**************** Brooklyn, N. Y .- In the Strong Place

Rev. Alfred H. Morses

Baptist Church the pastor, the Rev.
Alfred H. A. Morse, spoke Sunday on
"The Secret of Happiness." He said:
There are two hidden hands, controlled by the same intelligence, which are constantly working upon the human heart. And these are pain and pleasure. Man was made to be happy. If sometimes he must cat the bread of sorrow it is because, as Mr. Beecher said, "Sorrow is medicine." Joy is nore divine than sorrow, and does not belong only to these passing days, but shall remain with us when all tears are dried and sorrow is swept forever

from the universe,

Now, joy may be divided into three classes. There is the joy of appetite, a merely animal condition. It comes from the fitting of a goodly organism into circumstances which are suited to supply its need. This is the joy that makes the child skip and play and fill of the singing bird. It is simply pleas-

But we are not niways children. grow and come into the place of work and responsibility. And here also is joy, and this we may call happiness. An earnest man finds joy in his employment. The lawyer and doctor and teacher enjoy their professions. The minister enjoys to preach. The mer-chant enjoys his business, and the mechanic his shop in spite of all its toil. This is joy, but it is the joy of the bee that gathers the honey and stores it away against the needs of a hungry

There is the joy of living, and there is the joy of working. These are all that many a man attains. But it takes a higher Joy than these to fill the soul of man, as the sunlight fills the sky, or the ocean fills the doep. There is a joy that is known as "blessedness," which arches these as the heavens span the It is the joy of love, the joy faith, the joy of a good conscience, the joy of doing right for the sake of right, the joy of sacrifice and of service. These are so far above the others that they belong to another kingdom whose law is obedience, whose joy is right-eousness, whose fellowship is with God, and whose entrance is by means of a birth from above. And into this kingdom there are certain well defined

"Happy," said Jesus, "are the poor in spirit, for theirs is the kingdom of heaven." And poverty of spirit is na-kedness of soul before God. He is happy who throws aside his own rags of rightcourness and going to God says, "Clothe me, for I am naked; feed me, for I am hungry; guide me, for I am ignorant; put Thine arms under me, for I am weak." As in the mountain passes of the West the traveler holds up his hands before the bandit, so in the presence of God's righteousness the soul must throw up its hands and sur-render to God. Blessed are the poor in spirit, the consciously bankrupt in the presence of God. So long as the younger son remained in the far off land, long as he was satisfied with the husks from the troughs of the swine, so long as he wanted nothing the father might mourn, but there was nothing for him to do. But when that son threw himhave sinned, and you see my want, then the father could clothe and fee and kiss; place sandals upon his feet and give him the place of the Does a prodigal soul wish for happiness? I know of no chance for him he fling away his sin and standing in his naked need acknowledges his pov-erty of soul. The happiest moment in the prodigal's experience was when he buried his face in his father's shoulder and said, "I have sinned." The happlest man at the temple gate was be who smote his breast and without so much as lifting his eyes, said, "God be merciful to me the sinner.

Happy are they who mourn for sin. not enough to be ashamed of it. but there must be an actual sorrow for its consequences, nor for its publicity, nor for the misery it entails. Sin is more than a blunder which one may regret. It is more than a mistake which one would try to repair. It is open and flagrant and defiant rebellien. When a man mourns this, then God flings above him His smile as the rain bow spanned the flood, and he "shall

Happy are the meek, for they shall inherit the earth. But who are the meck? They who obey the law. Moses has passed into history as the meekest of men. But Moses bent the neck of his manhood to law, and maybe that is the reason that to this day our best institutions are all to be traced to the legislation in the wilderness. Only once did Moses lose his meekness, where with an angry frown he smote the rock. That shattered his meekness into a thousand pieces, and he lost the promised land. He did not inherit the Jesus was the meekest man, and He has flung out His challenge for the world to come to Him. He was meek, for He was obedient, even to the place of death.

Happy are the hungry. Hunger and thirst are spurs which are driven into men to drive ahead. When men are hungry they struggle, and there is hope for a nation when times are hard. But when men and nations are filled, they lie down to sleep and rise up to play. When a man is idle his arm grows weak with disuse. Hunger and thirst are spurs to activity. B noblest hunger is the hunger for right-ness, for that is the meaning of "righteousness." To seek God and righteousness is to seek for God and His rightness. A man whose soul is famished with this consuming desire may well be happy, "for he shall be filled."

