REASONABLE REQUIREMENTS OF RELIGION.

It is not often that a Christian minister preaches in a Jewish synagogue. This Rev. J. B. Silcox did on Friday night, however. His text was from one of the old Hebrew prophets, and clearly states the universal and eternal requirements of religion. There was a large audience and they listened with devout attention to the sermon. The interior of the Synagogue has been greatly beautified, and this was the first service since the renovation. The text was: "What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God."—Micah, 6:8.

Clear ideas in religion, said the speaker, are of great value. In these words of the prophet Micah we have a clear statement of what constitutes the essence of religion. This may be regarded as one of the greatest utterances of Hebrew literature. It is a condensation of the great messages that God sent to mankind through those inspired teachers of religion, the Hebrew prophets. It is an epitome of the whole Bible. It outlines the elements of a true and full religious life. It is a chart and compass that will guide us safely in all our religious thinking and acting.

This statement is an appeal to the conscience and reason of man. It makes clear the fact that religion is a reasonable life, a life that all men ought to live. It is obligatory on all men alike that they do justly, love mercy and walk humbly with God. These are the reasonable, universal and eternal requirements of religion. To the consideration of these divine requirements I ask your prayerful attention.

Every person in this audience is interested in the subject of religion. Your presence in a place of worship is evidence that religion has some influence over your thought and life. You may not call yourself a religious person, and yet you would not like to be called irreligious. You may not call yourself a Godly man, and yet you would resent being called ungodly or Godless. It is possible that you are more religious than you are willing to admit. You may be nearer the kingdom of God than you think. The divine love engirdles your soul as the atmosphere enswathes your body. God longs to come into the life of every one of us, to beautify us with the beauty of holiness. It is as true to-day as when the psalmist of Israel first uttered it, "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Religion brings to man the best things of the life that now is and of that which is to come.

The essence of religion may be held by people who differ pole-wide in their forms of faith and modes of worship. What matters the label so long as righteousness and reverence, the love of God and the love of man dwell in our hearts and rule our lives? If religion is the life of God in the soul of man, then we should expect that that life divine will manifest itself in a diversity of ways. There will be diversities of gifts, but amidst all the diversity of expression that may abound there will be seen a real and substantial unity. This unity will be in the fundamental essentials and in the practical results of religion, for all will strive to do justly, love mercy and walk humbly with God. This oneness in essentials unites all who are truly devout; whether they worship in church or synagogue, on Ebal's mount or Gerizim's hill.

Religion is in harmony with man's nature. It is rooted in man's constitution. It is natural to man. Man in his very nature is religious. He was made so when he was created in the image of God. Man did not create religion ,neither can he destroy it. Burn every Bible, tear down every church, level every altar, dismiss every minister, blot out every ordinance and symbol of religion to-morrow, and religion would still go on. The yearning for God in the human soul is independent of these outward helps and signs. Erase every medical school, cremate every medical book, banish every medical man to-morrow, and there would still exist in man the desire and effort to regain health. Religion is to the soul what health is to the body.

In pleading for the culture of the religious life, I go on the basis that you are willing to live according to truth and right and reason. I take it for granted that you desire to be a full-orbed man or woman. You want to round out your life with all that makes life worth living. You would not knowingly or designedly starve or dwarf any part of your nature. You have a body. To fulfill its functions it must have appropriate food and care. You have a mind. Its development requires appropriate food and care. You would not knowingly or designedly harm your intellectual nature.

You admit that you are not wholly body or wholly mind. You have a moral nature. You may call this moral nature by different names. You may call it the sense of right and wrong, you may call it conscience, you may call it the faith faculty or the religious instinct in man. No matter about the name, the fact is the important thing. There is something in your make-up that is neither physical nor intellectual. There is something different from and above these. We are conscious of pleasurable physical feelings. We know what intellectual delights are. We are also conscious of moral and spiritual exultations. We are lifted up at times into a realm that is not physical or intellectual, where we see the light that was "never on sea or land." Moses "endured as seeing Him who is invisible." There is an eternal truth in the vision that came to Jacob of a ladder whose base was indeed on earth but whose top reached to heaven. There is a spiritual faculty in man that discerns realities, beyond the physical and beyond the intellectual. As a writer of the book of Job says, "There is a spirit in man and the inspiration of the Almigthy giveth them understanding."

