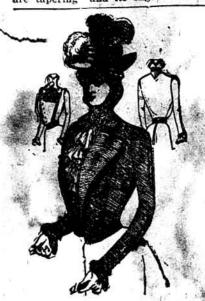


## THE EDICTS OF FASHION.

the blouse Eton that can be worn quired. open or closed as occasion requires. Cloth of all sorts, cheviots and the rough surface zibelines are all used, and velvet costumes are promised in grow lighter and lighter; ice color, unusual numbers. The smart May the faintest peach, a green which can coming to all slight and moderate figures. It is a mistake to suppose that only slender women look well in a garment of the sort, for its lines are tapering and its slight fulness



tends to conceal any faults ather than to intensify them. As illustrated, the Eton is of satin-faced cleth in

a soft pastel tan and makes part a costume, the skirt of which is cular. The trimming is made and cuffs are faced with heavy white silk. Beneath the Jaworn a peasant waist, with a jabot of white chiffon and stock collar of lace.

The back of the Eton is seamess

and fits smoothly and snugly. The full fronts pouch slightly and are stitched from shoulder is walk, but the garment is fitted by means of shoulder and under arm scame only. The collar, which is a feature, is slightly pointed at the back and fares becomingly against the face. Togeth-

New York City.-No outer garment | wide, or two and one-fourth yards is more popular for winter wear than forty-four inches wide, will be re-

> Points on Cloth Gowns. The tints in fashionable cloth gowns

Manton design illustrated is suited to hardly be distinguished from blue, all materials and is especially be- are the most fashionable, and the cloth itself is of the very lightest make. In lieu of the perpendicular tucks on the hips some of these have horizontal

folds below the waist, which give a pannierlike aspect, and form part of the girdle, to which they are apparently attached by clasps of silver, the bodice opening over a vest.

Every fashionable dress now entails a great amount of work, but materials can be had tucked and corded, which saves a great deal of labor.

Boleros accompanying cloth dresses are sometimes all guipure or have lace insertions and very often show diagonal insertions of lace.

New Picturesque Sleeves.

Of the making of new picturesque sleeves there seems to be no end this season. Special designs are constantly appearing on fancy waists, tea-gowns afternoon toilets, simple morning cosses, negligees, and dain-tr little men-trocked jackets. The to little den frocked jacases.

novel effects in sleeves, both long, short, and elbow-length, has reached the dignity of a fine art in Paris, and a number of ateliers make this business a specialty.

Box-Plaited Skirts.

plaited skirts are more fashionab than ever, but there is a growing tendency in favor of gathering the fulness equally right round the stitched bands of cloth and the revers figure instead of taking it all to the back, like a housemaid's skirt.

Becoming to Little Girls.

Long coats are almost universally becoming to little girls in addition to providing them with the warmth essential to cold weather, health and comfort. The box model is a favorite one of the season, and is never more appropriate or stylish than when worn by children. As a rule, the stables emptied of all the fine bays and the stables emptied of all the fine bays and stables emptied of all the fine bays and the stables empt materials are cheviot, melton and broadcloth, and the colors brown or



er with the fronts it is faced with white silk and rolls over to form their elders, is held too gloomy and revers. At the waist is a belt of material, also stitched. The sleeves are two-seamed and snug, but not over the latest features and is made from tight, and are finished with flare cuffs, headed by a stitched band. The closing is accomplished by means of

loops of braid and handsome buttons.

To cut the blouse Eton for a woman of medium size four yards of material twenty-one inches wide, two and one- for a slight distance at the bortom fourth vards forty-four inches wide, or two yards fifty inches wide, will little shoulder cape is circular and be required, with one and threeeighth yards or silk to face revers, collar and cuffs.

## Ladies' Fancy Shirt Waist.

Simple, useful waists of flannel, cashmere, Henrietta and soft taffeta have become a necessity. Many women seek some variation from the severe shirt waist, yet will tolerate nothing fussy, as it must be worn beneath a jacket that requires to be slipped on and off with ease. At the moment embroidered woolen goods are much in demand, and soft pastel shades predominate, although vivid ed holds a conspicuous place. The smart model illustrated by May Manton in the large engraving is chic at the same time that it is eminently practicable. As shown, the material is cashmere in a pastel reseda embroidered in white, with revers and chemisette and belt of stitched black taffeta, and buttons and belt clasp of cut steel.

The foundation for the waist is a lining fitted with single darts and shoulder and under-arm seams. On this are arranged the slightly full back and the pouched fronts. The lining closes at the centre front, the left front proper extends to the centre only, but the right extends over the left and is buttoned diagonally into place. The tiny chemisette and stock collar are permanently attached to the right lining front, and hook over into the left. The neck of the waist is finished with a shaped collar that greatly adds to the effect. The sleeves are cut in one piece each, the outer seams extending to the elbows only, and flare becomingly over the hands.

