FACTS AND FANCIES FOR THE FAIR

New York City.—Black and white is the favorite combination for separate blouses, many of the season's most

LADIES' FANCY WAIST.

beautiful creations being developed in these fashionable colors.

The waist illustrated is made of ivory silk crepe embroidered in large black polka dots. It is mounted on a glove-fitted featherbone lining that closes in the centre front. The back is plain across the shoulders and drawn down close to the belt, where the fulness is arranged in tiny pleats.

The full vest is included in the right shoulder seam, and permanently attached to the lining. It fastens invisibly on the left side. The vest is made of plain white crepe trimmed with alternate bands of ecru lace and black velvet ribbon. Similar trimming is applied in the back to simulate a round yoke.

The full fronts are arranged in three backward-turning tucks which are stitched down for some distance and provide becoming fulness at the bust. The waist blouses stylishly over a black velvet girdle.

A high collar, decorated with ecru lace medallions, completes the neck. The elbow sleeves are shaped with inside seams only and tucked to fit the upper arm closely. Puffs, formed by the fulness below the point where the stitching ceases, are gathered and arranged on narrow lace elbow bands.

Taffeta Petticoats.

There is a furore for taffeta petticoats of every description. They have almost entirely taken the place of the white cambric and embroidery underskirts. The evening petticoats are most elaborate, some being made of peau de sole trimmed with lace and insertions, while the cut is quite as important as that of the outer skirt. When all is said and done, the taffeta petticoat is not such an expensive luxury, especially for the evening, when pale shades can be worn many times without their getting soiled. They save the hem of frocks as well as the laundress' bill, for a muslin petticoat can seldom be worn more than twice without a visit to the washtub. This, if the skirt is cut after the fashion of the hour, must necessarily be expensive, owing to the multiplicity of frills, which are an absolute necessity on the properly shaped underskirt of to-day.

Useful Dressing Sacque.

To make the waist in the medium size will require one and one-quarter yards of forty-four-inch material, with three-quarters of a yard of contrasting material for trimming.

Albatross is a material much used for dressing sacques this season, and it is a little more satisfactory than flannel, as it is not quite so heavy. The fabric is shown in the large illustration in a delicate shade of violet, trimmed with two widths of black velvet ribbon.

The garment is shaped with shoulder and underarm seams only, and has a plain square yoke, back and front. The full backs are gathered at the upper edge and applied to the yoke. At the belt the gathers are arranged on a band and the garment drawn into the figure. A smooth adjustment is maintained under the arm.

The full fronts are applied to the lower edge of the front yoke and fall in long, loose folds over the bust. A comfortable rolling collar completes the neck. It is edged with a narrow pleating of albatross. The neck is fastened with black velvet ribbons tied in a bow with long ends.

The sleeve is shaped with inside seams only, fits the upper arm closely and flares in a graceful bell at the wrist. Half way between the elbow and lower edge the fulness is gathered and fastened beneath a bow, over which the sleeve droops prettily.

Bands of lace beading run through with narrow velvet ribbon finish the collar, yoke and sleeves.

To make the dressing sacque in the medium size will require three and three-quarter yards of twenty-seven-inch material.

Two Shades of Blue Used.

Two shades of blue in a gown, one blending perfectly into the other, are frequently seen nowadays, and this does not apply only to blue, but also to other colors, and if properly blended the effect is beautiful.

Yellow Coming Into Favor.

Various shades of yellow are coming into favor. They appear in laces and embroideries, also in gowns. Delicate tinted champagne color is the favorite of these shades.

A Pretty Gown.

A pretty gown is of buff batiste, with white embroidered dots; garlands of silk embroidery in dull greens and reds; tabs of black velvet on the front of the waist.

Dainty White Frock.

The frock shown here is developed in white silk with tucked mousseline and point de Venise lace for trimming. The waist is made over a fitted body lining that closes in the back, and is cut slightly low at the neck.

The full fronts and backs are gathered and arranged over the lining. The underarm seams are joined separately and the silk forms a stylish blouse over the sash that ties in a bow at the left side. A collar of inserted tucking completes the neck. It is of unique shaping, and gives a broad effect to the shoulders.

The sleeves are short, full puffs that are arranged on narrow arm bands from which depend frills of silk.

The skirt is gathered at the upper edge and applied to the body portion, closing at the back. It is trimmed with a gathered flounce that gives a smart flare to the skirt.

