

WOMAN'S REALM

Don't Die Old Maids.

Not many women die old maids. Though there seems to be a great many old maids in a town, most of them marry some time, if their chance is a little late in coming. More men die old bachelors. After a man reaches fifty he becomes very proud of the fact that he is unmarried, and regards it as a piece of cunning on his part to have escaped with so many women after him.—Atchison Globe.

Caine's Wife to Visit America.

Hall Caine is preparing for another visit to this country, and this time he will be accompanied by his wife. The Maxman takes pride in averring that he owes much of his success to Mrs. Caine, who acts not only as his secretary, but as his literary adviser. Mrs. Caine is a soft-voiced woman, who cares little for society, yet who dominates social affairs in the Isle of Man. Once a year she goes to London, and entertains a little there, her taste running to literary and artistic persons. She has seen her husband rise from obscurity to no small measure of fame, and from comparative poverty to wealth. Many times Caine has sought to have her resign the duties of secretary, but she still attends to all his correspondence and turns out his manuscripts on the typewriter. She never courts attention, preferring to stand reflected in the light of her husband, and it is said consented to come to America with him only on the condition that she shall not be put to any social exactions.—New York Press.

Hat Perfuming.

One of the tricks of the Parisian milliner is to perfume the chapeaux for her special customers. The odor from large hats laden with artificial flowers, ribbons, etc., is often noticeable, especially before the hat has been worn several days in the open air. To conceal this the clever Parisian milliner stiffens the ribbon bows with wire wound with scented wool, and sews tiny sachets no larger than buttons at the base of bows and flowers. Large flowers often may have the calyx removed and filled with a tiny bit of shirred silk or satin that covers a tiny sachet.

In this case, however, unless the sachets or perfumes are renewed they soon cease to be odorous, so the tin lined hat box has been invented. In one corner of this, fixed firmly so it will not tumble about is a small perforated vinaigrette filled with strong sweet powder, and the hats are hung around it. In this way they absorb enough scent to be perceptible for a day, and the hat being returned to its scented case at night absorbs a fresh supply for future giving out.

Of course the scent from the hats is delicate, and is without correspond with the perfume the owner affects.—New York Times.

Pure Food Campaigner.

That it is woman's business to see that the world is clean, and that she cannot do this without knowing the sciences on which cleanliness depends—bacteriology, chemistry, etc.—is the belief of Professor Walter McNab, Miller, of Missouri University. His capable wife, Mrs. Helen Guthrie Miller, chairman of the Pure Food Committee, General Federation of Women's Clubs, has consequently had every advantage in fitting herself for her responsible work in promoting the pure food campaign through the women's clubs of the country.

Of the work for pure food by the Women's Clubs' National Committee, it has been said by no less an authority than Dr. Wiley, of the United States Bureau of Chemistry, that it is largely due to them that the Food and Drug act was passed at that time.

Mrs. Miller was born in Zanesville, Ohio; educated in Putnam Seminary, and she was married to Professor Miller in San Francisco about twenty years ago. She became interested in the milk problem when she could not get certified milk for her baby, and took part in the first Pacific Coast Congress, in San Francisco, which voiced the first demand of women for clean food.

She has studied the food sciences since her marriage, taking courses at universities in Nevada, California, Leipzig, Germany, and Missouri. An active member in Christian, charity, art, public health and college organizations, Mrs. Miller is proudest of the fact that she is mother of two sons, and their chum as well.

All Will Wear Waistcoats.

Every hour brings the dressmakers' and milliners' fateful fall opening nearer; indeed, one may see these temptresses ready now, with grasping hands outstretched. But, cheer up, husbands and fathers! You soon will know the worst. Here's one hint. A simple fashion for women's wear for autumn is the waistcoat. Such garments have been seen a good deal, but this autumn and winter they will be more fashionable than ever. One may be worn as a separate garment or it may be made in one with the coat. Waistcoats will be seen in every variety of cut and material. For cold weather there will be knitted waistcoats of corduroy velvet in plain colors or in pretty rainbow shadings; but the autumn will boast the greater number of new designs and materials. Brocaded silk or satin waistcoats, and hand embroidered and braided

The Pulpit

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Sustaining God.

Joshua 1:9—'Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.'

Moses is dead. Joshua, the son of Nun, the minister of Moses, leads.

