### REV. DR. TALMAGE.

#### THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Spiritual Conflicts of Life."

TEXT: "And Jacob was left alone, and there wrestled a man with him until the break-ing of the day. And when he saw that he pre-vailed not against him he touched the hol-low of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let there go except thou bless me."—Genesis XXXI., 24-26.

The dust arose from a traveling herd of cattle and sheep and goats and camels. They are the present that Jacob sends to gain the good will of his offended brother. That night Jacob halts by the brook Jabbok. But there is no rest for the weary man, no shining adder to let the apprehence of the big dream ladder to let the angels down into his dream. but a fierce combat, that lasts until the morning, with an unknown visitor. They each try to throw the other. The unknown visitor, to reveal his superior power, by a touch wrenches Jacob's thigh bone from its socket, perhaps maiming him for life. As on the morning sky the clusters of purple cloud be-gin to ripen Jacob sees it is an angel with whom he has been contending, and not one of his bether's conduitors "flat ma ro" of his brother's coadjutors. "Let me go," cries the angel, lifting himself up into in-creasing light, "The day breaketh!" You see, in the first place, that God allows

good people sometimes to get into a terrible struggle. Jacob was a good man, but here he is left alone in the midnight to wrestle with a tremendous influence by the brook Jabbok. For Joseph, a pit; for Daniel, a wild beast den; for David, dethronement and exile; for John the Baptist, a wilderness diet and the executioner's ax; for Peter, a diet and the executioner's ax; for Peter, a prison; for Paul, shipwreck; for John, deso-late Patmos; for Vashti, most insulting cruelty; for Josephine, banishment; for Mrs. Sigourney, the agony of a drunkard's wife; for John Wesley, stones hurled by an infuri-ated mob; for Catherine, the Scotch girl, the drowning surges of the sea; for Mr. Burns, the buffsting of the Montreal populace. for the buffeting of the Montreal populace; for John Brown, of Edinburgh, the pistol shot of Lord Claverhouse; for Hugh McKall, the scaffold; for Latimer, the stake; for Christ, the cross. For whom the rocks, the globets, the guillotines, the thumbscrews? For the sons and daughters of the Lord God Al-mighty. Some one said to a Christian reformer, "The world is against you." "Then, he replied, "I am against the world."

I will go further and say that every Chris-tian has his struggle. This man had his combat in Wall street; this one on Broad street; this one on Fulton street; this one on Chestnut street; this one on State street; this one on Lombard street; this one on the bourse. With financial misfortune you have had the midnight wrestle. Redhot disasters have dropped into your store from loft to cellar. What you bought you could not sell. Whom you trusted fled. The help you expected would not come. Some giant panic, with long arms and grip like death, took hold of you in an awful wrestle from which you have not yet escaped, and it is uncertain whether it will throw you or you will throw it.

throw it. Here is another soul in struggle with some bad appetite. He knew not how stealthily it was growing upon him. One hour he woke up. He said, "For the sake of my soul, of my family, and of my children, and of my God, I must stop this !" And, behold, he found himself alone by the brook Jab-bok, and it was midnight. That evil appe-tite seized upon him, and he seized upon it, and, oh, the horror of the conflict! When once a bad habit has aroused itself up to deonce a bad habit has aroused itself up to de stroy a man and the man has sworn that, by the help of the eternal God, he will destroy the help of the eternal God, he will destroy it, all heaven draws itself out in a long line of light to look from above, and hell stretches itself in myrmidons of spite to look up from beneath. I have seen men rally heave bitten their lips and clinched their fists and cried, with a blood red earnest-ness and a rain of scalding tears. "God

## you have been your trials. Nothing short of Sourging, imprisonment and shipwreck could have made Paul what he was. When David was fleeing through the wil-derness pursued by his own son, he was be-ing prepared to become the sweet singer of lyrael. The pit and the dungeon were the

Ing prepared to become the sweet singler of Israel. The pit and the dungeon were the best schools at which Joseph ever graduated. The hurricane that upset the teat and killed Job's children prepared the man of Uz to write the magnificent poem that has as-tounded the ages. There is no way to get the wheat out of the straw but to thrash it.

