Only-Woman's-Page

TOILETS FOR AUGUST.

JAPANESE FACTORY WOMEN.

THEIR WAGES RANGE FROM 15 TO 25 CENTS A DAY—ELEVEN HOURS A DAY'S WORK.

The women of the poorer class in Japan are engaged in wage earning labor to a far greater extent than American women imagine, weaving being their chief occupation. Japanese women weave as American women sew, "for a living," and in some districts much of the weaving is done at their homes. In other places there are regularly equipped mills, with modern machinery.

In the factories over thirty-five thousand women are employed, whose wages vary from a sum equivalent to about 25 cents a day to less than 15 cents. The men get from 25 cents to 40 cents a day.

Many more women than men are employed, in ages ranging from twelve years to thirty years. In some of the mills there is a system of prizes for faithful service; in others there is an increase of wages three or four times a year as the worker becomes more skilled. Nearly every mill has some form of recognition of improved work and steady service, and the girls are encouraged to thrift as well as industry. In many of them a system of either voluntary or compulsory saving is in force, and 10 per cent interest is paid on all such deposits, of whichever character, although in the case of compulsory savings they are forfeited if the girl leaves before the expiration of her stipulated term, which is usually three years.

That the system is beneficial may be assumed from the fact that often they have accumulated $100 or $150 at the end of three years. This is not strange when the cheapness of living is considered. Breakfast consists of boiled rice and pickles or bean soup; for dinner, rice and vegetables are served, and for supper, rice and fish or meat. Some of the mills and factories have boarding houses attached, at which board is given to the girls at the lowest possible prices, amounting to not more than eight or ten cents a day.

A uniform costume is worn by the employes in some factories, and is purchased from the firm for about $1, which is paid in four or five monthly instalments. Everything else required, such as shoes, umbrellas and bedclothes, is furnished by the mill.

In Tokio the mill owners have begun to provide some education for the employes, and after work hours they are taught reading, writing and sewing. The girls are divided into a night and a day force, each working about eleven hours. They have five or six holidays during the year and a week at the beginning of the new year. They also have several hours a week for rest, while the machinery is being inspected for repairs. The work does not seem to hurt the operatives, as the sick rate is extremely low, says an authority. In one mill, for instance, where 1,700 girls are employed, there is a daily average of not more than four cases of sickness.

A physician is attached to each factory, and women who are sick are allowed one-half their wages. In case of injury received in the discharge of duty full wages and a "consolation gift" are allowed. When a trouble is pronounced incurable the mill owners defray medical charges, which are about three cents a day, and pay the patient's expenses to her home. Most of the illness is some form of lung trouble.

The operatives are usually engaged through agents, who guarantee the girls' trustworthiness and capability. For this service each girl pays the agent 20 cents on going to work and two cents a month during her three years' term of employment. There are in Tokio mills a number of employes who have been in the same mills over twenty years.

Japanese women of the middle class are entering professional life more and more. There are now many trained nurses who have studied in the hospitals, a few physicians and a number of teachers of embroidery, sewing, music and painting. The last named group of studies has always been popular among Japanese women, who have a taste for artistic accomplishments.

"MANRU."

Paderewski's new Opera, with music, pictures and poetry, in THE SUNDAY TRIBUNE TO-MORROW.

TRAVELLERS AND NEATNESS.

This is the season when the space writer devotes her pen to the needs of those who are travelling. She has much to say to them on the subject of the wardrobe, but however her views may differ from those of her sister scribes as to the matter of clothes, she and they have one conclusion in common—travellers must economize on laundry bills. They must wear pongee underwear, or something of the sort, and wash it in their rooms. Even "The Bazar" recently advised European tourists to take three pongee suits and "make them do."

The writer of this regrets that advice. Her own opinion is that travellers economize far too much on laundry bills as it is, and that instead of many gowns they should take dozens of cool undergarments, and economize, if they must, in other ways. Immaculate cleanliness radiates from the true gentlewoman. There is something wrong with the woman who launders her own clothing in her hotel bedroom. If she can afford to travel she can afford to be clean. Let her have fewer cabs and more fresh collars, less amusement and more clean shirt waists. She may not see so much, but she will be more comfortable, and she will be more of an object of delight to those who see her—that much is certain.—(Harper's Bazar.

CHILDREN'S WORK FOR CHILDREN.

The sum of $55, netted at a sale given for the benefit of the Pelham Summer House at the Maple House, Mansfield, Conn., last week, will provide vacations for a number of city waifs. Two little girls of ten years—Miss Grace Violet Reynolds and Miss Myra Helen Robinson—conducted the enterprise. Flowers, candy and refreshments were sent in by friends and neighbors, and the Hillside Club, of Mansfield, furnished a fancy table.

FOR BABY'S COMFORT

Colgate's

Violet Water and

Violet Talc Powder

A BATHROOM PORTIERE.

MATERIALS THAT ARE EFFECTIVE AND USEFUL—HOW TO WORK THE DESIGN GIVEN.