Bands of lace are applied on the sleeves and at the top of the flounce. The dress is simple and stylish. It may be made of lawn, dimity, Swiss, or any fine wash fabric, and is also appropriate for cashmere, albatross, veiling or challie. If the collar is made of the same material, it may be trimmed with rows of French knots or feather-stitching.

LADIES' DRESS ING SACQUE.

DRESS FOR A GIRL.

To make the dress for a girl of eight years will require three and one-quarter yards of twenty-seven-inch material.

A SERMON FOR SUNDAY

HELPFUL AND READABLE DISCOURSE ENTITLED "A LIFE MADE OVER."

The Distinguished Pastor-Evangelist, the Rev. Dr. J. Wilbur Chapman, Has Prepared the Following Sermon For the Press—God Has a Plan For Every Life.

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman, the popular pastor-evangelist, who preaches to overflowing congregations in this city, has furnished the following eloquent sermon to the press. It was preached from the text "So he made it again." Jeremiah 18: 4.

To any one familiar with the prophecy of Jeremiah up to this point in the Scripture it will be apparent that Israel was rushing on to destruction, and Jeremiah seems powerless to stop them in their mad course. One day as he passes along the highway he beholds a potter working in a booth, and as he turns aside he beholds him with the clay in his hands and the wheel revolving, toiling away until this piece of work is finished. He looks at it with disappointment, and then crushing it into his hands he kneads it over and over and finally makes it again as the text declares. Jeremiah is interested, and then he saw the spiritual significance of it all as we read in the fifth and sixth verses of this 18th chapter, "Then the word of the Lord came to me, saying, O, house of Israel, cannot I do with you as this potter? Saith the Lord. Behold as the clay is in the potter's hands, so are ye in Mine hand, O house of Israel." The trouble was not with the potter; he was evidently a good workman, nor with the wheel, for that seemed to do its work well, but entirely with the clay. Sometimes the clay was coarse and difficult to mold, other times it was full of grits, but there were two courses that were opened to the potter. First, he could purify the clay by removing the coarser elements, and second, he could make a rude vessel of the material at hand. This is a familiar figure in the Scriptures, for we read in Isaiah 64: 8, "But now, O Lord, Thou art our Father; we are the clay and Thou our potter; and we all are the work of Thy hand," and then we read in the New Testament in Paul's Epistle to the Romans, the 9th chapter and the 21st and 22d verses, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction."

I.

We are the clay, God is the potter. Clay in itself is most unattractive, but the artist looks upon it with interest because of what he sees in it in the way of beauty after his hands have touched it. This makes the difference in two pieces of canvas, one if touched by the master hand and is a masterpiece, the other is simply canvas in its natural state and is not interesting.

A traveler stood watching a potter work in the factory one day and said to him, "Why is it in these days when such wonderful mechanical tools are constructed this work is not done by machinery rather than by hand," and the potter said, "There are some pieces of work which can only be brought to perfection by the touch of a human hand," and so it is in the formation of character. Whatever may be one's social position or his financial wealth he will not be able to please God nor to be prepared for heaven until the hand of God has touched him. This is a picture of our regeneration, for regeneration is the coming into us of the life of God. I stood one day in Venice watching the glassblowers, and while glass in its natural state was most uninteresting, just as soon as the workman began to blow the breath of his own life into it it became a thing of beauty. Adam, back in the Old Testament becoming a living soul is the Old Testament story of God's inbreathing, while the child of God in the New Testament is the New Testament's story of that same inbreathing.

II.

The day of our conversion we yielded ourselves to God; that was the closing of ourselves in the hands of the potter. As we came into the light with Him God saw imperfections in our make-up, things that were not pleasing to Him, and so He put His finger upon this or that; some of these things we have not been willing to give up, and so our lives have been marred. We have had a controversy with Him, and wherever there is a controversy there is no peace. We are Christians, it is true, but we are fruitless and joyless, and many of us are shorn of power. The vessels were marred in the making, but it is a comforting thing to know that we are in the hands of the potter still, and although we failed yesterday we need not fail to-morrow, for He will fashion us if we will but permit Him to do so in the likeness of His own dear Son. We are to be holy, we are to be pure of heart, we certainly are to have fellowship with Christ, we have been in bondage long enough, now the question is shall we yield or not. Suppose we do not yield, are we then lost? Certainly not. Paul says, "He is able to keep that which I have committed unto Him," and in the eighth chapter of Romans he seems to exhaust language to soar into heaven and to make his way to the very depths of the earth and then to cry aloud, "Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord," but we shall be shorn of peace and of power and of blessing, and while certain kinds of work will go on in our lives another kind of vessel will be made. Romans 9: 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor." We might have been a vessel in the king's palace, we might have been in the throne room of the king, we might have been used to carry life to the dying and God would and you would not is a sad story of many a life.

