o whom the servants came bringing God's

invitation, and they declined it; we will see

THE SPIRIT OF REBELLION.

But the servants come back and the King

learns that the answer in this case does not

taken as an occasion for displaying it. Or, perhaps more truly, the invitation to the

least discovers the rebellious spirit, makes

the first time discovers his own disloyalty.

Such a crisis the call of God brings some

makes such discoveries in men's souls. God'i

CARELESSLY AND ABUSIVELY.

kinds of unfavorable reception. Some de-

clined it carelessly, and some abusively.

The first made light of it, and went their

ways, one to his sarm, another to his mer-chandise. These men put saide the King's

call, not because they particularly disliked the King, but because then had other and

more attractive interests. These interests

were connected with the possession of wealth. One man had made his fortune. He owned a farm, He had a fine estate in the country and a handsome house upon it. These were

an immense pleasure and satisfaction

to him, and he cared for nothing further The other man had not made his fortune

just the opposite direction.

THE OTHER CLASS.

"And the remnant took his servants and

treated them spitefully and slew them." It seems almost incredible that men should

seize upon the bearers of a gracious invita-

tion and misuse them, even to the extremity of death. But it has happened again and

again. I can believe that Christ, in his description of these two kinds of refusers-

enacted the story of the parable.

The men who killed the King's servants

by way of more emphatic declination of the

King's invitation were not careless men,

they were wicked men. They are not found only in the mission field; they live in every

parish. They are men who find no place for the King's feast in their lives because their lives are full of evil passions.

THE KING AROUSED.

By these two kinds of men, by the indif-ferent and the vicious, the divine call to the

wedding least, no matter what duty or privilege that may mean for them, is wilfully declined. But then came anger, and

armies and destruction. Punishment tol-lowed refusal. For re usal to accept God's

invitation is sin. I say that because some

There are some who would seem to think that the only sailure which God punishes is

the failure which follows an attempt to obey Him, and that failure to even make that attempt is not regarded by Him. It is a sin to take the vows of Christian disciple-

ship and then break them. But is it no sin never to enrol onessels among Christ's dis-

ciples at all? It is a sin to partake of the sacrament of the Lord's Supper unworthy. But is it no sin to disobey Him altogether who said "Do this in remembrance of me?"

To decline God's invitation to the marriage

feast, to be aware of a duty undone and to

make no effort to do it, to be conscious of possibilities which you are making no endeavor to develop, to see an ideal and to be approaching no nearer to it,—this is sin.

THE SIN OF OMISSION.

And all sin will certainly be punished

All sin of commission or of omission, will certainly be punished. But not with arms, not with descruction, not with burning.

Sin is its own punishment. The punish-ment which God will inflict upon every one

ment which God will inflict upon every one who leaves his invitation unaccepted is the loss of the pleasure which the accepting of the invitation would have brought. The punishment of not seeing is blindness. The punishment of not endeavoring after a higher ideal is the degradation of living upon a lower level. The punishment of not thinking is the loss of the sbillity to think. The punishment of nutting God on the second of the sec

The punishment of putting God out of a man's life is the living a life without God

The careless men went to their farms and

their merchandise. The vicious men washed their murderer hands and went back to their

MRS. H. E. BUERMEYER, wife of the ex-

GEORGE HODGES.

punishment.

people do not seem to understand it,

The King's invitation encountered two

cline it.

judges every man with per ect justice.

[TRANSLATED FOR THE DISPATCH.] On the border of a broad, fertile meadow, through which ran a clear, murmuring brook, was an ancient forest, whose giant oaks had withstood the storms of many centuries. Here, when the winter snows had disappeared, bloomed the earliest daistes and violets; and here the birds sang their first greetings to spring. All summer long in this beautiful place, fragrant with the per ume of flowers and ferns, cool and shade could be found for the weary traveler. The forest was known as the home of the dwar; for among the granite rocks near by, and in the hollow trees, these little creatures lived their free, happy life. True, they seldom allowed themselves to be seen; but their tiny tootprints were often discoveled in the soft earth; and one evening, when Carl, the son of a poor musician, was walking through the forest, he saw at the foot of an old oak tree a bright light gleaming among the ferns and grasses. Going nearer, he peered into the opening, and there seated around a table were a score or more of the little men, each wearing a pointed green cap and a grav coat. They had glasses of wine before them and were smoking little clay pipes. Suddenly one of the dwarfs "Some one is looking." Then the light was extinguished and Carl

Alter a time there came a great change in

"I know why you have come. The forest dwarfs have sent you, and yov think I have taken some of their treasure."

