

New York City.—The "Gibson" waist is quite as fashionable for young girls as for grown folk, and is exceedingly becoming to graceful figures. The excellent May Manton model shown includes all the essential features and is suited to a variety of materials, pique, duck, linen etamine, cheviot, madras, silk, gingham and all the light weight waist cloths and silks, taffeta, peau de scie, albatross and the like, but in the original is of white mercerized duck, with handsome pearl buttons, and is worn with a tie and belt of pale blue liberty satin. Silk and wool fabrics give greater satisfaction when made over the fitted foundation, but washable materials require to be unlined.



MISSES' "GIBSON" SHIRT WAIST.

The lining fits snugly and smoothly, but extends to the waist line only. The waist proper is laid in deep pleats over the shoulder that extend to the waist line at the back and front, and are stitched to yoke depth with corticelli silk to give the effect of pointed straps. At the centre front is the regulation box pleat, through which button holes are worked. The sleeves are in bishop style, with the season's deep cuffs that are buttoned up at the inside. At the neck is a neckband over which the regulation stock, or linen collar, may be worn.

To cut this waist for a miss of fourteen years of age four yards of material twenty-one inches wide, three and a half yards twenty-seven inches wide, three and an eighth yards thirty-two inches wide, or two yards forty-four inches wide will be required.

Woman's Eton Jacket.

Eton jackets fill a definite need and are exceedingly fashionable both for suits and separate wraps. The smart model pictured in the large drawing is shown in etamine, in black, with bands of taffeta, stitched with corticelli silk, and small silk buttons, and makes part of a costume, but the same material, cloth and silk, are all used for general wraps, while all suitings are appropriate when packet and skirt are made to match.

The back is seamless and fits with perfect smoothness. The fronts are pointed and extend slightly below the waist line. At the neck is a square collar that adds greatly to the effect, but which can be omitted when a plain finish is preferred, or it is desirable to reduce either weight or warmth. The sleeves are in coat style, slightly flaring at the wrists.

To cut this jacket in the medium size four yards of material twenty-one inches wide, three and five-eighth yards twenty-seven inches wide, one and seven-eighth yards forty-four inches wide, or one and three-quarter yards fifty inches wide will be required, with three-eighth yard less in any width when collar is omitted.

Trimmings on the New Hats.

Many of the new hats are of chiffon trimmed with mohair braid. This braid has a silk sheen, which is charming in combination with the chiffon. One pale blue hat, for instance, made of layers upon layers, rows upon rows, whatever way one wishes to describe it, of chiffon. The rim is formed of one lot of these soft layers laid on rich flakey puff paste, and the crown is of more layers, until one reaches where there is room inside for the head. Each one of the many layers is edged with the mohair braid. And that all there is to the hat. A hat of this kind requires very little trimming. A few pink rose or many little ostrich tips on the rim on top and more under the brim next the face, and there is the whole hat as may be. One must be careful not to forget the foliage with the flowers, for foliage plays an important part in all trimmings nowadays.

Decorated Stock

"A Parisian 'decorated stockings' has so far failed to receive professional discretion as to [illegible] his studio," says the Chicago Telegraph. "The artistic [illegible] chiefly for fair, fastidious and elegant beauties of [illegible] amuses itself. These ladies will only wear stockings the patterns of which are unique, and they retain the copyright of the designs. It is even more indiscreet of the artist to reveal that for one of his customers he has made delicate hose embroidered with a serpent having two pearls for its eyes. Other 'art' stockings are decorated with perfect imitations of flowers embroidered in colors, lilies of the valley, violets and lilac being favorite blooms. Most of the ladies select a particular flower which they order to be worked on all their hosiery. It appears, however, that generally speaking, the stocking embroidered in colors is considered a trifle loud. Ladies of severer taste prefer black lace, but jeweled ornaments on the latter are regarded as quite permissible. The artist in question charges any price, from $120 upward, for a pair of hose."

A Summery Parasol.

A summery parasol has the upper part tucked, the tucking forming points at its lower edge, half way down the parasol, and below this extending to the edge. The other half of the parasol is of flowered lawn or muslin. There is a ruching of the same thin material around the edge of the silk, where the lower part of the muslin joins it. There is still another fluff of the colored muslin around the stick at the top.

A Charming Waist.

A charming waist of pongee is made with inserts of lace in a shade to match. There is a pattern of this set into the front, more of it on the tops of the sleeves, and the flaring cuffs and the collar are of the lace. From this stock collar lines of the lace run down onto the shoulders, set into the pongee like the rest. The waist fits smoothly over the shoulders and bust and is left long at the lower edge and can be made to "pouch" or be pulled down snugly as desired.

A Pretty Millinery Mode.

Among the spring hats the shepherdess mode is occupying a prominent place. It is broad and flat, with a perceptible droop at the back. Simplicity prevails in the trimming, soft ribbons and spring flowers or chiffons, and sometimes ostrich feathers, being best adapted to this purpose.