Happy are the merciful. But me does not always mean leniency. When a man is convicted of some gross crime it is no mercy to let him go to do the same crime again. Mercy sometimes exacts an awful penalty, for mercy is

exacts an awful penalty, for mercy is a prerogative of righteousness, and mercy belongs to God. The man standing beside God, poor in spirit, mourning his sin, hungry for righteousness, is merciful, and mercy comes also to him. "He shall receive mercy."

Happy are the pure in heart. But what does this mean? Who of us is pure? It means to be single in purpose. The diamond must be of "the first water" if it is to flash the light. The man must be single in purpose if The man must be single in purpose if be is to see God. The double-minded he is to see God. The double-minded man can never see the vision of Him whose countenance is as the sun shining in his strength; for his vision is broken and disturbed, like the waves of the sea driven by the wind and tossed. Ah! I love the sea. I've watched it on a windy day, and heard it weep and moan and sob, and breathe out its anger in an awful curse. I've seen the waves rise buffeted and beaten, now backward, now forward, till its face was white with rage, but its

heart was black as death. I've seen it reel and toss, till at last sobling as though its heart would break, it would burst into a myriad bring pass upon the shore and pour from its wretched bosom the seaweed and driftwood and filth it has gathered in the Journey. That wave never saw the sun. But I've looked again. The sea was like a mirror, as clear as crystal. I could see the pearly pebbles, and there in its heart I could see the sun. The purchearted waters lay all day long and looked late the face of the sun. Hap-

py, blessed are the pure, the single in heart, "for they shall see God."

The man who has a supreme desire to please God, he is pure. He may have temptation, he may stumble, he may fall, but he rises again, and he farther ahead. I shame to confess it, but I once played football, the barbarism of college. I've seen a man fall and slide four times as far as he could go without falling. He's a pure man, though his clothes are covered with grime. The man who is pure in heart shall see Him that is invisible. man who serves God shall see Him.

Happy are the peacemakers, for they shall be called the children of God. God is a peacemaker, and hath recon-ciled all things unto Himself. And now the man who makes peace shall be called His son. He has passed through the school, and has learned poverty and mourning and mercy and singleness of heart, and now he is taken into the family of God as Moses was taken into the family of Pharaoh's

There is one other "blessed" spoken by Jesus. It is found in the comparative form. "It is more blessed to give than to receive." It makes more for happiness to give than to get. When self is the centre there is no happiness. But when self is forgotten there is hap-piness at its height. When a man knows he has nerves he cannot be happy. Mr. Rockefeller thinks that happiness can be ruined by a sensitive stomach. The happy man is be who not knowing that he has nerves or stomach cares for the other man.

This is the call to self-sacrifice. How utterly intolerable this world would be if every one lived for himself. Happily this cannot be, and the altruism lies at the bottom of family and social life. But there are different kinds of sacri-There is the sacrifice of self to self, of the lower to the higher, of the passion to principle. There is the sac-rifice of self for others, and there is

the highest sacrifice, that is, of self to God. Do we talk of joy in these things? Most people think of them as a disagreeable sort of necessity. May-be we see that this necessity serves a useful end. But to rejoice in them! To take up our sacrifice with a song. that seems out of the question. That is the dream of the poet.

Giving is blessed, because it is most like God. He has need of nothing but just to give. The glory of the gospel is a happy God, but He gave His Son. He might have stripped heaven of its angels and it would not have impoverished Him. The only gift that He could feel was the gift of His Son, And that was what made Him happy. God Himself could not be happy if He had withholden this greatest gift. That was the law which Jesus declared. It makes more for happiness to give than to get. The whole life of Jesus was giving, but the happiest mo-ment was that last, when He said: "Father, into Thy hands I commend My spirit," and He had given His life

for a ransom.

In these simple words, then, I find the whole philosophy of salvation, of happiness and of heaven. If a man mourn for his sin, he shall be com-forted and an infinite peace shall dry his tears. If a man hunger for right-ness, he shall be filled. If he strive to serve God with a single heart, he shall see Him. If He do the work of God and live at peace, he shall be called the child of God, and if he seek for chances to pour out his life in service, he shall find heaven about him on every side. And this is the secret of

Life of Self-Abnegation.

