Hints for Busy Housekeepers.

Recipes and Other Valuable Information of Particular Interest to Women Folks.

IN THE LAUNDRY

Laundry Bag.—Take a piece of linen about twice the size of a common laundry bag, fold it and scallop it around in light blue or pink. Work the monogram in the centre of the bag. Pad both the monogram and the border heavily. Work large eyelets about two and one-half inches from the top of bag and run through these a cord to match the work. It makes a useful as well as dainty gift.

Removing Obstinate Stains.—Put a teaspoonful of powdered sulphur in a saucer and add a few drops of alcohol and ignite. Place a funnel over this, point upward. Wet stained linen and hold over point of funnel. Fumes will remove the most obstinate of stains. Good for fruit stains of long standing.

Lace Curtains.—Cut strips of strong, unbleached muslin, about one and one-half inches wide the desired length of curtains. Sew strips onto plain edges of curtains with a long machine stitch. Pin curtains into frame the usual way, and when dry the stitching can easily be ripped, (while still in frame) with sharp ripping knife. By this method the curtain edges are perfectly straight, thus avoiding the "points" always made in pinning into the edge. The same strips can be used year after year. This idea can also be utilized in laundering centerpieces on which it is difficult to obtain a straight edge.

Peach Stains.—The best way is to pour boiling water through stained article before washing. If this process is neglected, however, there is another that takes the stains out after article has been washed. Dampen and lay on ice in refrigerator with stain next to the ice. It may require two or three freezings, but is a simple and sure way.

For Irons.—Place a piece of a cedar bough upon the ironing table and occasionally rub the hot iron on the cedar, especially when ironing starched articles, and you will be delighted with the ease with which you complete your ironing. Any kind of cedar will do, but the prickly kind seems best. The cedar thus used is far more satisfactory than paraffine or beeswax or anything else we have tried.

Soutache.—Stretch the embroidered parts to remove all wrinkles. Iron over the braid to smooth it. You will not be pleased with the appearance of the linen beneath, but turn the garment, lay the embroidery upon a double or triple thickness of a white Turkish towel which will permit the braid to sink into its soft surface and the back of the linen, following it with a medium iron. Iron all parts perfectly dry or they will wrinkle again and be unattractive. Iron embroidered scallops in the same manner and clip any loose threads that may escape from scallops or edges. A pair of manicure scissors is good for this purpose.

CAKES.

Apple Cake—One cupful of sugar, one-half cupful of butter or lard, one cupful apple sauce with one teaspoonful of soda stewed in it, one cupful of raisins, one teaspoonful cinnamon, one-half teaspoonful of cloves, pinch of salt, 1¾ cupfuls of flour.

Economy Cake.—When a cake has been a failure on account of being too rich, do not throw out, but take one-half cupful of sugar, one small tablespoonful of butter, one egg, and two cupfuls of milk. Break cake up in small pieces and stir all thoroughly until smooth. To one cup of flour add one heaping teaspoonful of baking powder and flavor to taste. This is especially good as nut cake.

Brown Cake.—For a delicious and inexpensive cake, especially when eggs and butter are high, the following recipe will be found most acceptable. No eggs are required: Cream together one cupful brown sugar and one-half cupful butter, add one cupful thick sour milk, one teaspoonful soda, one teaspoonful cinnamon, one-half teaspoonful cloves, one cupful or more of seeded raisins or any other fruit desired, two cupfuls of flour.

Virginia Fruit Cake.—One pound butter, two eggs beaten separate, two pounds dark brown sugar, two pounds flour, sifted, two pounds seeded raisins, chopped, two pounds citron, chopped, one pound currants, two cups molasses, one cup of clear, strong coffee, one cup of brandy, two tablespoonfuls of cloves, two tablespoonfuls of allspice, two tablespoonfuls of cinnamon, two teaspoons of baking powder. Cream sugar and butter; mix all together; white of eggs last. Sift flour in slowly. Bake in a slow oven for two hours. This will make two large cakes.

