

NEW YORK FASHIONS.

Designs For Costumes That Have Become Popular in the Metropolis.

NEW YORK CITY (Special).—French blue poplin and polka-dotted crepe-de-chine in a paler shade are charmingly combined in this artistic waist.



GIRLS' PINAFORE WAIST.

Chenille and silk gimp in both shades of blue furnish the decoration. Fitted linings support the full gimp or yoke portion, which is arranged in gathers at the neck and reaches around the arm's-eye. The fronts and back are cut low in pinafore style. They are shaped by under-arm and shoulder seams, which are joined separately, and the neck and arm's-eye edges are completed before being slipped over the lining to which the

may be developed by the mode, which is very desirable for foulard, veiling, cashmere, crepon, camel's hair cloth and other clinging fabrics in silk, wool or cotton.

To make the waist in the medium size will require one and one-half yards of forty-four-inch material. To make the skirt in the medium size will require six and one-quarter yards of forty-four-inch material.

A "Stay" For the Stock Collar.

For women addicted to wearing stock collars there is a new "stay" in the market which appears practical. The stay is fastened to the collar button in front; the ribbon is attached to the right end of the stay, drawn around and pinned in the back and attached to the left end. The second time around shows the stock, high and smart in effect.

Hearts For the Sentimental Girl.

The old love of hearts is strong as ever. The large Tribby hearts are rather out of style, the tiny designs finding greater favor. Glass, crystal, gold and silver with receptacles for miniatures or a faded flower, dangle on the Cyrano chains, from belt buckle, on coat lapels and wherever there's a chance to hang them.

A New Fad For the Waist.

Waists terminate at the belt line now. A new fad is to wear soft, narrow silk belts, tied at the left, discarding the buckle entirely.

Ideal Costume For Little Men.

This suit of navy blue and white striped galatea, with broad sailor collar and shield of plain white, is an ideal costume for little men. On the



FETE TOILETTE FOR A LADY.

full yoke is sewed. Gathers at the waist line give a pretty pouch effect in front and are drawn snugly down in back. The closing is made invisibly at center. The neck is finished with a standing collar, the top of which a frill of the crepe is added. Gathered puffs are arranged at the top of the upper portion of sleeve linings, the sleeves being cut away in rounded outline and trimmed at the top to correspond with the waist. The wrists are finished with flaring cuffs. The waist is joined to a skirt of the same material and a sash of the dotted crepe-de-chine is worn around the waist. Very charming combinations can be carried out by this dress, but simple waist pattern, cashmere and silk trimmed with ruched ribbon being favorite material for young girls. Wool, veiling and chalie will also develop charmingly with crepe, liberty silk or mousseline de soie, ruchings of the last-named materials providing suitable decoration.

To make this waist for a girl will require one and one-eighth yards of forty-four-inch material and one and one-eighth of twenty-two-inch material.

Ladies' Fete Toilette.

Rose gray silk crepon, white lace insertion to match, and narrow satin ribbon in a darker shade of gray, combined to make the elegant toilette shown in the large engraving, which, although simple in detail, is quite elaborate in effect. The yokes of waist, collar and tops of sleeves are of "all-over" guipure lace, the pointed outline that divides the material from the lace yoke being defined with insertion applied with "frizzed" satin ribbon on each edge.

The back is smooth across the shoulders, the fulness at the lower edge being disposed in plaits that are drawn well to the center. The front drapes slightly, the fulness being gracefully disposed in plaits under the shaped girdle.

A pointed overskirt may be worn over a skirt of gray taffeta, the circular flounce of which is covered with a deep gathered flounce of white lace. The overskirt clings closely to the figure at the top and falls in soft ripples to the lower edge, where it is shaped in graceful points in front and back and on the sides. Handsome combinations of material and coloring



BOYS' BLOUSE SUIT.

cloth. A contrasting color for the collar and shield is a stylish finish.

To make this suit for a boy of eight years will require one and three-quarters yards of thirty-six-inch material.