III.

God has a plan for every life. Jeremiah did not know what was in the mind of the potter, but he knew that he was working according to a plan, but we know what is in God's mind. Romans 8: 29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Philippians 3: 12, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." God cannot be satisfied with anything less than this. A workman in a factory fashioning a beautiful design saws an imperfection in the plan. To carry it on meant ruin, and so he carried it back to the artist and found that it was an error of the copyist, and that is the difficulty of an inconsistent life. It misrepresents Jesus Christ. There are people in this world who would scorn to be heterdox so far as the Scriptures are concerned, but so far as the manifestation of the Christ life is concerned they are exceedingly heretical. It is not part of God's plan that we should fail.

A distinguished preacher has said, "There is a definite and proper end and issue for every man's existence, an end which to the heart of God is the good intended for him, or for which he was intended; that which he is privileged to become, called to become, ought to become; that which God will assist him to become, and which he cannot miss save by his own fault. Every human soul has a complete and perfect plan cherished for it in the heart of God—a divine biography marked out, which it enters into life to live." Surely this is a great thought, and one that gives to life—to each and every life, the smallest, the obscurest—a sacred dignity and importance. Nothing can be trivial or common which the great God thinks about, plans and creates. The lowliest place in this world, to the person whom God made to occupy that place, is a position of rank and honor glorious as an angel's seat, because it is one which God formed an immortal being in His own hands, and with immeasurable possibilities to fill. George MacDonald says, "I would rather be what God chose to make me than the most glorious creature that I could think of; for to have been thought about, born in God's thought, and then made by God, is the dearest, grandest and most precious things in all thinking." God's plan is the best. The legend of the old olive tree is interesting here. The monks wanted oil, and they asked God as they planted the tree to send upon it rain and sun and then to send the frost to toughen it, and the frost killed it, and then another monk planted a tree and asked God to do as He would regarding it and the tree became a thing of beauty. When you have crossed the ocean have you not as you studied the captain's chart seen the little zig-zag lines running north and south, and have you not sometimes wondered how it was that we could reach home in that fashion, but when the journey is ended we find that every dot marked the progress of the homeward journey, and when we reach heaven and enter the graft room of the sky we shall find that every line led homeward and things we could not understand pointed heavenly.

"The years of man are the looms of God,
Let down from the place of the sun,
Whereon we are weaving hearts,
Till the mystic web is done.
And when the task is ended,
And the web is turned and shown,
He shall hear the voice of the Master,
It shall say to him, 'Well done.'"

God has a way of making lives over.

First, by outer circumstances, like the potter's wheel, such as trials and disappointments.

Second, by His own word. It is called the light, and light reveals imperfections; it is called the fire, and fire purges the dross; it is described as water, and water cleanses all displacements; it is said to be a hammer and the hammer in the hands of the artist fashioned the angel from the block of marble. Dr. Arthur T. Pierson tells of the potter who was seeking to make porcelain for the king's palace, was greatly discouraged in the work and in desperation threw himself into the fire, and there was something about the burning of his own body that gave an inestimable value to the porcelain which is still in existence, and that is the value of this book. God threw Himself into it in the person of His own Son, and no man can read it without feeling His power.

IV.

There are some lives mentioned in the Bible which have really been made over again like the clay in the hands of the potter.

First—Jacob. By nature he was a supplanter and a cheat; he stole his brother's birthright and deceived his father, but by the power of God he became Israel, the prince, and all because he and God met at Jabbok's Ford, and God touched him and he limped away from weakness to power.

Michael Angelo was banished from France, but afterward they wanted him to return. They wished him to take a block of marble, which had been lying at the gates of the city, and fashion it into some masterpiece, and Michael Angelo came back to the city, and out of the piece of marble that had been lying for years in the dirt of the city he made his David, which is his masterpiece in many respects. God by the touch of affliction sometimes and the touch of disappointment again has made many a life over. May He make yours?

