

Theme: The Bible.

Brooklyn, N. Y.—Preaching at the frving Square Presbyterian Church, Hamburg avenue and Weirfield street, on the above theme, the Rev. Ira Vemmell Henderson, pastor, took as his text Is.40:8: "The Word of our God shall stand forover." He said: "This has been an error of the said: God shall stand forever." He said: This has been an age of criticism of the Scriptures. There has never been a time in the history of Chris-tianity when the Bible was more searchingly examined and the truth-fulness of its facts as presented more manufactories and the truthquestioned than in the days through which we have passed and are pass-ng. The written truth of the divine ing. revelation has been put to nevere tests. Its foundations have been an-Its superstructure has been Its conclusions have been alvnod. sounded. negatived and its very fabric has seemingly been destroyed. Some of us have feared that its permanence been threatened, its influence curtailed, its contents in some measure expunged. Criticism has been stren-uous in its handling of the Bible. Far more strenuous than some of us have thought advisable. Far more strenuous than many of us have thought justifiable, necessary or wise. Under the combined influence of a new science, a larger view of history, a more comprehensive geography, the tests of the validity and value of the Scriptures have been changed and the content of the Word of God has been differently considered than customarily. It has shocked many a soul, this process. It has brought many a layman and many a minister to the tide of the ocean of doubt and dis-trust and of spiritual uncertainty. But it has been done. Whether we have liked it or no the light has been turned on. It has incidentally been turned on much that was the foolishness of immature scholarship mas-querading under the guise of wisdom. The criticism of the Scriptures has wreated a widespread distrust of the whole Book of God. It has upset theology. It has removed many of the old foundations for our belief in the inspiration of the Word and of the divinity of Jesus Christ. Sadiy in many quarters it has undermined faith. But that has been rather because men have lacked the power to differentiate and because they have mistaken facts for human statement and interpretation of the same, than because the Scriptures have been scientifically studied and the light of the spirit honestly and helpfully turned on

Actually there has been little cause r alarm. Because we test the water no guarantee that it is contamfor alarm. inated. Because we put acid to our silver is no surety that it is only plated. Because we take the invi-tation of the Almighty and try Him and His Word is no reason why we should fear that either or both are frauds. Because we study the Word carefully invites no presumption that it will not be able fully to meet all It will not be able faily to meet all our questions and successfully to elucidate all our perplexities and to justify itself. The Bible is not 5 book for dummies. It is the mechan-ically preserved Word of a living God who through the long ages has spoken to living men and who yet smeaks. It to living men and who yet speaks. It is for men of intelligence who are alive. And it invites the inquiry of

There is and it invites the inquiry of live and intelligent men. There is and has been no cause for alarm. For theology and religion are not the same thing. A very re-ligious man may have a very atroclous theology. And while it is always beat to express our religious heard. best to express our religious knowl-edge and experiences in the best theological formulae that we may be able to devise, it is always possible, hu-manity being what it is, that we may not be able to express in words the exact consciousness of our minds and A man's theology will change, be a live and intelligent man, souls. with the maturing and magnifying of his religious experiences. And if our theology is ineffective to relate our spiritual and moral experiences, if our creeds do not correctly reveal our thoughts, there is no reason in the world why we should not do as our fathers before us have done and change our creeds, our formulated theologies. Creeds are necessary as an expression of a religious consciousness. It were folly to scoff them But they should be plastic. They should grow with our growth and expand with our expansion. And so if investigation of the And so it investigation of the Scripture has relaid the ground for our belief in the inspiration of the Word of God we should not be fear-ful. For it has made the foundation but more intelligible and truthful to the minds of men of to-day. It has not destroyed the fact of inspiration. It has simply changed our major ground of belief therein. The Word is as inspired as it ever was. No theo-logical statement, however learned or carefully worded, can alter the fact. the examination of the Scripture has restated the grounds for our llef in the divinity of Christ, it has been simply to intensify our intellectual acceptance of the fact of His divineness. For He who was the fullness of grace and truth depends not on any theological formula for demonstration or justification. For He an divine ere men began to prove Him so. We ought to be thankful that the test has come. For out of the fire has emerged a stronger faith in the Inspired Word of God, a clearer comprehension of the reasons for our faith. And it were worth while to go through fire and through flood to secure that. Criticism has eliminated many ; perplexity. It has clarified much of the obscurity of the Scripture records. It has brought the testimony of the four ends of the earth to the substantiation of the accuracy in every essential part of God's most Holy Word. It has given us a larger knowledge. It has given us a suror knowledge. Except for those who were nearest to the events that are chronicled in Scripture there has been none more accurately informed, so far as we have light, concerning the facts of Scripture than are we to-day The more I read of the researches