The Rev. Dr. Josiah Strong draws this picture of the blessedness of self-sacrifice. He says: "The life of self-abnegation does not attract you. A abnegation does not attract you. A cathedral window seen from without is dull and meaningless. But enter. and the light of Heaven, streaming it, glorifies it with every beauty of form and color. Consecra tion to God for service may seem dull enough when seen from without; but enter into that experience, and the light of the divine love, streaming through it, shall glorify your life with beauty and blessedness which are Heaven's own."

Rev. F. B. Meyer says: "Knitting eedles are cheap and common enough. but on them may be wrought the fair-est designs in the richest wools. So est designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly."

Four Good Rules,

General Gordon, the hero of China and likewise of Khartum, based his upon four rules: Forgetfulness of self, absolute sincerity, indifference to the world's judgments, absorption in the will of God. These four rules abide as guide-posts on the path to great-ness, but the greatest of these is surto the will of God.-Pacific Baptist.

Not the Attitude.

Reverent attitudes are necessary in woship, but it is the reverence and not the attitude in which the virtue resides. Our hearts must be right.— Sunday-School Times.

LIVES WITHOUT A STOMACH.

Girl in Vienna Undergoes a Remarkable Operation With Success. In the Rothschild hospital in VIonna is a girl without a stomach, that organ having been removed by a surgical operation, necessitated by a cancerous growth. This was about two months ago and the patient is doing

much better than could be expected. Immediately after the operation the surgeon inserted an intestinal tube for the purpose of introducing the nocessary nourishment. After a lapse of a few days, after which the patient's life bung by a thread, a change for the better took place, and it became evident that the operation had succeeded entirely. For the first week the patient, though receiving sufficient nourishment by means of the tube, suffered terribly from the effects of thirst, as she was not permitted to swallow water. After the lighth day milk in very small quantities was given to her, and now she is permitted to take as much as she wants. The patient is permitted to leave her bed occasionally.

INTERNATIONAL LESSON COMMENTS FOR MAY 7.

Subject: The Vine and the Branches, John zv., 1-12-Golden Text, John zv., 8-Memory Verses, 5, 6-Commentary on

I. The importance of abiding in Christ (vs. 1-5). 1. "I"—Jesus. "The true vine is Christ; the living, abiding Christ, who reproduces Himself in every true disciple. "The husbandman." The owner of the vineyard, the original planter, possessing the vineyard. sor and cultivator of the vine. The Saviour speaks of Himself as the subject of His Father's care and cultiva-

2. "Every branch in Me." Many are supposed to be in the vine, according to the opinions of men, who have no root in the vine. Baptized, professing. partially believing members may be found in abundance. "He taketh away." Removes, that the vine may Removes, that the vine may not be damaged in reputation, or the world be imposed upon by empty pro-fessors. "Beareth fruit." The fruit of the Spirit-love, joy, peace, etc. (Gal. 5:22, 23). All manner of good works. "Purgeth it." Cleanseth and pruneth stripping it, as the busbandman does, of whatever is rank and luxuriant-o process often painful, but no less needful and beneficial than in the natural ausbandry. "More fruit." Everything husbandry. "More fruit." Eve is removed from the branch tends to divert the vital power from the production of fruit. Christ cleans-eth the soul. The object of all redemptive work is in order that the soul may bring forth more fruit.

3. "Now ye are clean." Ye are un-der this discipline of pruning. Jesus comforts them with the assurance that they are bearing fruit, though they need further cleansing in order that they may bring forth more fruit. "Through the word." You are already cleansed from past sin through your acceptance of and obedience to My word. The word of God is the pruning knife.

