

FASHION FANCIES.

CH TALK IS HEARD ABOUT DRESS REFORM.

ty of Ideas, But Nothing That Takes the Feminine Fancy Has Appeared as Yet—The Latest Styles.

HERE is a great deal of talk about dress reform and the peculiar and adaptable costumes that may be used for various occasions.

seems a little strange that, with all the ideas that have been advanced, nothing has yet come before the public that stands the least chance of success.

The fancy for accordion plaiting holds. An exceptionally pretty dress is of silk-striped muslin.

A dress of rich black silk, brocaded with a tiny spray of bright rosebuds, is a drapery of silk muslin in corded plait.

time and patience to hand-sew the strips of material and the insertion together.

FOR A YOUNG GIRL. A charming costume for a girl of fourteen is made of flowered delaine.



YOUNG GIRL'S COSTUME.



LATEST PARIS FASHIONS.

The large white muslin or China silk. The large white of fancy straw, adorned with a huge erect loop and two side-fringed ends of corded ribbon.

IN PLACE OF WHITE SKIRTS. Every woman enjoys the sense of daintiness which a spotless clean white petticoat gives.

THE SILK PETTICOAT. The silk petticoat has become an article of artistic elegance, made of rich brocades and moire silks and trimmed with lace covered ruffles and flounces.

Don't Get Under a Tree. Although it has long been known to every person of any observation or intelligence that a tree is the very worst place to go to for refuge during a thunder storm.

BUDGET OF FUN.

HUMOROUS SKETCHES FROM VARIOUS SOURCES.

Philosophy in Jingle—Sarcasm—Always the Way—Ample Reason—After the Manner of Principle—Hicks—Thrill, Etc., Etc.

It's not the one who strives the most Who cometh out the winner; The fattest boarder's not the one Who eats the biggest dinner.

ALWAYS THE WAY. Querius—"Which of those two fellows is it that can't swim?"

SARCASTIC. Hicks—"The paper says there was a fire started in our street early this morning."

MEMORABLE. "The Hammonds' dinner was a memorable affair, I hear."

KNOW THEIR BUSINESS. Stranger—"Why do the village people shut up their houses so tightly every night in the summer?"

VACUITY. "What are you looking at?" "Nothing."

THIEF. First Millionaire—"Make anything on the deal?"

THE TEST. The Editor—"Mr. Bard, how do you distinguish between your verse and your poetry?"

AMPLE REASON. "Her voice doesn't display any remarkable range," said the first-nighter.

TENDR HEARTED. "What do you mean by threatening me as you have? I hear that you declared if I cut across your field again you would shoot me as you would a dog."

NO CHANCE TO RETALIATE. "Why do you weep?" "My dog has been poisoned. Boo, boo, boo!"

GRADUATED IN A DIFFICULT ART. "Well, Uncle Silas, your boy is home from college, I see."

A USELESS PRESCRIPTION. Underhill—"Doctor, how can sleeplessness be cured?"

A CONNOISSEUR. Caller—"What a beautiful statuette, Mrs. Packer! It is a perfect poem in marble!"

A PROFESSIONAL FAILURE. "What do you think of them?" asked the Congressman's wife.

AFTER THE MANNER OF PRINCIPLES. "How the dickens can you call Gilbert's income princely? He doesn't have more than \$7 a week spending money, I know."

A BAD CALCULATION. A short time ago, at a reading in a small country town, a young gentleman was reciting, much to his own satisfaction, if not to that of his audience, Macaulay's well known 'Battle of Ivry.' With great military fervor he was thundering out the lines:

QUICKLY CONVINCED. It was at Mrs. Hopskip's dinner dance, and the conversation had turned toward mind reading.

A DESPERATE CASE. A traveler in the backwoods had lost his way, when he encountered a wild-eyed, haggard man who crawled out of a hollow log at his approach.

THE TEMPLER. "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

A PYTHON TAKES A VACATION. George Ethelbert Walsh, describing the animals in Central Park Menagerie in St. Nicholas, says:

THE GROTESQUE SEAHORSE. One of the most grotesque creatures in existence is the seahorse.

A REAL 'TEMPERANCE TOWN.' The name 'Lompoc' is of Indian origin, signifying 'little lake,' so called because somewhat over fifty years ago a small lake or lagoon existed in the lower part of the valley.

THE TEMPLER (continued). "And the Jews' Passover was at hand, and Jesus went up to Jerusalem." After the miracle at Cana He, with His mother and brethren and disciples, spent some days at Capernaum (verse 12), but we have no further record of that visit.

THE TEMPLER (continued). "And when He had made a scourge of small cords He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables." If He were to-day to drive thus out of an ordinary place of worship on His holy day all in whose hearts He sees business or pleasure instead of thoughts of Himself, what a thinning out of many a congregation there would be!