and evidence that heretofore was not deemed necessary or reverent. But the more we read and hear the more we are led to bel'eve that the fathers, in not so informed and scientific an In not so informed and scientific an age, were not so deluded when they accepted on faith that for which we demand proof. For we get the proof when we ask for it, so it would seen, and it is very largely confirmatory of the past. The gates of hell cannot prevail against the Bible. For it is the truth-ful record of the largest longings, the wickelest sins, the most delichtful

wickedest sins, the most delightful religious exaltations of individuals and a people. Its human interest is superb. It meets our lives at every point. It has comfort for the sorrowing, peace for the afflicted, inspiration for the heavy-hearted, enthusiasm for the discouraged, admonition for the wicked, salvation for the penitent. wicked, salvation for the penitent. The farmer feels its vitality, the shepherd acknowledges its appeal, the rich man learns its lessons, the poor man thanks God for its democ-racy. It is the book of the people, for it is redoient with the life of the people. And wherever there is a soul in torment, wherever there is a man who mourus, wherever there is a man who mourus, wherever there is a woman with a broken heart, wherever there is a mind in gloom, or a body guide there is a mind in gloom, or a body that is racked with pain, there will the Bible be and be enjoyed. For it

radiates good cheer, it speaks to us honestly of the deepest things of life, it warns us of the consequences of evil and the satisfactions of right-cousness. The Bible is as intelligible to youth as to old age. It has a mes-tage for all. It can charm a boy with its heroes as a man with its profound philosophy. It can animate a girl as it can inspire and intensify a woman's

ove for God. And it does these things. And because it does it will never grow stale or profitiess or valueless. It will ever stand. "The Word of our God shall stand forever." It is eternal. It is not the creature of time, It is the child of eternity.

And it would stand forever if for no other reason than that it unfolds the earthly history of the incarnate God. So long as the Bible speaks of Christ it will live. For He is its in-spiration. The revelation of Him is its mission. And so long as men shall sin and need salvation, so long as men shall souls shall turn to God in Christ for aid, so long will men love the Scrip-ture and magnify its force.

Shallow thinkers may enlarge the difficulties that inhere within the fleripture. Ead men, may quote it for their evil ends. Foolish men may twist its meanings and assure us of its fallibility. But the Bible will stand. It will stand forever. And when we are gone and the countless generations that shall follow us have come and gone the long war in our steps the Bible will be here. For it is the Word of the Lord. Let us never forget it! And it shall endlessly perdure.

A Rise by Self-Sacrifice. Enough has been said of the fall by self-will to show us that man must rise by self-sacrifice. To grow this passion within him were all the sac-rifices to which God led him in his weary history. More and more near-ly did God reveal Himself unto man, unth in the self-sacrifice of Calvary the heart of man was taken and God's self-sacrifice began the life of self-sacrifice in humanity. "The glory of God and of the Lamb is light thereof.

Enough has been said of the cityis divine socialism—to show that to reach it each man must begin to live for others, that his whole life must for others, that his whole life must be a life of meekness and burden-bearing. God through the ages re-vealed Himself as the bearer of man's burdens and by this revelation lifted men slowly to a life of mutual help-fulness, until at last in the sin-bearer He disclosed Himself as the victim of Column The future social victim of Calvary. The future social organization after that could have

no other light but that of the glory of God in the slain Lamb. Enough has been said of holiness in man-of sainthood-to show that the city of God will be inhabited-if it is the Holy City-by those who have met with foes and vanguished them, by those who have known the cross before they saw the crown. I

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY 5.

