When the Petals Mingled

By Philip Kean

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On each side of the fence there was | In the garden on the right and white roses in the garden on the left. It seemed as if the owner of the white rose garden might exchange blossoms with the owner of the red rose

garden. But there was no exchange. Bitterness and strife existed where whose beds the white flowers bloomed. It was a feud of such long standing. however, that the enemies had grown

gray while fighting it out, and their children had waxed strong and tall, and had reached the age of loving even while their elders hated.

Because of that hatred the boy and girl were forced into secrecy. They hid their good friendship, and when they walked in the red rose or the white rose garden only their eyes strayed across the fence. These glances and the trysts they kept in the little grove a half mile away on the hill were the sole outlets for the emotions that were beginning to posgees them deeply. In fact they were in love.

"It's no use trying to hide it from anybody," David said when he had kissed Elvira for the first time. Elvira flushed. "But they will never let us marry, David," she said. The boy clinched his fists. "But we can run away," he told her defiantly.

Elvira shook her head. "Mother loves me too much for that." "I know." The defiance left Dayid's voice. "Father loves me, too,

but he hates your mother." They talked over the feud after that, of the quarrel about the strip of land that had made the first trouble.



Elvira's father and David's mother had died, still clinging to the old differences and the other two had lived to fight the battle to the bitter end.

The tears welled up in Elvira's a little garden. There were red roses eyes. "Oh, David," she murmured. "It does not seem right for us to play such a game." But David took her in his arms and

consoled her. "'All's fair in love and war," he quoted.

It was interesting after that to see the part that the elders played there should have been harmony, and in the little comedy. David's father the man who owned the red rose gar. chuckled over his son's progress in den never spoke to the woman in his love-making-not because his son was happy, but because the outcome would make his enemy unhappy. Elvira's mother smiled when she saw her daughter start for the trysting place. She knew how bitter the thought of the marriage of these two would be to the man across the way. And so the summer waned and the fall came, and in October the two were to marry-David with his father's consent, Elvira with her mother's, and yet neither parent knew of the willingness of the other. Revenge was the sword with which

each hoped to pierce the heart of his opponent. On the morning of the wedding day Elvira's mother helped the girl to dress. There was no veil, no white satin; but Elvira in her filmy mull, with her fair hair in a golden coronet around her head and with a bunch of white roses from the garden, was a

thing of beauty. The mother was in a flutter of excitement over the supposed runaway. 'You go on and meet David," she said, "and I will come after you to the church. It won't do to let David's

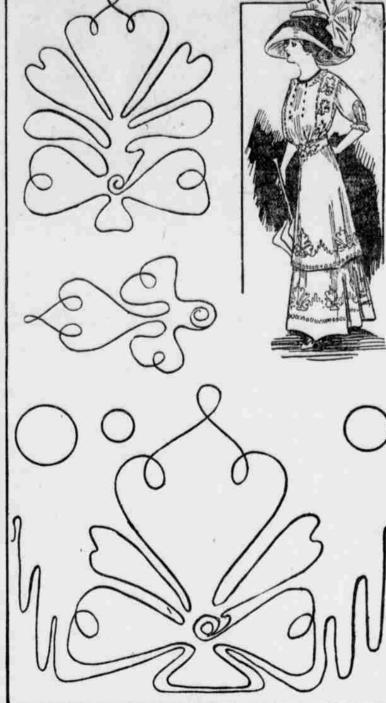
father suspect." On the other side of the fence the old man was giving similar advice. "You go and meet your girl," he advised, "and I'll go down to the church after you. It won't do to let her mother know." Then he brought out

a bunch of red roses. "She'd better have a bride's bouquet, even if it is a runaway match." Into the dim country church an

hour later came the young couple. The bride was fresh and sweet in her snowy finery; and in her arms she carried great bunches of roses-red and white and fragrant. The bridegroom, with his head up, looked as if he defied the world to take her from him. The minister brought with him a couple of servants to act as witnesses and the footsteps of the five persons echoed through the stillness. Then, as the young pair stood before the man of God, the silence was broken by a careful tiptoeing in the aisle to the right and a careful tip-toeing in the aisle to the left. The red flamed into David's face, but Elvira was white. The minister began the service, and back of that happy trio two old persons, caught in the net of their own evil passions, glared at each other across the empty pews. But as the service went on the flashing glances softened-none could hear the beautiful words that joined youth and beauty with youth and

strength and remain hardened. Into the eyes of Elvira's mother came tears. She leaned her head on the back of the pew in front of her and wept.