Debutante's Cake.—One cupful of granulated sugar and yolks of two eggs beaten together to a white cream. Work in slowly one-half cupful of melted butter. Add very slowly one scant cupful of milk. Sift together three times one and one-half cupfuls of flour and two teaspoonfuls of baking powder and add slowly to the mixture one cupful of finely chopped walnuts, lightly floured, one teaspoonful of vanilla, and lastly add the stiffly beaten whites of two eggs. Bake in a loaf tin, in a moderate oven, for one-half hour. When cool enough ice the top thickly, either with boiled icing or any other kind desired.

PIES.

Vinegar Pie.—Two cupfuls of sugar, scant one-half cupful of vinegar, heaping tablespoonful of flour, water enough to fill pie, a little nutmeg on top; have top and bottom crust.

Pie Crust.—One and one-half cupfuls of sifted flour, one-half cupful of lard (or butter), one-third cupful of icewater, one even teaspoonful of salt. Knead as little as possible, also as dry as can be kneaded together. This makes two crusts.

Lemon Pie Filling.—Three-quarters cupful of sugar, one heaping tablespoonful of cornstarch, one cupful of cold water, grated yellow and juice of one lemon, one dessert spoonful of butter, yolks of three eggs, white of one. Cook carefully till it becomes a thick paste. Turn into ungreased pan and then cover with meringue. Mix the cornstarch with the sugar before adding the water.

Cream Peach Pie.—Mix well one cupful of sugar with one tablespoonful of flour. Make bottom crust for pie and spread with half this sugar mixture. Fill with peaches sliced thin. Cover with remaining sugar and enough cream to cover the peaches well. Bake.

USEFUL HINTS.

Verdigris on metal can be speedily removed by rubbing with liquid ammonia on a cloth.

Bottled fruits and jam should be stored in the dark. A dry cupboard is the best for them.

Pads for stair carpets can be made from pieces of old blanket. Lay them smooth under the carpet.

Beetles can be got rid of quite easily. Sprinkle their haunts with borax and they will speedily vanish.

When food cooking starts to burn, place at once in pan of cold water; it will remove all scorched taste.

Greasy plates are much more easily washed if first wiped with soft paper. This also applies to frying pans.

Muslin window curtains can be made non-inflammable if alum be dissolved in the last rinsing water.

To cleanse the collars of garments dissolve one part salt in four of alcohol. Apply with a sponge, and rub well.

After washing the lamp chimney polish it with dry salt. It makes the glass bright and will prevent it breaking.

For corns—The milky juice of a dandelion stalk if applied will often give relief, and cause the corn to disappear.

A vanilla bean kept in the sugar box will impart a delicious flavor to the sugar. This is a bit of advice from a French chef.

Salt thrown into the oven immediately after anything has been burned in it will make the objectionable odor less disagreeable.

Place a box of lime in the closet in which jams, preserves, etc., are stored away. It will prevent mold from gathering on the fruit.

A fruit jar rubber slipped over the projected end of a teapot lid will prevent the lid from dancing up and down when the kettle boils.

Felt hats may be cleaned by dipping a hard brush which has short hairs into spirits of ammonia. Rub well until the grease disappears.

When buying table linen, cut off a small strip of it and keep, so that the unravelled thread may be used for darning the table clothes or napkins when worn.

To glaze a tart dissolve a teaspoonful of sugar in two of milk, and brush the pastry with the mixture. This is quite as efficacious and much cheaper than an egg.

When running dates, figs or raisins through the food chopper, add a few drops of lemon juice. It will do much toward preventing the fruit from clogging the chopper.

For the sink, there is no better cleanser than two gallons of boiling water in which has been dissolved two tablespoonfuls of soda and two teaspoonfuls of rock ammonia.

Worn brooms or whisks may be dipped into hot water and uneven edges trimmed with shears. This makes the straws harder, and the trimming makes the broom almost as good as new.