AND A CONTRACTOR OF A CONTRACT OF A CONTRACT

Secret Prayer and the Informing Power of the Word-Matt. 6.

5-15; Psa. 119. 105-112. Matt. 6. 5-15. The best methods of prayer, and the best model for pray-er, are given here. The emphasis is on three things: seclusion in prayer, simplicity in prayer, sincerity in prayer. Pray in secret; do not make elaborate prayers; be willing to accept all the consequences of your prayer, even to the forgiveness of your enemies. Psa. 119. 105-112. The psalmist

knows that God's Word is a guide only as it is obeyed. No sailor gets any good out of his compass if he either refuses to look at it or refuses to steer the course it indicates when he does look at it. God's Word must be learned, cherished, obeyed, preferred. Then it will be a perfect

This lesson is intended to promote the Morning Watch Enrollment. But first and most important, it is intended to promote habits of prayer. Scripture reading, and quiet thinking These are simple habits, but the forming of them is all that many people need in order to find the re-ligious life full of a joy and power We do not pray enough. We do not pray aright. We do not give God's Book a fair chance at our lives.

We do not think enough on the things that concern our spiritual life. All these are facts which every body knows.

But how may we mend our ways? Not by confessing our folly; not by reading new literature about these things; not even by resolving to do better. There is a short road, a royal road, out of our neglect and weakness. And this it it: Begin this very day to pray, and read and meditate, and hereafter fight against any influence that would prevent your taking this holy exercise every day that dawns.

Therefore, the Morning Watch! Not a new organization, but a new faith-fulness. It means exactly what the theme suggests: secret prayer and the devotional reading of the Bible at a set time every day. Usually the morning is the best time.

Pray with thanksgiving for the Bible, for the power to pray, for the blessedness of communion with God. Pray with contrition because of a neglected Bible, infrequent prayer, unwillingness to think on spiritual

things. Pray with real desire for clearer understanding of the Word, for closer obedience to the truth it reveals, for a more natural and sincere prayer life, for courage to face life's problems as Christians should, for a closer walk with God.

CHRISTIAN ENDEAVOR NOTES

JANUARY FIFTH.

Topic-Songs of the Heart. I. What is true blessedness? Ps. 1; Matt.

5: 3-12. Blessed like Abraham. Isa. 51: 1-8. The marriage supper. Rev. 19:

Knowing Christ. Matt. 16: 16, 17.

Hearing the joyful sound. Ps. 89: 15-18. Blessed in belief. Luke 1: 39 45. Blessed in forgiveness. Ps. 32: 1.5.

Walking-standing-sitting-in the way of sinners! Whosoever begins with one is quite sure to end with the

other (Ps. 1: 1). Sceing things perish is one of the chief sorrows of life; but it is no sorrow to the righteous. "His leaf shall not wither" (Ps. 1: 3).

OF INTEREST TO WOMEN New York City .- Apparently the over waist idea is to extend its favor

Cluny Lace Popular.

Despite the great vogue of filet, one of the latest of all the laces in pop-ular favor, Cluny, princess and point for a long time to come, and illustrated is one of the newest and most graceful developments thereof. In d'esprit are being consumed in great the case of the model the over por-tion is made of crepe de Chine, with trimming of taffeta bands edged with quantities for waists, gowns and trimmings.

Khaki Costumes Rife.

a little soutache braid, while the guimpe or blouse is made of embroidered net. But the incoming season Kahki or succe-colored lines cos as well as the past one is prolific of tumes are rife, with collars and cuffs beautiful materials, and such a model of some contrasting color, striped as this one could be made in various black and white pekin taffetas or ways. All the pretty light weight slik soft black liberty satin being first favorites, and the neat little black or white cravat. Lome of the necktles sported are green.

French Beaded Bags.

