

# Woman's Realm

**Miss Peck Climbs Again.**  
Miss Annie S. Peck, of Providence, R. I., the mountain climber, who succeeded in reaching an altitude of 25,000 feet on Mount Huascarán, but later was compelled to return to the lowlands on account of the illness of one of her guides, determined to start on the second attempt to reach the summit. Huascarán is believed to be the highest peak in the Western Hemisphere. It towers above a noble group of volcanic summits in the south of Peru.

**A Woman's Hospital.**  
A woman's hospital has just been opened in Berlin and has a staff composed entirely of women. Two sisters, Franziska and Henrietta Tiburtius, both doctors, conceived the plan and created the hospital. At present it contains nineteen beds, and any woman doctor in Berlin can send her patients there for attendance and for surgical operations. The United States has had such a hospital for upward of twenty-five years, the Telfair Hospital in Savannah. This hospital was built and is conducted according to plans set forth in the will of Miss Mary Telfair, who left it the bulk of her large property. It has in the neighborhood of fifty beds.

**New Way to Wear Ostrich Plumes.**  
Ostrich plumes are fastened in an entirely new way. The drooping effects are not detested, but the straight positions that add so much to the height of the hat are considered smarter, and to obtain these the plumes are stiffened with fine silk wire.

Another new trimming of charmingly decorative value for millinery hats is a chon formed of four or five layers of chiffon or mousseline in different light tones. The effect of this filmy opalescent affair is absolutely delightful and nothing more graceful and dainty could be selected.

Something entirely new and just as simple as it is pretty is the new cravat bow used by French modistes for holding in the desired erect positions ostrich plumes or brush effects.

**Rag-Time Salad.**—The salad looked as though it might make a floral centerpiece for the table instead of being meant to be eaten, for the glass dish was traced about with cress, and in the green nest rested a picture in green and red. The bowl was first fringed with cress, inside it was carefully laid a ring of thinly sliced radishes, next another ring of cress, then green beans cut into small pieces, and in the centre a mound of small beets cut in tiny circles. The whole was marinated with a delicious French dressing. This is a new salad. It not only looks attractive, but is good eating.

**Self-Reliant Girls Needed.**  
The chief end of doctors is to teach people to keep well with the minimum of doctoring. The chief end of authority is to qualify people for self-government. The chief end of parents and schools is to train children in wisdom and knowledge, that they may be able to take care of themselves. That has long been understood in its relation to boys. The idea of education for boys is to train them up through obedience to liberty. We want to make them free, and wise enough to thrive on freedom. As fast as they can bear it we put upon them increased responsibility for their own conduct, and their one use of time and of money.

What we want of them finally is not merely to respond with docility to the care that is taken for them, but gradually to become qualified to take care of somebody else. And steadily and rapidly our civilization has been coming to have a like attitude toward girls. They are not boys in skirts, but very different creatures; their needs are different, their ideal work in life is different, the processes of education which seem most profitable for them are different, but in them, too, we grow more and more solicitous to develop the capacity to take care of themselves, and eventually of others; to develop, indeed, all possible capacities that are not incompatible with one another, and with the highest and best and most important destiny that life holds for girls. —Success Magazine.

**New York Heiresses and Titles.**  
It is inevitable that our comments on the union of American heiresses to titled foreigners should mainly be patriotic. But the effect of the international alliance is permanently registered on European society far more than on our own, and one of the most interesting phases of it has been the subject of remark in the London Saturday Review—the introduction of the free and independent American girl into the hushed and protected zone of the Faubourg, where the "jeune fille" comes into flower in hot house innocence.

The jealous care with which the French mother brings up her daughter is proverbial. But this particular proverb, unlike most others, is founded on existing fact. The "jeune

file" remains "the most innocent specimen of her kind on the continent of Europe." She knows more than she is supposed to know, even in France. Curiosity persists everywhere. But the restraints put on unmarried girls in French society are in no sense obsolete. It is typical that "no carefully brought up girl is ever alone with a professor." It is typical that "scriptural history is much bowdlerized" and that the expurgation of French history is still more complete. One has only to recall the immense number of prettified novels written by Frenchmen of genius to understand the sanctity which hedges round the virgin daughters of the Republic.