Carl gave assent to these remarks. "Do not be deceived by their chatter," continued the King, "for I shall show you that I have no need of their few jewels." He then said a few words to one of his servants, who disappeared, but returned after a moment, carrying a large sack of

pearls.
"Here," said the King, "accept this gift from me, and have nothing more to do with the wicked forest dwarfs," But Carl paid no heed to these words. He

lifted up, between his thumb and the finger, the King's son, who sat near, and cried. "If you do not give me the gold ring belonging to the forest dwarfs I shall take your son with me, and you shall never see

Then the dwarfs began to weep and de-clare that they knew nothing about the ring. But Carl remained firm, and would not release his hold on the little dwarf. Finally, Igelborst, who dearly loved his son, ordered the ring to be brought and given to Cari. When he had received the dwaris' treasure, Carl left the long hall, and again passed through the narrow entrance. The squirrel was waiting for him, and sped along so rapidly that the boy could scarcely follow. The dwars were overjoyed to receive their ring, and sent Carl home so ladened with jewels and gold that he was the forest. The grand, old trees withered and died, the songs of the birds were no the forest again began to bloom, the birds



SPENT MANY HOURS ON THE OLD LOG BRIDGE.

longer heard; instead of the sweet wild flowers grew rank and poisonous weeds, and the ground was covered with such a dense growth of thorn bushes that no one ventured beyond the limits of the meadow. Carl. who had once seen the dwar s, now wondered what had become of his little friend and it they still lived in this deserted place. He spent many hours on the old log bridge over the brook, peering eagerly into the forest in hopes that he might again caten a glimpse of the green caps and gray costs, but without success, and he had about concluded that the dwar's had gone in search of a more pleasant abode. One day, when he had gone to his favorite resting place, a small gray squirrel hopped on the end of the log, not seeming the least alarmed at the sight of the boy, but looked at him so be-seechingly that Carl was sure it wanted to say: "Please do not move" rom the soot."

Curious to know what all this could mean, Carl sat very still and watched the antics of the squirrel, which rushed back and torth in a very strange manner; now on top, now under the log. Then the old bridge fell gently into the water and floated down the stream toward the forest, while the squirrel ran along the bank, always keeping himself in sight. In a few moments the log, as if guided by an unseen hand, glided to the shore. There, to the boy's great delight, in a grassy spot, free from thorns and bram-bles, were the dwarfs. One of them, differing from the others, in that he were a white advanced, and thus addressed Carl: are in great distress and must seek the aid some true friend. For this reason we have brought you in our realm, and we beg that you will not refuse us your help. Then all the dwarfs fell on their knees

and held out their hands so pleadingly to Carl that he could but promise to do as they wished. The king then led the way to his home among the rocks. And when they had partaken of the dainty meal prepared for them, he said:

"I shall now tell you the cause of our trouble and how you can help us. Several years ago, when this barren land was covered with blooming trees and lovely flowers, a race of swamp dwaris, who are ugly and cross, and who love nothing that is fair and beautiful, took up their abode in this 'orest. They wished to destroy the stately oaks, and have only sharp thorn bushes and homely weeds. But in our treasure chamber was a gold ring, by which we had power over the trees and flowers. So long as this was in our possession the swamp dwarfs were powerless to accomplish their evil designs. We guarded the ring most carefully, placing it in a room that was surrounded by seven strong iron walls. One day a stranger came to us, who pretended to be a cousin from distant lands, and brought us messages from our friend. Like us, he wore a green cap and gray coat. Thinking no evil, we received him into our home and spared no pains to entertain him. We told him of our great wealth, and finally led him into the treasure chamber, where we gave him gi ts of pearls and rubies. We even showed him the gold ring and explained its wonderful power. As soon as our guest had seen the ring, both he and it vanished. Then we were in great distress; for we knew that Igelborst, the king or the swamp dwarfs, had sent one of his men to steal our treasure. Our beautiful forest then disappeared, and you can see the other direful changes which have taken place. It we could but gain the ring again, all would be as formerly; but we are much too weak to conquer this power ul king. Y u, how ever, are large and strong, and could easily do this or us, it must be done without hope of reward; for this must be the deed of a

When the King finished speaking there wax a dead silence in the room; but this lasted only for a moment, and the dwar s broke out into loud weeping, and begged Carl that he would restore their beautiful home to them. Unable to resist their en-treaties, the boy promised to visit the kingdom of the swamp dwar's and demand the ring. The gray squirrel was sent forward as guide, and led the way through many rough, thorny paths to the dwelling of Igelborst. When Carl had crept through the narrow entrance, he found himself in a long hall, in the middle of which was a tiny throne of gold and ivery. On this throne sat the King of the swamp dwar s, holding in his hand a jeweled scepter. Around him were his subjects, hideous little creatures, with green eyes and crooked noses: The King nodded kindly to Carl, and said.

shelter for the weary travelers. PAYSIE.

