



## FROM A WOMAN'S VIEWPOINT

### Czarina Prohibits Tobacco.

The czarina of Russia has not only forbidden the ladies of her court to smoke, but has ordered the Princess Galitzin to inform them that she dislikes the odor of tobacco. It is said that this dislike is limited and only recently acquired. No one has ever heard that she objected to the use of tobacco by her husband or any other man. It is a case of "women only."—New York Sun.

### Please Omit Gifts.

Miss Nora Stanton Blatch, grand-daughter of Mrs. Elizabeth Cady Stanton, added to all the invitations to her wedding, "Please omit gifts." Miss Blatch, now Mrs. De Forest, is one of the honor graduates of Cornell university, and up to the time of her marriage was in the employ of the city of New York as a civil engineer. She is said to have been the first woman civil engineer in this country.—New York Sun.

### Mrs. Philip N. Moore.

Mrs. Philip N. Moore of St. Louis, who has been elected president of the General Federation of Women's clubs at Boston, to serve for two years, has been prominent in women's club matters for a number of years. She has been first vice-president, corresponding secretary and treasurer-general of the general federation and president of the Collegiate Alumnae association. Before her marriage, in 1879, she was Miss Eva Perry of Rockford, Ill. Mrs. Moore's husband is a prominent mining engineer.—Indianapolis News.

### Hair Tells Tales.

Hands, feet, eyes, fingers—all have been used as delineators of character. And now it is the turn of the hair.

Dull black hair is said to denote a jealous disposition and a tendency to treachery.

The lighter the color of the hair, the more sensitive is the owner to criticism, and the more quick to feel real or fancied injuries.

The possessor of brown hair of a good deep color and firm texture is usually distinguished by good judgment, good reasoning power, and plenty of common sense.

Women with red hair, though sometimes too impulsive and outspoken, are as a rule, truthful and honest, with fair common sense. They are usually the brightest, sunniest and gentlest of mortals.

A woman with straight and "unyielding" hair, particularly if dark in color has a firm and highly principled nature. She is determined, perhaps even a little obstinate, but in the main extremely dependable.—Boston Post.

### The Marrying Age.

Girls are told frequently of the ideal age at which to marry, the counsel being long upon them.

Perhaps this is partly due to the fact that there is no ideal age, the time for life's important event being gauged largely by opportunity.

Doubtless some girls at 18 are mature enough mentally and physically to make a wise choice and be ready for the responsibilities it involves.

Other girls at 18 are children, in no wise fitted either to make a selection or to fulfill the duties that follow. The child-wife business has gone out of favor since the days when Dickens made David Copperfield marry an amiable and brainless child.

On the other hand, the woman who sets an arbitrary age as the proper one for marriage may have difficulty in finding a man whose views coincide with her own, and who is available otherwise.

### Tends to Bettering Condition.

Does newspaper notoriety tend to the bettering of existing conditions?

Post-parliament decided that it does. But the 30 or 40 women present at the meeting at the Waldorf-Astoria had some difficulty in making up their minds after they had listened for three quarters of an hour to an informal discussion of the press. First would come a speech lauding the newspapers as great educators of the average boy and girl who stops education with the public school without half knowing how to live. Then somebody would point to the free information which the newspapers disseminate as to the best ways to commit suicide, crack a safe, etc. When it was all over some of the women were in the frame of mind of the judge who said it always confused him to hear more than one side. Still a majority held that newspaper "notoriety" is a good thing.

"We all know the Ten Commandments," said Mrs. Margaret Holmes Bates, the first speaker, "but now we are coming to know that there is an eleventh—If you do these things, take heed not to be found out."

"That notoriety which is given to the details of crime is regretted by many," said Mrs. Belle de Rivera, "yet these reports show the result of crime and therefore act as a deterrent. And again, how often would it be possible for a criminal to elude justice, if it

## THE PULPIT.

A BRILLIANT SUNDAY SERMON BY DR. CHARLES EDWARD LOCKE.

Theme: Doing the Impossible.