To cut this waist for a woman of medium size four yards of material years of age, two and one-eighth twenty-one inches wide, three and yards of material fifty inches wide one half yards twen v-seven inches

LADIES' SHIRT WAIST. tan; black, although much liked for old for children's wear. The May Manton model illustrated includes all tan colored melton, with collars and cuffs of brown velvet, and handsome smoked pearl buttons down the front.

The coat is cut in three pieces and is fitted with shoulder and underarm seams, the latter being left open and the stitching carried round. The curves up at the back. The fronts are faced with cloth, the collar with velvet to an inch from the edge, to which point cloth is applied, and the two roll back and form revers. The sleeves are two-seamed and well fitted, and are finished with roll-over cuffs curved and flaring at the outer edge and faced with velvet to match the collar.

To cut this coat for a girl of two



GIRLS' LONG BOX COAT.

will be required, with one-fourth wide, three gards' thatv-two inches vard of velvet for collar and cuffs.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: Nations Are Judged-God Rewards and Punishes Them on Earth—God's Judgments Likened to the Swift Sweep of a Razor.

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WASHINGTON, D. C.—Dr. Talmage, in his journey westward through Europe, has recently visited scenes of thrilling historic events. He sends this sermon, in which he shows that nations are judged in this world, and that God rewards them for their virtues and punishes them for their crimes. The text is Isaiah vii. 20, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria" Assyria.'
The Bible is the oldest book ever writ-

ten. There are no similitudes in Ossian or the Iliad or the Odyssey so daring. Its imagery sometimes seems on the verge of the reckless, but only seems so. The fact is that God would startle and arouse and is that God would startle and arouse and propel men and nations. A tame and limping similitude would fail to accomplish the object. While there are times when He employs in the Bible the gentle dew, and the morning cloud, and the dove and the daybreak in the presentation of truth, we often find the iron chariot, the lightning, the earthquake, the spray, the sword and in my text the razor. This keen bladed instrument has advanced in usefulness with the ages. In Bible times and lands the beard remained uncut save in the seasons of mourning and humiliation, but the razor was always a suggestion, but the razor was always a suggestive symbol. David said of Doeg, his antagonist, "Thy tongue is a sharp razor working deceitfully"—that is, it pretends to clear the face, but is really used for deadly incision.

deadly incision.

In this striking text this weapon of the toilet appears under the following circumstances: Judea needed to have some of its prosperities cut off, and God sends against it three Assyrian kings—first Senagainst it three Assyrian kings—first Sennacherib, then Esanhaddon and afterward Nebuchadnezzar. These three sharp invasions that cut down the glory of Judea are compared to so many sweeps of the razor across the face of the land. And razor across the face of the land. And these devastations were called a hired razor because God took the kings of Assyria, with whom He had no sympathy, to do the work, and paid them in palaces and spoils and annexations. These kings were hired to execute the divine behests. And now the text, which on its first reading may have seemed trivial or inapt, is charged with momentous import, "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond that is hired, namely, by them beyond the river, by the ling of Assyria."

Well, if God's judgments are razors, we had better be careful how we use them on other people. In careful sheath

these domestic weapons are put away, where no one by accident may touch them and where the hands of children may not reach them, Such instruments must be carefully handled or not handled at all. But how recklessly some people wield the judgment of God! If a man meets with business misfortune, how many there are ready to cry out: "That is a judgment of God upon him because he was unscrupulous or arrogant or over-reaching or mis-erly. I thought he would get cut down! sorrels and grays that used to prance by his door. All his resources overthrown, and all that he prided himself on tumbled into demolition. Good for him!" Stop, my brother. Don't sling around too freely the judgments of God, for they are razors. Some of the most wicked business men succeed, and they live and die in pros-perity, and some of the most honest and conscientious are driven into bankruptcy. Perhaps the unsuccessful man's manner was unfortunate and he was not really as proud as he looked to be. Some of those who carry their heads erect and look imperial are humble as a child, while many a man in seedy coat and slouch hat and unblackened shoes is as proud as Lucifer You cannot tell by a man's look. Per-haps he was not unscrupulous in business. for there are two sides to every story, and everybody that accomplishes anything for himself or others gets industriously lied about. Perhaps his business misfortune was not a punishment, but the fatherly discipline to prepare him for heaven, and God may love him far more than He loves you, who can pay dollar for dollar and are put down in the commercial catalogue as [A]" Whom the Lord leveth He gives \$400,000 and lets die on embroidered pil-lows? No; whom the Lord loveth He chasteneth. Better keep your hand off the Lord's razors lest they cut and wound people that do not deserve it. If you want to shave off some of the bristling pride of your own heart, do so, but be very careful how you put the sharp edge on others. How I do dislike the behavior of those persons who, when people are unfortunate, say, "I told you so: getting punished; served him right." If those I told you so's got their desert they would long ago have been pitched over the battlements. The mote in their neighbor's