We know what physical victories are. We know what intellectual triumphs are. We are equally conscious of experiencing moral and spiritual triumphs. Duty is not physical. It is moral. Righteousness is not intellectual, it is spiritual. When we come into the realm of duty we come into a realm above the physical and above the intellectual. The struggles, defeats, triumphs of the moral nature are as real as those of the physical or the intellectual. The suicidal anguish of King Saul on Mount Gilboa, the remorse of Judas, the night-walking horror of Lady Macbeth, were not physical or intellectual. They were moral and spiritual. It was not the body that writhed in pain. It was the conscience, the soul, the moral nature that was in torment. The serene courage of Elijah facing the foes of God on the hights of Carmel, the magnificent heroism of Moses demanding of Pharoah that he let the oppressed go free, the calm, triumphant manhood of John Brown dying a martyr to freedom and conscience on that Virginia scaffold, were not physical or intellectual triumphs. They were moral victories. They were spiritual exultations.

That there is something in man superior to mind and body has been recognized among all people in all ages. Man, wherever found, has what we call a moral or religious nature. Among all races, in all ages, we find that man has reared temples, built altars, offered sacrifices, made prayers to some Supreme Being. The outreach of the soul for realities beyond the range of our physical senses, the yearning of the spiritual nature for God—"Oh, that I knew where I might find Him"—are facts verified by the history of man wherever found. It is as natural for man to seek God as it is for the newborn babe to cry for its mother's bosom. Belief in a Supreme Being may suffer a temporary eclipse, but soon or later it reasserts itself in all its native majesty. Only an infinitesimal percentage of mankind have ever been atheists. "The fool hath said in his heart there is no God." It was a fool who said it. A wise man would not talk so. He said it, too, not from his head, but "in his heart." The atheistic utterance was the outcome of a bad heart.

The recognition of a Supreme Power is universal. It exists among the most cultured and the most ignorant. Man's reason compels him to assign a cause for the existence of the world about him, and for his own existence. Herbert Spencer said: "The assumption of the existence of a first great cause of the universe is a necessity of thought." That man takes a reasonable position who says, "I believe in God, the Father Almighty, Maker of heaven and earth." This world of sun and star, of earth and sea, of plant and animal, was not self-evolved. Man is not self-created. This body of bone and muscle and nerve, this marvelous union of body and mind, this creative brain, this restless imagination, this fount of affection and feeling, this immortal soul of mine, did not come into being of itself. These words that move through infinite space with such unerring order, did not come into existence of their own volition. There must be some creative, controlling mind back of and above them. Reason compels us to assign a cause for these marvelous effects. There is a power in nature and above nature. On this power we depend for life and all things. Before this power the moral nature of man bows in reverence, for it is a power that thinks and wills. It possesses personality. The presence of design in the universe compels us to believe in the existence of a designer. "There lives and works a soul in all things and that soul is God." Nature is but a name for an effect whose cause is God. Religion is natural, for it is man's recognition of his relation to his Maker.

No man can say that he is independent of God. We are dependent on Him for life. The beating of our heart is not under our own control. The Most High ruleth. The Lord God Omnipotent reigneth.

What relation should exist between man and his Maker? That some relation does exist is certain. Man is not independent of God. God is not indifferent to man. The Creator has an interest in the being He creates. The person created has certain duties to and claims on the Being who created him. The relation between man and his Maker we call religion. Religion, therefore, is reasonable, for it seeks to establish right relations between man and his Maker.

No reasonable man will say that the Creator has no interest in or claims upon those He brought into being. No reasonable man will say that man has no duties to or claims upon the Being who created him. Religion of some kind is inevitable. Man's nature compels him to recognize a Creator. The man who never thinks on his relation to his Maker, who gives no thought concerning the duties he owes to God, is living an unnatural and unreasonable life. Reason as well as religion affirms that man should live in harmonious relations with his Maker.