There is no way to purify the gold but to burn it. Look at the people who have had their own way. They are proud, discontent-ed, useless and unhappy. If you want to find cheerful folks, go among those who have been purified by the fire. After Rossini had rendered "William Tell" the five hundredth time a company of musicians came under his mindow in Racis and screared birg. They time a company of musicians came under his window in Paris and serenaded him. They put upon his brow a golden crown of laurel leaves. But amid all the applause and en-thusiasm Rossini turned to a friend and said, "I would give all this brilliant scene for a few days of youth and love," Contrast the melancholy feeling of Rossini, who had everything this world could give him, to the joyful experience of Isaac Watts, whose mis-fortunes were innumerable, when he says:

The hill of Zion yields A thousa id stored sweets Before we reach the heavenly fields Or walk the golden streets.

Then let our songs aboun 1 And every tear be dry We are marcaing through Immanuel's ground To fairer worlds on higa.

It is prosperity that kills and trouble that saves. While the Israelites were on the march, amid great privations and hardships, they behaved well. After awhile they prayed for meat, and the sky darkened with a great flock of quails, and these quails fell in large multitudes all about them, and the Israelites ate and ate and stuffed themselves until they died. Oh, my friends, it is not hard-ship or trial or starvation that injures the soul, but abundant supply. It is not the vulture of trouble that eats up the Christian's life; it is the quaits, it is the quaits! You will yet find out that your midnight wrestle by the brook Jabbok is with the angel of God, come down to bless and save.

Learn again that while our wrestling with trouble may be triumphant we must ex-Jacob prevailed, but the angel touched him, and his thigh bone sprang from its socket, and the good man went limping on his way. We must carry through this world the mark of the combat. What plowed those prema-ture wrinkles in your face? What whitened your hair before it was time for frost? What your hair before it was time for frost? What silenced forever so much of the hilarity of your household? Ah, it is because the angel of trouble hath touched you that you go limping on your way. You need not be sur-prised that those who have passed through the fire do not feel as gay as they once did. Do not be out of patience with those who come not out of their despondency. They may triumph over their loss, and yet their gait shall tell you that they have been trouble

may triumph over their loss, and yet their gait shall tell you that they have been trouble touched. Are we stoles that we can, un-moved, see our cradle rifled of the bright eyes and the sweet lips? Can we stand un-moved and see our gardens of earthly de-light uprosted? Will Jesus, who wept Him-elf is anone with us (if we note our term self, be angry with us if we pour our tears into the graves that open to swallow down what we love best? Was Lazarus more deau to Him than our beloved dead to us? No We have a right to weep. Our tears mus come. You shall not drive them back to scald the heart. They fall into God's bottle. Afflicted ones have died because they could not weep. Thank God for the sweet, the mysterious relief that comes to us in tears I Under this gentle rain the flowers of corn order this gentle rain the howers of corn put forth their bloom. God pity that dry, withered, parched, all consuming grief that wrings its hands and grinds its teeth and bites its nails unto the quick, but cannot weep! We may have found the comfoit of the cross, and yet ever after show that in the dark night and by the brook Jabbok we were trouble touched.