SOME ENIGMATICAL NUTS. Puzzles for the Little Folks That Will Keep Their Brains Busy for Most of the Week if They Selve Them Correctly-Home

Address communications for this department to E. R. CHADBOURN, Lewiston, Maine, 1217-A EUROPEAN CALAMITY



1218. -NUMERICAL ENIGMA. 1.2-3.
In Webster's supplement I'm tagged as low;
The lexicon should not degrade me so;
I am a "hobby," and my simple name
Respectability, at least, may claim.
6-5-4.

Though high and low alike are proud of me Yet too much fondness may most harmful Perhaps 'tis safer with such harm in view, To chasten appetite and me eschew Whole.

Whole.

When a fair damsel's youthful days are o'er,
And when her rosy cheeks can charm no more.
We say she's whole, although to tell her so,
Would wound ner pride and impoliteness show.

NELSONIAN.

\$219-DRAUGHTS FOR THIRSTY TANGLERS

A C U W B V E N E b M 1 R A I I N E c D A T S G H G I d Z E N J K Y W A

e E P R D R E R Q f O B R R Y A K A g S R E E A M E L h T H T X R L I T 1 2 8 4 5 6 7 8

He only made dragonal moves
And found, as the solution proves,
Upwards of a dozen drinks,—
Some that were mild,
And others wild.
The fellow mu thave been methinks
A follower of the fabled sphinx.
W. WILSON.

1220-BLANKS. The words which fill the blanks all belong to the same class of proper names.

Not long since, while walking on the street, Not long since, while walking on the street, I saw one little newsboy — up to another and say with the — air of a prince, "— to me, sir, when you told me how many papers you'd sold yesterday." The little fellow thus accosted answered with an injured air:

"How — o any better if I should tell you? If you think I lied yesterday, you'd be jest's likely to think so t'day. You — find out best way you can, next time you wanter know how many papers I sell."

Then he turned on his heel, with great dignity, and went whistling down the street.

ETHYL.

1221-TRANSPOSITION. I choose a subject that is quite full
Of what I cannot call delightful;
For first and second fill the soul full
Of thoughts uncan fill the soul full
Of thoughts uncan fill the head full
Of what is dismal, if not dreadful.
First brings before our observation
A place that has bad reputation—
That is, among sectarian preachers. That is, among sectarian prea Though not amongst agnostic Nor those whose yiews have lit

Akin to what we know were Beecher's Though second is not half so fearful, 'Tis very far from being cheerful; For some reference to futurity, To grim darkness and obscurity, Are with its name associated,
So that as gloomy it is rated.
That if it and second are related
Is quite too plain to be debated;
While second sometimes is a screenig,
A ghost may also be its meaning.
As a degree it does no harming,
And as a soul is not alarming.
In second we find nothing horrid. In second we find notating torrid.

But first suggests a region torrid.

NELSONIAN,

1222-CURTAILMENT. person in a total
o war should never go till
e lasts himself with care; If, when begins to rattle
The shot and shell of battle,
No lasts are his—0, that ill omes his duty there.
BITTER SWEET.

1223-ANAGRAMMATICAL DOUBLE ACROSTIC.

1. Ant wing. 2. Run deer. 8. Ada rang. 4. Lean cat. 5. Padrone. 6. You dam. 7. Reveals. 8. Lend not. 8. From vio. 10. Our name. 11. Eat lion.

The primals form the name of a great statesman, and the finals a titlegiven him by the people.

1224-ANAGRAM. "Thy Points." O man, of sham pretense! Are quite devoid of truth or sense; No "conjurer," in this, our day, Can hope the minds of men to sway By such delusions as of old Found dupes and converts manifold.

Found dupes and control for divination is tabooed For divination is tabooed By moderns who are wise and good, NELSONIAN. 1225-WHAT IS THIS? It rules in every nation, and every land it ravages;
And none can live without unless they live like savages, like savages. It has cost the lives of many, the souls of many

more; And all of us pursue it, while its evils we deplore.
It supports our institutions and executes our laws.
And it does more to defeat them than any

other cause. It turns old friends to enemies, and brings old foes together; And in itself, as Crusoe found, it isn't worth a roken beart with it: But it's of no use to any until they come to part

ANSWERING IN AUGUST. Prize Winners-I. Sadie B. James, Pittsburg Pa. 2 Wm. Hughes, Apollo, Pa. & J. Bosch Salem, O.

Roll o' Honor—Arthur Means, Isilian W.
Pence, S. L. B., Wm. Burbank, A. B. Oy, Henry
C. Ames, Minnie Johnson, R. C. Crane, Ida M.
Robson, Mandeville, D. B. L., Effle Stanton, L.
F. Damon, Evangeline, Daisy Peabody.

