

## Spring Materials and Modes



DESIGNS FOR A HOUSE GOWN AND VISITING TOILETTES.

The house gown is of souple taffetas; corsage finished with lace and soft ribbon bows. The visiting toilette is of light colored cloth, trimmed with silk galon, sleeves open to show lace and finished with buttons.

ASHIONS in late spring materials are more or less pronounced, and for the useful frock, after the generalities of cloth and serge have been exhausted, I should say that canvas, hopsacks and rather hard makes of alpaca will be used.

These harsh materials form a direct contrast to the clinging crepon de soie, and crepe de chine which are more than ever to the fore for reception frocks and afternoon toilettes.

Coarse alpacas and rough canvases are excellent for hard wear, and voile, too, of a substantial make will be used for the new kind of plaiting, knitting, etc.

Canvases bid fair to take the place of the regulation serges, and they really are admirable for the bolero and skirts for every day wear. I think they are better when made up into the full, plaited skirts than when plain, for here they show directly any pulling or rubbing. But closely kiltd or plaited with a bolero style of coat to match, and worn with a neat shirt, the canvas toilette becomes a feature of the year.

We must not forget the smartest of all the tailor confections are mostly in ivory, and champagne colored cloths, and gray—a rather dark, slate-gray—has its usual share of popularity for the Lenten season.

Bright shades of electric and perky blue are giving place to the more subdued navy—always the best tone for the orthodox coat and skirt. Brown, navy blue and scarlet form the three shades for the Viennese tailor-made, which is quite simply fashioned, and not worn with violently contrasting colors, white being the only permissible mixture, with a touch of gold and silver.

I will endeavor to describe a really smart brown tailor built costume, in rough surfaced cloth. The skirt was arranged in big plait, about two inches below the waist, and just cleared the ground all round. The little bolero was ended above the waist, showing a blouse of finely accordion-plaited crepe de chine in a little brighter shade of brown, and a belt of kid to match. This smart little bolero was edged with a flat brown silk braid with a few kittings of taffeta, with a faint tracery of gold thread.

The high collar of the shirt was finished with a hem-stitched cravat, and



A SILK DINNER GOWN.

In silver gray relieved with lace and pale pink roses.

The lace fell softly. The sleeves, as far as the elbow, were rather small, but were finished with voluminous frills of the lace.

A great deal of black Chantilly lace is worn over foundations of white, held in at the waist with a deep, pointed band of satin.

ANNETTE GIVRY.

One More Unfortunate.

"Well, Smike," said the blind man to the beggar, "how's the world using you?"

"Rotten," said Smike. "With a brand-new hard-luck story, warranted to bring tears to the eyes of a rhinoceros, all I took in last week was 67 shares of United States Steel common,

## THE SUNDAY SCHOOL.

Lesson in the International Series for April 10, 1904—Peter Confesses the Christ.

### THE LESSON TEXT.

(Mark 8:27-38.)

27. And Jesus went out, and His disciples, into the towns of Caesarea Philippi; and by the way He asked His disciples, saying unto them, "Whom do men say that I am?"

28. And they answered: "John the Baptist; but some say, Elias; and others, one of the prophets."

29. And He saith unto them: "But whom say ye that I am?" And Peter answered and saith unto Him: "Thou art the Christ."

30. And He charged them that they should tell no man of Him.

31. And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and elders, and be killed, and after three days rise again.

32. And He spoke that saying openly. And Peter took Him, and began to rebuke Him.

33. But when He had turned about and looked on Peter, He rebuked Peter, saying: "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men."

34. And when He had called . . . the people unto Him with His disciples also, He said unto them: "Whosoever will come after me, let him deny himself, and take up his cross and follow me."

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for me and for the Gospel's, the same shall be saved.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

OUTLINE OF SCRIPTURE LESSON.

Feeding a Thousand.—Mark 8:1-10.

Pharisees, etc.—Dividing a Loaf.—Mark 8:11-12.