Again, we may take the idea of the text and announce the approach of the day dawn. No one was ever more glad to see the morn ing than was Jacob after that night of strug-It is appropriate for philanthropists gie. the text, "The day breaketh." The world's prospects are brightening. The church of Ibrist is rising up in its strength to go forth 'fair as the moon, clear as the sun and terrible as an army with banners." Clap your hands, all ye people, the day breaketh. The bigotries of the earth are periahing. The time was when we were told that if we wanted to get to heaven we must be immersed or sprinkled, or we must lieve in the perseverance of the saints, or in falling away from grace, or a liturgy or no liturgy, or they must be Calvinists or Arminians in order to reach heaven. We have all come to confess now that these are nonessentials in religion. During my vacation one summer I was in a Presbyterian audience, and it was Sacra-mental day, and with grateful heart I received the Holy Communion. On the next Sabbath I was in a Methodist church and sat Sabbath I was in a Methodist church and sat at a love feast. On the following Sabbath I was in an Episcopal church and knelt at the alter and received the consecrated bread. I do not know which service I enjoyed the most. "I believe in the communion of saints and in the life everlasting." "The day As I look upon this audience I see many who have passed through waves of trouble that came up higher than their girdle. In God's name i proclaim cessation of hostili-ties. You shall not go away saddened and broken-hearted. God will lift your burden. God will bring your dead to life. God will stanch the heart's bleeding. I know He will, Like as a father pities his children, so the Lord rifter way. The pairs of earth will Like as a father pittes his children, so the Lord pittes you. The pains of earth will end. The tomb will burst. The dead will rise. The morning star trembles on a bright-ening sky. The gates of the east begin to swing open. The day breaketh. Luther and Melanchthon were talking together gloomily about the prospects of the church. They could see no hopes of deliver-ance. After awhile Luther got up and said to Melanchthon: "Come, Philipp, let us sing the forty-sixth psaim of David, "God is our refuge and strength, a very pleasant help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be trouthough the waters thereof roar and be trou-bled; though the mountains shake with the swelling thereof. Selah." Death to many, nay to all, is a struggle and a wrestle. We have many friends that it will be hard to leave. I care not how bright our future hope is. It is a bitter thing to look upon this fair world and know that we shall never again see its blossoming spring, its falling fruits, its sparkling streams and to say farewell to those with whom we played in childbood or connected in manhood. In that night, like Jacob, we may have to wrestle, but God will not leave us unblessed. It shall not be told in heaven that a dying soul eried unto God for help, but was not delivered. The lattice may be turned to keep out the sun, or a book set to dim the light of the midnight taper, or the room may be filled with the cries of orphan-age and widowhood, or the church of Christ The reported discovery of a wonderful de-may mourn over our going, but if Jesus calls all is well. The strong wrestling by the brook will cease ; the hour of death's night will pass along—1 o'clock in the morning ; 2 o'clock in the morning ; 4 o'clock in the morning. The day breaketh. Bo I would have it when I die. I am in no grudge against this world. The only fault I have to find with the world is that it treats ine too well, but when the time comes to go I trust to be ready, my worldly affairs all settled. If I have wronged others, I want then to be sure of their forgivenness. In that last wrestling, my arm enfeebled with sickness and my head faint, I want Jesus be-side me. If there be hends on this side of the flood stretched out to hold me back, y want the heavenly hands stretched out to draw me forward. Then, O Jesus, help me on and help me up. Unlearing, undoubt-ing, may I step right out into the light and the able to look back to my kindred and friends who would detain me here, excisin-ing : "Let me go; let me go The day breaketh !' may mourn over our going, but if Jesus calls all is well. The strong wrestling by the brook will cease; the hour of death's night will pass along-1 o'clock in the morning; 2

# SABBATH SCHOOL.

INTERNATIONAL LESSON FOR **MAY 13.** 

Lesson Text: "Israel in Egypt," Exodus i., 1-14-Golden Text; Psalm exxiv., 8-Commentary.

1. "Now, these are the names of the chil-dren of Israel which came into Egypt. Every man and his household came with Every man and his household came with Jacob." The more detailed account of this is found in Gen. xlvi., 8-27, and in verses 3, 4. the comforting and assuring words of God to Jacob concerning his going into Egypt—the promise of His presence and blessing and of their sure return to the land of promise. It is always safe to go where we are sure of the presence and blessing of God. These children of Israel are first mentioned by their names, with the meaning of their names, in Gen. xxix, and xxx. The last reference to them is in Rev. xxi., 12, where their names seem to be written on the their names seem to be written on the twelve gates of pearl of the Now Jerusalem, the Bride, the Lamb's wife, which is to come

the Bride, the Lamb's wife, which is to come down from God out of heaven. 2, 3, 4. "Beuben, Simeon, Levi and Jadah, Issachar, Zebulum and Benjamin, Dan and Naphtall, Gad and Asher." These eleven came with Jacob, Joseph being already in Egypt, as in the next verse. The sames here are not in the order of birth, but in the same order as in Gen. xxxv., 23-26, which is there explained, the wives coming first and then the handmaids. The many various or-ders of arrangement in which the Split has

ders of arrangement in which the Split has written these names throughout the scrip-tures cannot be void of significance. 5. "And all the souls that come out of the loins of Jacob were seventy souls, for Joseph was in Egypt already." This agrees with Gen. xlvi., 26, 27, and Deut. x., 22. Stechen's statement that Joseph called seventy ave to him in Egypt (Acts vii., 14) is no discrep-ancy, for he includes all his kindred, which would take in Jacob's sons' wives, whe were not included in the seventy. See Gen. xlvi., 26. The word of God is infailible. 6. "And Joseph died and all his brethren.