For forty long, weary heart-breaking years Moses had led Israel; led her in the face of discouragements and disheartenings, against the will of the fickle multitude that with longings looked back to the leeks and garlicks and onions of Egypt desiring to serve a thousand years in the house and under the bondage of Pharaoh rather than to live for a day by faith in God; in spite of machinations and cabals, through the desert to the bounds of Canaan. Moses' work was done. The task for which he was particularly fitted was completed. A vision from a mountain top. Canaan to the west. And the children of Israel wept for Moses.

The old leader was dead. The new leader is in command. Moses, the cautious, relinquishes the rule to Joshua, the captain. Moses had his capacities, opportunities, talents. Joshua is not Moses. But ever as Moses was the man of the hour, so Joshua is the called of God in his. Moses and Joshua are not struck from the same mold, but they both strike for the same cause, serve the same people, yield homage to the same God. Each is necessary to his age. And the age that produced each is prepared, by the wise providence that broods upon the affairs of men, for each.

Differently, and yet not altogether otherwise, is it with us, as together in this church we confront the larger labors of another year. The leader is the same. The cause is the same. The same Spirit moves within us. The same Sovereign directs. But the old year is dead. A new one lives. The old year had its problems, difficulties, discouragements, perplexities, delights. The experiences of the old year are memory, history, yesterday's events. The new year, full of larger tasks, mightier opportunities, more searching joys, lies ahead. The old year has its privileges that will never differentiate it from any other that shall ever be. The new year cannot be the old, any more than Joshua could be Moses. The old year is dead. The new year—Alleluia!

Moses is dead. But the God of Moses persists. Joshua is the leader. The promise of God to Abraham and Isaac, Jacob and Moses, is the promise of God, in its ripeness and efflorescence, to Joshua. The God of Abraham is Joshua's guide. The Spirit who made bright the way for Moses is the Spirit who leads to Joshua. "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

The promise that God gave to the new leader He makes to give in a new year. Joshua is comforted and encouraged by the loving kindness of Jehovah. He has no monopoly of the grace of God. The arm of the sheltering God is not shortened. His affection is not lessened. His promises are not ceased. His heart yearns toward us. God is as much as He did to Joshua. We shall not do damage to the text to unduly strain it if we insist that God advises us that which He delivered to Israel through Joshua. He makes covenant with us as we face the work of the new year in the language that He used to Joshua. "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

Under the sway of the consciousness of the reality of the promise Israel took courage, received enthusiasm, was enlarged with expectation. Believing that God was with them the people entered with heartiness, enthusiasm and hopefulness into the labors of the Lord.

We need courage, enthusiasm, expectation. That is to say, we need heart, hope.

Without these we cannot be effective in the service of our Saviour. These we may secure if we will accept as words of comfort and encouragement from God to each of us, the text of our discourse, "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

We need courage. Heart! A Laodicean church, neither hot nor cold, lukewarm or warmed over, is as inefficient for real accomplishment as the white of an egg to the satisfaction of the taste. The people must be courageous and the organization must have the heart of the Master—kind, robust, robust—to attract the multitude and to uplift the mass. Only by intrepidity and interest can we inspire or command the men and women to whom as the messengers we come with a necessary and vitalizing appeal.

We need enthusiasm. Heart! On the day of Pentecost the disciples were so enthused that the natives said "These men are full of new wine." They were hot with a mighty joy, thoroughly on fire. They acted as though they were drunk. They appeared to be fools. Fools for Christ's sake. But it seems that the heat of Pentecost is the only force that has kept and can keep alive the force and power of the church. Would God that we had more of that costal fire! Men and women who could be as much on fire with enthusiasm for Christ and His kingdom as they are ablaze with interest in politics, fashions or art.

We need expectation. Hope! Hope that shall not be deferred. Faith that there is life in God, value in His truth, salvation in His Saviour, use in our efforts, result in sight. Hope is the breeze that fans the flame of enthusiasm. It is animative. A hopeless church is like a hopeless fight. The hope-full company of Christ's followers is scintillant, vibrant with energy in full, majestic play, invincible.

What we need we may secure. And as Joshua and the Jews! "The Lord

thy God is with thee whithersoever thou goest." Believe it. Receive Him. Trust Him.

