

Empire Styles Lead.

Empire lines are most surely upon us, and the fall promises to be a season for slender figures, though, of course, the fat woman in an Empire coat will be inevitably sure. These semi-short-waisted lines seem to have been promulgated from the bolero, and in many fall Jackets or long coats both appear, bolero-like jacket effects being simulated on to the garments. The very extremely high girdle still comes out in spots, with coattails, usually the Louis XIV. style going with it.

The continued vogue for circular

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The continued vogue for circular skirts seems assured. All skirt models are distinguished by a great fulness at the bottom and are almost plain over the bire. the hips.

Importers' samples in cloth show material of the greatest richness. High grade goods include both plain and fancy mixtures.

In trimmings there seems great orig-

inality, a prominent feature is their resemblance to hand work, and in many cases machine made trimmings are combined with needlework.

Beautiful broadcloths are being im Beautiful broadcioths are being imported for gowns of dress, and the most exquisite embroidered effects are among the trimmings for these.

Cheviot and worsted suitings for street gowns will be much trimmed with braids.

with braids.

Very long, loose fitting coats of pale colored broadcloths promise to be fashionable, made on Empire lines.

The postillion will reign. It will be on evening coats of silk, also on cloth street models.

Coats with the fronts cut like a man's evening waistcoat will be prominent.

evening waistcoat will be prominent.

The princessed skirt and princess gown still hold their own. Many original ideas are cropping up in the finishing of these corslet gowns.—Wachington Times.

Advance of Turkish Women.

The position of Mahometan women, according to Miss Mary Mills Patrick who has an article in a recent number of The Forum on "Women in Turkey," of The Forum on "Women in Turkey," is very different from what it is usually supposed to be. "To the superficial thinker," says Miss Patrick, "the condition of Turkish women has not altered for centuries. They still veit their faces except when at home. They never walk alone in the streets. They do not appear in public with their husbands, and they do not arrange their bands, and they do not arrange their own marriages. But this, it seems, is all on the surface. Turkish women of the upper classes are highly educated. They are eminent in literature, and on They are eminent in literature, and one woman has exhibited her pictures in the Paris Salon. They are in great demand as teachers, and when they marry are not expected to abandon their positions, marriage being regarded by the educational authorities of Turkey as a "personal matter"—not, as in New York, as an act of insubordination. One case is known, indeed, where the husband stays at home caring for the husband stays at home caring for the house and children while the wife

the hussand stays at nome caring for the house and children while the wife goes to school.

Nursing is another profession open to Turkish women, and a large number earn good incomes at it.

As to the influence of Turkish women in general affairs, it is "much greater," says Miss Patrick, "than it is usually supposed to be. The person with the money in his pocket is the one who usually rules in the family, and Turkish women have complete power over their own property. According to the Mahometan law, any woman may sue or be sued, buy or sell, allenate or bequeath, without marital authorization—not being obliged even to inform her husband of what she is doing."

The Government provides primary

leaf designs in a variety of arrange

reat designs in a variety of arrangements are shown in strawberry short cake servers and other flat ware. The broad, heavy effect is now seen if comb tops of plain gold or of plain gold ornamented in delicate vine works gold ornamented in delicate vine work or set with pearls. Both bright and rose gold are employed in ornamenting the curved tops. A tollet table set of carved ivory is further embellished with silver gilt tracery on a vine-like pattern of the fuchsia, the brush and mirror backs being somewhat triangu-lar in form.—Jewelers' Circular Weekly.

The Oldtime Domestic.

"The old fashioned patriarchial system which permitted the 'help' to become an integral part of the family presented many objectionable features, yet the natural and logical result of such relations between employer and employed was to secure a better and employed was to secure a better and more intelligent class of service," says Martha Baker Dunn, in the Atlanti-

Monthly.
"It would not be a difficult busines. "it would not be a dimedit ousness to collect a sheaf of testimonies from housekeepers who are able to remem-ber the changes of the last fifty years, certifying that the thrifty, capable and eliable 'hired girl,' with whose virtue and usefulness so many New England households have in former days been happily familiar, no longer exists ex-cept in infrequent and sporadic in-

