DRESSY WEAR.

WHAT THE WINTER STYLES WILL BE FOR THE WOMEN.

Smooth-faced Broadcloth in Plain Colors the Most Popular Material-Wool Suitings of Great Variety Also Strong Favorites-Shoulder Capes and Long Cloaks.

For dressy wear this winter the style is for costumes of the new smooth-faced broadcloth in plain colors. They are extremely handsome and very lustrous, and



for simple elegance cannot be surpassed. They may be tailor-made or not as is fancied, a new style having part of the costume braided with soutache.

Such a costume is the one illustrated. It is of broadcloth in a rich shade of Havanne brown, with braiding of the same color twisted with gold-colored silk. The bodice is cut after a new model, and is particularly graceful and pretty. The bonnet is brown felt, faced with brown velvet and trimmed with plaid silk in shades of brown and gold.

For useful gowns the wool-suiting cloths, of which there seems to be a greater variety than ever this year, are



the materials in vogue. They are checked, striped and plaided, or else the neat mixed cloths are used. Such dresses are made very simply, with plain or pleated skirts and very full draperies and short basques, finished with tailor buttons and a binding of silk tailor braid; or else there may be a little plush or velvet used on the bodice in the shape of a vest and collarette, or revers. With plaid skirts in large designs the basques worn are of plain goods, harmonizing in color.

For the early fall days hats of dark straw will be worn, trimmed with velvet, moire or gay plaid silks and ostrich feathers or birds' wings. A becoming shape is illustrated. It is of brown straw, faced with velvet and trimmed with light brown moire, a tuft of feathers and a jeweled dagger.

At this time of between seasons, when many of the days are chilly, an extra wrap is a necessity. There are several styles in fashion, many of them extremely pretty. The prevailing style of wrap is in visite shape, very short in the back and with long peplum points in front. Lace, jet and loops and ends of ribbon are the garnitures. Later on the materials used will be heavier, with fur substituted for the lighter trimmings.

The very graceful and convenient wrap shown is of heavily beaded black net, lined with changeable silk and trimmed with black Chantilly and bows of

There are many pretty little shoulder capes that cover the figure to the waist, for use in the demi-season, some made to match suits and others of checked



cloth. They are cut to fit into the figure front and back, and have dolman-shaped sleeve pieces that reach just short of the elbow. A hood is added lined with silk, and the effect is very jaunty and particularly suitable to young girls.

For traveling and inclement weather there are stylish long cloaks in raglan minutes the meat had parted into little pieces as though hacked by a dull knife.—Philadelphia News. and newmarket shapes, dark blue, brown and mixed or plaided cloths. Black cord passementerie galloons and round

ball of buffalo horn are the trimmings. Many of the short cloth jackets have vests and lapels faced with plush or braided with soutache. A new fancy executes this braiding in gold, silver or steel, with very good effect. All over braided jackets in self-colors are a nov-

Suede gloves still hold their own despite all rumors to the effect that gloves of glossy kid were to supersede them The newest street gloves are of undressed kid, in shades of tan and black, with heavy stitching on the back and an embroidered figure to match on the wrist. Evening gloves are of Suede kid in light tints in long mousquetaire style, some of them covering the arm to the

Ruchings will be more worn than for several seasons past. Sometimes the merest line of white, consisting of a fold of etamine or fine silk bolting cloth, answers for this purpose. The new ruchings are of etamine, crepe de chine, thin silk or surah laid in flat folds, points, &c. Many have color introduced into them in the shape of upright loops of picot ribbon or silk chenille.

THE NAN-GIN-TSIN.

An Opium Den Known Throughout the Chinese Empire.

