

SIMPLICITY IN DRESS.

It has been the case in all the past history of the world, that as wealth increases in any country, so there will be more extravagance and display in the matter of dress. It affects, and to some extent influences all classes. Enterprising tradesmen and magazine publishers, penetrate every quarter of the land with the edicts of that mysterious power called "fashion," and few are they that have the courage or desire to resist its influence or reject its rule. In some households and circles the subject of woman's dress seems the ruling and constant theme. I have been in such in the very remote corners of this land, where the entire literature consisted of trashy fashion magazines and papers, and where bright and otherwise attractive young girls seemed absorbed in the one lofty purpose of dressing, as near as possible, according to the last fashion-plates received from New York.

I recently read in the "notes" of a highly cultivated and observant French gentleman, that after many months of intimate acquaintance with the best and most elegant society in England, he had yet to see the first copy of a book of fashions on any lady's table or book shelves. This presents a contrast that ought not to be without its lessons. Where there is the highest education and culture, where the mind has been opened to the reception of the largest stores of knowledge, where women have the truest perception of the beautiful in nature and art, and the highest enjoyment in their study, there the least time and thought are given to show and display in dressing. And so in the society of this distinguished elegance and culture, such display, except upon occasions of state and ceremony, is taken as a sure token of vulgarity, weak vanity or something worse.

For the sake of herself, and for her example upon others, especially those of limited means, every lady of refinement and culture—above all those of acknowledged position and influence, and who can best afford cost and splendor—should dress "with simplicity."—Bishop Morris's Address at St. Helens Hall.

TRYING TO LIVE WITHOUT WORK.—The following from the pen of Horace Greeley, is true and applicable to this day: "Our people are too widely inclined to shun the quiet ways of productive labor, and try to live and thrive in the crooked paths of speculation and needless traffic. We have deplorably few boys learning trades, with ten times too many anxious to get into business; that is to devise some scheme whereby they may live without work. Of the journeyman mechanics now at work in this city, we judge that two-thirds were born in Europe; and the disparity is steadily augmenting. One million families are trying to live by selling liquor, tobacco, candy, etc., in our cities, who could be spared therefrom without the slightest public detriment; and if these were transferred to the soil, and set to growing, grain, meats, wool, etc., or employed in melting the metals, or weaving the fabrics for which we are running into debt in Europe, our country would increase in wealth and at least twice as fast as now, and there would be far less complaint of dull trade and hard times."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON III. THE PRODIGAL SON; OR, THE WANDERER WHO COMED. Luke 15, 11-24. Oct. 20.

EXPLANATORY.

Verse 11. And he said. He has already addressed two parables to the crowd of publicans and sinners around him, those of the "lost sheep," and the "lost piece of money," both expressing the Father's willingness to seek and save the lost, and his rejoicing over the redeemed. He now intensifies the same truth by this most precious of all parables, the prodigal son. A certain man. God represents himself throughout this parable as a loving father even to those who have rebelled against him. We realize that God loves his saints; let us not forget that he loves them while they are yet sinners. Two sons. These may represent the classes of the Pharisee and publican; or the Jewish and Gentile races, or, in the larger view, those who are moral and those who are wicked. Out from the same hearth-stone and the same home-influence two sons may go forth, one good and the other evil. 1. "Every soul makes its own choice of character."

12. The younger. A representative of the unconvinced sinner who casts aside the restraints of religion and becomes an outcast from God. Give me the portion. By the custom of Oriental nations the younger son's share was half as great as the older's in the division of the property. Among some ancient peoples the son could claim this, or a certain proportion of it, at his majority. But the claim shows an unfilial, cold-blooded selfishness. 2. "See in this request the root-sins of 1. Selfishness; 2. Ingratitude; 3. Rebellion; which have ever been the deepest blots on the records of our race." Every sinner seeks to grasp all that is possible for himself, regardless of others; and aims to be his own master, forgetting that in casting off the yoke of God he binds around his neck the harder yoke of Satan. Divided. Gave a share to the younger, but held the rest in reserve for the elder son.