A little the value of courage. They were a gloomy band in blue who ran from Early at Cedar Creek. Vincible, discouraged, disgusted, fearful! But when Sheridan sped from Winchester to their rear, the courage of the Union army was revived. The courage of Sheridan infused heart into his men. Courage has written October, '64, large and lasting upon the tablets of valor. It was not an easy matter for Lincoln to declare against the wisest counsel of his most devoted friends that "A house divided against itself," "A nation half slave and half free," could not endure. It lost him a legislative election. It made him President. Without transcendent courage a hero would have been undiscovered. "Heart in the martyr was the motive that sowed the blood seed of the church."

Let no man undertake enthusiasm. Israel was at Eben-ezer. The Philistines were pitched at Aphek. The ark was at Shiloh. The next, Israelites were beaten. Thereafter the ark of the covenant was brought into their midst. And the Scriptures tell us "when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again." It matters little for our purpose what was the outcome of the ensuing conflict. "The earth rang again." Enthusiasm reigned. The beaten hosts again took up their arms. Faithfulness gave place to hope. They were revived. What were the Crusades without enthusiasm, or the victories of the church?

Forget not expectation. In the hope of everlasting glory Paul endured stripes, buffetings and torments. He planned the glories of Romanism, that found expression in the reigns of Innocent III. and Boniface VIII., in hope. Henry Ward Beecher went to England in the darkest days of civil strife to fight a quiet, unobtrusive and moral battle for his country and the right. He was knocked, scoffed, threatened, maltreated. But in hope he talked and battled on. At last faith found its victory. Commercial England yielded to God as mightily as He speaks through His latter-day evangel of truth.

All these men, in their divers fields and under these divers conditions, were encouraged, enthused, hopeful. They were unheartened, uncast down through the discouragements, because they heard, even as Joshua, the voice of the Lord saying unto them, "The Lord thy God is with thee whithersoever thou goest."

There is no psychological impetus more profound than this. This is the dynamic of human endeavor. The consciousness and certainty of the reality of a sustaining God is the super-motive of all life. Shall we not realize its appeal and scope? "The Lord thy God is with thee." "Be not afraid." "Have not I commanded thee?" Hear Him? This I command thee, joy, peace. Hear Him! Listen!

Irving Square Presbyterian Church, Brooklyn, New York.

The Triple Injury.

Talking people down behind their backs is about as ingenious and far-reaching a kind of sin such a missile has ever invented. For such a missile three birds with one stone. It injures the one talked about, the one talking and the one talked to. A reputation is smirched every time we pass on an unnecessary criticism of a fellow-being. Our own character and self-control are weakened with every such word. And the mind of the listener is poisoned; he who ought to be helped to see and think about the best in others has been degraded, part of our own low level. Once in a while an almost knock-out blow is given to this unworthy and unfair kind of fighting by some one's quietly mentioning a good quality in the absent person who is being criticized. This will almost invariably bring good to an absent close. We shall do well to end others' gossip by this means; and we shall do still better to end our own before it begins.

"The Only Remedy For Sin."

We preach Jesus as the Lamb of God, which taketh away the sin of the world. This is the old, old story; it is a very simple story, but the telling of it will save the people. Keep to that Gospel.

Many have lost faith in it. It is hoped that people will now be saved by new socialistic arrangements, by moral precepts, by amusements, by societies, and so on. You that are sent to preach Christ, if you take to doing something else, and become philosophical, socialistic, philanthropic, and all that, what is to become of the spiritual nature of men? Keep you to your work, go and preach Christ to the people.

I have not lost faith in the old Gospel. No; my faith in it grows as I see the speedy failure of all the quackeries of succeeding years. The methods of the modern school are a bottle of smoke; Christ crucified is the only remedy for sin.—Spurgeon.

God Knows Me.

My life is not what I have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, to go into deeper things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people who speak to me about the most trifling, must respond to letters about nothing, must engage in public work on everything, employ my life on what seems ungenial, vanishing, temporary waste.

Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, my weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.—Norman McLeod.

True to One's Own.

No man can serve his Father by neglecting his own children.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 8.

Subject: David Grieves For Absalom, 2 Samuel 18—Golden Text, Prov. 17:25—Commit Verse 23—Commentary.

TIME.—1022 B. C. PLACE.—Mahanaim.