ANSWERS. 1207-1. Lamp-black. 2. Black-leg. 8. Black rook. 4. Black-mail. 5. Black jack. 6. Boot-

black.

1208—Scares, cares.

1209—I. The bridal couple crossed over, and the bride brought back the boat. 2. The detective and his prisoner crossed over, and the groom brought back the boat. 3. The bridal couple crossed over, and the bride brought back the boat. 4. The thist miner crossed over with his treasure, and the groom brought back the boat. 5. The bridal couple crossed over, and the bride brought back the boat. 6. The second miner crossed over with his treasure, and the groom brought back the boat. 7. The bridal couple crossed over.

1210-Blunder-buss. 1211-Misshapen (Miss, is, shape, hap, ape. 1212—Denounce,
1212—Denounce,
1213—Slave, vale, veal, sail, veil, saive, vase,
seal, vial. Valise.
1214—Venial, venal.
1215—

FRAIL
IRATE
RAILS
EARNS

A SNAKE BATTLE.

Terrible Encounter Briween Two Reptiles 12 and 9 Feet Long.

St. Louis Globe-Democrat, A party of surveyors returning to Corpus Christi, Tex., trom Brownsville, were surprised on making a sharp turn in the road over a terrible commotion going on between some large objects a few hundred feet distant some large objects a few hundred feet distant feast comes to every human soul. Every-from them. The first thought was that some body is invited. Christ, the True Light, was no sound audible except the noise ocsioned by the wild lashing of the ground by some living things, the commotion could not be accounted for in that way. Great volumes of dust filled the air, shutting out every view, but, by gradually drawing closer, it

by gradually drawing closer, it was discovered that a fight was in progress between two large snakes. On nearing them their hissing could be distinctly heard, and the manner in which they "rashed" the fight would have done credit to a Princeton or Yale footballist. Suddenly the snakes, which were what are commonly known as "bull," became aware of the presence of the surveying party, when the larger of the reptiles, with lightning-like rapidity, caught the smaller snake with his mouth just back of the head, and, amid a violent lashing of the ground, attempted to carry it into the brush, in which it would have been successful but for the volley of bullets that was poured into their bodies by the gentlemen of the party.

The snakes measured 12 and 9 feet re-

spectively, were of a dark brown color, striped like a rattlesnake, with yellow belly. It was an exciting and interesting scene to see these two monsters lash and coil their bodies around each other in a crushing embrace, their eyes looking like-small balls of fire, large jaws extended to the utmost capacity, and with heads thrown back, watching for an opportunity to strike. Some Mexicans to whom the occurrence was related said that it was not uncommon to witness such fights as this one between much larger snakes than these of this species.

WOMEN OF SAVAGE RACES.

Many Are Considered Mere Flaves and Don't Share the Family Meal. In Samoa the women were much respected and every village had its patroness, usually the chief's daughter, who represented the community at the civil and religious feasts, introduced strangers to the tribe, and diffused general happiness by her cheerful de-meanor and radiant beauty, says a writer. But elsewhere the women, though as a rule well treated, were re-



the religious ceremonies the former were

the religious ceremonies the former were noa, or profane; the latter ra, or sacred; and most of the interdictions of things tabooed tell on the weaker sex.

The women never shared the family meal and they were regarded as common property in the households o the chie's, where polygamy was the rule. Before the arrival of the Europeans infanticide was systematically practiced; in Tahiti and some other groups there existed a special caste among whom this custom was even regarded as a duty. Hence doubtless arose the habit of adopting strange children almost universal in Tahiti, where it gave rise to all manner of complications connected with the tenure and inheritance of property.

THE WEDDING FEAST.

Significance of the Parable Which St. Matthew Has Recorded.

HIS KING IS THE KING OF HEAVEN, The Servants, Those Who Carry the Word

to Civilized and Pagan. SIN BRINGS ITS OWN PUNISHMENT

SIN BRINGS 178 OWN PUNISHMENT

(WRITTEN FOR THE DISPATCE.)

My subject this morning is the story of a declined invitation. The story begins with the invitation; we are told who they were that declined it, and why they declined it; and we are informed as to what happened to them because they declined it. St. Matthew has recorded the

story in his twenty-second chapter.

The story is a parable. The word parable means "laid alongside." A parable is a mean misunderstanding, but rebellion. A story which we are to lay alongside of the rebellious temper is sbroad. The feast is story of our own lives. It gets its significance from that comparison. It is told just for that purpose; that we may lay it alongside of our daily thinking and speaking, and so learn something from it. Christ means that in His parables we shall see ourselves all at once this spirit of diseither as we are or as we may be. The loyalty meets a crisis, comes into moral of every parable is "thou art the man."