A bathroom portiere should be of a material that will not spoil if splashed with water. Linen is very suitable, especially the heavier makes, and any of the rough kinds of oatmeal cloth, frieze or serge could also be used. A most effective working of the design given herewith may be carried out in the following way: Choose a heavy linen huckaback for the material, and darn the entire design in shades of sea green Harris thread. Thread is preferable to crewel, because, though there is nothing to equal crewel for bold, effective workings, it is not suitable in this instance, as it will shrink if wet. It may be safely used on frieze or serge, or any woollen material, as then the whole thing will be equally affected by the damp and hot steam of the bath.

If the entire design is darned, be sure that the darning all runs one way, as it never looks so well if done in different directions; but variety may be obtained by working the plants in half outline with heavy veining, and in this case a few extra veins should be added or the leaves will look meagre. A good way of increasing the effect of veins is to make a series of small dots on each side by working two stitches one over the other. This may be done with the centre vein only, leaving the others plain.

The water lines should be strongly defined and worked in a thick stem or rope stitch. The darned dolphins will require outlining, and for this and the veining of the fins, etc., a darker shade than that used for the darning should be employed. The coloring may be varied a little by using green for the plants, a bluer shade of green for the dolphins and a still bluer shade for the water. This design is rather massive for solid work, though a good solid effect may be produced in laid stitch, but an objection to this with some would be the necessity for doing it in a frame.

Lay the threads evenly from side to side of the space to be covered, and if you do this with the thread of the material there will be no difficulty in keeping the lines straight. The needle is passed through to the back, and brought up again, not quite close, but at a sufficient distance to allow an intermediate stitch being taken backward; thus the threads would be laid alternately—first, third, second, fourth and so on. This gives a better hold on the material than if they were laid consecutively.

When the whole space is covered in this way, lay other single threads across at regular intervals and sew them down with stitches at even distances.

BATHROOM PORTIERE.

This work requires to be regular and even, both in laying the threads and also in the cross threads and the stitches that hold them down. It may be shaded by using various colors for the under layers of threads, and working them in after the manner of ordinary shading in stitches of various lengths, but let them be as long as possible, or it will look rough.

An embroidered portiere should not hang too full or you break the continuity of the design. For an ordinary doorway the usual double width material will be found sufficient, and in making up care should be taken that it is heavy enough to hang well. As it is to exclude draughts, it should hang to the ground, and it is sometimes well to sew weights at intervals along the hem. The brass rods which open with the doors are quite the best means of hanging a portiere, for if it has to be pushed back every time the door is opened in a very short time the material will become worn where the hand naturally catches hold of it.

THE NURSES' CONGRESS.

Mrs. Bedford Fenwick, of London, honorary president of the International Congress of Nurses to be held in Buffalo in September, will leave shortly for this country, accompanied by eleven delegates from various parts of the British Empire. Mrs. Fenwick will make the opening address at the congress. Among those with her will be Miss McGahey, "lady superintendent" of Prince Alfred's Hospital, Sydney, who will represent the Australian Nurses' Association, and Miss Louisa Stevenson, a member of the board of management of the Edinburgh Royal Infirmary.

Mrs. Fenwick has been leading the agitation which has sought to induce the British Government to establish a nursing department which should be officially recognized both in times of peace and war. Lord Raglan, Under Secretary of War, has the matter under consideration now.

The Buffalo congress will be in session for six days, and, in honor to the delegates, September 21 will be known as trained nurses' day. Among the speakers will be Miss M. Agnes Snively, of Canada; Miss Isabel McIsaac, of the Illinois Training School, Chicago, and Miss Ida Stewart, of the Matrons' Council, London.

FOR THE WEEK'S END PARTY.

WHAT GOWNS A WOMAN SHOULD TAKE WITH HER FOR A VISIT OF A FEW DAYS OUT OF TOWN.

It is not always easy to select just what one needs for the brief visit to country house or hotel. It is safe to say, however, that on general principles it is better to have too many clothes than too few.

The "week's end party," as the English term it, may begin on Friday or Saturday, as indicated in the invitation, and in either case about the same wardrobe is required.

Of course, the visitor wears a pretty gown in travelling, with stylish and becoming hat, as the dreadful days when women disguised themselves on a journey with all the old clothes they possessed are happily existent only in the memory of one's grandmother. This travelling gown will serve for walking and general outdoor wear, if the weather should not be fine, a state of affairs that should be provided for in this uncertain climate.

This costume must be changed before dinner for a pretty foulard or a muslin, which is not be décolleté unless one's hostess sets the example, although fashion this summer authorizes a slightly rounded contour, just showing the throat. A dog collar of pearls is a desirable adjunct, but in default of it a black velvet band may be worn around the throat, fastened by a handsome small brooch, clasp or stud.

A graceful negligée is needed to wear in the late evening hours, when one's hostess drops in for a quiet chat, or to don a few moments before dressing. It may be of India or other silk or of a cheaper fabric, but must not resemble in any way the hideous article known as a wrapper. The Empire style, with Watteau back, has always a touch of elegance and daintiness.