Dainty indeed are some new beaded wrist bags from Paris. The beading is done in carefully subdued colors to match prevailing dress tones, and the mountings are of gold plate on white metal. Another novelty is a leather shopping bag of smail and sharp shape, which opens to reveal a metal rod running across its mouth, to which is attached a coin purse, thus sparing the neces-sity of fumbling through the articles in the bag to find the small purse. A watch and other things may be hung thereon.

Muff, Collarette and Scarf.

Nothing gives a greater sense of warmth and comfort than a fut scarf or muff. This season there are a number of styles being worn, but among them all there are none bette

and wool stuffs will be charming for liked nor more generally satisfac the over portions, while the trim- tory than the collarette and scarf il ming can be either of a contrasting lustrated and the big, soft, roomy or the same material as liked. Again, muff. They can be made from genu the under blouse or guimpe portion ine fur of any sort, and the making is equally well adapted to lace, net, is quite easy; they can be made from and lingerie materials. In this case one of the very handsome fur cloths the over blouse matches the skirt, but for which the season is noted, or it can be utilized for the odd bodice they can be made from velvet and

trimmed with lace or fur. As illus nlso. The blouse is made with plain front trated the collarette and muff are and backs and is closed invisibly at made of brown squirrel, while the the back and the over waist is made scarf is of caracul cloth and the cloth with tucks that are stitched with let it be added, is exceptionally de belding silk and is trimmed with sirable this year, being handsome



Wash a pint of cranberries in several waters and pick out all speckled berries. Cover with tepid water in a saucepan and boil until the berries soft. Strain through a colander and add sugar enough to sweeten. Set aside to cool and stiffen.

For the pastry take a cupful of flour, add a pinch of salt and sift together; add two tablespoonfuls of lard and three-quarters of a cupful of ice water. Mix all together with a knife. Roll out fairly thin and cut out with a biscuit cutter. Press the dough against the bottom and sides of mufin tins, marking the edges with a fork to crinkle them prettily. When they have baked a delicate straw color take from the oven and fill with the cranberry. They as good hot or cold.

Oysters and Celery an Gratin.

Cut tender white stalks of celery into quarter inch slices. Cook a cup of these in boiling water until tender, and drain. Clean a pint of oysters; strain the liquor, add the oysters, heat quickly to the boiling point and skim out the oysters. Melt three level tablespoonfuls of butter; in it cook three level tablespoonfuls of flour with one-fourth a teaspoonful, each, of salt and pepper; stir until frotby, then add one-half a cup, each, of oyster liquor, celery water and cream; stir until bolling, then add the celery and oysters. Put the mixture into butered shells or ramequins. Mix two-thirds a cup of cracker crumbs with one-third a cup of melted butter. Spread this over the mixture in the shells. Set the shells in a hot oven to brown the crumbs; then serve at once .- Boston Cooking School Magazine.

Delectable Filling For Cake. A delectable filling for a cake is

made acording to this rule, adding minced walnuts or hickory nuts to it and removing it from the fire before it grows thick enough to mould. It should be thin enough to run smoothly over the cake. For another maple filling let two cupfuls of maple syrup boll down, with a piece of butter the size of a walnut, until a little dropped from a spoon "threads" slightly; then stir until of right consistency for the cake. Take special care not to beat it too long. It begins to grow hard suddenly, sometimes before you are aware of it. A white cake is nice with this filling. A nut cake may also be covered with it. Sometimes a few drops of vanillanot enough to be noticeable-are added to bring out the maple flavor and make it less "flat."

Swedish Fish Pudding.

Three pounds of pickerel; two tablespoonfuls of butter; one and onehalf pints of cream; one dessert-spoonful of potato flour or cornstarch; one-fourth teaspoonful of white pepper; one dessertspoonful of salt; one saltspoonful of onion juice. Scrape the fish (never chop it) to a pulp, and then pound it to a fine paste, rubbing it through a sleve or fine soup strainer, then adding very gradually the butter, salt, pepper and potato flour, beating well together. Next add the cream and onion juice, and test the consistency by dropping a little into boiling water and cooking six minutes. It should be firm without being solid or heavy, the latter being overcome by adding more cream. Grease a mold well with but-ter, dust with bread crumbs, fill in

Subject: The Word Made Flesh, John 1:1-18-Golden Text, John 1:14-Commit Verse 3-Commentary.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COM-

MENTS FOR JANUARY 5.

