

## FROM A WOMAN'S VIEWPOINT

### Feet Growing Larger.

A certain Professor Giesler, who has devoted years of study to the pedal extremities of the human species, has reached the painful conclusion that our feet have not only grown larger but are increasing in size at an alarming rate. And the same sad news comes from France, where the boot-makers say that women's feet are much larger than they were 20 years ago and show a decided inclination to protrude themselves further. The small foot is going the way of other feminine charms, it would seem, but there is some hope in the motor, which has reduced the amount of walking done by women.—New York Tribune.

### One Day in Jail.

Recently Rosa Pagana, a Spanish woman, was convicted of having killed an unfaithful sweetheart. After the court had passed sentence some 10,000 women signed an address of sympathy for presentation to the woman, and in due course it was sent to her. Now the 10,000 seem to have brought themselves within the law, or at least the authorities so think. The Procurator-general was placed in a state of embarrassment for the conviction of 10,000 women would try prison accommodation of the best regulated country. However, the procurator has risen equal to the occasion, and he will demand a sentence of four months' imprisonment for the author of the petition, and a term of one day for the 9999 other signatories. Even for this short period a Paris contemporary suggests, the procurator's genius for stowing will be taxed to the utmost.—London Globe.

### Equal Pay.

Women postal clerks in Norway have been promised equal pay with the men clerks as one of the first results of their obtaining equal political rights. In the 17th century, when Englishwomen were still recognized as possessing an economic and political status side by side with Englishmen, there was written an interesting entry in the church warden's accounts of St. Martin-in-the-Fields, proving that one Elizabeth Bartlett was intrusted with the casting of the second bell, and that all the women employed thus were paid at the same rate as men for the same work. Another instance is to be found in the records of the Fleet prison, of which the first female warden, appointed in 1217 on the death of her husband, Robert, received the same salary "as the said Robert had been accustomed to during his life." There was no talk then of confining the woman's sphere to work that was paid badly.—New York Sun.

### American Gowns Preferred.

The theory of the supremacy of Paris in the way of raiment has had a setback in the fact that Mme. Juseferand, wife of the French ambassador, has ordered all her spring finery from a Baltimore modiste—gowns, hats, parasols and other accessories. Mme. Juseferand is always a well dressed woman, but she has never shown a tendency toward extremes in fashions either from Paris or New York. She finds American tailors equally as satisfying as those of the Boulevard de Madeleine, and as for hats, a Washington milliner plans or replans her Paris treasures as regularly as the seasons change. It is a shock to many American women who cannot wear a gown or hat which does not bear the gold stamp of Duet that the Baroness von Sternburg purchases all those lovely "imported" toiles in New York and Baltimore. For one season only did the handsome Baroness continue to patronize her Paris modiste. Then she tried New York, and became a convert to the "made-in-America" theory.—New York Press.

### Lank English Women.

The searching glare of the law courts has been brought to bear upon the subject of the English woman's figure, says a writer in the Gentlewoman. During the progress of a case between a wholesale costumer and a draper expert opinion was called to compare the figures of English women to those of the American and French.

It was discovered that Americans lack the Englishwoman's height, though their shoulders are broader and waists larger; the stock shoulder size for ladies across the Atlantic is six inches, while madam on this side of the water can boast but four and three-quarters.

But the length from neck to waist for the average woman in America is only 14 1/2 inches, while in England it is 16 1/2.

The deduction to be drawn from the most vigorous legal investigations on the subject, in which all the witnesses appear to have been of the sterner sex, is that the average or stock size English woman of today is (with due apologies to Wordsworth) "a noble woman thinly planned."