times pharisaical and always blasphemous they take the razor of divine judgment and sharpen it on the bone of their own hard hearts, and then go to work on men sprawled out at full length under disaster, cutting mercilessly. They begin by soft expressions of sympathy and pity, and half praise and lather the victim all over half praise and lather the victim all over before they put on the sharp edge. Let us be careful how we shoot at oth-ers, lest we take down the wrong one, remembering the servant of King William Rufus who shot at a deer, but the arrow glanced against a tree and killed the king. Instead of going out with shafts to pierce and razors to cut, we had better initate the friend of Richard Coeur de Lion. and razors to cut, we had better initiate the friend of Richard Coeur de Lion. Richard, in the war of the Crusades, was captured and imprisoned, but none of his friends knew where, so his loyal friend went around the land from stronghold to stronghold and sang at each window a snatch of a song that Richard Coeur de snatch of a song that Richard Coeur de Lion had taught him in other days. And one day coming before a jail where he suspected his king might be incarcer-ated, he sang two lines of song and imme-diately King Richard responded from his cell with the other two lines, and so his whereabouts were discovered, and a suc-cessful programment was at once made for whereabouts were discovered, and a suc-cessful movement was at once made for s liberation. So let us go up and down e world with the music of kind words and sympathetic hearts, serenading the unfortunate and trying to get out of trouble men who had noble natures, but by unforeseen circumstances have been incarcerated, thus liberating kings. More

eyes, so small that it takes a microscope to find it, gives them more trouble than the beam which obscures their own optics.

With air sometimes supercilious and some

pharisaical and always blasphemous

hymn-book and less razor.

Especially ought we to be apologetic and merciful toward those who while they have great faults have also great virtues. people are barren of virtues; no weeds verily, but no flowers. I must not be too much enraged at a nettle along the fence if it be in a field containing forty of ripe Michigan wheat. Some time acres of ripe Michigan wheat. Some time ago naturalists told us there was on the sun a spot 20,000 miles long, but from the brightness and warmth I concluded it was a good deal of a sun still. The sun can afford to have a very large spot upon it, though it be 20,000 miles long, and I am very apologetic for those men who have great faults while at the same time they have magnificent virtues.

Again, when I read in my text that the Lord shaves with the hired razor of Assyria the land of Judea I think myself of the precision of God's providence. A rathe precision of God's providence. A ra-zor swung the tenth part of an inch out of the right line means either failure or laceration, but God's dealings never slip, and they do not miss by the thousandth part of an inch the right direction. People talk as though things in this world were at loose ends. Cholera sweeps across were at 100se ends. Cholera sweeps across Marseilles and Madrid and Palermo, and we watch anxiously. Will the epidemic sweep Europe and America? People say: "That will entirely depend on whether this expression are received as a present of the programment." the inoculation is a successful experiment; that will depend entirely on quarantine regulation; that will depend on the early or late appearance of frost; that epidemic is pitched into the world, and it goes blundering across the continents, and it is all guesswork and all appalling perhaps." I think perhaps that God had something to do with it and that His mercy may have in some way protected us, that He may have done as much for us as the quaransome way protected us, that He may

DR. TALMAGES SERMON. time and the health officers. It was right and a necessity that all caution should be used, but there have come enough macaroni from Italy and enough grapes from the south of France and enough rags from tatterdermalions and hidden in these arti-cles of transportation enough choleraic germs to have left by this time all the

cities mourning in the cemeteries. I thank all the doctors and quarantines, but more than all and first of all and last of all and all the time I thank God. In all the 6000 years of the world's existence the 6000 years of the worlds "happened there has not one thing merely "happened so." God is not an anarchist, but a King,

so." God is not an anarchist, but a king, a Father.
When little Tad, the son of President Lincoln, died, all America sympathized with the sorrow in the White House. He used to rush into the room where the Cabinet was in session and while the most eminent men of the land were discussing the questions of national existence. But the child had no care about those questions of the care about those questions. the child had no care about those questions. No, God the Father and God the Son and God the Holy Ghost are in perpetual session in regard to this world and kindred worlds. Shall you, His child,

Son and God the Holy Ghost are in perpetual session in regard to this world and kindred worlds. Shall you, His child, rush in to criticise or arraign or condemn the divine government? No. The cabinet of the eternal three can govern and will govern in the wisest and best way, and there never will be a mistake and, like razor skillfully swung, shall cut that which ought to be avoided. Precision to the very hairbreadth. Earthly time-pieces may go out of order and strike wrong, saying it is 1 o'clock when it is 2 or 2 when it is 3. God's clock is always right, and when it is 12 it strikes 12, and the second hand is as accurate as the minute hand.

Further, my text tells us that God sometimes shaves nations: "In the same day shall the Lord shave with a razor that is hired." With one sharp sweep He went across Judea, and down went its pride and its power. In 1861 God shaved the American nation. We had allowed to grow Sabbath deserration and oppression and blasphemy and fraud and impurity and all sorts of turninde. The South had its sins and the North had its sins and the East its sins and the West its sins. We had been warned again and again, and we did not heed. At length the sword of war cut from the St. Lewrence to the Gulf and from Atlantic searcard to Pacific seaboard. The pride of the land, not the cowards, but the heroes, on both sides went down. And that which we took for the sword of war was the Lord razor. In 1862 again: in 1864 again. Then the sharp instrument was incased and put away.