The King in this parable is the King All rebellion awaits a crisis. When such a The King in this parable is the King of heaven. The Son is the Son of God. The wedding feast is the blessed privilege of communion with God, communion now on earth, and after this life in heaven. The wedding feast is the joy of the presence of God. It is that which, entering into all the higher and worthier pleasures of life, makes them pleasure. In all the wishes and definite rebellion. The man for the first time of the fir them pleasant. In all noble literature, in all beautiful painting and carving, in all | helpful speech, in all inspiring example, And in itself, as Crusoe found, it isn't worth a feather.

Some even think to ease the mind, or heal a broken heart with it. life.

> MEANING OF THE FEAST. Nothing in this world that is good, but is good because God is in it. Wherever we good because God is in it. rise from any lower level to any higher level we get nearer to God. That is what the wedding feast means. The invitation to it is an invitation to better ourselves, to make the most of ourselves, to think more worthy thoughts and live more worthy lives. And because the highest part of our nature is the spiritual part of us-the soul-and the worthiest thinking of which we are capable is meditation upon God, upon His care for us, and our duty toward Him, and the noblest of all ambition is to be like God, as He is revealed in His Son, the wedding least means that especially. The invitation to it is especially an invitation to a deeper religious lie, to an increase of faith, of love, and of service, to closer allegiance and discipleship.
>
> Thus the invitation and the wedding

> feast mean a different thing to every different man. The wedding feast is always that worthiest duty or happiest privilege which is just next above us. To one it means the curbing of an evil temper, to another the culture of a spirit of more generous helpfulness, to another the decisive act of enrollment among Christ's con essed disciples, to another the lifting of a saintly life a little closer to the cross. That good thing which you ought to do or to be next is the wedding least. And because all duty and service and all aspiration culminate in the life beyond this, the wedding feast is heaven—that closest presence of God which we name heaven.

BEARERS OF THE INVITATION.

The servants are the ministers of God feast. And that means that the servants are all the helpful men and women in the world. Everybody who is helping to uplift anybody is God's servant, delivering His invitation. The call of God to the wedding given they turned about and went away in wild beast had attucked a steer, but as there lighteth every man that is born into the world. By the voice of His servants with-out, and by the voice of His spirit within, God speaks to every human soul.
Not one soul in all the world
but is bidden to this banquet
of God. No soul of man may say, "God has never spoken to me, has never sent me an invitation, has never called me." He has. Every aspiration after what is better, every longing after what is higher, is the soul's answer to some call of God. Whoever

the careless and the vicious—was looking forward to the two kinds o work which would tall to the lot of His servants—work at home, among the indifferent, and work abroad in mission fields, among the violent and the vicious. At any rate, the history of has seen the sky at night, or heard the ring-ing of church bells, or known anybody who was better than himself, or looked into the face of death, has heard a call from God. Christain misson from the beginning is full of parallels with this abusive reception of the The call of God divides men into two message. When savage men in the South killed Bishop Pattison and Bishop Han-nington, when savage men in the North great classes—those who refuse and those who follow it. The story, so far as we will study it to-day, concerns only one of these gouged the missionaries' eyes out and put red coals in the bleeding sockets, they regreat classes-the refusers. THOSE WHO REPUSED.

The servants bring back to the King an answer from the invited guests: "They would not come." Such an answer is capable of either one of two interpretations. may mean a sin, or it may mean a mistake. It may mean rebellion, or it may mean

misunderstanding.

The King is unwilling to believe that this answer means rebellion. He suspends his judgment, in the meantime interpreting it as misunderstanding. For God is infinitely patient with men; "strong and patient," the psalmist tells us, and "provoked," His blessed patience sorely tried "every day." We can never understand the miracle of God's patience till we understand the miracle of God's love.

It is deeply significant, this suspension of judgment, this strong desire to think even better of men than they deserve. By and by, it is true, the King sends his armies, but not yet. God is not man's taskmaster, we must not think that. God is not the in-finite watchman looking upon the race with eager eyes to spy out human short-coming. God is man's friend—the divine friend who knows every man thoroughly; is kind in His judgment; makes all possible allowance, and is ever waiting to be gracious,

BLAMED THE SERVANTS. The patient host attributes the declining of the invitation to some misunderstanding. Perhaps it is the fault of the servants. The servants have made some error in the mes-sage. Either they have not made it plain enough or they have forgotten some im-portant details of it, or they have so deliv-ered it as to take all the attractiveness and welcome out of it, or perhaps they have been altogether untaith ut, and have not delivered it at all. The King sends other servants with another message, plainer and more urgent, saying, "Tell them which are bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are now ready. Come to the mar-

riage."
Some of God's invitations are declined because they are misunderstood. And the misunderstanding is very often the fault of the servants. For God reveals truth to men through men. Some truth God speaks straight Himself to every human heart, but other truth God teaches men through men.
In a certain sense the invisation to the wedding least comes to every human soul, to some wedding least, to some higher service. In another sense, the invitation comes only as God's servants bring it—the reward invitation to the knowledge of certain great truths about God, the invitation to the service of God in the doing of certain ac-ceptable duties, the invitation to the priv-ilege of God's help in His church—to this wedding least God sends the invitations by