### Beware of Men in Uniform!

"To scrutinize the countenance of a stranger in a foreign country is dangerous," said a young western girl, with a shake of her pretty head. "Yes, I tell you it is dangerous to look at a German soldier, or anybody with a uniform in that country. When I

had been in Berlin only a few weeks and had not become accustomed to the Kaiserlich Schnurrbart, or the mustache that tickles the eyelashes, I was foolish enough to look at a man who apparently had recently donned the uniform of a volunteer soldier. Then my mother looked, too. We left the place with our escort and thought no more of the handsome soldier. He certainly did not attract me. We were in the Zoologische Garten and lost our way. The man who was with us went up to the first man whom he saw coming by the rays shed by an electric light. It was our handsome soldier. As soon as he saw me he eagerly said he would show us the way out. It was only with the greatest difficulty we got rid of the soldier with the long mustache. If you do not want to be bothered by army men do not look in the direction of a uniform. Turn your head when you hear the clink of spurs!"—New York Press.

### Advice to Follow.

If you must wave your hair on curlers or kids, do it after your husband has left the house for the day, and not at night.

Just imagine what a fright you look with your hair, the crowning beauty of a woman, done in two tight little braids at the back and six or seven horn-like projections in the front.

And don't leave your false hair in full sight on the bureau.

Can you conceive how like a wild animal or a scarcrow you must look to him when he views you in the morning light.

Can you blame him for thinking the smart looking women he sees more fascinating than his wife?

Remember, he has not seen them in curl papers.

To arrange the hair for the night divide it and tie the front part loosely on top with a big bow of ribbon, then braid the back in two braids, and tie the ends with ribbon. This is so much neater and more attractive than to do it up on curlers or leave it done up as it has been all day.

A man once said that any woman who wore her hair in kids or curlers in the presence of her husband deserved to lose his love.

Some women do not think it possible for them to do their housework unless attired in an unsightly wrapper. Usually an ugly creation, bought ready made, of brown, blue and white striped calico, seems to be the favorite garment.

The chief advantage is that it does not show the dirt. The dirt is there, however.

Wives who go into kitchen and pantry should provide themselves with shirtwaist suits of clean looking material in light shades, which, when soiled, would show it, and be sent to the tub.

For summer have them made with short sleeves and a Dutch neck, and at least three inches from the floor. These are no more difficult to get into than a wrapper.—American Cultivator.

### Fashion Notes.

Wide insets of lace are seen in lingerie gowns.

Lambs' wool is largely used for interlining coats.

Cotton velvets will be much used for tailor-mades.

Jewel fashions of the hour are highly extravagant.

Some of the latest turbans are in shapes copied from paintings of old Arabian chieftains.

Old fashioned green is looked upon as the color that will be most fashionable next season.

Nearly all muffs now have wide pockets of satin to hold purse, card case and handkerchief.

Loose-backed coats are still fashionable, but new lines are being introduced to modify this style.

A straight, well-shaped nose is the first requisite for wearing the hair dressed in the far-extended Grecian coil.

In addition to net blouses embroidered with gold we have gold nets embroidered in color that are very beautiful.

New foulards in all-over scroll patterns come in all the popular shades and many new tones, such as simoon, ashes of roses, dark canard blue, wistaria, etc.

Skirts of evening gowns are, in the main, very plain, bearing a band of some kind at the hem of the thinnest ones to drag them downward into desired lines.

Taupe which has an undertone of dull green is extremely fashionable, but women of pale complexion should avoid it unless it is brightened up with a touch of some color which they know is particularly becoming to them.

Immense roses of bright color or beautiful ostrich feathers trim the large hat of white beaver. Black hats are all the rage in Paris, sometimes all black and again trimmed with beautiful white ostrich or paradise or other expensive feathers.

To wear with huge toques in afternoon attire, in lieu of the scarf of fur, many women are adopting huge satin scarfs, three-quarters of a yard in width, hemmed with fur, and which are wound round the throat and fall over the shoulders in the latest approved style.

## WHAT WOMEN ARE WEARING

New York City.—The blouse that gives a suggestion of the surplice idea is one of the latest and is so well



adapted to the fashionable thin materials that it is likely to gain in favor as it grows more familiar. This one

### Cotton Crepe Waists.

Cotton crepes decorated with French embroidery are used for wash waists cut in the Gibson style, with one large pleat over the shoulder. Crocheted buttons and loops are an appropriate fastening.