TIME.-A. D. 95. PLACE.-Eph-

<text> Juo. 1:2). And He who was the Life was also "the light of men" (Juo. 8:12; 9:5; 12:85, 36). "The Word" did not become "the light of men" by His incarnation in Jesus of Nazareth. He ever was "the light of men." No ray of light has aver the His incarnation in Jesus of Nazareth. He ever was "the light of men." No ray of light has ever shone upon man except from Him. The light that shone in Old Testament times shone from Him, yes, even the glimpses of light the heathen have had are from Him. When sin came, night came. The condition of the whole world since the fall has been one of moral, spiritual, intellectual darkness. But in the midst of this universal dark-ness, there has ever been a light shin-ing. No matter how deep the dark-ness, He has shone. The light shin-ing. No matter how deep the dark-ness, He has shone. The light shone, but the world did not, indeed, would not, lay hold of it (1 Cor. 2:14; Jno. 3:19, 20). That is why the world continues in darkness still. The world would not hy hold of the light in His unincarnate form, so God gives the Word in a form more easily ap-prehensible, an incarnate form. II. John the Witness, 6-9. But God's condescension to man's infirm-ity does not stop even at that. He sends a witness to this incarnate light. To men who can see, light needs no witness but itself, but men are blind and so need one who can see to bear witness to light. God sent such a witness in John the Baptist. "A man sent from God." That is a glorious title. No earthly patent to nobility so glorious as that. But mark the clear line of demarcation

nobility so glorious as that. But mark the clear line of demarcation between John and Jesus. John is "a man sent from God;" John was a wonderful man, a man whom God delighted to honor, but he was "a man." Jesus was God become flesh. John came to be a witness and the purpose of his testimony was that all men might believe through him. Men are not asked to believe blindiy. but upon sufficient and abundant testimony III. The Word Becomes Flesh, 10-18. Here the hostility of man to the light and to God appears in still darker aspect. Not only did the dark-ness not apprehend the light (v. 5), not only did the world which He was in and which was made by Him, not know Him (v. 10), but His own home and people (or household servants), even they "received Him not" to themselves. How complete is the alienation of man from God and light! While the world, and even His own, as a whole, rejected, there were an elect for who "received Him" own, as a whole, rejected, there were an elect few who "received Him." And who are they who thus receive Him? Those "which we's born, not of blood, nor of the will of the fleah, nor of the will of man, but of God." It is not of man's natural heart to re-ceive Jesus Christ. What is natural to man is seen in verses 5, 10 and 11. But God by His grace beggts man anew, and those who are thus begot-ten receive Jesus Christ and thus be come "children of God" (Joo. 3:3-15; Jas. 1:18; 1 Pet. 1:23; 2 Cor. 5:17). The Eternal Word became a real hu-man being. Deity clothed itself with real humanity. His divine glory be-came a matter of sensible perception came a matter of sensible perception (cf. 1 Jno. 1:1-3). Of the divine ful-ness that is in the **inca**rnate God every believer receives.





and results achieved by critical studenis of the Bible and of the lands which it intimately associates that which it initiately associates that the investigation is worth whatever it may cost and that it is providential. And I am also convinced that we would do well to go slow about discounting the opinions concerning the Scripture and the facts therein re-cited that have been held true in days cited that have been held true in day. long past. It is a good thing that we should remember that the sum of human wisdom is not resident in us and that our forefathers were not fools. This is an intensely critical and scientific age. It demands proof

look into Joha's vision and hear the unuttered philosophy of spiritual power, as the redeemed come home. First, the new heavens, then the new earth. Vision, then action. Men are like colonists who have now and then granted unto them a vision of how things ought to be in the land ideal, in the land of which they hear from beyond. By and by they get thereto the reality comes out of them to meet the reality which ever hath been there. So by His spirit we put into our hearts the idea of the brotherhood of man, under God, in Christ Jesus.- Dr. F. A. Gunsaulus.

