RELIGIOUS NEWS

ARRANGEMENTS have been made to hold a series of meetings for the study of the Word of God at Dallas, Luzerne county, Pa., beginning June 24 and closing the 29th, 1902.

The object of these meetings is to unfold more fully from the Scriptures God's plan of salvation in our Lord Jesus Christ, to look into God's revealed purposes concerning the Jews, the Gentiles and the church of God, as well as to teach other precious doctrines of the faith once and for all delivered to the saints. The premillennial coming of our Lord, His coming for the saints as imminent, and coming with His saints after the tribulation, will be especially emphasized.

The meetings will be held in a large tent, well located and equipped. It is purposed to have three meetings daily, morning, afternoon and evening.

The following teachers are expected to lead the different studies: A. C. Gaebelein, of New York city, editor of Our Hope; George L. Alrich, of Scranton; F. C. Jennings, of Plainfield; Evangelist John M. Carnie, of Rutherford, N. J. Other well-known teachers may also come.

Dallas is situated in the mountains, about eight miles from the city of Wilkes-Barre, Pa. It is within easy reach from that city. The Lehigh Valley railroad (Bowman's Creek branch) makes a stop there, and there is also a trolley line from Wilkes-Barre to Dallas.

* * *

The Pennsylvania State Sabbath School association will conduct four schools of methods for Sabbath school workers this summer. The first is now in session at Pennsylvania College for Women, at Pittsburg, and the second will be conducted at Heart lake, Susquehanna county, June 23 to 27. At Eaglesmere one will be held from July 15 to 22, and at Saratoga park, near Pottsville, from August 25 to 29. There is no tuition fee. The school is the gift of the state and county association, to all who will accept its instruction. If it is well patronized, better things will follow another year. All sessions will be held in Griffin's pavilion.

* * *

The programme of the Christian Endeavor convention, July 8-10, at Pittsburg, has been prepared, not for display or spectacular effect, but for practical results. State President William N. Yates says: "The men on the programme have been selected because they know how to do and have done the practical work of Christian Endeavor, and know how to tell other people how to do it." Among the many helpful features of the convention will be a series of conferences to be held on Wednesday and Thursday afternoons.

* * *

Religious Note

On Sunday afternoon, weather permitting, the Salvation Army will conduct a gospel meeting at Nay Aug park. The meeting will be led by the new officers.

George Graff, a former superintendent of the Rescue Mission, will conduct the service there on Sunday night, and will continue in charge of the meetings until Superintendent Sanborn returns from his vacation. Mr. Graff has many friends in Scranton who will be pleased to meet him again.

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.

Elm Park Church—Rev. C. M. Giffin, pastor. Prayer and praise service at 9.30 a. m. At 10.30 Rev. E. B. Singer, the assistant pastor, will preach. Class meeting in Sunday school room at close of morning services. Sunday school at 2 p. m. Junior league at 3.30 p. m. Senior league at 6.30. At 7.30 p. m., the Rev. C. A. Benjamin, pastor of Asbury Methodist Episcopal church, will preach. Strangers are welcome.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. Charles A. Benjamin, pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m. Preaching at 10.30 a. m., by the pastor. Subject, "Where the World Breaks Down, Christ Steps In." Sunday school at 2.30 p. m. Epworth league at 6.30 p. m. Preaching at 7.30 p. m. by Rev. E. B. Singer, of Elm Park Methodist Episcopal church. Prayer meeting, Wednesday, at 7.30 p. m. Business meeting of the Brotherhood of St. Paul, on the Second and Fourth Tuesdays of each month at 7.30 p. m. Seats free and all are welcome.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. and 7.30 p. m. Morning topic, "The New Creature in Christ—What?" The Chautauqua vesper service will be used in the evening. The Sunday school at 12 m.; Junior league at 3 p. m.; Epworth league at 6.30 p. m. Friends and strangers welcome.

Mirth is an almost infallible sign of good health. A sick woman may force a smile or at times be moved to laughter. But when a woman is bubbling over with mirth and merriment she is surely a well woman.

