

always becoming to young girls and suede that give them a delightful dash of chic. are much in vogue. The very pretty May Manton waist illustrated is an



STYLISH RUSSIAN WAIST. admirable example and is suited equal-

ty to the odd bodice and the entire gown. The original is made of albatross in pastel blue, trimmed with Persian bands and makes part of a costume, but all soft silks and wool materials are appropriate, and the trimming can be one of many things. Lace applique is handsome, velvet ribbon is simple and effective and stitched bands are much worn.

The foundation lining is carefully fitted and closes at the centre front. The back of the waist is plain across the shoulders and drawn down in gathers at the waist line. The right front extends over the left and both are arranged in gathers at the waist line, but quite smooth at the upper portion. The sleeves are in bishop style with pointed cuffs, and the neck is finished with a collar band to which the plain high stock is attached.

To cut this waist for a girl of fourteen years of age three and one-fourth yards of material twenty-one inches wide, two and five-eighth yards twenty-seven inches wide or one and threeeighth yards forty-four inches wide will be required.

Wrapper With Square Yoke.

New York City.-Russian styles are | with touches of jet black statched

Boa Beauty.

Ever so "airy, fairy" is the latest boa. It is of accordioned mousseline, the accordioned pleating being edged with thistle-down-like marabout feathers. Around the neck the stuff is ruched so voluminously as to hide the mousseline, but the ends are in spiral effect, the pleating showing between the feather edging. For evening wear there's nothing prettier.

Polka Dots of Velvet.

Polka dots of velvet make an effect tive trimming used in many ways. There are very pretty ones of pink velvet on a pink silk waist, the dots somewhat larger than a penny outlined with French knots, and with a small cluster of them in the centre.

Popular Tints.

White and pearl tints prevail for evening wear, while brown, blue, red and gray in new shapes accord with the one-tone dress fad prevalent now

A Rich Effect. Embroidered chiffon, a little of it introduced into the muffs of crimped and shirred chiffon, has a rich effect which gives dignity to the materials.

New Skirt Shapes. Very little difference can be noticed in the new skirt shapes from those of the summer, except they look different developed in cloth.

A Glove Revival.

There seems to be a revival of the heavy dark-red gloves for street wear, and gray mocha, so much worn last season, is second choice.

A Popular Fabric. Voile is one of the most popular of the season's fabrics. In mauve it makes an ideal evening gown for a

On the Blue Side of a Felt. Gray velvet flowers, gardenia etfects, are to be seen on the blue silk side of a big blue felt hat.

Child's Three-Quarter Coat.

Three-quarter coats, with loose No wrapper ever devised is more fronts and half-fitted backs, make comfortable and satisfactory for neg- ideal garments for young children, and ligee wear than the simple Mother are in the height of style. This smart Hubbard. The admirable May Man- little May Manton model combines



WRAPPER WITH SQUARE YOKE.

ton model shown in the double column | many desirable features and is suited drawing is made in that style, but is to cloth, cheviot, velvet, velveteen and vastly improved and added to by the corduroy, but as shown is of kersey circular bertha that outlines the yoke. | cloth in Napoleon blue stitched with The original is made of cashmere, in | black. a deep garnet with dots of black, and is trimmed with a narrow black velvet hang free from the shoulders, but the ribbon and worn with a girdle of wider back includes a centre seam that, velvet; but henrietta, albatross, French | with the under-arm seams, curves beand Scotch flannels, and the still simpler flannelettes are all suitable.

lining which extends to the waist and fronts, which are cut away to close onto which the yoke portions are closely to the neck, where there is a faced; but when preferred, the yoke simple turn-over collar that is seamed only can be used and the wrapper to both the coat and the sailor colallowed to fall from its edge. The lar. The sleeves are in regulation lining is fitted with single darts and style and pockets, with pocket laps, includes under-arm gores, which ren- are inserted in each front. The coat der it comfortably snug, and curves is closed, in double-breasted style, in to the figure. The wrapper consists with handsome pearl buttons and butof fronts, back and under-arm gores, tonholes. and is gathered at the upper edge, where it is joined to the yoke. The sleeves are in bishop style, with becoming frills at the hands, and the neck is finished with a deep turn-over collar. The bertha, which is optional. is circular and takes graceful, undulating folds. The lower edge of the skirt is trimmed with a straight gathered flounce nine inches deep, but the trimming may be varied or the lower edge simply hemmed.

To cut this wrapper, without flounce, for a woman of medium size, nine and one-half yards of material twentyseven inches wide, eight yards thirtyinches wide, or six yards forty-four inches wide will be required.

Suede as Trimming.

