McCONN The Rev. Sydney an address to the ongregational Church church of the Future." eh as he would like to see sustained. Among other Pul anid

hurch of the Evangel-Conional—is free in its offer of h membership to any persons without accepting its creed as a st, will make a single and simple onfession, that they believe Jesus to be the supreme expression to men, in human form, of what God is like, and what Ho would have us become. This is what we mean by modernism. That the life of a church depends not upon its creed, but upon its spirit. Therefore we do not insist that any one else shall accept our creed in the exact terms in which we interpret it. It is impossible for a thinking man not to have a creed of some sort. But as Congregationalists we agree to differ upon all matters that deem unessential. We believe that the example of the life of Jesus as we have it in the four gospels is sufficient to make any man who will try it such a man as God would accept as His eternal friend, and help toward perfection of character. Therefore we ask of a man who wishes to join our church, not what does he think concerning the lend-ing religious doctrines of his day, but does he believe in following Jesus as the Master of men and is he honest-le trying to do so? His creed only interests us as the intellectual ex-pressions of his moral and religious character. He depends for his au-thority in religion exactly as we do, upon direct communication with God's spirit. So, in this intellectual attitude toward religion, we do not or unkindly criticise those religious bodies whose adherents differ very widely from our view. We believe firmly and gratefully that Greek and Roman Catholicism, all forms of Protestantism. Unitarian and Trinitarian, as well as Judaism, have each contrib-uted much to the world's religious life, and that even the faiths of the Orient, both ancient and modern, have been a part of God's growing revelation to the world.

The social message of Christianity has long been misunderstood or neglected. Now it is being proclaimed everywhere, and no live church can escape its appeal. In the church we are to build, and the work we seek do, we must recognize its place. I have spent ten rears amid social problems, six years in the Hell's Kitchen section of Manhattan Island. I believe that my experience has equipped me in some humble way to

equipped me in some numble way to preach the gospel of Jesus, and build up a church that shall represent the life of God in the souls of men.

I do not need to proclaim myself a Socialist of any brand, nor to join some new ism, in order to love my fellow men and serve them. To me the biggest opportunity in life is to be a Christian—a Christ's man, to serve men. What kind of a church, then, do I hope to see built and for Christianity and Socialism alike

seek the development of an efficient society, a social order of stable equilibrium. But Christianity inequilibrium. But Christianity in-mists that there can be no perfected society, except by the regeneration of each individual. It is not enough to provide a perfect environment of justice and live by the riost beauti-ful socialistic legislation, there must be a moral power in each person, causing him to fit in to such a perfect society! Such a moral power can never be produced by perfect economic and social legislation, but by the making of a new moral man in each individual by some Divine power outside himself. Such a power has not been found outside Jesus Christ, howeve, He is to be Jesus Christ, however He is to be

interpreted.

If the Christian religion is to make each individual an efficient member of society, it an only do so as it perfects each fraction of that individual man. The Christian re-ligion must improve his body as well as his mind and soul. It cannot achieve one and neglect either or

both of the others.

Our supreme work, however, is
the culture of the soul. Few of us can define what we mean by the soul. But all of us understand what is meant by the culture of the sou The phrase appeals to me more an powerfully as I grow older. development and enrichment of the highest powers within us so that we feel our personality ennobled by the kindling of sacred fires and the consciousness of divine passions which we know this transitory world has no ultimate dominion. The cul-ture of the soul involves for me three elements: worship, education and

What is worchip? It is devotion, instruction, evangelism. In devotude to God for life and its hopes, his contrition for conscious sin, and his prayer for strength to endure the and to achieve his final spiritual vic over the lower and sinful self. By instruction man seeks to acquire in orderly possession by sure knowledge those doctrines of faith which describe in his own language the ex-periences through which he has passed, or those which he hopes to possess and believes to be a part of his eternal inheritance from his

