### REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

#### Subject: "The Rescue."

TEXT: "Belleve on the Lord Jesus Christ, and thou shalt be saved."-Acts xvi., 31.

Jails are dark, dull, damp, louthsome places even now, but they were worse in the apostolic times. I imagine to-lay we are standing in the Philippian dungeon. Do you not feel the chill? Do you not hear the groans of those incarcerated ones who for ten years have not seen the sun-light and the deep sigh of women who. remember their father's house and mourn over their wasted estates? Listen again. It is the cough of a consumptive or the strug-gle of one in the nightmare of a great horror. You listen again and hear a culprit, his chains rattling as he rolls over in his dreams, and you say, "God. pity the prison-er" But there is another sound in that prison. It is the song of iov and gladness, What a place to sing in! The music comes winding through the corridors of the prison, and in all the dark wards the whisper is "What's that? What's that?" heard

It is the song of Paul and Silas. They cannot sleep. They have been whipped-very badly whipped. The long gashes on their backs are bleeding yet. They lie flat on the cold ground, their feet fast in woo len sockets, and of course they cannot sleep. But they can sing. Jaller, what are you do-ing with these people? Why have they been put in here? Oh, they have been trying to make the world better. Is that all? That is all. A pit for Joseph. A lion's cave for Daniel A blaging formage for Shadrach Daniel. A blazing furnace for Shadrach. Clubs for John Wesley. An anathema for Philipp Melanchthon. A dungeon for Paul and Silas.

But while we are standing in the gloom of the Philippian dungeon, and we hear the mingling voices of sob and groan and blasphemy and hallelujah, suddenly an earth-quake! The iron bars of the prison twist, the pillars crack off, the solid masonry begins to heave, and all the doors swing open. The jailer, teeling bimself responsible for these prisoners and believing, in his pagan ignorance, suicide to be honorable-since Brutus killed himself, and Cato kille1 himself, and Cassius killed himself, and Cato killed him-self, and Cassius killed himself—out his sword to his own heart, proposing with one strong, keen thrust to put an end to his ex-citement and agitation. But Paul cried out "Stop, stop! Do thyself no harm! We are all here!"

Then I see the failer running through the dust and amid the ruin of that prison, and I see him throwing himself down at the feet of these prisoners, crying out: "What shall I do? What shall I do?" Did Paul answer: "Get out of this place before there is another earthquake. Put handcuffs and hobbles on earingmake. Fut handcuis and hobbles on these other prisoners lest they get away?" No word of that kind. His compact, thrill-ing, tremendous answer memorable all through earth and heaven, was, "Believe on the Lord Jesus Christ, and thou shalt be aread " saved.

Well, we have all read of the earthquake in Lisbon, in Lima, in Aleppo and in Cara-cas, but we live in a latitude where in all our memory there has not been one severe vol-canic disturbance. And yet we have seen fifty earthquakes. Here is a man who has been building up a large fortune. His bid on the money market was felt in all the cities. He thinks he has got beyond all annoying rivalries in trade, and he says to him-self, "Now I am free and safe from all possi-ble perturbation." But in 1857 or in 1873 a national panic strikes the foundation of the commercial world, and crash goes all that

commercial world, and crash goes all that magnificent business establishment. Here is a man who has built up a very beautiful home. His daughters have just come home from the seminary with diplo-mas of graduation. His sons have started in Hie, honest, temperate and pure. When the evening lights are struck, there is a hap-piness and unbroken family circle. But there has been an accident down at Long

confidence in the Lord Jesus Christ. He says, "You believe: I take away your sins," and they are all taken away. "What!" they are all taken away. and they are all taken away. "What?" you say, "before I pray any more? Be-fore I read my Bible any more? Before I cry over my sins any more?" Yes, this mo-ment. Believe withall your heart, and you are saved. Why, Christ is only waiting to are saved. Why, Christ is only waiting to get from you what you give to scores of peo-ple every day. What is that? Confidence. If these people whom you trust day by day are more worthy than Christ, if they are more faithful than Christ, U they have done more than Christ ever did, then give them the preference, but if you really think that Christ with as trustworthy as they are then deal with