### Dressing Jacket.

The simple dressing jacket is the one that most women prefer and here is a model that is becoming and satisfactory to wear, yet which involves so little labor in the making that its simplicity becomes a consideration. There are tucks over the shoulders which conceal the armhole seams and which mean becoming fulness, but there are no shoulder and under-arm seams. The front edges are finished with hems and the sleeves can be made in full or three-quarter length as liked. In the illustration challis is trimmed with banding, but cashmere, henrietta and pretty simple Oriental silks, the various lawns, batistes and other inexpensive printed wash fabrics all are appropriate, with trimming of any banding that may be liked, or frills of lace would make a dainty finish.

The jacket is made with fronts and back. It is finished with hems at the front edges and the rolled-over collar is attached to the neck. The simple one-piece sleeves are finished with rolled-over cuffs and the ribbon confines the fulness at the waist line.



is dainty and charming in the extreme, and can be utilized for a great many different materials. In the illustration it is made of messaline combined with tucking, and the center-front portion is embroidered, while there are bands of chiffon velvet, and chiffon velvet makes the girde.

Crope de chine, voile and all the silk and wool tissues are appropriate, and in addition the blouse can be utilized for the many beautiful cotton and silk and cotton fabrics and for all materials suited to shirring. The sleeves are narrowed but shirred to be dressy in effect, and can be used either in three-quarter or full length. If a transparent effect is wanted the lining can be cut away beneath the chemisette and the under sleeves.

The blouse is made over a fitted lining and consists of the fronts and back, with the chemisette and yoke portions. The full girde covers the lower edge of the lining. The closing of the lining is made at the center-front of the blouse beneath the right edge.

The quantity of material required for the medium size is four yards twenty-one or twenty-four, three and five-eighths yards twenty-seven or two yards forty-four inches wide, seven-eighths yard eighteen inches wide for the chemisette and under sleeves, one yard of velvet for girde and bands.

### Unspotted Ermine.

There was a day when ivory ermine without the black spots would be considered fourth class. Now there is a reversal of opinion. Unspotted ermine is the preferred kind.

### Durable Serge Suits.

The white serge coat and skirt—or, rather, cream serge, for there is no white—holds its own with the shirt waist. No other fashion puts these out of commission.

### The One-Piece Tunic.

Among the prettiest of the new fashions is the one-piece tunic that looks like a long coat. It is tight fitting, fastened double breasted with two large buttons, and cut away sharply from the lower side to the hem.

### Dressy Lace Coat.

The lace coat figures as a part of many of the dressy frocks of the season.

## THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. EDWARD NILES.

Theme: John's Second Epistle.

Brooklyn, N. Y.—Sunday morning the Rev. Edward Niles, pastor of the Bushwick Avenue Reformed (White) Church, corner of Himrod street, preached from text in Acts 2:46: "With one accord in the temple, and breaking bread," as illustrated by John's Second Epistle. Mr. Niles said:

We read aloud this entire book of the Bible in four minutes. Shortest of all the sixty-six, it is easily written on three pages of lady's note paper. The most precious good it comes in small parcels. A vest pocket full of gold buys coal enough to heat and light this church for years. The thirteen verses of Second John are more precious than the thirty-six chapters of Second Chronicles.

Especially interesting is this letter to every woman—and to every man whose dearest friend is a woman. Few are outside one or the other category. While nine of the twenty-two New Testament letters are directed to churches, four to Christians in general, two to the Jews and five to individual men, this is the only one sent to a woman.

The writer was John the aged, her spiritual adviser and intimate friend. Often entertained at her home in Ephesus, he often thought of her when out of the city.

I believe we are right in giving her a name. The word translated "lady" in the English text, in the margin is "Cyria." Like "Martha" in the Hebrew, "Cyria" means "lady," but was just as much a girl's name among the Greeks as "Flora" with the Romans or "Grace" with us.