Suedo is a usual trimming on this winter's dressy coats. Entire suede jackets that match exactly the color of the skirt's material are exhibited among the tailors' new winter suits. The very dressy suede jackets are embroidered closely in threads of steel or dull gold. All of which sounds rather striking, yet the design is so delicate and the threads so weblike that it requires rather a scrutinizing glance

The fronts are cut in box style and comingly to the figure. To the neck is joined a sailor collar that is square The model is made over a fitted at the back, but rounded over the

To cut this coat for a child four years of age three and five-eighth yards of material twenty inches wide,



THREE-QUARTER COAT FOR A CHILD seven inches wide, one and five-eighth to appreciate their exquisite beauty, yards forty-four inches wide or one Some of the jaunty little golf green and one-half yards fifty-four inches and scarlet cloth jackets are trimmed wide will be required.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: The Power of Hope-No Better Medicine Did a Man Ever Take-Forgive the Repentant-The Perfect Life to Come-Cultivate Hope. [Copyright, 1901.]

WASHINGTON, D. C.—In this discourse Dr. Talmage would lift people out of de-spondency and bring something of future joy into earthly depression. The text is Hebrews vi, 19, "Which hope."

There is an Atlantic Ocean of depth and fullness in the verse from which my text is taken, and I only wade into the wave at the beach and take two words. We have all favorite words exwords. We have all layoute words expressive of delight or abhorrence, words that easily find their way from brain to lip, words that have in them mornings and midnights, laughter and tears, thunderbolts and dewdrops. In all the lexicons and vocabularies there are few words that have for me the attractions of the that have for me the attractions of last word of my text, "Which hope." of the

There have in the course of our life There have in the course of our life been many good angels of God that have looked over our shoulders, or met us on the road, or chanted the darkness away, or lifted the curtains of the great future, or pulled us back from the precipices, or rolled down upon us the rapturous music of the heavens, but there is one of these angels that has done so much for us that we wish throughout all time and that we wish throughout all time and aternity to celebrate it—the angel of Hope. St. Paul makes it the center of a group of three, saying, "Now abideth faith, of three, saving. "Now abideth faith, hope, charity." And, though he says that charity is the greatest of the three, he does not take one plume from the wing, or one ray of luster from the brow, or one aurora from the cheek, or one melody from from the voice of the angel of my text, "Which hope." or one melody

text, "Which hope."

That was a great night for our world when in a Bethlehem caravansary the Infant Royal was born, and that will be a great night in the darkness of your soul when Christian hope is born. There will be chanting in the skies and a star pointing to the Nativity. I will not bother you with the husk of a definition and tell you what hope is. When we sit down hungry at a table, we do not want an analytical discourse as to what bread is. Hand it on; pass it round; give us a slice of it. John speaks of hope as a "pure hope;" Peter calls it a "lively hope;" Paul styles it a "good hope." a "sure hope," a "rejoicing hope." And all up and down the Bible it is spoken of as an anchor, as a harbor, as a helmet, as a an anchor, as a harbor, as a helmet, as a

When we draw a check on a bank, we must have reference to the amount of money we have deposited, but Hope money we have deposited, but hope makes a draft on a bank in which for her makes a draft on a bank in which for her benefit all heaven has been deposited. Hope! May it light up every dungeon, stand by every sickbed, lend a helping hand to every orphanage, loosen every chain, caress every forlorn soul and turn the unpictured room of the almshouse into the vestibule of heaven! How suggestive that mythology declares that when all other deities fled the goddess of Hope remained! of Hope remained!

of Hope remained!

It was hope that revived John Knox when on shipboard near the coast of Scotland he was fearfully ill, and he was requested to look shoreward and asked if he knew the village near the coast, and he answered: "I know it well, for I see the answered: "I know it well, for I see the steeple of that place where God first opened my mouth in public to His glory, and I am fully persuaded how weak that ever I now appear I shall not depart this life till I shall glorify His holy name in the same place." His hope was rewarded, and for twentyfive years more he and for twenty-five years more he preached. That is the hope which sus-tained Mr. Morrell of Norwich when detained Mr. Morrell of Norwich when departing this life at twenty-four years of age he declared, "I should like to understand the secrets of eternity before tomorrow morning." That was the kind of hope that the corporal had in the battle when, after several standard bearers had fallen, and turned to a lieutenant-colonel and said, "If I fall, tell my dear wife that I die with a good hope in Christ and that I am glad to give my life for my country." That was the good hope that Dr. Goodwin had in his last hour when he said: "Ah, is this death? How have I dreaded as an enemy this smiling friend!"

No beter medicine did a man ever take No beter medicine did a man ever take than hope. It is a stimulant, a febrifuge, a tonic, a catholicon. Thousands of people long ago departed this life would have been living to-day but for the reason they let hope slip their grasp. I have known people to live on hope after one lung was gone and disease had seemed to lay hold of every nerve and muscle and artery and bone.

artery and bone.

Alexander the Great, starting for the wars in Persia, divided his property among the Macedonians. He gave a village to one, a port to another, a field to another and all his estate to his friends. Then Perdiccas asked, "What have you kept for yourself?" He answered triumphantly, "Hope."

And whatever else you and I give away.

And, whatever else you and I give away, we must keep for ourselves hope—all com-forting, all cheering hope. In the heart of every man, woman and child that hears or reads this sermon may God implant this principle right now!