"Poor, Yet Making Many Rich."

The Church Times gives an in-teresting little account of a peor girl, blind and deaf, an inmate of a North Devon workhouse, who "lives a life of prayer in her darkness and solitude." To this afflicted one the in-litative of the organization of the Missionary Candidates' Fund of the S. P. G. may be traced. That fund now has reached the sum of over £3000, subscribed in a comparatively short time, the first item being the three shillings saved by the blind girl. The writer of the notice says: "She was in a little bare ward in the workhouse when I saw her, looking very sad because her Bratile copy the Mission Field had been torn. * She asked me to pray for her, and then told us not only to pray for missions, but also for the parish. for Sunday-schools and Bands of Hope, etc.; and one felt rebuked as one thought of her life of prayer, ways thinking of and interceding for

A Horse With a Habit, Henry Ewan, of Clayton, N. J., has a fine black horse that is an inveterate tobacco chewer, and it is almost impossible to drive past a hotel with-

others in her darkness and silence.

-London Christian.

out giving him a glass of beer or whisky. The horse prefers beer and drinks it from the glass without spilling a drop. Mr. Ewan says the horse's habits are very embarrassing, especially when he has ladies in his carriage. On his way to church the other morning, accompanied by several ladies, the horse stopped in front of a hotel, and it took nearly an hour to convince him that the Bishops' law is still in force .- Bar Buffet.

Editor Defles Superstition

Defying superstitution, the Herald, of Slatington, Pa., began publication as a weekly on Friday, September 13. The first copy was taken from the press at thirteen minutes before 5 o'clock, in the presence of thirteen

The comfort of the right kind of iourning-the Christlike kind-is that it means the end of mourning (Matt. 5; 4).

Seeing God is blessedness because signifies that one is like God (Matt. 5: 8).

Suggestions.

Blessedness is happiness glorified happiness made permanent, happi-ness with God in it.

Bleasedness costs no money; it is the cheapest thing on earth; but it costs obedience. Seek blessedness, and you naver

find it; seek the blessedness of others and you find your own. One of the saddest of sounds is a

laugh that goes no deeper than the volce; and one of the saddest of sights is the pretended joy of the world. Illustrations.

A cut flower-that is happiness; a

growing plant, perhaps with no blos som on it as yet--that is blessedness. As children will drop expensive toys for a rag doll or a mud ple, so

essedness is based on the simple things of life. When the world, offering gold, fame and the like, pretends to guide us to blessedness, it is as if a beggar should offer to introduce us to the

king's palace. A flood spoiled the farmer's fields, but it laid bare a vein of gold. So many a flood of sorrow has laid bare a vein of blessedness.

The Word Etiquette.

The very high sounding word of etiquette had a very humble origin, for etiquette meant simply a label. It received its present signification from the fact they a Scotch gardener who laid out the grounds at Versailles for Louis XIV. was much annoyed at the courtiers walking over his newly made paths and at length had labels placed to indicate where they might At first these labels were not pass. attended to, but a hint from high quarters that in future the walks of the courtiers must be within the "etiquette" or labels were promptly attended to. To keep within the etiquette became the correct thing. The meaning of the phrase was afterward

An inexpansive instrument called the "snakebite lancet" has been introduced in India with splendid results. It is being distributed by the government in an effort to reduce the

widened.

fearful loss of life, which amounts to 75,000 persons each year. A report is to the effect that one person save the lives of twenty persons bitten by cobras and kariats within the last year by the use of one lancet.

pointed bands and arranged over the | and effective without meaning any blouse. It can be closed either at sense of imitation. The collarette has front or back as liked. There are a cape finish at the back and comloose narrow sleeves that give the pletely covers the shoulders, but the drooping shoulder line in the over scarf is often preferred by women waist and the blouse sleeves are gath- who do not care for quite such exered into prettily shaped cuffs. treme warmth. It can be worn

