Subject: Faith Once Delivered.

Brooklyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, Clinton and Montague streets, Sunday morning preached on "The Faith Once Deliv-Ored." The text was from Jude 3: "The faith which was once for all de-Hwered to the saints." Mr. Melish

Pentecost seems to be taking place in Korea. Forces, no doubt in large part political and commercial. but also supremely religious and educational, are bringing that Eastern where are inquiring about the "new Churches are crowded many times a day. Teachers and preachers cannot meet the need. We seem to be witnessing what has not been seen for centuries, a nation

What is of great significance in the religious awakening and conversion of Korea is the kind of Christian religion which is receiving this over-whelming response. If the reports are true, it is a religion with two sides. Those who have received it and who are extending it among their Father" and "Our Elder Brother The names which have been and are to multitudes of us Western Christians of value have no existence those Eastern followers of Jesus. God and Jesus they know, but "Christ" and the doctrines of the Trinity, the incarnation, the atonement, are not even names. Their religion is without dogma.

aut dogma.

Is this a sufficient statement of the Christian faith? I do not mean if it is the sum total of the Christian truths. Of course, it is not. Neither do I mean if it is the "irreducible minimum," without which a man can hardly be called a Christian, But is this faith in God as Father, in Jesus as Elider Burgher sufficient. Jesus as Elder Brother, sufficient for life and death? Can mee live by this? Are these the regulative by this? Are these the regulative ideas of our religion, the fundamen-tal propositions of which all other truths are corollaries?

Such questions can be answered only by the deep experiences of life. Life, the abundant life, is the test of There are times which try men's souls. Then it is that a man's books are opened, his words are weighed, his traditions are tested. At such moments the soul is concerned not with words, but with realities. He demands real answers for real estioninus. Such was the experiquestionings. Under the fire and the whirlwind not only Job's property, but Job's theplogy, was swept away. Orthodoxy proved too weak to lean upon. too, was the experience of Saul of Tarsus, when he discovered that law failed to make mon righteous. He was driven by new needs to revolution religion and morals. St. Augustine, Luther, Wesley, also, were men who, face to face with new experiences, as few questions which ortho-floxy failed to answer. They were driven to the fundamentals of faith by the facts of life.
If faith in God as Father and

lesus as Elder Brother is sufficient must answer the deep questionings which spring from the deep experi-ences of life. These questions are three in number. Behind all philosephies you will find them. em all religions have set them-

The first question is: Is there a God, and if there is what is He like? It has its origin in man as a reasoning and moral creature. What is the origin of what we see and feel? In this universe self-evolved or is it the expression of some power which moves through it and presides over it? If there is such a Power, what is it like? Has it any of the attributes of personality, intelligence, righteousness, love? Behind all human doubts and questionings is this mother of questions, is there a God? The second question is: When a

man sees upon his soul the blot of a sin can it be removed? What theologians call sin is a universal ex-perience. When Herbert Spencer came to America he was entertained banquet by the most learned company which had probably sembled here. At the end of the program of speeches Henry Ward leecher was called upon. He praised science and eulogized the debt which religion owed the men who painstakingly to ascertain truth. And then suddenly turning aside, he made an appeal to universal experihe said, who had not done something for which he was ashamed, who did not wish he had not done it, who would like to have men know it, who would not if he could wash his soul clear of it. Scientist, philosopher, theologian, statesman in that learned assembly rose to that appeal to universal experience. So say all men. The have been times when sin weighed so heavily upon the consciences of men that they have sacrificed their children; thrown themselves the car of Juggernaut, fied to nastic penance. His as deep an experience to-day as ever, but it is ex-pressed differently. Has my life been of any use to others? is the question upon man's soul to-day. Not have ione wrong so much as have I done His the sense of failure in well-doing that weighs upon men. Sin, individual and social, is a uniand tragic experienc

The third question is: When a man dies shall he live again? The sight of a dead face is the mother of all mysteries. It compelled him to ask whether that soul had gone, and in so asking it lifted man's thoughts from the temporal to the eternal, the natural to the supernatural, the hu-man to the divine. Before the experience of death man stands questioning, eager to know, haif believ-ing, half afraid, wondering whither his friend has gone and he himself