At breakfast the guest should appear in pretty blouse and skirt, with smart neck arrangement and perfect hair dressing. Here, again, one may vary the usual course, if necessary to follow the lead of her hostess. If the latter wear an elaborate breakfast jacket, her guest may do the same—if she have one. Otherwise, she is safe, even in that case, in wearing a dainty embroidered or finely tucked waist, with appropriate skirt, which would preferably be long, as Sunday morning is generally more or less a lounging time.

No change is needed for luncheon, but before dinner a more ceremonious costume must be donned. Slippers may be worn all day, in the house, if desired, but it is wiser not to walk far from the house in them.

Monday morning the visitor may appear in her travelling dress, ready for her return journey.

It will be quite possible, therefore, for the young woman in an "over Sunday party" to present a suitable appearance with two fresh waists, a negligée, a pretty skirt and a handsome foulard or other dressy gown, besides the necessary underwear, all of which can be carried in a large suit case to be sent by express.

For a week of visiting she will need a walking hat, a sailor or linen hat for outings and a handsome one for garden parties and so on. A short walking costume, white piqué skirts, pretty blouses and Oxford ties, of white, black or tan, will provide morning costumes. A foulard, an organdie and a décolleté gown of some light tint and delicate fabric are ample further provision, and a small steamer trunk will hold all that is necessary, unless one is going to a house of such social magnificence that large dinners, balls, coaching parades and such functions may be expected. In that case one can hardly get enough into a large trunk.

TRIBUNE Sunshine Society

GOOD CHEER.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

THE SUNNY SIDE.

A silvery tide, called "Sunny Side,"
Goes creeping 'round the earth,
And never a place but wins a grace
In the jubilant flood of mirth,
From the dancing gleam on the fretted stream
To the dimple on baby's cheek
That, in and out, to his merry shout,
Twinkles a hide and seek.

Wherever it goes, the darkness glows
And men and women sing;
It fills their eyes with a glad surprise
And stays their sorrowing;
The heart is a tune, the world is June,
Nothing is old or gray,
As it passes along with the swell of a song
Like a musical break of day.

O Spirit of Love, in the blue above,
Who makest the sun to flame,
Who guidest the flight of the planet bright,
And callest the stars by name,
It is thou dost hide in the "Sunny Side,"
And creepest from heart to heart,
And, soul or clod, we share the God
Who comes, and the shadows part.
—(William C. Gannett.

NOTICE.

All letters and packages intended for the T. S. S. should be addressed to The Tribune Sunshine Society, Tribune Building, New-York City.

SUNSHINE FOR TWO GIRLS.

Through the kindness of the Arlington (N. J.) junior branch, two little sick girls are going to have a lovely time in the country. The branch has contributed $10 of its Sunshine dues to make the children happy. To enjoy this privilege, the president of the T. S. S. has selected a little girl from the South Ferry branch, who is suffering from spinal trouble, and most of her days are spent on the doorsteps of a wretched tenement house, as she is unable to run about and play like other children. Her mother scrubs offices, and earns 50 cents a day. The other little girl is crippled, and her only enjoyment for the summer has been the freedom of a playground. For the next two weeks they will sit under trees and have all the comforts and pleasures of country life. The children of the Sunshine branch will feel much happier themselves in knowing that their contribution has been the means of such joy to these little afflicted ones.

MONEY RECEIVED.

G. P. P. has sent $2 "with best wishes" for trolley rides; Mrs. Horace M. Kilborn, of Brooklyn, $1 for trolley rides for poor children who cannot leave the city, and $1 for special fund, and Miss Lucinda D. Codner, 10 cents for badge.

GOD'S GOODNESS.

I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way, content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longing prove
The foretaste of diviner love!
—(John Greenleaf Whittier.

DELIGHTED CHILDREN.

"This is truly Sunshine week!" exclaimed the children at the Ninety-ninth-st. playground on Thursday when they saw the third consignment of Sunshine flowers arrive. There was a crate filled with the loveliest gladioli from Mrs. John W. Post, of Westbury Station, Long Island. There were so many stalks of gorgeous bloom that each child present received one amid a perfect chorus of "Oh's" and "Ah's." Two boxes of charming old fashioned blossoms came from New-Canaan, Conn. The children screamed with delight as they saw the golden hued marigolds, which they thought looked just like sunshine.

A box of beautiful flowers was also received from Minnie and Petrina Burns, as a greeting to the poor children, from the Merrick (Long Island) junior branch. They were all tied in small bunches for easy distribution.

REPORT FROM RHODE ISLAND.

Mrs. M. E. Gammons, president of the Providence (R. I.) branch, sends the names of four new members, among whom are two little boys whose mother is dead and who are living with a farmer at Olneyville. These little fellows are fond of fishing, and wish they could have a fishpole and hooks for their own property. Recently they caught some pickerel and perch, which they took as a Sunshine gift to Mrs. Gammons. If any one has just this kind of cheer to "pass on" will he please address to Master William Walton Carpenter, Olneyville, R. I., care of Capwell?

