

WOMAN'S REALM

American Aristocracy.
Here if a matron can trace her descent to a signer of a Declaration of Independence, a little over a century ago, or again to some person who came over in the good ship Mayflower—and that person, being a Puritan, must necessarily have been of the lower middle class—she takes rank as an aristocrat.—"Him," in Vogue.

Pension For Mothers.
The pensioning of mothers by the State is advocated by a University of Chicago lecturer. The professor thinks the pension should increase in amount up to the third child, and then decrease until the advent of the sixth, when it should cease. This seems to be a sort of compromise between anti-race suicide and Socialism.—New York Press.

Domestic Happiness.
The foundation of all domestic happiness is laid on a clean hearth. There can be neither health, prosperity, nor peace in an ill-kept home. Some people's idea of a poor housekeeper is a woman who runs the house on business principles. We know that no man can make a success of his business without paying strict attention to detail and system; also, systematic housekeeping has a telling effect upon one's success as a housekeeper. It is all accomplished by being well versed in all parts of household work and doing it by a systematic plan. System means planning. Try formulating a plan for the day while dressing in the morning, making the allowance for any disarrangement of your plan, which is almost sure to occur every day. Plan and arrange the work of each member of the family so that all may work together for the good of the whole.

In order to meet the pressure of modern life, a home-maker needs exact knowledge and scientific training. The modern American girl has received a man's education, and in the majority of cases has no knowledge whatever about home-making. Sad experience teaches many lessons, but much money and untold nerve energy is wasted in the progress. American mothers, more than any others, err in not teaching their daughters the proper care of a household, and every year sees hundreds of girls marry with no more idea of how to cook or keep house than they have of the North Pole.—Mrs. W. W. Simon, in Farm Stock Journal.

Favors Dancing, Not Athletics.
Although it has been predicted that after-dinner wrestling bouts might become a fad, and ere long hosts would be knocked down and guests injured in the friendly contests, probably it won't come to pass after all. Word comes from London that the gentler art of dancing will be more in favor this winter than for several seasons. In fact, Miss Vincent, the principal of the Court School of Dancing and Deportment, now comes forward and says the present day girl who indulges in rough sport and athletics should pay more attention to beauty and figure culture, and that the movements in graceful dances have more encouraging results in the cultivation of the figure than any other kind of physical exercise. "Too much time is spent on face massage and the culture, to the neglect of the figure, and particularly of the feet," she says. We notice many women well dressed and well shod with no idea how to move their feet properly. Statues of Roman sculptors do not show the distorted joints, curled-over toes and thickened ankles which we see today. All those faults can be cured by a careful manipulation of the body and feet, and no overexercise can insure the foundation of a good carriage better than the careful study of dancing. I contend that in the early stages of training it is most beneficial to coax and humor the muscles by the elegant movements of the old French minuets and Spanish dances and to proceed gradually to more forcible exercises to gain strength.—New York Press.

Mistakes in Entertaining.
A series of letters now running in Good Housekeeping goes to show that it does not matter how much one entertains, unless one does it in the conventional way. One woman writes that several years ago she entertained a hundred friends in a series of informal afternoon teas. She took them in congenial groups of ten or a dozen, and every one seemed to enjoy them. Many remarks were also made on the good sense of these simple informals and the pleasure they gave, in contrast to crowded receptions. But the hospitality was not returned. A few of the guests asked the hostess to similar informal functions, but those giving more formal ones left her out. It appears that people want the same kind of entertaining that they give. Another woman asked her friends, one or two at a time, to luncheon, to dinner, to Sunday night tea, for cards in the evening, to concerts, to the theatre, with a little supper afterward, and her pleasure in her hospitality for a time blinded her to the fact that she was rarely asked to any "real parties"—and never to share such hospitality as her own. She noticed the neglect first when she found the pretty gowns she expected to wear in returning her own civilities grow-

ing passe in disuse. Even then she did not perceive the reason, and it was only when a friend remarked, "What a pity you don't like to entertain! You could do it so well," that she woke up. After that she decided not to offer people the substance of hospitality when they felt defrauded at not having the shadow.—New York Tribune.

A Common Adventure.
When the boy went through the car with papers, Elva Merrill bought one and glanced carelessly through its pages. Presently her eye fell on a paragraph which she read through twice, with the color rising in her face. Only strangers were near, but she looked about at them nervously, and then, folding the paper, sat staring uncomfortably out of the window.