David's father cleared his throat. 'What God hath joined together.'



In Embroidery

One of the favorite models for the i ter of tucks on the front of the corsummer gown is the smart linen afsage, and are put on with fasteners fair braided or embroidered in white so as to be easily removed for launderor a color. Usually the linens of a ing.

delicate shade have white braiding. The same design might be carried and the effect is delightfully cool and out in any colored fabrics and braid, summery. White linens, in accordto suit the fancy. Of course the most ance with the latest fancy, are done in becoming shade should be selected. a colored braid, and one of the most The design in the upper left hand striking combinations is white with corner is for the shoulder pieces, dark blue braiding, giving something which may be braided and then put of the Bulgarian peasant effect-and, on the gown. The smallest of the three dots in

of course, anything along the peasant costume lines is the ultra chic note the centre of the cut are for the edge this season. of these straps, and are to be em

These little braided frocks are ideal broidered in mercerized cotton thread for the home dressmaker, as the cut to match the braid. The same dot is of the gown itself is the simplest used for the band on the edge of the sleeve, while the sleeve is trimmed thing possible-the irregularity of the design demanding a very plain backwith a row of the middle-sized dot, ground to make a harmonious whole. and this latter size is also used on the belt. The largest dot is for the skirt. Therefore, any woman clever enough to make her own simple frocks The small design is for the belt, one can have a really charming creation motif being placed on each side of by adding a little handwork. the front, close together. The large

The gown sketched is a French design is for the skirt, placed as inwhose lines are especially dicated in the sketch.

graceful and becoming. The original Transfer the design to the linen by gown was of rose color linen, braided means of carbon paper. The design in the finest white cotton braid, with is applied after the gown is carefully a dainty white frill at the neck and fitted and all seams and hems finished It does not take so long to braid sleeves, and the hallmark of a Paris gown-that chic touch of black-at a gown of this sort as one might at the neck. Tiny gold buttons finish first imagine, and the result is well the blouse at either side of the clus- worth the effort. IN BLACK AND WHITE WATCH FOB EASY TO MAKE Remnants of Irish or Cluny Insertion Can Be Utilized for Its Construction. The strips of insertion are folded strands such as are worn on swords. Thin lace fobs are lined with white Black and white is always fashion gilt or colored enamels to match belt able and always smart, and the model and stockings. today shows a large black hat, with wide brim, slightly rolled at the right Eyelet Embroidery. side. The simple but elegant ornamentation is three white ostrich plumes.

Nature of Divine Forgiveness By Rev. Chas. A. Riley Detroit, Mich.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins."-Isa. 41:22.

Our best approach to this subject is by way of inquiry into the results of sin. There are two penalties attached to sin-the outward and the inward. One looks to the external consequences; the other points to the inward feelings and affections. One refers to the visible punishment, the pain and suffering that is felt; the other has to do with the guilty conscience, the closed heart of God and the separation from him. External penalty embraces all the evil consequences that are left behind and make themselves felt in the life; Internal or subjective penalty is the alienation of God's affection, a disturbance of the personal relation between God and man. God is grieved and righteously angry with sin and he withdraws his approval. Now forgiveness is the restoration of this broken personal relation.

