RELIGIOUS NEWS

United Presbyterian Statistics.

This years statistical report of the United Presbyterian church in North America gives it 13 synods, 68 presbyteries, 1,019 ministers (730 pastors and stated supplies and 289 without charge), 843 pastoral charges, 989 congregations (820 with pastors or stated supplies and 169 vacant), 117,874 members in America and 132,476 in the whole church, including the mission fields; 1,226 Sabbath schools, with 13,485 officers and teachers, and 120,133 pupils; 30 mission stations in America and 637 in the foreign field; 4,048 baptisms of infants and 1,973 of adults during the year in the whole church; 7,332 members received on profession of faith; 1,036 young people's societies, with 39,715 members, and an aggregate of contributions, for all causes, in the whole church of $1,874,514.

The average contribution per member in America is $15.87. The average salary of ministers in America is $1,010.

* * *

The Southern Lutherans.

The Lutheran United Synod, South, held its eighth biennial convention in Charleston, S. C., in May, with R. A. Yoder, D. D., as president. One of the most welcome features of the meeting was the announcement that $28,669 of $30,000 sought had been secured for the endowment of the seminary at Mount Pleasant, a suburb of Charleston. Including two Charleston pastors, the seminary has a faculty of five teachers.

Ten students were graduated from it during the meetings of the synod, after a three years' course. Progress was reported in the mission in Japan, where there are already several native pastors. In the field of home missions a plan has been referred to the board to place a traveling missionary in Mississippi. The synod is represented as standing ready to co-operate with the northern bodies in developing the territory bordering on the Gulf of Mexico. A hotel with 100 rooms has been purchased for the Orphan home at Salem, Va., and gives shelter to forty children. The property, which originally cost about $65,000, has been bought for $15,000.

SERVICES IN THE VARIOUS CHURCHES

METHODIST EPISCOPAL.

Elm Park church—Prayer service at 9.30. Dr. C. M. Giffin, the pastor, will preach at 10.30. Class meeting in the Sunday school room at close of morning service. Sunday school at 2 p. m.; Senior league at 6.30. At 7.30 the pastor will speak on the topic, "No Need of Wings." Strangers are welcome.

Simpson Methodist Episcopal church, North Main avenue and Lafayette street—Rev. H. C. McDermott, pastor. Preaching by the pastor at 10.30 a. m. and 7.30 p. m. Sunday school at 12 o'clock; Epworth league at 6.30 p. m. Friends and strangers welcome.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet for prayer at 10 a. m. Preaching at 10.30; subject, "Triumph in Death." Sunday school at 2 p. m. Epworth league at 6.45. Preaching at 7.30 by Rev. John Laird; subject, "Life."

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.; subject, "Whole-Hearted Devotedness to Christ"; Sunday school at 2.30 p. m.; Epworth League at 6.30 p. m.; preaching at 7.30 p. m.; topic, "A Glorious Life." Prayer meeting, Wednesday at 7.30 p. m. Seats free and all are welcome.

Embury Methodist Episcopal church—Rev. James Benninger, pastor. At 10 a. m., love feast; 10.30, preaching by Elder Rev. Dr. Griffin; sacrament of the Lord's supper; Sunday school at 2 p. m.; Epworth League at 6.30, leader, W. G. Cadwgan; preaching service at 7.30, subject, "Shipwreck"; Junior League, Monday afternoon at 3.30; intermediate League, Friday evening at 7.30.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Love feast, 9.45 a. m., followed by address by pastor. Reception of members and communion service. Sunday school, 11.45., G. R. Clark, superintendent; Epworth league, 6.30 p. m. Preaching, 7.30, by Rev. A. Griffin, D. D. There will be good singing. Seats free. All will be welcome.

St. Paul's Methodist Episcopal church—F. P. Doty, pastor. 10 a. m., meeting of the Brotherhood; 10.30 a. m., morning worship and sermon; 11.45 a. m., Sunday school; 3.30 p. m., Junior Epworth league; 6.30 p. m., Epworth League devotional service; 7.30, evening worship. A cordial welcome to all.

Ash Street Methodist Episcopal Church—Rev. J. R. Austin, pastor. Sunday school at 9 a. m.; Peter Hartman, superintendent. Rev. Austin Griffin, D. D., presiding elder, will hold the second quarterly conference at 2 p. m. Epworth league at 6.45 p. m. Evening preaching service at 7.30. A cordial welcome to all.

African Methodist Episcopal church, Howard place—Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m., subject, "The Sweetness of Rest." Sunday school, 2.30 p. m.; Christian Endeavor meeting, 7.15 p. m. Preaching, 7.45 p. m. Subject, "God's Majesty, His Magnetism." A cordial welcome to all.