These are the deep questions which spring from the deep experiences of life. How does faith in God as Father, in Jesus as Elder Brother give sufficient answers?

there a God and what is He? "Yes," says Jesus, "there is s God. He is my Father and your Some men there are who find it easy to believe on their own experience that God is Father. Others can believe only when the sun is bright and the sea is calm. When storm breaks their hearts faint within them. But the multitude of us men and women are glad that Jesus is part of our life. Our brightest moments of assurance get their light from Him; our darkest mo-ments are not altogether black be-cause He is part of life. It is by faith in His experience, supported by character, His sanity, His truth deads the: we keen faith in God

Falth In the Elder Brother makes us His fellow children; keep falth in the Father through storm and sun-

When a man sees the cursed snot upon his soul can he remove it? "A man," said Jesus, "had two sons." One went into the far country and painted his soul black with loose and unworthy deeds. When his money was gone he felt his disgrace and shame. He did not commit suicide; he went straight home. No soo had he reached the road outside gate when he was hailed and his father ran to meet him. Whatever the spot may be upon the soul if a man will take his disgrace and shame to God he will find in Him a Father. So with social failure. Is the time short that regnains? Waste it not in vain regrets over it. The nast is irreparable, but the future is still

e's own. "Come lot us he going. When a men dies shall he liv again? Knowledge gives no better ngain? What seems to be scientific proof, when examined, turns out to be imply man's hone expressed in sciensimply man's hone expressed in scientific phrases. But man her trust-worthy evidence, not in the spiri-tualistic sense, but in the inference as to what the other world is like from what we know of this, in his hopes and faith, in the testimony of his poets and prophets. And o be eternal standy Jesus, our Elder Brother. Before the gate of neath He stands and holds the key. It is sight of Him, master of life and death that strengthens our faith in amortality, quickens our hope for se dead and easts about life here and there the golden radiance which surpasses the sunset glow.

For all these experiences of life, in answer to all these deep questionings, faith in God as Father, in Jesus as

Elder Brother is sufficient. In Korea the Christian Church has learned to ask this faith of its con-verts and no more. When will the church at home learn this much-needed lesson? There are questions which this simple faith does not answer. Christianity no sooner had reached the educated Greek than the questions came: What is the relation between Jesus and God? How is the Elder Brother related to the other prothers? What is the true idea of nearnation and of atonement? right to ask these questions That right was won long ago by Origen, of Alexandria. But let it be slearly understood that all such maters of speculation, while legitimate, are not the "faith once delivered." The faith once delivered is related to speculative faith, as it historically has found expression in the creeds and doctrines of the church, as the faith once delivered, trust in God as Father, in Jesus as Elder Brother is the tree. The creeds and doctrines are the leaves. From senson to season they must change as new life pushes off old forms, because the tree itself abides.

wish I could persuade men who to-day reject all creeds, and with them the faith, to see this distinction between faith and creeds. It is possible to reject the latter and live by the former. I wish that I could per-suade men who identify faith and creeds to make this distinction. It would do much to win the thinking world to the religion of Jesus. It is a real distinction. The faith once delivered existed many generations before the most venerable creeds of Christendom were born. It will con-tinue to inspire and strengthen men when all our creeds shall have passed The faith is once for all de-Subtlest thought shall fail and learning

Churches change, forms perish, systems But our human needs—they will not alter, Christ no after age shall e er outgrow,

Yes, Amen! O, changeless One, Thou only Art life's guide and spiritual goal. Thou, the light across the dark vale lonely, Thou, the eternal heaven of the soul.

Giving is Getting.

The old proverb-writer uttered a great truth when he said that there was a giving that tended to increase and a withholding that tended to poverty. Giving and receiving are different things; means the other. There is, in the livine economy, a great principle of exchange by which giving and receiv-ing are coincident. Especially is this principle operative in the moral and spiritual realm.

The most significant thing in life and development is hospitality open the doors of our heart and life o enpobling and inspiring visitors. We give of our capacity; but how much more do we get. God asks us to give our hearts. We do so and how much more we how much more we get. Jesus Christ asks us to give Him a place in our life. We give it, but the result is not a giving after all so much

it is a getting.