Never in the history of the ages was any land more thoroughly shaved than during those four years of civil combat, and my brearen, if we do, not quit some of our individual and national sins the Lord will again take us in hand. He has other razors within reach besides war. Epidemics, droughts, deluges, plagues—grasshopper and locust—or our overtowering success may so far excite the jealousy of other lands that under some pretext the great nations may combine to put us

or north and south and from both occasions with the jealousy of other lands that under some pretext the great nations may combine to put us down. Our nation, so easily approached on north and south and from both occass, down. Our nation, so easily approached on north and south and from both oceans, might have on hand at once more hostilitilities than were ever arrayed against any one power. I hope no such combination against us shall ever be formed, but I want to show that as Assyria was the hired razor against Judea and Cyrus the hired razor against the Goths there are now many razors that the Lord could hire if because of our national sins He should undertake to shave us. In 1870 Germany was the razor with which the Lord shaved France. Japan was the razor with which He shaved China, and American the razor with which He shaved arrogant, oppressive and Bible-hating Spain. But nations are to repent in a day. May a speedy and worldwide coming to God hinder on both sides the sea all national calemity. But do not let us as a nation either by unrighteous law at Washington or bad lives among ourselves defy the Almighty.

ington or bad lives among ourselves defy the Almighty.

One would think that our national sym-bol of the eagle might sometimes suggest another eagle, that which ancient Rome carried. In the talons of that eagle were clutched at one Britain, France, Spain, Italy, Dalmatia, Rhaetia, Noricum, Pannonia, Moesia, Dacia, Thrace, Mace-donia, Greece, Asia Minor, Syria, Phoeni-cia, Palestine, Egypt and all northern Africa and all the islands of the Mediter-ranean—indeed all the world that was cia. Palestine, Egypt and all northern Africa and all the islands of the Mediterranean—indeed all the world that was worth having; 120,000,000 of people under the wings of that one eagle! Where is she now? Ask Gibbon, the historian, in his prose poem, the "Decline and Fall of the Roman Empire." Ask her gigantic ruins, bemoaning their sadness through the ages, the screech owl at windows out of which worldwide conquerers looked. Ask the day of judgment, when her crowned debauchees, Commodus and Pertinax and Caligula and Diocletian, shall answer for their infamy. As man and as nations let us repent and have our trust in a pardoning God rather than depend on former successes for immunity. Out of thirteen of the greatest battles of the world Napoleon had lost but one before Waterloo. Pride and destruction often rode in the same saddle.

But notice once more and more than all in my text that God is so kind and loving that when it is necessary for Him to cut He has to go to others for the

all in my text that God is so kind and loving that when it is necessary for Him to cut He has to go to others for the sharp edged weapon. "In the same day shall the Lord shave with a razor that is hired." God is love. God is pity. God is help. God is shelter. God is rescue. There are no sharp edges about Him, no thrusting points, no instruments of laceration. If you want balm for wounds, He has that. If you want divine salve for eyesight, He has that. But if there is sharp and cutting work to do which requires a razor, that He hires. God has nothing about Him that hurts save when dire necessity demands, and then He has to go clear off to some one clse to get the instrument. This divine elemency will be no novelty to those who have pondered no novelty to those who have pondered the Calvarean massacre, warre God sub-merged Himself in human tears and crimsoned Himself from punctured arteries and let the terrestrial and infernal worlds maul Him until the chandeliers of the sky had to be turned out because the universe could not endure the outrage. Illus-rious for love He must have been to take all that as our substitute, paying out of His own heart the price of our admission

at the gates of heaven. King Henry II. of England crowned his King Henry II. of England crowned his son as king, and on the day of coronation put on a servant's garb and waited, he, the king, at the son's table, to the astonishment of all the princes. But we know of a more wondrous scene, the King of heaven and earth offering to put on you, His child, the crown of life and in the coronal party waiting on you with firm of a servant waiting on you with blessing. Extol that love, all painting, all sculpture, all music, all architecture, all worship! In Dresdenian gallery let Raphael hold Him up as a child, and in Antwerp cathedral let Rubens hand Him down from the cross as a martyr and Handown from the cross as a martyr and Han-del make all his oratorio vibrate around that one chord—"He was wounded for our transgressions, bruised for our iniquities." But not until all the redeemed get home and from the countenances in all the galleries of the ransomed shall be revealed the wonders of redemption shall either man or scraph or archangel know the height and depth and breadth of the love of God.
At our national capital a monument in

honor of him who did more than any one to achieve our American independence was for scores of years in building, and most of us were discouraged and said it never would be completed. And how glad we all were when in the presence of the ighest officials of the nation the work was done! But will the monument to Him who died for the eternal liberation of the the work has been going up. Evangelists and apostles and martyrs have been adding to the heavenly pile, and every one of the millions of redeemed going up from earth has made to it contribution of gladness, and weight of glory is swung to the top of other weight of glory, higher and higher as the whole millenniums roll, sap-phire on the top of jasper, sardonyx on the top of chalcedony and chrysoprasus above topaz, until far beneath shall be the walls and towers and domes of our earth ly capitol, a monument forever and for ver rising and yet never done: Him who has loved us and washed us from our sins in His own blood and made us kings and priests forever." Alleluia

The chance of two finger prints being alike is not one in fifty-four

GOD'S MESSAGE TO MAN. THE SABBATH SCHOOL THE GREAT DESTROYER.

PRECNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

The Word in Nature-Take What Is Given - Prayer Means Spiritual Earichment - Especially Commissioned of God-Be Occupied With Good Things. In holy books we read how God hath

spoken To holy men it, many different ways; But hath the present worked no sign or token? Is God quite silent in these latter

The word were but a blank, a hollow

If He that spake it were not speaking still,
If all the light and all the share around Were aught but issues of Almighty will.

So, then, believe that every bird that Any every flower that stars the elas-And every thought each happy season nacles.

To a pure spirit is a word of God.

-Hartley Coleride in Universalist
Leader. brings

Take What Is Given. How few of us recognize and receive futo our hearts all the lesser daily bless-ings which God pours down upon us! How many of us are like Haman, to whom the Persian King's favor, and the real sovereignty over his empire, and everything that gratified ambition could expect, all turned to ashes in his mouth because one poor Jew sat there, and would not get up when he passed. "All would not get up when he passed. "All this availeth me nothing, as long as Mordecai sits at the gate." Ah! we all have our Mordecais, and we say to our selves, "God has given me this mercy, that blessing, and the other one; but it all turns to bitterness because I cannot get the other thing that I want. It is a little one, but I want it, for without it everything else is nothing." There are some of us, who, if there is the faintest suspicion of a cloud away down on the horizon shiver and complain as if there were no sunshine. One sorrow can blot out, a thousand joys. One disappointment can more than cancel a whole ment can more than cancel a whole series of fulfilled expectations. Alas! that it should be so. Brother, be sure that you take all the blessings of your daily life that God bestows upon you, and do not be one of God's fractious children, who care for none of His gitts because they are whimpering for the moon, and nothing else will satisfy them. Take what is given, and you will find that it is far more than you expected, and your hands and your heart will be full.—Alexander Maclaren, D. D.

Prayer Means Spiritual Enrichment.

Most of us have learned that God hears prayer and answers it definitely. But there are many who pray, who sincerely seek to know what is to be expected in the way of response from on high. The first and best answer to prayer is in the form of a state of mind, a di-vinely inspired trust and reasonableness which causes tranquility and peace within, even in circumstances of distres discouragement. Sometimes that is the only answer, the only one necessary But beyond this, many a prayer received its response in some totally unexpected, although perfectly evident, event or coure of events. The Bible bids us pray in reverent faith, assured that God will grant our prayers. It does not tell us, nor does experience teach, that God will give us the very things for which we pray Often he does. Often he refuses them, but grants what he sees to be better for us. One of the most important lessons connected with prayer is that of simple, childlike resting in the hands of the Almighty Father, not in-actively, in the sense of failing to do as well as we can that which appears to be duty, but with an entire, heartfelt submission to the guidance of the Holy Spirit and to the fulfillment of the divine will concerning us. To pray thus is to be spiritually enriched, whatever the form in which the prayer may receive its notice at the hands of God.

Especially Commissioned of God.

He who is by nature endowed with a. special measure of tact, who knows him-self capable more than others of considering all sides of a question and dealing with it discreetly, has a peculiar obliga-tion to use that power for Christ. He should regard himself as especially commissioned to devise ways and opportunities of presenting to others the of personal religion so as to avoid offense and to win interest. He may reap a harvest impossible to other men who quite his equal in consecration, but by nature are more blunt and brusque. Special gifts are not wholly natural, however, and he who inherits. standing, wealth, or any external advantage, must remember equally that for his ase thereof he must give account at last." By as much as he can exert a stronger influence in favor of righteousness in private character and in social or civil life, by as much is he blameworthy if he neglect to do so. There is no finer sight than that of the man endowed with such gifts devoting himself with the fidelity and zenl of the most humble of his fellow citizens to the service of his fellow men, his God and the promotion of the public welfare.

Be Occupied with Good Things.

It a temptation can be honorably avoided, it is far better than to meet it in a face-to-face fight—and less likely to result in lifetime scars. There were two ways in which the ancients kept from yielding to the music and ultimate destruction of the Sirens. One was that of Ulysses, who fortified himself with bonds that held him fast to the mast while his boat carried him, listening, by the tempting strains. The other was that of the Argonauts, who carried Or pheus with them in their boat, and who were so engrossed in listening to his music that they never heard the sound from the fatal shore. They bore through life no memory of the temptor's allure ments, as Ulysses did. The man who can keep his mind and body so occupied with the better things that he has no time for mynetime for unnecessary conflict with the fevil is going to be the greatest power for good in the Lord's service. But if the fight most be fought, then let him throw himself against the foe with all the strength that legious of angels can give .- S. S. Times.