Salt moistened with vinegar will remove burnt marks from enamelled saucepans and dishes, but don't forget they should be soaked in cold water for a few hours first to loosen the stains.

STERN AND NARROW LIFE.

Grand Duke Constantinovitch Becomes a Monk.

The Grand Duke Dmitri Constantinovitch, cousin of the Czar of Russia, has suddenly announced his intention of abandoning his immense fortune and entering a monastery.

As son of a Czar's brother, Dmitri Constantinovitch was born in the midst of unlimited luxury. His high rank gave him the usual benefits of an army of servants, courtiers, and slaves, the richest of rooms, the heaviest of gold plate, and the most splendid of jewels. Large tracts of forests were his; mines filled with gems and farms populated with a thousand slaves belonged to him. Dmitri Constantinovitch enjoyed his wealth to the utmost. But it is said that satiety has brought a distaste for things worldly.

Were he an Anglo-Saxon, he would talk about the simple life. As it is, he choses to retire from the world altogether and live as a monk. He takes no evidence of his wealth with him. The endowments he will give to the monastery are not for his use, but for the poor. His earthly possessions are to consist of a wooden bed without a mattress, a blanket of coarse brown wool to cover him, a pillow of wood, with a niche carved for the neck, a rush-bottomed chair, a wooden candle-stick, one pair of wooden patterns, one haircloth shirt, one cassock of coarse wool, a cowl, and a rosary.

During more than three months in the year he will eat neither meat, eggs, butter, cheese, nor fish. His fare will, at such times, consist of barley boiled in water, cakes fried in oil, and black bread. At other times he will eat broth, a slice of boiled beef, or an egg.

He will keep his own cell clean and cultivate with his own hands the little garden allotted to him. He will rise for prayers at two in the night and get up at six for the day. He will not talk to his brother monks in the refactory except on rare occasions, when called upon to do so by the abbot.

His name, let alone his title, is to be left outside, and he is to be known to the other inmates by a new one, chosen on his entrance. This life, to one who has had all that wealth, birth, and social position can give, would seem to be somewhat stern and narrow, and yet Dmitri Constantinovitch has deliberately chosen it.

FORTY YEARS IN EXILE.

Capt. O'Meagher Condon's Reception in Manchester.

Manchester Irishmen in their thousands gave a welcome recently to Captain O'Meagher Condon, who 42 years ago was sentenced to death for his share in the Manchester Fenian outrage in which Police Sergeant Brett was killed, but was reprieved and condemned to penal servitude.

After eleven years of this sentence Captain Condon, who was an American citizen, was released on condition that he did not return to Ireland for twenty years. It is eleven years since this ban expired, and now on his return he has been received by Irishmen with open arms.

Captain Condon was the organizer of the plot in 1867 to release two noted Fenians, Colonel Kelly and Captain Deasy, from custody at Manchester. They were being driven along Hyde road in the prison van, when a band of armed men appeared. The horses in the van were killed, and two constables in charge were wounded. Sergeant Brett, who was inside the van, refused to open the door, and he was shot, it is believed, by a bullet fired through the door.

A female prisoner in the van handed out the keys, and Kelly and Deasy were released and got clear away, and, so far as the public is concerned, were never heard of again. Twenty-three persons were arrested in connection with the crime, and, of these five, including Captain Condon, were sentenced to death. Seven others were sentenced to penal servitude. Maguire was pardoned, and Condon reprieved, but the other three—the "Manchester martyrs"—were executed.

DIVISION OF LAND SURFACE.

Asia comprises 32 per cent. of the total land surface of the globe, and has a population of 820,000,000; America comprises 28 per cent., population 125,000,000; Africa 22 per cent., population 130,000,000; Europe 7 per cent., population 380,000,000; Australia 6 per cent., population 5,000,000. Three-fourths of the area of Japan is mountainous, and less than 16 per cent. is under cultivation.