BAPTIST.

Penn Avenue Baptist church—Rev. R. F. Y. Pierce, pastor (absent in Europe). W. A. McKinney, minister in charge. 10.30 a. m., preaching; 12 m., Sunday school; 3.30 p. m., Sunday school at the Amerman mission; 6.30 p. m., Christian Endeavor; 7.30 p. m., preaching. Wednesday at 8 p. m., prayer meeting. Morning subject, "Instruments of Attainment"; evening subject, "Stephen, the Aggressive."

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. Beddoe, superintendent. E. Y. P. U. service, 6.30 p. m., in the assembly room. Weekly prayer meeting Wednesday evening, 7.30 p. m. All are welcome to these services.

Jackson Street Baptist church—Morning prayer meeting at 9.30, Brother George Widdick, leader. At the 10.30 service, Rev. Edward Howells will give the communion address, after which the pastor, Rev. Thomas de Gruchy, D. D., will administer the ordinance of the Lord's supper. Sunday school will begin at 12 m., John Lloyd, superintendent. Evening service at 7 sharp. Praise and song service. The choir will be present and sing an anthem. Rev. George Rose, a South African missionary, will present the cause of his people in South Africa. The public is cordially welcome at all our services.

Green Ridge Baptist church—Henry Sterling Potter, pastor. Subjects of sermons: At 10.30 a. m., "Working Out Our Salvation"; 7.30 p. m., "Life's Crisis."

First Welsh Baptist church, West Market street—Rev. J. V. Davies, 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. The evening service will be conducted in English. All friends are cordially invited to attend. Seats free.

Memorial Baptist Church—W. F. Davies, pastor. Services tomorrow at the usual hours. Welsh in the morning and English in the evening. Sunday school at 2 p. m. Special singing Sunday evening. All welcome. The church will have no prayer meeting Monday on account of the annual picnic of the Sunday school.

Shiloh Baptist church, corner Mulberry street and Adams avenue (under the drug store)—Rev. J. B. Boddie, pastor. Preaching at 10.30 a. m. by Prophet Jones; subject, "The Necessity of Being Baptized in Water." Sunday school at 12 o'clock; at 3 p. m., baptizing services in the Roaring Brook, below No. 4 dam. A collection will be lifted at the water by the trustees. Prophet Jones will speak at the water. At 7.45 p. m., preaching by the prophet; subject, "God's Porter Will Show the Way." The public is invited to all these services.

PRESBYTERIAN.

First Presbyterian Church—Morning service at 10.30. Sermon by Rev. James Stuart Dickson, of Philadelphia. No evening service. Sunday school at 12.15. Wednesday evening prayer meeting at 7.45.

Second Presbyterian church, Jefferson avenue (between Vine and Mulberry streets)—10.30, morning worship. Rev. J. H. Odell will preach; 12, Sunday school; 6.30, Y. P. S. C. E. No evening service.

Green Ridge Presbyterian church—Rev. Isaac J. Lansing, pastor. Rev. L. R. Foster, assistant. Sunday morning service at 10.30. Bible school at 12 o'clock. Meeting of the Christian Endeavor society at 6.30 p. m. There will be no evening service.

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 young people at 6.30 p. m. Prayer meeting Wednesday, 7.30 p. m. The pastor will preach morning and evening. Subject at the evening service, "Fewer Divorce Proceedings If Girls Were Properly Trained in the Home." All welcome.

Adams Avenue chapel, New York street—Rev. James Hughes will preach at 10.30 a. m. and 7.45 p. m. Christian Endeavor, 7 p. m.; Sunday school, 3 p. m. All heartily welcomed here.

EPISCOPAL.

St. Luke's parish—Rev. Rogers Israel, D. D., rector; Rev. Edward J. Haughton, senior curate; Rev. Robert E. Roe, junior curate. Seventh Sunday after Trinity.

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

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

East End Mission, Prescott avenue—3 p. m., Sunday school and Bible classes.

South Side Mission, Fig street—9 a. m., Sunday school and Bible classes.

St. George's, Olyphant—2.30 p. m., Sunday school and Bible classes; 3.30 p. m., evening prayer and sermon.

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

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

St. John's Mission, Osterhout Hall, Providence Square—Sunday school, 2 p. m.; evening prayer and sermon by Rev. F. R. Bateman, at 4 o'clock.

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. Morning subject, "Studies in Colossians," Col. xxi: 8-19; evening, "Our Bible—Its Divisions," Luke xxiv:44. Sabbath school at 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 welcome.

EVANGELICAL LUTHERAN.