Miss Green, of Gloversville, N. Y., has generously offered the hospitality of her home for two weeks to the poor mother and her daughter in Brooklyn who needed a country outing.

To-morrow, and to-morrow,
Oh, fair and far away,
What treasures lie, when hope is high,
Along your shining way.

What promises fulfilled,
What better deeds to do
Than ever yet, are softly set
Beneath your skies of blue.
—(Nora Perry.

JAPAN'S TRIBUTE TO AMERICA.

The American Society of Japan will erect a monument to our Commodore Perry. SEE THE SUNDAY TRIBUNE TO-MORROW.

INFLUENCE OF NORTHFIELD

YOUNG PEOPLE TRAINED IN ITS SCHOOLS—A CONFERENCE SERMON.

East Northfield, Mass., Aug. 16 (Special).—This is the closing day of the summer session of the Mount Hermon School, across the Connecticut, and hundreds of the conference visitors went there in the afternoon to see what is being done in this place to perpetuate the influence of Northfield, begun by D. L. Moody. Mr. Morgan, Mr. Chadwick and other speakers were heard there, two or three of the regular meetings being given up to enable the people to take this excursion.

While the conferences overshadow all other lines of work in the summer, they form a small part of the Northfield movement. The schools here and in Chicago reach more young people than many of the well endowed colleges of the land. Young people are trained not only to enter the best universities in the land, but in thousands of homes in New-England and in States far remote from the beautiful Connecticut Valley they are using the knowledge that they have gained here and are living the truths that have been taught by precept and example. It is difficult to think of a better investment from an educational point of view than to establish a scholarship, endow a professorship or erect a building at Mount Hermon or the Northfield Seminary. Persons about to make their wills or seeking to do good while living can do no better than to write to William R. Moody for particulars regarding the four schools whose heavy burdens rest upon his shoulders.

QUESTIONS AND ANSWERS.

Dr. C. I. Scofield, the popular pastor of the village church and the president of the Northfield Training School, has answered questions for four mornings this week at a service called for that purpose. The following are some of the questions and answers:

"Shall we know our earthly friends in Heaven?"

"Assuredly; as Dr. Talmage says: 'We shall certainly not know less there than we do now.' We are members of the family of God, not a lot of pardoned criminals. We have the communion of saints on earth and in Heaven. The transfiguration scene supplies an answer to our question. Moses and Elijah, who had lived centuries before, were known both to Jesus and to the disciples."

"What is meant by the expression in Matthew vii, 6: 'Give not that which is holy unto the dogs'?"

"I reply by asking, What are the pearls of our Christian life? Are they not the Scriptural interpretation of the word of God—our inner experiences as we go on in our Christian life? Do not these to unbelievers; they do no good and they cause to stumble. The Lord tells us some things that we should repeat only to believers, and some we should repeat to no one."

"What is the meaning of the phrase 'baptized for the dead'?"

"We must admit that this is one of the difficult places of Scripture. One explanation given is that in the early Church, when a person died before being baptized, although really a Christian, some member of the Church would be baptized for the one who had passed away. The trouble with this explanation is that it seems to have been made in order to explain a difficult passage. We may therefore reject it. Baptism is a formula for putting on publicly the Lord Jesus Christ. The apostle thinks of the Church as a procession ever moving onward; its members are bearing their testimony, until one after another they fall asleep in death. Like a regiment in a battle, as one soldier after another falls, their places are taken by others, and the battle goes on. To what avail is it that these take the place of those? Paul asks if those who have gone before are dead, why are others baptized for the dead?"

"What is the distinction between 'soul' and 'spirit' in the Bible?"

"The spirit is that part of the man that knows, the intellect, the mind; while soul is that part which we call the will, the desires, the affections, the appetites. Spirit and mind are synonymes and soul and heart."

"Is it not wrong to judge one who does not attend all the meetings others think he should?"

"Most certainly. It is wrong to judge any one about anything; you haven't all the facts."

PLANS FOR THE POST CONFERENCE.

Mr. Moody announced this morning that the plans for the post conference, which begins on Tuesday, are now complete. Mr. Morgan and Mr. Chadwick will speak every day for a week, including Sunday, August 25. Dr. Scofield will follow them the following week. Mr. Morgan will give a series of Bible studies on the epistles of Peter. Already there are a large number of guests booked to remain during the rest of the month, and orders are coming in from those who find greater pleasure and profit from the addresses at these later meetings than from the many given at the regular conferences.

A pleasant feature of the morning service was the leading of the singing of one of Fanny Crosby's hymns, "Rescue the Perishing," by W. H. Doane, who wrote the music for the hymn, which is known wherever Gospel meetings have been held. At the Hotel Northfield, Mrs. Myrtes Chandler Macdonald, of New-York, sang "The Homeland," to the delight of the large company of guests, who meet for family prayers every morning. During the month of August Mrs. Macdonald sings every Sunday afternoon in the Central Branch of the Young Men's Christian Association, in Brooklyn, and at the Broome Street Tabernacle, in Manhattan, each Sunday evening. Dr. A. T. Pierson led the prayer service in Weston Hall this morning. Mr. Chadwick was the morning preacher and Mr. Morgan the evening preacher at the Auditorium.