26. The word of God is infallible. 6. "And Joseph died, and all his brethren, and all that generation." We are reminded of the eight times repeated "And he died" of Gen. v. and of Heb. ix., 27. "It is appointed unto men once to die." But we remember that two men have been excused from keep-ing this appointment. Enoch and Elijah, and eli helierer elime on the earth at the conting. all believers alive on the earth at the coming of Christ will not sleep, but be changed in a moment and caught up to meet Him in the air (I Cor. xv., 51, 52; I Thess., iv. 16-18.)

7. "And the children of Israel were fruit-ful and increased abundantly and multiplied and waxed exceeding mighty, and the land was filled with them." God had said to Jacob, "Fear not to go down into Egypt, for I will there make of these a great nation" (Gen. xlvi., 3). And He had done it accord-ing to His word, for "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good" (Num. xxxiii., 19)? When such increase is seen in all the earth, then shall Gen. 1., 28 be obeyed, and the blessing of the Lord be made manifest. Confidence in God and obedience to His word will always bring showers of blessing.

word will always bring showers of bleesing. S. "Now, there arose a new king over Egypt, which knew not Joseph." That was not the worst of it, for his own testimony was, "I know not Jehovah" (Ex. v., 2). In this he was surely guilty, for he could not help knowing about Joseph, and the God of Joseph, and the great deliverance wrought by God through Joseph for his land and peo-ple. The presence of these children of Israel in his land was a witness on behalf of Jos-eph and his God.

in his land was a witness on behalf of Jos-eph and his God. 9. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we." This is equal to a confession that he knew Joseph in the sense of knowing all about him and his people, but he was determined not to acknowledge any obligation to Joseph or these, his people. This is the sense in which those who have heard the gospel know not God. They will not regard Him nor acknowledge their doli-gation to Him. 10. "Come on. let us deal wisely with

e on. let us deal wisely with



Plaids are coming in again. Fine little checks, with green, yellow, and black combined, are the favorite mixtures in taffets silk.

Miss Kate Sanborn, the author, is busy moving into the house she has bought recently at Metcalf, Mass., in which she will spend a large part of the summer.

Miss Ilona Eibenschutz, the young pianist, now in London, is only twenty-two years of age. She was born in Budapest and made her debut in Vienna before she was six.

Mrs. Minerva Rhines, who died recently in Chicago, became a resident of that city when it contained 900 inhabitants. She was eighty-four years of age at the time of her death.

Miss Nellie Temple, a Vassar graduate of the class of '82, has recently been engaged in assisting Professor Ratzel, of the University of Leipsic, in a revision of his treatise on the United States.

The Colorado Legislature has passed the bill for a house-to-house registration of voters and twenty-seven women have been appointed on the list of canvassers for registering the women voters.

Mrs. Yates, the first "lady Mayor" in the British Empire, has just taken her seat as Mayor of Onehungo, New Zealand. She wore a blue-and-white print gown, with a white front and puffed sleeves.

A new material called "bure" is being used in Paris. It is coarsely woven, like canvas or nun's veiling, with heavy threads, and has a fancy surface which gives it the appearance of being heavy.

A silk season is predicted for summer, especially of the very light silks that are made in this country, the taffeta, demi-taffeta, lutestring, foulard, or the so-called China silks, and the useful surahs.

Of 166 women who have attended the Medical College at Geneva, Switzerland, and qualified as physicians, nine have died, 129 are known to be in practice, and twenty-eight have given up their profession.

Ducks and heavy linens are to be in great vogue this year, also the old-fashioned pique. Tailor styles are liked for these substantial linens, and for the white and ecru duck, so popular last year for outing suits.

White glace kid gloves are the accepted ones for all of the more formal afternoon affairs. They are stitched in either black or white, have four buttons--either white pearl or black bone-and at the convenient "sales" may be picked up quite reasonable.

Mrs. Mannington Caffyn, the author of "Yellow Aster," is the wife of an Australian physician. Her father refused to give her an education; but she got it somehow, and at the age of sixteen years she was translating German poems and following the hounds. Soft gray effects are charming in the new silks, and will rival the clearlydefined white and black silks that came into favor last summer. These grays are very effective in bengaline strips of satin and moire pointille with yellow or rose color, or else with the gay pompadour blossoms strewn upon

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### An Ingenious Danger Signal.