Evangelical Lutheran—Seventh Sunday after Trinity. Gospel, Mark, viii, 1-9; epitle, Romans, vi, 19-23.

St. Mark's church, 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, "Divine Compassion"; evening subject, "An Overruling Providence."

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

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

Emanuel German-Polish Lutheran church, Reese street—Rev. Ferdinand Sattelmeier, pastor. Services in the Polish language, 10.30 a. m. Sunday school, 2 p. 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. H. A. Kunkle, of Kresgeville, Pa., will occupy the pulpit.

English Evangelical Lutheran church of the Holy Trinity, corner Adams avenue and Mulberry street—Rev. E. F. Ritter, A. M., pastor. Services at 10.30 a. m. and 7.30 p. m. Holy communion and reception of new members at morning service. Subject of sermon, "Feeding the Four Thousand;" evening subject, "The True Riches." Sunday school at 9 a. m.; Luther league at 6.45 p. m. Seats free. All welcome.

MISCELLANEOUS.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Firor, pastor. Services at 10.30 a. m. and 7.30 p. m. Sunday school, 11.45 a. m.; Christian Endeavor, 7 p. m. Morning subject, "All in All."

Bellevue Welsh Calvinistic Methodist church—Rev. William Davies, pastor. Services during the week as follows: Prayer meeting tomorrow at 10 a. m.; class meeting, 11.30 a. m.; Sunday school, 2 p. m.; prayer meeting, 6 p. m. Prayer meeting Monday evening, 7.30; class meeting Thursday evening, 7.30; meeting of the Biblical and Literary society, Friday evening, at 7 o'clock.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning subject, "Looks;" evening subject, "The Grief of God." Class meeting at close of morning sermon. Sunday school at 2.30 p. m. All welcome.

All Soul's Universalist church, Pine street, between Adams and Jefferson avenues—Rev. Thomas B. Payne, pastor. Divine service, with sermon, at 10.30 a. m.; subject, "Is the World Growing Better or Worse?" Sunday school at 12 m. Seats free. Strangers welcomed. No evening service.

Zion United Evangelical church, 1430 Capouse avenue—Preaching at 10.30 a. m. and 7.30 p. m. by Rev. N. Young, presiding elder. Communion morning and evening. Sunday school at 9.30 a. m. Keystone League, Christian Endeavor, 6.30 p. m. All are welcome.

First Church (Christ Scientist), 319 Adams avenue—Sunday services, 10.30 a. m., 7.30 p. m.; Sunday school, 11.45 a. m. Subject, "Life." Testimonial meetings, Wednesday evening at 8 o'clock. The church is also open every day during the week. The Bible and all Christian Science literature is kept in its free public reading room. "Science and Health with the Key to Scripture," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letters of inquiry are welcomed and given courteous attention and information free.

Christian Church, North Main avenue—Preaching by the pastor, Rev. R. W. Clymer, at 11 a. m. and 7.30 p. m. Subjects: "My Duty to My Neighbor," and "The Saloon as a Church Antagonist." Special music. Sunday school, 10 a. m.; Christian Endeavor, 6.45 p. m. All are welcome.

Plymouth Congregational Church, Jackson street. Preaching service at 10.30 a. m.; Sunday school at 12 o'clock. Sunday school at Sherman avenue at 2.15. At 7.30 p. m. the Sherman avenue school will repeat their children's day programme. The Juvenile choir (Richard Phillips, conductor), will also sing. All are cordially welcomed.

SUNDAY-SCHOOL LESSON FOR JULY 13

THE TEN COMMANDMENTS —DUTIES TO GOD. Ex. xx:1-11.

BY REV. J. E. GILBERT, D. D.

Secretary of American Society of Religious Education.

INTRODUCTION.—Two months after the events recorded in our last lesson, or three months after leaving Egypt (Exodus, xix, 1), Israel reached the plain of Sinai, where an encampment was made for nearly a year. That time was all occupied with arrangements necessary to the setting up of a system of government and religion. Up to that time the family had been the unit, and that had gradually expanded until the tribal system prevailed. For the further and fuller purpose of God the twelve tribes, bearing the names of Jacob's sons, must be compactly joined together, not losing their old spirit, but gaining in more perfect form the idea of unity, that they might stand together for the one great thought which had led Abram from Ur of the Chaldees into the promised land. These people had much to learn. Having been long in bondage they were ignorant of many of the leading, and, indeed, essential features of advanced civilization. Instruction must be given on many points which are now well understood.