Brooklyn, N. Y.—The Rev. Dr. Charles Edward Locke, pastor of the Hanson Place Methodist Episcopal Church, Sunday evening, to a large audience, preached on "Doing What Cannot Be Done." His text was Matthew 17:20: "Nothing shall be impossible unto you." Dr. Locke said in the course of his sermon:

That is a most exquisite moment, when in the midst of rich treasures of the Art Gallery of the Vatican, one stands for the first time before Raphael's masterpiece of "The Transfiguration." It was the great artist's last work; and before its pigments were dry it was carried in his funeral procession. This masterful genius defied a well known canon of art in attempting to portray two distinct themes on the same canvas; but Raphael was a good theologian as well as an unflinching artist. He caught the double meaning of the Transfiguration and saw in it not only the glorification of Jesus, but the emancipation of mankind.

When Jesus came down from the radiant mountain summit an anxious father met him with the earnest question, "Lord, have mercy on my son," humbly explaining to Jesus that he had first taken his afflicted boy to the disciples, but they could not cure him. Jesus said: "Bring him hither to Me, and I will cure him." In less than an hour, in perplexity the disciples asked of Jesus, "Why couldst not we cast him out?" and Jesus replied, "Because of your unbelief; for verily I say unto you if ye have faith as a grain of mustard seed—nothing shall be impossible unto you." In casting out the world's devils and in alleviating the woes of humanity, nothing shall be impossible—and this is the program of Jesus. "Doing what cannot be done" is the program of Jesus.

"Life is just our chance of learning love." All day that verse of Browning's has been running in my mind, suggested by a letter from a girl who thinks her heart is broken.

Learning love! What is it to learn love? We have inherited such queer notions of love from those remote ancestors of ours, whose idea of affection was to seize by the hair the object of their longings, and club it off to their private, particular cave.

In consequence, our notion of love means, very largely, wanting a thing—or person—and taking it!

And it does not require a long life to make us adept in this kind of love. It begins to come quite naturally when we are babes and howl for the moon or snatch at sweets. As we grow older the change is merely in the objects for which we howl and snatch.

It is no great prize—that emotion of wanting a thing too badly. We find out early, if we learn anything at all by experience, that the selfishness which is at the very root of this kind of "love" is responsible for most of the sorrow and misery of humankind.

It is not worth while to spend life in learning a thing which brings us the bitter pains for every pleasure. The poet no more meant this selfish passion when he wrote of the "prize of love" than did that highminded Hebrew teacher when he counseled, "Love one another."

The true meaning of love is unselfishness—that "seeketh not her own." Please ponder that, my girl reader, who loves, or thinks she does, or hopes to love.

Love gives wisely—or as wisely refrains from giving, which is something more difficult. Love is noble, rejoicing in another's joy, even though that may mean its own sorrow. Love comprehends all. Love asks nothing for its own selfish ends.

This kind of love is so far above the dross of earth that it sincerely strives to put away all desire and jealousy. It is like the sun, shining to bless. It makes no claims nor demands. Its only jealousy is for the perfection of love itself, in mutually unselfish beauty.

Self is the only person for whom there is no room in love.

And it is this utterly selfless love which is a glorious prize, worth living a long, hard, slow progressing but ever learning life to master.—Sara Langstroth in the New York Telegraph.

### Fashion Notes.

Rough silks are smart.

A tan pongee waist goes well with a suit in tones of brown.

Even the long sleeved linen waist I worn with the jumper dresses.

Satin-finished wools and wool materials are much in demand by dealers.

Satin is forcing its way to the front, but so far is only seen made up in coats and jackets.

Satin Egyptianne, a fabric with a woven warp is a smart material well adapted to the diretoire modes.

The new satins are being manufactured in especially firm textures to resist the strain of close fitting skirts.

There are some novelties in tailored stocks which are taking well. These are in stitched taffeta silk with tab fronts in plain and plaid effects.

When making a dainty little kimono or some flimsy material make a detachable lining of albatross, which may be tucked on for cooler weather.

A purple colored mousseline gown had a lining of mouse gray taffeta veiled with the same toned chiffon. A gray hat trimmed with crimson coxcombs went with it.

