REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "From Conquest to Conquest."

TEXT: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper."—Amos ix., 13.

Ficture of a tropical clime, with a season so prosperous that the harvest reaches clear over to the planting time, and the swarthy husbandman swinging the sickle in the thick grain almost feels the breath of the horses on his shoulders the breath of the horses on shoulders, the horses hitched to plow preparing for a new crop. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper." When is that? That is now. That is this day, when hardly have you done reaping one harvest before the plowman is getting ready for another.

I know that many declare that Christianity has collapsed; that the Bible is an obsolete book; that the Christian church is on the retreat. I will here and now show that the

opposite of that is true. An Arab guide was leading a French in-fidel across a desert, and ever and anon the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and after awhile as the Arab got up from one of his prayers the infidel said, "How do you know there is any God?" and the Arab guide said: "How do I know that a man and a camel passed along our tent last night? I know it by the footprints in the sand. And you want to know how I know whether there is any God? Look at that sunset. Is that the footstep of a man?" And by the same process you and I have come to understand that this book is the footstep of

But now let us see whether the Bible is a last year's almanac. Let us see whether the church of God is in a Bull Run retreat, muskets, canteens and haversacks strewing all the way. The great English historian. Sharon Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney as well as a historian, gives this overwhelming statistic in regard to Christianity and in regard to the number of Christians in the different centuries: In the first century, 500,000 Christians; in the seco century, 2,000,000 Christians; in the third 5,000,000 Christians; in the fourth 10,000,000 Christians; in the fitth 15,000,000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 24,000,000 Christians; in the eighth century, 39,000,000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50,000,000 Christians; in the eleventh century, 70,000,000 Christians; in the twelfth century, 80,000,000 Christians; In the thirteenth century, 75,000,000 Christians; in the fourteenth century, 80,000,000 Christians; in the fifteenth century, 100,-000,000 Christians; in the sixteenth cen-ury. 125,000,000 Christians; in the seventeenth century, 155,000,000; in the eight-eenth century, 200,000,000 Christians—a decadence, as you observe, in only one century and more than made up in the fellowing centuries, while it is the usual computation that there will be, when the record of the nineteenth century is made up. at least 300,000,000 Christians. Poor Christianity! What a pity it has no

friends! How lonesome it must be! Who will take it out of the poorhouse? Poor Christianity! Three hundred millions in one In a few weeks of the year 1881 2,500,000 copies of the New Testament dis-tributed. Why, the earth is like an old castle with twenty gates and a park artillery ready to thunder down every gate. Lay aside all Christendom and see how heathen-dom is being surrounded and honeycombed and attacked by this all conquering gospel.

At the beginning of this century there were only 150 missionaries; now there are 25,000 missionaries and native helpers and evang-elists. At the beginning of this century there were only 50,000 heathen converts; now there are 1,750,000 converts from heathen-

There is not a seacoast on the planet but the battery of the gospel is planted and ready to march on-north, south, east, west. You all know that the chief work of an army is to plant the batteries. It may take many days to plant the batteries, and they may do all their work in ten minutes. These batteries are being planted all along the seacoasts and in all nations. It may take a good while to plant them, and they may do all their work in one day. They will. Nations are to be born in one day. But just come back to Christendom and recognize the fact that during the last ten years as many people have connected themselves with evangelical churches as connected themselves with the churches in the first fifty years of this cen-

So Christianity is falling back, and the Bible, they say, is becoming an obsolete book. I go into a court, and wherever I find a judge's bench or a clerk's desk I find a Bible. Upon what book could there be uttered the solemnity of an oath? What book is apt to be put in the trunk of the young man as he leaves for city life? The Bible. What shall I find in nine out of every ten homes in Brooklyn? The Bible. In nine out of every ten homes in Christendom? The Bible. Voltaire wrote the prophecy that the Bible in the nineteenth century would become extinct. The century is nearly gone, and as there have been more Bibles pub-lished in the latter part of the century than in the former part of the century, do you think the Bible will become extinct in the next six years?