DECALOGUE.—It is worthy of special note that the beginning was laid in a series of commandments, what is ordinarily termed the decalogue, or the ten words. This was virtually the constitution, the foundation on which everything vested, a kind of charter, the first in the language of men. Considering the time when it was promulgated and the fact that it has never been abrogated, although thirty-three centuries have passed away; it is one of the most remarkable documents in political history, even now admired by theologians, statesmen and philosophers. The decalogue was delivered by God to Moses, who called him up into Mount Sinai alone to receive it. This method invested it with peculiar sanctity, causing the people to hold it with utmost reverence, as worthy of their constant care. The decalogue is in two tables, or parts—one covering duties to God, the other duties to men. We shall study the first part today.

POLYTHEISM.—"Thou shalt have no other gods before me." In the attempt to explain natural phenomena and human history, the ancients multiplied deities, and introduced various rites to placate them. This habit resulted in innumerable evils, which could not be corrected until the cause was removed (Romans, i, 28.) In setting apart a people for himself the Almighty therefore began His covenant by claiming the sole and absolute loyalty and service of Israel, enforcing it by the consideration that He had liberated them and brought them forth. (Verse 2.) He thus gave to this people the high mission of holding and propagating the doctrine of the divine unity until the whole human family should receive it. (Isaiah, xl. 9.) How unfaithful they were to this monotheistic idea their history shows. (II Kings, xvii, 7.)

IDOLATRY.—"Thou shalt not make any graven image" to worship. It is the natural tendency of an undeveloped mind to locate the deity and give Him form, thereby hoping to come into more intimate relations. But this exercises a most degrading and corrupting influence upon the devotee (Romans, i, 25), as appears in the condition of the whole heathen world. Man becomes like that he worships. God is a spirit (John, iv, 24), uncreated, invisible, immortal. He has neither body nor parts. He is omniscient and omnipresent. This exalted view of Him is a prime condition of acceptable and profitable approach. One who comes to such a being is drawn upward out of the material and sensuous into the realm where the dominant forces play. To forbid idols was, therefore, necessary in training Israel, and in training the race toward that new manhood destined to be realized in Jesus Christ (Romans, viii, 6), who is the way and the pattern.

PROFANITY.—"Thou shalt not take the name of thy God in vain." Reverence for God is as necessary as a conviction of His spirituality. It is indeed the beginning of wisdom (Psalm, cxi, 10) and of every virtue. To exalt Him in one's thought promotes humility and trust, and these minister constantly to the higher elements of character. (Proverbs, xv, 33.) The very name applied to the Deity, Almighty, Jehovah, God, whatever it may be, educates, because it conveys certain ideas to the mind and produces appropriate emotions. Hence, also, the manner in which the name is pronounced is a matter of great importance. It is said that one name of God was held so sacred by the Jews that they never spoke it. In their reading they passed it in silence. To enforce this third command, blasphemy was punished with death (Leviticus, xxiv, 16), and the whole congregation, by stoning the criminal, expressed their abhorrence of his sin.

INDUSTRY.—After three negative or prohibitory commands there came one positive and mandatory in two parts, referring to the use of time. Six-sevenths of one's days should be devoted to work in secular affairs. (Verse 11.) This was needful at that time among people who had been slaves and who might desire to escape work, who were fed with manna from heaven and had less reason on that account for work. It was also necessary for all time. At the beginning man in his innocence had tasks. (Genesis, ii, 19.) In setting up a nation and preparing it for its future, the Almighty deemed it essential to enjoin industry, to make the week day work a duty and an honor. Not by idleness which is always disgraceful and dangerous (Proverbs, vi, 6), but by honest toil may fortunes be builded, characters developed, wealth acquired, and coveted good secured. Labor is the price to be paid in all lands and ages for every personal and national blessing. This is God's word on the subject.

SABBATH.—There might be correct notions of God and yet little religion. Negations might prevent bad actions—there is needed something positive to promote and support a holy life. If a part of time was allotted for secular things it was as well to have another part for sacred things. A holy day was therefore appointed, one in every week, following all the work days. Six days of work and one day of rest. (Verse 9.) The language in which this command is given indicates that it is not a new enactment, but an old law re-enacted. "Remember" signifies something that has existed and is to be carried forward. The argument for a primitive Sabbath, observed in the time of Noah and in the wilderness (Exodus, xv, 5), has been frequently made and is regarded by some scholars as conclusive. But whether there has been a divine institution coeval with the race and therefore binding upon all men (Mark, ii, 27), as is highly probable, it is now admitted by all that the day sacredly observed is suited to the highest mental, moral and social good of man under every form of civilization. Its appointment here was therefore an act of great wisdom.