Dr. Pierce's Favorite Prescription has made thousands of melancholy and miserable women cheerful and happy, by curing the painful womanly diseases which undermine a woman's health and strength. It establishes regularity and so does away with monthly misery. It dries debilitating drains and so cures the cause of much womanly weakness. It heals inflammation and ulceration, and cures the bearing-down pains, which are such a source of suffering to sick women.

"I take great pleasure in recommending Dr. Pierce's Favorite Prescription for female weakness," writes Mrs. Susannah Permenter, of Pauls Store, Shelby Co., Texas. "I was troubled with bearing-down pains in my back and hips for six years, and I wrote to Doctor Pierce for advice. I tried his 'Favorite Prescription' and six bottles cured me. I feel like a new person and I thank Dr. Pierce for my health. Life is a burden to any one without health. I have told a great many of my friends about the great medicine I took."

Accept no substitute for "Favorite Prescription." There is nothing "just as good."

Dr. Pierce's Common Sense Medical Adviser is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the paper covered book, or 31 stamps for the cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class, 9.45 a. m., O. D. DeWitt, leader; preaching, 10.30 a. m.; Sunday school, 11.45 a. m., G. R. Clark, superintendent; Epworth League, 6.30 p. m.; preaching at 7.30 p. m. Business meeting of Epworth League on Monday at 7.30 p. m. Class No. 2, Tuesday at 7.30 p. m., J. Archer, leader. Strangers welcome. Seats free.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30, subject, "Trouble: What About It." Class meeting at 11.30 a. m., Charles Croop, leader; Sunday school at 2 p. m., Peter Hartman, superintendent; Epworth League at 6.45 p. m.; evening preaching service at 7.30, subject, "Peculiar People." A cordial welcome at all the services.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet at 10 a. m. Preaching at 10.30; subject, "Human Agency in the Conversion of Sinners." Sunday school at 2 p. m.; Epworth League at 6.45 p. m.; topic, "Opportunities and Facilities of the Church." Mrs. H. Hatch, leader. Preaching at 7.30; subject, "The Christian Love That Grows Cold." Through the summer months the evening service will be shortened to one hour. The opening fifteen minutes will be given to song, led by Prof J. H. Cousins, assisted by the choir and orchestra.

African Methodist Episcopal church, Howard Place—Dr. D. S. Bentley, pastor. Preaching at 10.30 a. m.; Sunday school, 2.30 p. m., A. Porter, superintendent; Christian Endeavor prayer meeting, 7.15 p. m., C. E. Gaines, president; 7.45 p. m., preaching, Rev. J. H. Anderson, D. D., of Johnstown, Pa., will preach at the morning and evening services. A cordial welcome to all.

Baptist.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual services, Sabbath morning and evening, 10.30 a. m. and 7.30 p. m. Preaching by the pastor; Sunday school, 2 p. m., Dr. B. G. Beddoe, superintendent; Baptist Young People's union, 6.30 p. m., in assembly room. Weekly prayer meeting at 7.30 p. m. Wednesday. All are welcome to these services.

Jackson Street Baptist church—Rev. Thomas de Gruchy, D. D., pastor. Morning men's meeting at 9.45, Deacon Richard Nicholls, leader. Preaching service at 10.30, with sermon by the pastor. Sunday school at 2 p. m. Evening service at 7 sharp. The pastor will deliver a short address on the "True Elements of Success." At the close of the address an illustrated praise service will be held, assisted by the choir and full orchestra. The hymns will be thrown on the canvas and illustrated by the finest work of art. This service is full of music and gospel. You are all invited to attend.

Green Ridge Baptist church—Rev. Henry Sterling Potter, pastor. At 10.30 a. m., pastor will speak on "The Day of God's Power," and at 7.30 p. m., "The Church and the Strike Situation."

North Main Avenue Baptist Church—Rev. A. H. Smith pastor, will occupy the pulpit. Subject, 10.30, "True Spirit of Christian Life." 7.30, Children's day exercises.

First Welsh Baptist church, West Market street—Rev. J. V. Davis, pastor. The pastor will occupy the pulpit on Sunday next at the usual hours, 10 a. m. and 6 p. m. Sunday school at 2 p. m. All friends are invited. Seats free.

Presbyterian.