"Abide in Me." Hold fast faith and a good conscience; let no trials turn you aside from the truth. Ye shall receive every help and influence from Me that your souls can require in order to preserve them and them to eternal life. "I in you." abides in them as the source of spiritpal life and fruitfulness, on condition that they abide in Him by a living bedient faith. Christ's power, knowledge and love will fill the hearts and lives of HIs people. "The branch cannot," etc. If the branch should be cut off an instant it would become fruit-less, "No more can ye," Ye must be partakers of My divine nature, be wise in My wisdom, powerful in My might and pure through My holiness. 5. "Much fruit." The desired end is se-Teach Christ, live Christ, abide in Christ and fruit is sure. "Without Me." Separated from Me. Without Christ we can do nothing that will The result of not abiding in

Christ (v. 6). 6. "If a man abide not in Me." Whatever man may do to merit salvation is worthless. Except he be joined to Christ by abiding faith and love, he is no more a child of God than the dead branch is a part of the living vine. "Is withered." Having Having no heavenly unction, no spiritual life, he cannot bring forth mature fruit. Though no mortal can discern the de-fect the husbandman can. "Men gathfect the husbandman can. Through the judgments of God they are separated from the fruitbearing branches, "Burned." Void of spiritual life, the soul destroyed.

III. Blessings that come from abid-ing in Christ (vs. 7, 8). 7. "If ye shide." Keep in constant communion with Him, lean always on Him, make Him the fountain of life and strength, "My words abide." Words of promise, doctrine, precept. Keep My sayings and precepts, "Ask what ye will." Because this indwelling of His words in them would secure the harmony of their askings with the divine Such will ask in submission to His "Shall be done." 'The asking is will. unlimited because the will of the beflever will be in harmony with the will

"Herein." In the abundance of "Father glorified." It is the honor of God to have strong, vigorous, holy children, perfectly filled with His love. Christians are God's representatives on earth, and therefore the larger and more perfect their success in saying men from sin the more God is honored. "So shall ye be My disciples." It would seem that bearing fruit is made here a test of discipleship

Christ's commandment (vs. 0-12). "As the Father," etc. Our Lord s conscious of being the object of the Father's infinite love; here He asserts that His love to His disciples corresponds with the eternal Father's love to Himself. "Abide ye" (R. V.) Be settled and fully established in Christ, being fully persuaded that nothing shall be able to separate us from His love (see Rom. S:35-39). 10. "If ye keep—ye shall abide." This is the method and secret, the stimulus, the proof of abiding in the love of Christ. The obedience here described is the outcome of love, but the power is thus gained to continue to dwell in the di-vine love, to abide in the full enjoy-

"My joy might remain." Although within a few hours of the cross Jesus speaks of His joy. "Joy-full." The joy of the Lord filling the soul. A joy so deep that no sorrow can disturb it. Such a condition of soul cannot be it. Such a condition of soul cannot be described; it must be experienced to be understood. 12. "My commandment." Here we have "a commandment of mutual love based upon His example of love." This commandment includes all others. "As I have loved you." Christ is the only preacher who fully exemplifield in His own life the perfection He preached. The measure of our love for others is His love for us,



biggest men are apt p be smallest. People get wedded to sin through flirting with the devil. It's a delusion of the pit to mistake mlam for piety.

He is the Vine only to those who will bear His fruit. The cultured are always most con-cious of their crudites.

Many a reproach of others is but a reflection of ourselves

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

MAY SEVENTH.

The Making of a Christian: his exercise. Jas. 1: 22-27. (Consecration meeting.)

There is no virtue in listening and hearing; it is nothing until transmut-

ed into doing. There is no reality in an image in a mirror; as unreal and unsubstantial s speech without action.

Yet it is by this "foolishness of preaching" and hearing that men are o be saved; the danger is not in the hearing, certainly, but in being a 'forgetful hearer."

Even religion may be "defiled"; and the religion most defiled of all la the eyes of God is the religion of a hypocrite that is made up only of

Suggestions. It is a sound principle never to allow one's emotions to be stirred in favor of a good action, without at cace performing it.

That a Christian is "known by his fruits" is not to say that the fruits make the Christian; It is the Christian that makes the fruits-it is the union with the Vine. Christ's desire for us is not that we

bear fruit, but that we bear much fruit. We are not half ambitious enough in our Christianity. Every valuable exercise carried on without apparatus. It does

not need wealth and learning to do grand things for God. Illustrations. One may harm his body by wrong

exercises as much as he benefits it by right ones. See that what you do for Christ is what He wants you to When we are weak in a certain part

of the body, you take exercises adapted to that part. So there are kinds of church work that will build you up just where you are weak spiritually. To be most beneficial, exercise should be regular and systematic. So

with our Christian labors. The athlete keeps a record of his growing powers, and the record helps him to grow stronger. We should know in the same way that we are growing stronger in definite Christian

Questions. What definite Christian work am I

doing? Is my work for Christ up to the

measure of my powers?

