

**Crepes Play Leading Roles;
New Annette Kellermans**

IN THE drama of summer fashions for afternoon crepe continues to hold the center of the stage. Its bright ruffles, sprightly taffetas and distinctive foulards, cast in important roles, play their parts equally well, but the exquisite texture of crepe lends itself to drapery and there is a lure for draperies. So long as it lasts the suppleness of crepe will make them pre-eminent in the aristocratic company of silks that foreground in affairs of afternoon or evening.

man models. If you swim, if you are a perfect thirty-six and if you are wise, you will wear Annette Kellerman bathing togs when you go for your daily plunge this summer. But these "ifs" are important. The knitting mills know it and turn out other suits for the surf and sands, that are less revealing than these elastic, form-fitting models and much kinder to faulty figures. But the Annette Kellerman is a joy to swimmers, not to mention spectators.

These models show variations that are worth considering, in the shape of



Two Pretty Afternoon Models.

then, all bearing a family resemblance to the incomparably beautiful crepe de chine that antedates them. This is the crepe chosen for the exquisite gown shown here with draped bodice and sleeves. It is generously bedecked with crystal beads set about the neck and down the top of the sleeves and about the bodice where it

their neck openings and the treatment of the arm's-eye. Color and color combinations also lend them interest. The suit pictured is in dark blue piped with white, and has a V-shaped neck opening. It fastens with buttons on the left shoulder and has separate trunks. Jersey cloth in a two-color combination makes the suit for a young girl. It has a semi-fitted body and the trunks are joined to the overgarment which fastens on the left shoulder. The arm's-eye is built out with a fold of the lighter colored jersey. This youthful suit makes possible many pretty color combinations and is very



For Surf and Sand.

ters of flowers, made of the crepe, are set on the girdle and a sprinkling of beads sparkles on them.

A simpler and more youthful model appears in company of its brilliant rival, but it has distinguished charm of its own. A full skirt with deep facing is cut in scallops and has a novel adornment of roses that head loops and ends made of crepe folds. The roses are set about the girdle and on the sleeves, which are scalloped and draped.

practical for slender figures. Roller stockings, laced bathing shoes and close-fitting, rubberized caps complete the outfit of the swimming girl. Novel suits of checked gingham were sponsored by some of the fashionable bathers at the southern resorts, but the warmth of wool is safer and its texture more adaptable to the water in the ocean.

Swimming suits like these shown here are known as Annette Kellerman models.

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IMPROVED UNIFORM INTERNATIONAL

Sunday School Lesson

(By Rev. J. B. F. ... D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.)
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LESSON FOR MAY 14

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

LESSON TEXT.—II Chron. 30:1-27.
GOLDEN TEXT.—God is gracious and merciful, and will not turn away His face from you, if ye return unto Him.—II Chron. 30:9.
REFERENCE MATERIAL.—II Chron. 29:31; ch. 32; 34:29-33; Amos 9:7-15.
PRIMARY TOPIC.—A King Who Worshiped God.
JUNIOR TOPIC.—Hezekiah's Great Passover.
INTERMEDIATE AND SENIOR TOPIC.—Putting Religion First.
YOUNG PEOPLE AND ADULT TOPIC.—Wise Methods of Reform.

I. Hezekiah Proclaims a Passover (vv. 1-18).

The way for a sinning and divided people to get back to God and be united, is around the crucified Lord.

1. The Invitation Was Representative of the Nation (v. 2a). The king took counsel with the princes and the congregation to show that the proclamation was the expression of the nation's desire.

2. The Time Was Unusual (vv. 2b-4). There was not sufficient time to sanctify the people, nor to gather them together at the regular time, so they resolved instead of postponing it for a year to hold it on the fourteenth day of the second month. This liberty had been granted before in an emergency (Num. 9:9-13). This flexibility with reference to the holding of the passover shows that God's ordinances were made for man and not man for the ordinances.