Arthur P. Yates, an employe of the New York Central Road at Syracuse, is said to have invented a pyrotechnic danger signal. It consists of a light carriage adapted to run on a single rail, to which is fixed a rocket shell about seventeen inches in length and tilted at an angle of about twenty degrees. In use the rocket is ignited by withdrawing a cap when the carriage is propelled along the rail, until the powder in the rocket shell is exploded and continues to burn about ten minutes. It is stated that the signal will propel itself along the track for a mile in seventy seconds, and that it has been successfully tested on the Baltimore & Ohio, the Pennsylvania and other roads. - De- is \$85,000,000; of the navy, \$70,000,troit Free Press.

Colonel (at the manœvres, to young lieutenant who has lately joined the regiment)-"Lieutenant, what would you do with your division if you were attacked by the enemy's infantry on both sides-that is to say, on the right and left wings-with a body of cavalry rushing at you from the front and a brigade of artillery drawn up in your rear?"

Lieutenant-"I would command: Battalion, halt! Ground arms-stand at ease-helmets off for prayers !' "

The Colonel nodded approvingly, and rode off in a meditative mood. -Leipziger Nachrichten.

The annual cost of the British army



### A Last Resource.

ss and a rain of scalding tears, "God help me !"

From a wrestle with habit I have seen men fall back defeated. Calling for no help, but relying on their own resolutions, they have come into the struggle, and for a time it seemed as if they were getting the upper hand of their habit, but that habit railied again its infernal power and lifted a soul from its standing, and with a force borrowed from the pit hurled it into utter darkness. First I saw the auctioneer's mailet fall, on the pictures and musical instruments and the rich uphoistery of his family parlor. After awhile I saw him fall into the ditch. Then, in the midnight, when the children were dreaming their sweetest dreams and Chris-tian households are silent with slumber, angel watched, I heard him give the sharp shriek that followed the stab of his own poniard. He fell from an honored social po-sition ; he fell from a family circle of which once he was the grandest attraction; he fell from the house of God, at whose alters he had been consecrated; he fell-forever! But, thank God, I have often seen a better

termination than that. I have seen men prepare themselves for such a wrestling. They laid hold of God's help when they went into combat. The giant habit, regaled by the cup of many tempta-tions, came out strong and deflant. They clinched. There were the writhings and distortions of a fearful struggle. But the old giant began to waver, and, at last, in the midnight along with none but food to with midnight alone, with none but God to wit-ness, by the brook Jabbok, the giant fell, and the triumphant wrestler broke the dark-ness with the cry, "Thanks be unto God; who giveth us the victory through our Lord Jesus Christ." There is a widow's heart that first was desolated by bereavement and since by the anxieties and trials that came

in the support of a family. It is a sad thing to see a man contending for a livelihood under disadvantages, but to see a delicate woman, with helpless little ones at her back, fighting the giants of poverty and sorrow, is most affecting. It was a erty and sorrow, is most affecting. It was a humble home, and passersby knew not that within those four walls were displays of courage more admirable than those of Han-nibal crossing the Alps, or the pass of Ther-mopyle or Balaklava, where "into the jaws of death rode the six hundred."

These heroes had the whole world to cheer them on, but there were none to applaud the struggle in the humble home. She fought for bread, for clothing, for fire, for shelter, with aching head, and weak side, and exhausted strength, through the long night by the brook Jabbok. Could it be that none would give her help? Had God forgotten to be gracious? No, contending soul! The midnight air is full of wings coming to the rescue. She hears it now in the sough of the night wind, in the ripple of the brook Jabbok —the promin the ripple of the brook Jabbok —the prom-ise made so long ago ringing down the sky, "Thy fatherless children. I will preserve them alive, and let thy widows trast in Me!" Some one said to a very poor woman, "How is it that in such distress you keep cheerful?" She said : "I do it by what I call

cheerful?" She said: "I do it by what I call cross prayers. When I had my rent to pay and nothing to pay it with, and bread to buy and nothing to buy it with, I used to sit down and cry. But now I do not get discouraged. If I go along the street, when I come to a corner of the street I say. 'The Lord help me.' I then go on until I come to another crossing of the street, and again I say. 'The Lord help me!' And so I utter a prayer at every crossing, and since I have got into the habit of saying these 'cross prayers' I have been able to keep up my courage.'' Learn again from this subject that people sometimes are surprised to find out that what

