

FROM A WOMAN'S VIEWPOINT

Cast Iron Femininity.

The modern girl can do everything a man can do and do it on less food and with less sleep. No man could live the life the ordinary society woman leads and not be a wreck at the end of the first season. Certainly no man could run the risks the average woman runs in the mere matter of health and not become a confirmed invalid on the spot.—Ladies' Field.

Old Foggy Justice.

English women are declaring that Justice Darling, who officiated in a recent case known as the Kennel-Maid case, is an old foggy. He solemnly pronounced the two victims in that case most remarkable women because they could—and moreover did—keep a secret. This, say his indignant countrywomen, when it is women who excel in the art of smiling and being silent. Woman is a natural opportunist, says one writer, and opportunists are the most discreet of beings.—New York Tribune.

What Jealousy Does to Looks.

Jealousy will disfigure you, just as love transfigures. The one turns a plain woman into a beauty, the other changes a fairly good looking woman into a hag. It will make an intelligent, attractive girl a tiresome little fool within a few weeks.

It makes a woman an unmitigated bore.

She unconsciously exaggerates the attractiveness of the man she loves to a point that makes others laugh at her in their sleeves. Even when she has cause to feel neglected or deceived, she exalts and enthrones the injury instead of showing whether it has reason or is merely a clot on the brain. It should, like a poisonous weed in a garden, be stamped out and fought against.

This important item, that jealousy puts lines all its own on the face, draws down the corners of the mouth and sharpens the nose, should at once kill the passion in the hearts of women.—Amy Van Worden Spencer.

Harriet Farley Donlevy Dead.

Mrs. Harriet Farley Donlevy, the first woman editor of a woman's magazine in the United States, died at the Home for Incurables, One Hundred and Eighty-second street and Third avenue, Mrs. Donlevy, better known as Miss Farley, was born at Claremont, Sullivan county, N. H. She was a daughter of the Rev. Stephen Farley. At the age of fourteen she began to earn her own living. She succeeded not only in supporting herself, but in assisting her brothers and sisters, and spent her leisure time in reading and writing. After the publication of the New England Offering in 1841, she became a contributor to its columns. Later she was the editor, and eventually the proprietor. Mrs. Donlevy also wrote several books, including "Mind Among the Spindles," "Fancy Frolics; or, Christmas Stories Told in a Happy Home in New England." Her brother, the late Judge Massillon Farley, was a friend of Sam Houston and was identified with the early history of Texas. Mrs. Donlevy was a friend of Whittier, the poet.—New York Evening Post.

The Passion for Jewelry.

A rich woman, Mrs. Leland Stanford, died leaving a million dollar's worth of jewelry! Think of that! And here is the government report showing how amazingly the demand for precious stones has increased in the last decade, and stating that we have actually imported over two million dollars' worth of diamonds a month, cut and uncut, with the total for a year of over 26 million dollars' worth! To which must be added the cost of cutting, the cost of gold settings and the profits of retailing, all borne by the purchaser! Indeed, I am told that every year we spend three times as much on diamonds as on sewing machines. A pretty subject for a sermon!

Of course, no one objects to women having a reasonable amount of jewelry, what they can wear without ostentation or any great concern for its safety; such modest possessions are sanctioned by universal custom, and from all time jeweled rings and trinkets have been symbols of love, and should remain so. Besides, there is a beauty in precious stones just as there is in other stones not called precious—witness the opal, the most beautiful of them all!

But when women value jewelry neither for its beauty nor its associations, but merely for its costliness, when they wear as much of it as they can, simply to show that they have been able to buy that much or make men buy it for them, when their pleasure in having it lies chiefly in the knowledge that others envy them, then I say the love of jewels is an evil thing, based on arrogance and selfishness. And I cannot see what justification any woman who knows of the misery about her can find for spending half a million dollars, or anything like it, on jewelry!

It should be noted, furthermore, that the chief harm of this passion for jewels is not in the waste of the millions involved, although that is bad enough, but in the stirring of envy, in the prompting of extravagance in the urging to dishonesty. If we could know what crimes have been committed for the sake of diamonds we should

see that there is some devil's hypnotism in the glittering stones and would have them all cast into the sea for general safety.

Certain it is that no house where precious stones abound is free from evil desires. Servants are tempted, guests are tempted, strangers are tempted, even intimate friends are tempted. Who has forgotten the story of those stolen Newport jewels? And so the unfortunate owners of these wonderful necklaces, tiaras, plastrons, rivieres, etc., must hire men to guard them when they wear these unseen and unmissed behind stupid iron doors.—Pittsburg Press.