I have to tell you that the room in which Voltaire wrote that prophecy not long ago was crowded from floor to ceiling with Bibles from Switzerland. Suppose the Con-gress of the United States should pass a law that there should be no more Bibles printed in America and no more Bibles read. there are 40,000,000 grown people in the United States, there would be 40,000,000 people in an army to put down such a law and defend their right to read the Bible. But suppose the Congress of the United States should make a law against the reading or the publication of any other book, how many people would go out in such a crusade?

It is the most popular book of the century.

How do I know it? I know it just as I know in regard to other books. How many volumes of that book are published? Well, you

And bring in a verdict. Agree on something this is not that book are published? A hundred thousand. Which is the more popular? Why, of course the one that has 100,000 circulation. And if this book has more copies abroad in the world, if there are fire times as many Bibles abroad as any other book, does not that show you that the most popular book on the planet to-day is the world of God?

"Oh," say people, "the church is a collection of hypocrities, and it is lossing its power, and it is fading out from the world." Is it? A bishop of the Methodist church told me that that denomination averages two new churches every day of the year. There are at least 1500 new Christian churches built in America every year. Does that look as though the church were fading out, as though it were a defunct institution? Which institution stands nearest the hearts of the people of America to-day? I do not care in what village, or in what city, or what neighborhood you go. Which institution is it? Is it the postoffice? Is it the hote!? Is if the lecturing hall? Ah, you know it is not. You know that the institution which stands nearest to the hearts of the American people is the Christian church. If you have ever seen a church burn down, you have seen thous ands of people standing and looking at it—people who nevez go into a church—the

tears raining down their cheeks. The whole have utterly exhausted their ammunition in story is told.

tears raining down their cheeks. The whole story is told.

You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children of whom do you send for? The postmaster, the attorney-general, the hotel-keeper, alderman? No; you send for a minister of this Bible region.

You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children of whom do you send for? The postmaster, the attorney-general, the hotel-keeper, alderman? No; you send for a minister of this Bible region.

And If you have not a room in your house and the heavens ring with "Allelula!" It And if you have not a room in your house for the obsequies, what building do you solicit? Do you say, "Give me the finest room in the hotel?" Do you say, "Give me a place in the atre?" Do you say, "Give me a place in that public building, where I can lay my dead for a little while until we say a prayer over it?" No. You say, "Give us the house of God."

And if there is a song to be sung at the

and the heavens ring with "Allelula!" It will be this, "Forward, the whole line!" And then I find another most encouraging thought in the fact that the secular printing

press and pulpit seem harnessed in the same team for the proclamation of the gospel. Every Wall street banker to-morrow in New

few hundred or a few thousand people and on Monday morning and Monday evening, in

the morning and evening papers, scattering that truth to the millions. What a thought

it is! What an encouragement for every

the past few years every one of the doctrines

ject, "Is There Such a Thing as Future Pun-

ishment?" It was the strangest thing that

lom who did not ask himself the question: Is there anything in prayer? May the

"Is there anything in prayer? May the creature impress the Creator?" Oh, what a mighty fact, what a glorious fact—the secu-

Then look at the international series of

Sunday-school lessons. Do you know that

every Sabbath, between 3 and 5 o'clock, there

over to the children? So, whereas, once, and within our memory, the children nibbled

here and there at a story in the Bible, now

velation, and we shall have 5,000,000 children forestailed for Christianity. My soul is full of exultation. I feel as if I could shout—I will shout, "Alleluia, the Lord God om-

