

NEW IDEAS in TOILETTES

New York City.—The simple waist made with a becomingly shaped bertha is the one always in demand, and it is so becoming to the greater number



of womanhood as to find ready acceptance. This one, designed by May Mantou, is shown in ivory white crepe messaline with frills of the material, and is exceedingly charming and attractive, but can be utilized for almost every material of the season. The list of soft and appropriate silk is a long one, and there are also a great many lovely wool and silk and wool fabrics that are equally in vogue. When yoke and long sleeves are added it becomes, of course, a much simpler model and adapted to drytime wear.



These last are exceedingly handsome made of lace, but can be of the material trimmed or of embroidery or tucked taffeta or of almost any contrasting material that may please the fancy. The waist is made with a fitted lining, which is faced to form the yoke, and on which the full frons and back are arranged. The bertha is shaped in becoming points and is gathered to form a little frill at the back edge. The short puffs are also mounted over fitted foundations and are finished with shirrings at their lower edges. The quantity of material required for the medium size is five and a quarter yards twenty-one, four and a quarter yards twenty-seven or two and three-quarter yards forty-four inches wide.

The Same Dress.
There are many women who think that the fussiness of a gown tells the story of the money spent better than the smart, but plainer dress. Those women spend their little all on the accessories, leaving but little to buy the foundation. The material is cheap but showy—two of the worst features in a gown for a woman in moderate circumstances. And after three or four times wearing, particularly if the gown is worn in damp weather, it has the appearance of being ready for the rag bag, and no brushing or pulling will help it. Then the showy material and trimming call attention to it every time it is worn.—McCall's Magazine.

Of Radia Silk.
A radia silk, the surface white with shadowy gray dots and circles in the pattern, was made with a shirred skirt, with two box pleats over the shirring in front, and a deep inverted box pleat in the back. Six narrow tucks, a wide band of Irish crochet, and twelve more narrow tucks finished the skirt at the bottom. The waist had a round collar yoke of the Irish crochet, which was continued down the front of the blouse in a narrow panel.

The Pale Blue Hat.
A pale blue hat was an English turban, with a short brim and a large crown, around which was wreathed a voluminous chiffon veil. The ends of the veil hung down behind almost to

the waist, the ends being tucked. A large bow of satin ribbon and a pale blue wing trimmed the turban on the left side.

For Evening Wear.
A lovely evening mantle was carried out in Watteau blue mirror velvet, with huge bunches of embroidered flowers executed in bugle beads upon it. Among fur cravats, the latest aspirant for fame is the pereline with a turnover collar beneath which is twisted a masculine-looking little silk tie, stuck through with a jeweled pin.

Embroidered Linens.
Linen in white and light colors are embroidered, in all-over designs, pale green with white, mauve with black and white, green with red and white, etc. These linens will in a measure take the place of the English eyelet and open embroideries of last season. They are very handsome and modish and will make attractive gowns.

Summer Hats Out.
A number of extremely pretty hats are seen, most of them summer wear, although some spring models were included in the collection. These hats are distinguished for their artistic merit, being quite free from the grotesque features which have distinguished the hats of the past season.

Jeweled Crosses.
Crosses that vary from two to five inches in height are among the very newest jewelry novelties of the moment.

One Seam "Lex or Mutton" Sleeves.
The sleeve that is made in "leg o' mutton" style, that is full above and plain below the elbow, is one of the notable favorites of fashion, and is



perhaps the most becoming of all models. The one illustrated can be made to the wrists or cut off at either half or three-quarter length, so that it provides for several styles and for occasions of many sorts. The roll over flare cuffs make a feature and are exceedingly becoming. When liked frills of lace can be sewed beneath, but the cuffs are all that are essential. All reasonable materials are appropriate, while the cuffs can be of the material trimmed, of contrasting silk or velvet or of all-over lace as liked.

Each sleeve is made in one piece and is arranged over a fitted lining, cut with upper and under. The cuff is joined to the lower edge and rolled over on the seam.