Is there any work which Christ wants me to do that I am not doing?

EPWORTH LEAGUE LESSONS

SUNDAY, MAY 7.

The Making of a Christian; His Exercise.-James 1:22-27. The Epistle of James is one of the

nost practical of all the books of the It combats those tendencies which threaten to paralyze the spiritual life of the church, and never more than now in this age. It exalts the doctrine of salvation by works. The special section which we study is the distinction between hearing and doing. It emphasizes the thought that nothing can avail in real religion, other than really doing the will of Profession is not enough, there God. must be the exercise of the Christian graces. A Christian is made not by being born and fed alone, but in the exercise and development of Christian Craces.

There is a vast difference between hearing and doing. One may be a devout hearer without becoming a doer of the Word. But one cannot be a doer without first being a hearer.

The gospel is God's message to a lost and dying world. The institution of preaching is God's ordained plan for saving the world. We can hardly overestimate the value of hearing as a means of grace. No activity in Christian work can atome for a failure to hear the Word. If God calls men to preach, he calls others to hear. But the danger is that we become only hearers; that the repetition of the message will harden the heart unless it be heeded and obeyed.

To hear and fall to do is practical atheism. To be a "doer" is more than It is more than a single act of obedicace; it is a habit of obedi-ence. To be a doer is to so habitually obey that we translate all precepts into active life. To hear and to do is the whole duty of man. We are to be doers along both the two lines of within and without the church. We are to refrain from unbridled tongues, having respect to persons, and neglect selves unspotted from the world.

Not services, but service, is the true criterion. Not attendance upen the preaching only, but transforming that preaching into life, is the highest Christian duty. The true ambition of a noble life is service. We are to hear the Word, of course; but we are to watch against only hearing. are to "work out our salvation" in the sense of doing right. We are to become an habitual "doer of the Word."

Torpedo Dived Into Mud. A torpedo was fired recently from

the after starboard tube of the flagship Wisconsin of the Asiatic squad-It went straight until within 100 yards from the ship, when it dived and buried itself in the mud. Until the propellers stopped it created a black whirlpool where it was burrow ing into the bottom. A buoy was dropped and native divers were dispached to the scene. Some hours ater the torpedo was located and returned to the ship. The tail of the little destroyer was buried six feet beneath the mud and it was a difficult task for the diver to make a line fast

The superintendent of a department stere in Brooklyn which caters a great deal to the German trade tells the story of a woman who came to the store the other day and admired a large basket of shamrocks which

were on sale. She stared at them for a long time and finally asked the saleswoman what they were. "Shamrocks," replied the sales-

"They are very pretty," replied the woman, "but haven't you got them in red?"-New York Times. The Junday Breakfast Lable

PRAYER.

God, by whose breath supernal, My fire of life doth burn! Great God, to whose eternal Essence I must return!

Thou Silence, strong, unbroken, In which my voice must drown Bestow on me some token, Before time drags me down.

Grant me some sign, or proving,
That I have grown to be,
In doing, or in loving,
A soul more fit for Thee.

Fair in the heavenly city
The happy spirits shine.
Ah, Christl Thy gentle pity
Is all I ask for mine. Is all I ask or offer, Blind with my starting tears, Nothing have I to proffer For all my surging years.

From yesterday or morrow,
This only did I win—
Comfort—I said—my sorrow!
But now-forgive my sin!
-Elizabeth Stuart Phelps, in Harper's

The Making of a Christian: His Food BY AMOS R. WELLS.

In Hawthorne's wonderful story, "Rapacini's Daughter," he describes a chemist who, in the study of poisons, had a garden full of lovely but poison ous flowers, to whose breath, in a flendish experiment, he exposed for years his beautiful daughter. The girl ecame so impregnated with the poison that her own breath was deadly to any

This is a true picture of those that breathe the selfish atmosphere of the world and eat its noxious food. They are poisoned by it, and become poison-ous in their turn. There is but one antidote, as there is but one substance that will build a soul up in true manliness; and that is the Bread of Life it is communion with Jesus Christ.