The quantity of material required knotted about the throat, as illusfor the medium size is two and trated, or simply left free with the three-quarter yards twenty-one, two ends hanging, one on either side. and one-quarter yards twepty-seven The collarette is made with a little or one and one-eighth yards fortycollar that is joined to its neck edge four inches wide for the over waist, and which means comfortable and with one yard of silk for the trimsnug fit, but the scarf and the pillow ming; three yards eighteen inches muff are made in one piece each. wide or one and three-quarter yards The quantity of material required thirty-six inches wide for the blouse for the medium size is for the collaror guimpe.

Colored Gauntlets.

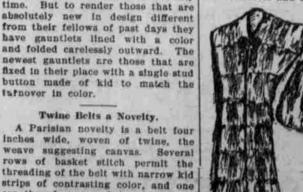
tarnover in color.

very effective.

material

ette, one and three-eighth yards twenty-one, forty-four or fifty inches wide; for the scarf three-quarter Though white gloves have already yard twenty-one, forty-four or fifty inches wide; for the muff seven-eighth roceived notice to quit the realms of fashion save for evening wear and with the white tollet, they are still

yard twenty-seven, one-half yard forty-four or fifty inches wide. For being ordered and worn in the day the collarette and muff together two



and one-quarter yards forty-four or Shirt waists of white or light-colone and three-eighth yards fifty ored flannel are made a little more practical by the addition of collar, belt, cuffs and front pleat of darker inches wide will be required; for the scarf and muff together one and one-half yards twenty-one, three-quarter yard forty-four or fifty inches wide.

the fish paste, cover, stand in boiling water and boll one hour .- The Country Gentleman.

DATE AND A COMPACT HINTS FOR THE HOUSEKEEPERS BE CONTRACTOR

If a drawer sticks rub a little fresh lard on it.

To remove mildew stains use lemon juice.

Clean your irons on emery paper; it is excellent

Scour your kitchen knives with moistened ashes.

Boiled flaxseed juice flavored with lemon is excellent to stop coughing. Keep an apple in your cake box and it will keep your cake fresh for a long time.

A faded dress may be made perfectly white by boiling in cream of tartar water.

To clean your straw mattings, wash them with soft water, changing the water often.

Put a pinch of salt in the water in which you put cut flowers and they will last longer.

A hot cloth around the jelly mold will help the jelly or ices to come out without sticking.

Lettuce has a soothing effect on the nerves and is excellent for sufferers from insomnia.

Salt and vinegar will be found the best thing for scouring copper kettles .--- The Home Friend.

Burn an orange peel on the stove instead of coffee for disagreeable odors; the effect is pleasanter.

If a little kerosone is added to the water in which you wash your win-dows the effect will bemuch brighter. A few drops of oil of lavender poured in a glass of hot water and set in a sickroom will purify it greatly.

To remove the smell of paint from a room, leave over night in it a buck-et of water with three or four sliced onions in it.

A gold chain may be made to look very bright if dipped in a cup con-taining one part ammonia and three parts water

An egg put in the morning coffe is the best remedy for clarifying the coffee, besides being much more strengthening.

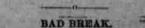
Field violets may be gathered and dipped in a syrup of boiled sugar and water and become candied; these are used as lovely decorations for cake.

Paying the Lightening.

'A party of American tourists who were comfortably established in a hotel in Germany discovered a new contribution to "English as she is spoke," only this time they found it in the written word. The building had been recently wired for electricity and under the builds in each room directions were posted in French, Gen-man and English. The French was irreproachable, the German nearly so,

The English read as follows:

"To open and shut the lightening electrical on, is requested to turn to the right hand. On going to bed it must be closed. Otherwise the light-ening must be paid."—Boston Herald.



"Why did you resign from the vegstarian club?"

"I was expelled because I called ac of the members a calf."---Fileende Blaetter.

For instance, green lizard sk threaded through colored string skin Collar, Belt and Caffs.

Twine Belts a Novelty.