Him as fairly. "Oh," says some one in a light way, "I believe that Christ was born in Bethlehem, and I believe that He died on the cross." Do

you believe it with your head or your heart? I will illustrate the difference. You are in your own house. In the morning you open a newspaper, and you read how Captain Braveheart on the sea risked his life for the salvation of his passengers. You say : "What a grand fellow he must have been ! His fam-ily deserves very well of the country." You fold the newspaper and sit down at the table and perhaps do not think of that incident That is historical faith. again

again. That is historical faith. But now you are on the sea, and if is night and you are asleep, and you are awakened by the shriek of "Fire". You rush out on the deck. You hear, amid the wringing of the hands and the fainting, the cry: "No hope, no hope! We are lost, we are lost!" The sail puts out its wing of fire, the robes make a burning ladder in the night heavens. the spirit of wrecks hisses in the waves, and on the hurricane decks shakes out its banner of smoke and darkness. "Down with the lifeboats !" cried the captain. "Down with lifeboats!" cried the captain. "Down with the lifeboats!" People rush into them. The boats are about full. Room for only one more man. You are standing on the deck side the captain.

beside the captain. Who shall it be? You or the captain? The captain says, "You." You jump and are saved. He stands there and dies. Now, you believe that Captain Braveheart sacriyou believe that Captain Braveheart sacri-fleed himself for his passengers, but you believe it with love, with tears, with hot and long continued exclamations, with grief at his loss and joy at your deliverance. That is saving faith—in other words, what you believe with all the heart and believe in regard to yourself. On this hinge turns my sermon-aye, the salvation of your im-mortal soul. You often go across a bridge you know nothing about. You do not know who built the bridge, you do not know what material it is made of, but you come to it and walk over it sand ask no questions. And here is an arched bridge blasted from the "Rock of Ages" and built by the Architect of the whole universe, spanning the dark gulf be-tween sin and righteousness, and all God asks tween sin and righteousness, and all God asks you is to walk across it, and you start, and you come to it, and you stop, and you go a little way on, and you stop, and you fall back, and you experiment. You say, "How do I know that bridge will hold me?" in-stead of marching on with firm step, asking no questions, but feeling that the strength of the eternal God is under you.

of the eternal God is under yoa. Oh, was there ever a prize proffered so cheap as pardon and heaven are offered to you? For how much? A million dollars? It is certainly worth more than that. But cheaper than that you can have it. Ten thousard dollars? Less than that. Five thousand dollars? Less than that. One dollar? Less than that. One farth-ing? Less than that. One farth-ing? Less than that. Without money and without price." No money to pay. No journey to take. No penance to suffer. Only just one decisive action of the soul, "Belleve on the Lord Jesus Christ, and thou shalt be saved." Shall I try to tell you what ft is to be