CREATION.—As an incentive to the labor of the six days and the rest of the seventh day God presented his own act of creation. During six periods of time of uncertain length (The Hebrew word yom, translated day, has no equivalent in our language), the Almighty had worked in the physical, and on the seventh period He had retired into the contemplations and movements of the spiritual (Gen. ii:1-3). This reference is immengely important. It gives sanction to the account of creation, which some have regarded a legend, but which is here treated as history. Moreover, the conduct of men in the use of time is to be regulated by the very constitution of things. The material universe is constructed on the septenary plan. He who caused all things has impressed upon all things his own law, and that manifests its wisdom by its adoptation to human needs. It amounts, therefore, to this that God's law of time is simply a declaration of the nature and fitness of things.

REFLECTIONS.—1. These four laws (the one on time being in two parts) rested upon an authority which deserved to be respected by Israel. God claimed the right to govern because he had been the deliverer from bondage (verse 2). He might have rested his commands upon his sovereignty, but that would not have been so easily understood. Every man knew the galling slavery in Egypt and rejoiced in the freedom. The appeal to the sense of gratitude for mercy would be more effective. 2. Piety, a right relation to God, lies at the basis of good character, and consequently of good government. Allegiance to one God, an infinite spirit who cannot be represented in material form, and reverence for his name is the beginning of wisdom and virtue (Prov. ix:10), the germ of lofty thought and holy desire. All the great nations of the world have been monotheistic. 3. The proper use of time, as the first gift of God, as the most valuable of all our possessions in this life, is an element of piety. He must divide our time under two heads—one having chief reference to this world, the other to the unseen world, and all as leading to just conceptions of God's plan of living. The work days and the rest days succeeding each other enoble life.

YANKEE SALESMEN IN THE FAR EAST

Interesting Experience of Two Young Americans Who Went for Trade and Got It.

W. A. Rublee, our consul-general at Hong Kong, China, writes to the state department:

The experience of two young Americans who recently spent six months traveling through Japan, China and the Philippines for the purpose of soliciting trade, affords good evidence that there is much commerce to be secured by Americans if it is properly sought. These young men studied the Chinese language in San Francisco and acquired a sufficient knowledge of it to make themselves understood. They had, therefore, the great advantage of being able to do business directly with their Chinese customers. As it was their first trip to the Orient, they did not bring a large variety of samples, but the results have been so encouraging that they propose to return equipped with an enlarged outfit. The method pursued by these young men is worthy the attention of our manufacturers. I have received a letter from the salesmen who made this experimental trip during the past year, in which they tell of what they have accomplished. In speaking of cotton piece goods, they refer to the market in southern China. The letter, which may be of interest to American manufacturers looking for trade in the Orient reads:

"As we did not know exactly what class of goods of American manufacture the market has required, we came to make a test, and brought with us the following lines: American watches, rings, lockets, collar and cuff buttons, watch chains, electrical supplies, clocks, cotton piece goods, etc., all of which we pushed to the utmost.

"Watches.—Notwithstanding the fact that at present Swiss watches have the greatest sale, with those of French make a close second, we had no difficulty in obtaining good orders, even though our prices were a trifle higher than those asked for European goods.

"Watch chains.—In this line, we found trade very good, our only drawback being that we did not have the patterns desired, although the prices asked were satisfactory. If we had had the patterns desired, in the quality of our samples, our orders would have been trebled.

"Jewelry.—In the general lines of jewelry, rings, etc., we had a very good trade and we found a fair demand for American plated jewelry of all descriptions.

"Clocks.—Our line of clock is a low-priced one, but even so, our prices could not compare with those asked for clocks of Japanese make; therefore we could not compete.

"Electrical goods.—We had an excellent trade in electrical supplies, and found the Chinese ready buyers of American goods.

"Cotton piece goods.—We regret exceedingly to report that, owing to the lack of enterprise shown by our manufacturers at home in not attempting to cater to the wants of this market regarding widths, lengths and qualities desired, we were unable to obtain any business from the Chinese, for the reason that the qualities were too fine and the prices too high for the market. In fact, for some of our goods the prices we were expected to get were double those asked by our European competitors for products of an equal grade. We will add that we found the Chinese very much interested in American cotton goods, and, were it not for the handicaps above stated, America would today be getting her share of the piece-goods trade in this market.

"Soliciting trade.—The trade solicitor employed by commission houses throughout China is a being known as the "market shroff," who, as a rule, performs the combined duties of a salesman and collector. As a general thing, his only qualification for filling the position is that he can carry on a conversation in "pidgin English." Judged from the standpoint of an American, he is a rank failure as a salesman. As an illustration, we will state that on our arrival in Shanghai it was our intention to go after the trade with the assistance of a "shroff" who was recommended to us, but after showing him our samples and being informed by him that they were not suitable for the market, we decided that this was only his opinion, and that we would go from shop to shop with our samples and satisfy ourselves. This we did, with the result that on the goods which the shroff condemned, we met with great success. We also find that the fact that we speak the Chinese language has had great weight with the merchants.