Second Presbyterian church, Jefferson avenue between Vine and Mulberry streets—At 10.30, morning worship; 12 m., Sunday school; 6.30, Young People's Society of Christian Endeavor; 7.30, evening worship, with sermon by Mr. Odell on "The World's Unremembered."

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor. 10.30 a. m., service of worship with sermon by the pastor; 12 m., Bible school; 6.30 p. m., Christian Endeavor; 7.30 p. m., evening worship, with sermon by the pastor, subject, "Labor Organizations; Evils to Be Remedied." All are welcome.

Providence Presbyterian church—Rev. Dr. Guild will occupy the pulpit at 10.30 a. m. and 7.30 p. m.; Sunday school and Junior and Senior Endeavor meetings as usual. All services in the Sunday school rooms, while the main auditorium is being renovated and decorated.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m. Bible school at 12 m. Christian Endeavor, 6.30 p. m.; prayer meeting Wednesday, 7.30 p. m. The pastor will preach morning and evening. The subject of the evening sermon will be "Marriage vs. Divorce—The Cause and Cure for the Latter." All welcome.

Adams Avenue Chapel, New York street—Rev. James Hughes will preach at 10.30. Subject, "Heaven a Prepared Place for a Prepared People." Evening at 7.45. Subject, "A Distinguished Workman, a Glorious Work and a Divine Pattern." Sunday school at 3 o'clock. The Christian Endeavor society at 7 p. m. A cordial invitation is given to all to attend these services.

Episcopal.

St. Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. Edward J. Haughton, curate. Fourth Sunday after Trinity.

St. Luke's church—7.30 a. m., holy communion; 9.15 a. m., Sunday school; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon.

St. Mark's chapel, Dunmore—7.30 a. m., holy communion; 9.30 a. m., Sunday school; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon.

St. George's, Olyphant—2.30 p. m., Sunday school; 3.30 p. m., evening service.

St. James', Nicholson—10.30 a. m., morning prayer and sermon.

East End Mission—Sunday school, 2.30 p. m.

South Side Mission—Sunday school, 2.30 p. m.

Church of the Good Shepherd, corner Monsey avenue and Green Ridge street—Fourth Sunday after Trinity. Rev. Francis R. Bateman, rector. Holy communion at 7.30; morning prayer, 10.30 a. m.; Sunday school and rector's class, 2.30 p. m.; evening prayer, 7.30 o'clock.

St. John's Mission, Osterhout Hall, Providence Square—2.30 p. m., Sunday school, 4 p. m. First anniversary of the Mission will be celebrated. Evening prayer will be read by the rector, and the Rev. Dr. Israel, rector of St. Luke's church, will preach. The vested boy choir of the Church of the Good Shepherd will be present at the service. All cordially welcome.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue below Mulberry street—George L. Alrich, pastor. Prayer and praise service, 9.30 a. m.; divine worship, 10.30 a. m. and 7.30 p. m. Preaching by the pastor. Morning subject, "Complete in Christ." Col. i. 28-29; evening subject, "Types of the Church." I Corinthians, x. 11. Sabbath school, 12 m.; Young People's Society of Christian Endeavor, 6.30 p. m. Lesson study Wednesday, 7.30 p. m. Prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Fourth Sunday after Trinity. Gospel, Luke vi:36-42. Epistle, Rom. xiii:18-23.

St. Mark's, Washburn street—Rev. A. L. Ramer, Ph. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m. Morning subject, "Precepts for Christian Conduct"; evening subject, "Children of the Heavenly Father."

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 9 a. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services at 10.30 a. m.; Sunday school, 9 a. m.

Emmanuel German-Polish Lutheran church, Reese street. Rev. Ferdinand Sattelmeier, pastor. Services in the German language at 10.30 a. m.

St. Paul's, Short avenue—Services at 10.30 a. m. and 7.30 p. m.; Sunday school at 2.30 p. m. Rev. Howard Kunkle will occupy pulpit.

English Evangelical Lutheran Church of the Holy Trinity, corner Adams avenue and Mulberry street—Rev. E. F. Ritter, A. M., pastor. Services, 10.30 a. m. and 7.30 p. m.; morning subject, "The Mote in Thy Brother's Eye"; evening subject, "No Man Liveth or Dieth to Himself"; Sunday school, 12 m.; Luther League, 6.45 p. m. Seats free. All welcome.

