



**The First Suffragists.**  
The London Jewish World suggests that the first suffragists recorded in history were the daughters of Zelophehad, and adds that it is unfortunate that Mr. Dickenson's bill could not be referred to the secret arbitration of Urim and Thummim. The same journal mentions that one of the pioneers of the woman-suffrage movement in America was a Jewess, Mrs. Ernestine L. Rose, who addressed meetings as early as 1836.

**The Queen's Legal Position.**  
The legal position of Queen Alexandra is very curious. So far as her private business is concerned she is not regarded by the laws and customs of England as a married woman. The idea of the law is that affairs of state consume all the time of the King and therefore no responsibility for the Queen's private business rests upon him. If the Queen contracted debts in her husband's name he would not be responsible for them as any other husband would. The King cannot be sued for debt, but the Queen can be.—Chicago Daily News.

**What Health Means.**  
Health means happiness, happiness means beauty, or at least the reverse state of affairs is true.  
Poor health means fretfulness and discontent, merging into absolute unhappiness, and this in turn robs the face of all its beauty.  
The complexion gets sallow, the eyes get dull, the mouth gets lined around it, dragged and tired, and the hair becomes dulled and brittle and harsh.  
The most beautiful woman cannot hope to keep her beauty if she is ill and unhappy, and the moderately good looking woman speedily becomes absolutely plain.

**Marriages in Germany.**  
"In Germany there are more mercenary marriages than anywhere else in the world," said William Bardel, United States Consul at Bamberg, Germany. "This is not a reflection on the German people. It does not mean that they are more grasping than the people of other nations; it means that the density of population and the great number of poor people make it necessary for young folks to consider the financial side of marriage. Here in America, where we are making lots of money, fortune hunters are more rare."  
The young man in Germany who makes 2,000 marks a year—about \$500 in our money—is considered to have a fairly good living. But how can he support a wife on that? Hence the questions before the contract of how much the young woman's family will give her on her wedding day and how much of an inheritance the young man will have.—Washington Post.

**College Girl Has a New Idea.**  
These college girls," said a clergyman, as he gazed at the white and superb ranks of the beautiful graduates "are a boon to the race. They introduce new ideas."  
"I christened the other day the first baby of a married college girl. Now babies usually cry while they are being christened, but this one was as quiet as a lamb. Throughout the ceremony it smiled up beautifully into my face."  
"Well, madam," said I to the young wife at the christening's end, "I must congratulate you on your little one's behavior. I have christened more than 2,000 babies, but I never before christened one that behaved so well as yours."  
"The young mother smiled demurely. "No wonder he behaved well," she said. "His father and I, with a pair of water, have been practicing christening on him for the last ten days."  
"The idea of rehearsing a baby for a christening! Who but a college girl would think of such a thing?"

**Bedtime.**  
Too much stress cannot be laid on having the little ones go to bed happy. Whatever may have been done in the day, or if there is some inevitable disappointment or grief ahead, large or small, say nothing about it at night. Except for some strong reason, let a mother put a child to bed herself; let the evening prayer be said at her side; let the hour be associated with story or song or loving, confiding talk.  
For sanitary reasons, it is very important that bedtime should be happy, and the night's rest perfect—never delayed or broken by childish grief or fear. Important, too, for mental vigor and most of all, for the soul's life. The good-night kiss should never be omitted.  
There are times when disobedient or deceit has occurred, that, in the sweet and affectionate evening talk, the child can be imperceptibly led to confide to the mother the whole story. This opportunity is a valuable one and should never be overlooked. But anything of the nature of punishment has no rightful place here.—Mrs. Mary Johnson, in American Motherhood.