Shall I try to tell you what it is to be saved? I cannot tell you. No man, no angel, can tell you. But I can hint at it, for angoi, can tell you. But I can hint at if, for my text brings me up to this point. "Thou shait be saved." It means a happy life here, and a peaceful death, and a blissful eternity. It is a grand thing to go to sleep at night, and to get up in the morning, and to do bus-inessail day feeling that all is right between my heart and God. No accident, no sickness, no persecution, no peril, no sword, can do me any permanent damage. I am a forgiven child of God, and He is bound to see me through. He has sworn He will see me through. The mount-ains may depart, the earth may burn, the light of the stars may be blown out by the blast of the judgment hurricane, but life and death, things present and things to come, are mine. Yea, further than that, it means a peaceful death. Mrs. Hemans, Mrs. Si-gourney, Dr. Young and almost all the poets have said handsome things about death. There is nothing beautiful about it. When we stand by the white and rigid features of those whom we love, and they give no an-swering pressure of the hand and no returning kies of the lip, we do not want anybody poetizing round about us. Death is loathsomeness and midnight and the wringing of the heart until the tendrils snap and curl in the torture unless Christ shall be with us. I confess to you an infinite fear, a consuming horror of death unless Christ shall be with me. I would rather go down into a cave of wild beasts or a jungle of reptiles than into the grave unless Christ goes with me. Will you tell me that I am to be carried out from my bright home and put away in the darkness? I cannot bear darkness. At the first coming of the evening I must have the gas lighted, and the farther on in life I get the more I like to have my friends round about me. And am I to be put off for thousands of years in a dark place, with no one to speak to? When the holidays come and the gifts are distributed, shall I add no joy to the "Merry Christmas" or the "Happy New Year?" Ah, do not point down to the hole in the ground, the grave, and call it a beau-tiful place. Unless there be some supernatu-ral illumination I shudder back from it. My ral illumination I shudder back from it. My whole nature revolts at it. But now this glorious lamp is lifted above the grave, and all the darkness is gone, and the way is clear. I look into it now without a single shudder. Now my anxiety is not about death; my anxiety is that I may live aright. What power is there in anything to cbill me in the last hour if Christ wraps around me the skirt of His own garment? What darkness can fall upon my cyclids then, amid the heavenly daybreak? O death, I will not fear thee then. Back to thy cavern of dark-ness, thou robber of all the earth. Fly, thou despoiler of families. With this battieax I hew thee in twain from heimet to sandal, the voice of Christ sounding all over the earth and through the heavens i: "O death, I will be thy plagae. O grave, I will be tny destruction." To be saved is to wake up in the presence of Christ. You know when Jesus was upon the earth how happy He made every house He went into, and when He brings us up to His house in heaven how great shall be our glee! His voice has more music in it than is to be heard in all the oratorios of eternity. Talk not about banks dashed with efflorescense. Jesus is the chief bloom of heaven. We shall see the very face that beamed sym-We shall see the very face that beamed sym-pathy in Bethany and take the very hand that dropped its blood from the short beam of the cross. Ob, I want to stand in eternity with Him. Toward that harbor I steer. Toward that goal I run. I shall be satisfied when I awake in His likeness. Ob, broken hearted men and women, how sweet it will be in that gool land to pour all of your hardships and bereavements and losses into the loving ear of Christ and then have Him explain why it was best for you Do not trouble Me with these leprosies" No, no there was a kind look ; there was a grad to start word ; there was a haing touch. They could not keep away from Him. Think there are many under the infor-more of the Spirit of God who are saying "I will trust Him if you will only tell me how." And the great question asked by your question I look up and utter the prayer which Rowland Hill so often uttered in the rey you to trust in Christ? Tast as you trust any one. You trust your partner in business with important things, is three months hence, you expect the payment of that note at the end of three months. You have perfect confidence in that. Now, I ask you to have the same

And so there are hearts here that are terly broken down by the bereavement of life. I point you to- iay to the eternal balm of heaven. Oh, aged men and women who have kneit at the throne of grace for threescore years and ten will not your decrept tude change for the leap of a heart when you come to look face to face upon Him you come to look face to face upon Him whom having not seen you love? Oh, that will be the Good Shepherd, not out in the night and watching to keep off the wolves, but with the lamb re-clining on the sunlit hill. That will be the Captain of our salvation, not amid the roar and crash and boom of battle, but amid His and crash and boom of battle, but amid His-disbanded troops keeping victorious festiv-ity. That will be the Bridegroom of the ehurch coming from afar, the bride leaning upon His arm while He looks down into her face and says : "Behold, thou art fair, my love! Behold, thou art fair!"

## SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 16.

Lesson Text : "Jesus at Jacob's Well," John iv., 9-26-Golden Text: John Iv., 14-Commentary.

