



Smart New Color Combinations.

Chrysopea green and Parma violet are among the smartest of the new color combinations.

Rubies for True Love.

Rubies are most suited for young lovers. They are almost most expensive. The people of the Burmese empire believe that a ruby is a human soul just about to enter the sacred precincts of Buddha.

tised also if one would care properly for the hair.

Curling of hair is exceedingly doubtful. The heat kills the hair, and dead hair tends to fall out.

Morning Callers.

"Did you ever have a morning caller?" asked a woman of her neighbor.

"Yes; I had a morning caller," was the answer. "Your mind is certain to stray away from the conversation to the sewing that you were hurrying to finish or the cake that you left in the pantry only half mixed."

"A man engaged at his work would not be expected to drop it at any time to chat with a friend, though it might be a more enjoyable way to pass the time; neither would a woman who is employed outside her home, but the long-suffering housewife must neglect her work. It devolves upon her to solve this vexing question.

"Of course, if the caller is on terms of more or less intimacy with the family, the housekeeper may go on with her duties while she chats and trusts that her friend has good sense not to be offended. Even that is inconvenient, however, for the morning duties rarely keep the housekeeper in one particular spot long enough to carry on a jointed conversation. It is not very pleasant to call out your answer to a question from the pantry, while you are measuring flour, or while you are backing down the cellar stairs to your storeroom. Few women can successfully work when inquisitive eyes are following every movement, counting the number of eggs that are put into the cake, or whether the linen is of the best quality.

"Why doesn't the housekeeper gently or firmly tell her friends that she is very busy mornings, and then if they are offended she will bear the consequences bravely and live through it? Woman's time has always been treated too lightly, and the one who gets the least value upon it is herself. We are not apt to be taken at a greater value than we put upon ourselves.

"It is not the mere caller that causes so much annoyance, but the prolonged caller, who is always going, but never goes."

Fashion Notes.

Serge is pronounced all right for walking gown.

From tip to toe the summer girl will be embroidered.

Narrow Irish lace vies with Valenciennes for smartness.

A white linen parasol bordered with colored batiste is good.

Peacock designs flaunt themselves in the face of superstition.

New are the belts of open eyelid embroidery over colored linings.

The new hats are lovely enough to tempt a woman rushing the season a little.

Numbers of hats are made of transparent Neapolitan in black, white and colors.

Spats of white linen and pique are threatened to succeed the cloth ones so much worn.

Embroidered batistes, linens, coarse linens of the canvas order, and thin enamines are in great vogue.

The prettiest lingerie waist is the "baby" style, buttoned in back, with little round yoke of lace and high cuffs to match.

The woman who can't wear all white fastens a big red bow to her bodice front and wears a twinkling little pair of red slippers.

"Glove handkerchiefs" are batiste handkerchiefs so small as to be worn inside the gloves on the palm of the hand, or in the little bags used for toilet necessities.

Hats generally dip down far over the eyes, but the brims are much wider in back than in front, and all the trimming is at the back or at the left side toward the back.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY BISHOP BURGESS, D. D.

Subject: The Church's Foundation.

Brooklyn, N. Y.—In the Church of the Messiah the Right Rev. Frederick Burgess, D. D., Bishop of Long Island, on Sunday preached from the text, Matthew xvi. 13-20, and particularly the passage: "Who art thou, Jesus?"

"These words can be scarcely understood apart from their context. The author of the Bampton Lectures pointed out that Caesarea was the borderland of the Jewry which He gave, and thus was a fitting place for proclaiming the divinity of Him who came to save, not one race, but all mankind. Later study of our Lord's life revealed the fact that He was at that time truly in exile. It becomes almost self-evident, as we read the Gospels, that Jesus was suffering depression and felt that His work was, to a certain extent, a failure. The cities of Capernaum and Corazain, where He had preached and labored, were all against Him; and you can all recall the sad farewell which He gave to those cities in the Gospel of St. John. We can see evidence that a large number of people who at first had believed in Jesus were gradually estranged from Him by His teaching and by His unpopularity. He had been forced to leave His native land and to go into exile. The words which He spake to the Syrophenician women, 'It is not meet to take the children's bread and give it to the dogs,' shows the sadness, almost bitter sadness; and when He came to His own 'His own received Him not.' In one way and another, we can see how bitterly He felt and, while we have no real picture, yet, nevertheless, we can, in fancy, see Him, as we read the Gospels, with His little band, going ahead of them through those northern valleys; and we know that it was no figure of speech, but the truth, when He said: 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.'