The quantity of material required for the medium size is for long sleeves two yards twenty-one or twenty-seven or one yard forty-four inches wide; for short sleeves one and three-quarter

yards twenty-one or twenty-seven or seven-eighth yard forty-four inches wide, with three-eighth yard of all-over lace for cuffs and one and three-quarter yards of brand for trimming.

Platinum Tissue.
Platinum tissue is the latest contribution to the metallic gauzes that play so large a part in the ornamentation of toilettes and millinery for this winter.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY BISHOP SEYMOUR.

Subject: "My Shepherd."

Brooklyn, N. Y.—At the Church of the Messiah, the Right Rev. Bishop Seymour was the preacher Sunday morning. He chose for his subject, "My Shepherd," and his text was Psalm 123: "The Lord is my shepherd; therefore I can lack nothing," he said.

We pass from the brightness of Christmas and Epiphany to the season of Lent that closes with the darkness of Good Friday. Ere we bid Epiphany goodby let us consider what it tells us, namely, that our Saviour came to be the Saviour of all mankind. Epiphany falls into two divisions: The Christmas of the Jew and the Christmas of the Gentile. First, the Christmas of the Jew, when the shepherds came as the representatives of the shepherd nation; came called on by an angel through whose dispensation the law was given to the Jew; came to the manger; came to worship. And then the Gentile Christmas, called Epiphany, when the kings were led by the star to worship the child. And then the fact that the Jew and the Gentile alike fell down and worshipped the little child, a baby, weaker than the weakest, I may say, of all the young, and yet—him by whom the worlds were made. It is indeed a wonderful spectacle to see the Jew and the Gentile alike worshipping the babe over Bethlehem and the brightness of the star which brought the three kings—at all events the kings of the East worshipped the little babe with appropriate gifts—for the transition period of Lent.

Could I do better than ask you, with myself, to consider our personal responsibility in the words of the text: "The Lord is my shepherd; therefore I can lack nothing," because I do not choose, for the possessive pronoun is intensive—"my," as though it were something that we loved, as jewels of earth—"they are mine; I own them." So: "The Lord is my shepherd," and based upon that declaration is the fact; "therefore can I lack nothing." There is no word which more frequently falls from our lips than "I," the short; the word in human speech, a single letter, because it brings to the surface personality. Go whither you will, on every side you will hear men, women and child uttering "I," "I" is to each one the centre of the universe; everything radiates from it and everything comes into it. And this is right in its way, only sometimes it is exaggerated and we have what we call selfishness. But I am not now posing to criticize that; just now we only say that the personal "my" grows out of the personal pronoun "I," because it denotes ownership—"my." And we may say, the poorest of us, first we own ourselves: "I, myself; I belong to myself," and it is on the basis of that claim that we have the right for independence, for liberty or personal right, and men resist the idea of being owned by the others, and we emphatically in this land of freedom claim to be free—"I own myself." I have not time to analyze the worth of the claim, for it is immense: "Mine, spirit, body;" this creature, of God-like mould and sunning workmanship, how marvellously built up! A single profession, numbering some of the greatest men, devotes days and weeks to studying it and yet has not fathomed its secrets. The medical profession is largely experimental to-day. It has made wonderful discoveries in fifty years, and still it has not yet probed this little mass of matter, the body, to its depths. And back of it is the mind, the intellect, the memory that holds the past and hope that grasps the future; the mind that deals with premises and conclusions and reasons. In our hands, in this land of freedom, stands the side of our beds and says, "Come, wake up and listen to me!" And there it holds us with its remorseful eye and buried sins rise out of the grave of the past. They march by in melancholy procession, and we lie in terror looking at them. Nobody knows but ourselves. Next morning we go forth to business with a smiling face, but conscience has had its revenge.—Rev. James Stalker.

The Power of Conscience.
It is a strange and solemn power which conscience wields. In your secret soul you commit a sin. It is a friend and a foe, a thought, perhaps. No human eye has seen it, no tongue will ever speak of it, yet even in the dark you blush at it. You are degraded in your own eyes. You feel guilty and wretched. And this guilty wretchedness does not pass away. It may at any time revive. Conscience comes to us in lonely hours. Wakens us in the night, stands the side of our beds and says, "Come, wake up and listen to me!" And there it holds us with its remorseful eye and buried sins rise out of the grave of the past. They march by in melancholy procession, and we lie in terror looking at them. Nobody knows but ourselves. Next morning we go forth to business with a smiling face, but conscience has had its revenge.—Rev. James Stalker.