BELIEF AND PRACTICE.

Besides his work as pastor of the Chicago Avenue Church, of Chicago, and as superintendent of the Moody Male Institute, and as preacher at conventions and churches outside of Chicago during the year, the Rev. R. A. Torrey, one of the conference speakers, has found time to prepare and publish more than a dozen books. Two of these recently issued and now on sale here are entitled "What the Bible Teaches" and "How to Work for Christ." The first is a thorough and comprehensive study of what the Bible has to say of the great doctrines of which it treats. It is the result of years of study, and is a successful attempt at a careful, unbiassed, thoroughgoing, instructive study and statement of Bible truth. Exactness of statement is first aimed at in every instance, and then clearness of statement. The second book is a compendium of methods that have been found effective in reaching men; it is not a book of theories, but one of methods that have been tried and found to succeed. The first chapter deals with the importance and advantages of personal work, and then the conditions of success and some of the methods which the writer has used are given. The last part of the book deals with the preparation and delivery of sermons. The two books on the study table of pastors and Christian workers would effect a great change in belief and practice. They can be secured by addressing the book store, East Northfield, Mass.

HOLINESS NOT PERFECTIONISM.

The masterly manner in which Mr. Morgan treated Christian Science and those who teach sinless perfection in this life in a sermon on Wednesday has caused unusual comment. He believes in divine healing, but not in faith healing, so-called. With absolute faith in the power of God to heal with or without means, he employs the best medical skill obtainable for his family and himself. In his sermon on "The Holiness of Character" he said, in part:

Fallen man is ruined at all these points. His intelligence is clouded, his emotion is prostituted, his will is perverse. In fallen man intelligence is clouded, so that he sees the things that are near; he lives in the material. He does not see God; he cannot understand God; he has lost his vision of God; he does not know God; his intelligence is clouded. And therefore the emotion is prostituted. He loves the crooked thing; he finds satisfaction in the principle that is absolutely antagonistic to God—the principle of hate. In proportion as a man is unholy, his heart rejoices in the very anger he feels toward some one else.

That is an absolutely unholy feeling. A man who is holy has the emotion kindled which goes out toward God, and proceeds with God, and loves what God loves; and the man that is unholy finds his satisfaction and his delight in the very principle of revenge, of vengeance, of hatred, of anger, which is absolutely contradictory to the purpose of God. The fallen man, the sinner in his fall, not only is his intelligence clouded, but his emotion becomes prostituted, and the very will of man is involved in this awful catastrophe. It is perverse, so that the purpose of God is obnoxious to him and the pathway of God is objectionable to him. Now, Jesus Christ came that, being delivered out of the hands of our enemies, we might serve God in holiness—that is, in that condition of life in which the intelligence is enlightened, the emotion is enkindled and the will is energized in right relation with God. That is what holiness is.

THE SONG OF ZACHARIAS.

Now, how is this work wrought? Falling back upon a dictum laid down here last night, that the great dispensational movements of God have their corresponding individual application, I listen again to the song of Zacharias. He visited his people; he wrought his redemption for his people; he lifted the horn of salvation, the symbol of strength of refuge, of salvation, for his people; and the work that Jesus came to do—I want to face it. Never mind your experience, if you please, or let the process of bringing your experience into comparison with His purpose be an after process; face the purpose.

The work He came to do was that of visiting His people, working redemption for them, redemption meaning the buying back from the slavery of the sin into which they had fallen, and the lifting of a horn of salvation whereby they may be delivered from the whole of the awful consequences of sin. And that deliverance must include the illumination of the intelligence, the enkindling of the emotions of love toward God, and the energizing of the weak, palsied, paralyzed will so that it shall move in harmony with the divine will.

Beloved, if my vision of God is clouded, and if my love of God is weak and feeble and low, and if my will is not in harmony with the will of God, then Christ is being defeated in His purpose in me, and I cannot serve God as I ought to serve Him because the character that He is seeking in me is not to be found. Let the light of this break upon our lives; let us stand in the presence of it. Holiness is the intelligence illumined, the emotion enkindled, the will submissive and energized. Thus the new creation that Jesus comes to bring to us is the creation of a character which is to blossom into conduct, the character of holiness that lies behind the conduct of righteousness. The reason why there is so much absence of righteousness in the dealings of Christian people one with the other and with the world is that the character is lacking behind it.

WHAT HOLINESS IS NOT.

Now, for a moment, let me turn to the other side, and by way of contrast I will clear away so far as I am able any difficulties that may be in your mind. What holiness is not in the case of man. I am speaking of the holiness of man, which has been made possible here and now by the work of Jesus Christ, what it is not. Now let me state seven things rapidly that holiness is not.

It is not freedom from all sin, but it is freedom from the dominion of sin and from wilful sinning.

It is not freedom from mistakes in judgment, but it is freedom from the need to exercise your judgment alone.