9. Jesus, having left Judma to go into Galilee, in passing through Samaria stops to rest at Jacob's well. If the sixth hour of verse 6 is the same as the sixth hour of chap-ter xix., 14, it was 6 o'clock in the morning when Jesus, resting on the well, meets the woman of Samaria, who had come out to

draw water and asks her to give Him to drink. This vause is the woman's first response to His request. 10. His reply is that if she knew who asked

her, even the gift of God, she would have asked Him for living water. If she had ever read the Scriptures and memorized Jer. ii., 13, she might now have thought of the words

13, she might now have thought of the words of the Lord, "They have forsaken Me, the fountain of living waters."
11. As in the case of Nicodemus, He is talking with a natural person who cannot understand spiritual things. She can only think of this deep well and this water by which they now are. But she who wondered that a Jew should ask anything of her is now asking something of Him for already He has interested her in a water she knows not of.
12. She knew something of Jacob and the story of this well and begins to speak of what she knows. She calls him "our father Jacob" and acknowledges him as a great

Jacob" and acknowledges him as a great man, the giver of this well from which he and his had drunk, but she does not know the God of Jacob.

the God of Jacob. 13. Jesus does not take up the question of the comparative greatness of Himself and Jacob, but keeps to His subject and the woman's real need, which is living water. The woman knew that while this was a good well and good water she had to come again and again, because of her and others' need, but perhaps she had sometimes though of

and felt a deeper thirst than that of the body. 14. Here is surely something strange-a water that will keep one from ever thirsting, because it will be a well in them, ever springing up, and twice in a single sentence He speaks of it as "the water which He will give." He had asked her for water, but He has water to give which she knows not of. Paul tells us that the rock from which Israel drank in the wilderness was Christ (I Cor. satisfied them with honey from the rock (Ps. lxxx., 13, 16).

15. She is not interested enough to ask Him for this water, but only in order to save her making journeys to this well for-her daily need. She thinks of nothing yet beyond the natural water for the need of the body, for she is still carnal, and the natural man is wholly occupied with, "How shall I obtain comewhat to eat and drink and where how to make of these without any anxious care (Math. vi., 31-83). 16. In order to make her see her need of The living water which He longs to give her, He will now show her hersel, and therefore this request. There is no sending for the physician till we know that we are sick; there is no sense of a need of righteousness better than our own till we see that our own is flithy rags. Therefore the Spirit's first work is to convince of sin (John xvi., 8, 9). 17. Her conscience is aroused; she has her attention called to her manner of life. What we are is manifested in what we do. Yet she would hide from Him if she could. for it is the garden of Eden story o'er and o'er again. The guilty are afraid and seek to hide from God. By her answer, which was true, she would cover up if she could the real truth. But covering sin will not prosper. It is only by confession and for-saking that we obtain merey (Prov. xxviii., 13). 13).



The United States contain 2000 woman architects. Hannah More wrote "The Search

After Happiness" at twenty-eight. Women are to be employed as drum-

mers for a Chicago dealer in gum. The Empress of China has her own private silk looms within the royal palace.

The Princess of Wales is said to be ushering in an economic style by wearing two-button gloves again.

Diaphanous crepes, figured silks, muslins and all the transparent materials are more tempting than ever. Signorina Teresina Labriola, daughter of Professor Homonyme, of Rome, has received the degree of doctor of laws.

Rudyard Kipling is said to have been jilted by six London girls in succession before he wooed and won his American wife.

Mrs. Virginia L. Miner, the woman suffragist of St. Louis, Mo., who died a few days ago, bequeathed \$1000 to Susan B. Anthony.

A neat and useful little addition to a dress is a yoke fashioned like the top of the bodice and made of muslin cut in holes and embroidered.

Queen Victoria purchases almost every new book of note published, and her expenditure on literature of all sorts is over \$6000 per annum.

Mrs. Eva T. Cook, the senior Vice-President of the Woman's Relief Corps, delivered the Memorial Day address at Northboro', Mass., before the post.

Mrs. Seward Webb's new house in the Adirondacks will have one hundred rooms and require an army of servants. The cost of the castle will be \$1,500,000.

The newest fans are imitations of antique ones. Some are of colored silk with colored pearl handles with quaint medallions set in little frames of iridescent spangles.

Mme. Jane Hading, the great French actress, says: "American women are very clever and intellectual, but the great majority of men don't care a rap about plays, literature or art."