The Busy Watchmaker.
A watchmaker who enlisted for the war thinking that he might earn a little when off duty, took some of his tools along with him. But he found so many watches to mend that he forgot he was a soldier. One day he was ordered into battle. He looked about him in consternation and exclaimed: "Why, how can I go? I have ten watches to mend?" Many of our excuses and sometimes our reasons, which we try so hard to be conscientious about, fit correctly translated would read: "Why, how can I read my Bible and pray every day? How can I be true to my religious duties? I have something else to do."

What We Can Do.
God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given spiritual aid by the power of His life and enlarge and enlighten the lives we touch.—Phillips Brooks.

Spiritual Life.
A soft snap is Satan's trap. A failure to make a living is not a fitting to preach the gospel of poverty. Some men will feel cheap when they read their own advertisements at the judgment. Preaching dogmas is fighting the devil with the scabbard instead of with the sword. The modern idolater falls down before the work of his own imagination instead of that of his hands. The mighty God is a tireless God; He faints not, neither is weary. This is brave doctrine, then, that a tireless deity attends humanity amid all its struggles and hardships, and attends it to aid, to soothe, to cheer, to purify, to redeem, to save.—C. Silvester Horne.

I found something within me that would not be sweet and patient and kind. I did what I could to keep it down, but it was thing for me, and Jesus to us was a thing for me, and when he gave Him my will He came into my heart, and took out all that would not be patient, and then He shut the door.—George Fox.

There is a powerlessness of utterance in our blood that we should fight against, and struggle onward towards expression. We can educate ourselves to it if we know and feel the necessity; we can make it a Christian duty, not only to love, friends, but to show ourselves friendly.—Harriet Beecher Stowe.

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Subject: The Two Foundations, Matt. vii, 15-29—Golden Text, James i, 22—Memory Verse, 24:25—Topic: Counsel in Character Building.

I. The false and the true (vs. 15-20). Jesus has just been speaking of the narrow entrance to the kingdom and the broad way which leads down to death: He now turns His attention to the false guides which lead men astray. 15. "Beware." Be on your guard; look out for "false prophets." Who will deceive you and lead you into the broad way. "Sheep's clothing." A symbol of deceptive, wicked men putting on the garb of piety. See 2 Cor. 11:13-15. "Inwardly," etc. Under their outer covering they hide hearts like wolves, and are ready to tear and destroy. 16. "Know them." Their real nature will soon appear, and their false doctrines will be detected. "Their fruits." The moral tendency of their lives and doctrines.