It is not freedom from temptation, but it is freedom from the paralysis which always issues in breakdown under temptation.

It is not freedom from bodily infirmity, but it is freedom from all ailments which are the direct result of disobedience.

It is not freedom from conflict, but it is freedom from defeat.

It is not freedom from liability to fall, but it is freedom from the necessity of falling.

It is not freedom from the possibility of advance, but it is freedom from the impossibility of advance.

May I pass over those things, saying a word or two about each? The holiness of character which is possible to the child of God here and now is not freedom from all sin. I am quite sure it is time many of us faced anew the whole question of what sin is. You know as well as I—let me only remind you of it—that both in Old and New Testament the words that are most often employed in regard to sin, both the Hebrew and Greek words, are words that look upon sin as a missing the mark, a shortcoming, a failure, and into the thought of these words of Old and New Testament the question of wilful action does not enter. There is a sin of ignorance. Why, he chargeth the very angels with folly, and there is no single person that knows anything of what the life of God is and of their own true condition that is ever prepared to say that they have reached the position that some people have described as that of sinless perfection.

There is the sin of limitation, the sin of failure, the sin of unprofitableness, the sin which is the result of limitations of life that at present are not and cannot be overcome. Not the sinlessness of unfallen Adam, not the sinlessness of unfallen and unconquered Jesus, not the sinlessness of the glorified saint presently; this sinlessness is not possible to us here and now; but holiness is freedom from the dominion of sin and freedom from the necessity for wilful sinning.

Take the next point. Holiness does not mean that there will be no more mistakes in judgment—there is no infallibility of Pope or any one else in this world—but holiness does mean that I need no longer trust to my private judgment, that I may take the last and minutest matter of my daily life and seek for the definite, immediate, personal illumination of the Spirit, that I may know what I ought to do. Not my infallibility is created by this character of holiness, but I am brought into such relations with His infallibility that I may ask and expect and have immediate guidance upon all the pathway of life. The two things are very different. Not freedom from temptation, nay, verily, but a new consciousness of the potency of the power of temptation. The nearer you and I live to the Lord, the more our character approximates to that of His holiness, the more subtle will be the onslaught of the foe, and the more keen shall we become in appreciation of what temptation is. Not freedom from it, but freedom from the paralysis that always fails. That is the story of what we were. Temptation, yes, and down we go. We resolve we won't to-day, fall to-morrow, to-morrow finds the new temptation, and with it the new failure, and there is no help for it; but here within the provision and the purpose of our blessed Redeemer, Who has visited His people, there is power instead of paralysis. Temptation, yes; necessarily defeat, never! Always victorious in the will and power of our blessed Lord.

FAITH HEALING AND DIVINE HEALING.

Holiness does not mean freedom from bodily infirmities, does not mean that all bodily excellence shall become the property of the holy person. That is not part of God's economy; that has not been promised; that has never been realized. You see, I am trying to look at it for a moment from a very much larger standpoint than any immediate dealing with what people call divine healing. People ask, "Do you believe in faith healing?" and my reply, always immediately, is, No. I believe in divine healing, which is a very different thing. There is too much emphasis put upon faith in that particular aspect. I do not think there is any healing which is not divine, and I recognize as the gift of God all the marvellous medical and surgical skill of this age, and I would not for a single moment so narrow down the kingdom over which my Lord reigns as to exclude these wonderful discoveries and this marvellous service to humanity that the medical and the surgical faculty are now rendering. I believe that God can, if need be, give me healing without a doctor, and if I was so far away from medical skill, or if circumstances were such that it was in His will that I should be healed to do work for Him, I would look to Him and expect, and have. But now I want you to see that this is only part of the much larger thing. If there be no bodily infirmity, then not only must I be maintained in health, but I must have perfect physical proportions. A man standing about four feet two inches came and told me that every Christian ought to have perfect bodily conditions, and I said, "Then you need to grow up, and I need to grow out."

I want you to see that this question is not a small question, and it is not God's purpose to-day that we should have perfect physical conditions. We are not by holiness freed from bodily limitation and bodily infirmity; to the end of the chapter we shall dwell in what Paul speaks of as the "body of humiliation." Presently, blessed be God, we leave that behind us, and we will be conformed to the body of His glory. No; holiness does not mean that, but holiness does mean that we shall not suffer from the ailments which are directly traceable to our disobedience of the laws of God. There is a great deal of living under a cloud and imagining that there is something spiritual the matter with you which is the result of eating such things as you have no business to eat. If a man is living a life of holiness, he will be just as particular about his diet as anything else, and he will be free from no end of the little petty ailments that are a disgrace to the children of God; but, remember, not bodily infirmity, not freedom from that, but from the ailments which are the direct result of disobedience.

Again—and this is but to repeat in another form what has already been said—holiness is not freedom from conflict. No; conflict begins. It is the holy one of God that the devil is always trying to upset. Get Ephesians; you know it; you know after the magnificent argument of the first three chapters and the searching application of the heavenly life to the earthly walk in the last three chapters, the apostle says: "And now finally." What is this final word? "Be strong in the Lord and in the power of His might." And then he tells us about our conflict, and if you think that this is a figure of speech you do not begin to know what holiness of character means.