ETON JACKET.

SashesAre Popular.

The popularity of sashes for spring and summer wear is assured, and many of the finest models for spring gowns are finished in this effect.

Woman's Fancy Waist.

Fancy bodies, with round yokes, are much in vogue both for entre gowns and the popular odd waist. This smart May Manton model is adapted to both purposes and to all the season's dress and waist materials, but, as shown, is made of etamine in pastel tan color, with yoke and cuffs of twine-colored lace, over white, and makes part of costume.

The lining is snugly fitted and closes at the centre front and on it are arranged the various parts of the waist. Both front and back are laid vertical pleats that are stitched with corticelli silk near their edges, and arranged to give a tapering effect. The closing is effected invisibly beneath the inner pleat on the left front. Pointed tabs are attached beneath the edges of both inner tucks and are held in place by small silk buttons. The sleeves show one of the latest designs, and are tucked to give a snug upper portion, while they fall free and form puffs at the elbows, with deep pointed cuffs below. At the neck is a stock that matches the yoke and closes with it at the left shoulder seam.

To cut this waist in the medium size four yards of material twenty-one inches wide, three and a half yards [illegible]ty-seven inches wide, or two yards [illegible]-four inches wide will be required. [illegible] one yard of all-over lace for yoke, [illegible] and cuffs.



FANCY WAIST FOR A WOMAN.

DR. TALMAGE'S SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: Temptations For the Young—The Assailants of Virtue and Honesty Are Numerous—Need For Divine Protection—God's Grace Bringeth Salvation.

WASHINGTON, D. C.—A familiar illustration from the barnyard is employed in this discourse by Dr. Talmage to show the comfort and protection that heaven affords to all trusting souls. The text is Matthew xxiii, 37, "Even as a hen gathereth hce chickens under her wings, and ye would not."

Jerusalem was in sight as Christ came to the crest of Mount Olivet, a height of 700 feet. The splendors of the religious capital of the whole earth irradiated the landscape. There is the temple. Yonder is the king's palace. Spread out before His eyes are the pomp, wealth, the wickedness and the coming destruction of Jerusalem, and He bursts into tears at the thought of the obduracy of a place that He would gladly have saved and apostrophizes, saying, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?"

Why did Christ select hen and chickens as a simile? Next to the appositeness of the comparison, I think it was to help all public teachers in the matter of illustration to get down off their stilts and use comparisons that all can understand. The plainest bird on earth is the barnyard fowl. Its only adornments are the red comb in its head-dress and the wattles under the throat. It has no grandeur of genealogy. All we know is that its ancestors came from India, some of them from a height of 4000 feet on the sides of the Himalayas. It has no pretension of nest like the eagle's eyrie. It has no lustre of plumage like the goldfinch. Possessing anatomy that allows flight, yet about the last thing it wants to do is to fly, and in retreat uses foot almost as much as wing. Musicians have written out in musical scale the song of lark and robin redbreast and nightingale, yet the hen of my text hath nothing that could be taken for a song, but only cluck and cackle. Yet Christ in the text uttered while looking upon doomed Jerusalem declares that what He had wished for that city was like what the hen does for her chickens.

Christ was thus simple in His teachings, and yet how hard it is for us who are Sunday-school instructors and editors and preachers and reformers and those who would gain the ears of audiences to attain that heavenly and divine art of simplicity! We have to run a course of literary disorders as children a course of physical disorders. We come out of school and college loaded down with Greek mythologies and out of the theological seminary weighed down with what the learned fathers said, and we fly with wings of eagles and flamingoes and albatrosses, and it takes a good while before we can come down to Christ's similitudes, the candle under the bushel, the salt that has lost its savor, the net thrown into the sea, the spittle on the eyes of the blind man and the hen and chickens.

I am in warm sympathy with the unpretentious old fashioned hen because, like most of us, she has to scratch for a living. She knows at the start the lesson which most people of good sense are slow to learn—that the gaining of a livelihood implies work, and that successes do not lie on the surface, but are to be upturned by positive and continuous effort. The reason that society and the church and the world are so full of failures, so full of loafers, so full of deadbeats is because people are not wise enough to take the lesson which any hen would teach them that if they would find for themselves and for those dependent upon them anything worth having they must scratch for it. Solomon said, "Go to the ant, thou sluggard." I say, Go to the hen, thou sluggard. In the Old Testament God compares Himself to an eagle stirring up her nest, and in the New Testament the Holy Spirit is compared to a descending dove, but Christ in a sermon that began with cutting sarcasm for hypocrites and ends with the paroxysm of pathos in the text compares Himself to a hen.