The most reasonable relationship that can exist between man and his Maker is that of love and duty. It is as reasonable that God should love and care for man as that a father should love and care for his child. It is as reasonable that a man should love and obey his Maker as that a child should love and obey a wise, loving father. Estrangement or indifference between a child and its parents is unnatural. The man who is estranged from or indifferent toward his God and Father is living an unnatural, unreasonable life and needs to repent and return to God.

What is religion? What are the requirements of religion? The various definitions of religion that have been given unite in assuming that a certain relation exists between man and his Maker. They all teach that God has a certain care for and claim upon man, and that man has certain duties to and claims upon God. Jesus was a teacher of religion. He taught that man's Maker was a wise, loving Father, who desired good and did good to all His children. He taught as did the prophets before Him that the relation between God and man should be such as exists between a loving parent and a dutiful child. Religion as thus taught is simple and reasonable. Men are to revere, trust, love and obey their Creator. Religion is summed up in the prayer: "Our Father who art in heaven, hallowed by Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us our daily bread. Forgive us our trespasses. Deliver us from evil."

The question we want answered is, What does God require of man? What is essential in religion? We can assert beforehand that the divine requirements will be reasonable and not burdensome. If God is a reasonable being His demands on man will be based in reason. A demand that is not reasonable cannot be entertained and will have no authority over the moral nature of man. A demand that exacts what man cannot render cannot be entertained. Man has certain rights that must be respected by his Maker, just as a child has rights that its parents must respect. We can assert this as an unassailable proposition—a reasonable God will give his reasoning creatures a reasonable religion. The service He asks will be a "reasonable service." What, then, does God ask of man? Has any clear, definite answer been given? Can we get an answer free from minute technicalities and metaphysical tangles; an answer plain and practical? I think we can. My text is such an answer. The question is asked: "Wherewith shall I come before the Lord?" That is, what does God require of me? The answer is: "He hath shewed thee, O, man, what is good, and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?"

This definition of religion is reasonable, plain, practical. It is full and complete. There is nothing to add to it, for what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God? This one sentence contains the essence and soul of true religion. It is so plain that a wayfaring man, though a fool, need not err therein. It appeals to all that is right and reasonable and reverent in our nature. The heart, the intellect and the conscience recognize its broad sweep and just demands. It harmonizes with our highest conceptions of duty and goodness. It asks for nothing unreasonable or impossible. It is a demand that all ranges of intellect can compass. It meets the beginner on the threshold of a religious life. It is an ideal that beckons to still higher hights the saint who for years has walked with God. It is based on reason and founded on right. It asks only for what is best. All will admit that this world would be a better world and brighter if mankind would do justly, love mercy and walk humbly with God.

This statement condenses and summarizes the whole duty of man. If you miss any element of religion from this statement, the fault is in you and not in it. Everything is here—justice, mercy, faith, love, obedience, reverence, humility, thought, feeling, action, duty, morality, spirituality.

No one can mistake the meaning and drift of this divine requirement. It brings man into right relations with his fellow-man and into right relations with God. It begins on earth with things close at hand. Do justly. It begins by emphasizing man's duty to his brother man. Do justly and love mercy. We get right with God by getting right with man. To love man whom we have seen is the path by which we come to love God, whom we have not seen. If you ask me, What must I do to be saved? I will answer you by my text. Begin at once where God bids you begin. Begin by doing justly with your fellow-man. That is where Jesus bade the rich young ruler begin. He said to him: "If you would enter into life keep the commandments," and the commandments He emphasized were the second table of the law; those that teach man's duty to man. When you have taken this first step, take the second; love mercy. The first requirement will lead you to the second, for you cannot do justly unless you love mercy. Justice apart from mercy is not just. Men are just only to those they love. The effort to do justly and love mercy will lead you on the final step; walk humbly with God. As you show mercy to others, you will ask God to show mercy to you. You will pray "forgive us our trespasses as we forgive them that trespass against us." He who begins by doing justly to man will end by walking humbly with God. All morality, all philanthropy, all spirituality, are summed up in this brief sentence, "Do justly, love mercy and walk humbly with thy God."

Let me urge you to put a high value on this clear, condensed statement of the requirements of religion. Keep it before your mind. Meditate on it. Let it have a molding and controlling influence on your daily life.

