

(WRITTEN FOR THE DISPATCE,) One time a venerable old monk named Abunadar fell ill at the house of a very poor widow who lived near the great city Balsora. Although suffering from extreme poverty, the widow devoted all her time to her guest, and gave him the best her scanty means afforded. When the monk had entirely recovered from his long illness he

said to the poor woman: "I thank you for your kindness, and the care you have given me; had I great wealth with me it should be yours, for I see that you are scarcely able to support yourself, and must o ten do without food in order to supply your son. Let your boy, Abdal, go with me for a year; I shall provide him with food and clothes, and with him visit foreign countries. In this way I can partly pay the debt of gratitude I owe you."

The widow consented to this plan, and Abdal willingly went away with the monk. For 12 months they traveled about through many lands, while the monk instructed the youth in different branches of learning, and cared for him as for his own son. One day they came to a lonely, deserted region in-closed by high mountains and overhanging

"Here, my son," said the monk, "our journey ends. Now you will have an opand gratitude of which you have so often

The monk then kindled a fire of dry twigs, and having thrown some fine powder on th blaze, muttered a few incoherent words, which A bdal could neither near nor understand. Immediately the ground before them opened, and they could look into the depths of a large cave, into which led a flight of white

have as many treasure chambers as this old Finally, Abunadar said: "I think, my son, you have learned a lesson. Return now to your home, and take with you as a gift from me a slave and two camels laden with

He then gave Abdal the key of the treasure chamber, telling him to choose that which pleased him most. The avaricious boy secretly rejoiced in his heart, thinking now that he should be able to obtain the desired candlestick. He hurriedly loaded the two camels, and then secreted in an old bag the large iron candlestick. Hastily thanking the monk for his kindness, he set out on his way.

When he returned home, he first stored away all his tressure, thinking: soon have much more than this, and I have not robbed the monk, for he has more now

than he can use."

He then lighted the 12 candles, and again the 12 images appeared. For some time he watched their strange dance, and then he touched each with his hand, just as Abuna-dar had done. But instead of showering gold and precious stones upon him, the monks flew at him with heavy clubs and beat him until he cried for mercy. At the same time, the slave, the camels, riches and iron candlestick, vanished. And Abdal was obliged to live the rest of his life in the greatest of poverty, and in doing penance for his evil deeds, while the kind old mother was abundantly supplied with the necessaries of life by the faithful servants of the grateful old monk.

PAYSIE.

A Fortune Every Day. The annual income of John D. Rockfeller, the founder and head of the Standard Oil Company, is said to be about \$6,000,000, which is equivalent to \$750 an hour.

THE SOLAR CORONA.

The observations made by Prof. Schneberle, of the Lick Observatory, in connection

with the eclipse of last December, has led

him to propound an entirely new theory of

the solar corona. According to his ob-

servations the corona is caused by light

emitted and reflected from streams of matter

ejected from the sun by forces which in

general act along lines normal to the sur-face. These forces are most active near the center of each ann apot zone, and owing to

the change of the position of the observer with reference to the plane of the sun's

equator, the perspective overlapping and interlacing of the two sets of streamers at

change in the type of the corona.

Having had this idea suggested to him in

this novel view of the sun's corona.

From the New York World.]

IT WILL BE A BIG FIGHT.

with Sullivan and Muldoon.

which the stalwart young actor, Duncan B.

Harrison, is said to aspire in the coming

come off at a certain spot at a given hour

every rounder in town, tough, respectable and thoroughbred, would want to see it.

But if, it addition to this, it were given out that on the same occasion Duncan B. Harri-

son would step forward in Sullivan's place,

just out of dramatic esprit de corps, and wipe up the sawdust with Billy Muldoon while Sullivan went for Kilrain, who has

been imported into the row by Madam Ru-mor, then would the bloods of the entire

theatrical profession clamor for front-row

seats on the bar.

And this is precisely what cool, sober men who are friends of Kilrain and Mul-

doon are now talking of as not improbable. They also say that Sullivan abandoned his

own second, Cleary, in Mississippi and made up with Mike Donovan, Kilrain's friend, and that Muldoon had to pay

ALL GOES UP IN SMOKE

When Celluloid Burns Nothing Remains to

Insurance men say that when they are

called upon to adjust a loss caused by the

burning of celtuloid they are absolutely

compelled to take the books of the owners

unless they have evidence to show that the

books have been made up fraudulently,

When a piece of celluloid burns up every-

thing that is in it passes away into the air and disappears. The substance is made under patents owned by an American com-pany, and it is composed principally of

A gentleman connected with the com-

articles sold in this market and furnishes the bulk of all that are sold the world over,

Telt the Story.

Cleary's way out.

Seems Capable of Den

Newcastle, Eng., Chronicle.?