Grace Evangelical Lutheran church (General Synod), corner of Mulberry street and Prescott avenue—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., divine worship, with sermon; 7.15 p. m., Young People's Society of Christian Endeavor; 7.45 p. m., evening worship, with sermon. Good music. Everybody welcome.

Miscellaneous.

All Souls' Universalist Church, Pine street, between Adams and Jefferson avenues—Rev. Thomas B. Payne, pastor. Divine service, with sermon, at 10.30 a. m. Subject, "The Power of Habit." Sunday school at 12 m. Seats free. Strangers cordially welcomed. No evening service.

Free Methodist church, Finn chapel, Green Ridge—S. D. Molter, pastor. Meeting on Sabbath as follows: Preaching at 10.30 and 7.30. Class meeting at close of morning service. Mid-week prayer meeting Thursday at 7.45 p. m. Everybody is cordially invited to come. All seats free.

Gospel Tabernacle church, Jefferson avenue, Dunmore—James Leishman, pastor. Preaching at 10.30 a. m. and 7.30 p. m. Bible school at 12 m. Young People's meeting, 6.30 p. m. Dr. H. S. Phillips will preach morning and evening. Christian and Missionary Alliance meetings Tuesday, 2.30 and 7.30 p. m.

Plymouth Congregational church, Jackson street—Rev. W. G. Jenkins, Pont y Prydd, South Wales, will occupy the pulpit. Morning service at 10.30; evening service at 7.30; Sabbath school at 12 m.; Sabbath school at Sherman Avenue at 2.15 p. m.

Christian church, North Main avenue—Preaching by the pastor, Rev. Robert W. Clymer, at 11 a. m. and 7.30 p. m. Morning subject, "In the Hands of God;" evening, "Commercialism, or the Spirit of the Dollar." This is the first sermon in a series on "The Opponents of the Church." Special music. All are welcome.

First Primitive Methodist Church, Green Ridge—Rev. G. Lees, pastor. Regular services at 10.30 a. m. and 7 p. m. Subjects, morning, "Unrecorded Workers"; evening, "What Is Conscience?" Class meeting after morning sermon. Sunday school at 2.30 p. m. All welcome.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Firor, pastor. Services Sunday at 10.30 a. m. and 7.30 p. m. Holy communion at both services.

SUNDAY-SCHOOL LESSON FOR JUNE 22

TEMPERANCE LESSON.
Rom, xiii: 8-14.

BY REV. J. E. GILBERT, D. D.
Secretary of American Society of Religious Education.

INTRODUCTION.

TRANSFER—The lesson committee suspending its studies in the life of Paul, has directed us to a passage in one of Paul's letters. Many will regret this. The charm and fascination in the wonderful story make one desire to follow it continually. And yet the theme of our present lesson is always interesting and important. Besides, the committee, responding to numerous petitions, feels obligated to give a temperance lesson at least once a year. That subject enters here in its usual Biblical way, as a part of a more extended thought. Let temperance always appear in its relations to other great virtues.

PAUL.—The author of the book from which the lesson is taken was a man of great learning (Acts xxii:3). Raised a Pharisee (Acts xxvi: 5), he early imbibed the feelings of hostility toward Christians. Converted while on his way to Damascus (Acts ix:1-9), he became an earnest advocate of the cause which he had so bitterly opposed. The twelve men whom Jesus called to be apostles having devoted themselves to the ministry among the Jews, Paul was chosen by the Holy Ghost to be the apostle of the Gentiles (Acts ix:15). For that service he was qualified by visions and revelations (II Cor. xii:1-4), which, added to his natural and acquired talents, placed him in the front rank among ministers (IICor. xi:5), and gave him a commanding influence in the church. Solemnly set apart at Antioch (Acts xii:1), he went westward on a series of missionary tours, preaching and establishing churches. But, because he was not one of the original twelve, neither a personal acquaintance of Jesus, and because his views were peculiar, he was regarded with suspicion by many and compelled to assert and defend his authority. His writings constitute the largest section of the New Testament.