Mrs. Russell Sage is an ardent advocate of woman suffrage. Miss Helen Gould also signed one of the numerous petitions which were in circulation last spring for the "cause."

A prominent figure in the English woman suffrage movement is Mrs. Fawcett, widow of Professor Henry Fawcett, who was at one time Postmaster-General under Gladstone.

The remorseless historian has discovered that even Mrs. Browning

# Take no Substitute for Royal Baking Powder. It is Absolutely Pure.

All others contain alum or ammonia.

The Contented Javans.

The people of Java live much in public, and the poorer classes, instead of eating their meals at home, as is the manner of the unsociable Hindu, seem usually to breakfast and dine at one of the itinerant cookshops to be found at every street corner. More exclusive people may be seen buying the small packets of curry and rice wrapped in fresh plantain leaves, and pinned with bamboo splinters, which are intended for home consumption.

To stroll down a village street and watch the culinary operations in progress at wayside eating shops was an unfailing source of amusement, and very clean and appetizing they looked, though the smell was occasionally somewhat trying to the European nose The Javans, like all rice-eating people, are fond of pungent and evil-smelling sauces, and equivalents of the Burman gnapee and Japanese bean soy are in constant requisition.

The natives, and especially the children, look fat and healthy, and appear to enjoy life under easy conditions, though they are, generally speaking, of grave demeanor and are not endowed with the unfailing vivac-

ity which distinguishes the Burmans and Japanese. During the six weeks that we spent in the island we did not see half a dozen beggars, and except in cities, certainly not that number of policemen.-Blackwood's Magazine.

### A New Musical Instrument,

Luigi Gambra, a piano tuner and repairer, of Constantinople, has invented a new musical instrument, which has the appearance of a miniature upright piano. The hammers, however, which the keys set in motion are not felt or leather bound, but metal-tipped, and strike instead of strings, thin plates or tongues of steel. The sound produced is very pure and delicate though not very powerful. He calls it the "Angelic Voice," and will present it to the Sultan of Turkey, in token of gratitude for the consideration which has been shown him by the imperial court from the days of Sultan Abdul Medjid. -- Chicago Herald.

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solvent; it is being sued for a debt of \$20,000, which has been owing for four years. The budget of 1893 has been put in force for 1894. A woman in Maysville, N. Y., recently presented her husband with a fourth set of twins. CURES OTHERS BAD COUCH, SPIT UP BLOOD, -CONSUMPTION,

A New Cure for Diphtheria.

Many a mother who lives in mortal

terror that her loved children may be

taken off by that terrible disease,

diphtheria, whose remedies are so-

agonizing, will be interested to know

that Berlin and London hospitals are

practicing a method of blood inocula-

tion, which is said to be a new and

efficacious remedy. The Picayune's

family physician, who was interviewed

on the subject, says that it is too soon

to express an opinion or to quote as

statistics the hundreds of cures which

are said to have been effected in Ber-

lin, as the distinguished bacteriolo-

gists engaged in the discovery are un-

willing to subject themselves to the

same criticism as Dr. Koch, by prema-

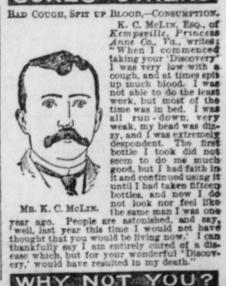
turely distributing the remedy for

medical application, but it is said that.

the matter injected into the system is

free from poison and consequently harmless. — Picayune.

The Province of Buenos Ayres is in-



WHY NOT YOU?

there has been an accident down at Long Branch. The young man ventured too far out in the surf. The telegraph hurled the terror up to the city. An earthquake struck under the foundation of that beautiful

The plano closed ; the curtains dropped ; the laughter hushed. Crash go all those domestic hopes and prospects and expecta-tions. So, my friends, we have all felt the chaking down of some great trouble, and there was a time when we were as much excited as this man of the text, and we cried out as he did : "What shall I do? What shall I do?" The same reply that the apostle made to him is appropriate to us, "Believe on the Lord Jesus Christ, and thou shalt be saved.