Blue and white printed Chinese cotton crepe is used for gowns trimmed with bands of plain blue cotton crepe thickly touched in white and studded with white cotton tassels.

For simple house frocks batiste and challis are desirable materials. The former comes in plain and shadow check weaves in a variety of shades, the challis showing most delightful printings.

The white guimpe with plain school frock is familiar, but a little power is the idea of a dress of plain color woven over a plaid guimpe. This gives a pleasing variety to the supply of school dresses.

ence of Christ. Men are coming to their own. Jesus has commanded, "Loose him and let him go!" as He did at the resurrection of Lazarus, and we, His disciples, who have been set free, are too slow to obey our Lord's injunctions, and are striving to get free! A startling baby was found in the East Side of New York recently on the wasted breast of its dead mother, and that same day in the uptown stores women were spending \$50 for a single night robe. There is wasteful extravagance at the end of the social scale, and consequent dangerous criminality at the other. There is a safe and sane socialism which emanates from the teachings of Jesus, and the socialism of Jesus will some day prevail, and in that day each shall seek his own in his own way.

That is a most exquisite moment, when in the midst of rich treasures of the Art Gallery of the Vatican, one stands for the first time before Raphael's masterpiece of "The Transfiguration." It was the great artist's last work; and before its pigments were dry it was carried in his funeral procession. This masterful genius defied a well known canon of art in attempting to portray two distinct themes on the same canvas; but Raphael was a good theologian as well as an unflinching artist. He caught the double meaning of the Transfiguration and saw in it not only the glorification of Jesus, but the emancipation of mankind.

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## The Sunday-School

### INTERNATIONAL LESSON COMMITTEES FOR OCTOBER 11.

Subject: God's Promises to David, 1 Chron. 17—Golden Text, 1 Kings 8:56—Commit Verses 13, 14—Read 2 Sam. 7 and Ps. 89.

TIME.—1042 B. C. PLACE.—Jerusalem.

EXPOSITION.—I. "I have been with thee whithersoever thou wentest" vs. 1-10. Nathan took it for granted without consulting God that David's proposition to build a house for God would be acceptable unto Him. But God set Nathan right "the same night." In the first instance Nathan had spoken out of his own judgment, but now "the word of the Lord" came unto him. God will make His will known to those who sincerely desire to know it (Am. 3:7). Jehovah speaks of David as "My servant," but refused to permit him to build a house for Him. God accepts one kind of service from one man and another kind of service from another man. The prime reason why God would not permit David to build His temple was because he had been a man of war and blood (ch. 22:7, 8; 28:3). Jehovah is the "God of peace." Israel had been pilgrims, dwelling in tents and wandering from place to place; and Jehovah had dwelt in a tent with them. He had "walked with all the children of Israel" (cf. 2 Cor. 6:16; Rev. 2:1). God had never complained at sharing His people's experience nor suggested to any of the judges that they should build an house of cedar for Him. God approved the love that prompted David to offer to build an house for Him, though He was obliged to decline the offer. He had done great things for David, exalting him from the lowliest position to the most exalted. It is ever God's way to exalt the lowly to a position among the highest (Ps. 113:7, 8; Lu. 1:52). Many of those who are to-day among the obscurest of the earth will some day sit among princes. God took David from being a ruler of sheep to a ruler of His people. Fidelity in the humbler position had fitted him for the higher position. But not only had God exalted David to this position, He had also "been with thee whithersoever thou wentest" (cf. 1 Sam. 18:14; 2 Sam. 22:30, 34:38). He promised to be with us also (Matt. 28:20). He has cut off his enemies and made for him a great name, and that He will do for us (Isa. 55:3). What God did for David is only a faint suggestion of what God can and will do for all who are in Christ (Eph. 1:18-22). God declared to David His purpose not only regarding himself but also regarding all Israel. This purpose of grace as announced in v. 10 had a partial fulfillment in the days of Solomon, but its complete fulfillment lies still in the future. It will be fulfilled to every believer (I Jer. 24:6; Ez. 37:25-27; Am. 9:14, 15; Isa. 60:18; Ez. 28:24). Israel's history has been one of persecution and suffering, but it will not always be so. Its temporary triumph under David and Solomon was but a foretaste of the triumph that is to be theirs (Zech. 8:23). Prepare for the day when the Lord cometh again.