Then you notice a more significant fact, if

you have talked with people on the subject, that they are getting dissatisfied with philosophy and science as a matter of comfort. They say it does not amount to anything when you have a dead child in the

house. They will tell you, when they were sick and the door of the future seemed

heard the voice of God. They do not believe it ever transpired or was ever heard—that

heard it again and again." Whose testim

with their own ears? Yonder is an aged Christian after fifty years' experience of the power of godliness in his soul. Ask this man whether, when he buried his dead, the religion of Jesus Christ was not a consolation. Ask him if through the long years of his pilgrimage the Lord ever forsook him. Ask him if, when he looks forward to the future, if he has not a peace and a joy, and a consolation the world can-

and a joy, and a consolation the world can-not take away. Put this testimony of what he has seen and what he has felt opposite to the testimony of a man who says he has not

seen anything on the subject or felt anything on the subject. Will you take the testimony

of people who have not seen or people who

say in time of sickness it is very useful. I deny it. Morphia never puts anybody to

sleep; it never alleviates pain. You ask me why I say that. I have never tried it. I never took it. I deny that morphia is any soothing to the

nerves or any quiet in time of sickness.

deny that morphia ever put anybody to sleep, but here are twenty persons who say they have all felt the soothing effects of a physician's prescribing morphine. Whose testimony will you take? Those who toon

the medicine or my testimony, I never hav-ing taken the medicine? Here is the Gospel

of Jesus Christ, an anodyne for all trouble,

the mightiest medicine that ever came down to earth. Here is a man who says: "I

don't believe in it. There is no power in it."
Here are other people who say: "We have found out its power and know its soothing influence. It has cured us." Whose testimony will you take in regard to this healing medicine.

I feel that I have convinced every man in

this house that it is utter folly to take the testimony of those who have never tried the Gospel of Jesus Christ in their own heart and

You say morphia puts one to sleep.

with their own ears?

potent re gueth !"

they are taken through from Genesis to Re-

Besides that, have you noticed that during

Christian man :

York, every State street banker to-

of God."

And if there is a song to be sung at the obsequies, what do you want? What does anybody want? "The Marseillaise" hymn? "God Save the Queen?" Our own grand national air? No. They want the hymn with which they sang their old Christian mother into her last sleep, or they want sung the Sabbath-school hymn which their little girl sang the last Sabbath afternoon she was out before she got that awful sickness which out before she got that awful siekness which broke your heart. I appeal to your common sense. You know the most endearing institution on earth, the most popular institution on earth to-day is the church of the fill the American printing press is taking up the sermons which are preached to a few hundred or a few thousand people and

The infidels say, "Infidelity shows its successes from the fact that it is everywhere accepted, and it can say what it will." Why, my friends, infidelity is not half so blatant in our days as it was in the days of our fathers. Do you know that in the days of our fathers; there were pronounced infidels in public authority and they could get any political position? Let a man to-day declare himself antagonistic to the Christian reof the Bible came under discussion in the secular press? Do you not remember a few years ago, when every paper in the United States had an editorial on the subligion, and what city wants him for mayor, what State wants him for governor, what nation wants him for president or for king? Let a man openly proclaim himself the enemy of our glorious Christianity, and he cannot get a majority of votes in any State, in any city, in any county, in any ward of

there should be a discussion in the secular papers on that subject, but every paper in the United States and in Christendom dis-cussed, "Is There Such a Thing as Retribu-Do you think that such a scene could be enacted now as was enacted in the days of made sport of the discussion, but there was Robespierre, when a shameless woman was elevated as a goddess and was carried in a not an intelligent man on earth who, as the result of that discussion, did not ask himself was burned to her and people bowed down before her as a divine being, she taking the place of the Bible and God Almighty, while in the corrider of that cathedral were enacted such scenes of drunkenness and declaration of the secular papers discussed that and with the secular papers discussed that and with the secular papers discussed that and with About twelve years ago, you remember, the secular papers discussed that, and with just as much earnestness as the religious papers, and there was not a manin Christenacted such scenes of drunkenness and de-bauchery and obscenity as has never been witnessed? Do you believe such a thing could possibly occur in Christendom to-day? No, sir! The police, whether of Paris or New York, would swoop on it.