We are apt to fall into mistaken notions regarding the consequences of sin and to grieve more over the punishment than over the lack of God's approval. Yet the worst penalty of sin is to be separated from God by our own sinful desires and actions. To be out of harmony with God is really the death of deaths. To be an agent in the reversion of the moral order of the universe is to be against God and to be separated from him. This is a terrible status as between Creator and created. Yet it surely follows sin. "Your sins have separated between you and your God." Children have keener eyes and

truer hearts than we have. What is it that makes the child's face fall and the tears come to the eyes? Is it the fear of punishment or the look of trouble in the father's face? The child sees the real penalty, dreads the father's closed heart. The slave would fear the rod alone; the child dreads the unhappy relation with his father, counts a moment's chastisement small beside an indefinite period of offended, withdrawn love. The outward consequences of sin may be terrible, but it is worse to have a heart in which no trace of the Divine approval can be found. Recall also the danger, both for this life and the life to come, of allenation from God. The internal penalty is the worst. Now, which of these penalties does

forgiveness do away with? Not the external, for the sufferings in most cases remain. David was forgiven, but that did not exempt him from punishment. "Whatsoever a man soweth that shall be also reap." He will reap it in his memory, in his conscience, in his weakness of will, often in his worldly position, in his reputation, sometimes in his health and in many other ways. To say that God cannot remove these consequences would be an arbitrary statement. Without a doubt, God sometimes removes the penal consequences of sin But while such remission may accompany forgiveness, it is not at all an ssential element therein. Forgiveness is the undisturbed communication of the love of God to sinful men; it re stores the offender to his former position of acceptance and favor.

Legal pardon contains but a poor analogy to this inward experience. The civil magistrate may grant a par-

The Sunday = School INTERNATIONAL LESSON COM-MENTS FOR AUGUST 28.

Subject: Josus Entering Jerusalem, Matt. 21:1-17-Commit to Memory Verses 10, 11.

GOLDEN TEXT. "Hosanna to the son of David: Blessed is He that com-eth in the name of the Lord; Hosanna in the highest." Matt. 21:9.

EXPOSITION .--- I. Jesus Entering Jerusalem as the Son of David, 1-11. As Jesus drew near Jerusalem He sent two of His disciples on a trying sent two of his disciples on a brying errand. It was a trial of faith. These disciples proved themselves to be dis-ciples indeed, by doing precisely what the Master told them to do (v, 6). This is the suprema test of disciple-bin (inc. 15:14). They found appreship (Jno, 15:14). They found every thing just as Jesus said it would be (Luke 19:32). In putting their own garments on the colt for Jesus to sit upon they proclaimed their own ne-ceptance of Jesus as king (cf. 2 K. 9:13). Thus Jesus entered Jerusalem in literal fulfillment of Zee riah's prophecy (Zech. 9:9). Those who protest against a literal interpretation of prophecies as yet unfulfilled would do well to note carefully with what minute literalness Christ has fulfilled the prophecies that have been fulfilled. The crowd as well as the sciples proclaim Jesus king. enthusiasm was tremendous (Jao. 12:13). As they turned the corner of the Mount and Jerusalem rose before their view the people began to rejoice and praise God. They sang one of the Messianic psalms (Ps. 118: 25, 26), and uttered like shouts. It seemed out of place to the Pharisees for them to so forget their dignity and get so excited in Christ's service (Luke 19:39, 40). Unfortunately the enthusiasm of the people for Jesus was short-lived. But as shortlived as their enthusiasm was it was more thorough-going and hearty asd less calculating while it lasted than that of many modern professed Chris-tians. It is a beautiful sight to see people throwing the best they have at Jesus' feet to pave the way for the kingdom. But Jesus did not join in the joy. He wept while others shouted (Luke 19:41-44). All the city was stirred as Jesus entered. No one causes such a commotion as Jesus in any city which He enters. Wherever He goes there is a shaking up and a questioning and a division. The question the people asked was an important one. It was asked again and again (comp. Luke 5:21; 7:49; 9:9). We do well to ask it, too.