II. I Will Raise Up Thy Seed After Thee, 12-16. Jehovah's goodness to David would not end with his departure from this world. He should sleep with his fathers, not die (cf. 1 Thes. 4:14), but his seed that proceeded from himself should follow him upon the throne. Two precious "I wills" are to be noted: "I will raise up," "I will establish." The immediate and partial fulfillment of this promise was in Solomon (1 K. 8:20; 5:5; 1 Chron. 22:3, 10; 28:6-10). But the final and complete fulfillment is in Jesus Christ (Ps. 69:23; Isa. 9:6, 7; 11:1-3, 10; Matt. 22:42-44; Acts 2:30). "He shall build Me an house, of course, primarily to the building of the temple by Solomon, but that temple was only a type of the true temple or habitation of God. The seed of David who is building that is Jesus Christ (Zech. 6:12, 13; Matt. 16:18; Lu. 1:31-33; 1 Pet. 2:5; Eph. 2:22). Of Christ's kingdom God says, "I will establish His throne forever" (cf. Isa. 9:7; Lu. 1:32, 33; Gen. 49:10; Ps. 45:6; 72:5, 17; 89:33, 37; Dan. 2:44; 7:14; Heb. 1:8; Rev. 11:15). In a sense it would be true of Solomon's kingdom that Jehovah would establish it forever (1 Chron. 28:7). "I will be His Father, and He shall be My Son" is true in the fullest sense only of Jesus (Heb. 1:5; Matt. 3:17). Yet even this was true in a sense of Solomon (1 Chron. 28:6). "If he commit iniquity, etc.," applies primarily to Solomon, but Jesus entered into the iniquity of the sinner (2 Cor. 5:21), and this about the consequences of the sin of David's seed is applicable to Him (cf. Acts. 13:34-37). "With the stripes of the children of men," with paternal chastisement, would Jehovah chasten Solomon, if he went astray. Solomon did go astray, and God chastened him and brought him back. Every child of God at some time needs such chastisement. Blessed is he who receives it (Deut. 8:5; Job 5:17; Ps. 94:12, 13; Prov. 3:11; 12 Jer. 25:3; Heb. 12:5-11; Rev. 3:10). God's severest chastisements of His people are entirely different from His judgments upon the world (1 Cor. 11:30-32). Was Solomon ever restored to God's favor? Verse 13 answers the question. Jehovah's love to David secured the perpetuity of his house and city (1 K. 11:13, 34-36; Isa. 37:35).

Observes the St. Louis Globe-Democrat: Wireless messages are to be sent across the Atlantic from the top of the Eiffel tower. A daily chat between Paris and the New York skyscrapers will be a pleasing accompaniment of the flying machine experiments.

As a nation we probably carry more continued stories in our heads than any people in history, asserts Puck.

Some day the silver cord will break And I no more as now shall sing; But, Oh, the joy when I awake Within the palace of the King! And I shall see Him face to face And tell the story, Saved by Grace.

"Then, I shall be satisfied when I awake in Thy likeness," and the impossible shall be forever enthroned."

### Supremacy of Christ.

Men who deny the spiritual supremacy of Jesus Christ reject His claim to their personal allegiance, however much they may admire His character and laud His teachings, are not, in any proper sense of the word, Christians. Materialists, philosophers, even doctors of divinity, they may be, but they have no right to wear the Name which is above every name, because they do not bow the knee to Christ or confess Him as Lord, to the glory of God the Father. To call one a Christian who denies the Lordship of Christ is a contradiction of terms.—The Examiner.

### The Part of Wisdom.

It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God, and not to be troubled by the judgment of men. Let not thy peace depend on the tongues of men; for whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God?—Isabella Fraz Mayo.

### When You Lose.

General notions about sin and salvation can do you no good in the way of the blessed life. As in a journey you must see milestones after milestone fall into your rear, otherwise you remain stationary, so in the grand march of a nobler life one's path must after another must disappear, or you have lost your chance.—Professors Blackie.