EXPOSITION.—I. Tidings of Victory, 24-31. It will not do in teaching this lesson to confine oneself to the verses assigned. Absalom had laid his plans with great shrewdness and skill. But he had left God out in all his calculations (ch. 17:14, R. V.). That omission was fatal. It was in answer to David's prayer that God "had ordained to defeat the good counsel of Ahithophel" (cf. 2 Sam. 15:37). Hushai had appealed successfully to the vanity of Absalom in his attempt to overthrow Ahithophel's counsel (ch. 17:11). In this time of seeming general defection from David there were really many who stood by him still (ch. 15:19-21, 32-37; 17:17, 18-20, 22-23; 18:33). At last a formidable army had rallied to his support (ch. 18:1, 2). David's chief concern was about Absalom, and his parting word to his generals was to deal gently with him (v. 5). The overwhelming victory which was the result of the battle is a type of the overwhelming final victory that shall end our David's conflicts with His foes (Rev. 19:11-21; 2 Thess. 2:8). More people of David's enemies were destroyed by the hand of God in this battle than by the hand of David's soldiers (v. 9; cf. Judges 5:20, 21). Absalom had longed to meet the servants of David, but when he met them it was to his dismay and ruin (v. 9). Absalom was not now riding in a chariot with horse and fifty men to run before him (ch. 15:1), but on a mule with his men running away from him. It was an appropriate end for Absalom that he should be hanged (De. 21:23; cf. De. 27:16, 20). We all deserve to be hanged, as for that matter (Gal. 3:10). The only thing that saves us from it is that another was hanged in our place (Gal. 3:13). The destiny of all who treat their parents as Absalom treated his father will be like to Absalom's (Prov. 20:20, R. V.). Absalom was deserted by all at the last, even the man that was under him when he went away. Absalom paid dearly for the injury that he had done Joab at an earlier day (ch. 14:29, 30). Joab was avengeful man, and had been waiting all these years to get even. All our mean treatment of others is likely to come back some day upon our own heads with compound interest. How the heart of David trembled when he was told that a man was coming running. He knew that he had tidings, but what kind of tidings? Then when another appeared in the distance the heart of David beat faster than ever. Then when he was told that it was Ahimaez, and he was sure that it was good tidings that he brought, fear for Absalom filled his heart. Poor David! Sin is awful costly! The first word that was under him when he went away was "Peace" (R. V. Marg. v. 28). That is the message that the gospel brings to every contrite sinner (Ro. 10:15). Ahimaez bowing himself before the king with his face to the earth (v. 28, R. V.). It was not only in honor to the king, but also in worship of God, whom he immediately proceeds to bless. But before our David every knee shall bow, and every tongue confess (Phil. 2:10, 11). Ahimaez ascribed all the glory for the victory to Him to whom it belonged (cf. Gen. 14:20; Ps. 144:1; 144:2; Rev. 19:1-3). It was Jehovah, and Jehovah alone, who had delivered up David's enemies. And it is He, and He alone, who delivers up ours. But David had but one thought, "Is the young man Absalom safe?" Ah, that awful step that plunged Absalom into eternal ruin. Most fathers think of the safety of their sons too late. Ahimaez avoided the question, but his answer was ominous. David felt that the Cushite, too, ascribed all the victory to God. So did David himself (ch. 22:48, 49; Ps. 124:2, 3). Vengeance belongeth to God, and He had avenged David on all those that rose up against him (cf. De. 32:35, 36; Ps. 94:1; Ro. 12:19).

II. David's Overwhelming Grief Over Absalom, 32, 33. This is one of the saddest scenes in all history, and one of the most instructive. David's first question of the Cushite, as of Ahimaez, was, "Is the young man Absalom safe?" The Cushite's answer was not direct, but it was none the less unmistakable. In an instant David knows that Absalom is dead, and he knows that the ultimate responsibility for the ruin of the son of his love rests upon himself. Who can measure the agony of the father who looks upon the temporal and eternal ruin of his son, and knows that he is himself to blame for it all? That is an agony that every father who wanders into sin may expect to face. The tears of our David will ultimately all be as that young man was. David's sin was no sufficient excuse for Absalom. He had brought ruin upon his own head. Our David too sorrows over the ruin of His bitterest foes (Lu. 19:41, 42). David said of Absalom, "Would God I had died for thee." Christ did die for His enemies. David seems to have never recovered from this sorrow. All over these chapters is written in large letters, "WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

The New York Herald thinks: There would be fewer serious commercial mishaps in almost every line if housecleaning were carried on as regularly in business as it is in the home.