DR. TALMAGE'S SERMON.

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: An Ancient Epigram—An Old Saying Used to Illustrate the Lascivious Behavior of Those Who Magnify Small Sins and Ignore Great Ones.

(Copyright, Louis Klopf, 1899.)

WASHINGTON, D. C.—In this discourse, founded on an ancient epigram repeated by Christ, Dr. Talmage illustrates the folly of being very particular about insignificant things, while neglectful of vast concerns. The text is Matthew xxiii, 24: "Ye blind guides, which strain at a gnat and swallow a camel."

A proverb is compact wisdom, knowledge in chunks, a library in a sentence, the electrician's sparks discharged in one bolt, a river put through a mill race. When Christ quotes the proverb of the text, He means to set forth the ludicrous behavior of those who make a great bluster about small sins and have no appreciation of great ones. In my text a small insect and a large quadruped are brought into comparison—a gnat and a camel. You have in museum or on the desert seen the latter, a great awkward, sprawling creature, with thick legs, after a few weeks becoming a collection of reservoirs for desert travel; an animal forbidden to the Jews as food and in many literatures entitled "the ship of the desert." The gnat spoken of in the text is in the grub form. It is born in pool or pond, after a few weeks becomes a chrysalis, and then after a few days becomes the gnat as we recognize it. But the insect spoken of in the text is in its very smallest shape, and it yet inhabits the water, for my text is a misprint and ought to read "strain out a gnat."

My text shows you the prince of inconsistencies. A man after long observation has formed the suspicion that in a cup of water he is about to drink there is a grub or the grandparent of a gnat. He goes and gets a sieve and strains out the water and pours it through the sieve in the broad light. He says, "I would rather do anything almost than drink this water until this larva be extirpated." This water is brought under inquiry. The experimenter, it is suddenly found, takes the water through the sieve and leaves against the side of the sieve the grub or gnat. Then the man carefully removes the insect and drinks the water in placidity. But going out for another cup of water, he finds a "ship of the desert," a camel, which the Jews were forbidden to eat. The gastronome has no compunctions of conscience. He suffers from no indigestion. He puts the lower jaw under the camel's forehead and his upper jaw under the hump, and he and his companions are eating and drinking and giving one another and dromedary disappears forever. He strained out a gnat; he swallowed a camel.

While Christ's audience was yet smiling at the oppositeness and wit of His illustration for simile they did not know they were too stupid to understand the hyperbole. Christ practically said to them, "That is you." Punctilious about small things; reckless about affairs of great magnitude. No subject ever vinced under a surgeon's knife so much as they did the Pharisees under Christ's scalpel of truth. As an anatomist will take a human body to pieces and put the pieces under a microscope for examination, so Christ finds His way to the heart of the dead Pharisee and cuts it up in His mind, and he inspects the texture for all generations to examine. Those Pharisees thought that Christ would flatter them and compliment them, and how they must have writhed under the red-hot words as He said, "Ye fools, ye whitened sepulchers, ye blind guides, which strain out a gnat and swallow a camel."

There are in our day a great many gnats strained out and a great many camels swallowed, and it is the object of this sermon to sketch a few persons who are extensively engaged in this business.

First, I remark, that all those ministers of the gospel who are very scrupulous about the conventionalities of religion, but put no particular stress upon matters of vast importance, are photographed in the text. Their services ought to be recognized and solemn. There is no room for frivolity in religious convocation. But there are illustrations, and there are hyperboles like that of Christ in the text, that will irradiate with smiles any intelligent audience. There are many of those who are in religion, the text who advocate only those things in religious service which draw the corners of the mouth down and denounce all those things which have a tendency to draw the corners of the mouth up, and these men will go to installations and to presbyteries and to conferences and to associations, their pockets full of fine sieves to strain out the gnats, while in their own churches at home every Sunday there are fifty people sound asleep. They take an interest in the installation of their and their sermons are a cradle and the drew out hymns a lullaby, while some wakenful soul in a pew with her fan keeps the flies off unconscious persons approximate. Now, I say it is worse to sleep in church than to smile in church, for the latter implies at least attention, while the former implies the indifference of the hearers and the stupidity of the speaker.