"Who is this" that so mightly stirs the hearts of men? The multitudes replied: "This is the prophet." we have a better answer: "This But 'This is indeed the Son of God, the Saviour of the World."

the World." II. Jesus Cleansing the Temple as the Son of God, 12-14. A second time Jesus cleanses the temple (Jno, 2:12-17). The first cleansing had not proven permanent, nor did this, but it expressed the mind of God and of Christ His mind is just the same Christ, His mind is just the same to-day. When He looks at the build ing dedicated to the service of God transformed from "a house of prayer" into "a den of robbers," His anger waxes hot. All these things He found in the temple were con-nected somehow with worship. They were sacrificial animals they were selling and buying. It was money to use for the offering which they were exchanging for the Roman coin. But though it was ostensibly in the name of God, it was really for the sake of private gain. He cleansed the whole thing out. But suddenly there is a

different scene, the blind and the lame draw nigh. How swift is the transformation from terrific indigna We tion to gentlest compassion. have men to-day who are fearless in their denunciation and mighty their overthrow of evil entrenched in high places. We have also men full of gentleness and love toward the unfortunates. How seldom are these two opposite factors of moral strength found united in one man moral But so it was with Jesus. "It pleased the Father that in Him should all fullness dwell" (Col. 1:9) And can be made full in Him (Col. 2:10, R. V.). The eyes that had blazed a moment before, as He looked upon R V.) those who had made His Father's house a den of robbers, now beamed with a gentleness and compassion that naver shone in other eyes. "He healed them." He is just the same to-day (Heb. 13:8). O, suffering one come to Him; He will pity and He will heat. III. Jesus Criticised by the Ecclesiastics and Proised by the Babes and Sucklings, 13-17. The chief priest and scribes "were sore displeased Of course they were. Such are al-ways displeased when any one gets any praise but themselves, and they are not happy when good is done un less their hands do it. The blessing upon the work in the church around the corner is a reflection upon them selves, and can't be tolerated. The offending party must be dest (comp. Luke 19:47). Alas, destroyed this spirit is not dead yet. And alas again, most of us have some of it in ourselves. It's a thoroughly bad leyen. It murdered Christ. Envy lies at the root of it (comp. Jno. 11 47-50, 57; 12:19; Acts 4:16-18) But while the priests were sore disread: 'And he fell on his neck and pleased at the children's praise, Jesus kissed him." Forgiveness is the open was greatly pleased with it. He said it was most scriptural. And He is sear, of God receiving the returning leased to-day when children's voices raise their sweet, pure hosannas to Him. At the close of the busy, wears trying day He returns to the rest of

EPWORTH LEAGUE LESSONS SUNDAY, AUGUST 28

A Righteous Life and Acceptable Worship - Amos 5: 4-9, 14, 15: James 1: 25-27.

Amos 5: 4-9. Amos was one of the messengers whom Jehovah sent to warn his people. He was a herdsman of Tekoa, a town in the territory of Judah, south from Jerusalem, He was a gatherer of sycamore fruit. This was probably a variety of fig. He says, "The Lord took me as I follow-ed the flock, and the Lord said unto me. Go, prophesy unto my people Is-rael." He boldly denounced their gross idolatry and injustice. He did this with such vigor as to incur the wrath of the priests, who endeavored to have him silenced.

Jeroboam II was king of Israel. His reign was a prosperous one in out-ward splendor, but he turned the hearts of the people away from their true worship. They were idolatrous and corrupt. Hear Amos speaking to them and giving warning. "Seek ye me," saith God. "Seek not Bethel and Gilgal." Graven images had been set up at these cities, and he tells them no help can come from that source. Although they had been very bad, he suys if they will seek Jehovah they shall live; and as a faithful preacher of righteousness he warns them that the wrath of God may break forth upon them like fire.