The amount of liberty allowed the carefully reared French girl is so slight that "a young Frenchman who is not bent upon marrying will very rarely choose the society of girls who are kept very much to themselves." The observer whom we quote is undoubtedly right in advising his countrymen that "the smallest intimacy may be at any moment, if he is badly off, put an end to the friendship, and if he is well off expose him to being asked what are his intentions.

The fastidious ideal of the French parent has results not altogether happy. Marriages made in the drawing room are not the very best to stand the wear and tear of domestic intimacy. But the French respect for "covenant" is deep and the stark and serious individualism of the women of Ibsen or Tolstoy causes the French woman of refinement, however divinely discontented, to shudder.

Yet a change is gradually taking place, ascribed by the writer to our countrywomen:

"There is hardly a French family that has not made some alliance with America, and the introduction of the American heiress has been making a slow and gradual change. Many of these Americans are extremely adaptable and take up the manners and customs of the country of their adoption with all the fervor of converts. Some American mothers are more particular in this respect than

French women, but the leaven is bound to assert itself, and liberty is slowly developing through the contact of the daughter of these unions, particularly if she has a mind of her own, with her American cousins."

If the American democracy could ever be introduced into the Faubourg, and by a person so little consciously democratic as the average American heiress, there would be a triumph much subtler than any of the usual "entente cordiale." But one is prepared to believe that the change will be extremely slow.—Chicago Evening Post.

**Selling Gowns to Americans.**  
Grace Margaret Gould tells in the Woman's Home Companion some of the ways the Parisian dressmaking establishments sell their goods to American women. Here is one case that she saw worked in one of the biggest establishments in Paris:

"There was a sudden and evident commotion among the employees. 'The Princess! The Princess! She has arrived!' they cried.  
"American eyes began to bulge.  
"Out from a magnificent equipage stepped a regally gowned grand lady, attended by footman and maid, and received by the whole bowing establishment, to the neglect of all other customers. She was in a gracious mood this day, and easy to be pleased, praising their past efforts and selecting several of their new creations without regard to cost. After she had made her departure amid like ceremonies there was no need of the saleswoman bothering her head over suggestions. Every American woman present wanted a gown copied from the one the princess had bought, and she got it after much pleading and at a price far beyond the limit she had set.

"And the point of this fable is this: The Princess was no princess, but an employee of the house.

"Every French gown has two prices—an American price and a French price. It is needless to say which is the greater price.

"'Along about April the cry goes up, 'The Americans are coming!' and then the prices go up, too.

"'Along about November, when the Americans have left, you might almost say they are giving away gowns, only the Frenchman never does give away anything. Then it is that the Frenchwoman in general and the French actress in particular selects her wardrobe."

Brushes made of such thin glass fibre that they are like spun silk are used by artists when decorating china.

## THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. EDWARD NILES.

Theme: Rejoicing in Suffering.

Brooklyn, N. Y.—At the Bushwick Avenue Reformed Church, the Rev. Edward Niles, pastor, preached to a large audience on the subject: "Rejoicing in Suffering." The text was from Colossians 1:24: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking in the afflictions of Christ in my flesh for His body's sake, which is the church." Mr. Niles said:

When Paul was converted, Christianity was a Jewish sect unknown outside of Palestine. When Paul had finished his missionary tours, he could say with pardonable exaggeration, "The gospel is preached in all creation under heaven, whereof I, Paul, was made a minister." And how he loved to preach! How he yearned to bring every one into knowledge of the truth!

Then, while in his prime, he became a prisoner, fettered to a soldier, and hourly liable to execution. He would be well nigh exasperated had he complained. I never read this verse without astonishment: "Now I rejoice in my sufferings for your sake." He is not submissive. No passivity lurks in that word "rejoice." Now he is the light of years, retracing his life; he comes to realize that the things for the present grievous nevertheless worked out the peaceable fruits of righteousness. Now, while suffering, he rejoices.

He glad to be in present feeling. Why does he rejoice? Not because he is glad to have a rest from work. Not because he is a piper and fishes for sympathy. It is for the sake of the church. There, in his cell, he can perform what makes the church happier, more useful, healthier. Each soldier who mounts guard over him is a soul for him to save, until the whole palace garrison talks about Christ. His presence in the capital city gives boldness to the brethren. He writes to the churches at Ephesus, Colossae, Philippi which will do good for centuries after his preached sermons are forgotten.