Be hospitable then. Be hospitable all the divine influences of life, and let it not be a narrow, grudging hospitality. Be hospitable to God; to Jesus Christ. Give Them your best rooms. Let Them be your guests, and They will give you Themselves in return

Giving is getting, and the greater the investment the greater the return.—Rev. C. S. Macfarland, in Christian Work and Evangelist.

Essential to Happiness.

Companionship is the one thing in the world which is absolutely essen-tial to happiness. The human heart needs fellowship more than anything eise, fellowship which is elevated and enduring, stronger and purer than it seif, and centred in that which death cannot change. All its springs are in God. Without Him life is a failure, and all beyond is a blank .- Heary

How to Get Poor Quick.

Do not try to save your loose change. It is too small an amount to put in the savings bank. It would not amount to much, anyway, and there is great comfort in spending it. Just wait until you get sufficient

worth while before you deposit it. Do not try to economize. It is an infernal nuisance to always try to save a few cents here and there. Besides, you will get the reputation of being mean and stingy. You want everywody to think you are generous.

Just 'ook out for to-day. Have a good tines as you go along. Just use your money yourself. Don't deprive yourself for the sake of laying up something for other people to fight over. Besides you are sure of to-You might not be alive to Parow. - Success Magazine.

The executive council of the National Trades and Labor Congress of Canada has decided to place several organizers in the field. The Province of Quebec and the maritime provinces are to receive more attention than formerly.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 2.

Subject: David Anointed at Bethlehem, 1 Samuel 16:1-13-Golden Text, 1 Sam. 16:7-Commit Verses 11, 12-Read Chapter 16, TIME,-1063 B. C. PLACE,-

EXPOSITION .- I. The LORD bath not chosen these, 1-10. It speaks well for the generosity of Samuel that he mourned over the fall of Saul (v. 1). If he had been like the majority of men he would have taken a secret if not an outspoken delight in the fact that the man for whom they had in some measure at least rejected himself turned out so poorly. "There, I told you so," he would have said. But Samuel was of a nobler mold. and grief, not exultation, filled his heart at the folly and ruin of his rival. But while it was commendable that he should be grieved at the sir and consequent rejection of Saul, it was not right that he should sp his time in idle mourning. God had "rejected him from being king over Israel;" another king must be sought out and consecrated to fill his place God does not wish us to be crushed by the sins of the world and so to spend our time in morbid and useless lamentations over them, but to rise and go forward to the duties, however disagreeable, that these sins entail upon us. Saul was a king that God had provided for the people (ch. 9:16)—a king according to their choice (1 Sam. 12:13); David was a king whom God had provided for Himself—a man after His own heart (ch. 13:14). Little by little God dis-closes His purposes to His servant Samuel. In chapter 13:14 He shows him that He has sought out and appointed this king. In the first vers of this chapter He tells Samuel that this king is a son of Jesse, but not until the twelfth verse does He point out which son of Jesse. Hundreds of years before it had been prophesied that the sceptre should fall to Judah (Gen. 49:10). Samuel, for all his ex-cellencies of character, was human and fallible. Like so many others in the Bible (Ex. 3:11; 4:1-10; Jer. 1:5, 6) and out of the Bible, to whom God has said "Go," he hesitated to undertake the work for which God undertake the work for fear of had commissioned him for fear of had commissioned (v. 2). When God ays, "Go," we ought not to reply, 'How can I?" but to start and go, and leave God to settle the "how." If Saul hear it, he will kill me. The fear of man" brought "a snare" Samuel in this instance (Prov. And how foolish that fear How could Saul or anybody else kill a man who had a work to do for God? Did the Lord bid Samuel to

Not at all: the Lord is never put to such straits as that; and it augure a lack of faith in God when we resort to falsehood or indirection to secure God simply refused our ends. argue with Samuel the question of his going, and again bids him go, and tells him what to say and that at the proper time He will show him what What Samuel was bidden to tell was the exact truth as far as if We are under obligations to tell the exact truth, even to our enemies, if we tell anything, but we are not under obligation to tell all we know. This is the way in which God frequently guides His servants—a step at a time. Notice how each step is marked out by the phrase, "the Lord said" (verses 1, 2, 7, 12). Are we also taking each step according to the word of the Lord? It is blessed to walk this way. We, too, can go on knowing that the Lord will show We, too, can go us what we shall do day by day, hour hour, and moment by moment. Samuel was allowed no discretion whatever in the matter (v. 3). was simply to listen to the voice of the Lord and anoint the one He named. David was wholly God's choice language about the anointing from that about the anointing of Saul (ch. about David. "Anoint to be a prince