**The New Woman.**  
"What on earth has become of all the aunts and cousins and sisters and grandmothers?" said a woman to me the other day. "I've been trying to get some employment for a well educated, competent, middle-aged woman. I've tramped the town from one end to the other. I've run up a telephone bill that I'm afraid to look at. I bored all my friends to death, and now, just as I'm ready to give up in despair, I find that the woman I'm trying to help has a sister in good circumstances, a prosperous business-man for a nephew and two comfortably married nieces. Now, twenty years ago, that woman would have had the choice of half a dozen homes where she could have been a comfort and a help. What's the reason she hasn't got even one now?"  
Now, I don't know a thing about the well educated, competent, middle-aged woman or her relatives, but I'll warrant that she's the new kind of woman, and that she would rather starve in a tenement house than to live with her relatives.  
The new kind of woman is made that way. She isn't an aunt or a sister, or even a grandmother. She's herself, with her own life, her own likes and dislikes, and her own way of living.  
She'd rather die than go into somebody else's home and help take care of the children or mend the socks, or keep the maids in order. She lives for herself, thank you, and she has been doing it for so many years that she couldn't possibly get out of the habit of it.  
The woman with a family of her own and her own house to live in doesn't live for herself a single minute in the day. She can't. There is Johnny's finger to be tied up, Kitty's dress to be mended, husband's things to be sent to the laundry, the nurse to coax into good humor, the cook to boss and the garden to see to.  
Never for one single day does the real mother of a family have one single instant to call her own. She doesn't expect it. She doesn't want it, and if she did want it, she couldn't get it.  
So she learns to find her joy in other people's happiness. When you meet the mother of a family looking particularly radiant, don't imagine she's going on a pleasure trip or has bought a new dress or found a new book to her liking.  
Kitty has been invited to the house party, or Johnny's teacher says he's the brightest boy in the class, or there is a new dish for husband's dinner on the way.  
The new woman is a great success—till she is thirty. After that she's a dismal failure. She is so selfish and so set in her ways that you couldn't pay people enough to take her into the family, with her whims, her headaches and her tired spells.  
What's become of all the aunts and the sisters and the grandmothers?  
There aren't any. They committed suicide at twenty, when they made up their minds to live their own lives after their own fashion, no matter who liked it and who didn't.—Winifred Black in the American

**Fashion Notes.**  
In Persian hats purple flowers of all kinds are immensely popular.  
The bronze greens will be worn. The morning glory is first in favor at this season.  
The fancy for lining thin fabrics with contrasting tones is one of the season's strongest preferences.  
New French flannels are in and show a variety of attractive designs and colors superior to the usual output.  
On nearly all modish gowns is pascamenterie of Persian or Japanese coloring or brocaded ribbon, or some delicate embroidery.  
Navy and royal blue are both looked upon as fashion leaders. Copenhagen blue and Nattier blue, or old blue, are both high-style shades.  
The flounced taffeta parasol is in the greatest favor on the other side and among the smart dressers who have just returned from foreign wanderings.  
Often hats are quite destitute of trimming at the back and sides, having no other adornment than a huge bunch of alpacas or ostrich plumes in front.  
A delicate pink Japanese cotton crepe cloth has the lavender gotten on its surface well brought out by bands of plain lavender about the edges of front and sleeves.  
Tulle edged with curled ostrich feather is used as a hat trimming, and looks deliciously soft and dainty. Let no one with gaudy taste grow alarmed. Her love of color should be more than gratified in the gorgeously.

**No Faith in It.**  
"No," complained the young painter, "I can't believe that I am producing genuine art."  
"The critics praised your work, haven't they?"  
"Yes, but nobody has raised an outcry against it as being indecent."  
Chicago Record-Herald.

**The Pulpit**  
A SERMON BY THE REV. IRA W. HENDERSON

Subject: Life.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the pastor, Rev. Ira W. Henderson, took as his text John 1:4. He said: Last Lord's Day we discussed, in some measure and manner, the fact of death. To-day we shall discuss for the moments that we are together the fact of life. The reality with which we have more presently and immediately to deal.  
Life is among the mightiest realities with which humanity is familiar. It thrills and suffuses every living one of us. It energizes all that is active and moving and sentient round about us. It is at the source of all that is; at the centre of all creation. It is divine, for it is of God and imparted from Him, as is real and the one thing in all the world of which we are conscious. For we see it outworking itself into the pulsating, throbbing universe about it. All nature sings the praise and manifests the force of life as it chants the glory and the might of God. In it we live and move and have our being. It is at the centre of humanity's existence.