A writer in a recent number of the North China Herald describes the Nan-gin-tsin, the greatest opium den in China. It is known throughout the length and breadth of the empire to the Chinese, and it helps to make Shanghai regarded as a city affording the same opportunities for pleasure and dissipation that Paris does the typical Frenchman. It is situated in the French concession in Shanghai, within a stone's throw of the wall of the native city, within which no opium shops are supposed to exist. The character of the place could not be guessed from its external appearance, although the air of the people passing in and out might suggest The throngs visiting it represent all stations of life, from the coolie to the wealthy merchant or the small mandarin. is with difficulty that one gets inside through the crowds of people hanging ound the door. Those who have not the requisite number of 'copper cash to procure the baneful pipe watch with horrible wist fulness each of the more affluent pass in with a nervous, hurried step, or totter out wearing that peculiar dazed expression which comes after the smoker's craving has been satisfied and his transient pleasure has passed One requires a strong stomach to the sickening fumes with which the air inside is thickened. The clouds of smoke. the dim light from the numerous colored lamps, the numbers of reclining forms with distorted faces bent over the small flames at which the pipes are lighted, cause the novice a sickening sensation. But as soon as the eye becomes accustomed to the scene it is noticed that the place is got.up on an expensive scale. In the centre of the lower room hangs one of the finest of Chinese lamps, the ceiling is of richly carved wood, while the painted walls are thickly inlaid with a peculiarly marked marble, which gives the idea of unfinished landscape sketches,

Numerous doors on all sides lead to the smokers' apartments. In the outer portion of the building stands a counter covered with little boxes of the drug ready for smoking, which a dozen assistants are kept busy handing out to the servants who wait upon the habitues of the place. The average daily receipts are said to be about \$1,000. The smoking apartments are divided into four classes. In the cheapest are coolies, who pay about fourpence for their smoke. In the dearest the smoke costs about sevenpence. The drug supplied in each class is much the same, both in quality and quantity; it is the difference in the pipes that regulates the price. The best kinds are made of ivory, the stem being often inlaid with stones and rendered more costly by reason of elaborate carving; the cheapest kinds are made simply of hard wood. The rooms also are furnished according to class. In the most expensive the ounge upon which the smoker reclines is of he frames of each couch are inlaid with mother-of-pearl and jade, and the whole air f these rooms is one of sensuous luxury. here is also a number of private rooms. In he poorer sections will be seen many wearers of the tattered yellow and gray robes of Budd-hist and Tavist priests. Women form a fair proportion of the smokers. The common belief is that the opium sleep is attended by pleasurable delirium, with brief glances of Elysium; but this is the excep-tion, not the rule. People smoke to satisfy the craving begotten of previous indul-There is accommodation for 150 smokers at a time, and there is seldom a vacancy very long. The stream of smoke goes on from early morning till midnight, when the place closes; the clouds of smoke go up incessantly all day long. Europeans do not often visit the place, but the seamen of American men-of-war visiting Shanghai

sometimes seek solace in the drug. THE SHREWD EXAMINER.

How a Young Man Found Inspiration in His Girl's Picture.

An examiner who prided himself on his shrewdness was determined that he would make it impossible for any copying to take place under his supervision. Accordingly he not only kept a very sharp and constant watch upon the candidates, but peered at them from time to time between the fingers of his hands spread before his face. At last he thought he detected a man in something which looked very suspicious. Looking from side to side to satisfy himself that no one observed him, the man plunged his hand into his breast pocket, and drawing something out, regarded it long and steadfastly, and then, hastily replacing it, resumed his pen and wrote with obviously increased en-The examiner pretended not to notice this, but after a time he rose from his seat, and with his hands in his pockets strolled round the room with an appearance of negligence and indifference to what was going on. By these means he succeeded in disarming suspicion, and getting to windward of his prey, stole upon him from behind gradually

Then, waiting patiently, his strategy was rewarded by observing that the man once more turned his head from side to side, yet not quite far enough to see him, and once more put his hand into his breast pocket. Then the examiner sprang forward in elation, and seized the hand in the very act of grasping the suspected object. "Sir," said "this is the fourth time I have watched you doing this. What have you in your hand?" The man hesitated to reply, and this, coupled with his evident confusion, confirmed the suspicions of the examiner. "I must insist, sir, on seeing what it is you have in your hand." The man reluctantly complied, and drawing his hand from the pocket, presented to the dismayed examiner the photograph of a young lady. This it was which had been his hidden source of inspiration. This had been the secret of his ever-freshened energy. Very humbly and sincerely did the examiner offer his apologies as he returned, crest-fallen, to his seat, and gives the unishing touch to the story to learn that the candidate married that young lady in due time, and that they are now living happily together in the enjoyment of the blessings of their faithful love, so rudely

tested and discovered .- Temple Bar. Dangerous Drinks.