Many have full assurance that all is right with the soul. They are as sure of heaven as if they had passed the pearly panels of the gate, as though they were already seated in the temple of God unrolling the libretto of the heavenly chorister I congratulate all such. I wish I had it too—full. assurance—but with me it is hope. "Which hope." Sinful, it expects forgiveness; troubled, it expects relief; bereft, it expects reunion; clear down, it expects wings to lift; shipwrecked, it expects lifeboat; bankrupt, it expects eternal riches. pects lifeboat; bankrupt, it expects eter-nal riches; a prodigal, it expects the wide open door of the father's farmhouse. It does not wear itself out by looking back-ward; it always looks forward. What is ward; it always looks forward. What is the use of giving so much time to the rehearsal of the past? Your mistakes are not corrected by a review. Your losses cannot, by brooding over them, be turned into gains. It is the future that has the most for us, and hope cheers us on. We have all committed blunders, but does the calling of the roll of them make them any the less blunders? Look ahead in all matters of usefulness. However much you may have accomplished for God and the world's betterment your greatest usefulmay have accomplished for God and the world's betterment your greatest usefulness is to come. "No," says some one, "my money is gone." "No," says some one, "the most of my years are gone and therefore my usefulness." Why, you talk like an infidel. Do you suppose that all your capacity to do good is fenced in by this life? Are you going to be a lounger and a do nothing after you have guit this and a do nothing after you have quit this

world?

It is my business to tell you that your faculties are to be enlarged and intensified and your qualifications for usefulness multiplied tenfold, a hundredfold, a thousand-

Is your health gone? Then that is sign that you are to enjoy a celestial health compared with which the most jocund and hilarious vitality of earth is invalidism. Are your fortunes spent? Remember, you are to be kings and queens unto God. And how much more wealth unto God. And how much more wealth you will have when you reign forever and ever! I want to see you when you get your heavenly work dress on. This little bit of a speck of a world we call the earth is only the place where we get ready to work. We are only journeymen here, but will be master workmen there. Heaven will be master workmen there. Reach will have no loafers hanging around. The book says of the inhabitants, "They rest not day nor night." Why rest when they work without fatigue? Why seek a pillow when there is no night there? I want to see you after the pedestrianism of earth has been exchanged for power of flight and velocities infinite and enterprises interstellar interworld. terstellar, interworld.

I suspect that the telescope of that observatory brings in sight constellations that may comprise ruined worlds which need looking after and need help saintly and missionary. There may be worlds that, like ours, have sinned and need to be rescued, perhaps saved by our Christ or by some plan that God has thought out for other worlds as wise, as potent, as lovely as the atonement is for our world. The laziness which has cursed us in this world will not gain the land of etermal of I suspect that the telescope of that ob

world will not gain the land of eternal activities—so much tonic in the air, so much inspiration in the society, so much achievement after we get the shackles of the flesh forever off. Do not dwell so much

DR. TALMAGES SERMON on opportunities past, but put your emphasis on opportunities to come.

Am I not right in saying that eternity

Am I not right in saying that eternity can do more for us than can time? What will we not be able to do when our powers of locomotion shall be quickened into the immortal spirit's speed? Why should a bird have a swiftness of wing when it is of no importance how long it shall take to make its arial way from forest to forest and we, who have so much more important errand in the world, get on so slowly? The roebuck outruns us, the hounds are quicker in the chase, but wait until God lets us loose from all limitations and hinderments. Then we will fairly begin. The starting post will be the tombstone. Leaving the world will be graduation day before the chief work of our mental and spiritual career. Hope sees the doors opening, the victor's foot in stirrup for the mounting. The day breaks—first for the mounting. The day breaks—first flush of the horizon. The mission of hope will be an everlasting mission, as much of it in the heavenly hereafter as in the earthly now. Shall we have gained all as soon as we enter realms celestial—nothing more to learn, no other heights to climb, no new anthems to raise, a monotony of existence, the same thing over and over again for endless years? No! More progress in that world than we ever made in this.

Hope will stand on the hills of heaven and look for ever brightening landscapes, other transfigurations of color, new glo-ries rolling over the scene, new celebra-tion of victories in other worlds, heaven rising into grander heavens, seas of glass mingled with fire, becoming a more brilliant glass mingling with a more flaming fire. "Which hope."

Now, let me introduce this feeling into the lives of some who are at times hope-less. There is a family whose son has gone wrong. Father and mother have about given him up, he seems so headlong, so ungrateful, so dissipated, and the old folks grateful. so dissipated, and the old folks do not know half the story of moral precipitation. He has ceased writing home, but they hear of him through people who like to carry bad news, and every time the report is more deplorable. He swears, he gambles, he drinks, he goes into all the shambles of sin. His former employer says there is no hope for him, and all outside the family agree in thinking he will side the family agree in thinking he will never reform. The father and mother have not quite given him up, and these words are to strengthen up their hope. That boy is going to come back. You have a hold on him that you must not relax. a hold on him that you must not relax. Through prayer you may win the eternal God for your side of the struggle. You must enlist all the heavenly dominions, cherubim and seraphim and archangel in the movement to save your son. Some day or some night he will call a halt to his infamous practices. Something will happen to him, as happened in a New York hotel to a son of one of the most distinguished clergymen of Scotland and one of the Queen's chaplains. "When can I see you?" said a distinguished looking young man at the close of one of my services in Brooklyn tabernacle. I said. "You can see me now." He said. "No; I want a private conversation with you at your own house. When can I come?" I said, "Tomorrow night." "Your name," I asked. He gave me his name, the exact name of He gave me his name, the exact name of his father, whose name was known and is known through the Christian world, though years ago he departed this life. Returning home, I took up a book of which his father was the author, and in the picture at the opening of the book I found that the young man had most markedly his father's features. So I was sure there was no deception.