"The younger class of girls who un "The younger class of girls who un-der the old regime went out to service now employ themselves in the shops, factories and similar establishments where their time after working hours is their own. They know the sweets of independence and the proud, if imaginary, satisfaction of being 'just as

good as anybody.'
"The domestic ranks in the New England towns of to-day are largely recruited from a wandering tribe of more mature women, who vary the could of mature women, who vary the could of mature women, who wary the more mature women, who vary the serial of matrimony by divergencies into the field of working out. Some of them belong to the variety known as grass widows, some of them have either just got a bill or are just about to get a bill from their husbands, some have lushends who appears expensed. have husbands who appear spasmodi-cally and then pass once more into ob-scuration. During the intervals of these interrupted romances the herothese interrupted romances the hero-ines of them bestow a somewhat inter-mittent and perfunctory attention on households whose need is so urgent that the members thereof are willing to suffer and be strong.

"There was a certain neat, spare, gauntly decorated, middle-aged woman who, during my girlhood, always spent a part of each day 'helping out' in our crowded household, whose memory re-crowded household, whose memory re-

who, during my grilhood, always spent a part of each day 'helping out' in our crowded household, whose memory retains for me an abiding fascination. She exemplified a type which had in those days many representatives; a type of woman strong both in mind and body, with an untutored intelligence born of necessity and experience. These women were apt to be sharp cornered, full of individuality, incisive of speech and act, a surface ungraciousness which did not long conceal a repressed sweetness of nature, often the outgrowth of deep and conscientious religious feeling.

"It was always a gala day with me when 'Aunt Sophia' came to abide with us. It meant that there would be things doing, fresh interests added to life, interests more or less piquantly flavored with the newcomer's individuality. Aunt Sophia's sharp sayings, her identified these carbots of the same of the same



THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY BISHOP LEONARD. Subject: Giving Freely.

Brooklyn, N. Y.—At Holy Trinity Church the Rt. Rev. William A. Leon-ard, Bishop of Ohio, preached Sunday morning on the subject, "Giving Free-ly," from the text Matthew x.8: "Freely ye have received, freely give."

morning on the subject, "Giving Free'ly" from the text Matthew x.S. "Freely ye have received, freely give." The preacher said:
"Our blessed Lord had just endowed His apostles with some of His power. He had granted them authority to preach to heal the sick to baptize converts and to lay the foundation of His church. As all power in heaven and on earth had been conterred upon Him, so now He imparts the tremendous donation to them. This is what is meant by the divine origin of the ministry. But this power and those gifts must be utilized: they cannot be retained or buried; they cannot be retained or buried; they must be dispersed abroad. They are given only for service. Treely ye have received, freely give. In some measure we must generously give to the world. "These words, however, may be taken from their primary place, so that they have a general reference and application for every child of the kingdom, and thus we use them to-day for our instruction and guidance. This text, 'Freely ye have received, freely give,' is classic in its clear expression and in its world-wide application to literature, science, music—in the art of centuries; and many races find their ideal in this fact, for Christ, the Incarnate, is Himself God. Christ is here in our human, nature since the period of His incarnation. You cannot drive Him forth, for He has found room for residence in the very heart of this old world. It is of this conscious liberality of God to us that I want to speak, and of the sincere and willing response which we ought to make to Him for His gifts to us: Freeof this old world. It is of this conscious liberality of God to us that I want to speak, and of the sincere and willing response which we ought to make to Him for His gifts to us: 'Freely ye have received, freely give.' The gospel of our Father has this word 'give' written all through. Its first letter is the initial of His own name. Its first jutroduction in the Garden of Eden and a picture of the Divine Parent, whose hand is ever outstretched with loving intention to us, and it is His desire that we should realize this. The Bible is replete with the story of His giving and our receiving. Read your Bible this year with this thought in your minds. Readl what God has given to His children, and you will be amazed at the sum; it will be such a great one that at least you will be constrained to sing a benedicite, to praise God for His goodness; you will cordially begin to appreciate how 'freely ye have received.' Is it not well to make some sort of a tally, to run up our account with God? We who take so much for granted and simply accept the blessings He gives us without a word of thanks. We think of them and use them as if they were ours and are sometimes angry if we happen to miss or lose them. We have received so much and so freely from Him that we have omitted Him and His relationship from our calculations. We have credited Him only with our spiritual blessings—our religious privileges, the church and sacraments, of course, our salvation. But what about the ordinary things that He never orgets, that He never neglects? He keeps His work going on every day in the year, while we, like the children of our modern time, are satiated with luxury. We are aroused, sometimes, as at Christmas fime, to realize how good God is.