A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. "But if I let them remain," said he, in the tone of one seeking compassion, "they rot the wood." "They rot the wood, do they?" fiercely repeated a beer bibbler. "Then what in the name of common sense does beer do to my

stomach i Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is man's stomach is made of cast-iron. Elsewise how could he withstand the fluids he pours into it? Let me show you something." He placed a piece of raw meat on the counter and dropped upon it a small measure of an imported ginger ale. In five

Balzac's Dream.

An autograph letter of Balzac has just been made public which tells that he once dreamed of great treasure being buried in Corsica, and he set out alone to seek it. Want of funds, however, hampered him, and before he reached Ajaccio he lost faith in his enterprise and decided to return to Paris. But from this incident Dumas derived the inspiration of "Monte Cristo.—

A PLUMB LINE.

A STRAIGHT UP-AND-DOWN RE-LIGION THE ONLY ONE.

Rev. Dr. T. DeWitt Talmage's Sermon or the Necessity of Building Solid and Correct - Christian Characters - So-called Piety Too Often Below the Horizontal.

BROOKLYN, September 25 .- After the great congregation had sung the long meter doxology in the Brooklyn Tabernacle this morning, Dr. Talmage expounded the sixth chapter of the second epistle to the Corinthians, setting forth the importance of separation from bad fellowship, and saying that a man is no better than the company he keeps. Professor Henry Eyre Brown played an organ solo, Sonata No. 1 in D minor by Guillmant. The subject of the sermon was "A Straight Up-and-Down Religion," and the text was Amos vii, v. 8: "And thou? and I said, A plumb line." Dr. Talmage said:

The solid masonry of the world has to me a fascination. Walk about some of the triumphal arches and the cathedrals, four or six hundred years old, and see them stand as erect as when they were builded, walls of great height for centuries, not bending a quarter of an inch this way or that. So greatly honored were the masons who builded these walls that they were free from taxation and called "free" masons. The trowel gets most of the credit for these buildings, and its clear ringing on stone and brick has sounded across the ages. But there is another implement of just as much importance as the trowel, and my text recognizes it. Bricklayers, and stone masons, and carpenters in the building of know of scores of great business houses walls use an instrument made of a cord, at the end of which a lump of lead is fastened. They drop it over the side of | But perhaps for all the days of this genthe wall, and, as the plummet naturally eration the struggle of small houses to seeks the centre of gravity in the earth. the workman discovers where the wall recedes and where it bulges out, and just | therefore, taking things as they are, you what is the perpendicular. Our text represents God as standing on the wall of and your honesty, and your faith, and character, which the Israelites had built, | throw over all the counters, and shelves, and in that way measuring it. "And the Lord said unto me, Amos, what seest thou? and I said, A plumb line."

up-and-down religion. Much of the socalled piety of the day bends this way and that to suit the times. It is horizon- our theologies. All sorts of religions are inside of a haunt of sin save as when ten morals. We have all been building a have a spiritualistic religion, and their wall of character, and it is glaringly imperfect and needs reconstruction. How shall it be brought into the perpendicular? Only by the divine measurement. 'And the Lord said to me: Amos, what seest thou? and I said, A plumb line."

The whole tendency of the time is to make us act by the standard of what others do. If they play cards we play cards. If they dance we dance. If they read certain styles of book we read them. We throw over the wall of our character the tangled plumb line of other lives and reject the infallible test which Amos saw. The question for me should not be what you think is right but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There are ten thousand plumb lines in use, but only one is true and exact, and that is the line of God's eternal right. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular, and people go thousands of miles to see its graceful inclination, and by extra braces and various architectural contrivances it is kept leaning from century to century. Why not have the ten granite blocks of Sinai set a little aslant? Why not have the pillar an ellipse as good as a square? Why is not an oblique as good as straight up and down? My friends, we must have a standard; shall it be God's or man's?

The divine plumb line needs to be thrown over all merchandise. Thousands of years ago Solomon discovered the tendency of buyers to depreciate goods. He saw a man beating down an article lower and lower, and saying it was not worth the price asked, and when he shad purchased at the lowest point he told everybody what a sharp bargain he had struck, and how he had outwitted the merchant. Proverbs, xx, 14: "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." So utterly askew is society in this matter that you seldom find a seller asking the price that he expects to get. He puts on a higher value than he proposes to receive, knowing that he will have to drop. And if he wants fifty, he asks seventy-five. And if he wants two thousand he asks twenty-five hundred.