tell a lie to secure his safety? (vs. 2

Note the difference in the 'Anoint unto Me," God says over My people," He says about Saul. Samuel's hesitation about doing the Lord's will was not of long duration. He lays aside his fears and his regrets over Saul's disposal and goes and does Did not Samuel's as he is bidden. readiness to obey God, so often exhibited (comp. verse 13), have thing to do with that power in prayer for which he became famous (1 John 2:22)? "He looked on Eliab, and said, surely the Lord's anointed is be-But he did not act upon fore him. his natural judgment, but waited for the voice of the Lord and that soon set him right. It matters little how men see us, it matters everything how God sees us. A pure heart is all that counts with God. That wins His favor (Matt. 5:8). Dress counts for nothing (1 Pet. 3:3, 4). Learning, worldly wisdom, power, count for nothing (1 Cor. 1:25-28), profession counts for nothing (Matt. 7:21).

II. Arise, anoint him, 11-13, David, like so many others God called, was attending faithfully to his humble work when God called him (cf. Matt. 25:23). One by one the sons of Jesse had passed by until the sons of Jesse had passed by until the seven had passed, and Samuel waits patiently for God's voice and says of each, "Neither hath the Lord chosen this," and at last his patience is rewarded. The voice comes, "Arise, aniont him; for this is he." David was not qualified for the kingship until the Spirit actually came. Neither are we qualified for service until we

'receive the Holy Spirit." Wanted a Cork and a Bottle. A certain John Simmons had been twenty-year abstainer, but fell from the ways of grace and worshiped the vinous god with all the fervor of

Feeling the need of recuperation, he sent his boy to an adjacent hostelry for a bottle of whisky. "But," cried the hotel keeper,

convert.

who's it for?" For my father," said the boy. "Nonsense. Your father is a total abstainer and has been, to my knowledge, for longer years than you've

Well, at all events," he sent me

"What does he want it for?" "To let you into a secret," said the boy, ashamed to tell the truth, "he's going fishing, and he wants the cork to use for a float! "-Philadelphia Inquirer.

The maddest girl in the world is the one who are onlons because she was sure nobody was going to call, and then he came.

CHRISTIAN ENDEAVOR NOTES

AUGUST SECOND.

Songs of the Heart. VIII. How Can We Serve the Church? Ps. 84. (Consecration Meeting.)

Grace given to each. Eph. 4: 1-7. Serving in worship. Acts 2: 39-42. By endurance. Acts 8: 1-3. By obeying. 1 Sam. 15: 10-22. By shining. Matt. 5: 13-16. By praise. Ps. 100. 'Amiable," "lovable," must be the

adjective of all things connected with religion; if not, they are not yet con-nected with religion. The thing you long for, that you

Test your religion by the extent of your desire for the church. You are dwelling in God's house if your spirit is there, though sickness your body at home.

All lowliest service for the church glorious. Who would not rather wash Christ's feet than place a crown on the head of an earthly king. Suggestions.

All service of men serves the true church, for her interests are as broad as mankind.

At bottom, we serve the church not doing but by being. Let Christ choose for you your serv the church, and accept it, whether it is high or low in men's

Service of the church, if it is gen uine, will be put first, far above the service of self,

Illustrations.

Servants of a household must be in the house; you cannot serve the church and stay at home.

Employers like workmen who iden tify themselves with the establishment, and make its honor theirs. let us identify ourselves with the church. We often long to see Christ.

we can see Him in the church, which Is a soldler only for battle? No but for hard marches, dull camps, and

monotonous drills. So a Christian must sometimes expect dull routine in his church work.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 2.