Cyria, then, was a well known Christian with no less than four children. At least two were young men whom John had just found to be steadfast disciples in the town where he was holding evangelistic services. There, too, was the home of Cyria's married sister, as well as of some nieces and nephews. With them the apostle probably stayed. Cyria was a widow of means, leisure and inclination for good works.

Not long before this time, Petronius, Nero's "arbiter of elegance," a prominent character in "Quo Vadis," published his "Ephesian Widow." It is a satire upon silly women, living for pleasure, devoted to dress, so evil minded and foul mouthed that its translation is prohibited our mails. The contrast between that typical heathen widow of Ephesus and this typical Christian widow of Ephesus speaks most eloquently of how the Gospel transforms womankind.

The motive of John's letter is twofold: To commend the widow's children whom he has seen and to warn the widow lest the children still at home be contaminated.

Only a pastor fully understands John's delight at writing with a clear conscience, only a mother fully understands Cyria's delight at reading with beating heart, "I rejoiced greatly that I have found some of your children walking in truth." Archimedes leaped out of his bath shouting "Eureka! I have found it," when he there discovered the long sought proof of his pet theory. John cries out "Eureka!" with even more joyful intensity when he finds in Cyria's children proof of his and Peter's theory pronounced at Pentecost, "the promise is unto you and your children." When boys could go away from a Christian home and, in the midst of paganism, live pure, Christian lives, John's preaching had passed beyond the experimental stage.

A shadow falls over even this joy. "Some of your children" indicates that the cup of happiness was not full to running over.

Rumors had reached John that Cyria's hospitality was being abused by plausible counterfeiters of Christian ministers who were circulating the blasphemy that Christ did not really live on earth in flesh and blood. It was only a appearance. So these men were later known as "Docetists." Those children were in imminent danger of being led into perdition by the heresy which asserted that only Jesus of Nazareth was crucified; not the Messiah at all. Divinity, they claimed, could not be subject to manly. Matter is essentially evil. All sin comes from the body. The passion story is drama, not history. Nothing is real but mind. They called themselves "advanced thinkers," because they wanted Christianity to keep pace with the times and infuse itself with the popular Oriental mysticism. "Progress" was their watchword. In reality, says John, it is retrogression, for they "go onward by not abiding in the teaching of Christ."

The glamour we are inclined to cast about the early church is not justified. Its members had the same fallings as ours. Its vagaries are strikingly duplicated now and here. Theosophy, Free Thinking, Christian Science flourished in Ephesus. "The teaching of the Twelve Apostles," a church manual probably written before John died, warns believers against many who went into evangelism for what they could make out of it. It lays down this very practical test of genuineness: "If he stays more than two days he is false. If he teaches the truth and doeth it not, he is false. Whatsoever shall say in the spirit, 'Give me silver,' or anything else, ye shall not listen to him. If he tell you to give for others who are in want, let no man judge him."

Let us apply this test on the present-day professed improvements upon the old faith: How much do they charge for their text books? What is the price of their treatment? Do the poor have these substitute gospels preached to them?

The central thought of this miniature epistle is the same as in all of John's writings, love. Faith is love's basis. When belief is false, love disappears. The disciple whom Jesus loved was now a hundred years old. Although his handwriting was tremulous with age, he was still a Son of Thunder. His conception of love was not an invertebrate sentimentality, but a discerning reasonableness. He ever emphasized the need of an actual, incarnate Christ on whom to focus affection.

So he hurled his thunders at who-

ever would emasculate the love-religion and stirred Cyria to guard her family against them.

Shortly afterward, John is said to have returned to Ephesus, so weak he needed to be carried to the Christian meeting place on young men's shoulders. Unable to stand up and preach, Sunday after Sunday he spread his hands over the worshippers, using the same five-word sermon, "Little children, love one another." When asked why he replied, "Because that is the command of the Lord, and nothing can be done unless this is done."

The word "Cyria" has still another meaning. It is "what relates to the Lord," and hence "church." From it comes the Scotch "kirke," the Dutch "kerk" and the German "kirche." Some think it should be so rendered in this epistle, and that this lady is the Ephesian Church personified, her sister the church where John was holding services at the time he children the sorely tempted Ephesian converts.