Learn again from this subject that people sometimes are surprised to find out that what they have been struggling with in the dark-ness is really an "angel of blessing." Jacob found in the morning that this strange per-sonage was not an enemy, but a God dis-patched messenger to promise prosperity for him and for his children. And so many a may, at the close of his trial, has found out that he has been trying to throw down his own blessing. If you are a Christian man, I will go back in your history and find that the grandest things that have ever happened to

them, lest they multiply, and it come to pass that when there falleth out any war they join also unto our enemies and fight against us and so get them up out of the land." He in his wisdom would fight against the very thing God had said He would do, "I will surely bring thee up again" (Gen. xlvi. 4). Satan's way is to go directly against God, as in the beginning, when God said, "Thou shalt surely die," the serpent said, "Ye shall not surely die."

11. "Therefore they did not set over them taskmasters to afflict them with their bur-dens. And they built for Pharaoh treasure cities, Pithom and Baamses." This also had been foreseen and foretold, for God had said to Abram that in the strange land his seed should be afflicted, but that afterward He should be amirted, but that afterward He would bring them out with great substance (Gen. xv., 13, 14). It seems strange to us that God should allow satan to afflict His people, but so it is. Consider Job and the captives taken to Babylon for their good (Jer. xxiv., 5) and the church at Smyrna

(Jer. XXIV. 5) and the church at Smyrna (Rev. if., 10) and see I Pet. iv., 12, 13. 12. "But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Is-Thus the Lord laughed at man's efforts to frustrate His purpose. It is so with the word of God, and with the church, and with the individual Christian. The more persecution the more it grows; the more we die the more we live. die the more we live. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit" (John xil., 24). Their grief because of Israel makes us think of those who were

exceedingly grieved because a man had come to seek the welfare of the children of Israel (Neh. il., 10) and of the time when Jerusalem shall be a burdensome stone for all peo-ple-all that burden themselves with it shall 

dren of Israel to serve with rigor, and they made their lives bitter with hard bondage in mortar and in brick and in all manner of service in the field, all their service wherein they made them serve was with rigor." In at least three places this is called the iron In at least three places this is called the from furnace of Egypt (Deut. iv., 20. I Kings, viil., 51; Jer. xi., 4), and in Isa. xivili., 10, the Lord says: "Behold, I have refined thee, but not with silver. I have chosen thee in the furnace of affliction." From Ezek. xxii., 17-22, and Zech. xiii., 9, and elsewhere it looks as if there would be more furnace work then ever for Israel ere they all know the Lord from the least to the greatest. As to Lord from the least to the greatest. As to our individual lives, when we are in the fur-nace we may be sure that the Lord has His eye upon us, looking lovingly to see His own image more clearly reflected in us (Mal. iii., 3). The remainder of this chapter tells how in spite of the orders to kill all the male children as soon as born the people multi-plied and waxed very mighty.—Lesson Helper.

A Burled City Found by Explorers. The reported discovery of a wonderful de-serted city in a remote and almost inaccessi-

A curious fashion in hat and scarf pins consists in having as the pinhead a large pearl, either pink, gray, white or black, with a tiny diamond snake curled slantingly around it; the lilliputian serpent may be replaced by a fly resting on a minuscule sprig of flowers; a turquoise may be used instead of a pearl.

The "bow bonnet" is said to be the latest style for evening wear. Wide moire ribbon that has been wired forms this simple affair, which has no frame or band for a foundation. It must be set high on the head, with drooping ends, or an Alsatian effect, as best becomes the wearer, and be pinned on with jeweled pins.

The society editor of a Montana paper-a woman-became ill, and her place was taken by one of the "all round" reporters. He described a costume next day as "s vision of moire antique, cut bias at the neck and festooned with blue silk and Jack roses. Miss M ---- had the smallest feet and biggest sleeves in the ball room."

A simple little evening waist, which can very easily be made at home, is of silk in any becoming color, covered with accordion-plaited black net put on to the tightly-fitting lining with a blouse-like effect. The square neck is finished with a band of fancy trimming, and the short, puffed sleeves of net have a double frill of lace. This will make an old black silk look like new.

