is easy to compute how long it will be before all social life will be corrupt.

But much as we may be interested in the study of the effects of polytheistic religions upon the conduct of nations, and willing as we may be to contemplate the evil and disastrous consequences of such religions upon the entire life of a people, there is yet a more pointed application of the text that very properly may command our attention.

You recall the story of the rich young man? Well, the trouble with him was not that he was rich, but that money was his god. Riches are no sin—if they are righteously acquired. To be rich is to be tried—fearfully tried. Money as a means to the service of God is unmixable good. Money as Mammon is damnation to heart and mind and soul alike. Cash considered as so much credit from the eternal storehouse of God's wealth, is capable of much good. Gold, as greed and the gainer of personal self-satisfaction alone, is a curse.

As the young man, who so touched the heart of Jesus, allowed his bank account to deter him from the service God demanded of him, so many of us serve money, ambition, social demands and social preferences, instead of Jehovah. The man who sacrifices all that is best within him upon the altar of money is a fool. The next panic may sweep him away and drag his wealth from him. The woman who works herself almost to death and makes a slave of her husband that they may have only clear water ahead of them in the social swim, will, when the end is come, find that it is all a farce and that a younger, better looking, richer woman, whose husband has more cash, now leads the social race. No man can serve ambition for ambition's sake and keep his peace with God. Ambition, selfish ambition, I mean, knows not God and respects no man. The rush for a place at the top, either in politics or society, is largely responsible for that deadening of the finer impulses and that stultification of conscience that, in many circles, we see to-day.

But lest we become too destructive, let us consider the constructive and positive aspects of the commandment. To answer the query of those who tried Him in His exegesis of the ten words Jesus promulgated the clinching and summarizing commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." From the entirety of the heart and in its unity; with the central and soul life; intellectually and in the fulness of spiritual strength; in short, with the whole of his being man is to serve the one true God, the Father of our Lord and of us.

There are three reasons—to enumerate no more—why we should serve Jehovah. The first is that service is obligatory; the second is that it is necessary; the third is that it is satisfactory.

At the centre of all life stands God, the personal loving Father of every man, the Creator of the material world. Back of Him we cannot legitimately go, nor is there any necessity or valid reason to do so. As our Father, He is the source and giver of our lives. To serve Him is

obligatory upon all men. His demand that He be given pre-eminence in every man's life is not unreasonable. If obedience be the duty of every child to a loving earthly parent, who shall question the right of God to make obedience to Himself alone the obligation of every soul? No man of perception will remove God from the world. No man can. The one great, obtrusive fact in life, that constantly forces itself upon our attention, is that God is. Harmony with His laws brings us happiness. Discord with the verities of God puts a man into hell. From the fact that God is the ruler and life of the universe we are bound to conclude that for the preservation of His own integrity and for our own best development it is obligatory that we serve the Lord our God and Him only.

Then, too, it is necessary that men shall give God the prime position in their lives. In order to the glory of the Father—which is the chief end of man—and in order to the cultivation of all that is noblest within them, men must ally themselves with those spiritual and godly elements and ideals in life that make for the highest and the best. No man is so well rounded a man as he who measures his life-work by spiritual and eternal standards. The opportunist has no chance in God's Kingdom. The careerist that is most a blessing to the individual and to mankind is the one that is grounded in godliness and whose works of righteousness are the result of the inward workings of a holy love. The effort of the rightly balanced man is to be most of use and to have the world mark and remember him as worth while.

The man who is most of account and whose memory will be longest cherished is that man whose life is squared to the measure of godliness revealed in Jesus Christ. Godliness is necessary to a lasting success. The man who is the best man and whose achievement is permanent is the man who serves God in the unity of love.

In the last place, the fruits of such service are satisfactory. A man may till the soil and reap many harvests till his barns be full, but if he have no communion with God he will go hungry in the after life. What to you is your money when God calls you to the heavenly places? The amount of Christian character you possess, not the coins that crowd your purse, will be the measure of your worth in the hereafter. What are your clothes when death's shroud encloses you? What are you—you who have worshiped at the altar of your own wisdom—when God puts you in the balance? All these things are admittedly unsubstantial. But the wealth of God endures. The Christian who is clothed upon by Jesus Christ shall ever be prepared to stand within the presence of Almighty God. The wisdom of God is sufficient unto the saving of the soul and lasts forever. If we would but reverse things and make all the material elements and all our intellectual abilities subservient and subsidiary and subordinate to the prime work of the spiritual service of Jehovah life would be more satisfactory. He who serves God gets money enough and eternal life. The driver for eminence, for godliness and brightness will be well in the front of Heaven's society and will not want for recognition—among people whose approval is worth anything—here. The deepest knowledge and the hardest task the mind of man can attack is to be found in the appropriation of the eternal wisdom of our God. The fruits of God-serving are peace, joy, contentment, purity, eternal life. The prizes of the world are fleeting. The serving of God is satisfactory. To Him who is faithful the reward is sure.

Thoroughness in Religion.