there was no deception. Hope on, and, though you may never hear of your son's reformation and others may think he has left this life hopeless, who knows but that in the last moment, after he has ceased to speak and before his soul launches away, your prayer may have been answered and he be one of the first to meet you at the shining gate. The prodigal in the parable got home and sat down at the feast, while the elder brother, who never left the old place, stood pouting at the back door and did not go in at all. at the back door and did not go in at all.

To another class of persons I introduce
the angel of hope, and they are the invalids. I cannot take the diagnosis of your
disorder, but let hope cheer you with one
of two thoughts. Such marvelous cures
are being wrought in our day through medication and surgery that your invalidism

Persons as ill as you have got well. Can-Persons as ill as you have got well. Cancer and tuberculosis will yet give way before some new discovery. I see every day
people strong and well who not long ago
I saw pallid and leaning heavily on a staff
and hardly able to climb stairs.

But if you will not take the hand of hope
for earthly convalescence let me point
you to the perfect body you are yet to
have if you love and serve the Lord.

have if you love and serve the Lord. Death will put a prolonged anaesthetic upon your present body, and you will never again feel an ache or pain, and then in His good time you will have a resurrection body, about which we know nothing expect that it will be painless and glorious beyond all present appreciation. What beyond all present appreciation. What must be the health of that land which never feels cut of cold or blast of heat, and where there is no east wind sowing and where there is no east wind sowing pneumonias on the air, your feetness greater than the foot of deer your eyesight clearer than eagle in sky, perfect health, in a country where all the inhabitants are everlastingly well!

You who have in your body an encysted bullet ever since the Civil War; you who have kept alive only by precautions and self denials and perpetual watch ing of pulse and lung; you of the deafened ear and dim vision and the severe backear and dim vision and the severe backache; you who have not been free from
pain for ten years, how do you like this
story of physical reconstruction, with all
weakness and suffering subtracted and
everything jocund and bounding added?
Do not have anything to do with the
gloom that Harriet Martineau expressed
in her dving words: "I have no reason to
believe in another world. I have had
enough of life in one and can see no good
reason why Harriet Martineau should be
perpetuated." Would you not rather have
the Christian enthusiasm of Robert Anthe Christian enthusiasm of Robert An-nan, who when some one said, "I will be nan, who when some one said, "I will be satisfied if I manage somehow to get into heaven," replied, pointing to a sunken vessel that was being dragged up the River Tay: "Would you like to be pulled into heaven with two tugs like that vessel yonder? I tell you I would like to go in with all my sails set and colors flving."

Again, let me introduce the element of hope to those good people who are in de-

Again, let me introduce the element of hope to those good people who are in despair about the world's moral condition. They have gathered up appalling statistics. They tell of the number of divorces, but do not take into consideration that there are a thousand happy homes where there is one of marital discord.

there is one of marital discord.

They tell you of the large number in our land who are living profligate lives, but forget to mention that there are many millions of men and women who are

many millions of men and women who are doing the hest they can.

From this hour cultivate hope. Do so by reading all the Scriptural promises of the world's coming Edenization, and doubt if you dare the veracity of the Alhaighty when He says He will make the desert roseate, and the leopard and kid will lie down in the same pasture field, and the lion, ceasing to be carnivorous, will become graminivorous, eating "straw like an ox." and reptilian venom shall change into harmlessness, so that the "weaned child shall put his hand on the cockatrice's den, and there shall be nothing to hurt or destroy in all God's holy mountain, for the destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." So much for the world at large.

Then cultivate hope in regard to your own health, your own financial prosperity, your own longevity, by seeing how in other people God mercifully reverses things and brings to pass the unexpected, re-membering that Washington lost more battles than he gained, but triumphed at the last, and, further, by making sure of your eternal safety through Christ Jesus, understand that you are on the way to palaces and thrones. This life a span long, ending in durations of bliss that neither human nor archangelic faculties can measure or estimate—redolence of a springtime that never ends and fountains tossing in the light of a sun that never sets. May God thrill us with anticipation of this immortal glee! "Which hope." sets. May God thrill us with anticipation of this immortal glee! "Which hope."

I said in the opening of this subject that my text was only the wave on the beach, while the whole verse from which penter.

it is taken is an ocean. But the ocean tides are coming in, and the sea is getting so deep I must fall back, wading out as I so deep I must lail back, wading out as I waded in, for what mortal can stand before the mighty surges of the full tide of eternal gladness? "Eye hath not seen nor ear heard; neither hath entered into the heart of man the things which God hath

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 8.