"It is naught," saith the buyer. "The fabric is defective; the style of goods is poor: I can get elsewhere a better article at a smaller price. It is out of fashion; it is damaged; it will fade; it will not wear well." After a while the merchant, from overpersuasion or from desire to dispose of that particular stock of goods, says: "Well, take it at your own price," and the purchaser goes home with a light step and calls into his private office his confidential friends, and chuckles when he tells how that for half price he got the goods. In other words, he lies and was proud of it. Nothing would make tim's as good, and the earning of a livelihood so easy, as the universal adoption of the law of right. Suspicion strikes through all bargain-making. Men who sell know not whether they will ever get the money. Purchasers know not whether the goods shipped will be according to the sample. And what, with the large number of clerks who are to Canada, and the explosion of firms | Heaven they hold before us! that fail for millions of dollars, honest | us go in and see. There is Herod and pressure and does right is accomplishing | Robespierre, the friend of the French something toward the establishment of a guillotine, and all the liars, thieves, househigh commercial prosperity. I have burners, garroters, pickpockets and libwithout any complaint or bannered professions through the streets, are enduring a stress of circumstances terrific. The fortunate people of to-day are those who are receiving daily wages on regular salaries. And the men to be pitied are those who conduct a business while prices are falling, and yet try to pay their clerks and employees, and are in such fearful straits that they would for the wreck and ruin of others. When people tell me at what a ruinously low price they purchased an article, it gives me more dismay than satisfaction. I know it means the bankruptcy and defalcation of men in many departments. The men who toil with the brain need full as much sympathy as those who toil with the hand. All business life is struck through with suspicion, and panics are

The pressure to do wrong is all the stronger from the fact that in our day up the smaller, the whales dining on blue him off. Not feeling well in a street on down to walking.

only the result of want of confidence.

fish and minnows. The large houses un-, a hot summer day he stepped into a drup dersell the small ones because they can store, just as you and I would have afford it. They can afford to make noth- done, and asked for a dose of something ing, or actually lose, on some styles of to make him feel better. And there was goods, assured they can make it up on alcohol in the dose, and that one drol others. So, a great dry goods house goes outside of its regular line and sells books at cost or less than cost, and that until thoroughly under the power of swamps the booksellers; or the dry goods house sells bric-a-brac at lowest figure; | niac, his wife and daughters fleeing from that swamps the small dealer in bric-a- his presence, until he was taken to the brac. And the same thing goes on in other styles of merchandise, and the consequence is that all along the business streets of all our cities there are merchants of small capital who are in terrific struggle to keep feet high, and yet a deflection one foot their heads above water. The Cunarders run down the Newfoundland tishing smacks. This is nothing against the man who has the big store, for every man has as large a store and as great a business as he can manage. To feel right and do right under all this pressure requires martyr grace, requires divine support, requires celestial reinforcement. Yet there are tens of thousands of such men getting splendidly through. They see others going up and themselves going | thirty years of age may commit enough down, but they keep their patience, and sin to last him a lifetime. A cat the Lord said unto me, Amos, what seest | their courage, and their Christian consis- | that has killed one pigeon cannot be tency, and after a while their turn cured. Keep it from killing the success will come. The own- first pigeon. Now, John, or George. ers of the big business will die or Charles, or William, or Alexanand their boys will get possession of der, or Andrew, or Henry, or whatthe business, and with a cigar in their ever be your Christian name or surname, mouth, and full to the chin with the best | say here and now: "No wild oats for liquor, and behind a pair of spanking me, no cigars or cigarettes for me, no bays they will pass everything on the wine or beer for me, no nasty stories for turnpike road to temporal and eternal me, no Sunday sprees for me, I am going perdition. Then the business will break to start right and keep on right. God up, and the smaller dealers will have fair | help me, for I am very weak. From the opportunity. Or the spirit of content- | throne of eternal righteousness let down ment and right feeling will take posses- to me the principles by which I can be sion of the large firm, as recently in the | guided in building everything from case of the great house of A. A. Low & Co., and the firm will say: "We have the wounded hand of Christ, throw me enough money for all our needs, and the a plumb line!" needs of our children; now let us dissolve business and make way for other men in the same line." Instead of being do wrong that places his ship close startled at a solitary instance of magnanimity, as in the case just mentioned. it will become a common thing. I that have had their opportunity of vast | as brave as Maria Theresa, who rode up accumulation, and who ought to quit.