When you are perplexed over theological problems, when you are engirdled by temptation, when you are groping through the mists of doubt, let this, like a clear shaft of light from heaven, fall on your way. Amid all uncertainties this is certain: He who follows this pole-star of duty, he whose life is keyed to this ideal, he who does justly, loves mercy and walks humbly with God fulfills the highest law of the universe and shall come to the highest good. He whose life is under the control of this principle, whose aim and purpose is to do justly, love mercy and walk humbly with God, is in God's kingdom. His name is written in the book of life.

Do not imagine that this makes religion easy. Do not think it reduces religion to mere morality. This divine requirement is deeply spiritual. It reaches to the center and source of character and conduct. It penetrates the deepest recesses of the heart. It clarifies the motives. It educates the conscience to clear discernment between right and wrong. It nurtures reverence and begets meekness and gentleness and all the fair fruit of the Spirit.

Religion is more than right doing. It is right thinking and right feeling and right being as well as right doing. It requires that we feel right and think right toward man, as well as do right. We must love mercy as well as do justly. Religion calls for clean hearts as well as for clean hands. It demands right motives as imperiously as it demands right conduct. "Truth in the inward parts" is a divine requirement as obligatory as justice and honesty in the outward life. The interior purpose must be right as well as the exterior deed. What thou art in thy heart and purpose that thou art.

"Do justly" calls for reformed conduct. "Love mercy" calls for a renewed heart. "Walk humbly with God" calls for a reverent spirit. Religion is inward life as well as outward conduct. To a man whose outward deeds were seemingly blameless the message came: "Thy heart is not right in the sight of God."

The prayer of David is the prayer we every one need to offer: "Create in me a clean heart, O, God, and renew a right spirit within me." God gives answer to that prayer in Ezekiel, saying: "A new heart also will I give you, and a new spirit will I put within you." Blessed are the pure in heart, for they shall see God.

Men and brothers, begin to live your lives where God bids you begin. Begin by doing justly to one another. In all business transactions seek before all things to do justly and be just to your brother man. Justice is one of the most beautiful attributes of God. We revere and worship God because we believe He is just and righteous altogether. Justice, which is beautiful in God, is beautiful in man. It is the foundation of order in human society. Governments are strong and command the confidence of the people only as they are impartially just. Justice is divinely compassionate. He who is bent on doing justly will be sensitive to the rights of others. He will not think wrong, or speak wrong, or do wrong to another. Justice is tenderly humane. It is love in action. The purpose to do justly will educate a man in all the humanities and fidelities and nobilities of life and character. The strife and misery of the world are born of injustice. If the employer would do justly to the man he employs, if the employed would do justly to the man who employs him, if all would seek to do justly to one another, this world would be an Eden of prosperity and peace.

But religion is Godward as well as manward. The command which bids us love our neighbor and do justly to him also bids us love God and walk humbly with Him. Reason as well as religion says we should feel right and be right toward God as well as toward man. The lack of love to God is surely as serious a defect of character as lack of love to man . To be irreligious toward God is surely as sinful as to be irreligious toward man. He who shows no regard for God's holy days, for God's holy house, for God's holy word, and for God's holy laws, is not living as a man made in God's image and redeemed in God's mercy should live. The man who never bows before his Maker in penitence and prayer, who never approaches Him in reverent thanksgiving and praise, who never reads His holy word to learn God's thought and purpose toward him, is living an unreasonable, unnatural, ignoble and wicked life. To withhold reverence and worship, affection and obedience from God betrays a woeful defect of character. There must be something radically bad in that man's life whose heart does not go out in affection and worship toward the great and merciful God who created, redeemed and preserves him. It is a terrible indictment to bring against a man to say that he is so perverse that he lives as though there was no God to whom he is accountable and on whom he is dependent. The fundamental mistake and sin of multitudes to-day is, there is no fear of God before them.