Subject: Moses and Pharach Ex. xi., 1-16 -Golden Text, Isa. Ixviii., 9-Memory Verses, 4-7-Commentary on the Day's

Introduction.—Moses asked that they might go three days' journey into the wilderness, where they would be free from all intrusion, and where the worship of all intrusion, and where the worship of God which had been neglected could be revived. Many seem to think that this proposition on the part of Moses was not sincere, and that he intended to go and not return. But there is no suggestion that the country was planned to go and not return. that any such duplicity was planned They would have gone and worshipped and returned, had they been permitted to do so; and then God would have made further demands upon Pharoah. It is not necessary for Jehovah to resort to trickery in order to accomplish His pur-1. "The Lord said." Or, as some think,

the Lord had said, at some time in the past. Verses 1-3 are evidently thrown past. Verses 1-3 are evidently thrown in here in parenthesis, as verses 4-8 seem to be a continuation of the interview Moses was having with Pharaoh at the close of the preceding chapter. Pharaoh had ordered Moses to leave his presence, and threatened him with death if he saw his face again (10:28, 29); and Moses said he would see his face no more, but before he left Pharaoh he threatened him with the death of the first born. It was a terrible threat, but was carried out to the letter soon after. 12:29-33. "One plague more." One more heavy blow must the letter soon after. 12:29-33. "One plague more." One more heavy blow must fall upon this hard-hearted monarch and tail upon this hard-hearted monarch and his land, ere he will be compelled to let go the favored objects of Jehovah's sovereign grace. The king of Egypt had ample warning of the terrible calamity that was to come upon them, and if he had repented and humbled himself it might have been everted.

repented and numbled himself it might have been averted.

2. "Let every man borrow," etc. "Let them ask every man," etc. R. V. Bor-row is a wrong and misleading transla-tion. God commanded the Israelites to ask or demand a certain recompense for their past services, and He inclined the hearts of the Egyptians to give liberally; and this, far from being a matter of op-pression, wrong, or even charity, was no more than a very partial recompense for the long and painful services which we may say 600,000 Igraelites had rendered to Egypt, during many years. There can be no doubt that during their servitude be no Moubt that during their servitude the profits of their labor went wholly to the Egyptians. God has many ways of balancing accounts, of righting the oppressed, and compelling those who have done wrong to make restitution. "Jewels," etc. The work translated "jewels" may be translated "articles" or "goods." "The Israelites received gold and silver, probably both in coin and in plate of different kinds." ferent kinds. 'Very great." Because of the mira-

3. "Very great." Because of the miracles he had wrought and the plagues he had brought upon the people. "This seems to be mentioned as a reason why no attempt had been made against his life."

4. "About midnight." God's judgments come upon sinners when they least expect it, and in their moments of fancied security. The darkness can not hide from God; we know not what will be in the approaching night. The wicked may awake to find that the stern messenger of eternal justice has seized upon them. "Will I go out." In this last plague God is represented as descending in person. This was designed to impress Pharaoh with the terrible character of the next judgment.

acter of the next judgment.

5. "The first born." It has been suggested that this might not in every case have meant the oldest child in the family, as that child might now have been dead or absent; but, inasmuch as there was not where there was not one (12: 30), the word in some cases must have meant the "most eminent," or the "best beloved." In this sense the term is frequently used. "Behind the mill." The poor captive slave employed in the hardest labor. It was the custom then, as it is with the Arabs at present, to grind their corn with hand-mills, turned by their women servants, who, for that purpose, stood

6. "Great cry." The Egyptians were excessive in their manifestations of grief. "They whipped, beat and tore themselves, and when a relative died they ran into the streets. into the streets and howled in the most lamentable and frantic manner." How dreadful must have been the scene when there was one dead in every house. No

such wail ever went up before or since. such wail ever went up before or since.
7. "Shall not a dog." etc. The Israelites were not only to be free from death, but they were to depart without being molested in any way: the dogs would not even bark at them. "Doth put a difference." The Egyptians were crying, helpless, frightened, dead. The Israelites were quiet, peaceful, protected, blessed. So the Lord always puts a difference between His people and His enemies. One has the promise of this life and of that which is to come: the other has nothing to expect to come; the other has nothing to expect but indignation and wrath from the hands

but indignation and wrath from the hands of an offended God.

8. "Get thee out." See the fulfilment of this in Ex. 12: 31-36. "In a great anger." "In hot anger."—R. V. "Moses was not in an unholy passion; he was grieved at the perversity of a wicked soul."

10. "The Lord hardened Pharaoh's heart." God is sometimes said to do what He merely permits to be done, bewhat He merely permits to be done, because He can not wisely prevent it. But, by studying the narrative it will be seen that Pharoah hardened his own heart. "Harden" is used nineteen times in this "Harden" is used nineteen times in this account. Eleven times God is said to harden Pharaoh's heart, five times the simple statement is made that it was hardened, and three times it is said that he hardened it himself. "In the narrative nargened, and three times it is said that he hardened it himself. "In the narrative of what actually took place, it is not till after the sixth plague that it is said that the Lord hardened his heart, and only after the eighth plague is the agency exclusively ascribed to God."