In a sublime manner he shows the greatness of Jehovah, who maketh the seven stars and Orlon and maketh the day dark with night. His purpose is to declare the greatness of Jebovah above these idols they were worship

Amos 5: 14, 15. The prophet was making a tremendous effort to lead these stubborn people from their evil. They were blind, thoughtless, selfish. He reasons with them, showing how much better it will be, if they obey God and walk in fellowship with him. They should discern between good and evil. Another of the prophets, contemporary with Amos, pronounces a curse upon those who call evil good and good evil, who are wise in their own eyes and prudent in their own sight

James 1: 25 27. This writer has much to say about words of righteousness. He who is a "doer of the word" shall be blessed in his deed. Pure and undefiled religion is to perform work of mercy, and live a life unspot ted from the world. Here is his creed. a pure life, filled with good deeds.

CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY-EIGHTH

Topic-The Progress of Christ's Kingdom This Year in Asia .--Matt. 13: 31-33.

Asia's first call. Acts 16: 9-14. First experiences. Acts 16: 22-24. Honest Aslatics. 17: 10-12. Gospel and philosophy. Acts 17: 2-32; 1 Cor. 2: 1-5.

Asia's great need. Acts 19: 1-7. Missionary character, Acts 20: 17-

Christ's Kingdom is a seed. It is not a stone, not even a diamond; it

has life in itself (v. 31). The seed of the Kingdom are not seed in a granary, but they are always seed in the ground; they do not make a show at once, but they are at work (v. 31)

The Kingdom of Christ is like heaven because of its expanding, fructi-fying qualities. No one can touch the Kingdom of God without being greatened by the contact (v. 33)

The end toward which Christians are at work is not the leavening of some comfortable part, but the leav-ening of the whole. "All the world," creature"-these are 'every Christian goals (v: 33)

TIME. — Saturday and Sunday, April 1 and 2, A. D. 30. PLACE.—Bethphage and Jerusa-

vira said again, "so we might as well give it up right now, David."

"I never give anything up," the boy said, doggedly. "I will find a way, Elvira."

The next day they met in the same place, and David had a plan. Elvira listened with clouded eyes. "But when they find it out," she said. "they will be furious."

"We shall be married then," David stated, triumphantly. That night when he went home the

boy told his father of his love for Elvira. As he had expected, there was a storm of protest. In the first hall David murmured: "But of course I never can marry Elvira. It would kill her mother."

The old man pricked up his ears. "Would it hurt her mother?" he questioned. in the next house Elvira was tell-

ing her mother of her love for David. "But I never can marry him," she said. "It would kill his father."

Elvira's mother gazed out of the window. "I suppose he would hate it," she agreed.

The next day when David met Elvira in the grove his face was radiant. "What do you think father said to me this morning?" he asked. Elvira shook her head. She was not

radiant. Her face was white and there were shadows under her eyes.

woman he cared for. I believe he will give his consent if he thinks it will hurt your mother, Elvira." below.

Floating on Tires.

One or the most amusing diversions at some of the English watering places last summer was a sport which has not yet been tried in the United States, but which should furnish much amusement at the summer resorts. This is the game of floating or sailing in the water on motor cars. Men and girls attired in bathing suits, as well as boys and girls, enjoyed themselves hugely in this fashion and there was much competition to see how long the most expert could stay on the tires while they bobbed about in the water. The person who first introduces this novelty at an American summer resort will not only find himself extremely popular, but will also have the pleasure of knowing himself a philanthropist, for after all what Freater philanthrophy can there be than the introduction of a new, ex-citing and wholesome sport which is within the reach of a large number of pleasure seekers?

Foreign Laundry Marks. breign countries some stran ds are adopted for identifying

said the minister, "'let not man put asunder."" The service over, Elvira almost ran

model

down the aisle. But it was the aisle to the left, and it was to David's father that she ran. "Forgive us; oh, please forgive us,"

che said. In the aisle to the right David held a little weeping woman to her arms, a little woman with the hatred all gone out of her heart. And presently the couple in the left aisle went to meet the couple in the right aisle, and the old woman was saying: "My son." while the old man muttered: "My

daughter. Then they all went out of the church together, and as they went their way was marked by the falling petals of the roses-red and white, and white and red intermingling now in perfect harmony.