of divine right. "And the Lord said What the world wants is a straight unto me, Amos, what seest thou? and I said, A plumb line." In the same way we need to measure as the value of a pin, and never saw the with a low state of sentiment and putting forth their protensions. Some chief work is with ghosts, and others a religion of political economy proposing to put an end to human misery by a new style of taxation, and there is a humanitarian religion that looks after the body of men and lets the soul look after itself and there is a legislative religion that proposes to rectify all wrongs by enactment of better laws, and there is an æsthetic religion that by rules of exquisite taste would lift the heart out of its deformities, and religions of all sorts, religions by the peck, religions by the square foot, and religions by the ton-all of them devices of the devil that would take the heart away from the only religion that will ever effect anything for the human race, and that is the straight up-and-down religion written in the book, which begins with Genesis and ends with Revelation, the religion of the skies, the old religion, the God-given religion, the everlasting religion, which says: "Love God above all and your neighbor as yourself." All religions but the one begin at the wrong end and in the wrong place. Bible religion demands that we first get right with God. It begins at the top and measures down, while the other religions begin at the bottom and try to measure up. They stand at the foot of the wall, up to their knees in the mud of human theory and speculation, and have a plummet and a string tied fast to it. of truth a leaning tower? Why is not | And they throw the plummet this way, and break a head there, and throw the plummet another way, and break a head there, and then they throw it up and it comes down upon their own pate. Fools! Why will you stand at the foot

keep alive under the overshadowing pres-

sure of great houses will continue;

will be wise to preserve your equilibrium,

and barrels, and hogsheads, and cotton

bales, and rice casks, the measuring line

of the wall measuring up, when you ought to stand at the top measuring down? A few days ago I was in the country thirsty, after a long walk. And came in, and my child was blowing soap-bubbles, and they rolled out of the cup-blue, and gold, and green, and sparkling, and beautiful, and orbicular, and in so small a space never saw more splendor concentrated. But she blew once too often and all the glory vanished into suds. Then I turned and took a glass of plain water and was refreshed. And so far as soul thirst is concerned, I put against all the glowing, glittering soap-bubbles of worldly reform and human speculation one draught from the fountain from under the throne of God, clear as crystal. Glory be to God for the religion that drops from above, not coming up from beneath! "And the Lord said unto me, Amos, what seest thou? and I said, a plumb

I want you to notice this fact, that when a man gives up the straight upand down religion in the Bible for any new-fangled religion, it is generally to suit his sins. You first hear of his change of religion, and then you hear of some swindle he has practiced in Colorado mining stock, telling some one if he will put in ten thousand dollars he can take out a hundred thousand, or he has sacrificed his chastity, or plunged into irremediable worldliness. His sins are so broad he has to broaden his religion, and he becomes as broad as temptation, as broad as the soul's darkness, as broad as hell. They want a religion that will allow them to keep their sins, and then at death say to them: "Well done, thou good and faithful servant," and that tells them: "All is well, making false entries, and then absconding for there is no hell." What a glorious men are at their wits' end to make a all the babes he massacred. There is living. He who stands up amid all the Charles Guiteau, and Jim Fiske, and deep sympathy for the laboring classes ertines of all the centuries. They have who toil with hand and foot. But we all got crowns, and thrones, and harps, must not forget the business men who, and sceptres, and when they chant they sing: "Thanksgiving, and honor, and glory, and power to the broad religion that let us all into Heaven without repentance and faith in those disgraceful

dogmas of ecclesiastical old-fogyism." My text gives me a grand opportunity of saying a useful word to all young men who are now forming habits for a lifetime. Of what use to a stonemason or a bricklayer is a plumb line? Why not quit business to-morrow if it were not | build the wall by the unaided eye and hand? Because they are insufficient, because if there be a deflection in the wall it cannot further on be corrected. Because by the law of gravitation a wall must be straight in order to be symmetrical and safe. A young man is in danger of getting a defect in his wall of character that may never be corrected. One of the best friends I ever had died of delirium tremens at sixty years of age, though he had not since twenty-one years of age-before which he had been dissipated-touched intoxicating liquor the large business houses are swallowing until that particular carousal that took