His servants. THE INVITATION LOST. And sometimes the servants are ignorant and do not know how to give the message rightly, and sometimes they are untaithful and do not care to give it rightly, or to give it at all. Thousands die every day in pagan lands, and in the pagan wards of great cities, to whom the Christian invitation has never come. God knows that, and He knows whose fault it is. To many others, the Christian invitation has come with the missing temperature of the christian invitation has come with the missing temperature of the complex of the comple And sometimes the servants are ignorant

upon it. This is God's message, they say, and then they declare something which they honestly, perhaps, imagine to be God's message, but which is really not that message at all. Some of the words are changed, the emphasis is altered, something is left out, or put in, and the message is not God's message.

Ellice Serena Gives Directions for Every Kind on the Market. And when this garbled invitation come to some bidden guest, he listens to it and declines it. He misunderstands it. He re-fuses to believe in God as we have preached THE PRIDE OF ALL BOSTONIANS.

Him, or in the Church of Christ as we have represented it. He may love God better than we do. But we bring the invitation, and he refuses it. And God knows why. God knows whose fault it is. And one day when the Grave Danger in the Leguminous Food if Not Thoroughly Done.

STORY FROM A YOUNG WIFE'S KITCHEN

(WRITTEN FOR THE DISPATCH.) Beans when properly prepared and cooked are admittedly wholesome food, and not only wholesome, but palatable, appetizing and agreeable; but when improperly cooked them entering in, and some of the servants they are not only unpalatable but are danwill be cast out. For God knows. God gerously unwholesome. The rule still holds here that the commonest foods are those

which require the most care in their preparation. Many a woman who prides herself in her skill in pastry, has in the acquisition of a comparatively unnecessary part of her duty neglected the more "weighty matters of the law"-and may we not consistently add, of the profits? The lack of this more important, although it may be rudimentary, knowledge, has within the experience of many a housewife, been the cause of mortification and chagrin.

It is related of a young housekeeper, unskilled in culinary affairs, who wishing crisis comes the thoughts of men's hearts are revealed, the spirit of rebellion exists to gratify her husband, a Bostonian, with a dish of baked beans, consulted her servant in the heart as a vague unrest and disconas to the manner in which they should be tent-in solution, we may say. At last a cooked, but was somewhat surprised to learn that the servant was as ignorant of the matter as herself. It occurred to them that beans were sent frequently by private families to the baker's to be cooked in an oven. Happy in the satisfaction of having solved the difficulty, a new bean pot was purchased, filled with dried beans, and covtimes into the spiritual life. In the hearing of some plain preaching of the will of God, in the exhortation to a holy life, in the presence of some sublime emergency, in the face of some crushing sorrow, in the pain of ered with a nice piece of pork. HIGH HOPES BLASTED.

disappointment or bereavement, the dis-loyal soul, which has thus far been only vaguely and silently disloyal, may With a light heart the servant carried them to the nearest baker, leaving her mis tress in pleasing anticipation of crisp pork suddenly turn rebel, may emphatically cry "No" to this divine invitation, and may and mealy beans, "done to a turn." tew minutes, the servant, to the surprise of make the great refusal. Every religious revival, every recurrence of the annual ap-peal to the unconfirmed, every return of the penitential seasons of Advent and Lent, the lady, returned carrying the bean-pot, and betraying in her manner the utmost indignation. "The baker," she said, "only looked in the pot, and got mad, and shouted "Go home, you fool, and boil your beaus!" It had not occurred to either of invitation comes, and men defiantly dethem that the preliminaries of soaking and boiling-most essential requisites-had been

Really the most important thing in regard to this subject is to cook thoroughly. Underdone beans are really dangerous. A doctor was hastily summoned one day to attend a child who was suffering untold agony with his stomach. He said at once the child had eaten something that did not agree with him. The mother recollected that she had served some heans underdone, and told the doctor of it. A piercing yell from the sufferer caused the mother to cry out, "What is the matter with my boy?" The doctor calmly replied, "Beans!"

PREPARING AND COOKING.