All of which is trite and obvious and old. There is not much that is new that we can tell about concerning life. For the primal man knew life in its fullness and its beauty as do we. He heard the songs of the feathered host and witnessed the manifestations of the majesty of Jehovah as He revealed it in the heart only galaxies and expressed it in the varied forms and the diverse beauties of nature. The primal man may not have been so familiar with so many of the actual laws operated in life as we are. He may not have been so conscious of the subtler forms of life that modern scientific investigation has revealed to the world of to-day. But taking in the broad we may safely say that there is not much that is new that we can say about life.

In fact, life is so intangible that it is in reality properly indefinable. We cannot define it exactly. We may approximate a definition, but we cannot compass in the forms of finite speech the fullness of life itself. For life is divine and limitless. Language is finite and circumscribed in its scope and possibilities. It knows no bounds. Language is confined. It is the creation of God and not the creation of man. Language is the method of human intercommunication, and as such it is hemmed within the horizons of humanity. Life per se is intangible. It is as intangible as it is ultimately indefinable. We may touch a man's hand that is sentient with life; we may look into his eye that is alive with life; we may hear the sound of his voice and witness the exhibition of his strength; we may see the various expressions of the life that vitalizes him. But we do not see his life. We may roam the fields and sail the seas and climb the hills and till the pastures till God calls us home. We may see the evidences of life, but life itself we do not see. Life is intangible. We may know it in its manifestations and through them. But we shall not know life—that mysterious, wonderful working energy that enters us—until we enter into the presence of Divinity hereafter. For life is as intangible as God.

Life is indefinable. We may define life in the terms of life's expressions. Whether we see life in cloud or tree or drop or bud, this is ever so. For the beauty of the cloud is not the life that brings the beauty into being. The grace and dignity and charm that is manifest in humanity is not the life that animates humanity. We may define human life in the terms of life's self-expression, through the medium of humanity as we may describe its manifestations in the natural world about us. But when all is said and done, to define life in the terms of its manifestations is not entirely to define life. For life is more than its manifestations, as is God. Life is more than what we see and know of the expressions of life.

And yet, for the sake of definition and in the interest of the culture of the moral and spiritual life of man, it is not really necessary that we shall be able to do more to-day than define life in the terms of its expressions and relations. For it is not necessary to know all about the constitution of the world in order to live happily within it. It is not needful that we shall know all about the inner and hidden laws of electricity in order to ride on an electric car or to enjoy the illuminating power of the electric light. It is not necessary that we shall be able to define God with comprehension and finality in order to draw near to Him and to enjoy the pleasures of communion with Him or enter into the realization of the potency of His love. Not otherwise is it with life. We may not understand it all, we may not be able to define it with finality, we may not be competent to penetrate its mystery, but we know that it is, that it is central in ourselves and in our society; we are aware that we are in the midst of it, we view its manifestations and experience its expressions. We may state our experiences and the results of our investigations and observations in the terms of humanly understandable speech. And that is enough. We shall know more. But that is enough for now.  
We may, therefore, define life in the terms of opportunity, responsibility, possibility, divinity.  
Life is definable and to be grasped in the terms of opportunity. To be alive to have a chance. A chance to be a man, to do a man's work, to follow in the footmarks of the Almighty as we tread through life, to be kind, to be gentle, to be noble and pure and holy. Existence correlates opportunity. To be a live man is to be a man divinely gifted. For the whole world is the field of living humanity. And opportunity is not only within the reach of every living soul, it is free itself, whether we

will or no, upon us. It is insistent. It is inescapable. It is omnipresent. Whether our position be high or low, our labor great or inconsequential, our capacity much or small, opportunity enters into the sphere of our activities. It dominates our vision. He is a dull man who cannot hear the insistent call of opportunity to the soul. We may in our wilfulness close our ears and shut our eyes to the entreaties of opportunity. But we shall be held to account by God. Life is determined in the terms of responsibility. To be alive with pressing and eager opportunity at hand is to be invested with responsibility. For the opportunity implies our ability to use it. For God never sends opportunities to men that they are unable totally to use. For God never jests with men. And to call a man to a hopeless task is to call with him, to make light of him. To set up every man to whom the golden opportunity comes is to lay the responsibility to utilize that chance to the glory of God and to the best of his own ability. The church, not otherwise than man, is under compelling responsibility to make use of the opportunities that are hers. She cannot still the appeal of those opportunities; she ought not to deny them; she ought not to endeavor to avoid or evade them. She should gather the opportunities to herself with joy and welcome the responsibilities thereto attendant with happiness unfeigned.