Second—Elijah. He was a man of like passions with ourselves and came from a rugged country, but God made his passions and his appetites to be like horses to his chariot by means of which he was translated, and he will make the weakness of your life to be power if you will let Him.

Third—Paul. His was a bitter nature and his spirit that of a persecutor. He hears of a few Christians in Dan, and hurries away that he may cast them into prison, and from the man of bitterness and prejudice he is changed into the little old man a prisoner in Rome who cries out, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day," and all because he had found Christ. When the children of Israel made their way across the land they came to the waters of Mara, which were very bitter. They were all but dying of thirst, but Moses cast the wood of a certain tree into the waters and they became sweet. Into Paul's life had been pressed the principles of the cross; not His will, but God's was to be done, and he was made happy.

Fourth—Peter. He was a man of weakness, but transfigured into a man of strength. He was ignorant, but he writes the Epistle that stands as his monument in the purest Greek of the New Testament, and all because he added Christ to his life. So it is not a question as to who we are or what we have been, but whether we are united to Him.

It is said that Ole Bul was making his way at one time through one of the great American forests, and he came upon a hut in which dwelt a hermit. He had left his city home because disappointed in business, and had been living alone for years, his only companion being his old violin, on which he could play a few homely pieces of music. Ole Bull stopped in the hut over night, and in the shade of the firelight, to entertain his guest, the old hermit took down his violin and played the simple pieces with which he had whiled away his long hours of loneliness. When he had finished playing the great musician asked him if he thought he could play. The reply was, "I hardly think it possible; it took me years to learn, and yet," said he, "you might try," and so the great violinist took the instrument, drew his bow across the strings and instantly the room was filled with harmony. He played "America" and "Home, Sweet Home," until the old hermit sobbed like a child, and then putting the instrument back again in its place the old hermit was made to understand that he was in the presence of the greatest violinist of the day. But what a difference of the violin when in the hands of the hermit and in the hands of the master. The tones of one were anything but complete; the music of the master was perfect, and so it is not so much a question as to what our lives have been, nor what we are ourselves, but altogether the question is as to whether we are controlled absolutely by Christ. This is the surrendered life.

Dreading the Future.

The most of our troubles is caused by dread of coming ills. Many of them never come at all, or rather when the trial that we have been dreading does come it proves to be far more easy to bear than we expected. In fact, we are almost disappointed when we get over some long expected trouble so easy, and immediately look for something else to worry over. Have you ever thought that when we spend our days, so full of blessed opportunities for serving the Master, in idle grieving over some expected trouble, we are dishonoring our Lord? He has promised to help and comfort us in every time of need, and we have proved His faithfulness times without number, but He does not promise to help us bear to-morrow's burden to-day. "Sufficient unto the day is the evil thereof." We have abundant grace given for every need to-day; let us thankfully receive the blessing, and leave to-morrow, with all it may bring, in His care. After all, what He expects of you and me is faithful trust in Him, a trust that remains firm in the face of every possible calamity. Such faith as this is the only remedy for dread of the future, and such faith is the rightful heritage of every saved soul.—George D. Gelwics.

Bear Ye One Another's Burdens.

In order to be satisfied even with the best people we need to be content with little and bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter, but we can only "fulfil the law of Christ" by "bearing one another's burdens." There must be a mutual loving forbearance. Frequent silence, habitual recollection, prayer, self-attachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others. Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy. —Fenelon.

Sanctified.

Some are sanctified and made meet for the Master's use; others are unholy and unsanctified vessels, and therefore unfit for the Master's use. Sanctified means "set apart" from an unholy to a holy use.—The Rev. Dr. Holderby, Atlanta, Ga.

The Cure For Loneliness.

The medicines for the cure of loneliness are portions of generosity, thoughtfulness of others and Christian self-sacrifice, taken in large doses.—Presbyterian Banner.

THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

Poem: Thy Will is Best—To Be Innocent in a Vacuum is No Virtue—The Real Thing is to Be Tempted and Yet Triumph Over Evil Seductions.

I would have climbed at early dawn
Up the steep hillside, toiling where
The paths led on through sun and shade,
Till I had won its summit fair;
I would have kept mine own rash will,
When, lo! He whispered me,
"Be still."

I would have rested at the hush
Of eventide, by some calm stream,
And there, with folded hands, content,
Lived o'er again life's checkered dream;
But, ah! through twilight's deepest ray
His clear voice thrilled me,
Whispering "Nay."