I know infidelity makes a good deal of talk in our day. It is on the principle that if a man jump overboard from a Cunard steamer he makes more excitement than all lar printing press and the pulpit of the church of Jesus Christ harnessed in the same the 500 people that stay on the decks. But the fact that he jumps overboard—does that stop the ship? Does that wreck the 500 stop the ship? Does that wreck the 500 are 5,000,000 children studying the same lespassengers? It makes great excitement when a man jumps from the lecturing platform or from the pulpit in fidelity, but does that keep the Bible and the Church from and then these subjects are discussed and given over to the teachers, who give them carrying their millions of passengers into

They say, these men, that science is over-coming religion in our day. They look through the spectacles of the infidel scien-tists, and they say: "It is impossible that this book can be true. People are finding it out. The Bible has got to go overboard. Science is going to throw it overboard." Do you believe that the Bible account of the origin of life will be overthrown by infidel scientists who have fifty different theories about the origin of life? If they should come up in solid phalanx, all agreeing upon one sentiment and one theory, perhaps Christianity might be damaged, but there are not so many differences of opinion inside the church as outside the church. sick and the door of the future seemed opening, the only comfort they could find was in the Gospel. People are having demonstrated all over the land that science and philosophy cannot solace the trouble and woes of the world, and they want some other religion, and they are taking Christianity, the only sympathetic religion that ever came into the world.

Now, there are some men who say they

People used to say, "There are so many different denominations of Christians—that shows there is nothing in religion." I have to tell you that all denominations agree on the two or three or four radical doctrines of the Christian religion. They are unanimous in regard to Jesus Christ, and they are unanimous in regard to the divinity of the Scriptures. How is it on the other side? Scriptures. How is it on the other side? All split up—you cannot find two of them alike. Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other arm, telling about the "survival of the fittest," and Huxley nebular hypothesis. and Huxley's protoplasm, and the

The fact is that some naturalists just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle begin to patronize the Almighty, while Agassiz, glorious Agassiz, who never made any pretensions to being a Christian, puts both his feet on the doctrine of evolution and says, "I see that many of the naturalists of our day are adopting facts which do not bear observation or have not passed under observation." These men warring against each other—Darwin warring against La-marche, Wallace warring against Cope, even Herschel denouncing Ferguson.
They do not agree about anything. They

They do not agree about anything. They do not agree on embryology, do not agree on the gradation of the species. What do they agree on? Herschei writes a whole chapter on the errors of astronomy. La Place declares that the moon was not put in the right place. He says that if it had been put four times farther from the earth than it is now there would be more harmony in the universe, but Lionville comes up just in time to prove that the moon was put in the right

How many colors woven into the light? Seven, says Isaac Newton. Three, says David Brewster. How high is the aurora borealis? Two and a half miles, says Lias. One hundred and sixty-eight miles, says Twining. How far is the sun from the earth? Seventy-six million miles, says Lacalle. Eighty-two million miles, says Humboldt. Ninety million miles, says Henderson. One Ninety million miles, says Henderson. One hundred and four million miles, says Mayer—only a little difference of 28,000,000 miles! All split up among themselves—not agreeing on anything. They come and say that the churches of Jesus Christ are divided on the great doctrines. All united they are, in Jesus Christ, in the divinity of the Scriptures. While they come up and propose to render their verdict, no two of them agree on that verdict. on that verdiet.

"Gentlemen of the jury, have you agreed on a verdict?" asks the court or the clerk of Could you get 400,000,000 people to go out and risk their lives in defense of Shakespeare's tragedies or Gladstone's tracts or Macaulay's "History of England?" You know that there are 1000 men who would die in defense of this book where there is not more than one man who would die in defense of any other book. You try to insuit my common sense by telling me the Bible is fading out from the world.

It is the most popular book of the century. How do I know it? I know it just as I know in regard to other books. How many volumes of that book are published? Well, you

Colonel Ethan Allen was a famous infidel in his day. His wife was a very consecrated woman. The mother instructed the daughter in the cruths of Christianity. The daughter siekened and was about to die, and she said to her father: "Father, shall I take your instruction, or shall I take mother's instruction? I am going to die now. I must have this matter decided." That man who had been loud in his infidelity, said to his dying daughter. "My dear, you had better take your mother's religion." My advice is the same to you—oh, young man, you had better take your mother's religion. You know how it comforted her. You know what she said to you when she was dying. You had better take your mother's religion.