One day in the country we saw sudden consternation in the behavior of old Dominick. Why the hen should be so disturbed we could not understand. We looked about to see if a neighbor's dog were invading the farm. We looked up to see if a storm cloud were hovering. We could see nothing on the ground that could terrorize, and we could see nothing in the air to ruffle the feathers of the hen, but the loud, wild, affrighted cluck which brought all her brood at full run under her feathers made us look again around and above us, when we saw that high up and far away there was a rapacious bird wheeling round and round and down and down, and not seeing us as we stood in the shadow, it came nearer and lower until we saw its beak was curved from base to tip and it had two flames of fire for eyes, and it was a hawk. But all the chickens were under old Dominick's wings, and either the bird of prey caught a glimpse of us or not able to find the brood huddled under wing, darted back into the clouds.

So Christ calls with great earnestness to all the young. Why, what is the matter? It is bright sunlight, and there can be no danger. Health is theirs. A good home is theirs. Plenty of food is theirs. Prospect of long life is theirs. But Christ continues to call, calls with more emphasis and urges haste and says not a second ought to be lost. Oh, do tell us what is the matter. Ah, now I see; there are hawks of temptation in the air, there are vultures wheeling for their prey, there are beaks of death ready to plunge, there are claws of allurement ready to clutch. Now I see the peril. Now I understand the urgency. Now I see the only safety. Would that Christ might this day take our sons and daughters into His shelter "as a hen gathereth her chickens under her wing."

The fact is that the most of them will never mind the shelter unless while they are chickens. It is a simple matter of inexorable statistics that most of those who do not come to Christ in youth never come at all. What chance is there for the young without divine protection? There are the grogshops, there are the gambling hells, there are the infidelities and immoralities of spiritualism, there are the bad books, there are the impurities, there are the business rascalities, and so numerous are these assailants that it is a wonder that honesty and virtue are not lost arts. The birds of prey, diurnal and nocturnal, of the natural world are ever on the alert. They are assassins of the sky; they have varieties of taste. The eagle prefers the flesh of the living animals; the vulture prefers the carcass; the falcon kills with one stroke, while other styles of beak give prolongation of torture. And so the temptations of this life are various.

Fathers, mothers, older brothers and sisters and Sabbath-school teachers, be quick and earnest and prayerful and importunate and get the chickens under wing. May the Sabbath schools of America and Great Britain within the next three months sweep all their scholars into the kingdom. Whom they have now under charge is uncertain. Concerning that scrawny, puny child that lay in the cradle many years ago, the father dead, many remarked, "What a mercy if the Lord would take the child?" And the mother really thought so too. But what a good thing that God spared that child, for it became world renowned in Christian literature and one of God's most illustrious servants—John Todd.

My hearers, if we secure the present and everlasting welfare of our children, most other things belonging to us are of but little comparative importance. Alexander the Great allowed his soldiers to take their families with them to war, and he accounted for the bravery of his men by the fact that many of them were born in camp and were used to warlike scenes from the start. Would God that all the children of our day might be born into the army of the Lord!

But we all need the protecting wing. If you had known when you entered upon manhood or womanhood what was ahead of you, would you have dared to undertake life? How much you have been through! With most life has been a disappointment. They tell me so. They have not attained that which they expected to attain. They have not had the physical and mental vigor they expected or they have met with rebuffs which they did not anticipate. You are not at forty or fifty or sixty or seventy or eighty years of age where you thought you would be. I do not know any one except myself to whom life has been a happy surprise. I never expected anything, and so when anything came in the shape of human favor or comfortable position or widening field of work it was to me a surprise. I was told in the theological seminary by some of my fellow students that I never would get anybody to hear me preach unless I changed my style, so that when I found that some people did come to hear me it was a happy surprise. But most people, according to their own statement, have found life a disappointment. Indeed, we all need shelter from its tempests.

The wings of my text suggest warmth, and that is what most folks want. The fact is that this is a cold world whether you take it literally or figuratively. We have a big fireplace called the sun, and it has a very hot fire, and the stokers keep the coals well stirred up, but much of the year we cannot get near enough to this fireplace to get warmed. This world's extremities are cold all the time. Forget not that it is colder at the South Pole than at the North Pole, and that the Arctic is not so destructive as the Antarctic. Once in awhile the Arctic will let explorers come back, but the Antartic hardly ever. When at the South Pole a ship sails in, the door of ice is almost sure to be shut against its return. So life to many millions of people at the south and many millions of people at the north is a prolonged shiver.

But when I say that this is a cold world I chiefly mean figuratively. If you want to know what is the meaning of the ordinary term of receiving the "cold shoulder," get out of money and try to borrow. The conversation may have been almost tropical for luxuriance of thought and speech, but suggest your necessities and see the thermometer drop to fifty degrees below zero, and in that which till a moment before had been a warm room. Take what is an unpopular position on some public question and see your friends fly as chaff before a windmill. As far as myself is concerned, I have no word of complaint, but I look off day by day and see communities freezing out men and women of whom the world is not worthy. Now it takes after one and now after another. It becomes popular to depreciate and defame and execrate and lie about some people. This is the best world I ever got into, but it is the meanest world that some people ever got into. The worst thing that ever happened to them was their cradle, and the best thing that will ever happen to them will be their grave.