Eating is a condition of living. ever or whatever is not eating has ceased to live. Spurgeon illustrates the truth thus: "If anybody were to say to me, 'I have a man at home stands in my hall, and has stood there for years, but he has never eaten a mouthful of bread all the time, no cost me a penny for food,' I should say to myself, 'Ob, yes, that is a bronze man, I know, or a plaster cast of a man. He has no life in him, I am sure; for if he had life in him he have needed bread." Yet ma Yet many socalled Christians are just such men.

Others, on the contrary, are illus trated by the story of an old Scotch baron, who, shut up in his castle, withstood a long siege that should have starved him out. At last the enemy were surprised to see a great string of fresh fish hung over the castle wall That was a token that the castle could not be taken by siege while there were fish in the ocean, for it had subterranean connection with the sea. Thus exhaustless are the Christian's supplies of food, and no siege

of Satan need cause us to surrender There are two ways by which the soul is fed with this mysterious Bread of Life. One is by direct communion with Christ in prayer, the other is by reading the Bible in such a way as to build its truths into our lives

Once a little Roman Catholic boy. attending a Protestant Sunday-school came to know and love the Bible. His priest discovered it, and made him give it up. The boy was very reluctant but at last obeyed, saying, however, as he did so, "I thank God you cannot take from me the twenty chapters I learned by heart." That is the way to profit from the Bible-store it away in

And let us remember in thinking about the Bread of Life, that we are not to eat it with thought for ourselves

Bread of Heaven! on Thee I feed, For Thy flesh is meat indeed; Ever may my soul be fed With this true and living bread.

That hymn gives only half the truth. As Dods says: "The habit grows upon us of expecting rather to get good than do good. We feed too little on the bread from Heaven to have strength for helping others." We, also, like Christ, must give ourselves freely "for the life of the world."—Sabbath Read-

Prove Faith by Works.

The prayer that has power with God must be prepaid prayer says the ven-erable Dr. Cuyler. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do His part. When a minister was called on to pray in a missionary convention he first tossed a coin into the plate, and said: "cannot pray until I have given some g." He prepaid his prayer. For churches in these days to pray, thing. "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for.

Believing prayer increases the power of God in some mysterious way, so that God can work in the mind and on the heart of a person prayed for more powerfully and more effectively than if the prayer had not been offered. Believing prayer is the touching of the button which completes the circuit and so sets free the unlimited power stored up in God for the accomplishment of the purpose of the prayer.

Nature may make some fools, but all the fops make themselves.

3. C. Hewett of Rockland, Mc., who

has kept a dlary faithfully since 1859 has the following entry against Feb. 28, 1900; "February has been an odd number. The month has but 28 days, although the year is the fourth after leap year; there was no new moon there was a thunder shower; it has rained six times and had four stormy Sundays. The thermometer ranged from 14 below to 46 above zero. Jan-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

An Address Made in 1743 in the British House of Lords by Lord Chesterfield, Which is as Withering an Indictment of the Liquor Traffic as History Records

Over one hundred and sixty years ago Lord Chesterfield delivered in English House of Lords an indictment against the liquor traffic that has not been surpassed by the most radical prohibitionist of the twentieth cen-tury. It was delivered while discussing a bill for Licensing the Sale of Gin

on February 21, 1749.

The law before us, my Lords, seems to be the effect of that practice of which it is intended likewise to be the cause, and to be dictated by the liquors of which it so effectually promotes the use; for surely it never be-fore was conceived, by any man en-trusted with the administration of public affairs, to raise taxes by the de struction of the people.

Nothing, my Lords, but the destruc-tion of all the most laborious and useful part of the nation can be expected from the license which is now pro posed to be given, not only to drunk enness, but to drunkenness of the most detestable and dangerous kind; to the abuse, not only of intoxicating

but of poisonous liquors.

Luxury, my Lords, is to be taxed but vice prohibited, let the difficulties in executing the law be what they will. Would you lay a tax on the breach of ten commandments; would such a tax be wicked and scandalous; because it would imply an indulgence

to all those who could pay the tax?
The noble Lord has been pleas kindly to inform us that the trade of distilling is very extensive; that it employs great numbers; and that they have arrived at an exquisite skill, and therefore-note well the consequence-the trade of distilling is not to be discouraged.