The sprinx, or bundle of reed pipes, is the prototype of the bagpipe.

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR APRIL 1.

Lesson Text: "Jacob's Prevailing Prayer," Gen. xxxii., 9-12; 24-30 - Golden Text: Gen. xxxii., 26-Commentary.

9. "And Jacob said. i) God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy ountry, and to thy kindred, and I will deal well with thee." Jacob is now twenty years older than when God appeared to him in the vision at Bethel (xxxi., 41), and having been instructed to return to his own home (xxxi., 3, 13), he is now on his way thither. The angels of God have met him, and he has sent measurement to France seek, his favor. The messengers to Esau to seek his favor. ssengers have returned, saying that Esau is coming with 400 men. Jacob is afraid, di-vides the people and flocks and herds into

two bands, and then gives himself to prayer.

10. "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant, for with my staff I passed over this Jordan, and now I am be-come two bands." He calls upon God, as the God of his fathers, thinking doubtless of His covenant with them. Then he pleads God's command to return and His promise of protection, and now he takes the place of utter unworthiness and thinks of the con-trast between now and twenty years before and of God's marvelous kindness to him, notwithstanding his great sinfulness.

11. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him lest he will come and smite me and the mother with the children." Sin not easily forgotten, and Jacob would think of his wrong done to Esau so long ago. A guilty conscience is always afraid, whether it be in Adam or Abraham (Gen. iii., 10; xx., 11) or any other saint or sinner. The perfect love of God to us casts out all fear (I John iv., 18), and if we will only walk in the light with Him we may sing, "Behold, God is my salvation (or deliverer), I will trust and not be afraid," sure that He will deliver us from every evil work and preserve us unto His heavenly kingdom (Isa xii., 2; II

"And Thou saidst, I will surely do thee good and make thy seed as the sand of the sea, which cannot be numbered for multitude." This is always safe pleading "and Thou saidst," for by the spirit through Ba-laam we hear these words. "Hath He said and shall He not do it, or hath He spoken and shall He not make it good?" (Num. xxiii., 19). In Isa. ixii., 6, 7, the people of God are called His remembrances. See margin and R. V. and note carefully what we are to If we would stand upon His promises and plead them for His glory, what would He not do?

24. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." By comparing verse 30 and Hos. xii., 4, 5, we learn that it was the Lord Himself who wrestled with Jacob, even the same who appeared or spoke to Hagar and Abraham (Gen. xvl., 13; xviii., 1); not the Father, but the Son (John i., 18), who after-Father, but the Son (John 1., 18), who after-terward became mun for us. The breaking of the day is in the margin "the ascending of the morning;" elsewhere it is "the spring of the day" or "the day spring" (I Sam ix., 26; Job xxxviii., 12), and is suggestive of the morning when God shall humble and then help Israel (Ps. xivi., 5, margin).

25. "And when He saw that He prevailed not against him, He touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as He wrestled with him." was out of joint as He wrestled with him."
God cam de liftle or nothing for us or with
us till we are thoroughly humbled and
broken down. Our wisdom and strength
are always hindrances. He giveth power to
the faint, and to them that have no might He
increaseth strength" (Isa. xl., 29). When
we are at our wits end (all our wisdom being-swallowed up), then He delivers and
shows His strength on our behalf (Ps. cvii., 27 margin). The difficulty is to break us

Now, there are some men who say they have never seen Christ crowned in the heart, and they do not believe it is eyer done. There is a group of men who say they have never heard the voice of Christ; they have never "And He said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me." Jacob could now resist no longer, but he could cling in his weakness, and cling he did. It is now anything like it ever occurred. I point to 20,000,000 or 1,000,000 people who say, "Christ was crowned in our hearts' affec-tions; we have seen Him and felt Him in our helplessness clinging to almightiness, and the blessing will surely come. Consider Israel in Egyptian bondage, at the Red Sea, at the Jordan, at the walls of Jericho, and in souls, and we have heard His voice; we have heard it in storm and darkness; we have all their history see how in all their helplesswill you take? These men who say they have not heard the voice, have not seen the coronation, or will you take the thousands and millions of Christians who testify of ness, relying upon God, He wrought for them. Consider the miracles of the New what they saw with their own eyes and heard

Testament and see how in every case it was the power of God on behalf of impotence.