Now this confession of Peter marks the end of this period of exile. From that time on He set His face toward Jerusalem. Almost immediately there followed the transfiguration on Mount Hermon, and then He started, with His twelve apostles, to Jerusalem to suffer and to die. Now this passage reveals deep truth. It reveals the foundation on which Christ built His church. But, as you understand, we must not lose sight of His humanity. The heresy which sees in Christ an unreal man, one who cannot be touched by our sorrows, our joys or our disappointments, has always been condemned in the councils and by the creeds of the church. Our Lord could not have been truly man if He had not hungered and thirsted and been weary sometimes. He had not sought for help if sometimes He had felt the depression of loneliness and disappointment, though only once did it find expression, namely, on the cross when He said: 'My God, My God, why hast Thou forsaken Me.'

This period of exile, then, was a period of depression. Men had deserted Him by thousands; the people whom He had cured and taught were all gone now. And perhaps He feared, as He asked His apostles that crucial question: 'Whom do men say that I, the Son of Man, am?' If, however, He did fear, whatever He feared was dissipated by the perfect faith of Peter's clear, strong answer: 'Thou art the Christ, the son of the living God. And one who has ever tried to do real work for humanity must help forward the kingdom of God must have known something of this depression, and must also have known something of this joy when at least He had found one man who believed in Him and in His message and who was ready to stand before the world and confess His faith.

Our Lord, then, founded His church upon a man—upon Peter, if you will. He did not found it upon a doctrine, or a building, or an army, or a treasury. No, but on a warm, rugged human heart. He said to Peter: 'Thou art a rock, and on this rock I will build My church and the gates of hell shall not prevail against it.' Those who want to see in this passage a long, hieratical line, ever connecting itself with a bishopric, must, I suppose, be allowed to go their way. But a sane criticism will always reveal the fact that our Lord was asserting that He would found His church upon loving human hearts, upon men who believed in Him, in honor and dishonor, through good report or evil report, in sickness and health, in prison and in exile. Our Lord believed in men; He trusted them. It has been well said of Him that indignation, even anger, were spoken of men, but to condemn, never. Man, as man, was worthy of respect.

Now that has not been the attitude of the great writers and generals and leaders of mankind. Alexander, Caesar, regarded men as so many pawns to be moved about as they willed. 'What are a million souls to me?' boasted Napoleon when he was taunted with the loss of an army; so in philosophy we find the doctrine of crediting of men. But, Christ taught a different estimate of mankind to His apostles, and St. Paul revered men, even when he saw their sins and rebuked them. The parable of the prodigal son and the epistle to the Romans have been translated, and it has been said of the one that it is tenderly and pathetically human as he rises above his rabbinical law to teach the death of the Lord and the riches of the goodness of God. All through that epistle to the Romans there runs the burden of the glory of man's origin and man's destiny. 'We are children of God, and if children of God, then heirs, joint heirs with Christ, if so be we suffer with Him.' There is man's glorious heritage in that he is made in the image of God. So with all the apostles and the followers of Jesus throughout the world, they have always revered men. They have

seen the greatness of men's capacity even when they have seen the evil as it is shown so in our great cities, which in some respects equal Sodom and Gomorrah. Beneath all the external they can see the power of the human heart. 'Who is that commonplace looking fellow?' said a man to Abraham Lincoln. 'Friend,' replied the President, 'the Lord prefers commonplace people, and that is the reason why he has made so many of them.' Now, our Lord estimated men at their true worth. He knew their power, and He founded His church on men—Peter and James and John and Thomas and Paul. As our beloved collect expresses it: 'Thou hast founded upon the apostles and prophets, Christ, Himself, being the head cornerstone.'

To that church you all belong. You have saved Jesus Christ, and you announce that consciously you have come to your full conception of what that church is, and that you are members in it. Now, what Christ wants of you is, not your money or your influence, but He wants your heart, your devotion. He wants you to stand really, purely, honestly, truly, steadfastly for Him. He wants you to be built up, as St. Peter expresses it, 'as lively stones' in His church. It has been said that to suppose that the Christian Church could have been founded by any save Jesus Christ would be as absurd as to suppose that Strasburg Cathedral had been formed through the centuries by the conflux of the dust of the streets. Now, it is into that church that you have come, and you are to become stones in the building. You are to grow strong by being true and earnest, and pure and temperate. Buttresses and arches and roofs are not more really the fruit of human architect's work than temperance and chastity and honesty are the fruits of the Divine Architect's love. 'On this rock I will build My church.' The Church of Jesus Christ will be stronger to-night and stronger to-morrow, because you have been confirmed to-day, if you honestly keep the promises you have made to-night.

After Revival—What?

The remarkable religious movement which not long since arose in the West like a little cloud no bigger than a man's hand, is apparently spreading throughout Christendom. It has already assumed proportions which command attention from all quarters and has won for it general recognition as 'the revival.' Every genuine Christian, at least, will be on the watch to make the utmost of its best features and the least of its blemishes. It is alike impossible that the latter can be essentially divine, or that the former can be exclusively human.