She was remembering this incident in her own experience:

Four girls, coming out of a matinee performance, stopped on the sidewalk. "Come on!" one of them exclaimed. "Lots of girls do. Why, in New York Dorothy Grant went to the stage entrance to thank Maude Adams for her acting, and got an invitation to call at the hotel and an autographed picture. Think of that! No, we won't speak to him, of course, but he'll know we're the same girls that sat down in front and applauded so. Wasn't he magnificent, and didn't he look straight at us when he sang that encore, Elva? Oh, I'm always going to get a front seat after this. It's lots more fun. Come on, girls, do! It's just a step up in this alley."

The stage people were already coming out as the girls ranged themselves in the front row of curious onlookers outside the door, and soon the watched-for hero appeared, so close that they might reach out and touch his arm. Instead of doing so, they clutched each other with the excited whisper, "There he is!" And although he did not hear, the grizzled man to whom he was talking gave him a nudge, and nodded with a grin toward the row of rapturous young faces.

For one instant the girls were thrilled by a glance from the hero himself; then, with a sickening drop, they heard him mutter, "Poor little fools!" as he stalked on with his companion.

It was medicine—bitter, but good for their malady. That was the memory in Elva's mind, and the editorial comment that had grated so unpleasantly upon it was as follows:

"We are all familiar with the bald-headed dudes who line up at the side doors of theatres to ogle the chorus girls as they come out. A more pitiable and equally disgusting spectacle is that of silly matinee girls waiting at stage entrances for a possible glance or word from some cheap actor whom they, in their romantic little minds, have lionized. Unfortunately, this sort of adventure is extremely common—in both senses—and it is a notable fact that these girls are by no means exclusively from the untaught, homeless classes."—From the Youth's Companion.



NEWEST FASHIONS
The lace yoke gives a smart touch. The handkerchief blouse still holds good.

Two shades of brown make a rich gown. Some of these rows of buttons appear actually to button. In many smart examples tiny buttons are formed into solid lines. Self color laces ornament many of the most elegant of the autumn costumes.

The range of colors comprises all the rich, warm tones the dyer's art can create.

The belt line has dropped down into its natural lines in front and raised the thinnest bit in the back.

Panels for the skirt and yoke for the bodice of baby lace constitute a simple and beautiful trimming.

A pointed toe-cap in preference to a plain vamp will give the appearance of length to a short, stubby foot.

One sees a great deal of colored embroidery on plain net and tulle, both in white and the dyed laces.

Some of the new brooches are brightened with touches of gold and silver thread, picking out the pattern.

Skirts are rather full and very little trimmed, except in flat embroidery or lace insets with bands of the material.

Strong blues, wine-reds, pansy tones, castor, olive, the dark greens, grays and the bronze browns may be said to predominate.

The somewhat flaring shade of flamingo red is not by any means universally becoming, and needs careful study before being decided upon.

The daily consumption of pens is 3,500,000.

A HAPPY NEW YEAR.



AT THE YEAR'S END.

By Clinton Scollard.

At the year's end one saw before him
Phantasmal presences. The first uttered,
"I am the love that once you defied!"
"Am I?" the second said, with mocking
sighs,
"Am that ambition which, in splendid
guise,
Both day and night was ever by your
side."
"And I," a third exclaimed, reproachful-
eyed,
He met their glances, levelly, aware
That each had uttered naught save truth,
and yet
He felt no smarting of remorse's stings.
'Tis thus with those brave souls who, stair
by stair,
Ascend the years, above all vain regret,
To the triumphant heights of better
things.

ASTRONOMICAL CALCULATIONS FOR 1908

Being until July 4th, the 132d year of the independence of the United States of America, and corresponding nearly to
The year 1326 of the Mohammedan era, beginning Feb. 4th.
The year A. M. 8017 of the Greek Church, beginning Jan. 14 (O. S.).
The year 4605 of the Chinese era, beginning Feb. 2.
The year 5668-9 of the Jewish era, Sept. 26 or at sunset Sept. 25.
The year 2568 of the Japanese era, beginning Feb. 2.
The year 5908 A. L. (Masonic).
The year 2661 A. U. C. (of Rome).
The year 5912 of the World (Usher).
The year 7416 of the World (Septuagint).

1908 IS A BISSEXTILE OR LEAP YEAR.

Moon is the Reigning Planet This Year.