ROMANS.—Paul wrote thirteen letters, some say fourteen, the book of Hebrews being in dispute. The one before us is the sixth in the order of time, it having been preceded by I Thessalonians, II Thessalonians, I Corinthians, II Corinthians and Galatians. It was written at Corinth A. D. 58. Expecting to visit Rome on his way to Spain (Rom. xv:24), he desired to pause there and render some service. (Rom. i:11). He had many friends in the imperial city (see chapter xvi), whom he was anxious to meet. That the way might be prepared for his visit he wrote this letter and sent it by the hand of Phebe. It is the most elaborate of all his writings. Godet, calls it "The Cathedral of the Christian Faith." Coleridge says, "It is the profoundest book in existence." A whole library has been written in its exposition. Some of its statements cover the vastest themes that ever engaged the mind of man. Here is the battleground of Protestant sects. The letter contains Paul's idea of the Gospel, its chief theme being "Justification by Faith." The first eleven chapters are doctrinal, and they form the secure basis for the practical directions contained in the closing chapters.

EXPOSITION.

To appreciate the full force of the seven verses that form our lesson one needs to read at least the entire practical part of the epistle, chapters xlixv. In this way only may be obtained the sweep and swing of the thought of this great man. Still, there are three points which may be profitably considered, even though detached from all that preceded and followed.

NEW LAW.—In verses 8, 9 and 10 the apostle enjoins love as the Christian rule of life. In another place he calls it "the bond of perfectness" (Col. iii:14). There are three manifestations of love—that which is due to God, that which is due to one's neighbor (Matt. xxii:39), and that which is due to the followers of Christ. Paul is dealing here with the last form. "Love one another," he says. In another place (I. Thess. iv:9), he declares that Christians are taught of God to do this, and John asserts (I. John iv:11-12), that we ought so to love because God loved us, and because Jesus commanded us so to do (I. John iii:11; John xv:12). Peter, moreover, says the same, but urges that the love be with pure heart and fervent (I. Peter i:22). But in the lesson Paul puts the law in a more complete form. "Owe no man anything but to love." He deems love to be a debt, one that can never be discharged, which one must be always paying. He would bind Christians together by mutual affection, as every planet in the solar system is bound to every other planet and as all worlds in all systems obey the law of gravitation. This is the new law under which believers are placed. The old law regulated men's conduct by statute. Innumerable regulations were imposed and judges were appointed to adjust differences so that the rights of members of the Jewish church might be secured. This new law does not abolish the decalogue—it fulfills it (Rom. iii:31), because love works no evil to one's neighbor (I. Tim. i:5).

NEW DAY.—Verses 11 and 12. "Now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." The inspired writers were the pessimists. They did not look backward, but forward for the golden era (Eccl. vii:10). Fully aware of the evil in the world and deeply distressed on account of it, they did not therefore conclude that all things were hastening to ruin. On the contrary, the belief that the general tendency was toward a better state; that the outcome would be to the glory of God (Phil. ii:11). With the prophets every dark picture was lighted up by the promise of Messiah (Mal. iv:1-2). With the apostles there was the expectation that Jesus would come again (II. Tim. iv:8). Not the least of the services rendered by prophets and Apostles was the awakening of hope in minds that otherwise might have been filled with despair. So in the lesson Paul calls attention to the period in which he lived. "The night"—the time of darkness and ignorance, of sin and oppression—"is far spent." "The day is at hand," the time of light, of joy, and good will, is being ushered in. He would have the Roman Christians realize that they were entering upon a new era, which Abraham (John viii:56), and Zacharias (Luke 1:78) though separated by centuries, rejoiced to see. He desired them to know their exalted privileges, as children of the day (I. Thess. v:5-8), and calls special attention to the fact that they had first believed (II. Cor. vi:2), an earnest of what they might expect. That they might be prepared for this new time (Heb. iv:7) he exhorts them to awake out of sleep (Eph. v:4), to shake off the stupor that had settled down upon the carnal world, and bring into fullest activity all of their redeemed powers.