What people want is warmth, warmth of sympathy, warmth of kindly association, warmth of genial surroundings. The world declines to give it and in many cases has no power to give it, and here is where Christ comes in, and as on a cold day, the rain beating and the atmosphere full of sleet, the hen clucks her chickens under her wings and the warmth of her own breast puts warmth into the wet feathers and the chilled feet of the infant group of the barnyard, so Christ says to those sick and frosted and disgusted and frozen of the world: "Come in out of the March winds of the world's criticism, come in out of the sleet of the world's assault, come in out of a world that does not understand you and does not want to understand you. I will comfort, and I will soothe, and I will be your warmth, 'as a hen gathereth her chickens under her wing.'" Oh, the warm heart of God is ready for all those to whom the world has given the cold shoulder.

But notice that some one must take the storm for the chickens. Ah, the hen takes the storm. I have watched her under the pelting rain. I have seen her in the pinching frosts. Almost frozen to death or almost strangled in the waters, and what a fight she makes for the young under wing if a dog or a hawk or a man comes too near! And so the brooding Christ takes the storm for us.

Once the tempest rose so suddenly the hen could not get with her young back from the new ground to the barn, and there she is under the fence half dead. And now the rain turns to snow, and it is an awful night, and in the morning the whiteness about the gills and the beak down in the mud show that the mother is dead, and the young ones come out and cannot understand why the mother does not scratch for them something to eat, and they walk over her wings and call with their tiny voices, but there is no answering cluck. She took the storm for others and perished. Poor thing! Self-sacrificing even unto death!

And does it not make you think of Him who endured all for us? So the wings under which we come for spiritual safety are blood spattered wings, are night shadowed wings, are tempest torn wings. In the Isle of Wight I saw the grave of Princess Elizabeth, who died while a prisoner at Carisbrook Castle, her finger on an open Bible and pointing to the words, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Oh, come under the wings!

My text has its strongest application for people who were born in the country, wherever you may now live, and that is the majority of you. You cannot hear my text without having all the rustic scenes of the old farmhouse come back to you. Good old days they were. You knew nothing much of the world, for you had not seen the world. By law of association you cannot recall the brooding hen and her chickens without seeing also the barn and the haymow and the wagon shed and the house and the room where you played and the fireside with the big back-log before which you sat and the neighbors and the burial and the wedding and the deep snowbanks, and hear the village bell that called you to worship and seeing the horses which, after pulling you to church, stood around the old clapboarded meeting house, and those who sat at either end of the church pew and, indeed, all the scenes of your first fourteen years, and you think of what you were then and of what you are now and all these thoughts are aroused by the sight of the old hen-coop. Some of you had better go back and start again. In thought return to that place and hear the cluck and see the outspread feathers and come under the wing and make the Lord your portion and shelter and warmth, preparing for everything that may come, and so avoid being classed among those described by the closing words of my text, "as a hen gathereth her chickens under her wings, and ye would not." Ah, that throws the responsibility upon us. "Ye would not." Alas, for the "would nots!" If the wandering broods of the farm had not their mother's call and risk the hawk and dare the freshet and expose themselves to the frost and storm, surely their calamities are not the mother's fault. "Ye would not!" God would, but how many would not?

When a good man asked a young woman who had abandoned her home and who was deploring her wretchedness why she did not return, the reply was: "I dare not go home. My father is so provoked he would not receive me home." "Then," said the Christian man, "I will test this." And so he wrote to the father, and the reply came back, and in a letter marked outside "Immediate" and inside saying, "Let he come at once; all is forgiven." So God's invitation for you is marked "Immediate" on the outside, and inside it is written, "He will abundantly pardon." Oh, ye wanderers from God and happiness and home and heaven, come under the sheltering wing. A vessel in the Bristol Channel was nearing the rocks called the Steep Holmes. Under the tempest the vessel was unmanageable, and the only hope was that the tide would change before she struck the rocks and went down, and so the captain stood on the deck, watch in hand. Captain and crew and passengers were pallid with terror. Taking another look at his watch and another look at the sea, he shouted: "Thank God, we are saved! The tide has turned! One minute more and we would have struck the rocks!" Some of you have been a long while drifting in the tempest of sin and sorrow and have been making for the breakers. Thank God, the tide has turned. Do you not feel the lift of the billow? The grace of God that bringeth salvation has appeared to your soul, and, in the words of Boaz Ruth, I commend you to "the Lord God of Israel, under whose wings thou hast come to trust."

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THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Tragedy of Michael Kilroy—Alcoholic Drinks Transformed Him Into a Fiend—Murdered His Wife in the Presence of His Children—Such Cases Common.