O God! I thank Thee, I have learned
That Thine unerring will is best;
At Thy command, that rest is toil,
That, with Thy presence, toil is rest;
Content, through bright or shadowed way,
At Thy sweet will to go
Or stay.

Christian Imperialism.

The following article on Christian citizenship is from the pen of John G. Woolley, editor of the New Voice:

"ADDITION"—"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

This is Christian imperialism.

Faith is consciousness of divine origin. To build up from that to a realization of the divine nature is the Christian thesis. It is a matter of conduct. There is no word or phrase in the Bible that can be translated "orthodox."

"Add." There must be something to add to. What is it? Sonship. I am no accident, no "left-over" in the pottery of creation, no poor relative of the cosmic forces. I am a son of God by creation first, then by recognition and acceptance, and finally by the long, slow labor of adoption. "Virtue" is fighting goodness. To be innocent in a vacuum is no virtue. Such innocence is simply well-balanced ignorance, but to be tempted, yet triumphant, or even to fall and stand erect again—to fall a thousand times and yet to be staggering at the good—to be down and all but lost, yet gasping for a noble breath of life. That is the real thing; add it; be a virile, manly Christian. Vir-tue is man t'you. Add it.

"Knowledge" is the only road to power. Don't be afraid to know. If your creed will not stand knowing, let the junk man have it and get a new one. If your Bible is afraid of science let them loose together, and the devil take the hindmost. God speaks first hand to many—to all who listen for His voice. No matter how it comes know what you know and stand for it. Don't follow any decimal point of party or authority; be an integer, great or small.

"Temperance." Don't be so soft that you won't hold an edge, nor so hard that use breaks you. The church is full of these feather-edge saints who spend their whole energy at meetings getting whetted. Don't be a bigot nor a milk-sop. Don't draw your Bible on the elevator boy when he is busy, nor listen to the dirty stories of the clerk. Study to be fit.

"Patience" is staying power, waiting is suffering. This is where the compromiser gets in his work. He says, "Go to; yield the point and be comfortable! Put a price on it and prosper! Forswear yourself and run for something! Wheat is uncertain in this climate, but tares will grow anywhere; sow tares." The common greeting of the New Zealand natives is "Tenakai"—"Are you there?" Patience is there-ness. Add it.

"Godliness" is that splendor of character that gives actions the shine of omnipotence. If you can't have your way, do your way and shine. If you can't abolish a wrong, brand it as it goes and bide your time. Take the God side of every argument. Enter the will of God for every judgment. This has a bumptious sound, maybe, but it is very simple. It is almost no trouble to know what God, as we conceive Him, would say in any matter that has a moral character. The labor of the politician to know the mind of the crowd is infinitely harder. Godliness is God-likeness. Add it.

"Brotherly kindness" is a recognition that, for all our differences, we are the same kind of pottery in different stages of firing-kind-ness. The Arabian proverb, "If a man knows not and knows not that he knows not, he is a fool; shun him. If he knows not, and knows that he knows not, he is simple; teach him. If he knows and knows not that he knows, he is asleep; wake him. If he knows and knows that he knows, he is wise; follow him." This is a great treatise on kindness. Kindness is social consciousness. Add it.

"Love" is the eternal fixitive. Kindness will be peevish, godliness will seem impossible, patience will fail, temperance is always an experiment, knowledge will vanish away, virtue will nod, faith itself will trip in the shadowy partiality of our perceptions, but when love, the perfect thing, has been added, we shall see the solution of character in the face of God Himself.

"Add." Be an imperialist in your character. Never concede that the whole thing is too much for you. If something hits you hard and you feel numb and inadequate, as if something had gone out of your life, remember nothing mean can go. The flesh is the bottom of things spiritual. If anything has gone out it is something fine and good. Deny subtraction to the bitter end. Add.

"Lest We Forget."

How often does the list of our forgettings become the roll of our sorrows! How many joys and opportunities escape us by the open door of our neglect! And when the merciful Lord Jesus from His judgment throne speaks words of separation they are, "Inasmuch as ye did it not."

Human Injustices.

Leave all human injustices to the Lord, for God is the judge, but as to yourself, be diligent in loving everybody with a pure heart, and remember that you yourself are a great sinner and in need of God's mercy. But in order to deserve God's mercy we must forgive others in every way.—John Sergieff.

The Reverse is True.

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay and renews life. — James Freeman Clarke.

Great Spiritual Verities.