"Payments.—All our bills sold were paid on the letter-of-credit basis.

"Prospects for future business.—In our opinion, there is a splendid opening in China for American-made goods, and we are now hurrying home, armed with samples of goods, together with the prices at which they are sold in the Chinese market, and copious notes regarding classes of goods in which the United States is not represented in this field, which we hope to induce our home people to manufacture."

A Punctual Bird.

What tempts the little humming-bird that we see in our gardens to travel every spring from near the equator to as far north as the Arctic Circle, leaving behind him, as he does, for a season, many tropical delights. He is the only one of many humming-birds that pluckily leaves the land of gally colored birds to go into voluntary exile in the north, east of the Mississippi. How it stirs the imagination to picture the solitary, tiny migrant, a mere atom of bird life, moving above the range of human sight through the vast dome of sky. Borne swiftly onward by rapidly vibrating little wings, he covers the thousands of miles between his winter home and his summer one by easy stages and arrives at his chosen destination, weather permitting, at approximately the same date year after year.—Nettie Blanchan in Country Life in America.

DOMESTIC SCIENCE.

"Something cold" is the almost universal refrain these days, when the question comes up, "What shall we eat or what shall we drink?" Fortunate, indeed, for the cook that "cold things" are easy to prepare, that nearly everything can be made in the cool of the day, and that they find almost universal acceptance.

"I always thought cold victual nice,
My choice would be vanilla ice,"

sang the genial Autocrat at the Breakfast Table, years ago, and nearly every one agrees with him.

The making of frozen dishes was once very elaborate; but improved methods and utensils have simplified the operation until now the veriest tyro may be sure of success if certain rules are followed.

Of course, the mixture to be frozen must be cold when put in the freezer. The ice should be crushed as fine as possible and a third as much rock salt as ice used. The easiest way to crush the ice is to put it in a stout gunny-sack and pound it fine with a hammer or the back of an axe. Having made the cream and poured it into the can, set it in the wooden tub and place around it alternate layers of crushed ice and salt. Let the layers of ice be two or three inches deep, with one inch of salt sprinkled evenly over the ice. Let the ice mixture come a few inches above the cream in the can.

Now for the freezing, which should be done very slowly at first, as rapid turning makes a lumpy cream. About five hundred revolutions will usually suffice to freeze the cream. One extremely methodical man who prides himself on the velvety smoothness of the iced products which he says he has frozen for the home dessert every Sunday for twenty years, turns the crank just one hundred times, then rests five minutes, turns a second hundred, rests again and finishes with the third hundred. This occupies about twenty minutes in all.

When sufficiently frozen, remove the dasher, replace the lid and cork tightly. If the cream or ice is to be served within an hour, no more ice will be needed. Simply push the can down into the ice, put a weight on top to hold it and cover with a piece of old carpeting. Sherbets and ices are really better to be served as soon as possible after freezing.

The methodical man before mentioned only begins freezing his ice when his wife commences to set the table. Cream, however, is richer if allowed to "ripen" several hours before using. In this case draw off the superfluous water, pack with more ice and salt, cover and stand away in a cool place until ready to serve. If these directions are carefully followed, the cream should be smooth and velvety, perfectly free from lumps. When a granular consistency is required, as in frappes, use a larger proportion of salt.

In the following recipes are to be found some tempting summer deserts, and this is a lemon sherbet, for which one of the best known ranches in Arizona is famous:

Six lemons, scant two quarts of water, one pint of sugar, one tablespoonful of gelatine. Put the water and sugar on to boil in a clean basin. Boil until clear, skimming if necessary. Meanwhile squeeze the lemons, and grate a little of the yellow peel into the juice. Dissolve one tablespoonful of gelatine in a little bit of cold water, heating it over the tea kettle. When the syrup is clear, pour into the lemon juice, to which the gelatine has also been added. Freeze.

The beaten white of an egg may be substituted for the gelatine to give body.

PARFAITS AND BISCUITS.

Are specially delicious desserts. They are quickly and easily made, as they require no stirring while freezing. The foundation for them as well as mousses is simply whipped cream, with or without eggs.

Here is an excellent recipe:

BISCUIT ICE CREAM.

To two quarts whipped cream allow four eggs, three-fourths of a cupful of sugar, three-fourths of a cupful of water and a teaspoonful of vanilla.