The Washington Post avers that: Some men are convinced that the world is growing better every time they see how much good others are doing.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 8.

Church Building a Loving Service. Luke 7:1-17; 1 Chron. 22:1-15. Topic—Church Erection.

Luke 7:1-17. (See Matt. 8:5-13.) "All the centurions in the New Testament are remarkably mentioned"—(a) centurion cross (Luke 15:44, 45); (b) Cornelius (Acts 10:1, 2); (c) Julius (Acts 27:3).

This centurion was connected with the garrison at Capernaum. His rank correspond to captain in the modern army. A favorite, confidential servant, or slave (like Joseph in the house of Potiphar) is dying. The centurion appeals to Jesus through a committee of influential citizens. Observe the choice of loving service; a servant gives unstinted and loyal service to his master, the master renders loving service to his dying slave, the elders of the Jews graciously serve the master, and Jesus renders instant response to the anxiety and faith of the master, the need of the servant, and the petition of the Jewish elders.

A strong faith, an urgent need, and a petition to Jesus always spell miracle, whether you use the alphabet of the senses or the alphabet of the soul.

In the case of the centurion Jesus was besought to come and heal a desperately sick man. In the case of the widow of Nain, Jesus saw her weeping at the bier of her only son and had compassion. The Master responded to the faith of the one and the sorrow of the other. Faith, humility, and sorrow appealing to divine compassion must triumph today as of old.

1 Chron. 22:15. Nowhere does David's greatness appear to better advantage than in the words he uttered: "This is the house of the Lord God." "I will therefore now make preparation for it," and the thing he did: "David prepared abundantly, stones, iron, brass, cedar before his death"—just prior to his surrendering the kingdom to his son Solomon.

2 Chron. 2:10. David the warrior, conquering for Israel, but David the retiring king making ample provision for his successor to build the temple of Jehovah, is the David who merits great honor.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER EIGHTH.

Topic—Commending Our Society—V. By Missionary and Evangelistic Zeal—Matt. 22:1-10.

Moses' zeal for Hobab. Num. 10:29-32.

Solomon for the heathen. 1 Kings 8:41-43.

David's zeal. Ps. 40:9, 10.

"The Preacher." Eccl. 12:9-11.

"Daily." Acts 5:40-42.

The result. Isa. 2:1-4.

God's kingdom is like a wedding feast, because it is happy, desirable, satisfying, beautiful; the Christian looks forward to nothing but delight (v. 2).

Our work and our wealth—the very things that the Kingdom is to enrich and render us to make light of it (v. 5).

Let the church carry the gospel where men are, and where the need of the gospel is realized (v. 9). Both bad and good are to enter the Kingdom; no one is good enough, and no one is too bad (v. 10).

Suggestions.

It is not enough to give, we must go; to the antipodes of society, if not of the globe.

Young people cannot expect to convert their elders, but they make the best possible winners of their contemporaries.

The reason why so few elderly people find soul-winning easy is because they were not trained to it.

Missionary zeal is based on knowledge, on mission-study, and missionary meetings made to shine.

Illustrations.

Children learn languages easier than men; so they learn more easily the language of heaven.

Look upon a modern army and it seems made up of boys. Let the army of the Lord also wear a youthful air.

If Mormons see one of their number losing faith, they make a missionary of him; and in this they are wise.

In Official Style.

The government requires 42,925 quarts of writing fluid (recent statistics) simply because when the government wants to tell a man—say, an examination candidate—to sit down at his desk, it says not, "Pray be seated," but "The candidate (or candidates) is (or are) requested and commanded to take (or adopt) his (or her) seat (or seats) at the table (or table) with his (or her) pen (or pens) in his (or her) hand (or hands)."—London Mirror.

Too Many For Him.

"Your old announcement collection will be none the worse, I think," says a correspondent, "for the following item. In a window of a little bookstore in Eighth avenue, New York, was recently heaped a great pile of Bibles marked very cheap—never before were Bibles offered at such a price. Above them, in big letters, was this inscription: "Satan trembles when he sees, 'Bibles sold as low as there.'"—London News.

It was once the custom in New England to put to compulsory service as house servants Indian women and girls taken captive in war. Such a thing would now be impossible in any civilized country, declares the Christian Register.