

Woman's Realm

Councilor of London.
The Kibbun ward of Hempstead has elected a woman to serve as borough councilor of London. This woman is Miss M. E. Balkwill, a social worker, who is described as being so popular in her ward that no one could be found to oppose her candidacy. It is said that she had the support of men and women of all sorts and conditions.

Made Lafayette Kiss Her.
Mrs. Caroline Campbell Kellogg, ninety-three years old, died at Pittsfield, Mass. When General Lafayette visited Pittsfield in 1825 Mrs. Kellogg, then ten years old, ran down the aisle of the church where a reception to him was in progress and pulled his coatails until he kissed her. Later she became a close friend of Dr. Oliver Wendell Holmes, and they corresponded frequently. Dr. Holmes, Henry Ward Beecher and Sir Edward Thornton, Minister from England, were frequent guests at Mrs. Kellogg's home, a fine old colonial house just west of the Henry W. Longfellow house on East street. Mrs. Kellogg's husband, Ensign H. Kellogg, died in 1831.—New York Sun.

Mrs. Grant's Work For Tots.
While many other army women were passing the summer frivolously, Mrs. Frederick Dent Grant was devoting most of her time to a vigorous child-rescue campaign. In it she had the co-operation of Mrs. Edith Rockefeller McCormick, of Chicago; Mrs. Robert M. La Follette, of Wisconsin; Miss Helen Varick Boswell, of New York, and a score more of women who consider that wealth and position carry responsibility as well as privilege. It is a good work, for the plan is to take youngsters out of institutions and find homes for them with private families. There is a choice of several ways of taking a child into

one's home. The little one may be admitted on probation or adopted in a limited way, or made the subject of absolute adoption. Strict care is exercised to see that every youngster is placed in a home where the influences are of the best. Persons who seek to adopt children merely to save servants' wages are turned away sternly. Mrs. Grant and her colleagues take great interest in the philanthropy, with the result that it is proving valuable in practice as well as theory.—New York Press.

Starving Gentlewomen.
Extraordinary cases of starving gentlewomen have come to light, such as superannuated governesses, widows of improvident husbands, and those who in the days of their youth were able to make quite a comfortable income as clerks or otherwise. By gradual stages representatives of all these types have sunk lower and lower, and sometimes, having sought forgiveness in drink, have come to the lowest grade before drifting into the shelter of the institution.

Here was, for instance, a wretched-looking creature, but with unmistakable signs of having once been "a lady," whose only source of income lay in her handful of bolt laces which she sold to mechanics in their midday rest. She proved to be the daughter of a baronet, whose marriage had displeased her family.

Estranged from her relatives by the quarrel of early life, she had too much pride to reveal to them the poverty by which she had of late been overtaken; but, absolutely miserable, she crept about the mean streets of our vast city as successfully hidden as if living in another hemisphere, far from the gorgeous mansion, the carriages and the servants which once were hers by right of birth.—London Times.

Hats Off to This Girl.
Since women have entered the business world like a tidal wave, there is a good deal of questioning going on as to how they are treated. Half of them complain that men are rude. The others declare that all men are angels of politeness.

Some clever people have been trying to sum up the situation, and they believe that the girl to whom "hats are off" in the business world is the one who:
Doesn't wear clothes that attract unpleasant attention.
Doesn't ogle every man she meets when she is asking him a business question.
Doesn't put paint and powder on her face instead of plenty of water and cold cream.
Doesn't think it is clever to use the latest slang.
Doesn't let men call her by any name without the prefix "Miss."
Doesn't make intimates in the com-

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY PROFESSOR HUGH BLACK.

Theme: Shame of Detraction.

Brooklyn, N. Y.—The baccalaureate sermon of the Packer Collegiate Institute was delivered by Professor Hugh Black, A. A. of Union Theological Seminary. The service was held in the chapel of the institute, and was presided over by Professor Black. Mr. Black, as the Scripture lesson, read the fiftieth Psalm. Professor Black spoke on "The Shame of Detraction," selecting as his theme, Jeremiah 2:26: "As the thief is ashamed when he is found out, so is the house of Israel ashamed." In the course of his sermon, Professor Black said:

The prophet is accusing the nation of apostasy, of unfaithfulness to her true spouse. To awaken repentance he points to the base ingratitude which could forget the early days of their history when God espoused them, in love and favor brought them through the wilderness and brought them into a plentiful country. He points next to the willful and wicked obstinacy which made them forsake God and choose the lower worship and the lower moral practice of heathenism. And here he points to the folly of it. Besides its ingratitude and its wickedness, it is also unspeakably foolish, an insensate stupidity at which the heavens might well be astonished, not only that a nation should change its God who had taken them by the arms and in endless love and pity taught them to walk, but that it should change Him for such other gods—that Israel should have given Jehovah such pitiful rivals. This is the folly at which the heavens may be amazed that My people "have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." To a monotheist who had grasped the principle of the One God, and the experience of spiritual communion, polytheism with its lords many and gods many must have seemed a system almost beneath contempt. Intellectually, it introduced confusion instead of order; morally, it meant that life would be lived on a much lower plane.

It was the degradation of the pure spiritual worship to which the prophets pointed the people. This is why the prophets always speak of the shame of idiatry. It seemed incredible that men in their senses should have appeared to them to be brutism superstitious. Both intellectually and morally it was a disgrace. Especially the prophets of the exile and after it, who had come into close connection with heathen idolatry, had this sense of superiority, and the stupor of polytheism with their most mordant irony. It was a shame, at which they blushed, to think of Jews descending to such puerile worship and practices. It was folly for the heathen who knew no better, it was shame for Israelites to do so. The prophets confidently predicted that experience would prove the folly and vanity of idolatry. "They shall be turned back," says the prophet of the exile; they shall be ready to plan, and trust in graven images, that say to the idols, Ye are our gods. The prophets with their spiritual insight already saw the disgrace and vanity of such worship; but the people who were seduced by the lower and more sensual gods, were not ashamed of it. When the pinch came, when the needs of life drove them like sheep, when in the face of the great necessities, they would find out how futile had been their faith. "As the thief is ashamed when he is found out, so the house of Israel will be ashamed; they, their kings, their princes, and their priests and their prophets, saying to a stock, Thou art my father; and to stone, Thou hast brought me forth; but in the time of their trouble they will say, Arise and save us. But where are thy gods that thou hast made thee? Let them arise if they can save thee in the time of thy trouble."

When the time of trouble they would find out the folly, and the vanity of their trust in idols, and found out! They should feel already the disgrace; but, though they are insensible to that now, they will yet be convicted and the hot blush of shame will cover them with confusion of face. They are not ashamed of the ingratitude and wickedness and folly of their conduct, but their sin will find them out, and then surely the conviction of their foolishness and guilt will abash them, and then at last they will know the sense of degradation and contempt which should be theirs now. "As the thief is ashamed when he is found out, so the house of Israel will be ashamed." The same dullness of mind and darkening of heart and obtuseness of conscience can be paralleled among ourselves. It is not true that in social ethics the unpardonable sin is to be found out. In many cases it is not the thing itself that men fear and condemn and are ashamed of, but anything like exposure of it. There is a keen enough sensibility to what is disgraceful, but not for the thing itself which is the disgrace. Men will do things with an easy conscience for which they would be ashamed—if they were found out. Our moral standard of judgment is so much just that of the community. Our conscience is largely a social conscience; merely, not individual and personal and vital, but imposed upon us by society, a code of manners and rules which we must not transgress. It is no exaggeration to say that we live more by this code, by the customs and restraints of society, than by the holy law of God as a light to our feet and a lamp to our path. Much of this is good, and represents the accumulated gains of the past, a certain standard of living below which we are not expected to fall, a moral and even a Christian atmosphere which affects us all and which is responsible for much of the good that is in us. One only needs to live for a little in a pagan community to realize how much we owe to the general Christian standard of our country, such as it is. At the

The Sunday-School

INTERNATIONAL LESSON COMMITTEES FOR SEPTEMBER 20.

Review of the Eleven Preceding Lessons For the Third Quarter—Golden Text, 2 Samuel 5:12—Read Psalm 18.

Golden Text: "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." 2 Sam. 5:12.

Each of the lessons of this quarter teaches us something about the principles upon which God deals with men and something also about how men treat God. In Lesson I we see the constant disposition of the human heart to reject God and to refuse to have Him rule over us. We see also when men choose some one else before God, He lets them have their own mad choice in order that they may learn their folly by bitter experience.