The reverent recognition of God is at the basis of every strong and noble life. The heroes of Hebrew history were heroic because of their consciousness of God. Their lives and literature were full of God. Their visions were visions of God. Their ideal of duty was the will of God. No higher tribute could be paid to a man than was paid to Enoch, of whom it was said, "He walked with God," and "had the testimony that he pleased God." Nehemiah gave the secret of his brother's greatness when he said of him: "He was a faithful man, and one that feared God above many." Abraham was the friend of God; Moses was the servant of God, and Daniel was the beloved of God. Man never reaches the highest altitudes of character until he comes into conscious fellowship with God. The mightiest motive and strongest appeal ever addressed to man are in those words: "I am the Lord thy God," and "Be ye holy, for I am holy." Faith in God, allegiance to God, this is the secret of all strong, beautiful and useful life.

Much is said in these days about the brotherhood of man. The doctrine needs to be taught, for it is vital to a true and full religious life. But we will never learn the doctrine of the brotherhood of man until we learn the doctrine of the Fatherhood of God. The doctrine of the brotherhood of man has absolutely no foundation, except in the doctrine of the Fatherhood of God. There must be fatherhood before there can be brotherhood. The brothers in a family are brothers because of their common relation to one father. It is our common realtionship to God, our common sonship to God, that determines our relationship to one another. It is only as man realizes that God is his Father that he recognizes man as his brother. Faithfulness to God is the mainspring of fidelity to man.

Above the consciousness of what we owe our fellow-man should be the consciousness of what we owe to God. The first of all the commandments brings us face to face with God. Religion primarily and mainly centers about God. It is a revelation of God. It is God seeking man. It is man reconciled to God. Sin in its essence is disobedience to God. "Against Thee, and Thee only, have I sinned, and done evil in Thy sight," was the confession of the royal penitent when he realized the true nature and extent of his wrong. All sins against man are in reality sins against God. Joseph realized this when in the crucial hour of temptation he repelled the tempter, saying: "How can I do this great wickedness and sin against God?" It was the thought of God that kept him from the great transgression. No man's life is safe and strong until it is anchored in God.

The old mystics had much to say concerning how to live with God. Modern socialism has much to say concerning how to live with man. The Bible from first to last has much to say concerning how to live with God and with man. The laws of Moses emphasize man's duty to man as well as man's duty to God. If the first table of the ten commandments teach man his relation to God, the second table teaches him his relation to man. The humanity of those old Mosaic laws is as marked as their divinity. "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord." That is one side. "Thou shalt not defraud thy neighbor nor hate thy brother in thy heart. I am the Lord." That is the other side.

Jesus was a teacher of religion. When he was asked what was first and fundamental in religion, He pointed back to the Old Testament counsels. He took two sentences, one from the book of Deuteronomy and the other from the book of Levitieus, and linked them together as a statement of what constituted the essence of religion. He summarized religion in two phrases, one looking Godward and the other looking manward. "Thou shalt love the Lord thy God with all thy heart" and "Thou shalt love thy neighbor as thyself." And He added: "There is none other commandment greater than these." Religion is piety and it is philanthropy. It is man in right relation with his Maker, and man in right relation with his neighbor. It is love to God manifested in worship and obedience. It is love to man manifested in justice and kindness. It is filial relationship toward God and fraternal relationship toward man.

These two elements, piety and philanthropy, filialism and fraternalism, the divine and the humane, God has linked together and what He has joined together let no man put asunder. Belief in the human brotherhood is a part of religion as much as belief in the divine fatherhood. Our religion is revealed as much by our attitude toward man as by our attitude toward God. "He judged the cause of the poor and needy then it was well. Was not this to know Me, saith the Lord." And again we read: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." The more humane our life is, the more divine it is. He works with God who works for man.

But let us never forget that to fulfill the humane side of religion, we must nurture the divine side. To do justly and show mercy to man, we must walk humbly with God. "Nearer my God, to Thee," is the primary need and should be the fervent prayer of everyone of us. The nearer we walk with our Father in heaven, the tenderer will we deal with our brother on earth. He will hold the brotherhood of man most faithfully, who holds the Fatherhood of God most fervently. The prophet Malachi taught this with wondrous clearness and power when he said, "Have we not all one Father, hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers." The people that "profaned the holiness of the Lord" that "robbed God" by withholding the tithes of offerings of worship, were the people that "oppressed the hireling in his wages, the widow and the fatherless, and turned aside the stranger from his right." Their inhumanity to man was the outcome of their infidelity to God. The only way to bring them back to do justly and lovingly with one another was to bring them back to the reverent recognition of their common relationship to God. He who is right in his heart toward God will not be wrong in his conduct toward his brother.