13. Not many days. Though the sinner's will does not at once reveal itself as apart from God's, yet the separation between the two is inevitable and speedy. Took his journey. He who has no love for his father soon finds the restraints of the home irksome. Already separated in heart, he soon separates in life. For country. A picture of the soul that has thrown

his substance. It is the characteristic of sin to live for the present moment only, regardless of future needs, and to consume in pleasure the good gifts of God. 4. "There is no such waster as the sinner."—Abp. Trench. [Teacher, call attention to the sinner's waste of 1. Money; 2. Mental vigor; 3. Moral power; 4. Influence; 5. Time; 6. Opportunity.] Riotous living. The Greek word here is that from which the word "riot" is derived. 5. "There are pleasures in sin, but they are degrading and destroying to the nobler part of the nature."

14. Famine. Famines occur frequently in the East from the crowded population, want of rain and consequent failure of crops, and especially the improvident character of the people. Often millions are swept away by them. 6. "The land of sin is a land of woe." "There is always a famine in that land."—Stier. Begun to be in want. "Every sinner is in want, for the spiritual nature suffers when it is denied sustenance." 8. "There may be in God's service a little pain mingled with great pleasure: Satan gives over a brief moment of pleasure followed by life-long and eternity-long pain." 9. "How soon the adversary of souls, who has deluded and misled his victim, cast off the mask of pleasure and begins his torments."

15. 16. Joined himself. The sinner who has begun to taste the bitter dregs of his cup does not at once turn back to his Father. He tries to assuage his misery, and find some comfort in the world, by plunging into some new way of living. Citizen. Some think that by citizens of that country must be meant evil spirits. Feed swine. As swine were legally unclean and forbidden as food, a Jew would be disgraced by keeping them. Swineherds were an outcast class, generally idolaters. 10. "There are those who feed the swine of debased appetite and fleshly lust." He would fain. Would have been willing; glad enough to get the opportunity. Husks. Pods of the carob tree, containing a sweetish pulp and brown seeds, food now given to swine, and still sometimes eaten by the poorest people. These would deaden hunger, but not satisfy his needs. No man gave. Not that the pods were denied him; these he could eat, feeding among the swine, but his wants were unsupplied, and his hunger unsatisfied. 11. "In a land of sin every man is selfish, and no man cares for the hungry ones around him." [Teacher, call attention to the miseries of the sinner's life: 1. Degradation; 2. Enslavement; 3. Need; 4. Helplessness.]

17. He came to himself. The first step in the way of salvation is to realize the condition of sin. The prodigal now begins to realize his own wretched state. The mask is torn off; the glamour of sin's enchantment is broken. 12. "Every child of sin is beside himself; he is blinded to his real condition and true interests." Hired servants. He begins to realize that those in the lowest state of gospel grace are far above the highest in Satan's service; that to be a door-keeper in God's house is better than to dwell in the tents of wickedness. Enough and to spare. 13. "Those lack for nothing who labor for God." I perish. Even in this life sin gives but a barren, unsatisfying recompense, and what of the life to come? [Teacher, note the steps of the prodigal's return: 1. The awakening; 2. The resolution; 3. The action; 4. The confession.]

18, 19. I will arise. The will fixes the character. That "I will" at once transforms from a prodigal to a penitent. And go. 14. "There must be the action as well as the determination." I have sinned. The hardest words in the language to utter sincerely. 15. "Nothing so well becomes the sinner as the humble and hearty confession of his sins." Against heaven. The wrong to the heavenly Father and his law is deeper and more guilty than that to the earthly parent. No more worthy. One of the tokens of true repentance is a deep consciousness of unworthiness. 16. "Those who feel themselves to be least worthy God deems most worthy of his favor." Make me. He asks for the lowest place within the walls of his father's house.

20, 21. He arose. He did not, as many, cling to the pods and the pigs while after his resolution was formed. He turned from his slavery at once toward his home. 27. "A good resolve should have a prompt execution." A great way off. 18. "God sees the first steps of the returning sinner." Had compassion. He forgave him in heart long before the confession passed the prodigal's lips. So God has the forgiving spirit toward his lost children. Ran. The seeking son is met by the seeking father. [Teacher, show your class how God treats those who seek him.] The son said. The resolution was fulfilled, the humbling confession was made; but the acceptance, the pardon, and the kiss of peace, came too soon for him to utter his request for a servant's place.