So, whether as a minister or a sufferer, he fills up what was lacking in the afflictions of Christ, is a supplement to the otherwise incomplete gospel.

Our text means just that, although many timid Protestant commentators endeavor to explain it away.

Without Paul, Christ's sufferings would have been in vain. His coming to earth a partial fallacy.

Atonement means at-one-ment between man and God. Our Saviour's ministry and death brought it about from God's side, not from man's. The debt, sinning humanity owed was paid by Him, but the debt did not know it. Jesus, Jesus, preached and suffered in a little corner of the world. He never went outside of that one Roman district on the east shore of the Mediterranean. Caesar never so much as heard of him. But Jesus made His work intensive, training a few men and women, who did not fully comprehend Him until fifty days after His death, that they and those they inspired might fill up what was lacking in His sufferings for the world.

Jesus died to save the world, but He could not save the world alone. A thousand people were probably converted by Paul's preaching to one by Christ's. Paul's soul was full of happiness, not that the condition of his body, as he realized how essential he was to the Son of God. It was for him to do what Jesus had not done. If he could not do it in one way, he would do it in another. Nothing was hard with such a stimulus.

Paul was full of joy to bring what was lacking with all his triumphs. He made a beginning and every real Christian since has been adding to Paul's contribution. Just so much self-denying effort must be actively put forth, just so much pain must be assiduously borne for others before every phase of the redemption plan is filled out and the great day of atonement is ushered in, when every knee shall bow and every tongue confess Jesus as the Christ to the glory of God the Father.

In proportion then, as you do your part will this kingdom of God be established upon earth. Yours is the responsibility for its delay! Christianity is not a means for you to escape suffering hereafter, a plan for you to attain future bliss. It is a method for you to hasten on the actualization of the angel's song on Bethlehem's plains.

Like the greatest of Christians, you are called to the ministry. A collegiate education is not required, a theological course unnecessary, ordination, a pastorate may be or may not be conferred upon you. You have a calling, whatever your means of livelihood, and that calling is to fill up what is lacking in the afflictions of Christ.

Fill up the purse of this church so far as you are able. Fill up the pews of this church by your presence and persuasion. Fill up the prayers of saints, those vials of golden incense that should ever be kept burning before God. Fill up what is lacking in Christ's afflictions for the children by participation in the Sunday-school or some branch of young people's work.

With you, the work here reaches nearer the perfect. Lacking you, it lags. Even Christ is insufficient, minus the weakest Christian.

The Captain of our salvation must have soldiers of salvation or His orders are useless. The private behind the line is as imperative as the officer beside the gun.

Like Paul, you are called to suffering when it comes to you, Christian, or if it has already come, don't bear it, I beseech you. Rejoice in it. Travail is a part of the new heavens and new earth birth, wherein dwelleth righteousness. So much groaning and travelling in pain must be before the great day of the restoration of all things. Whatever you carry means less pain for others. You are thus a vicarious sufferer. Thus made Jesus perfect. It will you. Holiest of all joys is the mother's heartache when her child is sick, is that which the father feels when his boy is about to contend for some great prize in life, which the pastor knows as he yearns

after a wandering sheep. By bearing our mutual woes and burdens the body of Christ is cleansed of spots, loses its wrinkles, prepares for the presentation ceremony.

Each member of that body should supplement its head.  
1. As an example. Jesus walks no longer upon earth. Multitudes never read from His biography. All they know about Christ is what they see in you. You are His substitute as a pattern. Your holiness incarnate must so attract them that they will want themselves to read of and know Him who is the pattern you are copying. The responsibility would be crushing, were not the privilege so exalting.

2. You supplement His love. Jesus was the perfect lover, because He showed no favoritism. He went among publicans, sinners, lepers and beggars without slighting the rich and prominent. He despised of neither the drone nor the drudge. He really meant it when He said, "Every one is My brother and sister, My father and mother." He isn't here now to tell them He will bear their griefs and carry their sorrows. You are.

3. You supplement His salvation. You are the ambassador of good news, the missing link between the sinner and the Saviour. The divine message must be interpreted by the human voice. You have that voice. It needs no training in elocution to repeat to a dying soul Christ's promises.