Want to Drop the Sword.

United States Army officers are planning to discard the sword. It is recognized as an impediment to both mounted and unmounted officers. It is held that the days of hand-to-hand conflicts have passed away, and with them the useful-ness of the sword as a weapon. Sentiment and custom may weigh strongly against the proposed elimination. The experience of British officers in South Africa has influenced the suggestion for doing away with the sword, because it proved there to be such an incumbrance.

Chinese "Rescue the Sun."

In conformity with a notice, which the In conformity with a notice, which the Foreign Office sent to the legations in Pekin, all the Chinese officials in the capital gathered a few days ago at the Board of Rites to "rescue the sun," which was suffering from a partial eclipse. The rescue was accomplished by prostrations, the burning of incense and the beating of drums. A few foreigners, for the first time in history, were permitted to witness the ceremony.

the ceremony. Value of a Child's Life in New Jersey. In the famous Graham damage suit which has been tried four times the Supreme Court of New Jersey has decided that they would not grant a new trial unless the child's father accepted a verdict of \$1000. The last verdict was for \$1800. In previous trials a verdict for \$5000 was rendered, but in each case was set aside on the ground that a child's life did not have that pecuniary value to its parents.

Man-Eating Mountain Lion Killed. Two hunters in the mountains east of Santa Caterina, Cal., recently came upon the body of a white man, partly eaten by wild beasts. Near by was a cave, and this the hunters watched, and were rewarded by seeing a large mountain lion, which they killed. The body has been identified as that of Frank Cook, a Norwegian car-

Courted a Woman Thirty Years. The will of Jacob Y. Dietz, of the firm of Ivins, Dietz & Magee, who died recently, was admitted to probate at Philadelphia. Penn. It gives upward of \$100,000 to Miss Mary E. Santee, whom Mr. Dietz loved and courted for thirty years, but who would not marry him during the lifetime of her mother.

A Mica Discovery in Vermont. An inexhaustible supply of mics has been discovered in Sherburne, Vt.

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

PRECNANT THOUGHTS FROM THE WORLD'S CREATEST PROPHETS

Poem: Inasmuch-A Brief. Yet Comprehensive, and Satisfying Statement in Regard to the Divinity and Resurrection of Christ-The Best Possible Proof

ine child who is holding the baby Grows pallid and faint with the heat, And droops like a flower as the sunshine Beats down on the close, narrow street. With steps that are weary and lagging She tolls up the tenement stair, Where poverty's pitiful children Are dving for want of fresh air.

When near—oh, so near!—all around them The health giving breezes blow free, Afresh from the slope of the mountains Or sweet with the breath of the sea. Where fair over wide reaching meadows
The daisies and buttercups nod,
And under the trees of the orchard
The shadows lie cool on the sod!

What thought do we take from our pleas-

ure To brighten the comfortless way Of the poor "little mother" who carries The baby all through the long day? On their little faces is resting The shadow of want and of care, Can we turn from these children of sorro Entreating our blessings to share?

Enriched by the gifts of the Master— Not ours are the silver and gold—. He giveth His poor to our keeping As stewards His bounty we hold. When He taketh account of His servants God grant that our greeting may be: Inasmuch as to these ye have done it Ye have ministered also to Me!"

The Best Kind of Proof.

In the New York Outlook of a recent date appears the following answer to a request for a brief statement of the divin ity and resurrection of Christ. Brief, comprehensive, and thoroughly satisfying, it opens up to us a great thought that it would take volumes to illustrate and ex-pand. What Jesus did, and is still doing

pand. What Jesus did, and is still doing in the world, is the best possible proof of what He was. And this accords beautifully with the Master's own words to the disciples of John, when they sought the proof of His Messiahship: "Go tell John what things you do see and hear."

"The divinity of Christ depends not on how He came into the world, but on what He was in the world—divinely holy, ever one with God in thought and will and act. This appears not only from the impres-This appears not only from the impres-sion of His transcendent character upon His disciples, and upon subsequent history. The same historical evidence which a stone monument exhibits on a battle-ground is monument exhibits on a battle-ground is exhibited by the monumental testimony which the observance of the Lord's Day, from the first generation of Christians to the present gives of the resurrection—that is, of some sort of reappearance of the crucified Master. No stronger historical proof can be demanded than the co-existence of such an institution with the testimony of Paul in an authentic document, dating twenty-two years after the event (1 Corinthians xv.). To this much be added the existence of Christianity is a force, and of the church as an organization, both of which depend historically on the divine character and resurrection of Jesus Christ."—Raleigh Christian Advocate.

Some Good in All.