"'Freely ye have received, freely give.' Thus He graye out of His gen.'

as at Obristmas time, to realize how good God is.

"Freely ye have received, freely give." Thus He gave out of His generous heart the very creation itself; the world and all in it, at the very hour of its conception, its power of production, teeming life, vegetable and animal. We take possession of it; we bargain and barter its fields and flocks and herds; we call it ours; we call the land after our own hame. But these things are not ours. They are His. He controls. He directs and permits; we are but the tenants of His will.

"Then consider in the next place His

when 'Aunt Sophia' came to abide things doing, fresh interests added the money in his pocket is the one who have complete power over the money in his pocket is the one who have complete power over their own property. According to the Mchometan law, any woman may sue evaluation to the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue evaluation that the Mchometan law, any woman may sue the identity of the Mchometan law, any woman may sue the identity of the Mchometan law, any woman may sue the identity of the Mchometan law, any woman may sue the identity of the Mchometan law, any woman may sue the identity of the Mchometan law, any woman may sue the identity of the Mchometan law, and shallow beings who inhabit out of the sundant law and the mass of leaves.

New Hugs and Gramaents.

A canary diamond, framed in fine diamonds and an experimental at top and bottom, and is invisible while adding it in place. Very handsome as a cross-over bracelet, with five round gray pearls set diagonally in the opening.

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Love Leads to Service.

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. It is true that "love is the fulfilling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.—Methodst Recorder.

You Will Get It.

You Will Get It. Look, expect. watch; look as if you wanted the blessing, and you will get it.—Joseph Parker.

dream of a future full of heroes. But how blind we are to the heroes of our own day and our own time! This is a universal error. 'Shall see the plummet.' The perpendicular line with which he should try the finished work. He is master builder, under God, the great Architect. 'With those seven.' Referring to chapter 3:9. 'They are the eyes of the Lord,' In contrast with those who might be despising the day of small things, the eyes of the Lord were beholding with joy the work in the hand of Zerubbabel. The Jews themselves despised the foundation of the second temple because it was likely to be so far inferior to the first (Ezra 3:12). Their enemies despised the wall when it was in process of building (Neh, 2:19: 4:2, 3). "To and fro." A beautiful figure of God's oversight over the whole earth.

11-14. Three times Zechariah (vs. 4, 11, 12) asked as to the two olives before he got an answer; the question becomes more minute each time. What he at first calls two olive "trees" he afterward calls "branches," as on closer looking he observes that the branches of the trees are channels through which a continual flow of oil dropped into the bowl of the lamps; and that this is the purpose for which the two olive trees stand beside the candlestick. Primarily the "two" refer to Jeshua and Zerubbabel. Zerubbabel and Jesona typified Christ as anointed with the Holy Spirit without measure, to be King and High Priest of the church, and to build, illuminate and sanctify the spiritual temple.

A Sermon to Self.

A Sermon to Self.

To work fearlessly, to foliow earnestly after truth, to rest with a child-like confidence in God's guidance, to leave one's lot willingly and heartily to Him—this is my sermon to myself. If we could live more within sight of Heaven, we should care less for the turmoil of earth.—John Richard Green.

On the opening night of a temperance crusade in Melbourne, Australia, Father Hays secured the pledges of 2200 people,

pel over the earth?
What are my direct contributions to foreign missions?

The Fifth Vice.

"Four great vices confront the United States," said Dr. Lyman Abbott to the students of Columbia University the other Sunday. Then the doctor gave a list of the "vices," to-wit; Materialism. Self-conceit. Lawlessness. Caste.

Caste.
While we are not disposed to deny
that these "vices" are more or less
rampant in the country, we are inclined to suspect that the vice of drinking alcohol visits upon the country
nearly as great a burden of distressing
results as either "self-conceit" or
"caste."—New Voice.