Beans, both green and dried, may be but was very busy constructing it. He had merchandise. He owned a store. He had observed closely if they are to be eaten in no interests outside of his counter and cash perfection. Green beans should be shelled or strung (by breaking off both ends, string-ing, and paring both edges with a sharp knie), put to soak in cold salt water at least half an hour before cooking; they The whole mind of these men was occupied. One of them had no interest, the other had no leisure for anything which could not be set down on paper with a dollar mark at should then be drained, put into boiling water, with a little salt, and cooked rapidly till tender. They may be dressed with butthe let of it and added up into a sum of large figures. There was no money in the marriage feast, therefore they declined to go. They listened to the invitation, perhaps reter, salt and pepper, with cream or milk and a thickening of butter and flour, or they may spectfully, at least silently, as men listen to be cooked with salt meat. The time required sermons, and they did not give it two sober for cooking is about one hour.

Dried beans should be picked over care-

fully, and soaked in cold or tenid water rding to their age or harvest, from six to 24 hours. In no instance must the soaking be neglected. They should be put to cook in cold soft water—about four quarts of water to one quart of beans—and sim-mered slowly for two or three hours, or ti'll tender enough to press readily between the fingers. They may be boiled or baked with any kind of fresh or salt meat; they may be boiled plainly and seasoned with salt and pepper, or they may be dressed like

green beans.
A slice of bacon cooked with beans of any kind, or a little salt meat drippings added, will impart a good flavor and im-prove their taste. If cooked in plenty of water they will not require stirring, and by this means they will be whole, tender and mealy. Above all, cook the beans till they are done, or direful may be the result. Below are some concise directions for good, wholesome dishes:

BOSTON BAKED BEANS. Put to soak before night one quart of com-mon white beans, in tepid water.

At bed-time drain them and cover again with plenty of water.

In the morning put the beans in a deep baking dish or stoneware jar, cover with cold water, add one tablespoonful of molasses, and a little soda.

Score the rind of a pound of salt pork, and sink in the center of the beans till on a level

sink in the center of the beans till on a level with them.

Bake in a slow oven for eight or ten hours.

Replenish with boiling water from time to time so that the beans may be kept covered.

At the last half hour do not add water. Place the pork on a warm platter, and surround with the beans. BEAN CROQUETTES.

Mix cold mashed beans with a little flour, dip in egg batter, roll in cracker meal or bread crumbs and fry brown in butter, lard, or bacon drippings. BEAN SOUP.

Dried beans, of any kind, may be used for Soak over night in tepid water, one quart of navy beans.

In the morning put them in a soup-pot with four quarts of cold water, a pound of salt pork, or a piece of boiling beef with a slice of bacon. Keep the pot covered, and simmer slowly for three or four hours.

Add a head of celery, chopped, a small onion minced, a pinch of cayenne, black pepper and

alt to laste Simmer half an hour longer, strain and serve. FRIED BRANS. Put drippings of ham or of any salt meat into a frying pan, add cold boiled beans and fry until brown.

BEANS WITH CORN. BEANS WITH CORE.

To make the dish called succotash, Lima, string or butter beans may be used with the green corn, but the former make the choicest dish.

Scrape or cut the corn from the cob, and to two-thirds corn add one-third beans.

Boil the beans for one hour in as little water as possible, add the corn and boil 20 minutes longer.

Add baif a pint of cream or milk, a large lump of butter, salt and pepper to taste,

FRENCH BEANS.

FRENCH BEANS. String young French beans, but do not cut in pieces.

Buil till tender in plenty of salted water.

Drain in a collender, return to the saucepan, with a large niece of butter, a sprinkle of penp r and a squeeze of lemon juice.

Toss the beaus till the butter is melted and

LIMA BRANS Shell the beans into cold salted water an our before they are to be cooked.

Drain them, and to one quart of beans add wice the quantity of boiling water, with a littwice the quanty of some boung water, with a little salt.

Cook rapidly for one boun, drain, add a large piece of butter, and season to tasse.

A little cream or milk may be added.

own perpetual quarrels. They had their reward. They made their choice and God gave it to them. But how different it might have been! Their reward was their BEAN SALAD. String about two quarts of tender green beans and cook till tender in boiling water, with a little salt.

Drain in a collender, set away to cool and at serving time cover with the following dressing: To the beaten yolks of four eggs add a teapponful of sugar, a teappoonful of mustard, a gill of vinegar, one-half cupful of cream and one-half cupful of butter.

Cook in a double boiler until thick as boiled custard.

MRS. H. E. BUERMEYER, wife of the exchampion amateur heavy weight boxer, would have little difficulty in winning the women's all-around athletic championship of the country. Everybody knows Herculean Harry Buermeyer and has heard of his encounous strength, but few know that his comely better half is as superior in strength to the average woman as he is to the ordinary man. But Mrs. B., with her five feet of trim womanhood, would not suggest to the ordinary observer any unusual strength, although her color and compact form—she scales 135 pounds—would indicate robust health and outdoor exercise.

If not liked sour, add one-half pound of sugar to each quart of vinegar. HOW TO COOK BEANS.

BOILED BRANS. Soak over night one quart of common white beans.