aroused the old appetite, and he entered the first liquor store, and stayed there rum. He entered his home a raving macity hospital to die. The combustible material of early habit had lain quiet nearly forty years, and that one spark ignited the conflagration. Remember that the wall may be one hundred from the foundation affects the entire structure. And if you live a hundred years and do right the last eighty years. you may nevertheless do something at twenty years of age that will damage all your earthly existence. All you who have built houses for yourselves or for others, am I not right in saying to these young men, you cannot build a wall so high as to be independent of the character of its foundation? A man before foundation to capstone. Lord God, by

Lord Nelson's general direction when going into naval battle was, no man can alongside that of the enemy. My friend, you will never do wrong if you keep your life close alongside the Ten Commandments. Do right, and you can be the Hill of Defiance and shook her sword at the four corners of the earth. "But," you say, "you shut us young

folks out from all fun." O, no! I like

fun. I believe in fun. I have had lots of it in my time. But I have not had to go into paths of sin to find it. No credit to me, but because of an extraordinary parental example and influence I was kept from outward transgressions, though my heart was bad enough and desperately wicked. I have had fun illimitable, though I never swore one oath, and never gambled for so much years ago, with a commissioner of police and a detective and two elders of my church, I explored these cities by midnight, not out of curiosity, but that I might in pulpit discourse set before the people the poverty and the horrors of underground city life. Yet, though I never was intoxicated for an instant, and never committed one act of dissoluteness, restrained only by the grace of God, without which restraint I would have gone headlong to the bottom of infamy, I have had so much fun that I don't believe there is a man on the planet in the present time who has had more. Hear t, men and boys, women and girls, all the fun is on the side of right. Sin may seem attractive, but it is deathful, and like the manchineel, a tree whose dews are poisonous. The only genuine happiness is in an honest, Christian life. The Chippewa, wanting to see God, blackens his face with charcoal and fasts till he has a vision of what he calls God. My God I can see best when I take my hat off and let the sunshine blaze in my face and after a reasonable breakfast. He is not a God of blackness and starvation, but of light and plentitude, and the glory of the noonday sun is Egyptian midnight compared to it. There they gotwo brothers. The one was converted a year ago in church, one Sunday morning, during prayer, or sermon, or hymn. No one knew it at the time. The persons on either side of him suspected nothing, but in that young man's soul this process went on: "Lord, here I am, a young man amid the temptations of city life, and I am afraid to risk them alone; come and be my pardon and my help; save me from making the mistake that some of my comrades are making, and save me now." And quicker than a flash God rolled Heaven into his soul. He is just as olly as he used to be, is just as brilliant as he used to be. He can strike a ball or catch one as easily as before he was converted With gun or fishing-rod in this summer vacation he was just as skillful as before. The world is brighter to him than ever. He appreciates pictures, music, innocent hilarity, social life, good jokes, and has plenty of fun, first-class fun, glorious fun. But his brother is going down hill. In the morning his head aches from the champagne debauch. Everybody sees he is in rapid descent. What cares he for right, or decency, or the honor of his family name? Turned out of employment, depleted in health, cast down in spirits, the typhoid fever strikes him in the smallest room on the fourth story of a fifth-rate boardinghouse, cursing God, and calling for his mother, and fighting back demons from his dying pillow, which is besweated and torn to rags. He plunges out of this world with the shriek of a destroyed spirit. Alas for that kind of fun! It is morose. It is despair. It is blackness of darkness. It is woe unending and long reverberating, and crushing as though all the mountains of all continents rolled on him in one avalanche. My soul, stand back from such fun. Young man, there is no fun in shipwrecking your character-no fun in disgracing your father's name. There is no fun in breaking your mother's heart. There is no fun in the physical pangs of the dissolute. There is no fun in the profligate's deathbed. There is no fun in an undone eternity. Paracelsus, out of the ashes of a burnt rose, said he could re-create the rose, but he failed in the alchemic undertaking, and roseate life once burned down in sin can never