Men incline to believe in the great spiritual verities, but there is an element of doubt which subtracts from the force of the belief.—The Rev. W. H. Thorp, Chicago, Ill.

Eternity.

Our divine Saviour has penetrated the mists of time, and has revealed to us the glorious realms of eternity. There is not any doctrine of Christ so comfortable as this.—Cardinal Gibbons

In Vermont an actual majority is requisite for the election of a Governor.

Ancient Roman Sports Revived.

The people of modern Italy, in the great carnival lately held in Rome, splendidly reproduced the life of the ancient city, and it is believed that the effect will be to awaken a new interest in athletic sports among them. The carnival has shown them that they can hold their own in the field, and the spirit with which they took part in the games and the enthusiasm of their people and of the thousands of strangers that came to witness them, leave no doubt that Italy will in the future take high rank in athletics. It is worthy of note that special interest was shown in the six principal sports of the ancients—foot racing, leaping, throwing the quoit, wrestling, hurling the javelin and boxing with the cestus.

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 28.

Review of the Preceding Twelve Lessons for the Third Quarter, Deut. viii., 1-16—Golden Text, Deut. viii., 18—Introduction and Summary.

Introduction.—During the past quarter we have had several important lessons. The Lord certainly put forth every effort in behalf of His people. Their temporal and spiritual necessities were attended to. Bread was provided, the commandments given, idolatry punished, a house erected for Jehovah, intemperance punished, the promised land viewed by chosen men, a Prophet like Moses promised, and then, finally, Moses, the great lawgiver, was called to his reward without having entered upon his earthly inheritance.

Summary.—Lesson I. Topic: Heavenly bread. Places: Elim. The wilderness of sin. The Israelites journeyed from Elim to the wilderness of sin; they murmured against Moses and Aaron; they feared they would starve in the wilderness and longed to be back in Egypt; the Lord promised to rain bread from heaven; directions were given regarding the gathering of the manna; the Sabbath was to be observed; flesh was to be given them, also; they were murmuring against the Lord, not against Moses and Aaron.

II. Topic: God's covenant with man. Place: Mount Sinai. God spake to the people with His own voice and gave them the ten commandments. This lesson embraces the first four. 1. Thou shalt have no other gods before Me. 2. Thou shalt not make unto thee any graven image. 3. Thou shalt not take the name of the Lord thy God in vain. 4. Remember the Sabbath day to keep it holy.

III. Topic: The duties we owe to our fellow-men. Place: Mount Sinai. This lesson embraces the last six of the ten commandments. 5. Honor thy father and thy mother, that thy days may be long upon the land. 6. Thou shalt not kill. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness. 10. Thou shalt not covet. The fifth is the only one with a specific promise attached. The tenth deals wholly with the inner life. Covetousness is the great sin of this age.

IV. Topic: Israel's idol worship. Place: Mount Sinai. After the ten commandments were given to the children of Israel the Lord called Moses up into the mount, where he remained for forty days. The Israelites persuaded Aaron to make a golden calf, which they worshiped. Moses came from the mount, broke the tables of the law, called those who were on the Lord's side to come to him and punished the people for their great sin.

V. Topic: Setting up the tabernacle. Place: Mount Sinai. Moses commanded that the tabernacle be set up; the ark and the furniture was to be put in the tabernacle; the altar of burnt offering and the lavar were to be put in the court before the tabernacle; Aaron and his sons to be washed with water; Aaron was to be clad with the holy garments, anointed and sanctified; all was done exactly as God commanded.

VI. Topic: The consequences of drunkenness. Place: Mount Sinai. Nadab and Abihu, Aaron's sons, put strange fire in their censors and went in before the Lord; the fire of the Lord devoured them; Aaron commanded not to drink wine or strong drink. God puts a difference between the holy and unholy, and between unclean and clean.

VII. Topic: Leaving Sinai for Canaan. Places: Mount Sinai. Paran. The cloud is taken up from off the tabernacle, and the children of Israel leave the wilderness of Sinai and journey to Paran. Moses invites Hobab to accompany them, but he refuses to do so; some things indicate that he changed his mind and went with them. The Lord led His people by day and by night.

VIII. Topic: The land of Canaan. Place: Kadesh Barnea. One man from each tribe was sent to search the land of Canaan; they were gone forty days; they brought back some of the fruit of the land; they reported that the land was good, but that the people were giants, and that the cities were walled; only Caleb and Joshua thought they were able to go up and possess the land.