27. "And He said unto him, What is thy name? and he said, Jacob." Jacob signifies supplanter, and his brother Esau thought that he was well named, for he said, "He hath supplanted me these two times, he took away my birthright, and, behold, how he hath taken away my blessing" (Gen. xxvil., 36). Jacob virtually confesses himself a sinful, crooked man, and, as in verse 10, un-worthy of any mercies. There is hope for the sinner when he sees and confesses his sins (Prov. xxviii., 13).

28. "And He said. Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with man, and hast prevailed." The name "Israel" is found about 2500 times in the Bible, but this is the first time. It invariably means either the man so called or his descendants (the twelve or the ten tribes) and is misapplied when applied to the church. In the margin it is said to mean "A prince of God," but in this verse how suggestive are the words, "l'ower with Ood and with man!" And is not the secret of this power made plain by the incident of the lesson—the confession of character and helpless holding on to God?

29. "And Jacob asked Him and said, Tell me, I pray Thee, Thy name, and He said, Wherefore is it that thou dost ask after My name? And He blessed him there." When Manoah asked Him His name, He said it was secret or wonderful (Judg. xiii., 12, margin), reminding us of His name in Isa. ix., 6. blessing of the Lord upon the land of Israel made it bring forth in one year fruit for three years (Lev. xxv., 21). The blessing of the Lord maketh rich, and toil addeth noth-

the Lord maketh rich, and toll addeth nothing thereto (Prov. x., 22). Consider the name of the Lord in Ex. xxxiv., 5-7, and hear our Lord Jesus is His prayer: "I have manifested Thy name. I have declared unto them Thy name" (John xvii., 6, 26).

30. "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." In Ex. xxiv., 10, 11, we read that the elders saw the God of Israel; they saw God and did eat and drink. In Ex. xxxiii., 11, it is written that the Lord spake unto Moses face to face, as a man speaketh unto his iriend, and yet in verse 20 the Lord says, "Thou caned not see My face, for there shall be no man see Me and live." It is probable that the explanation of these seeming contradictions see Me and live." It is probable that the explanation of these seeming contradictions is in John i., 18, where we learn that God has always manifested Hinzeltin His Son .-

The Pension List.

Gospel of Jesus Christ in their own heart and life. We have tens of thousands of witnesses. I believe you are ready to take their testimony. Young man, do not be ashamed to be a friend of the Bible. Do not put your thumb in your vest, as young men sometimes do, and swagper about talking of the glorious light of the nineteenth century and of there being no need of a Bible. They have the light of nature in India and China and in all the dark places on earth. Did you ever hear that the light of nature gave them comfort for their trouble? They have lancets to cut and juggernauts to crush, but no comfort. Ah, my friends, you had better stop your skepticism. Suppose you are put in this crisis. Oh, father, your child is dying. What are you going to say to her?

Colonel Ethan Alien was a famous infidel in his day. His wife was a very consecrated The decrease in the number of claims re-The decrease in the number of claims reecived daily at the pension bursan at Washington is shown in a statement prepared at
the department. The number of pensioners
on the rolls is now approximately 266,000,
against 252,000 for the corresponding week
of last year. The number has, however,
diminished since the last of September. The
number of cases now pending the action of
the examinars is 654,160. This is a decrease
of over 21,000 in the standing number during
the year. There is also a decrease of 281 in of over 91,000 in the standing number during the year. There is also a decrease of 281 in the number of cases allowed during the week and an increase of 550 in the cases rejected. The claims now pending are divided by classes as follows: Old war, 2537; Indian wars, 2777; service since March 4, 1861, 203, 405; act of June 27, 1897, 125,721; a difficult to prior applications on file under former acts, 103, 427, increase, 203,829; increase and accrued widows, 5857, and army nurses, 676.