3. The Scope of the Invitation (vv. 5-9). It included all of both nations who would come to keep the passover to the Lord God of Israel. "Israel" is now used to include both kingdoms. The effort was to win back the nation which had seceded. The posts who were sent with the message were authorized to supplement the proclamation with urgent exhortation to join as a united nation. This urgent invitation was tactfully put as follows:

(1) It touched ancestral memories—"Turn again unto the Lord God of Abraham, Isaac and Israel" (v. 6). Both kingdoms had a common ancestry. (2) Recent bitter experience—"Be not like your fathers, and brethren, who trespassed against the Lord God, and were given up to desolation, as ye see" (v. 7). This was a delicate subject, but their ruin was so marked that such truth could be pressed. (3) Yearning for captive kinsfolk—"Your brethren and children shall find compassion before their captors" (v. 9). (4) The instinct of self-preservation—"So that they shall come again into this land" (v. 9). (5) The forgiving mercy of God (v. 9). God will not turn any sincere seeker away from Him. "Him that cometh unto Me I will in no wise cast out" (John 6:37).

4. Israel's Reception of the Invitation (vv. 10-12). This invitation in Israel met a mingled reception. (1) Some mocked. The urgent and sincere invitation only excited opposition and ridicule. (2) Some with humble hearts came to Jerusalem. This is ever the case. The gospel is a savor of life unto life and death unto death.

II. The Passover Kept (vv. 13-27).

1. Altars Removed (vv. 13, 14). In the time of Ahaz (ch. 28:24), these heathen altars were erected in Jerusalem. Before there could be worship of the true God all these traces of idolatry must be removed. This act of the people was voluntary, and shows that a right spirit actuated them.

2. The Passover Killed (v. 15).
3. The Priests and Levites Ashamed (vv. 15-20). The zeal of the people put to shame the priests and Levites. They were stimulated to perform their duties according to the law of God as given by Moses. They even took charge of the killing of the passover, since many of the officers were not sanctified so as to render this service for themselves. Though unprepared ceremonially, yet they took part in this most sacred service and were accepted as worshippers through the intercession of Hezekiah. God accepted the purpose of heart rather than the letter of the law.

4. The Praise of Glad Hearts (vv. 21, 22). They continued seven days with gladness: (1) The Levites and priests sang God's praise daily on loud instruments (v. 21). (2) Hezekiah's comforting words to the Levites (v. 22). He commended them and their teaching of the knowledge of God. (3) They made confession of their sins to God (v. 22).

5. The Passover Prolonged Seven Days (vv. 23-27). The king's object in prolonging the feast was to make as lasting an impression as possible, so as to result in the thorough conversion of their souls to God.

Holy Communion.

In the holy communion we plead the great sacrifice which can never be repeated. As Joseph's brethren held up the blood-stained coat before their father to tell him in a tokening way that Joseph was dead, so in the holy communion we hold up as it were the blood-stained coat before the Father in heaven.—The Bishop of London.

The Wicked Flea.

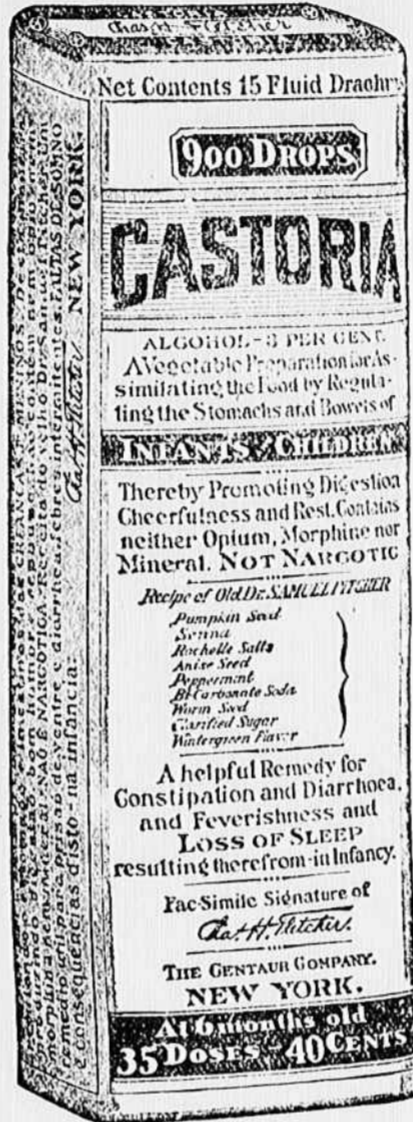
The wicked flea when no man pursueth; but the righteous are bold as a lion.—Proverbs 28.

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