A PERSONAL DEVIL AT HAND.

"We wrestle not against flesh and blood, but against principalities, against powers, against the darkness of the world, against spiritual wickedness in high places." Don't you know that? If you are living a holy life, if you have realized what Christ came to make you realize, holy character, you have discovered—you will never want to argue with a man again about the existence of the devil; you know him as you have never known him before; you realize that you have to fight your pathway every day through hosts and legions of devils. I do not think we remember this enough; I believe if we could see things as they are we should discover that the lost spirits—that is, the fallen angels—are indeed a great host against us. Conflicts certainly; defeat, never necessary!

I pray you mark that same passage in Ephesians. Oh, I love it! It has got the tramp of battle in it and never a note of defeat from beginning to end. "Take the whole armor of God," and just a little further down, what? "Take up the whole armor of God." Two things: take the armor, take it up. The one is preparation; the other is use. Take the armor, get into it, but do not imagine you are going to be on parade; you are going to fight; it is a real business. Well, how will the fight issue? Oh, I love these words: "That in the evil day ye may be able to stand, ye may be able to withstand; that having done all, ye may stand." Don't you like that? I love that! Now the fight is beginning. What am I to do? Stand, panoplied in the armor of God. The fight thickens; what am I to do? Withstand. The fight is ceasing; what is my position? Standing, not beaten down, not overcome.

I have told you before there is a picture in a hymn that many people sing that is a most miserable thing, something about getting home to heaven, "Safe home, safe home in port," and it says, "only not a wreck." What a miserable way! The Apostle Paul did not get into harbor that way, only not a wreck; he did not get to the end saying, "Well, I have done my best; it has been very poor, and I have been a great failure." No; "I have fought a good fight; I have finished my course; henceforth there is laid up for me a crown of victory." That is the way I want to finish, by God's grace. You will not finish that way unless you live that way. Fight every day and every hour; defeat, never! Stand, withstand, stand! That is holiness.

HOP CROP NOT OVER TWO-THIRDS.

Utica, N. Y., Aug. 16.—It is estimated that the hop crop in Oneida, Madison and Otsego counties will not be over two-thirds the average this year, and possibly not more than half. The vines are prolific, but the hops have not burred out well. Picking will commence a week later than customary.

WHALING BARK'S BIG CARGO SPERM OIL.

New-Bedford, Mass., Aug. 16.—The bark Morningstar arrived home from a whaling cruise in the Atlantic Ocean this morning. In her thirty-seven months' voyage she has taken 3,150 barrels of sperm oil.

BUSINESS WOMEN MEET.

NATIONAL ASSOCIATION'S CONVENTION AT BUFFALO—WILL RETAIN AFFILIATION WITH NATIONAL COUNCIL.

[BY TELEGRAPH TO THE TRIBUNE.]

Buffalo, N. Y., Aug. 16.—From 9:30 o'clock this morning until 4 o'clock this afternoon, with only a brief intermission for luncheon, the National Association of Business Women was in constant session in the Women's Building at the Pan-American. The women transacted an amount of business that would put to blush many of the men's conventions that have been held here this summer. The dispatch that was shown and the thoroughness with which every subject was considered and disposed of was a revelation to some of the Buffalo women, whose desire to form a local organization has been increased thereby.

By a unanimous vote it was decided to retain affiliation with the National Council of Women, whose headquarters are in New-York City. Action was taken because the question has been raised if it would not be more independent for the business women to work alone, and because it was feared by some that proper attention could not be paid to the departmental work of the council, owing to the demands on the time of the business women.

The reading and consideration of reports from different local organizations consumed nearly the entire morning. The reports were read by Miss Cleora Swift, of New-York; Miss Florence N. Hefter, national treasurer, of Detroit; Miss Anne H. Cooper, national secretary, of Chicago, and Miss Jennie Schaefer, of Minneapolis. An important revision of the by-laws was made whereby each local president is hereafter an ex-officio vice-president of the national association. Heretofore the board of directors consisted exclusively of Chicago women, members of the parent organization. The project of forming a Buffalo chapter did not come up for consideration, but may be taken up later. Many women are anxious to form one to take the place of a similar organization which was forced to disband here two years ago because of financial complications.

From 4 to 6 o'clock a reception was given in the Women's Building to the visiting members and their friends. Many Buffalo women attended. At 7 o'clock the annual dinner was enjoyed in the Stadium restaurant. Miss Cleora Swift was toast mistress. Mrs. Alfred G. Hauenstein, of Buffalo, delivered the address of greeting. Other speakers were Miss L. W. Law, president of the New-York Council; Mrs. Charles Henrotin, of Chicago; Miss Frances A. Hoover, of St. Louis; Miss Mary M. Barteline, president of the Chicago Council, and Miss Schaefer. Matae B. Cleveland, of Chicago, was re-elected national president, and Miss Cooper was re-elected national secretary. Miss F. E. Maddix, of New-York, was elected vice-president-at-large, and Mrs. Jane Hill, of Minneapolis, was elected treasurer.