Father, God. Next to the importance of the auditorium for worship, which is our most important room, we must build a church equipped for religious edu-cation. The preacher's sermons should do this in part, and do it systematically, else he is a poorly trained preacher, though sometimes he may be a great preacher in spite of his poor training and not because But the church is more than a pulpit for preaching. It is and always ought to be a great school for religious education. And this means chiefly a great school for Bible study. Men who do not confess Jesus as Christ, or seek to follow Him as Lord, admit that the world has no other literature com-parable to the Hebrew Scriptures of the Old Testament and the Chris-tian writings of the New Testament. These writings, a library of sixty-six books, commonly called by us the Bible, constitute a marvelous book of life, with every variety homan experience, written in every type of literary presentation, and possessed all through by a marvelous moral power, a spiritual illumina-tion and a grip on man's moral being which make this Bible something in man's life which he cannot avoid without moral loss and correct read without moral loss, and cannot read without spiritual reproof and re-

morse or defiance or repentance. The Bible must be reckoned with. Mar has a right to its constant perusal and self-interpretation which some churches deny to him. Millions of our fellow men go through life un-conscious of this priceless posses-sion, which, if they once realized its existence and value, they would give all else to be able to enjoy and pos-Christendom come to years of ma-turity utterly ignorant of the real value and moral vitality of this great book of God, and though nominally accepting its contents at their pre-sumed face value, place no actual reliance upon it as a source of life. This is partly due to an unreal meth-od of interpretation, partly to an od of interpretation, partly to an unreal theological authority, and partly due to its exclusion from our

public system of education as a literature for literary analysis and examination and as a great treasure house of moral information capable of being memorized without re-course to sectarian explanation or course to sectarian explanation or ecclesiastical influence of sinister design. No Congregationalist believes in State aid to religious communities or ecclesiastical objects. Let fall, live or die, according as it ex-fall, live or die, according as it gives it a right to live in a free atmosphere which is guaranteed as a necessity of life. How then is Bible study to be pursued? By quipping every church as a thorough Bible school with every modern facility known to pedagogy, philosophy, ology and religious adminis-

The churches of the future centuries will only live as they are worthy to live with the advancing sciences of government, industry and education.

We are to do the work of building up men in Christian character, Not merely moral men, or educated men, or civilized men, but men re-deemed and reconstructed in character by the power of a Person whom we love and worship as the Christ of God, and apart from whom we do not believe this spiritual life of re-

generation is possible.

This work demands that each member of the Christian church shall do his share. It demands that we shall live and work for the community all the time. Not for ourcommunity Father will care for us. Some souls need worship, some need social life, gonie need good books, some need physical culture, as the starting point of a new intellectual life or spiritual passion. The Christian church can sanctify all these modes of renewing men's life. It must be a working institution. Open at all reasonable hours, for all ra-tional purposes that aid in religious development. It must be the great apiritual centre from which radiates the religious strength of the homes comes the spiritual response that multiplies and maintains its power and resources.

Reconciled.

A young husband and wife were walking. walking, one summer evening, through a country churchyard, and they were attracted by two little graves, side by side, on which were laid wreaths and crosses of fresh flowers. The date of the little ones' death was seen by the headstone, some years back. The names were those of two children, only two and three years old, and underneath were the words, "Thy will be done." "How dreadfully sad!" said the

"If our baby were to die I could never say that," said the young wife, pointing to the text.

"Let us hope you will not be tried," said the young husband. But when they returned home that night they found the baby ailing, and before very long, a little grave—such a little grave!—had to be dug for it,

For a time the poor mother's heart rebelled terribly. She mourned as one who had no hope, and on the tombstone of her little one she had

my children, I am bereaved. Later on, through years of trial and suffering. God led her to a better mind, and when, a woman old in sorrow and years, she visited the grave where her child and husband were both lying, she resolved to have that murmuring inscription altered, and in-stead of it was written, "Where the treasure is, the heart is also;" and beneath again, the text which once she thought she could not say, "Thy will be done."—Home Herald.

Sincerity is Not Enough,

Here is a man who is sowing what appears to be black ashes. A friend accosts him, saying: "What have you got in your bag?" He learns that it is the hulls of buckwheat the chaff of old wheat; and he says:
"What are you sowing chaff for?" 'Why." the man replies, "I have the mpression that if a man is only impression faithful and sincere, it makes no difference what he sows."

Does it not make a difference? a man should sow couch-Suppose a man should sow couch-grass, thinking he was going to get timothy hay; would he? Suppose a man should set out crab-apple-trees in his orchard, and think he was going to get fall pippins; would he? Suppose a man should sow that most detestable of all detestable seeds, the Canadian thistle, and say R was wheat; would any amount of botani-cal sincerity on the part of this sool secure to him a harvest of anything better than the seed sown? If he sowed chaff, he would not even reap chaff. If he sowed weeds, he would reap weeds. 'For what man sows' in natural husbandry "For what a 'that shall he reap."-Henry Ward

Painful Cheerfulness.