Hear the conclusion of the whole matter. Fear God and keep His commandments. And this is His Commandment, that ye love one another. Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. For God is love.

YOU WILL FIND IN OUR ANNEX THE LARGEST ASSORTMENT OF TOYS IN SACRAMENTO OR VICINITY

MONDAY, DECEMBER 4th,

DECEMBER SALE OF

NOVELTIES

Separate Skirts and Silk Underskirts.

LOT I—We have withdrawn from regular stock all our silk petticoats, our desire being to make interesting prices for those who may want a really choice

XMAS PRESENT.

They are very choice colors, green ,black, turquoise, cerise, old rose, violet, helio, etc. On account of the variety of styles we cannot describe them individually, but suffice it to say these are all very handsome silk underskirts and at to-day's prices will not last long.

Item I.—Silk petticoats, formerly selling at $18.50, $17.50, $16.50, $15.00,

Reduced to $13.65.

Item II.—$12.50 and $13.50 values,

Reduced to $9.95.

Item III.—Silk underskirts at $10.00 and $10.50,

Reduced to $7.45.

Item IV.—Taffeta silk underskirts, deep flounce, $6.50, $5.75 and $5.00. Good assortment of plain colors.

Reduced to $3.97.

Lot II. High Grade Silk Skirts.

We have in stock about half a dozen extra fine novelty separate skirts. These were intended for exhibition use and have served their purpose well. We shall now offer them prior to Xmas at greatly reduced prices, as follows:

One fine applique silk dress skirt, exact copy of a European model. Now at $60.

Reduced to $37.50.

One rich, black peau de soie skirt at $50.

Reduced to $35.

Black taffeta silk skirt, with Brussels net overskirt, $32.50.

Reduced to $22.50.

Black cloth skirt of fine quality broadcloth, with beautifully braided tunic effect, $30.

Reduced to $22.50.

Two rich quality black silk skirts of good taffeta at $25.

Reduced to $18.50.

Also three skirts at $18.50 and $20.00.

Reduced to $14.95.

Lot III. Exclusive Novelties.

One handsome London dyed Alaska seal skin coat, size 36, special value at $175.

Reduced to $125.

One beautiful long mantle or cape in light tan cloth, richly braided. A select novelty at $40.

Reduced to $25.

One fine black mantle or cape suitable for middle aged lady, at $35.

Reduced to $20.

One light tan paletot or novelty box-coat, of fine imported kersey; size 34; $35.

Reduced to $18.50.

One red box-coat, for miss from 12 to 14 years, at $25.

Reduced to $13.50.

MONDAY, DEC. 4, AT 9:30.

Holiday Inducements.

SALE OF

Silk Waist Lengths and Extra Wide Taffeta Silks 84c yd

Mondays' offering in the Silk Department will be our annual clearing of all short lengths of silks suitable for women's and misses' waists. It will be seasonable and interesting, with Xmas season so near at hand.

Lot 1. Great Sale of Waist Lengths.

This sale will include over 100 lengths of silk taken from our own stock. Superb styles, excellent qualities and mostly in lengths of four yards, but in no case will the pieces contain less than a full waist pattern. A brief mention of the various lots is all we can give. About as follows:

COLORED FANCIES.

A few Persian novelty stripes.
Beautiful, rich, striped taffeta silks.
Handsome colored satin plaids.
New Roman cord effects.

BLACK WAIST LENGTHS
(in Lengths of About 4 Yards Each.)

Black peau de soie silks.
Black pique cords.
Black hemstitched novelties.
Black satin duchess.
Black armure silk.
Celebrated unbreakable black taffeta.

PLAIN COLORED TAFFETAS.

Best quality taffeta waist lengths, each containing four yards, in new colors.