How Jesus Masters Our Prejudices-Acts 9: 10-22; Phil. 3: 1-6,

This topic is intended to teach the evils of projudice, one of the deadliaces because of the color of tkin, the place of their birth, where they live, the language they speak, and refuses to see good in anyone secause of some fancied inferiority. t believes good of someone because of the clothes he wears, accepts his eachings regardless of their lack of

Everyone who has succeeded has and to do battle with this opponent. The inventor, the discoverer, toe reormer, the teacher of new truths, the nan in the front rank of progre hese know the meaning of prejudice, or they have felt its sting. "Can any tood come out of Nazareth?" "Lord, have beard of this man and his

It is hard for us to understand how lod can save the other man, but He an and does. We see Him through juman lenses, and judge Him ceble sense, but He who has planned he whole sees the end from the be ginning. He commands, we ought to

It is sometimes hard for us to beleve that the man in sin has visions, et he must have, for they are the singnboards to future goodness. has chosen vessels in sin which we are to rescue and direct in his ways.

Christ gave us two recipes overcoming prejudice. An invitation -"Come and see." Not argument; just a vision. A command-"Go tell your friends what great things the Lord hath done for you." These two Ananias' case effective in When he obeyed, he found a man praying and delivered his Master's message with wonderful results. How our prejudice is overcome when love

An Ancient Scald.

........................ During the recent visit of the King of Denmark to the Norwegian court, a most interesting figure might have been remarked among the distinguished guests there assembled. This was an old minstrel, or scald, close upon ninety years of age, with long, snow-white beard and hair, and an air of proud dignity in spite of his rude, coarse clothes. Had he not a right carry his head high among the other nobles, he, a descendant of Harold Fairhaired, first king of united Norway? That doughty Harold, who went unkempt and unshorn until he reached this high position, in order to fulfil a vow to his high-born ladylove, Gyda's

Never before had the old scald left his home in Telemarken, where, true to the babits of his very long line of forefathers, he lived in a cave.

It was also encient custom that the scald should amuse the king and his court with song and harp, so in answer to the request of his majesty of Norway, the ancient bard left his cave and appeared at court with his precious old viking lute.

This lute, called in Norwegian a langleik, is over three hundred years old. It is of wood, fashioned with much artistic skill. In shape it is not unlike the lutes of later times. Six heavy strings stretched over the opening give forth a deep, full resonance. Solemu, thrilling voices from a dim, forgotten past seem recalled to life.

The scald sang many folk songs old as time, and his distinguished audience listened with the deepest

emotion The King of Denmark was so impressed that he warmly urged the minstrel to visit him as a guest in his palace at Copenhagen-un invitation which the old man accepted with quiet dignity. Was he not also the descendant of a king ?- Youth's Com-

Not less than 30,000,000 yen 1213. 000,000) is yearly spent by foreign visitors in Japan. Some estimates out the amount at 40,000,000 year.

RELIGIOUS TRUTHS

From the Writings of Great Preachers.

ABIDE WITH US, O LORD.

In fiery chariots of the west ascending, The day hath passed in triumph, Lord, to Thee! Its fallen mantle glows with twilight blend-

On the far shadowy spaces of the sea, It is toward evening. Oft at noontide roaming Our hearts have met with Thee in sweet Now in the peace and leisure of the gloam-

Abide with us, O Lord!

The ocean like a dreamless child is sleep-Hushed in the hollow of Thy mighty hand;
One star a tremble in the west is keeping
Lone watch on all night's silent border

Lone watch on an ingut s and land.

Enter, dear Lord; our loaf is yet unbroken.

Our water shall be wine by Thee outpoured!

We yearn to hear Thy "Peace be with you," spoken.

Abide with us, O Lord!

Low murmurs through the scaward boughs

are wafted.

A breath of roses steals along the shore;
More calm, more sweet. Thy loving words
ongrafted
In our responsive hearts for evermore.
Yet more we crave. Oh, tarry in our leis-

ure! And to the longing of our souls afford Thy love and joy in overflowing measure: Abide with us, O Lord: It is toward evening. Soon from out the A deeper shadow on our brows must

So soon across the dim familiar meadows
The hour will come when we must leave
them all.
Ah, leave us not with Death alone to
wander,
Let Thine own hand unloose the silver
cerd: eord; Though night fall here, until the day dawn

yonder.
Abide with us, O Lord!
-Pittsburg Christian Advocate.

The Operations of the Spirit.