In old age or from physical infirmity or from a weakness of the sight or of the hearing will sometimes overpower one, but when a minister of the gospel looks off upon an audience and finds healthy and intelligent people struggling with drowsiness, it is time for him to give out his sermons and pronounce the benediction. The great fault of church services to-day is not too much vivacity, but too much somnolence. The one is an irritating gnat that may be easily strained out; the other is a great, sprawling and sleepy-eyed camel of the very desert.

I take down from my library the biographies of ministers and writers of the past ages, inspired and uninspired, who have done the most to bring souls to Jesus Christ, and find that without a single exception they consorted the work and their humor to Christ. Elijah used it when he advised the Baalites, as they could not make their god respond, to call louder, as their god might be sound asleep or gone a-hunting. John the Baptist, when he said to his self-concocted comforters, "Wisdom will die with you." Christ not only used it in the text, but when He ironically complimented the corrupt Pharisees, saying, "The whole need not a physician," and when by one word He described the cunning of Herod, saying, "Go ye and tell that fox." Matthew Henry's commentaries from the first page to the last oozes with humor, as summer clouds with heat lightning.

Again, my subject photographs all those who are abhorrent of small sins, while they are reckless in regard to magnificent thefts. You will find many a merchant who, while he is so careful that he would not take a yard of cloth or a spoon of cotton from the counter without paying for it, and who, if a bank cashier should make a mistake and send in a roll of bills \$5 too much, would dispatch a messenger in hot haste to return the surplus, yet who will go into a stock company, in which after awhile he gets control of the stock and then waters the stock and makes \$100,000 appear like \$200,000. He only stole \$100,000 by the operation. Many of the men of fortune made their wealth in that way.

One of these men engaged in such unrighteous acts that evening, the evening of the very day when he watered the stock, will find a wharf rat stealing a daily paper from the basement doorway and will go out and catch the rat by the collar and twist the collar so tightly the poor fellow has no power to say that it was thirst for knowledge that led him to the dishonest act, but grip the collar tighter and tighter, saying, "I have been looking for you a long while. You stole my paper four or five times, haven't you, you miserable wretch?" And then the old stock gambler, with a voice they

can hear three blocks, will cry out, "Police, police!" That same man the evening of that day in which he watered the stock will kneel with his family in prayers and thank God for the prosperity of the day, then kiss his children good night with an air which seems to say, "I hope you will all grow up to be as good as your father." Millions for sins insectile in size, but palaces for crimes dromedarian. No mercy for sins animalcule in proportion, but great leniency for madstoned iniquity. A poor boy slyly takes from the basket of a market woman a choke pear, saving some one else from the cholera, and you smother him in the horrible atmosphere of Raymond Street Jail or New York Tombs, while his cousin, who has been skillful enough to steal \$50,000 from the city, you make a candidate for the State Legislature.

There is a good deal of uneasiness and nervousness now among some people in our time who have got unrighteous fortunes, a great deal of uneasiness about dynamite. I tell them that God will put under their unrighteous fortunes something more explosive than dynamite, the earthquake of His omnipotent indignation. It is time that we learn in America that sin is not expiated in a quarry, as it declares large dividends and has outsiders in equipage. Many a man is riding to perdition postilion ahead and loney behind. To steal one copy of a newspaper at a gnat; to steal many thousands of dollars in a camel. There is many a fruit dealer who would not consent to steal a basket of peaches from a neighbor's stall, but who would not scruple to depress the fruit market, and as long as I can remember we have heard every summer the peach crop of Maryland is a failure, and by the time the crop comes in the misrepresentation makes a difference of millions of dollars. A man who would not steal one basket of peaches steals 50,000 baskets of peaches.