In Lesson II we see again the disposition of the human heart to reject God even after He had saved us out of all our calamities and distresses. In Lesson III we see God's long-suffering toward those who reject Him and His love in bringing His ungrateful people to a consciousness of their sin and His unwillingness to forsake His people.

In Lesson IV we see that the one thing that God demands from His servants is obedience, and how if one rejects the Word of the Lord, the Lord will also reject him. In Lesson V we see that when one servant falls God He chooses another to fill his place and anoints him with the Holy Spirit that he may be qualified for the work to which he has been called.

In Lesson VI we see how the Lord gives victory to those who trust in Him and He saves, not with the sword and spear, but by the power of His own name. In Lesson VII we see that the Lord is with the one that trusts and obeys and gives him favor with men and makes him the terror of his enemies. In Lesson VIII we learn how God delivers His servants even in times of greatest peril.

In Lesson IX we see that God delivers our enemies into our hands, but that vengeance belongs unto Him. In Lesson X we see the awful fate of the one whom God had rejected and how God clears the way for the one who leaves his exaltation entirely in God's hands.

In Lesson XI we see that God will guide the one who commits his way unto Him and leans not upon his own understanding, and that God deals with us as we deal with our fellow-men.

God is Leading.

No room for a discouraged or depressed feeling is left you. If your way is outwardly humble, if it even appears to be quite insignificant, God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions, great principles in works that are outwardly trivial, great character in the most ordinary and heavy loads of encumbrance. Let it fill you with cheering and exalted feeling, however deep in obscurity your lot may be, that God is leading you on, guiding you for a work, preparing you for a good that is beyond the will of God, whatever it may be, shall be done. Leave out the foreground, and there is danger of fatalism. Leave out the background, and only an expression of self-will is left. The perfect prayer—the prayer that prevails—must have background and foreground, desire and submission.—The Rev. J. R. Miller.

The Winds That Strengthen.

The air from the sea of affliction is extremely beneficial to invalid Christians, says Spurgeon. Continued prosperity, like a warm atmosphere, has a tendency to numb the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the Giver; but the withdrawal of the sunshine leads us to look for the sun.

The Future.

If there be no hereafter and no future vindication of the upright, then virtue and purity are but names, and the only possible conclusion is, "let us eat and drink, for to-morrow we die"—The Rev. W. P. George, Denver.

Get Busy.

You cannot cancel the custom of preying on your fellows by occasional praying to your Father above.

The Good Life.

A good life is impossible until one knows that there is ever something more desirable than living.

To Be Dreaded.

Everything that is a mere form, a mere habit and custom in divine things, is to be dreaded exceedingly; life, power, reality—this is what we need to get from without, but from within.—George Muller.

Not Ethics, But Faith.

Christianity is not in ethics, but in faith. When the Son of man cometh will He find faith on the earth?

CHRISTIAN ENDEAVOR NOTES.

SEPTEMBER TWENTIETH.

Commending Our Society.—J. By. Supplying Church Workers.—2. Tim. 2:12; Prov. 22:6. Relieving distress. Mark. 9:38-41. Messengers of the churches. 2 Cor. 8:21-24.

With our purses. Matt. 19:16-22. Teaching. Matt. 5:17-19. Co-operating. 1 Thess. 5:11-13. Exhorting. Acts 4:8-13.

The Christian Endeavor society is the gathering of many witnesses; it is the large body of many souls which makes a great fire (2 Tim. 2:2). A good thing is good to a man only as he is eager to pass it on to some other man (2 Tim. 2:2). A Christian is well trained when he can train other church workers (2 Tim. 2:2).

It is quite impossible for one to be taught in the Christian Endeavor society to be faithful, bold, to testify, zealous in service, and then to be otherwise when he enters the older church work (Prov. 22:6).

Thoughts.

The young people's society is the only organization which is definitely training church workers. This is its special field, which was formerly left to chance. If the church wishes to develop certain sorts of workers, it should oversee its young people's society.

Every society should so move its members through the committees and offices as to develop them, and fulfill its function of a training school. The society members should enter the church work gradually and as soon as possible, not all at one plunge.

Illustrations.

Every business has its technical school; why not our Father's business? By the fine old plan of apprenticeships, each older worker turned out many younger workers, and they not establish the plan in the churches? An army keeps recruiting sergeants all the time at work. Why should not the church have recruiting sergeants in the Endeavor society? Good children are a credit to their parents; so a good Endeavor society testifies to a good church.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 20.