Life is determined in the terms of possibility. That is to say, that life is hope. "While there is life there is hope," is no mere catch phrase. It is profound philosophy in a sentence. For life men who are really living are expectant. They look ahead. Their faces front the future. They are interested in that which is unattained, that which may be achieved, that which is not yet realized. For life is full of possibilities. And possibilities made progress possible. To be alive is to progress. But where there are no possibilities there is no progress. Life is delightful because of its possibilities; possibilities for self-culture, for moral and spiritual advancement, for constructive service, for the doing of deeds both doughty and glorious for man and for God. This is the salt of life. This lends life zest and gives it flavor.

Life is determined in the terms of divinity. For life is of God. And every soul that lives may partake of the character and of the beauty of the personality of God. Whatever you and I are not, of this we may be sure, we are the children of God, we are divinely born. Our life is the Father's gift. Therefore, if we are children we should be obedient. We should enter into such filial relationships with God that our divinity shall be as full as that which shall show forth in our relationship with Christ that is ours.  
Let us, then, be alive to our opportunities, growing in our responsibility, augmenting our forcefulness in the achievement of our possibilities, maturing the divine life of God that indwells us. For this is life.

**Filled With the Fullness of God.**  
This is how the Rev. Dr. Dixon illustrates the thought of being filled with the fullness of God.  
"Standing on the deck of a ship in mid-ocean, you see the sun reflected from its depths. From a little boat on a mountain lake you see the sun reflected from its shallow waters. Looking into the mountain spring, not more than six inches in diameter, you see the same great sun.  
"Look into the dewdrop of the morning and there it is again. The sun has a way of adapting itself to its reflections. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill any man, whether his capacity be like the ocean, like the mountain lake, like the spring, or like the dewdrop. Wherefore, be the capacity, there is opened up the possibility of being filled with the fullness of God."—Methodist Recorder.

**Better Than Ten Thousand Pounds.**  
Give me ten thousand pounds, and one reverse of fortune may scatter it away. But let me have a spiritual hold of this divine assurance, "The Lord is My Shepherd, I shall not want," and then I am all right, I am set up for life. I cannot break with such stock as this in and out, to be bankrupt, for I hold this security, "The Lord is My Shepherd, I shall not want." Do not give me ready money now; give me a check book and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of his fullness in Christ.—Spurgeon.

**Development of the Divine.**  
The highest aim is the development of the divine in man. Those who have the keen sight of love may detect its presence in every one. They know that as the slime hides the lily root and blossom, as the hard rock holds the precious ore, as the acorn encompasses the oak, so every human life contains the potentiality of the divine. They are not deceived by the external slime and hardness and meanness, but perceive and have faith in the inherent and the ultimate of the soul and of every soul is to know the sublimest truth disclosed to the human mind.—Paragraph Pulpit.

**How Divers Escape Drowning.**  
The diver at the sea's bottom lives still, though in a foreign element, because his close-fitting armor with its air-tubes reaching up above the waves, keeps him surrounded with another and finer element suited to sustaining life; otherwise he would be speedily suffocated by the briny waters. And so the Christian, immersed in the world's choking waters, can preserve his spiritual life only by fencing them away from him by the armor of righteousness on the right hand and on the left; and by keeping up constant communion by faith with the heavenly world.—Rev. F. E. Tower.

**The Irreducible Infinite.**  
There is no less sunlight because my lens is full; there is no less divine power and love because my heart is full; you cannot subtract from the infinite.

**SABBATH SCHOOL LESSON**

INTERNATIONAL LESSON, COMMENTS FOR SEPT. 22 BY THE REV. I. W. HENDERSON.

Subject: The Death of Moses, Dent. 34:1-12—Golden Text, Psalm 116:15—Memory Verses, 19-12—Commentary.