"How long halt ye between two opinions? If the Lord be God follow Him; but if Baal, then follow him." (1 Kings 18:21.) "Thorough," then, is the law here. Here is a call on the whole nature to serve God. To you Christ must be all; let Him be supreme of yourself, that you may be the better able to serve and glorify Him. Bring to Him your power of thought, your acuteness of reasoning, your wealth of imagination, your play of fancy, as well as all the fervor of your soul. Jesus is your Saviour and your God; then follow Him with your whole soul, always, in all things, at all costs. With both hands—that is, with all your might; earnestly—that is, with all your soul, serve Him who has given Himself for you. With the heart believe, and with the mouth confess, that Jesus is Saviour and Lord.—Dr. Guinness Rogers.

"At the Last."

It is right to seek the good-will of all men, and to desire that they speak well of us, but when we lie down to die it will be an empty pillow if this is all that we can rest on. When we are through with life and all its applause, and are awaiting the final call, we want something more substantial than a Chau-tauqua salute. When the faces we love grow dim to our vision, and we are lying in the twilight of two worlds, there are voices we would much rather hear than the plaudits and the acclaim of our countrymen, and one of them is, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Spiritual Helps.

To him who walks in the Spirit all outward things are spiritual helps, and the spirit of God makes itself felt not only from within us, but also by things that border our paths, that meet us in our walks, that are with us in our homes, through words spoken by friends and through the ongoing of time as it enlightens and changes us.—Mountford.

Adorned with Holy Meditations.

Thou must keep thy memory clean and pure, as it were a wedding chamber, from all strange thoughts, fancied and imaginations; and it must be trimmed and adorned with holy meditations and virtues of Christ's life and passion, that God may continually and ever rest therein.—Robert Leighton.

CHRISTIAN ENDEAVOR NOTES

JULY TWENTY-EIGHTH.

Topic—Home missions: The progress of work among the Mormons.

Matt. 7: 15-23; 24: 11. A wicked city. Jer. 5: 1-7. False teachers. Jer. 23: 9-12. Sin's secrecy. Job 24: 13-17. Dishonor and reproach. Prov. 6: 29-35. Aultery punished. Ezek. 23: 45-49. Judgment. Rev. 17: 1-6. Satan can masquerade as an angel of light. No false religion but can assume a fair aspect.

We are to know Mormonism by all its fruits; not merely its industry and worldly prosperity, but its ignorance, bigotry, cruelty, tyranny, and lust. Mormonism says, "Lord, Lord," and pretends to be Christian, while fostering doctrines and deeds that Christ abominates. The fact that false prophets obtain large followings confirms the credulity of many; rather, it confirms the prophecy of Christ.

Missionary and Mormons.

Brigham Young and his followers settled in Utah 60 years ago, in 1847. Up to that time the region was practically unknown.

The hierarchy there set up is "highly organized, very active and successful in winning converts; hostile in every fiber to government, and to the highest American ideals."

Mormonism teaches that Adam is God, denies the supernatural birth of Christ, teaches that there are many gods, holds that God is a polygamist and that polygamy is a sacred duty, and considers disobedience to the Mormon priesthood to be a damnable sin.

Mormonism has no fellowship with the Christian churches, but regards every one a heretic that does not accept the "revelations" made to Joseph Smith.

Mormonism has an absurd set of scriptures, which it places by the side of Holy Writ as of equal authority.

The first appeal for Christian missions in Utah came from an army general, who was himself a Roman Catholic. Missions to the Mormons began at once, in 1855.

The first mission to the Mormons ended in murder, and it was years before Christian preaching in Utah was safe.

There are now about 300,000 Mormons. They hold the balance of political power not only in Utah but in several of the other Western States.

The Mormon missionary system is probably the most effective in the world, and it should be opposed by equally earnest efforts of the Christian church.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 28.

Enriching Others. 2 Cor. 8: 9.

Passages for reference: Mark 10: 45; Phil. 2: 9-11; Dan. 12: 3; 1 Tim. 4: 16.

Life's great purpose is to be of service to man. Things are only of value as they contribute to his uplift. The selfish steal away and starve for want of genuine joy. Earth's great ones have been its servants. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service ends. It is an unenviable privilege to be one of God's co-workers. He pays well in joy's coin. It is an honor to serve with Him. This sort of exercise creates a Christly character that the world and God will honor. It can come in no other way. We must follow His example and be willing at any sacrifice to benefit our fellows.

Ease is tempting, but it also withers the heart. Self-needs are large and will eagerly command all our time and resources. Vision of Christ's example, pointed purpose of will, and a heart warmed to love to the point of sacrifice will alone keep us honestly mindful of our neighbors. Seeing the value of "enriching others," give yourselves earnestly to it. He will see it. "I was in prison and ye visited me, hungry and ye fed me," visited Christ to others, and they, beholding our wealth of friendship and heart coin, will follow the same path. To be rich we must give, all the time and everywhere. Doing like our Master, we will soon become like Him.