If we identify ourselves with Christ's sympathy for others by our living and dying for them, His expectations of us will never seem despotic demands, but ever the longing of one part of the body to help another in its pain.

Built upon the foundations of the prophets and apostles, Jesus Christ Himself is the chief cornerstone, and I are living stones. Just so many other living stones as we can bring hastens so much filling up the required quota of repeated acts of self-denial by successive generations and individuals.

Your work may not "bring forth the top stone with shoutings of grace, grace unto it." It will certainly supplement what the cornerstone began.

You can do much by active effort, by rejoicing suffering, or by both, to hasten on the final glory of the temple of God.

**Longing For Peace.**

You say that for many years you have been praying and longing for peace and abiding rest of soul, and that it has sometimes come for a while, and then has gone, leaving you darker than before; and yet you do not know anything in your life to keep you from God. You are (all unconsciously) resting in feelings, not in faith. Remember that the true order of the Christian life is—first, God's facts about Christ as our personal Saviour; second, our faith in Christ; and then, and only then, thirdly, our feelings or experience as the result of our faith in God. Now if we reverse this order we get into spiritual difficulty and depression. It is sometimes said that for one look at self we should take ten looks at Christ. I would rather say that we should not look at self at all, but be ever occupied with Christ. Rest absolutely in God's Word, and keep in that attitude of trust, whether you have any delightful feelings or not. If, as you say, there is nothing of sin between you and God, just rest absolutely upon His Word, and as you cling by simple faith to His sure promises, abiding peace will surely come. "Joy and peace in believing." —Rev. W. H. G. Thomas, in London Christian.

**Influence.**

Influence is to be measured, not by the extent of surface it covers, but by its kind. A man may spread his influence, his feelings, his opinions, through a great extent; but if his mind be a low one, he manifests no greatness. A wretched artist may fill a city with daubs, and by a false, showy style achieve a reputation; but the man of genius, who leaves behind him one great picture, in which immortal beauty is embodied, and which is silently to spread a true taste in art, exerts an incomparably higher influence.

Now the noblest influence on earth is that exerted on character, and who puts forth this does a great work. The father and mother of an unnoticed family who in their seclusion awaken the mind of one child to the idea and love of perfect goodness, who awaken in him a strength of will to repel all temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon breaking the world to his sway.—Channing.

**What Led Him to Jesus.**

Dr. R. A. Torrey tells a beautiful story of a man in Chicago who had a sweet little daughter. He loved her dearly, but God took that little child away from him. The house was lonely, and he was so angry against God that he went up and down his room far into the night cursing God for having robbed him of his child. At last, thoroughly worn out, and in great bitterness of spirit, he threw himself on his bed. He dreamed he stood beside a river. Across the river in the distance he heard the singing of such voices as he had never listened to before. Then he saw in the distance beautiful little girls coming toward him, nearer and nearer, until at last at the head of the company he saw his own little girl. She stood on the brink of the river and called across, "Come over here, father." That overcame his bitterness; he accepted Jesus and prepared to go over yonder where his sweet child had gone.

**Vanity Spoils Everything.**

Hesekiah "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; but there was nothing in his house, nor in all his dominion, that Hesekiah showed them not."

Let the spirit of display once get into you, even as a church, and you may write Ichabod upon the temple door. The things to be shown in the church are the Bible, the altar, the cross—God forbid that should give us a view in the cross of our Lord Jesus Christ. If men come to our churches and see the precious things, the silver, and the gold, and the spices, and the ointment, and see no cross, they will curse us in the day of account.—Joseph Parker.

## The Sunday-School

INTERNATIONAL LESSON COMMITMENTS FOR OCTOBER 18.

Subject—David's Kindness to Jonathan's Son, 2 Sam. 9.—Golden Text, Eph. 4:32.—Commit Verse 7.—Read 2 Sam. 10:1-4; 19:24-30.

PLACE.—Jerusalem. TIME.—10:40 A. M.