When Michael Kilroy reeled home in the early hours of the holy Sabbath of Sunday, January 26, in the Christian city of Boston, his pockets empty of the money that he had promised to his wife to buy the clothing for lack of which his children were freezing; when he answered her appeal for the fulfillment of his promise with a blow that knocked her to the floor; when he choked, with his fingers upon her throat, her appeal for mercy; when he kicked her with his heavy boots, and she about to become the mother of another child; when he sat for hours unmoved, listening to her moans and watching her sufferings; when he brutally mistreated the children who would have brought her help; when he struck away the water that her little daughter was lifting to her bloody, thirsting lips—it was drink, gentlemen—the drink that Professor Atwater tells us is food—the drink that you gentlemen recommend in "moderation," that made him do it, and neither in earth nor hell has any other agency been found, in the history of the whole human race that inspired men to such deeds.

But drink, gentlemen, alcoholic drink, not only made Michael Kilroy do that brutal, devilish deed, but has transformed uncounted thousands of men into fiends of the same character, and has driven them to deeds equally brutal. Drink, gentlemen, has inspired such tragedies so commonly and in such multitude that the public scarcely pauses to notice their occurrence. Drink, gentlemen, is to-day preparing more men for just such deeds as that, and you know and we know and the world knows that it will take boys from your churches, boys from your schools, aye, God pity you, perhaps boys from your homes, and will make them into such brutes to work such fiendish crimes in future years on women who to-day are lovely and loving girls.

It was only twelve days before the butchery in that Boston tenement that Vincent Vincelsk came how drunk in Pittsburg and chopped his wife and little children to death with a rail-cutter. It was only thirteen days before that John Blissett, of Detroit, drunk, emptied his revolver into his wife's body and poured kerosene over her and stood with lighted match to make her a burnt offering to drink when the police broke in upon him. It was just one month and a day before that a father in Indiana came home drunk, sought to kill his wife with a hatchet and was shot dead by his son.

But why go on with such a list? The cases are innumerable and before Michael Kilroy came home to kill Bridget you and we and everybody in the whole land knew that some man, because of the drink traffic, would come home and kill his wife, and that the terrible procession of crime would keep right on.—The New Voice.

Dr. Atwater Repudiated.

The American Medical Association at its annual meeting in St. Paul unanimously adopted the following resolutions:

"Whereas, The American Medical Association, the members of which are physicians and medical teachers who have devoted years to the study of alcohol and its effects, and who are conversant with the work done by scientific men the world over to determine the effects of alcohol when given in any quantity, have noted the teaching of Professor W. O. Atwater, of Wesleyan University, upon the food and medical value of alcohol as set forth by him in the pages of the influential lay press; be it

"Resolved, That this association utterly repudiates the pro-alcoholic doctrine of the said Professor W. O. Atwater as being contrary to the evidence deduced by scientific experimentation, and that his conclusions are unwarranted by the evidence resulting from his own experiments. Be it further

"Resolved, That this association regards the teaching of Professor W. O. Atwater as erroneous and a source of danger to the laity inasmuch as such teaching contributes towards the increased consumption of alcoholic beverages by giving supposed reason for their safe use."

(Signed) N. S. DAVIS, M. D.,
Pres., Chicago, Ill.
T. D. CROTHERS, M. D.,
Sec., Hartford, Conn.

A Traffic That Curses.

The horrors of the drink traffic have never been fully portrayed. No pencil is black enough to paint the picture and do it full justice. No tohgue is eloquent enough to tell the sad story in all its dreadful details. The use of alcoholic beverages is of all scourges the most wide and withering.

It is a physical curse: Blearing the eyes, blistering the tongue, deranging the stomach, paralyzing the nerves, hardening the liver, poisoning the blood, coagulating the brain, inducing and aggravating many diseases, and digging many premature graves.

It is a financial curse: Draining the pocket, producing poverty, diminishing comfort, multiplying miseries, filling almshouses, increasing taxes and creating hard times.

It is a mental curse: Clouding the judgment and dethroning the reason, promoting ignorance, producing imbecility, and transforming its unhappy victims into maniacs and fools.

It is a moral curse: Weakening the will, inflaming the passions, hushing the voices of conscience and preparing the way for every vice and crime. And yet, strange to say, there are those who advocate the removal of this curse by legalizing it. But the colossal curse of drunkenness will continue so long as drunkard factories are permitted, protected and perpetuated by law.

Why Germany is Apathetic.

At the annual meeting of the Society for Combating the Abuse of Spirituous Liquors at Beslau last month, Baron von Diergardt said he believed that alcohol would one day be universally regarded as an enemy of civilization, but at present it was only possible to recommend moderation in its use. Seven hundred and fifty millions of dollars was yearly spent in Germany on intoxicating liquors, he said, and it was estimated that the average German consumed the equivalent of five glasses of spirits a day. Baron von Diergardt added that one difficulty in the campaign was that the State itself was interested in alcohol, deriving, as it did, a revenue of $41,000,000 from spirits and $25,000,000 from beer.