22, 23, 24. The best robe. Literally, "first." This may mean the "best robe," in the mansion, or "the former robe," which the son had worn in better days, and was now to be restored to him. 18. "God finds penitents in beggar's rags, and bestows upon them royal robes." Shoes. Sandals. The investment of the returned son with the robe, ring and sandals, was a token of his renewed acceptance. Fatted calf. Reserved for some special season of feasting. 19. "The redeemed soul finds not only pardon, but joy." Dead. Every sinner is in a state of death. Alive again. True life begins when Christ comes to the dead soul, and bids it awake to righteousness.

GOLDEN TEXT: I am poor and needy; yet the Lord thinketh upon me. Psal. 40, 17.

DOCTRINAL SUGGESTION: The loving kindness of God.

The next lesson is Luke 16, 19-31.

Fellows' Compound Syrup of Hypophosphites.

DOMESTIC.

THE ART OF COOKING.

We take from the "Housekeeper" the following excellent hints on the art of cooking.—The science and art of cooking may be divided into a few principal parts; the rest is all fancy. These parts are baking, boiling, broiling, frying, roasting, seasoning, simmering, and stewing. Tasting is an adjunct to all.

BROILING.—Whatever you broil, grease the bars of the gridiron first. Broiling and roasting are the same thing; the object in process of cooking by either must be exposed to the heat on one side and the other to the air. Bear in mind that no one can broil or roast in an oven, whatever be its construction, its process of heating, or its kind of heat. An object cooked in an oven is baked. It is better to broil before the fire than over the fire. In broiling before the fire all the juice can be saved. In broiling by gas there is a great advantage. The meat is placed under the heat, and as the heat draws the juice of the meat the consequence is that the juice being "attracted upwards" is retained in the meat. A gas broiler is a square flat drum, perforated on one side and placed over a frame. Broiling on live coals or on cinders without a gridiron is certainly not better than with one, as believed by many; on the contrary, besides not being very clean, it burns or chars part of the meat. That belief comes from the fact that when they partook of meat prepared that way, it was with a sauce that generally accompanies hunters, fishermen, etc., hunger, the most savoury of all savoury sauces.

BAKING.—In baking, see that the furnace or oven is properly heated; that some dishes require more heating than others. Look at the object in process of baking from time to time, and especially at the beginning; turn it round, if necessary, in case it be heated more on one side than the other, to prevent burning. In baking meat and fish, besides keeping the bottom of the pan covered with broth or water, place a piece of buttered paper over the object in the pan. It not only prevents it from burning, but acts as a self-basting operation, and keeps the top moist and juicy. If the top of a cake bakes faster than the rest, place a piece of paper on it.

BOILING.—This is the most abused branch in cooking. We know that many well-meaning housewives, and even professional cooks, boil things that ought to be prepared otherwise, with a view to economy; but a great many do it through laziness. Boiling requires as much care as any other branch, but they do not think so, and therefore indulge in it. Another abuse is to boil fast instead of slowly. Set a small ocean of water on a brisk fire and boil something in it as fast as you can; you make much steam but do not cook faster, the degree of heat being the same as if you were boiling slowly. If the object you boil, and especially boil fast, contains any flavor, you evaporate it, and cannot bring it back. Many things are spoiled, or partly destroyed by boiling, such as meats, coffee, etc. Water that has been boiled is inferior for cooking purposes, its gases and alkali having evaporated.

Mr. George Sewell, of Memramcook, N. B., writing from Moncton, N. B., under date of May 7, 1878, says:—"J. H. Robinson, Esq., St. John, N. B.—Dear Sir.—In January last I came to Moncton, from Memramcook to consult a physician as I was in the last stages of consumption. When I arrived here I had at once to go to my bed, and was so low I never expected to leave it. A physician was called who pronounced my case as hopeless; that I might live a week or two, but certainly not more. As a last resort he recommended Robinson's Cod Liver Oil with Lacto-Phosphate of Lime. I purchased a bottle and after the first dose I commenced to improve. It seemed, after taking a dose, as if I had eaten a hearty meal. I have continued to take it ever since and am rapidly improving. I am confident that had it not been for your oil I would have been in my grave to-day. You are at liberty to use this in any way you wish, as I am anxious to let others who are afflicted in the same way, know, in the hope that they too, may receive the same benefit."

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Th. Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world.—Pueblo (Col.) People.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglect; what is supposed to be an ordinary cold or sore throat until it has progressed to its last stages, and then when medical aid is procured it is too often found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on the first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded, where it has been used, to be an infallible remedy for that disease. It is placed within

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