Theory of its Character Which



THE MONK THEN KINDLED A PIRE OF DRY TWIGS.

"Enter this grotto, Abdal," said the monk, "and bring me an old fron candlestick hav-ing twelve arms which you will find hanging against the wall. But be care ul not to become blinded by the treasures you will

see. Think only of the candlestick and bring it to me at once."

The boy designed the muchle steps, but as soon as he saw the heaps of gold and precious stones gleaming in the glow of many lamps, his love of gold caused him to forget the commands of the monk, and he began to fill his pockets with the wealth about him. While he was thus engaged the entrance of the cave closed with a thundering noise, and one by one the lamps went out until there was utter darkness. Stricken with horror, Abdal ran this way and that, not knowing, in his fright, which way to turn. He felt about for the candlestick, and just as he had found it and taken it from its place against the wall, he saw a aint glimmer of light. I interincing of the two sets of streamers at Going in this direction, he discovered a nar- I these zones causes the observed apparent row, winding path leading out of the cave. But when he had come again into the bright sunshine he was in a strange land, and neither the monk nor the cave were anywhere to be seen.

When or several hours he had wandered about seeking in vain for his riend, he was astonished to find himself in sight of his mother's cottage, from which he had suptant. When he had entered and told of his adventures, he poured forth upon the table the great wealth which he had taken from the cave. The poor widow, believing her son to be a true and honest lad, thought the monk had taken this way generously to re-ward Abdal for his fidelity, and was rejoiding over the riches, when suddenly they disappeared; and although both mother and son grasped after the gold and searched every nook and corner of the house, they could find nothing of their treasure. The boy now understood that he was being punished for his disobedience, and determined that early the next morning he would go in search of Abunadar. That night Abdal placed the candle in the iron candlestick, and as soon as he had lighted it, the figure of an old monk appeared from the flame an began a weird, untastic dance, which lasted over an hour. Then, having thrown a small leaden bullet with great torce at Abdal, the

figure vanished. Abdal then lighted 12 candles, and at once 12 similar images appeared, and per-formed the same strange dance, throwing the 12 bullets which narrowly escaped siriking the boy on the head. The widow and her son, too astonished to speak, looked on in silence. The next morning, carrying the candlestick, Abdal began his journey to Magrah, where Abunadar had said his home was. Having reached the city he inquired the way to the residence of the monk. When the house was pointed out to hira, he "Surely, the people are mistaken and have not understood me. This is house of some great prince; not the home

But when he sought entrance into the royal palace the servant who opened the door for him said: "Abdal, you are welcome. My master has long been expecting

When Abdal had been shown into the presence of the monk, Abunadar, he bowed low and handed him the iron candlestick, saying: "Master, I am now able to prove saying: "Master, I am now able to prove my fidelity and obedience by bringing ac-cording to your commands this iron candlestick. I have traveled far with it, and en-dured many hardships in order that you might know my willingness to serve you." For some time, Abunadar looked search-ingly at the boy, and then said: "You are both ungrateful and disobediest, and tried to rob me of my wealth. Had you known the value of this candlestick, you would have kept it slso; and now I shall show you something which will make you wonder.

He then ordered a slave to bring 12 war candles, and when he was again alone with the boy, he placed them on the stand and lighted them. The images of the 12 monks appeared and began their dence about the candiesticks. Abunadar then approached and touched with his hand each figure, and instead of throwing bulicts, the images showered diamonds over the monk.

showered diamonds over the monk.

"Now," said Abunadar, "are you surprised that I should wish to have the old from candlestick? It you doubt it, come and see my treasure chambers."

He then led the way through 12 large rooms filled with untold wealth, while Abdal regretted now more than ever his discipledience, and thought: "It I am ever able again to have this candlestick in my possession, I shall be more careful to keep it, and

A FOOD FOR SUMMER

Twenty-Five Appetizing Dishes That Can be Made of Rice.

THE MOST NUTRITIOUS CEREAL

Chinamen Excel in the Art of Cooking i but Ladies Can Learn.