The Jealous Girl.

The girl who is jealous has a thorny road to travel from the very beginning of her life's journey. "Envy, hatred, malice and all uncharitableness" are her boon companions, and they certainly fill her career with exciting incidents, if not exactly with joy.

The jealous girl thinks all her friends are mean, hateful, horrid creatures, and she thanks her lucky stars that she is in no wise like them. At school they take the prizes she is rightfully entitled to—if people ever obtained their rights in this world—and, of course, they are favorites with the teachers, because they pretend to be so nice and sweet with everybody.

As she struggles to make her beauty more impressive, she endeavors to secure recognition of her charm, she does her best to outdistance the rest in dress and accomplishments. It is rather a pitiful sight, from the standpoint of the mere looker-on, but the girl who is jealous is not conscious of that. She only wonders, unhappily, why those other girls attain the social popularity that seems to elude her in spite of her efforts. She does not know that she fails because she has not learned nature's secret of being charming by simple sincerity, sweetness and kindness of heart.

But when love comes into her life she loses sight, for a time, of those other girls. In the first rosy glow of the little god's sweet presence she really assumes a loveliness that was lacking before. Every girl is beautiful who loves and is loved, and this girl is no exception to the rule.

But alas! the jealous girl does not often realize that this is the turning of the tide in her life. Usually she is unable to see that she has ever been at fault, and so, when the first sweetness of her love has worn away, she drifts back into her old habit of hunting mares' nests.

If the man is sufficiently in love he may ignore the frequent unpleasantnesses that ensue and marriage will probably result, and the jealous girl becomes the jealous wife.

She makes happiness impossible to herself as well as to her husband. She banishes peace from her household and finds at last that love and trust and honor have gone with it. A woman's fond belief may transform a bad man into a good one, but it is a hundred times oftener that distrustful surveillance transforms a good husband into a bad one.

As for the jealous woman in business and professional life—from her may we all be spared; she is not a commanding figure; but without creating much of a furor herself, she is capable of making things distinctly unpleasant for those who have the misfortune to work with her. As to advancing another woman's interests, she would not lift a finger to do it, because she fears that, should the other succeed in attaining a position of influence, she would inevitably make use of it to injure her benefactress.—New York Journal.

Fashion Notes.

A new touch on the white tailored linen blouse is the metal button.

Salmon pink silk is used to line a dinner gown of pale-yellow marquisette.

One of the newest ideas is a belt of tan-colored suede, with one of the ends cut out as fringe.

Some exceedingly alluring dresses are offered in yellow tones and are greatly favored by the brunette debutantes.

Mandarins' jackets and Chinese sleeve embroideries, cleverly adapted, add to the richness of opera coats or dinner frocks.

The "flatiron" shoe is affected by tourists and mountain climbers, having an irregular outline like a peninsula and a thick sole.

Combined with "bugles," spangles, or colored beads, chenille forms one of the newest and most approved decorations of Paris Gowns.

Hats trimmed with large crushed rosettes of different colored chiffon, silk velvet or crepe are very pretty. Boas are thick, full and long.

A half inch band of velvet bordering the blouse where it lays against the fancy vest is a favorite touch of contrast upon many new bodices.

The perennial favorite, the dashing Gainsborough hat, to which the fashionable world gives its fickle allegiance, has again made its appearance.

Changeable motor veils, in violet-and-blue, gray-and-pink, gray-and-yellow, and other fascinating combinations, are necessary as a part of the automobiling costume.

The Pulpit

A SERMON BY THE REV. IRA V. HENDERSON

Theme: The Bible.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the Rev. Ira Wendell Henderson, pastor, took as his text Is. 40:8: "The Word of our God shall stand forever." He said:

This has been an age of criticism of the Scriptures. There has never been a time in the history of Christianity when the Bible was more thoroughly examined and the truthfulness of its facts as presented more questioned than in the days through which we have passed and are passing. The written truth of the divine revelation has been put to severe tests. Its foundations have been analyzed. Its superstructure has been sounded. Its conclusions have been negative and its very fabric has seemingly been destroyed. Some of us have feared that its permanence has been threatened, its influence curtailed, its contents in some measure expunged. Criticism has been strenuous in its handling of the Bible. Far more strenuous than some of us have thought advisable. Far more strenuous than many of us have thought justifiable, necessary or wise. Under the combined influence of a new science, a larger view of history, a more comprehensive geography, the tests of the validity and value of the Scriptures have been changed and the content of the Word of God has been differently considered than customarily.