THE TEMPLER (continued). "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." This is the earliest intimation from His own lips of His death and resurrection. He was the anti-type of tabernacle and temple, buildings erected that God might dwell on earth among men, and in Him God was manifest in the flesh.

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PARSWELL, NOT AU REVOIR. Antipole—"Hello, old boy! good fishing?"

Nimrod—"Yes." Antipole—"How long are you going to be gone?"

Nimrod—"Until I catch a good string." Antipole—"Well, then, farewell, dear old friend of my boyhood."

HIS QUALIFICATIONS. "What we want," said the proprietor of a restaurant, "is a man with lots of muscle. One who isn't afraid of trouble."

"That's me, cap," replied the applicant for work. "It's me sure's you're born."

"But you couldn't act as bouccier." "What's the reason I couldn't?"

"Have you ever had any experience?" "Experience! I sh'd say so. I used to be the inj-rudder man in a dime museum, I did."—Washington Star.

A THOUSAND SPURS ARE STRIKING DEEP. A thousand spears in rest; A thousand knights are pressing close behind!

WHEN A VOICE FROM THE BACK SEATS WAS HEARD TO SHOUT: "Old 'ard, gov'nor. Why, that's only one spur apiece for them 'ere knights!"—Harlem Life.

IT WAS AT MRS. HOPSKIP'S DINNER DANCE, AND THE CONVERSATION HAD TURNED TOWARD MIND READING.

"I'm not a mind reader," said Miss Smilax to Professor Bierliebner, who sat on her right, "but I can tell you a great many things about yourself simply by looking at your hand."

"Ach, dat don't can be, already," he replied with characteristic vehemence.

"Indeed, I can, Professor Bierliebner," urged Miss Smilax. "Let me try 'st one."

"Well, yah. Oaf you dinks, and it, dat you gan dell mein character mit mein hand, you gan dry one."

"Only ones!" "Yah—vones!"

HE PLACED HIS BEARDED FINGERS IN THE SMOOTH, DELICATE ONES OF MISS SMILAX.

"Well," she said to begin with, "you are a German."

"Shtop," he cried, jumping from his seat. "I am convinced. It was wonderful, wonderful!"—Boston Journal.

A TRAVELER IN THE BACKWOODS HAD LOST HIS WAY, WHEN HE ENCOUNTERED A WILD-EYED, HAGGARD MAN WHO CRAWLED OUT OF A HOLLOW LOG AT HIS APPROACH.

"I will pay you liberally to guide me to the crossroadstore, my friend," said the traveler.

"Stranger," answered the haggard man, "I wish you mightly well, but I wouldn't do it for eight hundred dollars."

"What? Are you a fugitive from justice?"

"Yup!" "A horse thief?"

"Worse than that." "Good heavens! Are you a murderer?"

"Worse than that; at least, in the estimation of the community."

"What can be worse?" "Well, you see, I thought I knew how to repair clocks, and gathered up all the timepieces in the neighborhood, expecting to make a small fortune regulating them.

"I got the whole twenty-eight apart, and then to save my life couldn't get 'em together again. And now I've got to stay hid out till an earthquake comes or war is declared, or something happens to take the attention of the people away from my diabolical villainy."—Harper's Bazar.

GEORGE ETHELBERT WALSH, DESCRIBING THE ANIMALS IN CENTRAL PARK MENAGERIE IN ST. NICHOLAS, SAYS:

NOT A GREAT WHILE AGO A HUGE PYTHON SNAKE ESCAPED FROM HIS ENCEMMENT, CRAWLED AWAY INTO SOME OBSCURE PLACE IN THE PARK.

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SABBATH SCHOOL.

INTERNATIONAL LESSON FOR SEPTEMBER 2.

Lesson Text: 'Jesus Cleansing the Temple.' John II, 13-25. Golden Text: John II, 16—Commentary.

13. 'And the Jews' Passover was at hand, and Jesus went up to Jerusalem.' After the miracle at Cana He, with His mother and brethren and disciples, spent some days at Capernaum (verse 12), but we have no further record of that visit.

14. 'And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.' So He found it again at the close of His ministry (Math. xxi, 12). According to the law the people were to bring to the Lord to Jerusalem, the tithe of corn, wine, oil and the fruits of herbs and flocks, but if they were living too far from Jerusalem to do this they were permitted to turn the tithe into money and purchase at Jerusalem what they wanted (Deut. xiv, 22-26).

15. 'And when He had made a scourge of small cords He drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables.' If He were to-day to drive thus out of an ordinary place of worship on His holy day all in whose hearts He sees business or pleasure instead of thoughts of Himself, what a thinning out of many a congregation there would be!