There are some documents of so little importance that you do not care to put any more than your last name under them, or even your initials, but there are some documents of so great importance that you write out your full name. So the Saviour in some parts of the Bible is called "Lord," and in other parts of the Bible He is called "Jesus." and in other parts of the Bible He is called "Christ," but that there might be no mistake about this passage all three names come together-"the Lord Jesus Christ."

Now, who is this being that you want me to trust in and believe in? Man sometimes come to me with credentials and certificates of good character, but I cannot trust them. There is some disnonesty in their looks that makes me know that I shall be cheated if I confide in them. You cannot put your heart's confidence in a man until you know what stuff he is made of, and am I unreasonable when I stop to ask you who this is that rou want me to trust in? No man would think of venturing his life on a vessel going out to sea that had never been inspected.

No; you must have the certificate hung amidships, telling how many tons it carries, and how long ago it was built, and who built it, and all about it. And you cannot expect me to risk the cargo of my immortal interests on board any craft till you tell me what it is made of, and where it was made, and what it is made of and where it was made, and what it is.

When, then, I ask you who t-is is you want me to trust in, you tell me He is a very at-tractive person. Contemporary writers de-scribe His whole appearance as being rescribe His whole appearance as being re-spiendent. There was no need for Christ to tell the children to come to Him. "Suffer little children to come unto Me" was not spoken to the children. It was spoken to the disciples. The children came readily enough without any invitation. No sooner did Jesus appear than the little ones jumped from their mothers' arms, an avalanche of beauty and love, into His lap. Christ did not ask John to put his head down on His bosom. John could not help but put his head there. I suppose a look at Christ was just to love Him. How attactive His manner! Why, when they saw Christ coming along the street, they ran into their houses, and they wrapped up their invalids as quick as they could and brough them out that He might look at them. Oh, there was some-thing so pleasant, so inviting, so cheering in everything He did, in His very look I When these sick ones were brought out, did He sick ones were brought out, did He "Do not bring before Me these sores, say "Do not bring before Me these sores. Do not trouble Me with these leprosies?" No, no; there was a kind look; there was a gen-

13). 18. The eyes of fire now search her through and through, for all things are naked and open to the eyes of Him with whom we have to do (Heb. iv., 13; Rev. ii., 18, 23). There is nothing hid which shall not be manifested (Mark iv., 22). Be sure your sin will find you out (Num. xxxii., 23). O Lord, Thou hast searched me and known me and art acquainted with all my ways (Ps. exxxix., 14). (Ps. exxxix., 14).

19. Having seen herself in all her sinful-tess, she now looks upon Him with a new light, for the light from Him with a new light, for the light from Him had shone up-of her. Like Isalah, she has seen her un-cleanness, because she has looked upon the King (Isa. vi., 5). Job had heard of Him,

King (Isa. vi., 5). Job had heard of Him, but when he looked upon Him then he ab-horred himself (John xiil, 5, 6). 20. Yet she would evade the main issue by 6 question of place, like those who when shown their simulness would turn it off by saying. I do not belong to your church, or, Which church do you think is the right one? Or by a controversy as to what various peo-ple believe.

21. He discards all question of place and holds her face to face with God. It is not a question of what the fathers did or taught or believed, but only a question of what the Father commands. There are creeds many and churches many, so called, but only one God, the Father of all, who is above all and 'hrough all and in all (Fob to 5)

all, who is above all and 'hrough all and in all (Eph. iv., 6). 22. This saying, "Salvation is of the Jews," along with, "Salvation is of the Lord" (Jonah il., 9), includes the whole story of whom to worship, for God has chosen Israel as the people who are to fill the earth with fruit, and Jerusalem as His throne, and Jesus of the tribe of Judah to sit on that drone (Isa XXVI), 6 Jer. iii. 17 Luke I.,