Great Britain has 186 lady doctors. The old fashioned corn color is one of the new shades.

Blouses and shirt waists will be a very important feature of summer out-

The Italian Queen has the reputation of being the best dressed woman

New embroideries have looped edges of color, with sprays of varicolored flowers.

The diadem of the Russian Empress Anna contains 2536 large diamonds and a ruby valued at \$600,000. A girl is considered of marriageable

age at twelve in Switzerland, Spain, Greece, Hungary and Portugal. Thirty women are registered in the

Yale post-graduate department, an increase of seven over last year, Headaches with women are principally due to physical weakness, and

show that their nerves need strength-Susan B. Anthony calls Senator Peffer, of Kansas, the most sincere

champion of woman's rights in the United States Senate. Corded materials of all kinds will be worn, not so much in the heavy

bengalines as in silks with a distinct and closely woven cord. During her recent sojourn in Madeira the Empress of Austria used to

walk fifteen miles daily, her lady-inwaiting and secretary accompanying The Duchess of Coburg has a magnificent girdle which is said to be of

incalculable value. It is of square emeralds, set in gold with a cross at the end. Miss Gertrude Vanderbilt is having her boudoir in the newly remodeled

Fifth avenue home, New York City, fitted up in pink as to color and much silver and satin wood. It is the custom of many peeresses of England to wear imitations of their

costly family jewels, the originals being kept under lock and key in London safe deposit vaults. The most changeable period of feminine fashion was in France between the outbreak of the Revolution and

the Restoration in 1815. During this time 289 different styles are recorded. The "gentlemanly girl" is shaking off the French fripperies by which she has been more or less submerged for the last year or so, and now proposes to come very much to the fore this

There is a children's hospital in Jerusalem, established in 1872 through the generosity of Mary, Grand Duchess of Mecklenburg. Over 300 children are sheltered and surrounded with tracted a great deal of attention.

Christian influences every year.

While a year or two ago this metal

It is complained of English female nurses who come to America that they are altogether too genteel, and carry their sense of superiority about with them in such an offensive and conspicuous manner as greatly to impair their usefulness.

Jewelers are fervently wishing that the styles prevalent in France in the tenth century might be revived for the sake of business. Judith, the wife of Caipuchin, wore a solid girdle of gold that weighed four pounds, and all the fashionable dames followed her exam-

At the Winter Palace, St. Petersburg, there is a room full of diamonds, pearls and other precious stones. The Empress of Russia is allowed to borrow from this room after giving a receipt for what she takes, and generally the Grand Duchesses are allowed to borrow from it also.

Mrs. Sophia B. Raeunlich is the business manager of the Engineering and Mining Journal, of New York. She has just been elected a life fellow of the British Imperial Institute. There are only twenty other members and she is the only woman member in the United States.

The Philosophical Faculty of the University of Heidelberg has resolved that women students can be admitted to the degree of doctor there. In Gottingen, also, similar facilities are permitted, and two English ladies, who have already studied mathematics at Cambridge, are attending lectures

London journalism has just admitted to its ranks the twenty-five year old daughter of the late Lord Lytton and granddaughter of Bulwer. Lady Constance Lytton is said to inherit the family talant, and has long been editor of an amateur newspaper which the Earl started for his children's amusement.

Worth, the man milliner, is not the dilettante that is generally supposed. While he is not a robust man, he is fond of manly exercises, and spends much of his spare time in a gymansiam. He is arbitrary in his business relations with his customers, and will not permit the selection of any material that he does not think is "becoming" and will not reflect credit on his establishment.

Although French women's legal and civil rights are extremely circumscribed, it has always been advanced in their favor that they are absolute mistresses in their own domestic circle. Therefore, it is with a feeling almost amounting to consternation that they learn that, in the matter of wamissing servants, it is the husband alone who has the power. A case in point came before the courts the other day, and the magistrates ruled that legally a wife cannot dismiss her servants without her lord and master's

WISE WORDS.