NEW WALK.—Verses 12 and 14. The apostle next exhibits the conduct becoming to a Christian in this new day. That conduct he calls a walk, a favorite expression, used by him thirty times in his epistles, also by the other sacred writers (Gen. v:24; I. John i:7). The follower of Jesus is not a permanent dweller here (Heb. xiii:14), but he is on a journey, through these earthly relations to an eternal home. Neither is he expected to remain in a fixed type of character, but to be continually advancing (Heb. vi:1), from the lower to the higher (Phil. iii:14). Both of these ideas are beautifully expressed by the term walk, a progress, step by step, little by little, toward a goal. Christian living is here presented under two heads, negatively and positively, what is improper and ought to be shunned, what is properly and ought to be encouraged. Both sides are put forth with boldness and clearness. "Cast off the works of darkness," he says—the deeds that have been allowed in the former days cannot be tolerated in this (Eph. v:5; I. Cor. vi:9-10). What deeds? He enumerates "rioting, drunkenness, chambering, wantonness, strife and envying," each of which subjects would repay careful and prolonged study. All Christians are expected to be free from these, and to regard them as belonging to that old life which they have renounced. Ah, but they are in a world of sin, constantly exposed to adversaries! So comes the positive precept, "Put on the armor of light"—all those appliances furnished in the Gospel for personal security (Eph. vi:13; I. Thes. v:8). The weapons in God's armory are all spiritual but mighty (II. Cor. x:4). And then, defended, live "honestly," or discreetly, as the margin has it—bestow thought and care to have your action right. Then comes the final command, "Put ye on the Lord Jesus Christ," and make no provisions for the lust of the flesh. The old fight between the two natures (I. Peter ii:11), is here recognized, and the secret of victory shown (Gal. v:16).

CONCLUSION.

1. Nearly nineteen centuries have passed away since Paul wrote. The day, then ushering in, has advanced toward high noon. The spreading rays of light then streaking the east, pour down their effulgence on half the globe. Much more earnestly ought every true follower of Christ to rejoice. 2. But, alas! many of the evil practices, then considered out of place, as belonging to a former era, still linger. "Rioting, drunkenness, chambering"—the long catalogue in sickening detail disgraces our civilization. The drink habit, the saloon, the house of shame, the low theater, the prize fight, the gambling den, all pander to the lower nature. Men of God, set your faces against these things. 3. A clarion voice ought to go through the land proclaiming with apostolic force the law of love and the life of purity. Speed ye on, ye regenerating forces of the Gospel (Eph. iv:24).

MAY SELL TO ANYBODY.

Neutrals in War Not to Be Expected to Shut Up Shop.

In the May number of the North American Review, W. L. Penfield, solicitor of the state department, discusses with great elaboration the legality of "British Purchases of War Supplies in the United States." The question is examined in the light of the provisions of international law and of the practice of the great powers, especially of the United States, and Mr. Penfield comes to the conclusion that the unvarying principle applicable to such cases is that which was propounded as early in 1793 by Alexander Hamilton, with the approval of Thomas Jefferson, to the effect that "the purchasing within and exporting from the United States, by way of merchandise, articles commonly called contraband, being generally warlike instruments and military stores, is free to all the parties at war, and is not to be interfered with." Mr. Penfield intimates that the criticisms regarding British purchases of horses and mules in America for use in South Africa have been due to confusion of ideas with regard to the duties actually owing by a neutral state and the duties assumed or supposed to be owing by its citizens or subjects to the belligerent states. He says:

"If the doctrine were otherwise, under the law of nations, the conditions of peace of the neutral state would be almost more burdensome than the state of war between the belligerents; as, in case of war between two great European powers, like Great Britain and Germany, if it were forbidden to citizens of the United States to sell to either belligerent all articles which might be contraband of war, it would substantially annihilate our commerce; while the burden of policing with ships and soldiers the thousands of miles of our sea-coast, would make the state of peace perhaps even more expensive than the costs of war."

HON. ROBERT L. TAYLOR

former Governor of Tennessee, said of Osteopathy: "When a century later historians are sifting the events of this time for the epoch-making discoveries of science and civilization there will be few chapters more important, I think, than that devoted to the reformation in medicine which will have come about through the acceptance and practice of Dr. Still's system known as Osteopathy." For free Osteopathic literature, address Dr. Herbt. I. Furman, 1530 North Washington avenue, Scranton, Pa.