**EXPOSITION.**—I. Mephibosheth in Lodebar, 1-6. Now that David is securely settled on the throne, he begins to think of his dearest friend of the days of his trial—Jonathan. The house of Saul as a whole had been his bitterest enemies, but he will show them kindness for Jonathan's sake. The sinner is a bitter enemy to God (Rom. 8:7; Jas. 4:4), but God loves the sinner and will search him out and show him kindness for Jesus' sake. The house of Saul had sunk from its former greatness into such obscurity that it took some time of searching to find one of the household. A former servant of the house of Saul was better known than his children or grandchildren. The kindness that David desired to show to some of the house of Saul was "the kindness of God," unmerited kindness and great kindness. As God had shown kindness to David, so David would show kindness to his enemies. Mephibosheth is a fitting type of the sinner; he was "lame on his feet" and so is the sinner, unable to walk uprightly in the paths of righteousness, constantly stumbling and falling; and he lived in Lodebar (which means "no pasture"), and the sinner is without pasture, starving. God has made the human soul so large a plan that nothing can satisfy it but God Himself. We may flatter ourselves that if we have much goods laid up for many years, our souls can take their ease, eat, drink and be merry (Luke 12:19), but the human soul that drinks of any other well than that to which Jesus invites him will thirst again (John 4:13). It is only when he drinks of the water that Jesus gives that he never thirsts, but whoever drinks of the water that Jesus gives shall never thirst and it will be in him a well of water springing up into everlasting life (John 4:14). Away from God there is no pasture, but when we return to God we find Him becomes our Shepherd He makes us to lie down in green pastures and leads us beside the waters of rest and redemption (Ps. 23:2, R. V., margin). Our David not merely sends for us, He comes for us (Luke 19:10), and when He finds us He rejoices over us, lays us on His shoulder and brings us safely home (Luke 15:5-7). How foolish Mephibosheth would have been if when the king sent for him, he had refused to go with the messengers, and how foolish the sinner is when the King of kings sends for him through His messenger, the Holy Spirit, if he refuses to leave the land of "no pasture," and the house of bondage, to go to the King and receive the reward of the faithful.

II. Mephibosheth at the King's Table, 7-13. When Mephibosheth came into the presence of the king he was full of fear in spite of the purposes of love that the king had expressed (v. 3). So the sinner is full of fear when he draws nigh to God, though God's purposes, revealed over and over again, are purposes of infinite love. To trembling Mephibosheth David said, "Fear not," and to the trembling sinner God says, "Fear not" (Isa. 41:10, 13; 43:1, 2, 5). There is scarcely anything God says more frequently in His Word than "Fear not." David's Mephibosheth good reason for not fearing, namely, "I will surely show thee kindness for Jonathan's sake, thy father's sake." God gives us even better reason for putting fear from us, because He will show us kindness for His only begotten Son's sake (Rom. 8:32; John 14:13, 14; 2 Cor. 5:21). David not only promised to restore all the land to Saul, his father, but furthermore that Mephibosheth should eat at his own table continually, and this is what we ought to do. No earthly king's table was ever so bountifully spread as the table of the great King to which He invites every sinner to sit down and to eat there continually. David's kindness filled Mephibosheth with a sense of his own utter unworthiness (v. 8). He regarded himself as only a dead dog. When we see ourselves in the light of God's infinite grace, we too will see that we are no better than dead dogs in ourselves, but by the grace of God we become children of God (John 1:12). David sought to relieve Mephibosheth of all care by laying all responsibility for looking after his large property upon Ziba, the servant. Ziba himself had fifteen sons and twenty servants, but he in turn was to be servant to Mephibosheth. God provides us with mightier servants yet, servants of no less dignity than the angels (Heb. 1:13, 14). Mephibosheth was not only to eat at the king's table, but he was to eat there as one of the king's sons. We sit down at God's table as guests, but as a child (Rom. 8:15, 17). The lesson closes with Mephibosheth no longer in Lodebar, the land of "no pasture," but in Jerusalem, which means, "founded in peace." And not only in Jerusalem, the city of peace, but continually at the king's table. At this point the type fails, for Mephibosheth is still lame on both his feet, and the redeemed sinner is no longer lame but made strong in his feet, able to walk in the paths of righteousness (Pa. 23:3; Eph. 6:10).