One of the most pathetic events in the history of Israel is the death of Moses. For forty years he had watched, as a mother watches over her children, over the people of God. For forty years he had planned and hoped and prayed for the salvation of Israel. For forty years, the most conspicuous man of his day, he had led the people toward the land of promise. For forty years he had borne, grievous years he had endured suspicion and calumny and cursing that he might guarantee the blessings promised of God to his people and to their children's children. For forty years he had faced privation and suffering and sorrow for them and with them. Nurtured in a palace he had been conspicuously a man of God. With the entree to the courts of Egypt he had preferred to be a man of the people—his people. And yet after the bitterness and the buffetings and the deprivation he was denied entrance into the land of promise, Pisgah and no further. Its pathos is sublime.

And yet, sad as the situation must have been, there could have been naught but joy in the soul of Moses. God called him to his reward after He had granted him the vision of the promised land as from Pisgah it stretched northward and southward, and westward to the sea. But He did not summon him until He had given him the vision. Moses died secure in the confidence that his effort had been availing. He must have died with a song of rejoicing upon his lips and a psalm of thanksgiving in his heart. It could not have been otherwise. God took him to a larger reward full of years and honors.

Centuries had passed away since God first made the promise to Abraham. Israel had suffered tortures under Pharaohs and hardship under the leadership of Moses. They had been tutored for Canaan in the hard schools of penury and want and toil. But they were about to enter into the realization and fulfillment of the promises of God and the dreams of their mighty leaders. God's patience endured. The goal was at hand. The word of the Lord to their fathers was about to become effective. And so they ever with the promises of God. They are inflexible. They never fail. They are always profitable for encouragement and comfort. They never fail. Regardless of their magnitude, their extent or their seeming impossibility, God always is able to fulfill them. He has given the world in Jesus Christ a wider and a grander promise than He gave to Israel through Abram. But He is able and willing to fulfill it so soon as humanity desires it to become effective and active. There is nothing impossible with God.

God took Moses to Himself when Moses' work was finished. God has a strange way of doing that with men of peculiar genius. He sent Moses to Israel when Israel needed a Moses. He took Moses away from Israel when Israel needed a Joshua more than a Moses. Moses was blessed of God in his death as in his life. Many a man has attained to great success only to lose his lustre in his declining years. Moses was fortunate. He died at the zenith of his career. He is remembered as a man of pre-eminent ability. His renown is as glorious as it is imperishable.

Moses' death marked the opening of a great epoch in the history of Israel. It emphasized the fact that many are prone to forget, now and then, that no man is so supremely valuable to the world that his place cannot be filled. Joshua was not Moses, but he was competent to carry on the mighty work to which Moses had dedicated his life. When Moses died God consecrated Joshua to do the work that was yet unfinished. And Joshua did it well. He was as much of a genius in his way as Moses was in his way. And his capabilities came seasonably. God has a fashion of calling men seasonably. The great men of history have been the men who came in the fullness of time. Each fitted into the niche which God needed to be filled. A genius out of time, it would seem, is an impossibility. For every mighty genius has performed a labor for God and humanity that has wrought itself indelibly into the fabric of the world's life.

The seventh verse tells us that Moses died in the pink of manly perfection at the age of 120 years. The lesson is obvious. Moses lived near to God. He kept faith in Him. He got his peace from Him. He obeyed the laws of God. Sickness is ancient, but it is not really necessary. It can all be traced to violations of natural laws that, if obeyed, would insure us all a ripe old age. If a man can live without a day of serious illness for fifty years, as many men have, then by the same token a man can retain his health until he goes home to God simply from physical fatigue. Constitutional and inherited illnesses may be traced to antecedent violations of natural law. The need is that humanity shall obey the will of God. We were created for health and happiness. We were not born to sickness. God means that we shall be able to enjoy life and Him. Only a well man can really enjoy life. We could all live in the health of Moses if we lived according to the mandates of the God of Moses.

**Soldiers Exclude the Can.**  
The officers and soldiers at Fort McKinley, in the Philippine Islands, have built a "canteen" of their own devising from which the "can" is barred. This camp contains 5000 soldiers, and the fort is situated in the midst of an 1800-acre reservation which is one of the garden spots of the islands. The conduct of the recreation hall has been put in the hands of the Young Men's Christian Association and \$5000 will be spent upon the rooms and grounds.

**CHRISTIAN ENDEAVOR NOTES**

SEPTEMBER TWENTY-SECOND.

God's omnipotence. 1 Chron. 29: 9-13. Whatever pleases Him. Ps. 115: 1-3.