It has shocked many a soul, this process. It has brought many a layman and many a minister to the tide of the ocean of doubt and distrust and of spiritual uncertainty. But it has been done. Whether we have liked it or no the light has been turned on. It has incidentally been turned on much that was the foolishness of immature scholarship masquerading under the guise of wisdom. The criticism of the Scriptures has created a widespread distrust of the whole Book of God. It has upset theology. It has removed many of the old foundations for our belief in the inspiration of the Word and of the divinity of Jesus Christ. Sadly in many quarters it has undermined faith. But that has been rather because men have lacked the power to differentiate between the true and the mistaken facts for human statement and interpretation of the same, than because the Scriptures have been scientifically studied and the light of the spirit honestly and helpfully turned on.

Actually there has been little cause for alarm. Because we test the water is no guarantee that it is contaminated. Because we put acid to our silver is no assurance that it is only plated. Because we take the invitation of the Almighty and try Him and His Word is no reason why we should fear that either or both are frauds. Because we study the Word carefully invites no presumption that it will not be able fully to meet all our questions and successfully to elucidate all our perplexities and to justify itself. The Bible is not a book for dummies. It is the mechanically preserved Word of a living God who through the long ages has spoken to living men and who yet speaks. It is for men of intelligence who are alive. And it invites the inquiry of live and intelligent men.

There is and has been no cause for alarm. For theology and religion are not the same thing. A very religious man may have a very narrow theology. And while it is always best to express our religious knowledge and experiences in the best theological formulas that we may be able to devise, it is always possible, humanity being what it is, that we may not be able to express in words the exact consciousness of our minds and souls. A man's theology will change, if he be a live and intelligent man, with the maturing and magnifying of his religious experiences. And if our theology is ineffective to relate our spiritual and moral experiences, if our creeds do not correctly reveal our thoughts, there is no reason in the world why we should not do as our fathers before us have done and change our creeds, our formulated theologies, necessary as an expression of religious consciousness. It were folly to scoff them. But they should be plastic. They should grow with our growth and expand with our expansion.

And so if investigation of the Scripture has relaid the ground for our belief in the inspiration of the Word of God we should not be fearful. For it has made the foundation but more intelligible and truthful to the minds of men of to-day. It has not destroyed the fact of inspiration. It has simply changed our major ground of belief therein. The Word is as inspired as it ever was. No theological statement, however learned or carefully worded, can alter the fact. If the examination of the Scripture has restated the grounds for our belief in the divinity of Christ, it has been simply to intensify our intellectual acceptance of the fact of His divinity. For He who was the fullness of grace and truth depends not on any theological formula for demonstration or justification. For He was divine ere men began to prove Him so.

We ought to be thankful that the test has come. For out of the fire has emerged a stronger faith in the inspired Word of God, a clearer comprehension of the reasons for our faith. And it were worth while to go through fire and through flood to secure that.

Criticism has eliminated many a perplexity. It has clarified much of the obscurity of the Scripture records. It has brought the testimony of the four ends of the earth to the substantiation of the accuracy in every essential part of God's most Holy Word. It has given us a larger knowledge. It has given us a surer knowledge. Except for those who were nearest to the events that are chronicled in Scripture there has been none more accurately informed, so far as we have light, concerning the facts of Scripture than are we to-day.

The more I read of the researches

and results achieved by critical students of the Bible and of the lands with which it intimately associates itself the more am I convinced that the investigation is worth whatever it may cost and that it is providential. And I am also convinced that we would do well to go slow about discounting the opinions concerning the Scripture and the facts therein recited that have been held true in days long past. It is a good thing that we should remember that the sum of human wisdom is not resident in us and that our forefathers were not fools. This is an intensely critical and scientific age. It demands proof and evidence that heretofore was not deemed necessary or reverent. But the more we read and hear the more we are led to believe that the fathers, in not so informed and scientific an age, were not so deluded when they accepted on faith that for which we demand proof. For we get the proof when we ask for it, so it would seem, and it is very largely confirmatory of the past.

The gates of hell cannot prevail against the Bible. For it is the truthful record of the largest longings, the wickedest sins, the most delightful religious exaltations of individuals and a people. Its human interest is superb. It meets our lives at every point. It has comfort for the sorrowing, peace for the afflicted, inspiration for the heavy-hearted, enthusiasm for the discouraged, admonition for the wicked, salvation for the penitent. The farmer feels its vitality, the shepherd acknowledges its appeal, the rich man learns its lessons, the poor man thanks God for its democracy. It is the book of the people, for it is redolent with the life of the people. And wherever there is a soul in torment, wherever there is a man who mourns, wherever there is a woman with a broken heart, wherever there is a mind in gloom, or a body that is racked with pain, there will the Bible be and be enjoyed. For it radiates good cheer, it speaks to us honestly of the deepest things of life, it warns us of the consequences of evil and the satisfactions of righteousness. The Bible is as intelligible to youth as to old age. It has a message for all. It can charm a boy with its heroes as a man with its profound philosophy. It can animate a girl as it can inspire and intensify a woman's love for God. And it does these things.