Go down to the public library, in the reading room, and see the newspaper reports of the crops from all parts of the country, and their phraseology is very much the same, and the same men wrote them, modernizing and inflating and grafting the huge lies about the grain crop from year to year and for a score of years. After awhile there will be a "corner" in the wheat market, and men who had a contempt for petty theft will burgle the wheat in a million-dollar corn mill larceny upon the American corn crib, and some of the men will sit in churches and in reformatory institutions trying to strain out the small gnats of soundness, while in their grain elevators and in their churches they are swallowing large camels which they expect after awhile to swallow. Society has to be entirely reconstructed on this subject. We are to find that a sin is inexcusable in proportion as it is great. I know in our day, as you know, there are three religious frauds upon good men. They say, "Oh what a host of frauds you have in the Church of God in this day!" And when an elder of a church, or a deacon, or a minister of the gospel, or a superintendent of a Sabbath-school turns out a defaulter, they display heads there are in many of the newspapers. Great primer type, five line plea, "Another Saint Absconded," "Clerical Scoundrelism," "Religion a Discount," "Shame on the Churches," while there are a thousand sound deeds outside the church to one inside the church, and the misbehavior of those who never see the inside of a church is so great that it is enough to tempt a man to become a Christian to get out of their company. In all circles, religious and irreligious, the tendency is to excuse sin in proportion as it is mammoth. Even John Milton in his "Paradise Lost," while he condemns Satan, gives such a grand description of him you have hard work to withhold your admiration. Oh, this straining out a gnat and swallowing camels.

The subject does not give the picture of one or two persons, but is a gallery in which thousands of people may see their likeness. For instance, all those people who, while they would not rob their neighbors of a farthing, appropriate the money and the treasure of the public. A man has a house to sell, and he tells his customer it is worth \$20,000. Next day the assessor tells him it is worth \$10,000. The Government of the United States took off the tax from personal income, among other reasons because so few people would tell the truth, and many a man with an income of hundreds of dollars a day makes out a return which seemed to imply he was about to be handed over to the overseer of the poor. Careful to pay their passage from Liverpool to New York, yet smuggling in their Saratoga trunk ten silk dresses from Paris and a half dozen wines from Geneva, telling the custom house officer on the wharf, "There is nothing in that trunk but wearing apparel," and putting a \$5 gold piece in his hand to punctuate the statement.

Such persons are also described in the text who are very much alarmed about the small faults of others and have no alarm about their own great transgressions. There are in every community and in every church watch-dogs who feel called upon to keep their eyes on others and bark at them. They are full of suspicion, they wonder if this man is not dishonest, if that man is not unclean, if there is not something wrong about the other man. They are always the first to hear of anything wrong. Cultures are always the first to smell carrion. They are the first to detect. I lay this down as a rule without any exception that those people who have the most faults themselves are most merciless in their watching of others. From scalp of head to sole of foot they are full of jealousy and envy.

But lest too many might think they escape the scrutiny of the text I have to tell you that we all come under the divine strait: when we make the questions of time more prominent than the questions of eternity. Some of us, let us go into the confessional. Are not all tempted to make the question, Where shall I live now? greater than the question, Where shall I live forever? How shall I get more dollars here? greater than the question, How shall I lay up treasures in heaven? the question, How shall I pay my debts to man? greater than the question, How shall I meet obligations to God? the question, How shall I gain the world? greater than the question, What if I lose my soul? the question, How did God let sin come into the world? greater than the question, How shall I get it extirpated from my nature? the question, What shall I do with the twenty or forty or seventy years of my sublunary existence? greater than the question, What shall I do with the millions of cycles of my post terrestrial existence? Time, how small it is! Eternity, how vast it is! The former more insignificant in comparison with the latter than a gnat is insignificant when compared with a camel. We did not get the text. We said, "That does not mean me, and that does not mean me," and with a ruinous benevolence we are giving the whole sermon away.