Boil the sugar and water together for twenty-five minutes. Beat the whites of the eggs to a stiff froth, and gradually pour over them, still beating, the hot syrup. Beat the yolks and add to the whites and syrup.

Place the pan in another vessel of hot water, and cook for ten minutes, beating all the time. Set away to cool. When quite cold add the vanilla, and mix the cream in lightly. Pour in a mould and pack in ice and salt. Cover with a piece of carpet and set away three or four hours to harden. Four tablespoonfuls of maraschino or sherry may be used in place of the vanilla, if preferred.

Vanilla ice cream, with a hot chocolate sauce, or hot maple sugar syrup, into which English walnuts are broken, poured over it, is perhaps the most popular of all iced desserts. Try it.

Here is a Catskill recipe for the vanilla cream that cannot be excelled:

Beat the yolks of four eggs until lemon-colored and thick. Add one pound of powdered sugar and a quart of milk which has just been brought to the boiling point. Cook two minutes in a double boiler; no longer. Stir in the whites of four eggs, beaten until stiff, a teaspoonful and a half of vanilla and half a teaspoonful of almond. When cool add a quart (a pint will answer) of cream, freeze and pack. Just before serving make the hot chocolate sauce in this way: Mix two ounces grated chocolate or cocoa with two cupfuls granulated sugar, one-half cupful water, a tablespoonful and a half of butter, and a little stick cinnamon. Cook until the mixture forms a soft ball, when dropped in cold water. Remove the stick cinnamon, add a few drops of vanilla, pour into a pretty pitcher and sent about with the cream, to be poured over it. The maple sugar sauce with walnuts is a little newer than the chocolate; but either is so good that a choice between them is merely a matter of individual preference.

COFFEE FRAPPE

is delicious and refreshing. It is served in glasses with a spoonful of whipped cream on top. A quart will serve twelve people. If used in a course luncheon or dinner, it follows the last entre and precedes the game.

Pour one quart of boiling water over four ounces fine ground Java coffee. Cover, let it simmer ten minutes, strain through cheesecloth, and add six tablespoonfuls sugar. When cold pour into the freezer and begin to freeze. As it begins to thicken, add the whites of two eggs beaten to a stiff froth, freeze five minutes longer, remove the beater, cover and let it stand fifteen or twenty minutes before serving.

FROZEN TEA SHERBET

is also a refreshing ice, and one too seldom used. Make a quart of fine flavored tea in the usual way. Pour off, sweeten to taste, add the juice of a half lemon and the fine sliced peel. Freeze.

PLUM PUDDING GLACE

is not to be commended to any one troubled with indigestion, but it makes an exceptionally good dessert. First make a chocolate ice cream. Then crumb into it a generous slice of fruit cake or canned plum pudding. Freeze in bricks, slice and serve with whipped cream or a sauce of whipped cream flavored with a little kirsch. If preferred to the fruit cake already prepared, you may add instead to the chocolate cream a scant three-quarters of a pound of mixed fruit composed of seeded raisins and currants plumped with boiling water, thin slices of citron and a few candied cherries.

Before putting the fruit into the cream pour a little sherry over the fruit and let it stand long enough to soften. When the cream is frozen drain the fruit and mix with the cream, turn the beater a few moments, then remove and pack.

And now for a very simple ice cream that any one can afford:

Scald one quart of new milk. Beat together three whole eggs and one cupful of sugar. Stir the scalded milk slowly into the bowl containing the eggs and sugar and replace on the fire, using a double boiler. Stir constantly until it feels thick and creamy, but do not let it boil lest it curdle. Take from the fire, beat cool and flavor with one tablespoonful of vanilla. Freeze. If you happen to have a little cream, it will make it so much the richer, but it does not need it. A few red raspberries, sliced peaches or bananas may also be mixed in when the dasher is removed, and will improve the cream.

Among the cakes that go excellently well with iced desserts are devil's food, chocolate layer or delicate cake, and here are the rules for their making:

Boil together until thickened one-quarter cake of Baker's chocolate, the yolk of one egg and a half cupful of water. Take from the fire and cool slightly before adding one cupful of sugar, one-half cupful milk or water, one and one-half cupfuls flour, sifted, with one even teaspoonful baking powder, one-half teaspoonful soda dissolved in a tablespoonful of boiling water, a half teaspoonful of vanilla and the stiffly beaten white of one egg, folded in at the last. Bake in shallow bread tins, or in layers, using a boiled frosting with chopped nuts for a filling.