Perhaps there was never a time in history of the church when there was a greater need for a discerning spirit. Much has been written con-cerning the work of the Holy Spirit, and yet the mode of His operations and the variety of His manifestations are but feebly realized by many. To walk in the Spirit is to have all our activities in Him. We become the mouthpiece through which He breathes His prayer and an instru-ment through which He performs His work.

many-sidedness of the Spirit's ministry is an inexhaustible study. A. B. Simpson, commenting on the necessary feature of the Comforter's work,

The Holy Spirit when lie takes possession of a yielded heart, becomes pre-eminently the Spirit of intercession. The newly baptized soul is often perpleted about its leadings and burdens of prayer. They are not always manifested through joyful experiences, but are often painful and perplexing burdens, Until we come to understand His voice we are apt to sometimes think that we are under the temptation or cloud adversary's brain will become oppressed, and the heart distressed, and we may be tempted to think that there is some

cloud between us and our Lord.
"At such times let us simply roll over our burden on Him without trying to understand it, and simply pray for what He means for us to As we do so we shall find our heart drawn out in intense intercession and rest will come to the burdened soul. Sometimes particular persons or things will be suggested to us, and we shall find great liberty in pleading for them. After such seasons of waiting upon God our spirit will become rested, refreshed and greatly

We may not always learn directly of the result of our intercession for others, but we will know God has acfind in the course of Hi- providence. that some evil was averted, or some blessing bestowed through our prayer, in some other life

As we follow on to know the Lord we shall find this spirit of interces-sion mingling with all our spiritual life and running as an undertone even in the midst of the busiest activities of our hands and brain. It is ssible to 'pray without ceasing' and et be intensely occupied in the practical duties of life, carrying music our hearts, while our busy feet the holy strain repeat."-Living Waters,

Patience Glorifies God.

One of the grandest ways of praising God is not by singing pealms and hymns; that is a very sweet way of praising Him, but a grander way is by being quite calm in time of trouble, quite happy in the hour of distress; just dwelling with God, and finding all your grief assuaged in His blessed presence. How really and truly a child praise his father when he just bears anything from Him? "It must be right for my Father does it." And I believe that when a child of God says, "It is the Lord let Him do what seemeth Him good," he is praising God more than he could with the cornet or the high sounding cymbal.-Newness of Life.

The Only Prize.

I daily feel sin remaining in this odlous and detestable in the present of our Heavenly Father that other sacrifice could or might the same be purged, except by the blood and death of the only and innocent Son of God .- John Knox

The Spirit of War.

The crying shame of Christendom is in the continuance of the war spirit and its increasing armaments, even while professing loudly its allegiance to a prince of peace and its loyalty to a God of love.—Rabbi Charles Fleischer, Boston.

Best of Sermons. That is the best of all sermous which leads a man to say to himself, as he leaves the church, Now I see how I can be a better man.

THE WILY AGENT. "How do you succeed in insuring

so many people? "I look them over, and then I look doubtful, and offer to bet them a dollar that in their present state their application for insurance would be relected."-Houston Post.

A SPORTING EVENT.

Mrs. Peck-"Henry, do you see anything in the paper about Blinkey running over his mother-in-law?"
Mr. Pack—"Not yet. 1 haven't

come to the sporting news."-Puck.

THE WARFARE AGAINST DRINK

TEMPERANCE BATTLE GATHERS STRENGTH EVERY DAY.

Costs More Than It Comes To.

Temperance and the use of alco

served a temporary purpose. In 1842 the Washingtonian temperance

revival, started by Mr. Hawkins, of

Baltimore, swept over the country with effects similar to those of the

reat religious revival of '57, which affected the moral fortunes of two continents. The moral and religious arguments for temperance have al-

reguments for temperature never yet ways abounded and have never yet ways abounded. The rea-

son for this is evident enough. The majority of the men, at least, and probably we may safely say the wo-men in any community, do not order

their common lives accordingly to the

highest ideals of morality and relig

inglest ideals of morality and relig-tion. They are prone to accept the syllogism devised by Dr. Crothers; namely, "I like to do right. I do what I like. Therefore I do right."

Now total abstinence, the regulation of the liquor traffic, and prohibition in any community must be measured

not by local statutes, by the stan-lards of the moral leaders of the community, but by the average sen-

iments and purposes of the people. What the people want to do and in-

end to do they will find a way to do in spite of scruples and laws. There

have been numerous crusades in the name and interest of temperance.