IX. Topic: Saving Israel from a just punishment. Place: The valley of Arabah. The Israelites are obliged to go to war; some of the Israelites were taken prisoners; they vow to the Lord; the Canaanites are delivered into their hands; journeying from Mount Hor; the people are discouraged; they murmur against Moses; the Lord punishes them by sending fiery serpents among them; the people come to Moses for help; Moses goes to God, and is directed to make a serpent and put it on a pole, and "every one that is bitten, when he looketh upon it, shall live."

X. Topic: True and false worship. Place: East of the Jordan, opposite Jericho. The abominations of the heathen are enumerated and positively forbidden by the Almighty. The Lord promises to raise up a Prophet from their midst, unto whom they should harken. The Lord warns false prophets.

XI. Topic: The blessing and the curse. Place: East of the Jordan, opposite Jericho. God's commandments are not hidden, and are not afar off; before every one is set "life and good, and death and evil;" the commandment is given to love God and walk in His ways; a blessing is promised to those who do, but a curse is pronounced upon those who worship other gods and serve them; all are urged to choose life.

XII. Topic: Closing scenes in the life of Moses. Place: Mount Pisgah. Moses goes up from the plains of Moab to the top of Pisgah; the Lord showed him the land of promise, but told him that he should not go over. Moses died and the Lord buried him. Moses was 120 years old when he died; the children of Israel wept for him thirty days. Moses for forty years in the wilderness had borne great responsibilities, suffered and endured many privations, and died just before Israel entered the promised possessions. God's ministers and people may spend many weary years in self-sacrificing labors to accomplish a glorious work, and die in full view of its completion. Death does not end their work. Joshuas who are "full of the spirit of wisdom," are raised up by the Lord, and set apart by Him to complete the unfinished work of His departed servants.

Rare Deep Sea Fish Found.

The United States Fish Commission's steamer Albatross the other day arrived at Honolulu after a successful cruise. Fifteen species of fish that have never been caught before in any part of the world were secured. From a depth of 1500 fathoms the dredges brought up only one fish, and this was one of the scarcest varieties known to the scientific world. It was a small fish about four inches in length. Only three specimens similar to it seemed to have been secured before. At a depth of 6000 feet a species of chimera, the first ever caught in Hawaiian waters, was found.

Germany's Fruit Trees.

Germany has completed a census of her fruit trees, and while the showing is very creditable, the demand for fruit is far in excess of the supply, as shown by the import figures of fruit. To every square mile of territory in the empire there are 806 fruit trees, in the proportion 332 plum, 251 apple, 119 pear and 104 cherry trees. To every 100 inhabitants there are 123 plum trees, 93 apple trees, 45 pear trees and 38 chery trees, or about three trees to every inhabitant

"Coach Dogs" Becoming Extinct.

The old black and white spotted Dalmatian dogs, better known as "coach dogs," that were so numerous and popular throughout the United States from 1869 to 1882, inclusive, appear to have become extinct in this country, having like the Newfoundland, which has shared the same fate, gone out of style.

A New Comet Discovered.

A comet has been discovered by Professor Perrine, of the Lick Observatory, in the constellation of Perseus. Its position was right ascension three hours and eighteen minutes, and declination thirty-four degrees and thirty-nine minutes. It is moving slowly northward, and is not visible without a telescope.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Poem: Some Fifteen Years Ago—The Post Tells of the Grogshops Revisited—How Drink Transformed a Good Man Into a Ferocious Demon.

I wandered to the gropshop, Tom; I stood
beside the bar
And drank a bowl of lemonade and smoked
a bad cigar;
The same old kegs and jugs were there,
the ones we used to know,
When we were on the round up, Tom, some
fifteen years ago.

The barkeep is a new one, Tom, the one
who used to sell
Corrosive tanglefoot to us, is roasting now
in—well;
The other has a plate-glass front, his hair
is combed quite low,
And looks just like the one we knew some
fifteen years ago.

Old Soak came up and called for booze, he
had the same old grin,
While others burned the lining from their
throat with Holland gin,
And women stood beside the door, their
faces seamed with woe,
And wept just as they used to weep some
fifteen years ago.

I asked about our old-time friends, those
cherished sporty men,
And some were in the poorhouse, Tom, and
some were in the pen;
And one, the one we liked the best, the
hangman laid him low;
The world is much the same, dear Tom, as
fifteen years ago.