All of the above black, fancy and plain colors will be offered at the following prices:

Lengths figuring $6 offered at $4.48 each.
Lengths figuring $5 offered at $3.95 each.
Lengths figuring $4 offered at $3.15 each.
Lengths figuring $3.40 offered at $2.95 each.

Lot 2. Best Quality Silks, 27 Inches Wide, 84c.

In this sale we shall offer one of the best known makes of high-grade taffeta silks, 27 inches wide, at 84c. These silks have merit and reputation for brilliancy and lasting wearing qualities. For waists, silk underskirts, etc., these are handsome silks. The following colors only: Lilac, silver gray, turquoise, castor, new blue, navy, royal, rose, cadet and purple; 27 inches wide.

MONDAY'S PRICE, 84c

MONDAY, DECEMBER 4th,

AT 9:30 A. M., SPECIAL SALE OF

Perfume Atomizers, 9c.

These atomizers come in olive or crystal, stand 4½ inches high, have nickel -plated screw collars, and the rubber bulbs are strengthened by a colored netting. The diagonal corrugation of the glass also adds to the attractiveness. These will make pleasing presents for the little folks, and when we consider their usefulness and the low price at which they are offered, it would be well to be on hand at the sale hour if you would avoid disappointment.

MONDAY'S PRICE, 9c

Suspender Mountings, 75c Pair.

These are intended to be finished by hand such as covering of web with satin ribbon and embroidering the same with monogram and your favorite flower. These are easy to make and when finished form a most suitable present for gentlemen. We have two styles; one with elastic and the other with coil spring ends.

Embroidery Book, 5c.

This is a large book, 8x10 inches in size. Contains 24 colored plates of the most popular flowers, scrolls and two sets of the alphabet. A carbon leaf accompanies each book by which any of the designs can be transferred. The publisher intended the price to be 50c, but we have made the price 5c. We have a hundred to start with but cannot say how long they will last.

Sofa Pillow Cords.

We carry two kinds of cords; one a mercerized cotton which has the brilliancy of silk and is priced at 15c yard. The other is a silk cord most evenly covered and fit for the finish of the finest of fabrics. This is priced at 25c yard. We show both in plain or combined colorings.

Sofa Pillow Forms.

Floss filled pillow forms make an inexpensive filling for sofa pillows. The ones we sell are cambric covered, securely sewed and ready to slip into the finished cover. We carry all sizes in even inches from 18 to 26. Prices 35c, 45c, 55c, 65cand 80c.

Men's Soft Hats, $1.50, $2.50.

New lines of men's fedora soft hats, latest blocks, in small, medium and large shapes. Come in black, brown, tan and pearl color with black bands. $1.50.

Young men's derby hats, very newest shapes for the holidays, in small and medium blocks, and in brown, black and contrasting colors. $2.50.

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A ward-robe couch

This new line of couches seems to please everybody. They are covered in velvet velours and have a box beneath for clothes. Price, $12.50

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A Room Robbed.

The room of W. T. Howells, a guest in a down-town hotel, was entered by a sneakthief last night and two valuable pistols were stolen.

Samoan Treaty Signed.

WASHINGTON, Dec. 2.—The British Embassador, Lord Pauncefote, was at the State Department to-day, and with Secretary Hay went over the drafts of the treaty for the partition of Samoa, preparatory to the final signing this afternoon. Three copies of the instrument were prepared, one for each of the Governments concerned. The treaty was signed at the State Department at 3:20 o'clock this aftrnoon.

American Bell Telephone Co.

BOSTON, Dec. 2.—The Directors of the American Bell Telephone Company have voted to turn over the assets of the company to the American Telphone and Telegraph Company. This is the first step in the removal of the company from Massachusetts to New York.

Opposition to Window Glass Trust.

PITTSBURG, Dec. 2.—Fifteen independent window glass factories were started in this vicinity to-day in opposition to the new trust. Six independent and co-operative window glass companies are being formed in this city, and many others in various parts of the gas belt.

Took His Own Life.

LESUEUR (Minn.), Dec. 2.—Charles Z. Dressler, Deputy United States Revenue Collector, committed suicide today by shooting. It is said he had become involved in his accounts with the Government.

Avarice is a skin disease.—Galveston News.