again be made to blossom "But," say you, "if there be nothing but a plumb line what can any of us do. for there is an old proverb which truthfully declares: 'If the best man's faults were written on his forehead it would make him pull his hat over his eyes.' What shall we do when, according to Isaiah, 'God shall lay judgment to the line and righteousness to the plummet?" Ah, here is where the Gospel comes in with a Saviour's righteousness to make up for our deficits. And while I see hanging on the wall a plumb line, I see also hanging there a cross. And while the one condemns us the other saves us, if only we will hold to it. 'Oh sick, and diseased, and sinning, and dying hearer, why go trudging all the world over, and seeking here and there relief for your discouraged spirit, when close by, and at your very feet, and at the door of your heart, aye, within the very estate of your own consciousness, the healing waters of eternal life may be had, and had this very hour, this very minute, this very Sabbath! Blessed be God that over against the plumb line that Amos saw is the cross, through the emancipating power of which you and I may live and

After a man has been indulging in an "elevator" he finds it hard work to settle

ive forever!

THE DESERTED FARM.

F. W. CLARKE.

Far up the slope of yonder eastern hill, A lonely farm-house lingers in decay; Deserted, cheerless, desolate and gray, The sport of winds that mock it at their will. The farm is barren; but the stony rill

That babbles through it, answered to the Of children once, who grew, and went

With recollections that are tender still, Now, in the New England of the West, Offspring of this, have other homes upgrown; Whence loving thoughts fly back to yonder

Like birds of passage from a kindlier zone; In fond remembrance of the parent nest, As once it was, before the brood had flown. -American Magazine.

THE FAMILY KITCHEN.

Seasonable Bills of Fare and Receipts for the Dishes Composing Them.

BY MARION HARLAND.

[Copyrighted, 1887.] BREAKFAST. Snowballs. amb Chops a la Tartare. Fried Potatoes. Cornmeal Short Cake.

SNOWBALLS .- Half cup of rice and the same of pearl tapioca, half cup of sugar, a quart of milk, a half teaspoonful of salt; soak rice and tapioca well, mix together while dry in three cups of water, four hours; salt the milk, dropping in a tiny bit of soda, pour upon the soaked cereals and let them stand together half an hour; set over the fire in a farina kettle and simmer slowly one hour; fill small cups with the mixture while hot, and when cold put on the ice. Turn out in saucers and eat with cream.

LAMB CHOPS A LA TARTARE.—Salt and flour the chops, fry in nice dripping and set over hot water to keep warm; heat in a saucepan a cupful of good broth, well skimmed, thicken with browned flour, season with pepper and salt and stir in a heaping tablespoonful of capers, or, if you cannot get them, the same quantity of chopped pickles. Boil up once, pour on the chops and let them stand over boiling water ten minutes before they go on the table.

CORNMEAL SHORT CAKE.—Two cups of Indian meal and one of flour sifted into a bowl with a teaspoonful of soda and the same of salt: sift three times; one tablespoonful of butter and two of lard, two tablespoonfuls of sugar, three eggs, two cups of "loppered" beat the eggs light and add then the milk. lastly the mingled flour and meal; bake in a square, shallow pan, and when done cut in squares. Split and eat hot.

> LUNCHEON. Chicken Valise. Broiled Tomatoes. Bread and Butter. Crackers and Cheese. Peach Fritters and Cream.

CHICKEN VALISE.—Two cupfuls of minced cold chicken, three eggs, one cupful of milk, half cupful of prepared flour, two tablespoonfuls of clarified dripping, one tablespoonful of minced parsley and onion, pepper an salt. Put the dripping into a frying pan and set at the side of the range, where it, cannot scorch; beat the eggs light, put with the milk, the parsley, seasoning the flour, and beat to a smooth batter; bring the fat to a boil and pour the batter into the frying pan when firm about the edges spread the minced chicken, well seasoned, on it; cook three minutes, shaking the pan to loosen the batter and prevent burning, and when the centre is well done roll up into a compact bundle; cut perpendicularly. If you have any chicken gravy warm it up and send around with the

BROILED TOMATOES.—Cut large, smooth, firm tomatoes crosswise into three pieces each without peeling. Broil quickly on both sides. Beat together a tablespoonful of butter, a tablespoonful of vinegar and as much salad dressing. Lay the tomatoes on a hot chafing dish, anoint each piece with the dressing and serve on rounds of crustless toast buttered