Warning Against Leaven of Pharisees, etc.—Mark 8:13-21.

Blind Man Healed.—Mark 8:22-26.

Peter's Confession.—Mark 8:27-28.

Rest also Matt. 15:32-16:28, and Luke 9:18-27.

TIME.—Late summer, A. D. 29. Well into the last year of Jesus' life.

PLACE.—On the way between Galilee and the region of Caesarea Philippi.

NOTES AND COMMENTS.

"Who do men say that I am?" The question shows that Jesus had been thinking of His past ministry and its results. He had come to the conclusion that He was practically without reliable following outside the disciple circle, and that conviction is the key to all that follows in this memorable scene."—Bruce.

He knew that all the better classes were hostile. He knew that the common people felt kindly toward Him, were glad to eat of His bread and to healed of their diseases, but—anything more? He did not think so. And how about the Twelve? He believed it was different with them, but at any rate the time had come to talk it all over with them and so He asks the question: "John the Baptist?" "So, Herod (Mark 6: 14). "Elijah?" (Malachi 4: 5) had preached that he should return. "One of the prophets?" Matthew adds Jeremiah. But notice that no one so much as hints that anyone believed Jesus to be the Messiah. It was much to think Him a good man and prophet, but not enough.

"That is the turtle, Johnny," he said, pointing to the big tower with the 12-inch guns sticking out.

"Goodness, paw!" said Johnny. "Jes' look what long front legs it got!"

"They call it a turtle, Jimmy," "paw" explained, "because it can turn clean round on its back an' go after the enemy all sprawled out, I reckon."

At Paducah, Ky., a countryman boarded the Arkansas with a knowing air. He walked round for some time, going over the ship three or four times, but looking mostly at the fighting top. His eyes seemed fascinated by that part of the vessel, and the seamen noticed that he looked expectant, as if he thought something was going to happen there. Finally he turned to one of them.

"Pardner," said he, "when do they call time next?"

The sailor did not understand him, and said so.

"Hain't that the fightin' top?" he inquired.

"Yes," replied the sailor.

"Wall," said the Kentuckian, "then hain't you-all goin' to give us a few rounds?"

"What do you mean?" the sailor asked, supposing the visitor wanted them to fire the big guns for him.

"I mean I come on this steamboat to see a fight," said he, "en I wanted to see it. I've heard tell a whole lot about the way you fellers fight with the mitts on, an' I want to see fit done. So I reckon as how it's about time you-all was a-givin' us a few rounds."

Then the sailor understood. The visitor thought the fighting top was the ring where the ship's men boxed.

"What's this here thing?" asked a boy, pointing to the winch used for hoisting the boats. A seaman told him what it was.

"My stars!" he exclaimed. "Do you hain't the enemy's boats clean outhen the water so's to get a good aim at 'em?"

"Don't you have any ramrods to them gun-barrels?" was the question of another Kentuckian, as he inspected the work from the human point of view.

"If any man would come after me," he said, "that is become my follower. 'Let him deny himself; ' Not for the sake of denying himself; there is no virtue in self-denial per se; but for the sake of living for his fellow men and for God. 'Take up his cross.' Then man can reserve, no limit to the principle. If the service involves the giving up of life itself, it must be done—that is, if one would be a follower of Jesus. 'Whosoever would save his life,' etc: His life is himself. The person that is niggardly of himself, his energies, his services for others, or refuses to put them to worthy uses, wastes them. That life is as good as lost. 'Shall save it; ' Not 'shall escape death,' but shall make life worth living, and 'what doth it profit a man, to gain the whole world,' if he fail of this? 'When he cometh:' Taken by some as referring to a spectacular, physical return of Jesus to earth for a glorious Messianic reign, such as the Jews expected; others take it as oriental imagery describing the wonderful coming of the winning Spirit of Jesus into the world.

Hardly Apropos.