MORE POPULAR SOUTH THAN NORTH

WRITTEN FOR THE DISPATCH.1 Rice, which is the bread-food of the myriads of Southern Asia, particularly of China, Japan and India, with us is regarded only as an auxiliary. It has but very lately indeed been taken out of the class of luxuries. A generation ago, among the larges portion of the people, its use was not at all general; and when cooked it was prepared in the simplest way. Rice, no doubt, owing to the great development in commercial facilities, is, however, coming more and more into use. Its cheapness and its nutritiousness, the knowledge that it may be prepared in many ways different from each other, and a taste which the frequent use of any food stimulates, have, with other reasons, made it a staple food. A shortage of a crop at Rangoon, in Ceylon, or in North Carolina is felt in its results on thousands of tables. Of its merits there is one not yet

greater portion of nutritious matter than any other of the cereals, and a very high proportion of starch. It is a law of nature, referred to by Mr. Buckle in his History of Civilization, that the great heat of the climate, as it is in India, obliges the people to derive their usual diet not from the suimal, but from the vegetable world, of which starch is the most important constituent. Applying this law to ourselves and to our climate, there are then strong and apparent reasons that this article of food should be more extensively used, especially during the heated season, and by those who are compelled to manual labor; for this property of the rice is in-valuable when food is high in price and

esteemed at its full worth: It contains a

hard to get, because it takes less of it to sup-THE CHINESE EXCEL IN COOKING. It is but natural that the Chinese exce in the cooking of rice. They designate it "the great vegetable." With them it is all that wheat is with us, and much more. If a Chinese man or woman knows anything it is how to cook rice as it should be cooked, and to make tea as it should be made. Foreigners-barbarians, as they are styled-who have been admitted into the higher of the official circles of the Celestial Empire, are pro use in praise of the exquisite and variable ways in which rice is prepared and

Throughout the Southern States rice is, as we all know, more generally used than in in the North, and as a rule, is prepared in a different style. It is usually served as a vegetable and eaten very hot. A Southern writer goes so far as to say: "You never see rice properly cooked except in the South." With this, I fear, we cannot agree, but there is no disputing about tastes. It is the truth that many of the natives there under stand perfectly the cooking of rice, and is New Orleans particularly, the Creole cooks are said to excel in preparing it. "Gumbo," the famous Southern dish, is always served with boiled rice, and, indeed, no day in the year goes by that rice does not have its place on the table. Some of not have its place on the table. Some o the Southern cooks direct that rice, while cooking, should be closely covered, and that requent stirring is necessary, while in the to cover rice and not to stir it. follow this last rule with most satisfactors results. When properly cooked rice should be white, light, and the grains separate, and not, as it often appears, bluish, sticky and It can be best cooked, as all cereals

ingly with new milk and steam for an hour BOILED RICE.

Look over the rice carefully and pick out any foreign substance,
Wash thoroughly through several waters rubbing the rice with the fingers.

Cover with cold water and let stand for one

or two hours. To three quarts of rapidly boiling water, slightly salted, add one pint of rice. Boil without ceasing for 15 or 20 minutes, or

Boll without ceasing for 15 or 20 minutes, or until the grains are quite soft.

Turn into a colander, to drain, and then return to the saucepan and let stand on the back part of the stove, covered with a clean cloth, for a few moments.

Rice when boiling is one of the few articles which must be left uncovered, and above all never strict if you would have grains light, white and separate.

Serve boiled rice with whipped cream, flavored. he course of his investigations Prof. Schaeberle has hit upon a mode of mechanically berle has hit upon a mode of mechanically demonstrating it. Having stuck a number of needles in a ball to represent the streams of matter, he placed the model in a beam of parallel rays and allowed its sharlow to fall upon a screen, the result being that an indefinite variety of forms similar to the coronal structure.

GEORGIA BOILED RICE. After washing the rice put it over the fire in plenty of actually beiling, salted water, and boil it fast 12 minutes; then drain off all the water, place the succepan containing the rice either in the oven or on a brick upon the back of the stove, and let it steam for ten minutes longer, or until it is tender as desirable; every grain will be distinct and the rice quite free from moisture. ture can be reproduced by simply revolving the model. Whether the forms that are seen according as the observer is above, below or in the plane o the sun's equator agree with those that should be seen, has yet to be proved, but if there is such agreement, it will go tar in the direction of confirming om moisture. Rice boiled too long is watery and soggy.-

RICE CUSTARD. One-half cup of rice (soaked).
One quart of milk and a pinch of salt.
Steam until soft.
Add the yolks of four eggs, beaten with four tablespoonfuls of sugar, just before the rice is taken from the range.
Stir for a short time, but do not boil.
Flavor with lemon or nutmeg.
Beat the whites stiff (with a little sugar), pour over the top and brown slightly. The Whole Dramatic Profession Mixed Up The most startling development of the

controversy between Sullivan and Muldoon, which is as yet a verbal one, is the role to RICE SAUCE. fray. It it were announced that a barroom fight between Sullivan and Muldoon would

One pint of rice to two quarts of water, boiling and slightly salted.

Proceed as in boiled rice, and add the yolks of two eggs, well beaten, three tablespoonfuls of sagar, a small piece of butter, one-half pint of nilk, one teaspoonful of lemon flavor, or one-fourth teaspoonful of grated nutmeg.

Serue with cream and add more sugar if RICE BALLS.

