

NOTES AND COMMENTS

There are artists who find the latest fashions in woman's dress altogether charming, but possibly they do not intend to cover all the fashions by their praise.

Fashion Hints

Seen in Paris Shops.

Cubist designs are seen even in some of the new corset materials. The black and white combination in footwear continues to be liked.

The most striking veillings are of very sheer black net, with bright colors—yellow, purple or green—here and there.

Hats are now being made wholly transparent; some are even entirely crownless. Other transparent hats have a little velvet.

Shoes and stockings are a complete study, and the fashionable French woman will change hers several times during the day.

The enlarged kimono sleeve is noticed. It hangs in ample folds from the elbow, to be caught just below into a tightly fitted band.

A little black dress is made charming with a vaporous ruche of black and white tulle in three tiers, set well out around the throat.

Black ribbon sateens are much used by the practical woman these days, and are inexpensive, only the mountings being of precious metal.

The collar and jabot will give the simplest front bodice in checkered violet and white material, with collar, tie and sash of violet ribbon.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON.

August 24.

Lesson VIII. The Bread from Heaven—Exod. 15.27 to 16.36.

Golden Text, John 8.35.

Verses 2. Murnured against Moses and against Aaron—the hardships of the desert journey were real. A scarcity of water and then of food was among the more grievous trials that the people encountered.

3. When we eat by the flesh-pots—the expression may be taken literally, but in a wider figurative sense it stands for the abundance of food of every kind which the Israelites, notwithstanding other afflictions, had enjoyed in Egypt.

4. Bread from heaven—Literally, food, not bread in our sense of the word. (Compare note on verse 14, below.)

The people shall . . . gather a day's portion every day—A severe test of obedience and faith, especially when the supply each day was ample for a larger period.

7, 8. The glory of Jehovah—Quite evidently the reference here is not to the glory of the cloud, mentioned in verse 10 below, but to the miracle of providing food.

The next verse seems to require this interpretation. This shall be the sign that I will give you in the evening flesh to eat, and in the morning bread to the full.

9. And Moses said unto Aaron—Aaron is still the spokesman for Moses, who had a physical difficulty of speech which he apparently never overcame.

10. And Moses said unto Aaron—The word translated "round thing" may also be rendered "flake."

Highland Blood.

Lord Stratheona is blessed with a remarkable constitution, for, in spite of his advanced age, he is as well able to get through a day's work as any man in his prime.

As a patriotic Scotsman, he recalls with a chuckle an incident which he witnessed in his early days. A fellow Scotsman, who was working with him on the same station, produced a set of bagpipes and commenced playing "The Highland Laddie."



Lord Stratheona.

formance, and expressed their joy in their customary fashion. A discussion afterwards arose as to whether the Esquimaux were of Icelandic or Mongolian extraction.

"Hoot, mon, ye're a' wrang," exclaimed the enthusiastic piper, "did ye no see the chirls this morning? I'm a' twirling the pipes! I've nae doot—nae doot—avafore the day is over is absorbed in the ground; it appears each morning during certain months of the year and is sweet to the taste, being used for food in times of famine.

A more recent suggestion identifies the manna with desert lichen, grayish-yellow in color, which grows in great abundance on rocks and stones of the desert.

When fully matured, the lichen curl up, the plant loosens from the rock and is blown about by the wind, being gathered ultimately in heaps in the ravines and sheltered places not unlike the leaves of autumn, though of course very much smaller.

The knapper of Ely, says Harper's Weekly, finds his material ready to hand in the extensive strata of flint lying amid the chalk beneath the surface. Shafts are sunk direct to the floorstone, and from these burrows are drawn into the chalk. This mining is all done in the most primitive fashion as the men, for the most part, work singly, without fear of syndicates or corners.

Young Folks

Dorothy's Find-Out Club.

Dorothy sat down on the ground and watched Worner, the ant. "Please tell me what you are doing," she said.

"I am building a door for my house," answered the ant. "I had a nice one, but the gardener stamped on it and spoiled it. This round hole is my new door."