GOOD REASON.

Hannah—"Yes'm, but if I do youah laundry work, ma'am, I must have de undahstandin' dat my husban' collects de pay."

The lady—"But why can't you collect it yourself, Hannah?"

Hannah—"Well, you see, ma'am, I don't want to rob de ol' man of de only job he's evah likely to get."

THE S. S. LESSON

INTERNATIONAL LESSON, NOV. 21.

Lesson VIII. Paul's Story of His Life, 2 Cor. 11. 21 to 12. 10.

Golden Text, 2 Cor. 12. 9.

Verse 21. I speak—Paul has been making a defense of his ministry (chapters 10-13 comprising the full statement) against charges of weakness and cowardice. In chapter 11 he enters the lists against the false teachers of Corinth. They have glorified themselves before the church, and Paul, though deprecating such a course as folly, to which he is only driven by a desire to rout his adversaries, adopt their tactics, and begins a forced commendation of himself. Thus he exposes the emptiness of the claims made by these Judaizers, and reminds his disciples of what they have forgotten—the independence and sacrifices of his service, upon which his authority as an apostle are based.

Disparagement, as though we had been weak—Paul waives all right to the exercise of such arbitrary authority as the false apostles have claimed and the Corinthians have blandly endured (verse 20). He is willing to concede his own weakness if their high-handed actions are the measure of strength. Still, though seeing that to speak in such a way is foolishness, if they have any ground for their bold pretensions, he has as much ground.

22. Here the boasting to which he is compelled begins. His foes rest their case upon their Jewish origin. Three terms are used in a rising scale. Hebrews refers to their nationality, together with the greatness of their past. In Israelites are implied the peculiar privileges of a people called God's (compare Rom. 9. 4, 5). Seed of Abraham is a way of describing the direct and exclusive interest of the Jews in the fulfillment of the promises (John 8. 39). Pride of race was one of the strongest marks of the apostle, and it is with hot passion he says "So am I" to men who charge him with being faithless to his natural prerogatives.

23. Ministers of Christ—Paul does not admit that they are, but, as they rate themselves as such, he is willing to make a comparison, even if his boast does seem like that of a man bereft of his senses (beside himself).

I more—If, as a Jew, he is equal to his enemies, as a minister, he claims superior authority. As a matter of fact, though he speaks of labors and prisons more abundantly, there is no comparison, and the apostle neglects to make any. His service is unparalleled.

In deaths — Various occasions when he was in danger of death (Acts 14. 19).

24-33. "The most vivid light we have on the apostolic age and the apostolic career."

24. Of the Jews forty stripes save one—A Jewish punishment. Only thirty-nine were given, as a precaution against violating the legal number, forty. Luke gives no account of the five times Paul endured this torture (compare 2 Cor. 4. 10). It shows how fragmentary is the history found in the book of the Acts.

25. Thrice . . . beaten with rods—Roman punishment. Only one is mentioned by Luke, that at Philippi (Acts 16. 22). See Word Studies for July 11.

Once . . . stoned—At Lystra, at the instigation of Jews (Acts 14. 19).

Thrice I suffered shipwreck—Not mentioned in Acts, as that described in chapter 27 came after the writing of this epistle. Five other sea journeys are recorded in Acts. Probably there were still others.

In the deep—Another unrecorded experience. On a raft or piece of wreckage, is meant.

26. The ungrammatical form of this verse shows the deep emotion of the writer. The eightfold repetition of perils indicates that he was secure nowhere. In his journeyings he often had to cross rivers at the risk of his life, and in many parts of Syria and Asia Minor he would encounter robbers. The account in Acts abounds in the hatred which his countrymen bore him for his teaching, and shows how they stirred the Gentiles to violence. Hardest to bear, and so last mentioned, was the apostasy of false brethren (Phil. 3. 18).