Boll one pint of, rice in two quarts of boiling water, slightly safted.

Turn into a colander to drain—do not use a spoon—and when it has been put in cups and become cold, turn into a dish.

Make a boiled custard of the yolks of three eggs, one pint of sweet milk and one teaspoonful of corn starch.

Sweeteen and flavor to taste.

Pour over the balls half an hour before serving. A delicious and inexpensive dessert.

RICE AND CHEESE. Boil until tender one cupful of rice in salted water, Add a lump of butter and a little pepper. Place in a pudding pan a layer of rice, then a layer of grated cheese (not too thick), and so

continue.

Cover with new milk and put a layer of bread crumbs on the top.

Bake until brown. BICS WITH APPLES. Peel six or eight large, tart apples and scoop Make a syrup of sugar and water, with a litthe lemon piech.

Pour over the apples, cover and bake until dene without breaking.

Place the apples on a plate, fill the cavities with boiled ride and pour over them the syrup in which they were cooked.

Merve with oream, and sugar if not sweet enough.

CURRIED BICS. Prepare one cupful of rice for boiling. Put it into two quarts of boiling, salted Drain in a sleve and return to the stove until light and dry,

Take one-half pint of gravy from a veal
regout or from roast veal and mix with it one
tablespoonful of curry powder, and pour over
the rice.

BIGE PIR. BICE PIR.

Cook until very tender, one teacupful of rice in a quart of boiling water with a pinch of salt. Press through a sieve and add to it one quart of cold milk, four eggs well heaten. Flavor with nutmeg or lemon and sweeten to

Haze like custard pie, in a moderate oven. RICE PUDDING WITH BAIRING. Thoroughly wash one-half cupful of rice and let it seak for one hour in a pint of rich milk.

Lat slowly come to the boil; simmer for five minutes and set to cool. Beat well together three eggs, one-half cupful of sugar and a lump of butter. Stir this into the rice and add a pint of cold milk, a cupful of seedless raisins and some grated nutmeg.

Bake in a moderate oven for 45 minutes and

RICE WITH VEAL. Simmer slowly for one-half hour a small knuckle of veal.

Add a teaspoonful of salt and remove the Soum.

Throw in one-half pound of rice, well washed and soaked, and let simmer for two hours.

Add a little minced red pepper, a pinch of powdered mace, and simmer for about 15 minutes before serving.

serve with cream or sauce.

RICE WITH CHICKEN BROTH. Reserve the broth in which chickens have peen boiled.

Add one-half pint of boiled rice, an onion ninced, and three tematoes; serve with salt Just before serving stir in two well-beate

RICE AND TOMATOES. Heat cold boiled rice with a little water or milk, mash smooth and spread in the bottom of a well greased pudding dish.
Add a little grated cheese, a very little salt and pepper, a small piece of melted butter and a layer of bread crumbs.
Cover with stewed tomatoes, well seasoned, and with a little grated onion added.
Bake for one-half hour and serve hot.

RICE AS A VEGETABLE. Add to plain boiled rice a lump of fresh bu er; season with salt and pepper. Serve hot.

RICE WITH PRIED CHICKEN. To one quart of rapidly boiling salted water add a half pint of rice which has been picked over, well washed and soaked.

When boiled tender, stir in one large table-spoonful of butter and three eggs well beaten. Season with salt and pepper.

Have ready two young chickens, neatly cut up and fried until about half done.

Place the chickens in a deep pan and cover with the rice. Place the chickens in a deep pan and with the rice.

Bake in a moderate oven until brown,

To one quart of carefully picked cranberries add one-balt pint of boiling water.

Boil ten minutes and add one pound of super-Sugar.

Boil ten minutes longer and press through a

RICE AND CRANEERRIES.

sieve.

Set to cool in a jelly mold.

Turn out when cold into a fancy dish and garnish with a rim of boiled rice.

Serve with rich cream.

Here are some dishes made from rice left.

RICE FRITTERS. Two teacupfuls of cold bolled rice mixed with sweet milk and the yolk of one well-beaten egg.

Add a little salt and about four tablespoonfuls of sifted flour.

Now stir in the white of the egg beaten to a stiff froth.

Drop from the spoon the batter into hot lard or drippings, and fry brown.

COLD RICE PUDDING.

COLD RICE PUDDING.

Heat three cupfuls of milk and add to it one cupful of cold boiled rice.

Press out the lumps and when quite smooth sweeten to taste with sugar, add a pinch of salt, and flavor with lemon or nutmeg.

Stir in the well beaten yolks of three eggs and the whites of two.

Bake in a quick oven for half an hour.

Beat to a stiff froth the other white of the egg, with one tablespoonful of white sugar and a little flavor.