Superstitious Divers.

The native pearl divers of the Panama, Costa Rica and Colombia coasts have a superstitious regard for the

shark, the barracouta, the swordfish and devilfish, which abound in these waters, due to the great number of small fish. If a shark, for instance, is observed lingering around a spot near where the divers are working, they will at once declare that somewhere on the clear, sandy bottom over which "Well," David related, "he said at this sentinel patrols there lies a pearl breakfast that he thought a man of great value, and if the fish cannot ought to be allowed to marry the be frightened away some zealous diver will risk his life in an attempt to locate the oysters supposed to be found

> the contents of the washtub. In som parts of France linen is defaced with the whole name and address of the laundry stamped upon it, and an additional geometrical design to indicate the owner of the property. Bavaria every patron of the washtub has a number stamped in large charactor on his linen. In Bulgaria every laundry has a large number of stamps engraved with designs, and in Russia the laundries mark linen with threads worked in arrow shapes. In some Russian towns the police periodically issue regulations for laundries. In Odessa books of marks are furnished annually to the laundry proprietors and these marks, and no others, can

be used.

The Music Was Fatal. The Music Was Fatal. A New York politician once found it necessary to attend an entertain-ment at an orphans' home and he was having a bad time of it. The selec-tion by the boys' band was particular ly distressing. Turning to a friend the politician said with a shudden ader they are or

The girl who is deft should make herself one of the new watch fobs of heavy lace that are dainty to wear with lingerie frocks. Remnants of Irish or Cluny insertion can be utilized.

over the gold, gilt or brass catch for watch and the end is pointed and finished in a white silk tassel, or if you have a military friend with one of gold

or colored ribbon. A small oval buckle is possessed by many girls from hat trimmings, or they can be bought very cheaply in

Centerpieces, waists, skirts, etc. done in eyelet embroidery often look drawn and pinched after washing. To cure this, punch the eyelets through

as good as new.

with your embroidery stiletto after every laundering. The effect will be

FOR BELTS AND HANDBAGS

These, and Sometimes Parasols, Are Made of Same Material as Linen Costumes.

Some ultra women this year have had handbags and parasols, as well as leather-finished belts made of the inr hand-painted china pins. An inexsame linen as their costumes. Belts, however, are often the sole point of od be turned into very valuable and color which is introduced upon the beautiful things. one-tone tailored gown and all sorts of old favorites are coming back into favor again, including linked metal and fine leather, beaded and fancy elastic articles.

With linen tailored dresses, as with the soft, long, one-piece forms, a narrow slik underskirt is worn, generally of the same color as the gown. This skirt is made with a messaline top and ruffle, possibly, though not necessarily, of abot taffeta. Batiste or lawn skirts are made up with the same pro

portions and general shape, the idea being to have the garment as thin as possible and without a bit of super-fluous fullness around the bips.-Har-

Cypress green, pewter graw and a delicate fawn shade are soft tints that

over large gold collar pins of plain pattern. The suggestion may be extended to all sorts of flat gold or silver jewelry, such as belt backles, hatpins, etc. It would be very pretty, too, in an open pattern over the popu

pensive set of pins may by this meth-

indeed for summer faucy work, is nothing more or less than the other side of the once fashionable shadow stitch. I: other words, in working on sheer materials, make your shadow embroidery inside out, and behold the ismit stitch seemingly straight from the orient.