## CHRISTIAN ENDEAVOR NOTES

OCTOBER ELEVENTH.

Topic—Commencing Our Society—III. By Diligent Committee work.

Rom. 12:1-11.

The executive committee. Phil. 3:12-16.

The calling committee. Heb. 6:10-12.

The lookout committee. John 1:40-42.

The music committee. Ps. 149, 150.

The prayer-meeting committee. Acts 12:11, 12.

The Sunday-school committee. Deut. 11:18-21.

The division of labor places a man above an animalcule, and makes a society greater and more efficient than an individual.

Our committees should not work independently; they are members one of another.

Christian Endeavor believes in an all-around training for every member; but there must be specialties in religion as well as in secular activities.

Fervor is half the work; a task we enjoy has ceased to be a task.

Suggestions.

We should have no committees that are not alive, and we should have as many committees as we can keep alive.

Each member should be on some committee, and on a new committee each year.

"Diligence" is from the Latin verb "to choose," and always diligence goes with delight.

Your committee work is valuable when it is a little hard for you; if it is easy, go on to another kind of committee work.

Illustrations.

A commercial traveller sells more goods if he must write a report to the firm each day. Thus let us insist on regular, written committee reports.

The carpenter is proud of a "good job" that he has finished. Why should we not be proud of a "good job" of religious work?

A fervent spirit is like a cannon ball hot from the cannon; an indifferent spirit is like a ball bowled carefully over the sward.

The gymnast uses many pieces of apparatus in the gymnasium. So should the Endeavor serve on many committees before he is through.

## EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 11.

The Christian's Two Sufficient Guides—John 16:1-16; Rev. 22:12-21.

John 16:1-16. The opening words of this chapter carry us back to the preceding chapter, the 15th, and following verses. Jesus is admonishing his disciples regarding persecutions that would come upon them, and showing their source in the eternal conflict between the Spirit of Christ—"the Comforter, whom I will send you from the Father"—and the spirit of evil in the world, whose lines of antagonism were slowly drawn about the Master, seeking his death. And he tells them plainly, in verse twenty, "If they persecuted me, they will also persecute you." "And these things they will do because they have not known the Father, nor me."

The words of the lesson are to hearten those who might waver in the hour of trial. They give promise of victory, both because being forewarned his disciples shall be forearmed, and because the departing Master promises the Paraclete, who shall supply the place made vacant by their separation from their Lord. The Holy Spirit shall minister unto them and "reveal the things of mine."

Here, then, is the promise of the future spiritual leadership of Christ through the Holy Spirit. These facts are patent: The Holy Spirit "will convict the world in respect of sin, and of righteousness, and of judgment." As ambassadors on behalf of Christ, we labor not alone (verse 8.) The Holy Spirit "shall guide into all the truth." He shall enlighten the disciples of Christ, and guide them in the untrodden paths; he shall speak from God and shall reveal the future (verse 13.) The Holy Spirit shall glorify Christ (verse 14.) Clearly Christ teaches that this same Holy Spirit shall be with us until he comes again (verse 16.)

Rev. 22:12-21. We have here the word of the Lord magnified. Doubtless the verses refer only to the book of Revelation in their junction regarding adding to or subtracting from the record. But the Christian consciousness of the ages has applied the truth to the whole of revelation. God's record which we know as the Bible is a complete Word.

### The Hoop Snake.

The universe is eager to hear what President Roosevelt has to say on any and all subjects. But he is really up on snakes? By nature he is down on them. What does he know of the hoop snake of the South? Thousands of men could be presented to him who would swear to the existence of such a creature. It forms itself into a hoop, when offended, by taking its tail into its mouth and chases its enemy by rolling along the highway at terrific speed. If the enemy hides behind a tree this wonderful serpent, going too fast to turn aside, strikes the trunk with such force as to bury its spiked tail in the bark. This anchorage renders it helpless and the enemy escapes or kills Mr. Hoop.—New York Press.

The Department of Agriculture declares that rats cause an annual damage of \$150,000,000 to the crops of the country. Rats, comments the Omaha Bee, are almost as expensive as automobiles.