If so, the significance simply broadens from the family home to the church in home. The lesson was and remains appropriate to both. Neither at the house nor in the church do we need a new theology, nor additional commandments. In both places we need the Pentecostal spirit inspiring us "with one accord to continue steadfast in the temple," with gladness and singleness of heart breaking bread at home; in church, in the house, on the street constantly reiterating, thoughtfully contemplating, logically applying the duplex commandment of love.

Such a widowed saint as I have imagined Cyria, when a boy I was privileged to know. Her time, too, was spent in helping others. One day she stopped me on the street and said: "My boy, do you remember how Nero wished all the Romans had one neck, that he might wring it? Well, I was just wishing that all the Christians of York had one neck, that I might hug it." Her life, whether worshipping at the temple or breaking bread at home, approved her words.

What a warning is John's "Look to yourselves that ye receive a full reward." Religion is more than a means for gaining heaven or escaping hell. In neither place, any more than upon earth, are rewards and punishments meted out with stupid and indiscriminate uniformity.

In the future life remorse will not be localized. Some among the saved barely squeeze through the gates, others have an abundant entrance.

Inside, many are unadorned at all; the crowns of others are of diamonds; some heads are wreathed with stars. While rejoicing in their redemption will not multitudes regret their empty-handedness?

To be first at school, in games, among business men, is a lofty ambition. Loftiest of all ambitions is to be first in the kingdom of heaven; to be richest where moth and rust corrupt not, where thieves break not through, where industry has its full reward. Such deposits in heavenly vaults increase at compound interest if we walk determinedly in the narrow path, abhor falsities, work no unworthy schemes, speak no unkind words, are intolerant of our own sins, tolerant to other sinners, make temples of our homes and homes of our temples.

Browning puts in the dying mouth of its leader the cause of that post-Pentecostal joy at church and at home: For life with all its yields of joy and woe And hope and fear—believe the aged friend—Is just our chance of the prize of learning love. How love might be, hath been indeed and is.

### When We Long For Power.

Many a Christian of good average standing really longs for spiritual power—at times. When he hears it said of certain rare individuals, as was said recently of a widely known leader in the Kingdom, "Mr. lives his Christianity so remarkably that you are always uplifted by it when he is in your house," he thinks he would rather have that power, so that people would talk that way about him, than anything else in the world. His desire is sincere, for the moment, but it does not last long enough. If it did, the longed-for power would come. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." But they must care more for the power of the Spirit than for anything else in their lives. Which means that they must be willing to pay the price that the Spirit demands for complete entry into anyone's life. And that is stern, rigid duty-doing at every point; absolute surrender of self and all of self's interests; the making of the Kingdom and its interests first and supreme in one's life. If this seems too high a price to pay, we need not wonder that our lives lack the occasionally, languidly coveted power.—Sunday-School Times.

### "They Feared as They Entered Into the Cloud."

Many of the greatest and most uplifting experiences of life approach in the guise of fearsome clouds. Whether any cloud shall be changed into the majestic glory depends upon whether it shuts in or shuts out Christ. If He be within it, the vision splendid must soon burst forth to show the Master more radiant, more divine than before.

To those drawing consciously near the close of their days this moment of the transfiguration has its lessons of exceeding grace. It is not a pleasant thing to anybody to grow old. To most men, despite all they say and the jests they make, age comes as an unexpected and unheralded as a cloud drifting across Hermon's heights. From some source, invisible, there comes a sudden shadow and a dreadful chill. Something has shut out the sun, slowed the beating of the heart.

Happy, thrice happy, that disciple who sees the curtain shut down behind him and life only to see the veil thrown back which reveals to him the Saviour glorious in the light of immortality.—The Interior.

### True Moral Snasion.

Correct moral snasion is the kind that induces a person to cast out of his heart and life the roots and seeds of the evils which so excite his wrath when they come to fruition in other men.