FIRST PRIZE AT FIFTEEN.

Mlle. Pierat, the young Parisian actress, who won First Prize in Comedy at the Conservatory in that city. SEE THE SUNDAY TRIBUNE TO-MORROW.

THE SALMON TRUST ANNOUNCED.

CAPITAL STOCK WILL BE $25,000,000—A FLEET TO TRANSPORT THE FISH.

It was announced yesterday that arrangements for the new salmon trust had been completed. The Pacific Packing and Navigation Company is to be the trust, with a capital stock of $25,000,000, half common and half preferred, and bonds to the amount of $7,000,000. Delafield, McGovern & Co., at No. 95 Hudson-st., are to be the selling agents of the corporation for the whole country. It is understood that the Alaska Packers' Association, the only large salmon packing combination outside the trust, will work in harmony with the new corporation. The trust expects to handle about 2,000,000 cases of salmon a year, and if the Alaska Packers' Association comes into the trust the total output of salmon will be over 3,000,000 cases a year.

The trust will have five ocean steamships to transport supplies to its various stations. The salmon fishing season begins in Alaska in March and lasts until September. The best salmon are caught in the Columbia River from April 15 to August 15. In Puget Sound salmon fishing begins in July and lasts until fall. All the canning establishments have to be close to the fishing grounds, as the salmon must be canned within twenty-four hours after they are caught. The process of canning is simple. The fish are placed in the cans, bones included, after being dressed. The sealed cans are boiled a couple of hours. Then they are punctured, to let the air escape, and resealed.

CAR CUTS OFF A NEWSBOY'S LEGS.

HE SLIPPED AND FELL IN FRONT OF IT IN BROADWAY—DIES IN THE HOSPITAL.

Benjamin Levy, nine years old, a newsboy, of No. 245 East Third-st., was run over by a Broadway electric car at Thirty-fifth-st. and Broadway yesterday. Both of his legs were cut off, and he died in the hospital. He started to run across Broadway. A watering cart had left the pavement slippery. Levy tried to dodge ahead of the car, but slipped and fell.

Patrolman Reid hailed a Roosevelt Hospital ambulance as it was passing by, and the vehicle took Levy to the hospital, although it was already occupied by a sick patient. Henry Allen, the motorman, of No. 509 Angelica-st., West Hoboken, was arrested and arraigned in the Jefferson Market Court, where he was paroled.

MORE LIBERAL INSURANCE CLAUSE.

CONSTITUTION OF THE KNIGHTS OF COLUMBUS MADE BROADER.

Plattsburg, N. Y., Aug. 16.—The national convention of Knights of Columbus at Cliff Haven discussed the temperance clauses in the constitution to-day, and finally amended it to read, "Proprietors of breweries and distilleries and all officers and employes thereof, except such as have no actual contact with the manufacture and sale." This change will enable a bookkeeper in a brewery, for instance, to become an insurance member of the Knights of Columbus. Subdivision B was also amended, so as not to include druggists and their employes in the prohibited classes. Thomas B. Minnehan, of Columbus, Ohio, of the Anti-Treating Society, made a forcible address on the evils of treating, which was well received.

GENERAL MILES AT PAN-AMERICAN.

WILL ATTEND MEETING OF SPANISH WAR VETERANS AND PORTO RICO SOCIETY.

Buffalo, Aug. 16.—Lieutenant-General Miles, accompanied by Mrs. Miles and Lieutenant-Colonel Henry E. Whitney, his aide-de-camp, arrived here this morning. He will remain ten days or two weeks. General Miles will visit the exposition to-morrow, Army Day, escorted to the grounds by the West Point cadets and the two local regiments of the National Guard. He will attend the meetings of the Spanish war veterans on August 23, and the Porto Rico Society on August 26 and 27, and later the meeting of the Board of Ordnance and Fortifications.

LOVING CUP FOR RAILROAD MAN.

Representatives of the Star Union Line met at the Lawyers' Club on Thursday for their monthly meeting. Before the business meeting began, the chairman, Charles F. Nye, Eastern superintendent, spoke of the transfer of George T. Smith from the Star Union Line to the office of general agent of the Pennsylvania Railroad, in this city.

Mr. Smith, for thirty-two years, has been connected with the Pennsylvania Railroad, and Mr. Nye thought it a fitting occasion to give him a token of the esteem which his subordinates have for him. John T. Malin, agent of the line, then presented to Mr. Smith a handsome silver loving cup.

A FORGER SWINDLES HOTELS.

A forger has been travelling from Buffalo westward, depleting the coffers of the principal hotels on his way. The hotel Broezel, of Buffalo; the Hollenden, of Cleveland; the Northern Hotel Company, of Chicago; the Cadillac, of Detroit; the Plankington, of Milwaukee, and Spaulding & Co., of Chicago, are among his victims.

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