PEACH FRITTERS AND CREAM.—One cup of milk, one quart of flour sifted with a teaspoonful of salt, three eggs, one tablespoonful of lard and two of sugar, one-half cake of veast dissolved in warm water, fine, ripe, freestone peaches, pared and stoned; make flour. milk and yeast into sponge early in the morning and let it rise until light; beat sugar and lard to a cream and add, working in thoroughly; form into a long roll, cut of slices half an inch thick; flatten each with a rolling-pin and lay in the middle a peach from which the stone has been extracted by laying open one side, close the dough into a ball, inclosing the fruit, roll it round on the pastry board and lay within a floured pan. The balls must not touch one another even in the second rising of half an hour. Have elenty of lard-hot-in a kettle. Fry the palls more slowly than you would doughnuts; drain off the fat wift white them and eat hot with sugar They are very nice when well made

> Ochra Soup. Green Corn. Young Tu Italian Cream and Cake

OCHRA Sour.-Two pounds and one of lean veal of cold water, pepper and salt ful of sliced ochra ful of minced onion, si pared and chopped water over the fire the to use the soup, and season and set by uni off the fat from the to pressing hard; put the with the onion, ochrannel taste, and cook stealily drop in a lump of white sugar one minute and pour out

LARDED HALIBUT STEAKS ___ with strips of fat salt port gether and projecting warmed frying-pan exudes from the pork, turn side is done. Serve on a h with lemon juice and each steak which has cream, then mixed with of minced parsley. BRAISED BEEF.-Fry five salt pork in a broad

an onion sliced: lav closely and cook stead in two cupfuls of be beef over twice in the and cook one hour pounds in weight) bas antly. Now take up t flour and set for a fee upper grating of the oven gravy, set in cold water fat, take this off; return to half a teaspoonful of mustare salt to taste, and a tablespoon flour, wet with cold water serve in a boat. GREEN CORN.—Strip the husk from the pick off the silk carefully, and twenty to twenty-five minutes i

water. Serve as a separate course, wrapped in a napkin. from the cob by the eaters and the and when buttered and salted directly from the ear. It is no sidered unmannerly to take it but considerable definess is enable one to do it neatly. Young Turnips -Peel and lay, with cutting, in ice-cold water for half an ir Drop into salted boiling water and

tender, drain thoroughly, serve in a hot dish; salt, pepper and butter. Or, I prefer, cover with drawn butter. In and both cases send to table hot. GLAZED POTATOES .- Boil whole; peel fully and lay in a dripping pan; day spoonfuls of fat from the top of the lin which the beef is cooking, wash the is tatoes with it and brown in a hot oven

ing more than twice with the fat. ITALIAN CREAM .- One quart of rich w cream, three cups of sugar, two lemo juice of both and the grated peel of of brandy. Soak the gelatine thin in a cup of cold water, then pour of cup of boiling, and set in hot water un solved. Strain and lef it go the cream and pour with the gelat the freezer. Turn fast until so stiff the dasher of the ice-cream churn turns difficulty. Beat in lemon juice and per the brandy and freeze hard. It is dain Eat with cake.

Mashing a Masher. A young masher walking up and in

the platform of a railway station in South

with a companion who had come to see off observed two handsome girls entered class carriage. "Look here," he saidta companion, who did not pay much to tion to his dress, "I'll get into that compartment, and I'll tell you what I you to do. When the train is about to sta you come up and touch your hat, and say me, 'My lord, the guns and dogs are it van.'" His companion smiled assent, said he doubted if he could do it it with proper air of a nobleman's servant. masher took his seat with a lordly air in same carriage with the young ladies at interest he wished to excite. The most arrived and the train began to move a his companion came up to the carriagen dow. "Hey, Jock," he shouted, "tell" maister to be sure to send that break mine by Saturday.

The Sword Dham.

A skillful armorer forged the sword Par which came into the possession of the brated Bedouin poet-hero Antar. famous blade was made from a thunden that had slain one of the chief's camela when the smith delivered it, with half pride, to his patron he observed: " sword is sharp, oh chief of the trite Ghavlib-sharp indeed; but where smiter for this sword?" Quoth the tain: "As for the smiter-lam he," and stantly struck off the smith's head so there should never be another sword Dis -Notes and Queries.

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