Cheerfulness is sometimes paintully acquired. It's frequently like he man at the photographer's. This man, sitting for his portrait, said impatiently to the artist: "Well, have got now the pleasant expression you lesire?" "Yes, thank you," said the obotographer. "That will do nicely." Then hurry up," growled the man. 'It hurts my face."-Argonaut.

		-	7710		
A	Woman's		Chance of		Marrying
	(If	She	Wants	the	Man.)

ı	Woman's Age. Chances in 10	100.
ı	8 to 25 1	00
1	5 to 39 1	0.0
ı	0 to 35 1	00
ı	5 to 40 1	0.0
ì	0 to 60 1	9.0
1	Vidow, any age 100,0	0.0
	-New York Evening Sun.	

The Lion of the Future. Coney Island lion choked death on a bone. Next we shall be hearing of a lion cating with his knife.-Buffalo Express.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 23.

Subject: Friendship of David and Jonathan, 1 Sam. 20-Golden Text, Prov. 17:17-Commit Verse 42-Read 1 Sam. 18:1-5, 19:1-7. TIME .- 1062 B. C. PLACE .-

EXPOSITION.—I. Saul's rage at David and Jonathan, vs. 30-35. There is something singularly beautiful in the mutual love of David and Jona-than. The worldly interests of the two were opposed (v. 31). Jonathan was heir-apparent to the throne, but David was the divinely chosen king yet each quite lost sight of selfish ambition in his love for the other. Jon athan loved David as his own soul (v 17; ch. 18:3) and at the peril of his own life protected him from the anger of Saul (vs. 32, 33). In doing this he voluntarily renounced his own aspirations to the throne. David on part bitterly lamented the of Jonathan, though that death clears his own way to the throne (2 Sam. 1:17-27). David had been perfectly safe in Najoth. Saul had sent three companies to take him, but the Spirit of God had come upon them and hindered them from carrying out Saul's awful designs. Then Saul him-self had been humbled (ch. 19:20-241. There seems to have been little need for David's fleeing from such a place of security as that (v. 1; cf. Ps true and mighty friend, but it better to lean upon the arm of God than upon any arm of flesh. Jonathan ecvenanted to find out for David just what his father's attitude toward him might be. He was to tell him the exact facts, whether they were good or evil. How often we see moral or spiritual peril confronting those to whom we profess to be friends and yet do not warn them. Jonathan had been very confident at first that his father plotted no evil (v. 2), but David had shown him that he might be mistaken. Evidently his It is an appalling thing when father's character is such that even his own son, a son of so trustful a nature as Jonathan, is forced to distrust him. Jonathan soon discovered how deep his father's hatred of David was (v. 30). Saul, in his wrath at Jonathan because of his friendship to David, insults Jonathan's mother. He no longer regards Jonathan as his own son (v. 30). His wrath at David own son (v. 30). His wrath at Davi will be satisfied with nothing shor of David's death. At any cost David must die. Jonathan sought to arouse his father to the baselessness of his wrath at David (v. 32). This only intensifies Saul's anger. He will even murder his own son who seeks to de fend the one he so intensely hates (v 33). There had seen a time when Jehovah had been with Saul (v. 13). But He was with him no longer (cf. ch. 18:12). The change in Saul's experience was apparent to all who knew him at all intimately. So much of the Bible record of Saul's history is taken up with the dark picture o his last days, the days of his disobedience and apostacy, that we forget there was a better time in his history when God was with him (ch. 19:7) when the Spirit of God was upon him (ch. 11:6), when he went out to do battle for Jehovah, when he was humble, brave, generous, large-hearted and obedient to God. It is this bright beginning of his public life that makes the dark ending so un-speakably sad. This awful change all came because he rejected the Word of the Lord (ch. 15:23). The saddest men on earth are those who are forced to say, "I once knew what it meant to have the Lord with me, but He is not with me now." There are many of whom this is true. Jonanger and grief were not so much for experience and the experience is of his father's treatment of himself as greater importance than the theologicfor his treatment of David whom he