**Alcohol and the Workhouse.**

Sir Victor Horsley in a recent speech in Glasgow made the statement: "No teetotaler has been admitted into the gigantic workshop at Wandsworth, London." He also said: "All applicants for relief tell a story of alcoholism." Is it not about so in our own land?

**Not in That Class.**

There are comparative religions, but Christianity is not one of them.—Joseph Parker.

## EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 18.

The Value and Power of Missionary Information—Acts 11, 4, 15-21; 15, 6-12.—(Studies in Church Benevolences.)

It seems strange to us that Peter should be compelled to stand up before a congregation of Christians and defend himself because he had preached the gospel to the Gentiles. And yet we are told that the apostles and brethren "contended with him" because he had fellowship with foreigners. Peter, however, rehearsed the matter from the beginning, and they were soon convinced that he was right. Those who contended with Peter were prejudiced, and their prejudice had to be removed. This was done by information. Prejudice and indifference concerning missions have existed in the Christian Church from the time of Peter until now. Information will remove it now as it did then. The church will never care whether the world is saved or not until it knows the need of the world. The missionary from the frontier and the far distant land who pleads for money and help will find many Christians who will "contend" with him, and his pleadings will be in vain unless they are backed up by information.

In Peter's day an address was a sufficient means of spreading this information, but he had only a few people to inform and only one incident to relate. Now the campaign has broadened so as to take in every home and foreign problem, and millions of Christians must be informed. The missionary cannot meet the entire church face to face, and the problems are so many and so varied that study is absolutely essential to a comprehensive understanding.

Under these new conditions new methods must be used. Experience has shown no better means of accomplishing needed results than the method proposed by the mission study movement.

## CHRISTIAN ENDEAVOR NOTES

OCTOBER EIGHTEENTH.

Topic—Commending Our Society. IV. By Systematic General Giving.

1 Cor. 16: 1, 2; Mal. 3: 7-12.

Liberality pleases God. 2 Cor. 9: 6-11.

Saints are liberal. Ps. 112: 1-10.

Toward those in want. Matt. 5: 38-42.

To missions. Phil. 4: 14-18.

To the saints. Rom. 12: 12, 13.

A liberal widow. Mark 12: 41-44.

It is only obvious honesty that we should give larger gifts to God as God gives larger gifts to us (1 Cor. 16: 2).

Nothing is best done till it is habitually done. Giving should have a regular time. (1 Cor. 16: 2).

Can man rob God, who can take anything from him? Yes; for God cannot take from man a free will offering. (Mal. 3: 8.)

Giving for a return is not the giving that brings a return. (Mal. 3: 10).

Suggestions.

It is not enough to give unless the gift is in proportion to our means; nor that, unless it is given regularly; nor that, unless it is a generous proportion.

Great giving will greatly commend our Society, because it is greatly needed.

Giving must begin when our gifts are small and easy, or it hardly will become a habit when our gifts may be large ones.

It is not fair to expect the young people to pay the debts of the churches and mission boards; but to be in training to pay them when they grow up.

Illustrations.

No secular business can be successful without the keeping of accounts; how can the King's business?

Giving specially to God one-seventh of our time and one-tenth of our money helps us to give Him all our time and our money.

The tenth is the interest we pay on our possessions to God, in token that they are all His.

If one loves another, one is always trying to see how much one can give him, not how little.

Some years ago a St. Louis judge won local fame by deciding in a divorce case that a man could strike his wife once without laying himself liable to the charge of excessive cruelty. A Long Island City magistrate, attempting to define the rights of canines, says every dog is entitled to his bite as well as his day, and two nibbles are required to place him on the list of malfactors.

Carrying this decision to its logical conclusion, it is only fair to assume that every individual is entitled to his choice between one bank robbery and one murder, and that only after the second attempt can there be any presumption of guilty intent. It is not fair to close the doors of opportunity to all except wife-beaters and dogs.

Oklahoma has a law requiring the teaching of agriculture in the public schools. In this respect, it stands alone, since no other State requires it, but it has adopted a course that other States must follow.

All agricultural States must in time come to a recognition of the importance of this feature in the complete education of its children. The Arkansas Legislature is pledged to the enactment of similar laws. The Oklahoma law provides for a curriculum including horticulture, agriculture, stock raising, road building, flower culture, fertilizers, dairying, drainage and irrigation and grazing.