Spread over the pudding this meringue and Spread over the pudding this meringue and set in a cool oven-door open-for about 20 minutes.

FRIED RICE. Cut cold rice in neat slices, cover with beater egg, roll in bread crumbs and fry brown. RICE WITH HASH.

Take cold rice that has been left over, season with salt and pepper, add a small lump of butter and some milk or cream.

Have prepared a dish of hash that does not savor of mystery, and pour over it the rice, which has been heated.

Set in the baker for a few moments to brown. BAKED BICE.

Two cupfuls of cold boiled rice heated with enough milk to cover it.

Season with salt and pepper.

Add a lump of butter, mix well and set in the oven to brown. RICE DUMPLINGS.

Moisten cold rice with a little milk, mash smooth and dredge over it, slightly, flour. Pare and scoop out the core from tart apples, or quarter them. Wring out of boiling water the dumpling clotts, dredge with flour. firmly into shape.

Wrap in the cloths and steam for one-half

Reheat one cupful of cold rice, just moistened with a little milk.

Mash smooth, add a little salt, one beaten egg and a tablespoonful of flour.

Fry brown in hot fat. RICE CROQUETTES.

Mosten cold rice in warm milk,
To a pint of rice add one beaten egg, a small
lump of butter and a little sait.
The mixture should be 'horoughly heated
and then cooled, after which it may be pressed
into any desired shape, rolled first in egg batter
and in bread crumbs or cracker meal.
Immerse in hot lard or drippings for one minute and a half.
Drain on brown paper before serving. Drain on brown paper before serving.

AND STILL THERE ARE MORE. SPOONFUL or two of cold rice, left over can be added to soup for thickening. LACK of space forbids anything but a mer reference to waffles, muffliss, drop cakes, griddle cakes, rock cream, rice cream, rice cream, rice milk, rice bread, etc. These are but a few of the dishes, appetizing and encless in variety, that can be made from this simple A NOTED scientific economist says: "A per-

fection of cooking is in making excellent viands of simple materials." ELLICE SERENA.

THE UNTAMED HIRED GIRL.

Without Raising a Hand, She Conquers Her Rebellious Subjects. Chicago Herald.]

Alas for the futility of human effort! The ladies of the pretty suburb of Ravenswood, who erstwhile sought so heroically to throw off the bondage in which they were held by their servant girls, have succumbed in the struggle. The hired girl, unconquered and untained, is the victor, and the ladiestheir employers and seris-are now suing for peace. In other words, the Ravenswood Co-operative Housekeeping Association, started under such favorable auspices, has died "a-borning." It has gone under. It came about this way: The list of membership of the association right at the start rose to 70. The funds necessary for the enterprise were subscribed without any ado. All arrangements, such as securing a suitable building, in which a large kitchen, din ing rooms, etc., were located (Brink's Express building), and engaging the more me-nial sort of help, were easily made. Everything was ready, except the single item of a housekeeper or superintendent. But that proved to be the rock on which their ship of hope went to smash. No person who answered at all the purpose was to be had for love or money. Seeking high or low did no good. The one person necessary to make the whole scheme leasible was not to be found. Hence the breaking up of the whole plan. Hence, also, the return of the pent-tent, rebellious ladies under the time-honored voke of the hired girl.

DOCTORS STUDY TEN YEARS.

Einbornte Course in Medicine Required by

Illustrated American. 1 The course in medicine in Thibet lasts ten years, secording to M. Ptitsyn, who has recently returned from Transbalkalia. The first four years are devoted to the study of the Thibetan and Mongol languages, to religious service, and to practicing drawing religious service, and to practicing drawing and various handicrafts. Medicine receives attention the next three years, the students being required to learn by heart the names of the 426 drugs, and the contents of five volumes of Thibetan hand-books of medicine, and to study surgery and therapeutics. Then come one year of astronomy and astrology, and two years of philosophy and theology.

Thus equipped, the students are prepared to do battle with the 101 fundamental diseases recognized by Thibetan medicing, one of which is a kind of influence of the planets. Among the remi

fluence of the planets. Among the remedies used are the bones of a dragon and the horn and skin of a unicorn. The chie medical work is entitled "Rodijachava," or the "Tale of the Curkhan Otochi [God of medicine], about what formerly was."

Saint John Said Every Man That Hath It Purifieth Himself.