Once more, my Lords, allow me to wonder at the different conceptions of different understandings. It appears to me that since the spirits which the distillers produce are allowed to en-feeble the limbs and vitinte the blood, to pervert the heart, and obscure the intellects, that the number of distillers should be no argument in their favor, for I never heard that a law against theft was was repealed or delayed be cause thieves were numerous. pears to me, my Lords, that if so for-midable a body are confederated against the virtue or the lives of their fellow citizens, it is time to put an end to the havoc, and to interpose, while it is yet in our power, to stop the destruction.

So little, my Lords, am I affected with the merit of the wonderful skill which the distillers are said to have attained, that it is, in my opinion, no faculty of great use to mankind to prepare palatable poison; nor shall I ever contribute my interest for the reprieve of a murderer because he has, by long practice, obtained great dex-terity in his trade.

If their liquors are so delicious that the people are tempted to their own destruction, let us at length, my Lords secure them from these fatal draughts by bursting the vials that contain them. Let us crush at once these artists in slaughter, who have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted.

This new method may indeed have upon different constitutions a different operation-it may destroy the lives of some and the senses of others; but either of these effects will answer the purposes of the Ministry, to whom it is lunacy prevails among them. Either mad or dead the greatest part of the people must quickly be, or there is no hope of continuance of the present Ministry. For this purpose, my Lords, what could have been invented more efficacious than an establishment of a was a to certain number of shops at which for \$100. poison may be vended-poison so prepared as to please the palate, while it wastes the strength, and only kills by intoxication? From the first instance that any of the enemies of the Minis-try shall grow clamorous and turbulent, a crafty bireling may lead him to the Ministerial slaughter-house, and ply him with their wonder-working liquor till he is no longer able to speak or think; and, my Lords, no man can be more agreeable to our Ministers than he that can neither speak nor think, except those who speak without thinking.

France Cursed by Alcohol. That alcoholism is steadily becoming orse in France, while it is disappearing elsewhere, was a statement public lecture at Paris by Dr. Poitou-Du-Plessy at the Lycee Charle-magne. The subject of the lecture by the celebrated physician was "What Young People Can Do in Combating

Alcoholism.

be traced the gradual disappearance of the family and the deterioration of racial attributes. Gradual degeneracy was sure to result unless alcoholism was checked.

"To the drink evil," he said, "could

Poitou-Du-Plessy demonstrated that drink was a prime factor in caus ing tuberculosis and madness, misery and crime. He then emphasized the growth of the evil in France and its de-

crease in other countries.

The speaker said that the only way to successfully combat the evil was to arouse the public conscience. The law of social solidarity, he said, had a scien tific basis, which imposed a moral duty upon members of society to defend themselves and their fellows from such a menace as that which alcolism now

The Government of New South Wales has sanctioned the erection of two State institutions for the treatment of inobriates without means

The W. C. T. U. of Michigan is play ning a campaign to promote sentiment in favor of a law prohibiting saloons within three miles of colleges of the The W. C. T. U. of Marietta, Ohio,

has secured the co-operation of the ministers of the city in a series of public temperance meetings to be given

The Board of Fire and Police Com-missioners, of Omaha, Neb., has noti-fied saloonkeepers that liquor licenses will not be granted to saloons having music hall attachments.

Oklahema is going to help Indian Ter-ritory in the fight of the latter to hold fast, under the new order of statehood in which the two Territors are to be Public announcement is made of the fact that every salooukeeper in the city of Grange. Texas, has entered into a binding obligation to close his doors hereafter every Saturday night at 12 o'clock, and to sell bothing from that hour until 12 o'clock Sunday night.

HOUSEHOLD . . . * * * * MATTELS

Secretary and the second To Clean Plate Glass For clearing and cleaning plate glass rouge is most generally used by glass manufacturers. White oxide of zine is also good, and when the glass is set in frames, is preferable to rouge for the reason that the latter, if it should come in contact with woodwork, is very difficult to remove. Either may be had nt most any drug store, and is applied on a damp cloth rubbed on the glass and let dry, then polished off with a very soft, dry cloth or soft chamols

skin.