Deep streams rut still; and why? Not because there are no obstructions, but because they altorether overflow those stones or rocks round which the shallow stream has to make its noisy way; it is the full life that saves us from the ittle, noisy troubles of life.-George S Merriam.

When Peter was kept in prison prayer was made earnestly of the church for him. We trust there is similar intercession at family altars and at church patherings today in behalf of our mis signaries shut up in China or fleeing for

BELL OF THE ALAMO FOUND. Offered For Sale as Old Iron and Will Be Placed in the Fort.

The original bell of the Alamo is now in the possession of Miss Adina De Zavalla, of San Antonia, President of the Daughters of the Republic of Texas.

The bell was discovered recently at Goliad when offered for sale as old iron lind when offered for sale as old iron. liad, when offered for sale as old iron. Reports of the discovery appeared in the newspapers, and correspondence was at once opened with the finder by Miss De Zavalla, who purchased the bell.

once opened with the ninger by Mass De Zavalla, who purchased the bell.

The date "1772" is engraved on the bell, together with the words San Antonio's and the Sannish contact areas. The bell will be placed in the Alamo.

INTERNATIONAL LESSON COMMENTS SOME STARTLING FACTS ABOUT FOR OCTOBER 7.

Subject: Jesus Dining With a Pharises, Luke ziv., 1-14-Golden Text: Luke xiv., 11-Memory Verses, 12-14-Commentary on the Day's Lessan.

Recapitulation.—The following are the principal events in the Life of Christ during the last quarter, continued from Lesson I. of the third quarter: 46. Discourse on the bread of life. 47. At the borders of Tyre and Sidon He restored the demoniac daughter of a Syrophoenician woman. 48. Journey through Decapolis. 49. Healing a deaf stammerer. 50. Feeding the four thousand. 51. Sailed to Dalmanutha. 52. Sailed to Bethsaida, where He healed a blind man. Mark 8:22-23. 53. Journeys to Caesarea Philippi. 54. Peter's confession. 55. The transfiguration. 56. Healing the demoniac boy. 57. Journey to Capernaum. 58. Tribute money taken from the mouth of a fish. 59. At lesson in humility from "the child in the lesson in humility from "the child in the midst." 69. Discourse on the forgiving spirit. 61. Rejected by the Samaritans. Luke 9:52-56. 62. At the feast of Taber-reslee. Luke 9:52-56. 62. At the feast of Taper-nacles. 63. The blind man healed at the pool of Siloam. 64. Discourse on the good shepherd. 65. Goes into Perea. 66. The Seventy sent forth. 67. Parable on the rich fool and discourse on the duty of watchfulness. 69. Healing a woman on the Sabbath. 70. At the feast of Dedica-tion. 71. Retires to Bethabara. 72.

tion. 71. Retires to Bethabara. 72. Dines with a Pharisee.

1. "Chief of Pharisees." It has been suggested that this man may have been a member of the Sanhedrin, with a country home in Perea. "To eat bread." Our Lord had no home and, when He was in-Lord had no home and, when He was invited to dine it was as proper for Him to go on the Sabbath as on any other day. Although there seems to have been several persons invited to this dinner, yet this affords no justification to visiting or making dinner parties on the Sabbath. "They were watching Him." (R. V.)

bath lamp should be made, but they did not forbid this miracle, which they should have done had it been wrong; they were, therefore, forced to silence. "Took him." Laid His hands on him. "Let him go."

He sent him away.

5. "Fallen into a pit." Jesus silences them completely by calling attention to the fact that they on the Sabbath day. would have mercy on a beast in distress, and shall not He on the Sabbath day de

and shall not he on the Sabbath day deliver this suffering man. Read Matt. 12: 10-13; Luke 13: 14-17.
6. "Could not answer Him." Silent, but not convinced; obstinacy and spiritual pride sealed their minds against the force of His reasoning.
7. "A parable." Showing the importance of humility. "When He marked."
Nothing escapes the eye of the Lord.
"How they chose out." To take the high-

est place when it is not our due is public vanity; to obstinately refuse it when of-fered is another instance of the same rice, though private and concealed.

vice, though private and concealed. Humility takes as much care to avoid the ostentation of an affected refusal as the open seeking of a superior place. "The chief rooms. The chief seats. (R. V.) 8. "Bidden—to a wedding." He speaks of a "marriage feast" (R. V.) because the "rules of procedure would be more carefully insisted upon." "Sit not down." The pride that apes humility violates the spirit of this teaching. There should be genuine self-abasement. It ought to check our high thoughts of ourselves to think how many there are that are more honorable than we.

9. "He that bade." The host who has authority to decide the matter. "With shame." Sooner or later pride will have a fall. The man who humbles himself

a fall. The man who humbles himself merely because he is forced to do so loses the respect of both God and man.