16. 'And said unto them that sold doves, Take these things hence, make not My Father's house an house of merchandise.' When He again cleansed the temple at the close of His ministry, He told them that instead of its being a house of prayer, as God intended, they had made it a den of thieves (Math. xxi, 13). At the age of twelve Jesus had said this very thing in that psalm (Ps. lxxv, 1) and now He will tell them the same thing under another figure. Death and resurrection is the great secret of power on earth for God.

17. 'Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.' This is the earliest intimation from His own lips of His death and resurrection. He was the anti-type of tabernacle and temple, buildings erected that God might dwell on earth among men, and in Him God was manifest in the flesh.

18. 'Then answered the Jews and said unto Him, What sign shovest Thou unto us, seeing that Thou dost these things?' A similar question is asked in John vi, 30, and Math. xii, 38, and in the latter place Jesus told them that the sign would be the typical death and resurrection of Jesus Himself in His own body and now He will tell them the same thing under another figure. Death and resurrection is the great secret of power on earth for God.

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20. 'Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?' In our natural mind, they understood the thing of spiritual things (I Cor. ii, 14).

21. 'See how they perverted His words, and flung them at Him in His agony on the cross (Mark xv, 28, and xv, 29). If we have the ten temples of the Holy Spirit in whom the Son and Spirit have come to dwell (I Cor. iii, 9, 20; John xiv, 17, 23), we must not let His Spirit be so perverted and thrown to us in our trials.

22. 'When, therefore, He was risen from the dead, His disciples remembered that He had said this unto them, and they believed the Scripture, and the word which Jesus had said.' The word of the gospel was written with the special object of proving that Jesus is the Son of God (chapter xii, 31), and as it was by the resurrection that He was with power declared to be the Son of God (Rom. i, 4), this may account for His early mention and emphasis in this gospel. It is only when the word of the gospel is read and translated to meet our Lord that it shall fully appear that we are sons of God (I John iii, 2).

23. 'Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name when they saw the miracles which He did.' This is the great gospel of John. It is found more times in this gospel than in the other three and in the Acts all put together. The true meaning of believing is seen in chapter I, 12, to be the receiving of Him as our own Saviour. To believe about Him is of no avail unless we become fully identified with Him. In His life and resurrection—only with Him at God's right hand and one with Him in present service here.

24. 'But Jesus did not commit Himself unto them, because He knew all men.' The word 'commit' is the same word which is translated 'believe' in the preceding verse. The R. V. has it 'trust.' Jesus, knowing all men, knew whom He could trust or believe and was never deceived in any. He treated them upon their profession as if they meant all they said and gave them every possible opportunity and help to prove themselves as such, but He thoroughly knew them all the time.

25. 'And needed not that any should testify of man, for He knew what was in man.' He, being God, could read people's thoughts. He is the Lord who searches heart and reins (Job. xiv, 10; Rev. ii, 23). For interesting instances of His mind reading, see Luke v, 22, vi, 8, ix, 47, xl, 17, xxiv, 38, and remember Ezek. xl, 5. 'For I know the thoughts that come into your mind, every one of them.' I have often been glad that He knew all that was in me before He ever let me know that He loved me, for if He hadn't known all my possibilities for evil before He started with me He might have been tempted to give me up many a time. But when He loves He loves to the end (John xiii, 1).—Lesson Helper.

ANOTHER WARNING FROM THE GAZETTE. The Ceylon Catholic Messenger contains the details of the hanging of Private O'Hara, in India, for the murder of two of his superior officers, and the last scene is described as most affecting.

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TEMPERANCE.

STANDING TREAT.

'Well, father, I treated the boys to-day; I yielded at last, though I oft had said 'Nay,' I could not always refuse, you know; I looked so mean, and they teased me so; And a laugh now and then I do not fear; But since my first day as an office-hand; They have always been asking, 'What will you stand?' Come, treat us, old fellow; now do not be mean; I said 'No' at the first, and they all called me mean; So now I have given the fellows their way. And, father, I treated my comrades to-day, 'Very well, boys,' said I, 'to-night I'll stand treat!'

When the office is closed, if you will all meet, We'll go to my tavern, the best one, I think, And there we can all have something to drink.' The boys were delighted to get meat at last, And many sly jokes to each other were passed. The office was closed at the usual time, And said I, 'Come, boys, we'd have drink that is prime.' They followed me, wondering at my change of mind; I led on in front, they followed behind, 'Stop! we're all here, we're going!' cried one in dismay; 'Why, straight to my tavern, and this is the way!'

In started surprise they fairly did jump, As I stopped I right in front of the cold-water pump. 'Now, boys, here we are, I'll stand treat; do you think I am breaking my promise? Here is my drink!' In the silence that followed not one voice was heard; But they all slunk away without even a word. They have teased me no more, nor have asked me to treat, Though I fear they considered it rather a cheat! I think they will never forget their surprise, And I hope they in future will learn to be wise.'

And that father was proud of his noble young son, Who so bravely a victory for Temperance had won. —Kate Kelsey, in Temperance Banner.

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