DOMESTIC SCIENCE.

And here is a sermonette on the garbage pail. Text, II Kings, iv, 40: "There is death in the pot."

Theme—An important factor in home sanitation.

First Head—Beware!
Second Head—Be warned!
Third Head—Be wise!
Conclusion—"Watch out!" "Eternal vigilance is the price of liberty."

If anything has to be neglected during the summer, don't let it be the garbage pail. Dust on the piano is bad. Specks on the mirror or windows are annoying. You can't always find time to make cake for tea nor pie for dessert. The sheets and towels may have to be folded and put under a weight to save ironing; the baby wear colored slips to economize in washing. All these limitations may be grievous in a measure, but they are not of vital importance. The care of the garbage pail is.

Death and destruction sit on the rim of the neglected pail and bacteria and microbes—malevolent ones—multiply apace. Decaying fruit and vegetables are just as poisonous as meat, only not quite so noticeable.

The best garbage can, from a sanitary point of view, is of galvanized iron, with a cover of the same. If you live in the city, where the health department minions play "One old cat" with your pail, tossing it with infinite abandon from sidewalk to cart and back again, it is the only kind that can "stand the racket" for any length of time.

If you are a suburbanite, or a dweller on broad acres, any whole receptacle, tin or even wood, will do, provided it is frequently scalded, disinfected and dried out. One of the five gallon kerosene cans makes a very good pail, with a piece of baling wire fastened in for a handle. Keep an old broom for cleaning out the pail. Take it out on the grass, turn the hose or teakettle on it and scrub.

Once a week a disinfectant is in order. A good one to keep on hand is prepared in this way: Dissolve a half pint of washing soda in six quarts of boiling water. A cupful of this added to the cleaning water will be quite sufficient.

Do not throw the contents of your pail, if it be trimmings and parings of vegetables, etc., on the garden to decay. If there are no animals on the place to eat them, either bury, and thus enrich the soil, or burn.

If the latter, dry out first, so as not to crack the stove. Orange and lemon peeling, peach, apricot and cherry pits make admirable kindling when dried. Bones burned, and pounded, are excellent for making hens lay, or for giving an impetus to your rose bushes or grape vines. If you have no drain and are forced to throw your dish water out on the ground, a solution of copperas (a pound and a half to a gallon of water is a good proportion), should be sprinkled around once or twice a week. Lastly, remember that upon you, Madame Chatelaine, rests much of the responsibility for the comfort and health of your household. There is occasionally a servant who may be depended upon to carry out your instructions without your personal attention, but such an one is a rara avis. The wise woman looketh well to the ways of her household, and even to the unromantic but essential garbage pail.

With cherries still in season try cherry jelly for dessert.

Soak half a box of gelatine in half a cup of cold water for an hour. Add a scant pint of boiling water, and three-quarters of a cup of sugar, and stir until dissolved. Add one cupful of sherry and the juice of a lemon. Strain, and pour a little in the bottom of a jelly mould that has been rinsed out with cold water, and set it on the ice. Keep the rest of the liquid jelly on the back of the range, to prevent hardening. Have ready a half pound of large cherries, which have been pitted, and the meat of a hazel nut inserted in place of the stone. As the jelly hardens put in a layer of cherries, then more jelly, and so on until the mould is full. Set away to get perfectly cold. When ready to serve turn out on a bed of fruit leaves, rinsing them first to be sure they are quite clean.

Menu for Sunday, June 22

BREAKFAST.
Currants on the Stem.
Radishes in Ice.
Broiled Bacon. Spanish Omelet.
Rolls. Coffee.

DINNER.
Split-Pea Soup. Croutons.
Pickled Beans. Ripe Olives.
Roast Chicken, Currant Jelly.
Rice. New Potatoes.
Romaine Salad.
Cheese Straws. Cherry Jelly.
Black Coffee.

SUPPER.
Chicken Salad.
Grilled Sweet Potatoes.
Cream Cheese.
Ginger Pound Cake.
Tea.