10. "In the lowest room." "The lowest place." (R. V.) "Go up higher," The way to rise high is to begin low. No shame attaches to the one who take a low place. What Christ commanded others He Himself did. He humbled Himself in His birth in His life and in His death. His birth, in His life and in His death. "Then shalt thou have worship." Have "Then shalt thou have worship." Have glory. (R. V.) This person will receive honor in the presence of the company.

one on the presence of the company.

11. "For every one that exalteth himself shall be humbled." (R. V.) The one who is proud and seeks to be honored above others, shall be abased, or humbled, both by God and man. "He that humbleth himself." It is better to humble ourselves, for if we do not God will humble ne. "Shall be evalted." God will ble us. "Shall be exalted." God will honor and give glory to the truly humble in heart.

in heart.
12. "Call not thy friends." The second parable is to the host. It is a sharp rebuke on account of a fault which is almost always committed in the choice of guests. Our Lord certainly does not mean but what He inculcates here is charity to the poor, and what He condemns is those entertainments which are given to the rich, either to flatter them or to procure similar return. "Nor thy rich nors." "He that giveth to the rich bors." surely come to want." Prov. 22:16. "Give to thy friends, but let it be to thy poor friends, not to those who need thee not." 13. "Call the poor." Feasts to the poor are not forbidden. He that giveth to the

are not forbidden. He that giveth to the poor lendeth to the Lord. "What the Saviour here commends to others He has Himself fulfilled in the most illustrious manner. To the feast in the kingdom of God He has invited the poor, the blind, etc., in the spiritual sense of the words."

14. "Thou shalt be blessed." The poor who have been fed will bless thee, and so will the Lord. You will be conscious of having acted unselfishly. "They cannot recompense thee." Therefore God will consider Himself your debtor.—Clarke. "The resurrection of the just." There is to be a future state; we are all hastening to be a future state; we are all hastening on toward the resurrection. At that time God will reward those who have done good, for His sake, without the hope of any earthly recompense.

PLAIN TALK ACROSS THE SEA. Audible Speech Conveyed Eight Miles Without Wires.

At the annual session of the Physical Science section of the British Association for the Advancement of Science, which was held at Bradford, England, Sir William Henry Preece, consulting engineer of the British Postoffice, made the interest-ing announcement that as a result of his experiments with wireless telegraphy he had found it quite possible to convey ble speech six to eight miles across the sea without wires. He added that it was a practical commercial system, and be extended to commercial system, be extended to communication between ships and between ships and the shore.

Learns to Walk at Seventy-one. After being confined to her bed for forty-four years Miss Kate Metz, of Collegeville, Penn., is again able to attend to her household duties. Forty-four years ago Miss Metz suffered four attacks of the suffered suffered four attacks of the suffered suffered four attacks. neumonia and other ailments, the effects f which rendered her a helpless invalid and necessitated a continuous confinement to her bed. By degrees she gained strength and learned over again how to walk Now, at seventy-one years of age, she is enjoying excellent health.

Missourl's Large School Fund. Missouri has the largest permanent school fund of any of the States.

THE VICE OF INTEMPERANCE.

The Use of Alcoholic Liquides Produces
Moral Instally - Old Age Suffering
For the Single Touth-The Awful Responsibility of Drinkles Farents.

As shadow follows single as so surely does harm follow the set of strong drink, says Dr. T. D. Cathar emphatically. "The central point I wish to emphasize is that moral insanity follows all use of alcohol, and is present in all inebriates to a greater or less degree."

As surely as a hot iron will burn the fiesh, so surely will alcoholics injure both body and mind of those who drink it. The boast of the young man, "Drink does not

boast of the young man, "Drink does not hurt me," is false—absolutely false. He does not know himself. He is reckoning without his host. So able a man as Dr without his host. So able a man as Dr. Harlow, superintendent of the Maine Insane Hospital, wrote me a remarkable letter. He states: "It is quite a frequent occurrence to have patients brought to us, between the ages of fifty and seventy, who in early life were given to the use of alcoholic drinks, but had reformed and lived temperate lives ten, twenty or thirty years prior to the appearance of their malady, showing conclusively, to my mind, that the alcohol taken thus early left a damaged brain doubly susceptible to mental de-

rangement."
I have in mind a man who inherited an excellent constitution, but who in early manhood took to the cup. Later he radi-cally reformed, and there never was a more abstemious man for the next thirty years, yet as age came on he began to turn in mind back to what he had been in the days of his indulgence. He reacquired the same looks on his face, the same motions and actions of body, the same wonderings and hallucinations of mind as when he used to drink. His same wonderings and hallucination mind as when he used to drink. daughter said it was pitiable to see it was such a painful reminder of his

making dinner parties on the Sabbath.
"They were watching Him." (R. V.)
Were maliciously watching Him. The Pharisee, while he professed friendship, had invited Jesus to his table for the purpose of finding an opportunity to accuse Him and take away His life.

2. "A certain man before Him." The man had probably been brought there and placed in the company by the Pharisee in order to test Christ.