And because it does it will never grow stale or valueless. It will ever stand. "The Word of our God shall stand forever." It is eternal. It is not the creature of time. It is the child of eternity.

And it would stand forever if for no other reason than that it unfolds the earthly history of the incarnate God. So long as the Bible speaks of Christ it will live. For He is its inspiration. The revelation of Him is its mission. And so long as men shall sin and need salvation, so long as souls shall turn to God in Christ for aid, so long will men love the Scripture and magnify its force.

Shallow thinkers may enlarge the difficulties that inhere within the Scripture. Bad men may quote it for their evil ends. Foolish men may twist its meanings and assure us of its fallibility. But the Bible will stand. It will stand forever. And when we are gone and the countless generations that shall follow us have come and gone the long way in our steps the Bible will be here. For it is the Word of the Lord. Let us never forget it! And it shall endlessly endure.

A Rise by Self-Sacrifice. Enough has been said of the fall by self-will to show us that man must rise by self-sacrifice. To grow this passion within him were all the sacrifices to which God led him in his weary history. More and more nearly did God reveal Himself unto man, until in the self-sacrifice of Calvary the heart of man was taken and God's self-sacrifice began the life of self-sacrifice in humanity. "The glory of God and of the Lamb is light thereof."

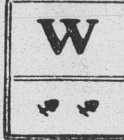
Enough has been said of the city—its divine socialism—to show that to reach it each man must begin to live for others, that his whole life must be a life of meekness and lowliness of bearing. God through the ages revealed Himself as the bearer of man's burdens and by this revelation lifted men slowly to a life of mutual helpfulness, until at last in the sin-bearer He disclosed Himself as the victim of Calvary. The future social organization after that could have no other light but that of the glory of God in the slain Lamb.

Enough has been said of holiness in man—of sainthood—to show that the city of God will be inhabited—if it is the Holy City—by those who have met with foes and vanquished them, by those who have known the cross before they saw the crown. I look into John's vision and hear the unuttered philosophy of spiritual power, as the redeemed come home. First, the new heavens, then the new earth. Vision, then action. Men are like colonists who have now and then granted unto them a vision of how things ought to be in the land ideal, in the land of which they hear from beyond. By and by they get thereto the reality comes out of them to meet the reality which ever hath been there. So by His spirit we put into our hearts the idea of the brotherhood of man, under God, in Christ Jesus.—Dr. F. A. Gunsaulus.

"Poor, Yet Making Many Rich." The Church Times gives an interesting little account of a poor girl, blind and deaf, an inmate of a North Devon workhouse, who "lives a life of prayer in her darkness and solitude." To this afflicted one the initiative of the organization of the Missionary Candidates' Fund of the S. P. G. may be traced. That fund now has reached the sum of over £3000, subscribed in a comparatively short time, the first item being the three shillings saved by the blind girl. The writer of the notice says: "She was in a little bare ward in the workhouse when I saw her, looking very sad because her Braille copy of the Mission Field had been torn. . . . She asked me to pray for her, and then told us not only to pray for missions, but also for the parish, for Sunday-schools and Bands of Hope, etc.; and one felt rebuked as one thought of her life of prayer, always thinking of and interceding for others in her darkness and silence."—London Christian.

Advice to a Young Man

By Kate Thorn.



I have just received a letter from a young man in one of our southern cities, and give it verbatim:

"Madam: I am a young man of twenty-seven; I am well educated, and of a good family, but I have no business. How can I earn money? I do not wish to work hard. I want something nice and easy—work for a gentleman. I have thought of authorship—poetry, I prefer—but a friend tells me that publishers, as a class, are very stony-hearted, and find their chief delight in crushing aspiring genius. I want an easy chance, remember. Will you please advise me?"

"Yours, etc.,"

Certainly, young man, we will advise you, with pleasure. We are delighted to make your acquaintance, though you are not an original character, by any means. We know a good many like you.

That is what most people are after—an easy chance. But having lived some time in this state of existence, we are enabled to remark, from positive knowledge, that this is a hard world to get an easy living in.