RIGHT LIVING IS THE PROOF OF IT. Men Who Trust to Luck for an Opportunity

to Amend Life Later. SALVATION MUST BEGIN AT ONCE

IWRITTEN FOR THE DISPATCH.I Let me set down again the words which suggested what I was saying last Sunday in this place about Hope. The words were written by that disciple who of the whole twelve was nearest to the spirit of his Master, and so was best able to understand Him. They were all remote enough from adequate understanding of Christ, all the twelve. Anybody who reads the gospels with any attention can see that; but the apostle John, whom they spoke of as "the disciple whom Jesus loved," had the clearest vision in that dim-sighted company. "As we are, we see," John was an evidence of that. His singularly gentle, pure and and definite meaning attached to it. loving nature, with no lack of strength and fire about it either, gave him an appre-

ciation and an understanding which none of the others had. In his first epistle this apostle wrote as be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

The ground of hope is the assurance of the fatherhood of God. The object of hope is the vision of Christ at His appearing, when we shall not only see Him, but shall be our-selves trans ormed into His likeness when we see Him as He is. What I have to say to-day is about the effect, the influence, the "The Help ulness of Hope."

Every man; that hath this hope in him"—
in his heart, not merely in his Bible or his
prayer book, not only upon his tongue as he
recites the creed, nor in his mind only, as
an unconsidered matter which his fathers

After a few days the general conclusion was
that it meant nothing more than a joke, a
mere trick to set people talking, only the
hoax of someone who wanted to humbug
and laugh at the entire population of the
city.

But the word was never forgotten, and it IT MUST BE IN HIM. an unconsidered matter which his fathers have told him and which his brethren coniess, but which is not really his because it is not a part of him, is not "in" him. Every man that hath this hope and blessed assurance in him does something—cannot refrain from doing something—"purifies himself" and this not after a low standard which he sets up for himself, not after the world's standard only, is not content to purify him-self even as his neighbors are pure, but even as "He," the divine and sinless Lord and Savior, the ideal of ideals—even as He is

That is the ideal which Christian hop sets. George Herbert reminds us that he who aims at the moon shoots higher than he who sights a tree. And Emerson talks about the wisdom of a man's hitching his wagon to a star. But all the aspirations and all the high ideals of all literature and and all the high ideals of all literature and all time are summed up here in five words which isclude and go beyond them all—"even as He is pure." And we are told that the inspiration to further this ideal is hope. Look ahead beyond to-day, to-morrow, beyond li e, beyond death, to the celestial country, to the life everlasting. All is yours—this is St. John's message. You are the child of God, yours the heavenly inheritance, yours the mansion prepared, yours the joy beyond words, beyond concepyours the joy beyond words, beyond concep tion, of the vision and the presence of God. All is yours. You have but to follow the guide; you have but to keep in the way, you have but to bear the cross as He who has gone along before as bore it; you have but

to purify yourself. NO FEAR OR THREATENING.

Ours is the religion of hope and of love not of fear and of threatenings. God does not cry out, as men have falsely reported Him: "Here is the strait and narrow way, if you vary from it to right or left, I will punish you; if you turn back and walk no longer in it, I will destroy you forever and forever in the unquenchable burnings of the pit." No; a thousand times no! "Beloved, we are the sons of God"—not the slaves, not the enemies, not the hated and despised of God, who must struggle wearily up toward the gleam of the sunshine of His face, learing lest He repel and thrust us back.

are the sous o God. God, our loving Father, in His infinite kindness and compassion, in His tender mercy, calls us, invites, urges us, holds out the hand of hope to us, helps us as much as we will let Him; desires that each one of us may be saved; has made ready in heaven a place for every one o us; has prepared hell only for the devil and his angels; has given us our free choice between the two; leaves it in our own power whether we will obey God or the devil; even allows us—so absolute is His gift or perfect freedom of will to us—allows us, if we so choose, to spend our life in making ourselves unfit for His presence, but in His great love and longing for our love, holds out this blessed hope, that we may be induced to prepare ourselves for the place prepared for us, that we may be led to purify ourselves that we may enter in

where only the pure may dwell. GOOD LIVING AS A PROOF. He that hath this hope in him purifieth himself. This hope, this worthy and true hope. So that as hope is the inspiration to good being, good being is the proof and the test of hope. Who ver has this hope in him is daily purifying himself, daily fighting down all that is unworthy in him, and gaining a little ground at least toward some likeness to the great ideal. Whoever is not so purifying himself, but is rather content to lead a careless, easy li.e, in which religion has no great part; or while professing a regard for religion and being numberedso far as the register of names goes—among the declared followers of Christ, is so acting or so speaking, so dealing with his fellow-men, as to be unworthy of the ideal which he claims to set before him; he who so sets his practice to contradict his protession is depending upon some other hope than this which St. John speaks of; it is not "this hope" but some deceptive and misleading hope. For whoseever bath "this hope" in him purifieth himsel!. That is a deceptive and misleading hope

which permits a man to postpone amend-ment o his life, under the persuasion that "everything will come out all right somehow in the end." There is a hope, under whose counseling one may understand all that the Christian revelation has to say about the certainty of judgment, and the inevita-bility of consequences and the absolute de-pendence of the next ii e upon this, and yet go on living careleasly and lightly. "Some go on living carelessiy and lightly. "Some time I will repent," such a one says; "some time I will amend my life, some time I try little better to be a genuine Christian, but not now."