3. "And Jesus 'answering spake." He knew they were deceptive, and He was ready for them. "The lawyers." The teachers of the law who were present. "Is it lawful," etc. They are in a dilemma; as lawyers, they ought to know, but if they answered in the affirmative they would endorse Christ and His work, while to answer in the negative would be to show their lack of love and lay themselves liable to a change similar to that given in chapter 13:15.

4. "They held their peace." The Pharisees taxed the conscience of the people with puerile questions, such as whether it was lawful to eat an egg on the Sabbath, or of what material the wick of the Sabbath, or of what material the wick of the Sabbath lamp should be made, but they did not forbid this miracle, which they should were begotten in him by his drunken parcharged him with drinking. He denied. I then spoke to some of his friends, and was told to my surprise that he never drank, but that these drunken symptoms were begotten in him by his drunken parwere begotten in him by his drunken parentage, running back several generations.

No, it is not safe to drink, either directly or indirectly; the mischief will leak out. Consequences must follow, though they may not be expressed till in the third or fourth generation. Can one take fire into his bosom and not be burned? No more can one indulge in strong drink and secane. There is somewhere in at some escape. There is somewhere or at some time an inevitable retribution. Drink and be damned. Such is the close logic, or let alone and be safe, you and your posterity. —E. Chenery, M. D., in the National Ad-

Toasting His Health in Potatoes.

George Cruikshank, a well-known artist his day, did great service for the cause of "Teetotalism." His once famous car-toon of "The Bottle" created a sensation which lasted for years after its first appearance. At dinner when the wine went around he turned his glass upside down, or else he adopted another and perhaps better way. He was lunching one day with Mr. C. R. Leslie, the painter. Although aware that Cruikshank had joined the ranks of the abstainers. Leskie asked the ranks of the abstainers, Leslie asked if he might have the pleasure of a glass of wine with him, at the same time raising his glass and passing the decanter. "My dear Leslie," said Cruikshank. "I don't drink wine, but I shall be glad to take a cotate with you." Saying this Cruikpotato with you." Saying this, Cruik-shank plunged his fork into a potato, wished him a very good health. Mr. Story, the artist, who relates the story, was an eyewitness of the novel and amusing scene.—Young People's Paper.

Tee-Tee-Total.

About September, 1833, Dicky Turner, the converted weaver, when delivering one of his fervid speeches in the Temperance Hotel, Preston (the cockpit), where the Earls of Derby formerly fought their cocks for three centuries), in favor of the new pledge, declared with emphasis that "nothing but the Tee-Tee-Total pledge would do." Mr. Joseph Livessey, upon hearing this, immediately cried out, amid great cheering: "That shall be the name." The newly coined word was taken up by the succeeding speakers, and was afterthe succeeding speakers, and was after-ward used at all the meetings held in the town and neighborhood. It was soon adopted in every part of Lancashire, and was eventually accepted as the true desig-nation of total abstinence, not only in the United Kingdom, but throughout the civ-

I had the above facts from the lips of Mr. Joseph Livesey.-London Daily News.

Drunken Lawyers and Judges. A melancholy illustration of the effects of liquor was given in one of the city courts not long since. A lawyer of briliant parts, formerly Assistant District-Attorney in the United States Court, and occupying several other positions, appeared drunk before the Recorder, and attempted to defend a prisoner. The Re-corder said to him: "You are not now in a condition to defend the prisoner, who is cused of a serious offence. the case until to-morrow, and if you appear before this court in such a condition igain I will take other measures in dealing with you." For the same cause a distin-Judge was recently compelled to eave the bench.

Wauts Tectotalers Only.

Some short time ago M. Menier, a Frenchman, bought the Island of Anticosti, in the Gulf of St. Lawrence, on which he has established the largest privalue he has established the largest private game preserve in the world. The sland is some 140 miles long by twenty-light miles broad. In addition to the vame preserves he is developing its agriultural recourses, and he made library cultural resources, and has made liberal offers to induce Frenchmen to settle there, but every settler must take the pledge to total abstinence, as he will have none but teetotalers on the island.

Drink is a poison. Alcohol causes indigestion and dyspep

Drink causes more dissevered friendships and the breaking up of more family cir-cles than any other cause that is known. The drink business costs the Government fourfold more than that received as rev enue, and imposes a fearful burden of tax-ation upon the people.

A new German law places every habitual drunkard under an interdict involv-ing complete submission to the will of a duly appointed "curator."

Drink weakens the centres of life and action, viz., the heart. Saloons seem to be the headquarters for most the devilment that breaks loose

among mankind. The number of shops in Russia in which bottled liquor may be sold is restricted according to the population, and the license for public houses is so largely in creased as to reduce the umber of such nouses one-half.

A London magistrate recently stated that when he became a stipendary, four-teen years ago, half the charges in which drunkenness was involved were against men. Now in Marylebone, and he be was involved were against lieved at the other metropolitan police courts, three-fourths of the charges of courts, three-fourths of the ch drunkenness were against women