A DELICIOUS CHOCOLATE CAKE

is thus baked in layers and filled with chocolate cream:

Beat to a cream one-half cup of sugar and a quarter cup of butter, add one egg beaten, a half cup of milk, a cup and a half of flour and two teaspoonfuls baking powder. Spread thin on tins and bake in a rather quick oven. The filling requires one and a quarter squares of chocolate, one cupful of sugar, three-quarters of a cupful of flour, a tiny pinch of salt, two cupfuls of milk, two eggs and one teaspoonful of vanilla. Melt the chocolate in a basin set within another basin of hot water. Mix the sugar and flour, salt and milk and add the two eggs slightly beaten. Cook fifteen minutes, add the chocolate and vanilla, cool and spread between the layers.

DELICATE CAKE.

Whites of six eggs, two cupfuls sugar, one scant cup of butter, one cupful sweet milk, four cupfuls flour, a small teaspoonful soda, two level teaspoonfuls cream of tartar and a teaspoonful of flavoring, rose, bitter almond or vanilla.

Cream the butter and sugar, using an earthen bowl and wooden or silver spoon. Add the milk, then the flour sifted two or three times with the soda and cream tartar, then the flavoring. Have bar cake tins ready lined with buttered paper. After the batter is stirred smooth and creamy, fold in the beaten whites at the very last. Bake in a steady moderate oven, remembering that as much depends on the baking as the mixing of the ingredients. The cake should rise first on the edges then in the middle, open slightly on the top, then settle to a level again, when the cracks should come together. Do not take the cake out until it has stopped singing. If necessary to move it while baking do it as gently as possible, but never at the critical moment when it has risen to its full height, but is not browned or steadied.

EMMA PADDOCK TELFORD.

Menu for Sunday, July 13.

BREAKFAST.

Blueberries and Cream.
Oatflakes.
Poached Eggs on Toast.
Coffee.

DINNER.

Little Neck Clams on Half Shell
Radishes. Pickled Beets.
Blue Fish. Boiled Potatoes.
Egg Plant. Cucumbers.
Cheese Straws.
Lemon Ice. Devil's Cake.
Black Coffee.

SUPPER.

Chicken Salad.
Bread and Butter.
Raspberries. Sugar Cookies.
Iced Tea.

CONGRESSMAN KAHN OF CALIFORNIA ON PHILIPPINES.

I have been rather astonished at the statements made from time to time by my friends on the other side of the chamber, who likewise had visited the islands last summer. They seemed to find little or nothing to commend in the islands, the native inhabitants, or the American soldiers and civilians who were there in the service of their country, and I understand from their remarks that they favor the abandonment of our policy and the withdrawal of our forces as speedily as possible. Sir, in that connection I am reminded of a little story that Max O'Rell, the brilliant French wit and satirist, told in the course of his lecture on "Jonathan and his Continent." In his inimitable way he stated that he had occasion to visit Milwaukee some years ago and soon after his arrival there he was invited to listen to an address by a Mr. Johnson on "Paris, the Wicked City."

Being a Parisian, Mr. O'Rell was naturally interested in learning what an American would have to say about the gay capital of France and he promptly accepted the invitation. The lecture was delivered in a church and Mr. O'Rell was given a front seat. Mr. Johnson commenced his discourse and took his auditors from one den of iniquity into another. He pictured the wretchedness, the misery, the filth, and the licentiousness of "Gay Paree," and ended with a magnificent peroration admonishing all God-fearing Christian people, as they valued their souls, to abstain from visiting that "hell of immorality."

By this time Mr. O'Rell concluded that Paris needed a defender, and he asked permission of one of the elders of the congregation to say a few words in reply, which permission was cheerfully accorded him. "I never knew until this hour how wicked and demoralizing Paris was, but in all fairness I desire to ask Mr. Johnson a few questions. Did he go to the Louvre and look upon the magnificent paintings of the masters of the Renaissance and also those of our own era? And was he not inspired by the sight? Did he look upon the masterpieces of the world's great sculptors, and did not his heart beat in rapturous admiration at those wonderful creations of the sculptor's art? But if he did not see all this, where did Mr. Johnson go?

"Did he go to the Champs Elysee and listen to the splendid military bands discoursing their concords of sweet sounds, the productions of the world's greatest musical composers, for the edification of Jacques Bonhomme and his family, who stood lost in admiration and listened with wrapt attention to the soul-stirring strains? If not, where did Mr. Johnson go? Did he visit the Church of the Invalides and look down on the tomb of the great Napoleon? And did not that sight inspire him with a melancholy awe—the while he rapidly reviewed the remarkable career of that remarkable man? If not, where did Mr. Johnson go? Did he visit the cemetery of Pere la Chaise, and lay his tribute upon the graves of Heloise and Abelard, that Mec