Paul is making a strong spiritual appeal for money. The church at Jerusalem is in dire need. He dares to appeal to Christ's incarnation to stir their liberality. We must raise money-giving to a spiritual plane. No church or Christian worker should allow the word "beg" to be used for any money gathered for Christ's cause. Once a man offered the writer money for his church with the remark, "When I have some more to throw away I will give it to you." Before the words were all out the money was again in his hands, with the reply, "Money given to God's cause is not thrown away. You had better keep it until you learn that." With apologies he returned it and never forgot the lesson.

Professor Fisher of Yale has demonstrated by tests on "starvation squads" and dieting brigades of students that if people will eat less and chew more it will be better for them. The more you chew, argues Hartford Post the less you need to eat to get fat.

The capital of the Tokio Electric Railway is to be increased to \$30,000,000 for improvements and extensions.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JULY 28 BY THE REV. I. W. HENDERSON.

Subject: The Golden Calf, Ex. 32: 1-8, 30-35—Golden Text, 1 John 5: 21—Memory Verses, 34, 35—Commentary.

Moses was up on the mount pleading with Jehovah for Israel and Israel knew it. But in the perversity of their hearts the people for whom he plead and for whose welfare he was so solicitous deliberately denied any knowledge of his whereabouts. It was an altogether ignoble action. But we have seen its like since the days of Moses and perhaps we shall witness it analogy again.

The lesson of the golden calf has a meaning and a warning for our generation. It has a particular lesson for America.

If there is any one thing more than another that has made the American civilization and prosperity of to-day it is the providence of God and the willingness of Americans in the generations that have passed away to be led, in some measure, by Him. The root of righteousness that has always been active and heard among this people with reverence and respect, is the foundation of our national success. Whatever success we may have achieved as a free people may be accredited largely to the potency of that righteousness among us which exalted a nation. That is to say that America owes its success and its international preferment to the guidance and the grace of God. A careful student of history cannot conclude that the momentous discovery of these western lands simultaneously with the regeneration of human ideas and ideals in Europe was simply a coincidence. It was providential. It was divinely planned and divinely led. Likewise no careful student of American history can come to another conclusion so valid as this: that the progress of these United States is founded upon the grace of God and the underlying purpose of this people to keep close to His law.

But some very superficial observers of the trend of events would seem to have it otherwise. To read the industrial reports one would be led to think that the industries and the railroads and the balance of trade of this country are the fundamental bases upon which our prosperity is built. If we believed the politicians the central mainspring of all national prosperity is to be found in political systems. Some eminent millionaires would evidently have us believe that they are the real leaders of the people on the march to greatness, power and plenty.

A man coming from a foreign shore to New York for the first time would be pardoned if he assumed as he gazed upon our temples of commerce and of finance that we worshiped unadorned materialism instead of the true and holy God. For among many peoples the shrines and the temples which they have dedicated to the service of God are the dominating feature of the town and countryside.

And too largely for her own good America is erecting a golden calf. And our calf is prosperity and material success. These be the gods some say that have made America. And so we perpetuate evils that prosperity may continue for a season, but so we postpone reforms and reformation for fear that in effecting necessary changes we may endanger our prosperity for a time. There is no worse idol worship than this. There is no idol worship more insidiously dangerous than this. For it is the defilement of money, of material success, above all things, to worship the calf of prosperity is to exalt opportunism.

And this calf is not a dream calf with many men. It is not a mere academic conception. It is all too sadly a reality with many men. For there is many a man who would gladly reform the social order did he not fear that in the process of evolution however cautiously it might be carried on he would suffer in his worldly estate. Many a man there is who is heartily disgusted with the state of things as they are who is unwilling to lose a little himself that the larger cataclysm which is sure to come as surely as we delay to mend our ways may be averted and the fortunes of the coming generations more efficiently conserved. And such a man, perhaps unconsciously, but more often consciously, worships the golden calf of prosperity.

America needs to recognize that God is at the centre of her being and the motive of all her phenomenal success. She needs to acknowledge His sovereignty and her indebtedness to Him. She needs to exalt Him and proclaim her fealty to Him. She needs to assert her allegiance to His prophets and to ally herself with His righteousness. For our prosperity is not the gift of men but the gift of God. We are entirely the architects of our fortunes. We should not be able to be the architects of them at all were it not for the beneficence of the living God. We do not exist apart from Him and we cannot be secure apart from Him. In Him we live and move and have our being is a truism, but it is one that we might well ponder. For it states tersely the ultimate fact in life. May God grant us never to forget it. May we exalt Him and serve Him and love Him more than life itself.

GARMENT HANGER.

A new garment hanger is made with a steel wire frame and webbing attachment. The wire is finished in copper, nickel or enamel, and will not injure the most delicate fabrics. The garment rests on the webbing when hung up, so that no marks or wrinkles appear no matter how long the garment remains on the hanger. This contrivance folds into a remarkably small space, so that several of them can be put in an ordinary-sized pocket.—Washington Star.

There are too many people who fall to study their part before they speak their piece, declares the New York Journal.