17, 18. "Good tree—corrupt tree." The comparison of men to trees frequently occurs in the Bible. 19. "Do not say down." To this day in the East trees are valued only so far as they produce fruit. "Cast into the fire." Fire is the symbol of utter destruction. II. Mere profession not sufficient (vs. 21-33). 21. "Not every one." Christ is here laying down the true test of admittance into the kingdom of God. He has just told them that they must enter in through a narrow gate and walk a narrow way, and now He intimates that many will seek to gain admittance on the ground of mere profession. "That saith, 'Lord, Lord.'" True religion is more than a profession. We may acknowledge the authority of Christ, believe in His divinity and accept His teachings as truth, and still without the love of God in the heart we shall be shut out of heaven. "Kingdom of heaven." God's spiritual kingdom where Christ reigns in the hearts and lives of men. 22. "Many." Not merely an occasional one, but the number will be astonishingly large. "In that day." The judgment day. The day when the final accounts shall be brought in, and when each shall receive his just desert. See Acts 17:31; Rom. 14:10; 2 Cor. 5:10. "Professed." As the whole gospel is a real prophecy, foretelling the vast future of the human race—death, judgment and eternity, so every preacher is a prophet. 23. "I never knew you." As My disciples. How sad! From this we see how easy it is to be deceived. Many are trusting in the church, their good names, their generosity, their great gifts, their employment in the ministry, their self-sacrifice, their devotion to the cause, etc., etc., while at heart they are not right with God and at the last great day will be cast to the left hand. They are destitute of the love of God, which is the all-essential (1 Cor. 13:1-3). "Depart from Me." Such being the dark hand—consigned to the regions of darkness and despair. 24. "Therefore," Jesus now proceeds to impress the truth by a very striking illustration. "Whosoever heareth." See R. V. "Both classes of men hear the word. So far they are alike. In like manner the two houses have externally the same appearance, but the great day of trial shows the difference. "Doeth them." Thus making them the real foundation of his life. "Will liken him." St. Matthew, who, living near the lake, had often witnessed such sudden floods as are described, uses vigorous language and draws the picture vividly. "A wise man." Prudent, far-sighted—a man of understanding who looks ahead and sees the danger and makes use of the best means of avoiding it. The wise builder is the one who hears and obeys the words of Christ. "Build his house." His character; himself. Each man possesses a house which is his absolutely, and for which he alone is responsible. "Upon a rock." Our rock is Jesus Christ (Psa. 118:22; Isa. 28:16; 1 Cor. 3:11). He is the sure foundation. As we centre our faith in Him, and build according to the maxims which He has laid down we shall be safe. 25. "The rain—beat." So tempests and storms of afflictions, persecutions, temptations and all sorts of trials beat against the soul. "It fell upon the sand." The sand represents the self-life. 27. "It fell." So falls the sinner. The floods are wearing away his sandy foundation, and soon one tremendous storm shall beat upon him and he and his hopes shall forever fall. "Great was the fall." How great is the loss of the soul! What a terrible fall for a soul created in the image of God, and with all the glorious possibilities before it of a life of bliss forever with Christ, to be cast to the left hand at the last day. 29. 29. "These sayings." The sermon just preached. " Astonished." The teachings of Jesus all through His life excited admiration, wonder and amazement. 30. "Having authority." His power lay in Himself and in His life. By His speaking with authority may be meant, 1. That the truth He spoke came with authority. 2. That the majesty and power with which He spoke gave Him authority. "Not as the scribes." He did not speak like a common interpreter, but with the air of a prophet.

Historic Oak For Cars.
An oak, centuries old, from the English estate of Burlington park, has just completed for the Burlington. The necessity for raising a large sum of money led to the sacrifice of a number of immense oaks, twenty-seven being sold to the Pullman company. The oak which furnished material for the Burlington cars was nearly eight feet in diameter. In cutting it up, there was found a gate hole within ten inches of the top, apparently driven there 700 or 800 years ago.

Has Big Art Collection.
The Uffizi Gallery, in Florence, Italy, has acquired a collection of 11,000 portraits, etchings, engravings and copper plates, representing celebrated historical personages, monarchs, popes and artists.

Ohio's Teachers' Salaries.
It is said that last year the salaries of 24,000 elementary school teachers in Ohio averaged seventy-two cents a day.

Artificial Pumice Stone.
Artificial pumice stone is now being made by mixing sand and clay.

Japanese Ape in London.

The first Japanese ape ever born in the London Zoo is the great attraction there at present. But he can be seen only in fine weather, when his proud parents bring him out for a sun bath and greatly enjoy the admiration he excites among the visitors.

The Deepest Gold Mine.

The greatest depth at which gold has as yet been excavated from the earth is 4200 feet (about three-fourths of a mile), at the New Chums Mine, Australia.

\$100 Reward.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CROWLEY & Co., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

A Boy Hero.

A boy of thirteen went into the jail at Jacksonville, Fla., and asked the authorities to allow him to serve out the sentence of a boy who had been imprisoned for vagrancy. The justice who sentenced the boy was appealed to, and was so affected by the lad's devotion that he ordered his young friend's release.—Detroit Free Press.

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For swinging a monkey round his head by its tail, George Brown, a showman, was sentenced to twenty-eight days' imprisonment in Liverpool.