In the morning drain them, put in a vessel with plenty of cold water, and boil till tender; add a tablespoonful of molasses, one-haif teaspoonful of salr, one-half teaspoonful of mustard, one tablespoonful of ginger, one teaspoonful of butter, and pepper to taste.

Stir well and cook for ten minutes, or till almost draw.

BEANS WITH POTATOES. Beans with Potatoes.

Boil one quart of string beans for 30 minutes, with a pinen of haking sada.

Add 10 or 12 small potatoes, and when they are done season with salt and pepper, pour over them a pint of milk and thicken with a tablespoonful of butter and a teaspoonful of

Simmer for a few minutes and serve. Cold boiled or cold baked beans are better each time that they are warmed, hence the saying among the Yankees that "beans are best at the ninth warming."

ELLICE SERENA.

CROMWELL'S MACE. Facts Regarding the Symbol of Authority in

the House Commons. Pall Mall Budget. ] The Speaker of the House of Commons was one the guests at the dinner of the Edmond-

> chester Unity of Oad Fellows, held at the town hall, Leamington, the other night. Responding to the toast of the Houses of Parliament, the Speaker said he saw before him the symbols of Odd Fellowship. The House of Commons, too, had a mace such as he saw there, and if he might diverge for a moment he

scote district of the Man-

should like to tell them

a story of the mace of

the House of Commons.

There were three his-

torical maces of the House of Commons, When Charles I. met his death on the scaffold the mace of the House of Commons disappeared, and none knew what had become of that ancient symbol of authority. Cromwell ordered another mace to be made, and that mace was placed on the table of the House of Commons, and was the "bauble" which he ordered to be removed from the table of the House on a famous historical occasion. That mace had also disappeared. A rumor was going about that there was at Kingston, in Jamaica, a mace which purported to be either "the bauble" itself or a copy of it.
Within the last few days, members of the
House having taken an interest in the subject, he had, through the kindness of the
Colonial Secretary, Lord Knutsford, written to the authorities at Kingston, Jamaica, for the real history of the mace, and though

would be interesting to keep among the relics of the House of Commons. The third mace, which he had the honor of sering before him very often, was made cooked in many ways, but in whichever way in 1660, on the restoration of Charles II., they are cooked there are certain rules to be and he hoped it would not disappear from the table of the House, and would have a long and glorious career before it. We give here a sketch of the mace to which the Speaker alludes, which was made by the kind help of Mr. W. H. St. John Hope, the well-known antiquarian, who was the actual discoverer of its existence. The maker of the real "bauble" mace was Thomas Maundy. It was first used in 1649, just atter the execution of Charles I., and in 1660 a new head and a new foot were made for it.

he supposed it might be difficult to get it back again if it were the real mace, at

least they could get a copy of it, because it

LONDON REFINEMENTS.

English Country Houses in the Extensive Nitrate Deserts of Chill.

Harper's Weekly. After seeing the backward and semi-barbarous conditions of life in the Pacific ports, one is agreeably surprised to find in the pampa the refinements of a London drawingroom and the amusement of an English country house. No more striking example could be found of the English faculty of transplanting a bit of English into the midst of the desert than the houses of the pampa of Tamarugal. In the pampa the manager of an oficina and his assistants, almost exclusively Englishmen, are lodged in a house provided and kept up by the proprietors, whether individuals or companies, and orm together a more or less numerous family, comprising very often two or three ladies and some children. Some of these houses are handsomely urnished, lighted with electricity, provided with every comfort that an exacting Englishman can demand, and adapted for offering ample hospitality to vis-itors, who are always welcome.

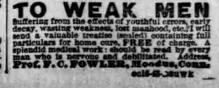
In the drawing room the ladies exercise the same refining influence as they would at home; in the dining room the table is served with English correctness; in the bedro stock of novels with the familiar stiff board covers and sensational pictures of passionate heroines offers a soportfic to the uneasy sleeper: other illustrated papers and maga-gines and the ubiquitous Punch are seen lying in handy places; indeed, i. Mr. Du Maurier happened to be banished to the pampa of Tamarugal he could still continue to find types and inci-dents for his drawings: athletic Englishmen wearing clothes that fit them, and young ladies that play lawn tennis in provokingly coquettish costumes, and ride like Amazons ladies that play lawn tennis in provokingly coquettish costumes, and ride like Amazons across the dusty plains to pay visits in the neighboring establishments. Certainly life in the pampa is far from being gay, but nevertheless these healthy and strong-willed English exiles of industry seem to be quite happy, a fact to which the delightful climate doubtless contributes not a triffa-

mate doubtless contributes not a trifle. THE new hospital for women in conjunction with the London School of Medicine for Women is open now and in working order, forming a most valuable and needed adjunct to the school.

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