Still, our advice is yours, and welcome. Don't think; don't work; don't try to; don't be a mechanic—all trades are overstocked. Machinery will very soon do away with all necessity for men. Don't be a clergyman; don't be a lawyer; don't be a doctor; it is too hard for a young man of your cloth to get up nights and go tramping ten miles over the country to attend to boils on old women, and rheumatic tantrums in the joints of old men, and internal revolutions in the bowels of colicky babies.

Don't be a mason; you might fall from the top of a chimney, and be lost to your native land.

Don't be a soldier; it is sometimes dangerous, and comfort yourself with the old legend, "It is better to be a live dog than a dead lion."

Don't paint—it soils the fingers; don't be a sculptor—using the chisel would make you sweat. Don't be a drummer—you would have a bag to carry. Don't be a street car conductor—you would be obliged to swear at your motorman. Don't be a farmer—the mosquitoes would eat you up while you lay under the shade of an umbrageous maple waiting for the hay to make.

Don't marry a rich woman for her money, for if she has a grain of common sense you will never see the color of a cent of it, and ten to one she'll make you get up in the morning and make the fire, while she lies abed and reads a popular novel.

Don't be a poet. The demand for poetry has died out, and besides, there are no poets nowadays, and "spring" is a theme well worn out. Poetry worth reading is so scarce now that the public would not recognize the genuine article if they should see it—like June butter, it is out of fashion.

Don't be an author—for, you have been fully informed, publishers are stony-hearted; adamant and the legendary millstone are down compared to them. They would let you write six months, and spend the best blood of your life on the sorrows of some soulful Evangelina and her dark-browed Frederick Augustus, and they would fling the MS. into the waste basket with no more feeling in the operation than they would evince toward a dead friction match.

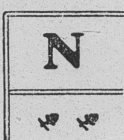
Young man, it is a hard world. If you had never been born, it would have been money in your pocket. There are no easy places yet discovered.

We would advise you to get a quarter's worth of laudanum, swallow it, and go to sleep. It would be as easy as anything you could do, and quite as satisfactory to the community.

No; we don't charge anything for advice.—New York Weekly.

"Things Go Wrong Oftener FROM EXCESS OF PARTY SPIRIT THAN ERROR OF JUDGMENT."

By James Bryce, British Ambassador.



One seeing the faults that belong to popular government and the difficulties of bringing it up to the ideal which the theory of democracy sets up need be disheartened, not even by repeated failures. History shows that other forms of government—autocracy and oligarchy—have their faults also, and graver faults. You may find now and then a wise and high-souled despot who will do his best for his subjects, but there is no security, there is not even a probability that he will be succeeded by other despots of like virtue. You may have a prudent and skilful oligarchic government which will extend the power of the nation in the world, but it is certain to govern in the own class interests, not in those of the people at large. This was the fallacy that led even so eminent a writer as the late Sir Henry Maine to do injustice to democracy. He pointed out its faults. He omitted to point out the faults of other governments. All governments have their defects.

Although the best institutions and the best administration system are worth playing for and striving for, there is another thing even more important. That thing is the participation in the work of government by the whole body of the people. Leaders, honest, capable, courageous men are just as necessary in a democracy as in other forms of government. The people must seek them out, must honor them, must give them, if their honesty is proved, its confidence. But the whole people must continue to watch everything they do, and never surrender its judgment or its votes into their hands.

When things go wrong it is not so often from errors of judgment on the part of the people as it is from an excess of party spirit which has led them to follow blindly an unscrupulous leader, or from an indifference and negligence which has enabled unscrupulous and selfish men to pursue their own advantage at the expense of the public good.

5,000,000 Child Deserters

By Charles F. Warner.



More than twenty million children attended the public schools of the United States during the school year ending in June, 1907. From this vast army there will be at least five million deserters before the roll is called at the beginning of a new school year. Why do so many children leave the public schools before they have completed the elementary stages of the curriculum? Chiefly, I believe, because the schools, generally speaking, do not offer enough of the kind of training which has an evident practical value. Dr. Kingsbury found in her inquiry into the relations of children to the industries for the special report on the subject issued by the Massachusetts Commission on Industrial and Technical Education, in 1906, that many parents, when their children reach the end of the compulsory school period, would gladly make great sacrifices to keep their children in school if they were able to see any direct practical advantage in further school training.

There is something decidedly wrong in a social system which permits large numbers of children to leave school and waste from two to four years of adolescence in unskilled labor for a wage so small that it can claim no consideration in comparison with the loss of opportunity that such children experience, not to speak of the physical, mental, and moral damage that they may suffer.—From "The Charities and the Commons."