"Impossible" is not French. - Napoleon Anger manages everything badly.-

He had a face like a benediction. -

Cervantes. Past all shame, so past all truth. -

Shakespeare. Architecture is frozen music. -

Madame de Stael. When all else is lost, the future still remains, -Bovee.

Ambition is the mind's immodesty. -Sir W. Davenant.

For the will and not the gift makes the giver .- Lessing.

Some wish they did; but no man disbelieves .- Young. The first of the new in our race's

story beats the last of the old. -Brown-Most men, until by losing rendered

sager, will back their opinions by a wager. -- Byron. Walk boldly and wisely in the light thou hast; there is a hand above will

help thee on. - Bailey. He draweth out the thread of his verbosity finer than the staple of his

argument. - Shakespeare. The gem cannot be polished without friction, nor man perfected without trials .- Chinese Proverb.

Trust not him with your secrets who, when left alone in your room, turns over your papers. - Lavater.

A person is always startled when he hears himself seriously called old for the first time. —O. W. Holmes.

Men are generally more careful of the breed of their horses and dogs than of their children. - Penn.

Loving kindness is greater than laws; and the charities of life are greater than all ceremonies. - Talmud.

Exact justice is commonly more merciful in the long run than pity, for it tends to foster in men those stronger qualities which make them good citizens.-Lowell.

The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by disposing of his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar and leaves no trace behind. - Carlyle.

How Aluminum Has Grown.

The opening of a store in Chicago devoted exclusively to the sale of aluminum and its products calls attention to the growing demand for this unique metal. Last fall, when the World's Fair souvenir market was active, aluminum was the fakir's trump card. A souvenir made of it was found to have an added charm for the purchaser. The few displays at the Fair grounds, far from complete, at-

was simply a curiosity, regarded merely in the light of its possibilities by the commercial world, to-day manufacturers are using it by the ton. principally as an alloy for iron and steel castings. So employed, a superi-or casting is produced, very smooth

and strong. Aluminum may be beaten out as gold and silver is, to a thickness of 2-10,000ths of an inch. This leaf is being extensively used by decorators and sign painters in place of silver leaf. It has the advantage of costing much less than silver leaf, is tougher, and so more easily applied, and is more durable. When placed in exposed positions it does not tarnish. The metal also comes in foil, wire and sheets. In the latter shape it is now carried by all dental depots, where it is retailed to dentists, who use it for false teeth plates. Being light, strong, tasteless, non-corrosive and containing absolutely nothing of a poisonous nature, it is an ideal substance for this purpose. - Philadelphia Press.

Persimmons and Crab Apples on a Tree. There is a curiosity in the tree line

near Cohutta, Ga. It is a tree which bears persimmons on one side and wild crab apples upon the other. Of course, as a matter of fact, there are two trees, but it takes a very close examination to convince a person that there are. They have grown so closely together that each has lost its identity. so far as appearance is concerned, and the people in its neighborhood insist that it is but one tree. The persimmon side is the most fruitful, and produces a fairly good yield of fruit, which is not in the least affected by the presence of the crab apples. The other side does not bear very well, and it is only during an occasional year that there is a yield of crab apples, but both sides have been known to bear good crops in the same year. The roots have never been examined. -St. Louis Globe-Democrat.

Men Neatly Classified.

One of the ladies who addressed the committee of the Legislature on the subject of women's suffrage made the following classification of the human kind: I divide mankind into four classes:

First-Those who do not know and do not know that they do not know; these are fools-leave them.

Second-Those who do not know and know they do not know; these are children-teach them.

Third-Ihrse who know and do not know they know; these are asleeparouse them. Fourth-Those who know and know

they know; these are wise men-follow them. This is certainly a very wise classification and everyone can satisfy him-

self as to which division he ought to

fall into. -- Cleveland World.