To Fill in Cracks. For filling cracks in your floor, put to sonk in water several newspapers, torn or cut into fine pieces; mix one pound of flour and one quart of water together, besting until perfectly smooth and free from lumps; then stir in a tablespoonful of alum and two quarts of boiling water; set on the stove and let the paste cook well, stirring so it will not burn. Squeze out the paper and add it to the paste, mixing thoroughly. Let boll, if not thick enough until it is of the consistency of putty, and press it into the cracks with a knife blade, smoothing it over. It will soon harden and make the floor smooth

Damp Rooms,

To ascertain whether or not a room is damp about a couple of pounds of fresh lime should be placed therein after hermetically closing doors and windows. In twenty-four hours it should be weighed, and if the lime has absorbed more than about one per cent, of water the room should be considered damp, and classed as unhealthy. The question of the dampness of dwellings is a frequent cause of dispute between landlord and tenant, and is not urally solved in the negative by the former. The question can be settled in the future by the test of the hydration of lime, which will give irrefutable proof of the validity of such complaint.

Furniture Polish. To polish the plane and remove the bluish color caused by the action of the damp air, apply a drop or two of sweet oll and rub the surface thoroughly with a bit of clean, soft chamols skin. A good furniture polish is made of one scant ounce of linsced oil, a full ounce of turpentine and three-fourths ounce of vinegar. Shake until thoroughly mixed. Rub a little on the furniture and allow it to stand for severa. minutes, then polish well with a soft, dry cloth. In using any polish, there must be thorough, hard rubbing, in order to bring out the polish. All greasy feeling should be rubbed into the wood, else the oil will only be a dust gatherer, and the last state will be worse than

the first.-The Commoner. A Homemade Antique. A woman whose desire for beautiful things quite outstrips her pocketbook created from an old square piano case a magnificent library table. The works of the instrument had become absolutely worthless, so they were taken out. When the plane was closed it was a tight box of resewood. The front piece was taken off, and a pine drawer

was fitted in with the front piece for the front of the drawer. Two oldindifferent, provided the nation be-comes insensible whether pestilence or linto the drawers for handles. The legs were beautifully carved, but were of course too long, so they were sawed off to make the top come to a convenient height for a table. The whole thing was polished highly, and the result was a table that could not be bought

A perfect bed is dellelously soft with. out being too impressible. The quality of rebound is indispensable-it is the lack of it which makes the feather bed and its prototype among womankind after a while pre-eminently tiresome, As to clothes for it, Brummel's famous aphorism anent dining out, "The tinest linen, plenty of it and country washing," applies excellently. An exception may be noted-the linen need not be overfine provided it is generously applied, of a fair whiteness and smelling of rose leaves and lavender or newmown hay. The coarest textures so conditioned make even beds of straw or husks more inviting than those stuff monuments of great estate, flock beds, down beds or hair mattresses, even though they be sheeted with satin and lace. By the way, it was a flock bed, "my second best," that Shakespeare willed Anne Hathaway, his wife, not, as some have said, in misprision of her, but because the best bed, like freeholds and leaseholds, was subject to entail and went invariably to the heir .- Good Housekeeping.



Feather Drops-Beat three eggs with one cup of sugar, and when stiff and frothy stir into the mixture one heaping cup of sifted flour, in which has been mixed two tenspoonfuls of baking powder. Drop in spoonfuls on a buttered tin and bake in a quick oven Any desired flavor may be added,

Cream Flanan Haddie-Pour two eggs well beaten into a cup of milk and stir thoroughly. Have a cupful of picked finnan haddle browned in butter in a saucepan and turn the milk and egg mixtore in. Thicken with a little flour and milk, season, and serve

not with baked potatoes for breakfast. White Mountain Cake-One cup sugar beaten with whites four eggs half cup sweet milk, two and a last cups sifted flour, three tenspoons level full baking powder, one teas alcoholic flavoring powder. Beat to a foam, then add half a cup melted butter and beat again. Bake in mod-

erate oven. Chilled Bananas-Select firm, large chilled Isanains—Seasof firm, large beingles; split agen one side and remove the pulp-cacefully; beat the pulp to a cream with chopped marasching cherries (eight or ten will be enough); add four tablespoonfuls of sugar, a tenspoonful of lemon juice, and mix well together, taking care not to make the mixture too liquid. Fill the beases skins and place on he