Cherry vinegar may also be made and kept in stock for a refreshing summer drink. Mash two quarts of cherries and pour over them one quart of vinegar. Put in an earthen bowl and set in a cool place for two days. Strain through a muslin bag, and to each pint of liquid allow three-quarters of a pound of sugar. Put over the fire and boil slowly for fifteen minutes. Bottle.

Word comes from Paris that a favorite way of serving crawfish this summer is to have them finely minced into a sort of "supreme," and then placed in a large baked potato.

Among the most artistic and indestructible of summer furnishings are the chairs, divans, tables, tabarets, mirror and picture frames made of prairies grass. This natural green fibre is not only characterized by its restful verdant coloring but by its resistance to both excessive dampness and excessive dryness, and is permanently pretty and pleasing.

In so simple a matter as slicing bacon there is a right way and a wrong. Lay your bacon on a board with the rind side down. Then with a very sharp knife cut the bacon in thin, uniform slices down to the rind, but do not try to cut through it. When you have a sufficient number of slices cut run the knife under, keeping it close to the rind, and the slices will be free.

After your bacon is sliced off do not throw away the rind as useless. Scrub off the outside with plenty o fwater and a vegetable brush, and use the rind with the scraps of fat remaining to season your dried pea soup, or your kettle of "greens."

"Split pea" soup, by the way, is one of the tastiest, most nutritious and most economical of soups. Put a cupful of the peas to soak over night in three quarts of cold water, having first washed them thoroughly. The next morning put in a saucepan, adding a ham bone if you have it, or a little piece of bacon and the rind, together with a sliced onion and a tiny bit of red pepper. Simmer for four or five hours until perfectly soft, adding more water from time to time as required. When nearly ready to serve pass the peas through a sieve and add to the pulp enough stock water or milk to make a soup about the consistency of cream. Thicken slightly with a tablespoonful of flour and one of butter cooked together and made smooth by a half cupful of the liquor, before adding to the pot. This thickening will keep the heavy part of the soup from settling to the bottom. Serve with croutons. A good dried bean soup may be made in the same way.

The housekeeper who has come to look with unconcealed suspicion upon almost everything edible as liable to adulteration at the hands of the wily manufacturer or grocer, may take to comb-honey—sure at least that there is the genuine work of the bee.

The head of the largest bee supply house in the country has had a standing offer of a thousand dollars out for several years, to go to any one who could furnish a fairly good counterfeit box of comb-honey.

That scores of people have tried goes without saying; but the ingenuity of man, even with a thousand dollar bill hanging in front of him, has failed to produce even an approximate presentment. Nor is the strained honey always open to suspicion. Tons of absolutely pure honey are shipped to the east from Arizona and California every year, and when the bees themselves are doing so well it would be superfluous for man add his labors to theirs. That there are different grades of honey is well known—some infinitely preferable in flavor to others; but the glucose imitation may only be feared at the hands of the cheap and unreliable grocer.

In strained honey, as with spices, teas and coffees, the consumer is largely at the mercy of the grocer. Hence the advisability of adapting Polonius' advice to Hamlet, and

"The honest grocer found, and his adontion tried,
pple him to thy soul with hoops of steel."

In this connection, a word of defense for "the butcher, the baker, the candlestick maker." That there are rogues and tricks in all trades is, unfortunately, true, but that dishonest methods are more especially characteristic of certain trades and professions than others is to be doubted. If we go on the assumption that "all men are liars" it is almost an incentive for them to become so, while if, on his honor, that his customer trusts him and is willing to pay a fair price for a first-class article, it is to his own advantage to see that she has it.

If any one gets taken in, you will usually find it the brow-beating, hagging, suspicious customer. This is human nature.

Specially delicious is the Devonshire clotted cream, served with strawberries or black caps. Put a panful of new milk on the fire. Heat gradually to the scalding point, but do not boil. Leave on the stove for about half an hour; then set away in a cool place for five or six hours, until the cream has risen. This will keep for some time.

Crystallized orange served with nuts and raisins makes a good finale to a dinner, and it is not at all hard to prepare at home. Cut the fruit crosswise into thick slices, picking out all the seeds. Dip each slice in the beaten white of egg, and then in fine crystallized sugar. Dry on sieves in a cool oven.

EMMA PADDOCK TELFORD.

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