Drink and Infant Mortality.

Dr. Whitford has gone carefully into the subject of infant mortality in Liverpool, and he reports for the years specified the following cases of suffocation almost entirely due to drink: 1890, 164; 1891, 144; 1892, 164; 1893, 196; 1894, 182; 1895, 189.

The Crusade in Brief.

The life of the saloon depends on the death of souls.

Any one who wanted to find "temperance lessons" in the Bible could find an armful with both hands tied behind his back.

All that the words "murder," "shame," "ruin" mean, a thousand times repeated and a thousandfold intensified, the saloon means and the saloon is.

Under the influence of liquor a Jersey City man was arrested four times in five days. This is certainly an indorsement of a high order for the booze distilleries of that town.

The drunkard carries the disregarded danger signal half way between his lustful eyes and his devouring mouth.

For a real temperance lesson take the newly organized Bartenders' Association. Only men of abstemious habits may join.

There is a clandestine movement on foot to abolish the International Quarterly Temperance Lessons which have been the occasion of so much good during the past ten years in the Sunday-schools of America.

When the evidence of the case has been all sifted this fact alone remains, that the liquor traffic stays in business because the American people from sheer inertia, convinced a thousand times over its pernicious character, will not abolish it.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MARCH 23.

Subject: Temperance, Eph. v., 11-21—Golden Text: Eph. v., 18—Memory Verses, 15-18—Commentary on the Day's Lesson.

11. "Have no fellowship." Have no connection with or sympathy for anything done in the dark—under cover. We may not actually commit certain sins, but if we tolerate or encourage them, we are partakers with the transgressors. We should never be accessory to the sins of others, either by commendation, counsel, consent or concealment. See 2 Cor. 6: 14-18. The gospel standard demands a complete separation from this present evil world, both in spirit and practice. 1 John 2; 15, 16; Rom. 12: 1, 2. "Unfruitful works." Sins are called works, not fruits (Gal. 5: 19-22); their only fruit is death (Rom. 6: 21; Gal. 6: 8), which is not fruit in a true sense. "Darkness." Sin is darkness and its parent is the prince of darkness. Plants cannot bear fruit in the absence of light. The graces of the Spirit flourish in the light. Sinful works come from the darkness of ignorance, seek the darkness of concealment and lead to the darkness of hell. "Reprove them." Speak against them. Take a firm definite stand against every form of sin, as did John the Baptist, Jesus and Paul. The parent of crime and pauperism in our country today is the liquor traffic. It thrives in darkness, behind screens, It could not for a moment endure the gaze of an enlightened people. And yet this iniquitous traffic is entrenched behind the law of the land and public opinion. The superlative duty of the Christian citizen is to oppose and denounce this vile, soul-destroying business, by voice, by pen, by vote.

12. "It is a shame," etc. They are too vile to be mentioned or even thought of with but abhorrence. The only sign of their shame was that they sought the cover of secrecy. How low they must have sunk when it was a shame for the apostle to even "speak" about what they "did." But there are some subjects about which it is our duty to remain silent. It is a shame and disgrace for the public prints to be filled with the low and nauseating details of crime. "In secret." Oh the abominations that are carried on in secret! No Christian should join himself in any way to those whose actions must be kept covered. Jesus said, "In secret have I said nothing." The apostle seems to speak here of the Gentile idolaters, and of their horrid mysteries which none were permitted to divulge on pain of death.

13. "That are reproved." "When they are reproved."—R. V. "By the light." It is the light which discovers what was concealed before in darkness, therefore we ought to be shining lights in the world, and by a holy example and a godly life make light! Let us know the truth about the devastations of the liquor curse. Let it be known that it makes ninety per cent. of all our paupers and criminals, and that it costs us more than one hundred million dollars each year. Draw back the curtain and let us for one moment see the heartache and sorrow and disease and death that it brings to us; blighting, ruining, cursing wherever it touches; and then with an enlightened and awakened public conscience we will rise up and drive out this monster.

14. "Awake thou that sleepest," etc. Sleep is an emblem of death, and both sleep and death are used to represent the soul in a sinful state. Sleep is a state of (1) unconsciousness, (2) seeming security, (3) darkness, (4) inactivity, (5) unconcern; while death includes the idea of corruption. From this state, through the power of the Holy Ghost, we are to awake and arise. God uses means to awaken men, and by His power we are to come forth from the death of sin to a new life in Jesus Christ. Chap. 2: 4-6. "Shall shine upon thee" (R. V.). Shedding forth His love, joy and peace into our hearts, and thus bringing us into a state of rest, comfort and holiness.