Christ the Lord of Our Intellect.—John 1:17; Eph. 4:17-24.—(Bible Study Sunday.)

John 1:17. These opening verses of John's Gospel may be regarded as a Confession of Faith. The writer is describing the central doctrines in the book, in terms of current thought. He identifies the Jesus of history with the Logos of philosophy. He then proceeds to offer a series of illustrations in support of this claim. The purpose of Christ's mission is clearly stated in verses 11-13. Christ brought to men the privilege of becoming the sons of God, whatever may be their ancestry or nationality. It was the incarnation of Christ which emphasized the sanctity of all human life and increased its value a hundredfold, wherever the light of his grace and truth shed its glory.

Eph. 4:17-24. Paul has given in the first three chapters of this epistle an impressive description of the spiritual blessings which have come to the effect on the lives of those who have received them? He is suggesting some result which might be expected. There is a great difference between one who has accepted Christ and another who has not. The difference is seen in thought, speech and practice. There is no "vanity of mind," that is, no illusion or deluding of the reason; there is no "hardening of the heart," for one is sensitive to the noblest and best impressions in life; there is no walking in "asceticism," regardless of all moral restraint and spiritual requirement.

The reason for this notable change is that the appeal of Christ has been heard, and we have become learners in his school. The lesson will have been well learned if we give up the former life of deceitful desires and sinful habits, and are found walking in the new way, inspired by thoughts of truth and led into deeds of righteousness.

A Town's Regenerator.

"We've got a thing on our road the boys call 'Hell.' If you want a real hard time to try out the Y. M. C. A. on, put it there." This was the remark made ten years ago by a railroad president to an international Y. M. C. A. secretary, who had urged that the conditions of living and the service on the road. "That suits us," said the secretary. The company put up \$4500 for an equipment and the citizens \$2500. At the end of a month saloon men protested that the new organization was ruining their business. One of them who had the biggest paying corner saloon in town, said his monthly receipts had fallen off from over \$3000 to \$700, and he or the association had to quit. Now a handsome Episcopal church occupies his corner. A brakeman who came back to the town after an absence of two years, hunted his former associates in their accustomed seats in the saloon, and found them in the Y. M. C. A. building.

Can This Be So?

We are advised by the Associated Prohibition Press as follows: "The teachers who went from Mobile to the Alabama State Legislature to oppose State prohibition were practically forced to go by the politicians of that city under the threat that they might lose their positions if they did not go." If this be true, human language is unequal to the task of appropriate expression.—National Advocate.

Our Cut-out Recipe.

Paste in Your Scrap-book.

Glaced Raisins.—This is a Russian sweet. Take two large or three smaller perfect branches of Malaga raisins, pour hot water on them to soften ten minutes; wipe and lay aside. Peel four or five sharp, sweet, best apples, cut them into six or eight sections—according to size—and lay them in a neat fashion close together in a slightly baking dish, about one and one-half inches high; add a quarter of a cup of cold water. Over this sprinkle a handful of brown sugar, but no spices and no butter. Put in a brisk oven for twenty minutes and then cover with the apple juice or brown sugar and water.



Even the linen bag bears its silver or gilt monogram. Checks and stripes are both smart for trig, tailor-made suits. The striped serges make serviceable suits and jumper dresses. Striped ribbon just for the moment is taking the place of plain ribbon for ties on the low shoes. Even silk gowns are finished with touches of fine white lawn in cuffs, collar and occasionally the yoke. Odd little ties and stocks are made of ribbon with fringe of tabs around the neck and a jabot in front. Those inexpensive new white goods called "shadow checks" make up very neatly as simple morning waists. Quite the nicest hat from the point of utility that one could wear in all sorts of outdoor sports is the new one of grass straw. Those who make a specialty of choice ribbons of various make are showing lots of the handsome striped Shantungs. One of the fascinating new trimmings consists of an irregular line of any of the flowers, with slender green leaves pendant at regular intervals along the band. Some of the prettiest gowns which have the appearance of being one piece are really a draped waist and high corselet skirt which overlap one another so easily as to seem permanently attached. An applique of nasturtiums of velvet and embroidery, bordered on each side by four tucks, which follows the bottom of the skirt and runs up one side nearly to the hip, is the distinguishing feature of a charming afternoon costume of broadcloth.