Often for a winter whole communi-ties have been greatly exercised and

keyed up to a point of self-denial and intense reprobation of the use and sale of alcohol. Something is left

after such periods of excitement, but always the tendency is to sink back

again to the former level.

In England and America the cru-

sade against the saloon, as we call it, and the public house as the Eng-ish call it, has now all at once taken on a new form and is waged with

It has now been discovered by hard-headed men of affairs that the

saloon, and the evil things that clus-

ter about it, costs more than it comes to. The waste of human life and

anergy, the lessening of the produc-

tive power of the people who patron-ize these places, and the expense thrown upon the community in taxa-

tion and the support of hospitals and poorhouses, which can distinctly be craced to the influence of the public

house or the saloon, now cause business men to decide that on business

principles, and for the industrial welfare of the community, these

sources of extravagance and waste

new campaign against the saloon is the entire absence of all prejudice

against liquors, either fermented or distilled, for their own sake. The new ally of the temperance move-ment is the belief of the business men

that the business of the world will be more economically conducted, and

with better results, if the time, the noney, and the strength wasted in

the saloons can be put to use, and the capital employed and wasted in

the traffic be invested in productive

have been sources of vast wealth, as Dr. Johnson said, of "wealth beyond the dreams of avarice," and the rich brewers have always been successful

candidates for the honors of knight-hood, and even higher rank, the sud-

den revulsion of public feeling has

been something astonishing, and so

alarming that after the subject was

brought up for discussion in Parlia-

ment brewery stock shrank in value

dollars a week .- Christian Register

"We Need the Money."

"We need the money, but so far as I am concerned, we don't need it

bad enough to hold up that poor fel

need the money, but we don't need it bad enough to snatch the bread

from the women and children of the poor fellow who is so unfortunate as

the money, but we don't need it bad enough to send the poor woman over

clothes to buy food for her children. We need the money, but we don't

need it bad enough to take the shoes

off the feet of children born in drunk-

ards' homes. I want to say that you must take into consideration when you say 'we need the money'—you

must take into consideration the money comes from."—Th

Grant A. Robbins, Marysville, Mo.

A Liquor Lamentation.

All praise to the Governor of Colorado and the women of that State.
A report for a leading liquor journal says: "The Legislature has passed

a local option law, permitting any voting district or present to vote upon and decide the liquor question.

We (the liquor interests) tried our pest to defeat this measure, but were

handleapped by baving a Methodist preacher for Governor, backed up by

Temperance Notes,
You can lead a dog to whisky, but
you cannot make him drink. Yet
when you find a man there, it's hard

In Vermont, only twenty-six cities

and towns have taken advantage of the local option law, and the rest of the State is as dry as Sahara.

The sale and manufacture of ab-sinthe has recently been prohibited in Switzerland by a vote of the na-tional council, which acted in har-mony with a popular initiative of 153,000 citizens.

THE SPRING DELUGE.

"I had a delightful talk with the

"Yes; he didn't want to sell me a

NOT UP TO DATE.

and."- Philadelphia Press.

woman suffrage.

to make him think.

Governor of the State."

"Enjoyed it, ch?"

Herald.

steaming washtub, to wash dirty

low and say he shall furnish it.

o have the drink habit.

the rate of one hundred million

In England, where the breweries

The most singular aspect of the

must be abolished.

different arguments and motives

The Public House and the Saloon-Singular Aspect of the New Campaign Against Liquor Selling-

Roly Poly Pudding. Take a half pound of shredded sust and mix it with three cupfuls flour, sifted with a tenspoonful bak-ing powder and a saltspoonful sait. hol have passed through many phases and fortunes. In China more than a thousand years ago total abstinence Mix with water to a stiff paste, roll out, then sprinkle with a pound of eded raisins. Roll, folding in the became the universal rule. The He-brews more than two thousand years ends neatly. Tie in a scalded and well floured cloth, plunge into boll-ing water and cook steadily for two ago studied the subject and estab-ilshed habits which have made them a temperate, but not a total abstain-ng, race. The Western nations have swung back and forth, sometimes and a half hours. Serve with a plain, t sauce or cream. breaking out in ruinous excesses and then, for a time, making of temper-ance a moral issue and setting up social and legal restraints which have

JAE HOUSE and HOME

Saked Rhubarb Pudding.