15. "Circumspectly." See R. V. Watchful and cautious in order to avoid danger. The Christian needs to be prudent.

16. "Redeeming the time." To redeem time is to regain what is lost and to save what is left. "Buying up the opportunity." R. V. margin. By eagerly seizing the moments, by diligence, by continued application this can be done. "Days are evil." The present times are dangerous, and are full of troubles and temptations, and only the watchful and diligent have any reason to expect to keep their garments clean.

17. "Be ye not foolish." (R. V.) Here is a most evident allusion to the orgies of Bacchus, in which his votaries acted like madmen, running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic.

18. "Be not drunk." Do not become drunken with wine and act like fools or madmen. There were doubtless converted drunkards among the Christians to whom Paul wrote, and wine was their especial danger. Intemperance is a folly, a waste, a degradation, a sin. It (1) divests men of their native dignity; (2) sinks them below the brutes; (3) injures body and mind; (4) wastes their substance; (5) destroys the sacredness of the home; (6) is the parent of other vices; (7) is prohibited by the Scriptures; (8) must be renounced or the end will be destruction. "Wherein is excess." "Wherein is riot." —R. V. The word here translated excess means profligacy and debauchery of every kind, such as are generally connected with drunkenness, and especially among the worshipers of Bacchus. Paul's prohibition is positive and absolute. Wine that causes rioting is forbidden. "Filled with the Spirit." Here Paul shows the difference between the worship of the true God and of the heathen deities. After offering sacrifices to Bacchus, the god of wine, it was the custom of the people to get drunk in his honor. The joy that is kindled by wine is degrading, that which is kindled by the Holy Spirit is edifying and soul-inspiring. To be filled with the Spirit is to be in possession of the graces of the Spirit; it implies divine guidance; it is to be filled with God and to accept Him as the only portion of the soul.

19. "Speaking," etc. Men filled with wine sing vile songs, but God's people sing the songs of Zion. Christianity is a religion of song; infidelity does not sing. "With your heart" (R. V.). The Lord is not satisfied until He gets the heart. Christianity is a heart religion.

20. "Always." In times of adversity and trial as well as in times of blessing. "For all things." Rom. 8: 28; 1 Thess. 5: 18. "Unto God." James 1: 17.

21. "Submitting," etc. There is a mutual submission that Christians owe one to another, condescending to bear one another's burdens, not advancing themselves above others, but in love serving one another.

Largest Gun in the World.

The greatest piece of ordnance ever manufactured in the United States has been completed for the army coast defense system, and will shortly be mounted at Sandy Hook. This weapon, of sixteen-inch calibre, was authorized by the Government several years ago, at the instigation of the late Brigadier-General Flagler. With a range of twenty-one miles it can throw a five-foot projectile beyond the vision of the most powerful field glass. There is not a war vessel afloat that it could not penetrate from side to side and still have sufficient energy to sink another vessel alongside. The gun will cost nearly $300,000, and is the last of the large guns to be built for either army or navy. A board will shortly be assembled at Sandy Hook to observe the work of this leviathan of rifles.

South Carolina's Industries.

The Census Bureau, at Washington, has issued a report containing the statistics of manufacturing industries for South Carolina, which shows a capital of $67,356,465, invested in the 3762 establishments in the State. The value of products is given as $38,748,731, to produce which involved an outlay of $1,327,052 for salaries of officials, clerks, etc., $9,455,900 for wages, $3,111,587 for miscellaneous expenses, including rent, taxes, etc., and $24,927,795 for materials used, mill supplies, freight and fuel.

A Deep Artesian Well.

Australia has an artesian well 500 feet deep.

GOD'S MESSAGE TO MAN

PREGNANT THOUGHTS FROM THE WORLD'S GREATEST PROPHETS.

Poem: Pilgrim's Garments—The Ordinary Christian Does Not Give Sufficient Prominence to God's Love—Why Jesus Was Sent on Earth—Proof of His Love.

Ah! This life-garment with its rents and stains,
So soiled ere life's long journey we complete,
Despite our care, despite our watchful pains,
To keep it always clean and whole and sweet.

And yet I love to think that, mother-wise,
God loves the garments that are frayed and worn,
And looks with pitiful and tender eyes
Upon the robes of life we've stained and torn.

He knows what stones and thorns beset our way.
He will not chide, when we come home at night,
But, mother-like, when babes come in from play,
Clothe His tired children then with garments white.

—James Buckham, in the Sunday-School Times.

Does God Love Sinners?