27. Labor and travail—In 1 Thess. 2, 9, and 2 Thess. 3. 8, these same words are used together in referring to his plying his trade. He worked at tent-making by night as well as by day, which may explain his watchings often, though we know he gave up his sleep for preaching and prayer (Acts 20. 31; 1 Thess. 3. 10).

28. Besides those things that are without—The second reading of the margin, "the things that come out of course" gives the clearest meaning; as we would say: "Not to speak of identical matters." The perils he has mentioned are only a part of the outward troubles which he leaves unspecified.

29. Weak, and I . . . not weak?—By sympathy, he identifies himself his disciples, and feels for their weakness as if it were his own.

Burn not—With indignation.

30. I will glory—This is, first, a vindication of his "boasting" up to this point, inasmuch as he has gloried only in what he has suffered, not in what he has done—not in strength, but in weakness. The verse also looks forward to the next chapter, where, in verse 5 and 9, he reasserts the same principle.

31. The best explanation of the introduction of this solemn doxology at this point is that it looks forward to the statements about to be made, the supernatural experiences of the next chapter, especially, being almost incredible. It would be necessary to call to witness the living God, who, to him in secret, had revealed Jesus as Lord.

32, 33. Compare Acts 9. 23-25, and see Word Studies for April 18. This experience was also a part of Paul's weakness, in its peril and ignominy, for in Damascus "the persecutor became the persecuted." In Luke's account, it is said "the Jews watched the gates." But, as there were 10,000 of them in Damascus, they could easily influence the governor to have the gates watched, which is the same thing. Aretas IV. was king of Arabia from B. C. 9 to A. D. 40.

Chapter 12, verse 1. I must needs glory, though it is not expedient—He unwillingly resumes his boasting in hos own defense, but is conscious of certain disadvantages in such a course.

Visions (things seen) were only one method of revelations.

Of the Lord—Christ, here, is the Author of the vision, not, as in other New Testament cases, the One revealed.

I know a man in Christ—A typical Pauline expression for a Christian man. Though speaking of himself, Paul is to himself as a third person. And he treats of himself, not as a natural man, nor a deluded man, but as a man having a Christian experience.

Fourteen years ago—Six or seven years after his conversion, when he was in Tarsus or Antioch. He evidently does not mean to connect it with any other experience he ever had. It is a solitary experience vouched for as a fact by the date.

Whether in the body, I know not—The event was thoroughly incomprehensible to Paul. He was caught up out of himself in a transcendent way—whether bodily, or only in the spirit, he is unable to tell.

Even to the third heaven—It is idle to speculate as to Paul's conception of the heavens. "It adds nothing to speak of an aerial, sidereal, and spiritual heaven, and to suppose these are meant by Paul; we can only think vaguely of the man in Christ rising through one celestial region after another till he came even to the third" (Denney). In the next two verses he resumes, does not repeat, and Paradise (4) signifies a further stage in his passage through vast spaces. The Jewish abode of good souls who await the resurrection (Luke 16. 23), can hardly be meant, but "the paradise of God" (Rev. 22), "far above all heavens" (Eph. 4. 10).

5. On behalf of such a one (a man in Christ, fourteen years ago, unable to say whether in the body or disembodied, rapt to the third heaven, hearing in paradise things too sacred for human speech), he will glory; for, the events were not of his making, and belong, therefore, to his weaknesses.

7. A thorn in the flesh was given him in order to keep him humble, victorious over the constant temptation to spiritual pride which such revelations would naturally give a man. The main conclusions which have been reached from the endless controversies about this affliction are these: it was painful and bodily; was connected with his special revelations; was extremely humiliating (Gal. 4. 14); was recurrent, if not chronic; was permanent; and cannot easily be identified with such maladies as headache, sore eyes, and epilepsy.

9. He hath said—A solemn way of asserting that a final answer to his prayer has been made, Christ refusing him freedom from suffering, but assuring him of grace (divine help to meet human need) to endure it.