"Where are the windows?" asked Dorothy. "We have no windows," said the ant, "although our houses are forty stories high."

"O my!" exclaimed Dorothy. "I wish that I could see into your house."

"If you could," said the ant, "you would notice long, broad halls, that lead to different parts of the house, and small rooms that open from them."

"All the dwellers of the garden build their houses differently," mused Dorothy. "What are you doing now, please?"

"Brushing my clothes, for you must know that we are very clean creatures. We use our hairy fore legs as clothes-brushes, as you see me doing now. Our saliva is our soap, and our soft tongues are our sponges."

Dorothy laughed. "Now please tell me about your children," she said.

"We are very attentive to the children. On rainy days we carry them down to the lower stories, where it is dry, and on warm days we carry them to the upper stories; sometimes we carry them out into the sunshine. But I must go now."

WE ARE TO LOVE THE GOOD

To Do So Is to Care for Nothing Else, to Know Nothing Else, to Seek Nothing Else

Love the good.—Amos. v. 15. Here is no unique text. In one form or another it appears in a hundred different places in the pages of the Old Testament, and it is carried over as a most precious kind of inheritance into various parts of the New Testament.

The significant feature of this text is to be found in the first word. "The good," it may be assumed, we understand; but it is by no means so certain that we understand that which is our duty toward this great ideal of the soul.

The Consecrated Life. What the subject means by love of his king, what the patriot means by love of country, what man means by love of woman, what David meant by love of Jonathan—"surpassing the love of woman"—all this religion means by love of the good.

THE MODERN CHILD. Here Are a Few Illustrations of His Up-to-Datedness. We are afraid that present-day life is exemplified in the following dialogue:—

"Have you said your prayers, Bobbie?" inquired a mother of her little son. "No, I haven't," was the prompt reply, "and I didn't say 'em last night, nor the night before, and if nothing happens to-night I shall never say 'em again."

It is usually supposed that children are ingenious, frank, outspoken, hardly in keeping with this character. A little fellow had helped himself to two apples in his father's garden, and afterwards told his sister. She was shocked, and inquired, "Did you tell God about it?" "Yes," was the slow reply, and then he added, "I didn't tell Him I had taken two."

WOMEN WHO WERE SPIES. Many Who Have Found Out the Secrets of Nations. Women from time immemorial have been the greatest spies in history. Their charms and resources adapt them to every line of apprehensive endeavor.

Just to Prove It. "Smoking again? I thought you'd cut it out." "Well, you see, when I've convinced myself that I can cut it out whenever I want, I start smoking again."

The woman who has "nothing to wear" usually takes at least two hours to put it on.

HEALTH

Swollen Neck Glands.

When swollen glands appear in the neck, especially in the case of children and young people of either sex, the bacillus of tuberculosis is usually the cause of the trouble.

It is related that Sir William Ramsay, while visiting a friend of his, overheard a discussion between the little son and daughter of his host.

"I wonder what we were put into the world for?" remarked the small boy. "Why, to help others, of course," replied the gentler sister. "Um!" exclaimed the boy, after a moment's thought, "then what are the others here for?"

Akin to the above is the following remarkable dialogue, which shows a considerable amount of reasoning on the part of the youngster.

"Please, sir, ought I to be punished for something I have not done?" "Why, certainly not." "Well, then, ought I to be punished because I have not done my sums?"

THE JUDGES HAVE A POOR IDEA OF ADMINISTERING IT. The Korean judge dispenses justice in the open, and by etiquette only the judge can sit; everyone else must stand, excepting the prisoner and his friends, who are forced to remain in an humble kneeling position with bowed heads, says the Wide World Magazine.

THE COREAN JUSTICE. The Korean judge dispenses justice in the open, and by etiquette only the judge can sit; everyone else must stand, excepting the prisoner and his friends, who are forced to remain in an humble kneeling position with bowed heads, says the Wide World Magazine.

When the girl yawns it's the young man's cue to get into the home stretch.

When the girl yawns it's the young man's cue to get into the home stretch.