There is one trait or characteristic of God that does not receive due prominence in the mind or the thought of the ordinary Christian, and that is God's love. Whatever the ordinary Christian thinks of God's love, he does not give it sufficient prominence or importance. And it is much the same as to many a theologian and expert in systematic theology. The Bible distinctively declares that "God is love;" not merely that He shows or exercises or has love, but that He "is love." This being so, it is obvious that whatever God does is a manifestation or expression of love. Yet there are definitions, or descriptions, of love, in statements of truth, that actually omit the very mention of love. In the same line, or in the same twist and perversion, many a child and grown person wonders at some Bible statement of God's love. Little children say at times that God does not love a bad girl or a bad boy, but it is because God does love sinners that any of us expect or hope to be saved. A good Kansas brother, who is exercised on this subject, writes:

"For once I intrude on your valuable time and biblical scholarship to ask for light on what to me is a mystery. Egypt, of all the nations of the earth, treated God's elect race with the least humanity and greatest barbarity. After Israel's settlement as a nation in their promised inheritance, Egypt was as a reed which, if they leaned on it, would give no support. Egypt was as idolatrous as any of the contemporary nations which Jehovah said He would utterly destroy. Yet I read in Isaiah that God calls Egypt His people. He says in Isaiah 19: 25: 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.' Jehovah says there shall be a pillar at the border (of Egypt), and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt. In verses 20 and 21 Jehovah promises political redemption and spiritual salvation to this same people. Why is this distinction? Had the prophet the present political redemption in Egypt and the freedom from restraint of missionary operations in view?"

It was because of God's love for sinners, not because of His love for good people, that He sent His Son into this world to move among sinners and then to lay down His life for them. That gives hope and cheer to all of us. It is because we are sinners that we have a right to claim the promises to sinners. The Egyptians and Assyrians were idolaters. They were indeed unworthy. They were almost as bad as our fathers were, and as some of us Christians are. Yet God loved them, and was ready to save them. It is because God loves sinners, in Egypt and outside of it, that Christian missionaries go to them, and urge them to be saved. God did not love Egyptians or Assyrians because of their idolatry, but in spite of it. He did not love them because they were sinners, but in spite of that fact. It is because of the likeness to God in their hearts that Christian missionaries go to Egypt, and to the Fiji Islands, and elsewhere, and urge men to be saved. What a God we have to love and to serve and to trust! And what love God has shown to Egyptians and Fijians and Americans.

Sabbath and the Young Man.

"The causes which turn young men from the church and the Sabbath are many and complex," says the New York Christian Intelligencer (Ref.). "In the cities a chief cause is the strenuousness of business life. Conditions of living have changed greatly within a generation. Home has in many instances become a mere sleeping place. Pressure to meet trains and exacting engagements have overthrown many family altars. Athletics, clubs and society absorb time and strength and money. Sunday has become less sacred. From a holy day it has come to be regarded by multitudes as a holiday. Fashion sets the example with Sunday entertainments and Sunday golf, and the young man with little other time for recreation goes on the Sunday excursion, or lolls over the Sunday newspaper, and the habit of church-going, if ever acquired, is speedily lost. Similar conditions prevail in the country, though less generally. The remedy is as varied and complex as the causes. The statistics quoted show the might of home influences. Wise parents will strengthen these and seek to make them endure even beyond childhood and youth. The Sunday-school and young people's societies must pay particular attention to the critical period when youth passes into manhood. The loss or gain of the young man to the church is decided before he attains his legal majority. The personality and tact of the pastor and teacher count for much at this crucial period. The church may need to reform its methods. It must give a more cordial welcome to the young man, must find something for him to do, make him feel at home not only, but that his presence and services are of value."

Have Faith in Yourself.

No matter how dark and discouraging the outlook may be, have faith in yourselves and in the good providence of God, and may this year bring you the fruitage of your hopes, the transformation of life, which is as wonderful and yet as possible as the change which comes to the earth in May, when the warm rains and the mounting sun suddenly work the miracle of the springtime, when the cold and barren earth, as in response to the touch of an invisible wand, blooms with verdure.—Watchman.

Ghosts.

The world is full of ghosts. They are coming up from the ruins of their blasted hopes, blighted joys, ruined credit and blackened reputation to tell us of their woe, their ruin, the folly and the bitterness that come to him who lives without God and without hope in the world.—Rev. W. N. Arnold, Christian Church, Pittsburg.

How God Speaks to Us.

Happily life gives us many opportunities of losing ourselves in our ideals. Nor should we neglect to cultivate them, for in such opportunities God is speaking to a human soul. — Rev. Edward Cummings, Congregationalist, Boston.

Census Report on Farm Stock.

The Census Bureau, at Washington, in a report on domestic animals, fowls and bees in the United States on June 1, 1900, announces that all the domestic animals in the United States have a probable value of at least $3,200,000,000. Of this amount the value of the animals on farms and ranges constitute over ninety-three per cent, and those not on farms seven per cent. The Census Bureau received no reports on value of animals, but estimates it at $215,192,028. The total value of all domestic animals on farms and ranges was $2,981,354,115, against $2,208,767,513 in 1890. There was a gain in all parts of the country except in the North Atlantic States.