There is a germ of good in all. The real Divine essence has been breathed into all, and every human soul is a spark from the Divine Sun, the Light of Life, and as this is true, this one bit of divinity certainly does remain good. There is always a de-sire in the heart really to do right. I doubt if there is a person so degraded, so dulled and stupefied to the call of condulled and stupefied to the call of con-science who does not at times really want to be good and do right, but the environ-ments of life, the long turning aside from right ways, the almost impossible return to paths of rectitude and duty, seem to bar the way, and instead of living up to this pleading call of the heart, the good is overcome by evil, perhaps just because no one would believe with an uplifting faith in this good desire, because there was no one to look for the good, and once seeno one to look for the good, and once seeing it, loving the bit of the Divine and overlooking all the filthy garment savoring of the flesh. It is a very solemn thing and was all look and and once see ingreen and was all look and once see ingreen and was all look and once see ingreen and once see hing, and we shall not be held guiltless if we stifle, through our carelessness, or our lack of loving faith, the reaching up-ward of even the humblest and most degraded fellow mortal. We must love all human kind, we must look for the good, believe in it and tend carefully and pray-erfully the feeble germ of right, which is really righteousness, that springs eternal every human breast .- Rose

Songs in the Night.

The Christian has his afflictions of body and griefs of soul as well as others, but he does not sorrow even as others who have no hope. Out of the depths he cries unto God, and He delivers him. His cry is not merely a cry of distress, but rather a cry of joy. The Christian has joy in sorrow. The waters are never deep enough to over-whelm him. In the darkest hour he can sing. Songs which are born in broken hearts and rise from the abyss of dark-

hearts and rise from the abyss of darkness are the sweetest songs.

Then let the shadows lengthen. Let the night be ever so dark. We shall not cease our singing. Paul and Silas sang in the night. Those who sing amid the shadows of this world shall also sing amid the glories of the heavenly world. Let the night be filled with music, and the journey will soon end amid the immortal symphonies of that better land.—Christian Advocate. Advocate.

Comforters of Others.

The lessons only which have cost to pain, which we have learned in struggle which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitis when we have passed through terness of temptation, wrestling with evil and sore beset, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is be helpers of others in temptation. It is only when the chords of our love have been swept by it, and when we have been com-forted and helped to endure, that we are fitted to become comforters of others

sorrow.-J. R. Miller. A Dangerous Doctrine.

The doctrine of deathbed repentance is not only dangerous and misleading; it is immoral. It makes a mockery of real re-ligion, turns honest and upright living aside and gives the prize to gamblers who risk their all on the last throw of the dice. It is a spiritual swindle, by which millions have been bankrupted eternally.—Rev. Dr. Harcourt, Methodist, Reading, Pa.

Practical Religion.

Religion is the ministry of the soul, but the care of the body is left to secular in-fluence. Every form of religion has a double out ook. The eyes look upward, but every form of religion includes work for mankind, what his religion shall be to his fellow men.—Rev. Emil G. Hirsch, Hebrew, Chicago.

Dead-Alive. A church living within itself like a close corporation, depending on its music and other pleasing accessories, cannot live.— Rev. F. W. Clampett, Episcopalian, San

Francisco.

Wheat Ranch of 180,000 Acres. William Ogden, of McLean County. Ill. has bought 180,000 acres of land in Western Kansas, which will be converted into the largest wheat ranch in the world. The land was owned by about fifteen different men. Ogden paid \$2.50 an acre on

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SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

the Blood of the Nation-Blost Excess in the Use of Alcohol is Not Due to Primitive Appetite - The Power of

Bad Influence. President David Starr Jordan, of the Leland Stanford University, has oublished in the Popular Science Monthly a series of articles entitled "The Blood of the Nation: A Study of the Decay of Races Through the Survival of the Unit."

That class of philosophers who are endeavoring to establish the theory that drunkenness and its attending vices and drunkenness and its attending vices and miseries are clearly a part of the progress of the human race will find little comfort Dr. Jordan's article. Conceding to those gentlemen a certain amount of truth which it would be extremely difficult to prove in behalf of their theories, Dr. Jordan says:
"The effect of alcoholic drink on race

"The effect of alcoholic drink on race progress should be considered in this connection. Authorities do not agree as to the final result of alcohol in race selection. Doubtless, in the long run, the drunkard will be eliminated, and perhaps certain authors are right in regarding this as a gain to the race. On the other hand there is great force in Dr. Amos G. Warner's remark, that of all caustics gangreng is the most expensive. The people of is the most expensive. The people of Southern Europe are relatively temperate. They have used wine for centuries, and it is thought by Archdall Reid and others that the cause of their temperance is to be found in this long use of alcoholic beverages. All these with vitited or unconeraces. All those with vitiated or uncontrollable appetites have been destroyed in the long experience with wine, leaving only those with normal tastes and normal ability of resistance. The free use of wine ability of resistance. The free use of wine is, therefore, in this view, a cause of final temperance, while intemperance rages only among those races which have not long known alcohol, and have not become by selection resistant to it. The savage races which have never known alcohol. cohol are even less resistant, and are soon-

only are even less resistant, and are sooner destroyed by it.

"In all this there must be a certain element of truth. The view, however, ignores the evil effect on the nervous system of long-continued poisoning, even if the poison be only in-moderate amounts. The temperate Italian, with his daily semisaturation, is no more a normal man than the Scotch farmer with his occasional sprees. The nerve disturbance which wine effects is an evil, whether carried to excess in regularity or irregularity. We know too little of its final result on the race to give certainty to our speculations.