CARDINAL POINTS.

Vernal Equinox, entrance of the Sun into Aries, March 20th, at 7 o'clock in the evening.
Summer Solstice, entrance of the Sun into Cancer, June 21st, at 3 o'clock in the evening.
Autumnal Equinox, entrance of the Sun into Libra, September 23d, at 6 o'clock in the morning.
Winter Solstice, entrance of the Sun into Capricorn, December 22d, at 1 o'clock in the morning.

THE SEASONS.

Washington Mean Time.

	D.	H.	M.		D.	H.	M.
December	22	6	36	p. m.	Winter begins and lasts	89	0-35
March	20	7	11	p. m.	Spring begins and lasts	92	19-52
June	21	3	3	p. m.	Summer begins and lasts	93	14-39
September	23	5	42	a. m.	Autumn begins and lasts	89	18-35
December	22	0	17	a. m.	Winter beg. Trop. Year	365	5-41

ECLIPSES FOR THE YEAR 1908.

There will be three eclipses of the Sun this year and one Luna Apulse.
I. The first will be a total eclipse of the Sun on the 3d of January, invisible in America, visible on the Pacific Ocean.
II. The second will be an annular or ring-form eclipse of the Sun on the 28th of June, visible, in part, in the United States. The eclipse will be annular in Tampa, Florida, and on the Bermuda Islands. The beginning will be at 9 o'clock 27 minutes in the forenoon; the end at 12 o'clock 41 minutes at noon. (Washington time.)
III. The third is an eclipse of the Sun on the 22d and 23d of December, invisible in North America, visible on the Atlantic Ocean and in the eastern part of South America.

MORNING AND EVENING STARS.

Morning Stars.	Evening Stars.
Venus after July.	Venus until July 5.
Mars after August 22.	Mars until August 22.
Jupiter until January 29, after August 17.	Jupiter after January 29, until August 17.
Saturn after February 29, until September 30.	Saturn until February 29, after September 30.
Mercury until January 14; February 28 and May 7; July 4 until August 20; October 28 until December 11.	Mercury, January 14 until February 28; May 7 until July 4; August 20 until October 28; after December 11.

PLANETS' GREATEST BRILLIANCY.

Mercury—February 13, June 7, October 4, sets in the evening after the Sun and rises in the morning before the Sun, March 27, July 25, November 13.
Jupiter—January 29.
Venus—May 29, August 7, Saturn—September 30.

MOVABLE FEASTS AND CHURCH DAYS.

Septuagesima Sunday, February 16.	Trinity Sunday, June 14.
Sexagesima Sunday, February 23.	Corpus Christi, June 18.
Quinquagesima Sunday, March 1.	Thanksgiving Day, on fourth or last Thursday in November, as President may appoint.
Shrove Tuesday, March 3.	First Sunday in Advent, November 29.
Ash Wednesday, or first day of Lent, March 4.	Sundays after Trinity are 23 this year.
Quadragesima Sunday, March 8.	
Mid Lent, March 25.	
Palm Sunday, April 12.	
Maundy Thursday, April 16.	
Good Friday, April 17.	
Easter Sunday, April 19.	
Low Sunday, April 26.	
Rogation Sunday, May 21.	
Ascension Day, May 28.	
Whit Sunday, June 7.	

Some of the New Records Made During the Year

Automobile record for mile on circular track, by Walter Christie, 52 seconds.
Swimming record for 100 yards, by Charles Daniels, 55 2-5 seconds.
Horse running record, one mile and an eighth, by Charles Edward, at Brighton Beach, 1:50 3-5.
Shooting record, by Captain Hardy, who broke 13,066 flying targets.
Homing pigeon makes average speed of 1612 yards per minute for 600 miles.
Thompson's Colts bowling team (five men) rolled a 2853 score for three games.
Ralph Rose, John Flanagan, Martin Sheridan, George Bonhag and Melvin Sheppard all broke athletic records.
Fastest time on snow shoes, 47m. 20s.
Longest ski jump, 114 feet.

75 Lives Lost in the Alps and 350 Other Mishaps in 1907.

London.—Official statistics just issued supply the death rate in 1907 due to misadventure in the Italian, Swiss and Austrian Alps. The number of lives lost was seventy-five, the majority being Swiss and Germans. Next came the British and after them the Italians. There were 350 serious accidents.