'Here, as in all Christian 'salvation,' it is imperative that there should be the distinct recognition of co-operation. For it is always true that God can no more save man without himself than man can save himself without God. This principle, however, compels us not only to look with reverence for the Divine element in the events, but to consider carefully human issues in the future. Waves of strong emotion, be they ever so potent for good, cannot roll on without cessation. There is an ebb as well as flow to every tide.

It is none too soon, therefore, to ask and answer such questions as these: 'Whither is this movement leading us? What will be left when its emotional force is spent? Will it prove a veritable Nile in its fruit-bearing deposits, or will it ebb away into Sahara-like sterility? All evangelical Christians doubtless hope that the utmost of what is highest will abide. Yet is there ample room for most serious thought as to how this more or less transient impulse may not only be translated into something permanent but become the starting-point of a definitely high conception of Christian doctrine and practice throughout all the churches. —Frank Ballard, in London Methodist Times.

The Wonder of God.

'He saw that there was no man, and wondered that there was no intercessor.' Here is a needy world with its chiefest hope in what intercession may bring. Here is a God who declares that unlimited blessing may be gained for men through intercession. Here is yourself with some knowledge in your own experience of what intercession might mean. Yet God waits and wonders! The phrase is not too strong. Remember the missionaries who have gladly renounced all for the joy of putting a new light into despairing faces—but they spend little time in asking for the light. Remember the pastors whose calling it is to minister—but they have renounced the highest and most efficient ministry. Remember the myriads who prate ceaselessly about the world's need of revival—but they talk little about it to Him who alone can give it. Remember what you say you believe, recall what you actually do—and cease to wonder that God wonders.—Pacific Baptist.

God is in Circumstances.

It is not by regretting what is irrevocable that true work is done, but by seeking the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the many are in asking for the light. Remember the pastors whose calling it is to minister—but they have renounced the highest and most efficient ministry. Remember the myriads who prate ceaselessly about the world's need of revival—but they talk little about it to Him who alone can give it. Remember what you say you believe, recall what you actually do—and cease to wonder that God wonders.—Pacific Baptist.

Desire For Obedience.

Obedience must be the struggle and desire of our life. Obedience, not hard and forced, but ready, loving and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God's—Phillips Brooks.

Straightforwardness.

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit. In your daily life do what you feel right, say what you feel true, and leave, with faith and boldness, the consequences to God.—F. Robertson.

Have Christian Faith.

Be a Christian, throw yourself upon God's Word, and get the ability you want in it. No Christian will ever be good for anything without Christian courage, or what is the same, Christian faith.—Horace Bushnell.



Timely Fashion Hints

New York City.—Nothing that the season has developed has met with greater enthusiasm than just such fancy waists as this one made in skele-



Peasant Waist and Skirt. Similar to the broctelle gown is the peasant waist and skirt. The skirt is made simply and is always wide and full. The waist is a low necked round bodice, with straps over the shoulders. This is a very pretty model for a young girl. Purple and white foulard combined with purple velvet made a charming gown worn by an extremely blond young woman. The skirt was box pleated and shirred alternately all around, and hung quite full from the waist.

Shirt Waist Sleeves. There is no feature of a waist that so marks its date as its sleeve and none which is so important. Here are two very excellent models, which will serve to make any waist of last season up-to-date and which also can be utilized for new material, being among the latest and best that are shown.

No. 1 is laid in inverted tucks which are stitched to give a box pleated effect, while No. 2 is tucked and stitched flat. Both are gathered at the upper edges, supplying the generous fullness at the shoulder, which is so essential to present styles. Linen and all wash-

A Late Design by May Manton.



matches the skirt and is trimmed with ruffles of the material held by velvet ribbon, but its possibilities are many. For the fancy waist and half sleeves all the 'chiffon' silks and wools are desirable, while for summer wear there are many lovely cotton materials, and the under blouse can correctly be made from all-over embroidery in lingerie style or from muslin embroidered by hand as well as of lace.

The blouse is made in guimpe style with sleeves that consist of deep cuffs with full portions above and which can be made over fitted foundations or left unlined as liked. The fancy or skeleton waist is made with front and back portions, which are pleated at the shoulder, and the half sleeves, and is held at front and back by ornamental straps. As illustrated the two are separate, the guimpe being easily cleaned, but they can be joined and made to form one waist if preferred.

The quantity of material required for the medium size is four yards twenty-one, three yards twenty-seven or two yards forty-four inches wide with two and a half yards thirty-six inches wide and one and three-quarter yards of all-over lace for guimpe and two and a

to be shunned. There's a shaped flounce on the tremendous skirt, and it is set onto the skirt by means of three upstanding emplacements, which resemble stitched tucks.

The Guimpe Important. There never was a time when the guimpe played such an important part in the fashions, although in old fashion plates of the fifties one sees innumerable examples practically identical with the present styles.