New shoes and slippers for the bride include a high-cut Oxford shoe of fine black patent leather, with tiny white buttons and a piping of white kid around the vamp. Another novelty is a pretty low shoe, the toe piece black and the heel part white, a big flat bow of white ribbon over the instep. Bedroom slippers are of watered silk, or slightly wadded satin, gay with bow, beads and ruffles.

The reticules of our grandmammas, with a few modern improvements, are reappearing. They are deep bags of closely-woven jet or bead work of heavy old-fashioned silk. They are drawn up into silver or stopper-like tops, not much bigger in circumference than wedding rings, and are provided with slender silver chains, by which they may swing from the oldtashioned girl's belt.

From away up in British North America comes the following greeting to Dr. R. V. Pierce, Chief Consulting Physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Mrs. Allen Sharrard, of Hartney, Selkirk Co., Manitoba, whose portrait, with that of her little boy, heads this article, writes as follows: "I take great pleasure in recommending Dr. Pierce's Favorite Prescription for 'falling of the womb.' I was troubled with bearing down pains and pains in my back whenever I would be on my feet any length of time. I was recommended to try Dr. Pierce's Favorite Prescription, which I did with happy results. I feel like a new person after taking three bottles of it."

Prescription, which I did with happy results. I feel like a new person after taking three bottles of it." As we have just heard from the frigid North, we will now introduce a letter received from the Sunny South. The follow-ing is from Mrs. J. T. Smith, of Oakfuskee, Cleburne Co., Ala. She writes : "I was afflicted and suffered untold pains and misery, such as no pen can describe, for six afflicted and suffered untold pains and misery and a suffered untold pains and misery and suffered with leucorrhea-with encessive flowing-failing of the womb obaring down sensation-pain in the small of my back-my bowels costive-smarting, itching and burning in the vagina, also pain itching and burning in the vagina, also pain of my back-my bowels costive-smarting, itching and burning in the vagina, also pain of my back my bowels costive and the strang of my back my bowels costive and the strang of my back my bowels costive and the strang of my back my bowels costive and the strang of the flex and burning in the sagina, also pain itching and burning in the vagina, also pain functs at a time, I was so weak. I took for Pierce's Pleasant Fellets every night. I have taken seven bottles of the 'Discovery', whottles of the 'Pellets.' I took these medi-ines seven months, regularly, never mised and al ever did in my life. Four of the best doctors in the land treated my case four years. They all gave me up as hopeless-ive said I could not be cured, and could not ive functions. They been restored to the best of health." Yours truly.

urs & J. Smith

Mrs. W. O. Gunekel, of No. 1461 South Seventh Street, Terre Haute, Indiana, writes: "I had been suffering from womb trouble for eight years having doctored with the most skillful physicians, but finding only tempo-rary relief from medicines prescribed by them. I was advised by a friend to take Dr. Pierce's Favorite Prescription, which I did, and found, in taking six bottles of the "Prescription' and two of the 'Golden Medical Discovery,' that it has effected a positive cure, for which words eannot ex-press my gratitude for the relief from the great suffering that I so long endured." Yours truly,

W. O. Sunelle C

As a powerful, invigorating, rostorative tonic "Favorite Prescription" improves digestion and nutrition thereby building up solid, wholesome fiesh, and increasing the strength of the whole system. As a soothing and strengthening nervine "Favorite Pre-scription" is unequaled and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysieria, spasma. Chorea, or St. Vitus's Dance, and other dis-tressing, nervous symptoms commonly attem treasing, hervous symptoms commonly attem dant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency. Even insanity, when dopendent upon womb disease, is cured by it.

disease, is cured by it. Dr. Pierce's Favorite Prescription is a scientific medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vogetable in its composition and perfectly harmless in its effects in any condi-tion of the system. For morning sickness, or nausea, due to pregnancy, weak stomach, in-digestion, dyspepsia and kindred symptoms, its use will prove very beneficial. Dr. Pierce's Book (168 more filmtested)

Its use will prove very beneficial. Dr. Pierce's Book (168 pages, illustrated) on "Woman and Her Diseases," giving suc-cessful means of Home Treatment, will be mailed in plais envelope, securely sealed from observation on receipt of ten cents to pay postage. See the Doctor's address near the head of this article.



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