The chief cause of the fatality was fool-hardiness, which is becoming more prevalent every year, in attempting ascents without a guide.

Seventy-one Hunters Killed During Season of 1907.

Chicago.—Seventy-one persons were killed—most of them by carelessness—during the hunting season of 1907. This is slightly below the record for 1906.
The number of injured in 1907, however, is in excess of that of the season before, eighty-one hunters having been hurt in 1907, compared with only seventy during 1906.
In Wisconsin, Michigan and Minnesota fifty persons lost their lives in 1907.

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Theme: A Nation's Warning.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the Rev. Ira Wemmel Henderson, pastor, took as his text Daniel 5:5: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." He said:

This is a weird story. The incident is gruesome. The circumstances give pause for thought. The picture is terrific. Belshazzar, the wicked king, in the midst of revelry and vice, surrounded by his retinue and the parasites of a degraded court, flaunting his villainy in the very face of the living God, finds that God is not mocked, much less is He dead. The animated hand points the light end of a long rope. It emphasizes a clear warning of Jehovah. And it terrifies the king.

Belshazzar had cause to fear. It is no wonder that his knees knocked and that his limbs shook, that he had a fit, so as to say, of the ague. Well he might. For Nebuchadnezzar the king, his father before him, had had an exhibition of the power and the presence of God within the world. He had harbored wickedness in his heart and within his dominions and God had humbled him. Belshazzar therefore might have learned from ancestral experience what would be likely to be the sure result of his many and perverse sins. Simple reason might have led him to refrain to try the patience of Jehovah to his own undoing. But he would not be taught. He would not even be warned. And the same night Belshazzar the king of the Chaldeans was slain.

This weird tale is as useful as it is gruesome and as illustrative as it is terrific. It is admonitory. It should be exemplary. It certainly affords food for sober and continued thought. It epitomizes a lesson that so many men and nations in the past have failed or refused to grasp. The lesson that a man cannot fool with laws of morality and righteousness and with the principles enunciated by Almighty God and be safe or live for long.

How often it has happened in history that men and nations have waited until the noose has tightened. How many have flaunted their wilfulness in the face of Jehovah with a seeming calm superiority to the inevitable. How many have refused to heed even after the hand has, as it were, written over against the wall of their own lives. Louis presumed to defy God and man and to exalt his whims above right. And his fatuousness prepared the way for freedom's France. George the Third moved to thwart the plans of Providence in the new world. But the political idiocy of George the Third simply hastened the ascendancy of George Washington. America tried to demonstrate the holiness of an unholy slavery and to compromise principle. But God wrote the word "Ultimatum" concerning the rights of man with the red blood of the tower of our manhood.

The lesson of Belshazzar is apropos. It is pertinent. And it is nowhere more needed than within the confines of most Christian and civilized America. To mention no others, it is of practical value in our commercial and governmental and ecclesiastical affairs. For commerce has degraded the creature of the whims and fancies of unscrupulous financiers. The Government has been and is now being, made the opportunity for thieves and malefactors of every conceivable political stripe. The church has been dormant. In many quarters she has been, so it would seem, dead. We have been remiss in much. We have been fast and loose in more. We have defied wealth and permitted godlessness to strut with little let or hindrance upon the king's highway. God knows we have been warned. Let us trust that we shall heed the hand. Let us not emulate Belshazzar.

No man may deny that we have drifted fast toward the rocks of national dishonor and disgrace in our commercial affairs. The financial and commercial situation is a disgrace to a free people, not to say of a Christian nation. And bad as is the story that comes directly to our ears it is not half of what may be told and but an adumbration of the catastrophe that will follow as surely as that God lives if we do not mend our ways. The spectacle of a panic in the midst of the most legitimate prosperity that the world has ever known is in itself a far greater condemnation of our methods and our career than any sermon. Words cannot picture the sinfulness of the situation so well as can the fact with which we are face to face. Any sane man can perceive the outcome. None but a fool or a knave would deny the sin. Shall we shut our eyes to the writing hand?