"Nothing too hard." Jer. 32: 16, 17, 27.  
"All things possible." Matt. 19: 23-25.

"Able to do." Eph. 3: 20, 21.  
"Omnipotent." Rev. 19: 1-6.  
"All power." Matt. 28: 18-19.  
Everything, in heaven and earth, is God's, except what God has chosen to let pass from His power, the will of man.

God is "exalted as head above all," and yet His exaltation is not complete while sinners defy Him and insult His authority.  
There are many manuals of success, but how few go to the root of the matter, the will of God?  
David would seem to thank God for His majesty. His divine power and glory; and indeed, what better cause of thanksgiving could there be?

**Suggestions.**  
In comparison with God's power, our power may be neglected. It is as easy for God to give the victory to an unarmed lad as to Alexander. The best cure for pessimism is a study of God's omnipotence. Let the heathen rage. He that sitteth in the heavens shall laugh!  
In estimating the chances of righteousness, do not weigh the power of righteous men, but the power of divine Right.

All that opposes God exists merely by permission, and could be annihilated by a breath from His mouth.

**Illustrations.**  
Could a mechanic make a machine that was greater than the mechanic? And must not God have control of the universe He has formed?  
The earth carries with like ease Napoleon and an ant. So God carries with equal ease a man and a world of men.  
God's omnipotence is at the disposal of God's children, but as the ocean is at the disposal of the vessels that dip up, it matters little whether they are large or small.

**Questions.**  
Am I afraid of God's omnipotence or comforted by it?  
Do I trust in God that I have no fear of men?  
Do I rely upon God's omnipotence as source of my own power?

**EPWORTH LEAGUE LESSONS**

SUNDAY, SEPTEMBER 22.

The Word of God Perverted—Matt. 7: 15-20.

Passages for reference: 2 Tim. 4: 2, 4; 2 Pet. 3: 15, 16; John 7: 17; 14: 13.

We must "try the spirits." Many systems which loudly proclaim their biblical basis are erroneous and harmful. The day has come when men cannot get a hearing unless they relate their message to the Bible. Hence Mormonism and Christian Science make large claims to interpret the Bible correctly. It is not fair to declare that many of the "new thought" leaders are not sincere. It does little good to abuse them. It is better to show the logical fallacy of the teachings when put to test. The "false prophets" here specified designate those who willfully deceive. The old Hebrew word for "prophet" embodies the idea of a "fountain bursting forth from the heart of a man into which God has placed it." This may explain Christ's term, "a well of water springing up into everlasting life." The "indweller" gives messages of direction to the end. But we need not limit it to willful deceivers, for we are to test the system by its fruits. Satan often uses unconscious instruments. Whatever be the spirit of the "prophet" we must test him by the fruits. If they are "ravening," rob and plunder people instead of enrich and liberate, if they have the professional robe of a sheep following the shepherd. Deeds speak louder than professions. Assumed meekness, suave friendliness, published piety, extravagant liberality, self-contrasting church activity must be accompanied by the genuine fruits of the Spirit; otherwise these things are Pharisee cloaks, making them white sepulchers. We may "know accurately" ("know") or "recognize a thing to be what it really is" by the fruitage of deed and spirit. If we see they are "cast carelessly as worthless" ("cast") into the fire. Novelty, greater promised freedom, and more immediate material results, cause people to take up with so-called "new movements." Obscure passages are given far-fetched and even fanciful meanings, often diametrically opposite, by people who thus claim to exhibit smartness and insight.

**GOD GIVETH REST.**

God sends sometimes a stillness in our life, The bivouac, the sleep, When on the silent battlefield the strife Is hushed in slumber deep; When wearied hearts, exhausted, sink to rest, Remembering not the struggle, nor the quest.

He giveth rest more perfect, pure and true, While we His burden bear; It springeth not from parted pain, but through The accepted blessing, there— The lesson pondered o'er with thoughtful eyes, The faith that sees in all a meaning wise, Deep in the heart of pain God's hand hath set, A hidden rest and bliss; Take of His gift the pain, the gift brings yet A truer happiness, God's voice speaks through it all the high, That bids the people enter into rest. —Lucy Fletcher.