DON'T WAIT FOR THE SOME TIME. "Some time"-who knows that he will ever have any some time? In this brief life, when the unexpected is almost always the thing which happens, when the future is so evidently uncertain, who can wisely wait

evidently uncertain, who can wisely wait for any "some time?"

That, again, is a deceptive and misleading hope which whispers that without effort, without any real endeavor against sin and towards rightconsness, one may be saved—to be saved—what is it? It is to be able to appreciate spiritual and diving things, to enjoy that which is best, to have a home feeling in heaven. It is that condition of the understanding, and the judgment and the will which can alone make heaven tolerable. Heaven, whatever else it is, is a state of mind. And the "unsaved" man though he be set down before the vary throne or God, in the midst of all the glories inconceivable which assist the blessed, such a man would be in hell. Does a reprobate feel at home in a prayer meeta reproduct feel at home in a prayer meeting? Does an irreligious person enjoy the services of the church? Multiply that distaste and discomfort by a hundred millions,

and you begin to get a dim idea of the condition in which an irreligious man would find himself in heaven. He would be unspeakably miserable.

speakably miserable.

Shall a man go on, then, living a depraved life and expect to be happy hereafter? Shall we hope even after a careless and flippant life, without any honest thinking in it, or any worthy ideal before it, or any thought of God above it—shall we think after such a life to enter into the joy of our Lord? That is a foolish hope. All hope is soolish except that which makes us purity ourselves. Salvation which does not begin now and here never begins anywhere. GEORGE HODGES.

THE BIRTH OF A WORD. How a Wager Made in Dublin Added to the

English Vocabulary. New Castle, (Eng.) Chronicle.1 Richard Daly, proprietor of the Smoke

Alley Theater, Dublin, in the year 1791, had an extraordinary propensity for making wagers. Hearing an actor described in French as un fagotin, a term for which it was argued there was no English equivalent, a discussion arose, in the course of which, he offered to bet 20 guineas that within 48 hours a perfectly new word should be in the mouths of nearly all the people in Dublin, and within a week begin to be commonly used, with a new

The bet was accepted by Alderman Moncrieffe, in combination with three others who were present, and the stakes were duly deposited. After the performances of his theater were over, Daly wrote a word on each of a dozen or two cards, and giving follows: "Beloved now are we, the sons of one to each of the call-boys, scene-shirters God, and it doth not yet appear what we shall | carpenters and supernumeraries, with a lump of chalk, directed thom to perambulate the city until daybreak, chalking the word upon as many doors and shutters as they could. The next day was Sunday, and upon the doors of shops, warehouses and private dwellings, this one word appeared, n every direction, creating no little

der and alarm. Some believed it to be the watchword of a should be commonplace. The most reason-lawful slaughter-house doings; some be-lieved on first seeing it that it was a nick-name for themselves, all over Dublin it was talked about, discussed, and wondered at. After a few days the general conclusion was

is now in common use, with a well-defined meaning att ched to it, in India, Australia, America, Canada, in short, wherever the English language is spoken. The word was the now expressive, but at first meaningless, one-Quiz.

HAS SEEN A FEW FROGS.

New Orleans Man Enlightens the Been Brewers of Milwaukee.

"Talking about making money out of eer, it's nothing compared to the possibil ities offered by the cultivation of frogs," remarked J. C. Holmes, a merchant of New Orleans, to a Milwaukee Sentinel reporter, as he sat in the Schlitz Hotel and toyed with a glass of Milwaukee's sparkling brew. "And there is no place in the world so fitted by nature for the establishment of frog farms as the low lands and marshes adjacent to New Orleans. They swarm in myriads. The pools can't hold them all. I have seen them sitting around matter o no infrequent occurrence for the small streams running through the marshes to be crowded up over their natural banks by the army of frogs in them. I recoiled once I was out with a hunting party and we came suddenly upon a bayou, the banks of which for a distance of several yards were ning themselves. They took fright at our approach, and with one impulse dived into the water ka-chunk!

bade me watch the papers in the hands of the crowd, and note how a cheap press was elevating the people. I prefer to believe the journalists. They covered with a great array of frogs out sun- bade me watch the papers in the hands of

"Immediately thereupon the river rose up "Immediately thereupon the river rose up and covered the adjoining banks, which a moment before had been high and dry. Another time a party of friends of mine were hunting near the same place, and at night pitched their camp and went to bed. The frogs, which are naturally of an inquisitive turn of mind, took a fancy to investigate the camplies and belows morning. vestigate the campfire, and before morning the whole frog community was assembled sround the tents and had them completely walled in. When the hunters awoke they could not move three feet outside the tent doors and eventually had to get their guns and fire into the ranks of the frogs for almost as hour before they could clear a nath most an hour before they could clear a path by which to get out."