Fast as we have drifted toward commercial and financial disaster we have none the less swiftly progressed in many quarters, and even now are moving, toward political degeneracy. The administration of our cities is a by-word and a joke among the nations of the world. As we contemplate them ourselves we seem almost to take delight to say that they are as badly managed as they are. Certainly many of us openly despair of reformation and pronounce popular self-government upon that point to be a utter and a shameful failure. The efforts of those who sit behind the scenes and pull the wires in our national affairs are to accomplish the discrediting and overthrow of any man or measure that is squared to the unflinching application of the rule of righteousness regardless of the consequences or the cost. We may well thank God that here and there, especially in the South and West, the citizenship of America is so keen to hear the breaking waves and to steer the ship of our national existence off impending shores. For

we must change our course, or we will perish as the grass.
Similarly the church has been remiss. The prevalent and profound antagonism toward and distrust of the church upon the part of too large a proportion of the working men and careful thinkers of this land is a warning that we would do well to heed. We have exchanged leadership for applause and conviction for ease. We have become flabby. Multitudes of men regard us as the protectors and special pleaders, for a consideration, of the privileged classes. We are regarded as too prominently the preservers of the status quo, the brake upon a healthy progress. And it is not strange. For the church has not, nation wide, locked arms with a great moral reform openly and aggressively in forty years. We have spent our fighting strength upon heresy trials and game that is not worth our energy. In New York it would seem, judging by the returns, that the sure way to defeat a candidate is to secure for him the open and avowed support of the ministry of the church. We have attacked individuals when down and organizations that it cost nothing to assail. We have objected to saloons within 150 feet of the churches and been silent while they squatted thick and greedily in the midst of the haunts of poverty. We have neglected the social evil and the men in the pews and membership of our own organization who have owned and rented houses of ill fame. We have assailed the moral character of the saloonkeeper and consigned him and his business to eternal torment, while we have ever maintained by our suffrage our criminal silent partnership in his trade. The meanwhile praying God to drive him from our midst. And even in this day with the inspiring and glorious example of the Southland right before us we may find ministers in the city of New York who will excuse the saloon, and a church that is afraid to grapple with the enemy in a struggle to the death. We have been fooled so long politically that most of the politicians regard the church element as a sort of a cheerful political joke.

All of this is the handwriting on the wall. It is the warning of the times. In no unreal sense it is the voice of God to us. Woe betide us if we fail to be warned.

Not otherwise is it in individual life. What a careless host there is of men who disregard the clear admonitions of Jehovah and who spend their lives in riotous living, who violate every statute upon the moral code, who permit in their public lives sins they would revolt to have exist in their private affairs, who live privately as they neither have the courage nor the desire to live openly, who sell their minds and souls as they do their votes for a consideration, who think that they may sow as they please and reap what they like, who deny the sovereignty of God and stifle the consciousness of a judgment. Upon the walls of their lives the hand writes daily. To their ears continually comes the warning call of God. Into the stillly recesses of their souls the still, small voice speaks. But like Belshazzar they are heedless. They mock the God who cannot be mocked.

It is good that God warns. It is well that we should hear and profit and reform. For if we do not, individually as nationally, we shall be overwhelmed. It could not be otherwise. It ought not to be different. It is for us to watch out lest it be said of us that in the day of warning we were slain.

Ye Are Saved Through Faith.

To confess, to weep, to pray, to resolve—all these are of no avail unless we believe. It is by believing that we have "peace with God through our Lord Jesus Christ." It is by believing the "exceeding great and precious promises" that they are realized in our experiences. In order to receive any benefit from the work of Jesus we must believe that He is "able to do exceeding abundantly above all that we ask or think." To the blind men who sought His help, Jesus said: "Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." To the ruler of the synagogue Jesus said, "Fear not; believe only."

We must remember, however, that "a nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith which is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion; saving faith is a transaction, in which those who receive Christ join themselves in covenant relation with God. Genuine faith is life." Believe, and live in obedience to the will of God.—Review and Herald.

Keep in Line.

Keep in line with the Holy Ghost. Whatever is accomplished in overthrowing the kingdom of Satan and the upbuilding of the Kingdom of God can only be done through and by the direction of the Holy Ghost. He is the great Director of effort for the redemption of the world. He is the Controller of all the forces which God sets to work in every age for the salvation of men.

There is diversity in His operations. He does not always work in the same way. He does not always set forth the same truths. He ignores no truth, but presents all truths in the order and what people need. He presents truths in their proper order. He does not always use the same measures. Some things wear out and lose their power over men.—The King's Messenger.

The Unseeing.

The mocker and the doubter has none of the spiritual sight which sees far off, or sees perfect, delicate life in its fullness close to him. He sees nothing but dusty blades and leaves. There is an unseen world beside him for all that.—Archbishop Benson.