Love's Great Power. Channing: Love is the life of the soul. It is the harmony of the uni-

don, but not forgiveness. He is no required to exercise a personal relation with an offender. The Bible in no instance uses legal analogy in speaking of the Divine forgiveness It cannot be the mere remission of the penal results of sin. Deeper than that we must look. What, again, is the real penalty? As we have reasoned, it is the closing of the heart. Then the real forgiveness is taking the wanderer back again to the heart. In other words it is a father's for-giveness. "Your heavenly father will forgive you your trespasses." In all the cassages of Scripture that treat of forgiveness it is either snoken of as the Father's forgiveness, or, if these words are not used, then the fact for which fatherhood stands, namely, the love of God, is emphasized. Now a father closes his heart against and sternly holds an offending child aloof, waiting for an exprescion of sorrow. Lost without the father's love and earnestly desiring to regain it, the child expresses sorrow, Forgiveness is complete when the father says, "Come, you are my child again." But if one trace of disapproval remains or one fragment of the fault stands like the timbers of a dam to block the stream, the child is not forgiven. He is forgiven when the last thin film of mist between him and his father has faded away. And the Heavenly Father seals his pardon to un when he declares. "I have blotted out like a thick cloud thy sins." In the parable of the prodigal son we

Soul Shining.

The pure in soul shall see the spiendor, of the divine in this life as well as in the future life. Each one of us, by skining within, can help to make this world a river of light, which shall flumine all dark places and conditions. There is a candle in every soul, but it must he lighted by our Heavenly Father in order to glow with a brilliant flame. 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Land of Windmills.

The great windmill country is Argentina. Plenty of water from 15 to 30J feet underground throughout the vast, level, unbroken plain, as exten sive in area as one-third of this the whole United States, but all like our prairie lands; and wind blowing across the even stretches all the year round. The grazing lands are dotted with windmills, and Argentina keeps on importing them, chiefly from Yan-keeland, at the rate or more than a thousand a month.

Meets Every Want.

the dear home in Bethany.

I never yet found a Christian who as disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-five years since I first caught a glimpse of Him, and He has been growing on me ever since. There is not a want in the soul which He will ot meet.-Dwight L. Moody.

And They Play Every Night.

"So Bronson doesn't play on your ball team any more?" " "No; he's married, settled down and the father of twins." "I see, he has a bawl team of his own."



Canada has 29 banks, with about 2,000 branches. They are practically controlled by the Bankers' association legalized institution with certain finite functions.

Mission Notes From Asia.

The most remarkable event in Aslatic annals for many years was the revolution that changed Turkey into a constitutional monarchy. Take from one of the most difficult mission fields in the world, has now become one of the ensiest and most promising.

This is written before the world's Christian Endeavor Convention in In-dia, but undoubtedly that event will prove to be of great missionary value, and it should be reviewed in this meeting

China's formal assumption of thority over the Grand Lama of Ti-bet will tend toward the opening of that hermit nation to the missionary. Already the mission forces that have so long encamped on the frontier are pressing inward.

The death of the empress and emperor of China and a change of rulera did not change the attitude of the government toward western ideas and methors. At this writing the program of the wonderful revolution is being carried out. By the end of 1909 the provincial assemblies, 22 in all with membership of 1.677, will be estab lished. The national parliament will soon follow,

For Afternoon Teas.

Have you ever tried tonst saudwiches with the cup of tea you serve your friends in the afternoon? small, dainty sandwiches, spread with butter and a layer of marmalade or thinly sliced cheese. Put them on pie tins and then under your gas broller. and when lightly toasted on one side. turn and toast the other. The cheese will be just melted enough to be deliciously appetizing.

Usefulness is Better Than Frills. It is a fine thing to personally train up a boy in the way he should go, and not rely too much on the guidance of higher education. We know a happy father whose 18-year-old son has just given up college in order to devote his time to kceping the family touring car in condition .-- Cleveland Plain

Calumny.

Dealer.

'I've been reading salary statistics,' says the Philosopher of Folly, "and I've decided that preachers wear long coats to hide the patches on their trousers."-Cleveland Leader.

Waste of Energy.

Manufacturers of brass be dis have been trying to sell them in Nicaragua, despite the fact that bedsteads are not generally used there. Most of the people sleep on folding camvas cots.

proligal.

lamit Embroldery. Sounda like "kismet," but it isn't fate-simply reaction. Ismit embroid ery, rapidly becoming very popular

are popular. Lace Over Gold. An original idea is the sewing or crocheting of fine lace very tightly