It is moreover true that most excess in the use of alcohol is not due to primitive the use of alcohol is not due to primitive the use of alcohol is not due to primitive the use of alcohol is not due to primitive. appetite. It is drink which causes appe-tite, and not appetite which seeks for-drink. In a given number of drunkards but a very few become such through in-born appetite. It is influence of bad example, lack of courage, false idea of man-liness, or some defect in character or misfortune in environment which leads to the first steps in drunkenness. The taste once established takes care of itself. In

once established takes care of itself. In earlier times, when the nature of alcohol was unknown and total abstinence was undreamed of, it was the strong, the boisterous, the energetic, the abostle of 'the strenuous life,' who carried all things to excess. The wassail both, the bumper of ale, the flagon of wine, all these were the attribute of the strong. We cannot, say that those who sank in a coholism thereby illustrated the survival of the fittest. Who can say that as the Latin races became can say that as the Latin races became temperate they did not also become docile and weak? In other words, considering the influence of alcohol alone, unchecked by an educated conscience, we must ad-mit that it is the strong and vigorous, not mit that it is the strong and vigorous, not the weak and perverted, that are de-stroyed by it. At the best, we can only say that alcoholic selection is a complex force, which makes for temperance—if at all, at a fearful cost of life which without alcoholic temptation would be well worth

alcoholic temptation would be well worth preserving."

Dr. Jordan, it is to be presumed, would not care to be understood as indorsing the idea that the wine-drinking countries of Europe have been made temperate by their wine-drinking. He is probably much too well acquainted with the current history of France and the other so-called "wine countries" to be in ignorance of the true countries" to be in ignorance of the true etate of affairs there.—Nev

Dangers of Alcoholism. It is needless to enter into details as to the consequences entailed by overindul-gence in the use of alcohol. Most of us

are familiar with cases of ruined lives and wretched homes as the result of the fatal habit, and in these days of high-pressure living it is becoming more and more com-mon. Mental worry, overwork, ill-health, want of sufficient nourishment and clothwant or sumcient nourisament and ciotaine tend to swell the number of chronic
alcoholists, and the habit so easily acquired is extremely difficult to relinquish.

The real danger to the race, however,
lies in the fact that the great majority of
inchairtee and no incontinuous the lies in the fact that the great majority of inebriates need no incentive to acquire the habit; they are born with the tendency, and it is to this cause chiefly that we must ascribe the increase in the number of deaths from chronic alcoholism during the last twenty-three years. A reference to the table of statistics shows that in 1875 twenty-seven persons in 1,000,000 died as the result of chronic alcoholism; in 1898

these figures had more than doubled them-

the result of chronic alcoholism, in teasthese figures had more than doubled themselves, the number then being returned as sixty-five per 1,000,000 of population.

The following quotations point to the conclusions arrived at by some of the most eminent men of the day:

"Heredity as a causation is estimated to be present in nearly sixty per cent. of all cases of chronic alcoholism."

"There are not a few human beings so saturated with the taint of alcoholic heredity that they could as soon 'turn back a flowing river from the sea' as arrest the march of an attack of alcoholism."

Much that has been said respecting insanity applies equally to inebriety. Both belong to the group of diseases of the nervous system, showing a marked tendency to degeneration, and both are liable to be transmitted hereditarily. — Westminster Review. Review.

Forbid Drinking Employes.

The laws of several of the States add prescriptions of intemperance to the rules of the railroad companies. For example, Michigan forbids the employment of a drinking man in any responsible capacity connected with the operating of a railroad, and even New York provides for the punishment of any railroad corporation that retains in its service as engineer, firethe punishment of any railroad corporation that retains in its service as engineer, fireman, conductor, switchman, train-dispatcher or telegrapher, or in any capacity where by his neglect of duty the safety and security of life, person or property may be imperiled, any man of known intemperate habits. These rules and laws have been adopted not because of any have been adopted, not because of any agitation or pressure brought to bear upon the railroad companies, but because years of experience have demonstrated their

The Crusade in Brief.

Seeking the roses of health in the red cup you may find the rouge of ruin. Why should we permit our physicians

to start our mothers, daughters and sisters on the way to a drunkard's doom? A writer in the Lancet maintains that in proportion as fruit enters into the diet, the indulgence in alcoholic drinks is di-

"Boss," said the two bums, in chorus,
"can't ye help us? We're on our uppers,
and—" "True," interrupted the sternvisaged man, as he passed on, "you're on
your uppers because you've sold your souls
for rum."—Philadelphia Record.

In connection with the English Wes-leyan Methodists there are 4804 Bands of Hope with 427,168 members; 1764 temperance societies with 99,406 members. Of the 23,480 arrests made in the city

of St. Louis, according to the police report for the year, 4015 were for drunkenness. The report of the department also shows that the largest number of arrests for any one cause was for the disturbance of the peace. Dr. Brouardel, of Paris, declared it to

be his conviction that the relationship between alcoholism and consumption was very close. He said in part: "Alcoholism is the most potent factor in propagating tuberculosis. The strongest man who has once taken to drink is powerless against