Josus of the fribe of Judah to sit on that Arone (Isa xxvii., 6; Jer. iii., 17; Luke i., 82, 33; Heb, vii., 14). 23. God, the Father, has revealed Himself in Christ, for God was in Christ (II Cor. v., 19), and Jesus said, "He that hath seen Me hath seen the Father" (John xiv., 9). It is not the fathers we are to worship, nor saints nor angels, but only the Father, revealed in Christ. He is the way and has said, "No man cometh unto the Father but by Me." 24. No outward form of worship can be

24. No outward form of worship can be acceptable to God. It must be from the heart in the power of the Spirit. Even the sacrifices commanded in the law became vain macrifices commanded in the law became value obligations when they became a mere form (Isa. 1, 11-14). A worship that is taught by the precept of men or is merely a lip worship, while the heart goeth after covetcousness, is abomination to God (Isa. xxix., 13, 14: Ezek. xxxiil., 31, 32.
25. Once more she tries to evade the issue by saying, "When Christ comes, He will tell us."

us." 26. By this word of Christ the controversy is ended. There stands before this woman the "I Am" of the law and the prophets, and the one question now is, Willshe accept Him or reject Him? She accepted Him as the Christ (verse 29) and through her testimony many more believed in Him as the Christ, the Saviour of the world (verses 39-42).—Lesson Helper.

### Japan's Surplus.

Japan has an available surplus of 14,000,-000 yen (\$7,000,000) in the Treasury.

dropped three years from her age, so that she was forty instead of thirtyseven when married to Browning.

It is a commented-upon fact that the occupation of trained nurse attracts very few Southern women. The North and East furnish the greatest number of volunteers in this profession.

The first woman to hold office in the League of American Wheelmen in New York State is Miss Amelia Von Shaick, who was appointed by Chief Consul Charles H. Luscomb local consul at Tuxedo Park.

A Rational Dress Association has been formed in New Zealand. Its object is to be "the bringing about of that change in woman's dress which her wider life and increased activity seemed to demand."

A new monthly periodical with the title of The Impress, is about to be started in San Francisco, with Mrs. Charlotte Perkins Stetson as editor. Helen Campbell will be the associate editor, and Paul Tyne the publisher. Miss Marion Gilchrist and Miss A.

L. L. Cumming, of Glasgow, have the honor of being the first ladies to take a medical degree in Scotland. They have just graduated from the University of Glasgow, after a seven years' course.

Miss Emma Maud Phelps, whose strong story Seraph, an admirable translation from Sacher-Masoch attracted such attention a few months ago, translates from the Hungarian. Flemish, French, German and other languages.

"George Egerton," the author of Keynotes, is a young Irish lady, a Miss Dunne. Her father, Captain Dunne, was for many years an Irish official, having been Governor of different jails, and is himself an artist of some skill.

China linen is a new fabric used in making up fine underwear. It is especially suited for summer wear, having, in addition to its weblike fineness of weave, a sort of cool slipperiness to the touch that is inviting in warm weather.

Select a checked wool for the shopping gown. Drape slightly the front of the skirt and make a Garcon de Cafe jacket to be worn over wash vests or shirt waists. For hat, take a Tyrolean of black straw trimmed with a ribbon and buckle.

The women of the sixteenth century had their foibles in the matter of ornament. They wore a thing or two for use, as well. Their girdles carried bunches of keys, smelling salts, pow-der puff, mirror, needles, thread, pins, nail file and a dagger.

Harriet Hosmer has given to the Art Institute of Chicago the cast made by the artist in 1853 of the clasped hands of Robert Browning and his wife, for which she refused the offer of \$5000 in England. It is the cast of which Hawthorne wrote in "The Marble Faun."

TO NEW YORK of getting there. Slow and safe, but hard Th MILES OF work. Most women, have got beyond this kind

of traveling-found something better.

An old-fashioned way

Now, why can't you look at that other oldfashioned proceeding in the same lightwashing things with soap and hard rubbing. That's slow enough and tiresome enough, everybody knows, and it's not as safe - as washing with Pearline. It's really constant rubbing. Break away from these antiquated ideas. Use modern methods. Pearline saves point.

Send Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE-Pearline is never peddled, it Back and if your grocer sends you something in place of Pearline, be honest-send it back.

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