Make a suet crust with three-quarters of a pound of flour, six ounces of suct, half a teaspoonful of salt and a little cold water. Roll it out Wash and cut up in small thin. pieces two large bundles of rhubarb. Line a buttered mold with the crust, fill it up with the rhubarb, sprinkling sugar through it or sweeten nicely, and cover with a layer of the crust. Pinch the edges well together, perforate the top in a neat pattern with a fork, and bake in a hot oven for one hour. Turn out and serve hot with cream and sugar .- The Housekeeper,

Almond Wafers.

Beat to a cream a quarter cup of butter, then rub in one-half cupful powdered sugar. Add, drop by drop, quarter cupful of milk, then, gradually, seven - eighths cup of sifted flour. Flavor with a half teaspoonful of vanilla or pistache, and spread very thinly over the bottom of an inverted dripping pan and cut in three-inch squares. Sprinkle with chopped blanched almonds and brown delicately in a very slow oven. Take from the oven, turn the squares over one by one with a knife and roll loosely. Take up and spread on a waxed paper to cool and dry. If the squares harden before you get them all rolled place over the fire a moment to soften. Serve with cocoa, afternoon tea, ice cream or preserves .- New York Tribune.

Baked Potatoes.

Select oval potatoes having a smooth, unmarked skin, and of uniform size. Scrub until perfectly clean, then rinse and drain. Put in an old baking tin, kept for this purpose, or on the clean oven grate and bake in a hot oven. Forty minutes is about the time required for the baking. Serve as soon as done, Sweet potatoes should be boiled until almost tender, before baking, then put in the oven to finish. To test whether potatoes are done, press with a cloth, Cold baked potatoes may be warmed up so as to be almost as fresh ones, if they are dipped in hot water, then put into the oven and allowed to remain just long enough to get perfectly hot but not long enough to harden. - Contrary to general opinion, cold baked potatoes may be creamed or fried quite as satisfactorily as the boiled ones .- N York Telegram.

Creole Danube.

A recipe prized by the Creole cooks of New Orleans and seldom divulged by them is for a dish called danube. The materials required are four pounds best cut of round of beef, onehalf can of tomatoes or three small ones, cut fine; one onion, minced; one small red pepper, three cloves, three peppercorns, one tablespoonful lard. Score the meat top and bottom and dredge with flour. Melt the cooked and brown the meat to it Cover the top of meat with tomatoes and onions. Add the spices, cover closely and cook slowly on back of range four hours, turning meat at end of two hours. Strain the liquor, thicken with browned flour and serve the danube with gravy poured over This makes a delicious dish of a cheap cut of meat .- New York World.

DIVERTO COMMO MINTS FOR THE HOUSEKEEPER A rug that twists can be flattened

by damping the edge and pressing ! on the floor with a hot iron. Men's worn linen collars, cut into narrow strips, furnish convenient

substitutes for the wax tapers used in gas lighters. A bit of raw onion will remove fly specks from gilding. White spots on a varnished surface will disappear

If a hot flatiron is held over the place for a minute. The globe on gas fixtures and lamps should not be acrewed on too tightly, as the heat, when the light is burning, will expand the glass, for

which sufficient allowance should be made. To save continual stooping to turn down rug corners sew a piece of stiff canvas, buckram or haircloth to the under side. These pieces may # just across the corners or can be

sewed entirely across the end. It is well to have hanging close be side the refrigerator a long, slender rod, on which is fastened a sponge or rag. This can be run down the drain pipe every two or three days. and is of great assistance in keeping

According to a dealer most of the fashionable country houses have the majority of sleeping rooms done in cretonnes, and the leaning this sen-son is toward gay colors, the walls corresponding in this respect with the

To clean braus pans, rub them with powdered bath brick moistened with gar. Afterward wash them, and ticket for anything." - Washington. when dry polish with a little whiting on a leather or soft cloth.

Parsley can be kept for winter use in scope and sauces by plunging fresh bunches of it into slightly said ed boiling water and boiling for

"Wasn't their divorce a shocking affair?" said Mrs. Feathergilt.
"Inexcusable," answered Mrs.
Smartsett. "They both had the mos niashionable lawyers they could