A CURE FOR LEPROSY.

The Dectors of India Cinim to Have Solved

the Great Medical Problem. Newcastle, Eng., Chronicle.) From two different parts of India-Calcutta and Mangalore-come reports announcing that several cases of leprosy have been cured. There are various kinds of leprosy, and medical experts have promulgated as many and more conflicting theories as to its cause, the contagiousness or otherwise, and as to its curability or incurability, What is certain is that the disease may continue for very many years without causing death, and that when the disease has reached an advanced stage it is probably incurable. It has been claimed that the malady is hereditary, but this has been dis-proved. It is also asserted that women are less liable to the disease than men.

Poor living, want of cleanliness, and exposure to cold and damp—these are some of the conditions generally attendant upon victims to leprosy. One authority says it is contagious, another that its characteristic is extremely problematical. Amid so many conflicting opinions, details of the severe cures which are reported to have been effected in India will be awaited with inte est. The cost of successful treatment is said to be only 10 rupees.

SHIELDED BY FAT.

The Hooded Seal Can Protect Himself From the Hunter's Henviest Guns. Harper's Young People.]

An interesting denizen of the ice-fields off the Greenland and Labrador coasts is the stemmatopus, or hooded seal. This is an ungainly beast, often larger than an ox. He lies in a great heap on the lee, and is much the color of soot. On days when the sun is strong, as the spring advances, the oil fairly cozes out of his glistening skin. I have sometimes seen him lying so still, and bathed in his perspiration of oil, that I imagined him dead, and "rendering" in the heat.

The seal hunters call him the "dog hood," because he has a huge hood or membrane consisting of blubber and a tough tissue, several inches thick, which in the twinkling of an eye he can draw over his head. He is then safe from all ordinary assault, being shielded all over the body by several inches thick of blubber or fat, through which the heavy shot of the seal hunter's guns cannot reach vital parts.
The groundern delights to expture the pelt of a dog bood, but the experienced hunter is just as content to let the ugly brute

KIPLING'S SARCASTIC PEN.

His Idea of the Press us Gleaned at Chicago During the Creain Excitement. Rudyard Kipling was in America at the time of the Cronin murder excitement. Writing of the American press at that time

"Within the past few weeks I have learned what it is to be ashamed of my profession. To their credit be it said that the average American journalist disdains any idea of teaching or elevating his public. Not one, but scores, of newspaper men have said to me: 'We aren't responsible for the

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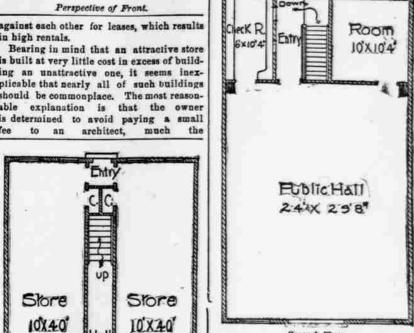
design given herewith is regarded as a good one for the purpose referred to. Fol-lowing will be tound a somewhat detailed description:
General Dimensions: Width, 25 feet;
depth, 41 feet, 6 inches. Heights of stories: Exist story, 10 feet; second story, 12 feet
Exterior Materials: Foundation, stone or
brick; first and second stories on sides, clap-boards; second story front, shingles; roof,

Interior Finish: Plastered throughout for papering. Soft wood flooring, trim and stairs. Plate glass show-windows. Interior woodwork finished gatural color with hard

Colors: All elapboards, trim and outside doors, dark green. Shingles in front dipped and brush coated red stain. Sign, red with

gold lettering.

Accommodations: The principal rooms and their sizes are shown by the floor plans. No cellar nor attic. Two stores, with front and rear entrances, on first floor; public hall with cloak and dressing rooms on second floor. Chimneys are provided at each side of the building.



Second Floor.

Cost, \$2,000. The estimate is based on In many sections of the country the cost should be less. Feasible Modifications: Heights of stories,

colors, sizes of rooms and kinds of materials may be changed. Cellar may be placed under a part or whole of the building. Peaked roof may be built in place of the feaked fool may be built in place of the flat roof, giving attie rooms; or a third story may be added at moderate cost. The second story may be planned for a dwelling. The first story may be planned as one large store. The whole building may be used for store purposes.

R. W. SHOPPELL.

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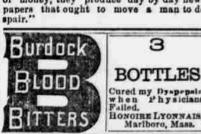
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