What is known as "the millionaires' train," running from Morristown, N. J., to Hoboken, carries a number of men known to the world of finance. The conductor is David Sanderson, to whom his passengers, grateful for his uniform good nature and efficiency, have just presented a handsome watch and a purse of gold. They insisted on his making a speech, and Sanderson did so, winding up in this way: "Some people wonder why it is I have had such great success in life; why I have had no trouble with nobody. Even the other conductors don't understand it and they often ask me how I get along with the drunks on my train, an' I just tell 'em—Such a shout of laughter went up from the millionaires that Sanderson's speech ended then and there.

Wanted His Name Mentioned.

Mark Twain and W. D. Howells were one day lunching in a cafe in New York. Two over-dressed young men entered, and the first said in a loud voice: "Waiter, bring me some bisque of lobster, a bottle of wine and a chop. Just mention my name to the cook, so that everything will be done to my liking."

The second young man said: "Bring me some sole with peas, and tell the cook who it's for."

Mr. Twain gave his order a moment later. He said in a loud voice: "Bring me a half dozen oysters, and mention my name to each of them."

Hollander's Quick Wit.

A story of quick wit comes from Holland. Barend Velt, of The Hague, was arrested for calling a constable a monkey and was sentenced to 45 days imprisonment. The judge informed him that he must not insult the police and that to call a constable a monkey was a serious offense. The culprit reflected, then inquired:

"Would it be any crime to call a monkey a constable?"

"That land," said the city nephew, "is valued at \$800 a front foot."

"Thunderation!" exclaimed the old farmer, hastily moving back on to the sidewalk. "An I stood on it most five minutes! Do you reckon they'll charge me rent?"—Chicago Post.

It Worried Him.

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The Opposite Effect.

"Here's a doctor advertises to make people taller. Reckon he pulls their leg?"

"No. That makes them short."—Houston Post.

## A Vaudeville "Stunt"

By HENRY BARRETT CHAMBERLIN,  
Editor of the Voter, Chicago.

HAT ingenious clergyman who introduced an educated dog into his pulpit for the purpose of pleasing and edifying his Sunday school, administered to my somewhat calloused sensibility an awesome and yet illuminative shock. In the far-time of youth one is apt to emulate and admire the boys and girls who can recite whole chapters of Holy writ "right off by heart." I never could do that; never could quite master the mystic numerals of the Bible; never could keep from getting the apostles and disciples irretrievably mixed. I used to think with shame that something was wrong with my moral make-up. But now I feel better about it.

This dog-in-the-pulpit exhibition has satisfied me I am not to wholly condemn myself because I cannot tell how many verses there are in the good book. It also throws a radiant and informing light upon the fact that the champion verse-reader of my old Sunday school could remember every card in the deck with equal ease and now even his close friends will not "sit in" with him at a game of poker.

On the other hand, I am reminded that perhaps the precocious child or mimetic adult who has the scripture at his finger or tongue tip and who loves to evoke words of praise and thanksgiving from his auditors by reciting off yards of The Word, may be just doing a stunt like Fido did in the pulpit. There must be trick men as well as trick dogs but I think should stick to vaudeville. The only good that preacher achieved with his ecclesiastical canine was to put the poor dog's human counterpart into unfavorable contrast with him.

## LANDLUBBERS ABOARD SHIP

The Funny Remarks Made by Persons Unfamiliar with Gunboat Appointments.

When the United States monitor Arkansas anchored off Memphis on its trip up the Mississippi river a year ago, a family—father, mother and seven children—went on board the queer steel vessel. The father, the New York Sun says, held two of his boys by the hands, and as they were shown about by one of the apprentice seamen he pointed out objects of interest.

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In every large wine-dealing establishment there is a wine taster, who never swallows wine, but whose business it is to taste samples of all wine and decide upon their quality. He can tell when a wine is ready to be put on the market, and just what its grade is.

But the most curious branch of the testing profession is one which has late become a paying business for women. The conductor