I asked about that stately chap, that pride
marked for its own,
He used to say that he could drink, or let
the stuff alone;
He perished of the James H. Jams, out in
the cold and snow—
Ah, few survive who used to booze some
fifteen years ago.

New crowds line up against the bar and
call for crimson ink;
New hands are trembling as they pour the
stuff they shouldn't drink;
But still the same old watchword ring,
"This round's to me, you know!"
The same old cry of doom we heard some
fifteen years ago.

I wandered to the churchyard, Tom, and
there I saw the graves
Of those who used to drown themselves in
red fermented waves;
And there were women sleeping there
where grass and daisies grow,
Who wept and died of broken hearts some
fifteen years ago.

And there were graves where children
slept, have slept for many a year,
Forgetful of the woes that marked their
fitful sojourn here;
And 'neath a tall white monument, in
death there lieth low,
The man who used to sell the booze some
fifteen years ago.
—J. S. Holden, in St. Louis Globe-Democrat.

He Was a Good Man When Himself.

A man walked to his home—a big, strong man physically—and when his wife met him he knocked her down. She fled shrieking into an inner room and locked the door.

Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing: "Don't kill mamma, papa!"

He patted her head and told her to get her brother Edward.

Edward, a boy of six, came.

The man drew a revolver and shot his two weeping and trembling children. Then he blew his own brains out.

"He was a good man," said the wife to the police, her face all torn and blackened by his blows. "He was a good man, and he never treated me badly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast?

DRINK.

He was Frederick Dietscher, a driver for the Health Department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Insanity by the bottle, by the glass, may be as readily purchased as are matches to start fires with.

Some men, many men, can play with alcohol. They can warm themselves with it as they do at the genial heat of a grate.

But to such as Dietscher a glass of whisky is like a match to a heap of hay—it starts a conflagration.

No man who gets drunk when he drinks has any right to touch liquor.

He voluntarily makes himself insane, and no deed, however terrible, is impossible to a maniac. His judgment and moral sense are both put to sleep.

Let drink alone, young man. It has never helped anybody, and it has ruined and is ruining millions in mind and body and pocket. It turns kind men into cruel men, loving husbands into wife-beaters, fond fathers into slayers of their children.

Look at Dietscher. See what whisky did for him and his.

That one horror should be enough to shock countless thousands of tipplers into total abstinence for the rest of their lives.

"He was a good man" — when sober. Drunk, a devil.—New York Evening Journal.

Owe Ill-Health to Alcohol.

Sir Andrew Clark, of London, one of the most noted physicians and surgeons of the nineteenth century, said, in his work on "The Action of Alcohol Upon Health:"

"I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of every ten there owed their ill-health to alcohol. Now what does that mean? That out of every hundred patients whom I have charge of at the London Hospital, seventy per cent. of them directly owe their ill-health to alcohol. I am not saying, because I have no means of saying, in human life, in society at large, what is the percentage of victims which alcohol seizes upon as its rightful prey. I do not know. I have no method of coming accurately to the conclusion; but I know this, that not only do a large percentage of such diseases as I have mentioned, but a great mass—certainly more than three-fourths of the disorders in what we call 'fashionable life'—arise from the use of this very drug of which I am now speaking."

Drinking in Brittany.

A writer in La Revue bewails the perpetual habit of drinking in Brittany—especially among the women.

The Crusade in Brief.

Temperance agitation is more active in Great Britain just now, it is said, than in America.

There are to-day in the almshouses in the United States at least 25,000 paupers who would be self-supporting and respected citizens if it were not for the drink traffic.

There are to-day in the United States no less than 7000 little children destitute and abandoned by their parents, left to the mercy of the world, terribly handicapped at the outset of their race in life, who would be living in happy homes were it not for the drink traffic.

There are to-day in the prisons of the United States not less than 40,000 men who would not be there but for the drink traffic.

Drink is a cause of crime in 49.95 per cent. of the cases studied; the cause of poverty in 24.06 per cent. of the cases studied; the cause of pauperism in 37.05 per cent. of the cases studied, and the cause of destitution among children in 45.83 per cent. of the cases studied.

To one of America's greatest actors was transmitted by his father a double genius—one for the stage, the other for the bottle. The first the son cultivated, and achieved world-wide fame, with the second he had a life-long fight, a losing one, in his early manhood, it seemed, but so nobly victorious one later