Rather glory in my weaknesses—Than complain of them; for through them becomes possessor of the power of Christ. Thus, his glorying, which he began with such diffidence, turns out to be to the honor of Christ, for the exaltation of his weaknesses brings out in contrast the strength of his Lord.

V. was king of

THEY ARE ANGELS FOR ALL

For the Child, the Man, the Family, the State, the Church.

Their angels always see the face of my Father who is in heaven.—Matt. xviii. 10.

Always, and not less now, men consciously or unconsciously, have turned inquiring glances toward that other world where the Deity reigns and His cohorts deploy their activity in His service.

This curiosity has never been shaken off. It is an inheritance of our nature, and, be he religious or irreligious, every one is helpless against its resistless fascination. It is all no weak proof that this haunting desire springs from the fact that we have not been made for this world, but are destined, thanks to the gracious God therefor, for a goal higher and more lasting.

Men run in vain solicitings to science and to uncredentialed oracles for some utterance to satisfy this restless, chafing curiosity, when with Bible in hand, every reverential Christian may in prayerful meditation learn all that it behooves to know, and more than frustrated attempts or blatant charlatanry can ever reveal.

INNUMERABLE PASSAGES

in holy writ give the story of that superamundane sphere. Therein is recounted the rebellion against the omnipotent, the deaf, the punishment of the guilty and the reward unspeakable of those who were treason proof. We read of the unseen stairs the angels are climbing and descending with messages from God to man and with praise and thanksgiving and prayers from man to God.

The Son of Man in His eternity saw Satan and his minions fall like lightning from heaven. There is flashed upon us that reign with its two kingdoms, the kingdom of light and the kingdom of darkness. In one the powers are set against God and all that is godly. The powers on the other are champions of the right of the Divinity, and protectors of all who rely upon their succor. God's commands are being executed with more than aerial swiftness, and no mortal is unsafe, save the one who refuses the blessed ministrations of those who were faithful from the dawn of time.

If the child has his angel, how much more certainly has the man, for the man needs him more.

Much and everything needful does Scripture tell us. Its pages are vocal with the melody of the

RUSTLING OF ANGEL WINGS.

In fact, the uplifting and helpful story is narrated in its entirety, as those spirits energize in those last stretches of duration from the angel of the flaming sword to the bright one who came to John and unveiled all the glories of the New Jerusalem. There is no story, save that of Him crucified, more satisfying, more consoling, more invigorating. Why search elsewhere than in Scripture?

As early as Deuteronomy, the world was warned against trifling with those realms so near and yet so far away. "Neither let there be found one among you that seeketh the truth from the dead. For the Lord abhorreth all such things."—Deut. xviii. 12.

The attitude the Scriptures urge is so simple, so sublime. That attitude in one of prayer and worship. Such an attitude takes so much away from the loneliness of our pilgrimage. Wait, and be contrite and humble, and our angels, when the summons sounds, will lift us gently from our couch of death and place us in the arms of the loving Father, whose face they always see.

REV. P. A. HALPIN.

"CHILDREN OF THE QUEEN."

Queen Elena of Italy has created a small colony of poor children, after whose education and well being she looks with quite motherly care. Lately the Queen has established a home for these children near the sea at Santa Marinella. In this place these fortunate ones are called "the children of the Queen." There are about thirty boys and girls who are under the care of an experienced teacher, who has known how to gain the love of her little pupils. In a plainly built house these children live in a number of rooms on the ground floor overlooking neatly planted gardens and the beautiful sea. The gardens, a large and narrow strip of bare foreshore not so long ago, are now an ideal playground with shrubs and flowers and mounds of yellow sand. Near the entrance a tablet proclaims this haven of rest "The Seaside Colony Princess Iolanda."

SOME EXCUSE NEEDED.

Wife—"Why did you tell the Jensons that you married me because I was such a good cook, when you know that I can't even boil a potato?"

Hubby—"I had to give some excuse, dear, and I didn't know what else to say."