But let us all surrender to the charge. What an ado about things here. What poor preparation for a great eternity. As though a man now were larger than a behemoth, as though a swallow took wider circuit than an albatross, as though a nettle were taller than a Lebanon cedar, as though a gnat were greater than a camel, as though a minute were longer than a century, as though time were higher, deeper, broader than eternity. So the text which flashed with lightning of wit as Christ uttered it is followed by the crashing thunders of awful catastrophe to those who make the questions of time greater than the questions of the future, the coming, overshadowing future. Oh, eternity, eternity, eternity!

Chaplains in the British Army.

In the British Army the Church of England has 314 chaplains, the Presbyterians 155, Roman Catholic 288, Wesleyan 153, Baptist six, and the total is 915.

The recent outbreak of the plague is the first recorded in Egypt in fifty-five years.



The sea-shore is not the only place where the children's clothes wear out with no apparent reason. When they come from the wash with the colors faded and streaked and worn spots showing where there should be no wear, then something is being used besides Ivory Soap. You can save trouble and expense by using it and nothing else. The lengthened life of one garment will more than pay for the soap.

IVORY SOAP—99 PER CENT. PURE.
COPYRIGHT 1899 BY THE PROCTER & GAMBLE CO. CINCINNATI

Stone Tells Ancient Stories.

The wonder of ages has been settled by a fragment of bas-relief discovered in Egypt which shows how the obelisks and other large monoliths were transported from the quarry to their site. The stone is depicted upright on a great galley, or vessel, which is being towed by a number of small boats alongside.

The method of detaching a monolith from the mother rock is also explained by a semi-detached block in one of the quarries at Syene. After having been hewn clear on three sides, a deep groove was cut into the side still attached to the rock, and holes were pierced, into which dry wooden pegs were driven. The pegs were then wetted, and the wood in swelling broke of the monolith from the quarry.—Philadelphia Record.

A Spider's Musical Ear.

During the entire summer until late in the autumn a large black hunting spider (Lycosa) dwelt in my piano. When I played andante movements softly she would come out on the music rack and seem to listen. Her palpi would vibrate with almost inconceivable rapidity, while every now and then she would lift her anterior pair of legs and wave them to and fro up and down. Just as soon, however, as I commenced a march or galop she would take to her heels and flee away to her den somewhere in the interior of the piano, where she would sulk until I enticed her forth with "Traumerer" or Handel's "Largo."—Fron Dr. Wier's "Dawn of Reason."

FRISO'S CURE FOR CONSUMPTION

PERFECT womanhood depends on perfect health.

Nature's rarest gifts of physical beauty vanish before pain. Sweet dispositions turn morbid and fretful. The possessions that win good husbands and keep their love should be guarded by women every moment of their lives.

PERFECT WOMANHOOD

The greatest menace to woman's permanent happiness in life is the suffering that comes from derangement of the feminine organs. Many thousands of women have realized this too late to save their beauty, barely in time to save their lives.

Many other thousands have availed of the generous invitation of Mrs. Pinkham to counsel all suffering women free of charge.

Mrs. H. J. GARRETTSON, Bound Brook, N. J., writes: "DEAR MRS. PINKHAM—I have been taking Lydia E. Pinkham's Vegetable Compound with the best results and can say from my heart that your medicines are wonderful. My physician called my trouble chronic inflammation of the left ovary. For years I suffered very much, but thanks to Mrs. Pinkham's Vegetable Compound and kind advice, I am today a well woman. I would say to all suffering women, take Lydia E. Pinkham's medicine and your sufferings will vanish." Mrs. MAGGIE PHILLIPPE, of Ladoga, Ind., writes: "DEAR MRS. PINKHAM—For four years I suffered from ulceration of the womb. I became so weak I could not walk across the room without help. After giving up all hopes of recovery, I was advised to use Lydia E. Pinkham's Vegetable Compound and wrote for special information. I began to improve from the first bottle, and am now fully restored to health."

When You Want to Look on the Bright Side of Things,
Use
SAPOLIO