11. The Parting of David and Jon-athan, vs. 35-42. It would not do for anyone to see Jonathan with David, for that would imperil his own life; so they had arranged a very simple plan so that Jonathan could let David know whether it was safe for him to come out of hiding and at the same time not let anyone else know there had been any communication between David and Jonathan (vs. 18-21). Whatever the perils might be, they must meet at least once more. David did not for a moment distrust Jonathan's fidelity. Jonathan might have good reason to play him false, but he knew he would not do it. Jonathan ought to have gone a step further and have come out of the camp of David's enemies and cast in his lot with him he knew was God's chosen man (cf. ch. 23:16-18). There are many today who are willing to help David who are not willing to go to Him without the camp bearing His re-proach (Heb. 13:13). The parting of David and Jonathan was exceedingly touching. There were demonstrations of affection on the side of each such as was rarely seen. David seems to have been the one who was most overcome (v. 41). Though they went different ways they were to be united by an everlasting covenant (v. 42; cf. vs. 13-17). David remembered the covenant when he came into power (2 Sam. 9:3). As it was an everlasting covenant that Jonathan wished David to make with him, so it is an evarlisting covenant that our David makes with us, and our David also makes a covenant, not with us alone, but with our seed as well (Acts 16:31; 3:39).

NEW ARABIAN NIGHTS. A struggling author was once dreaming of the time when magazine publishers would come to him and fight for the exclusive rights to his

writings at \$1 per word. "But I shall spurn them," murmured he, at the same time launching a vigorous kick, which wrecked his

typowriter. It cost him \$2.35 to get the instrument repaired .- Louisville Courier Journal.

ONE GOOD FEATURE. "I am not adroit. Every day I do

something that makes me worry." "That's bad." "Well, each new worry makes me forget the worry of yesterday. It might be worse." - Washington Herald.

FEW SPEAKING PARTS. "All the world's a stage."

Yes; and the majority of us are billed as 'citizens, villagers, populace,' and the like."-Houston Chronicle.

CHRISTIAN ENDEAVOR NOTES

AUGUST TWENTY-THIRD.

Topic-Vacation Religion-Mark 6: 30-44.

Appreciation and contentment. Ps. Eating and drinking. Eccl. 2: 22

Light-heartedness. Eccl. 3: 11-14 Studying nature. Ps. Co: 5-13. Choosing the best. Phil. 4: 8, 9. Summer sojourners. 1 Pet. 2: 9

It is the part of Christian wisdom to "go apart" occasionally, not only from our usual surroundings and tasks but from our usual thoughts Such times are not waste time. Our rest should be not only from work but also worry and envy and assion and ambition

We should carry our heart into our vacation. A heartless, selfish vacaneeds rest.

We are to build up others while we build up ourselves; so shall we best build up ourselves.

Suggestions.

Some take a vacation from religion, which is the chief element in real rec reation, re-creation. It is supreme ingratitude to use to

the full in our vacations God's natural gifts and Ignore the Giver. Vacation visitors, while they get a breath of new life, may bring that new life into the isolated communities

where they go. It is in vacation that we see mos of our families and our friends; why not also of our best Friend? Illustrations.

A musician must keep up his practice during his vacation. So must a Christian.

When a business man travels it is usually in the interest of his busi-Why should we not, when travel, look after our Father's busi-

We eat during vacation; is Christian work our meat and drink? Vacation letters are fullest and best Why not use vacation to read more than ever God's letter to us'

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 23.

The Sinner Made Right and Made New-(Rom. 6, 1-14; Gal. 2. 19-21.)

Transformation is the word which est expresses the meaning of this theme. The sinner is transformed both in relation and nature.

Without this no sinner can be aved. For until faith in Christ saved. brings salvation the sinner is under condemnation of the law he has brok en and lives in estrangement from Father whose disobedient child he is. He must be made right in these rela tions. Moreover, sin has not only brought condemnation and estrangement, but moral defilement also. Sin has engendered corruption in the very nature of man. This nature must be made new. This is why Christ said to Nicodemus, "Ye must be born

again." Whatever rights man's relationship to God rights his relationship to God's law. The demands of God's law cannot be other than the demands of his holy nature. The law is not some-thing external to God and having dominion over him. All the demands of this holy nature as it comes into contact with sin are met in the death His death makes the sin of Christ. ner's pardon possible. Faith in Christ makes that pardon actual. How this is accomplished by the death of our Lord is a profound theological are many of whom this is true. Jon-athan gave up at last his attempt to reconcile Saul to David (v. 34). His bored. Meantime faith brings the

al basis of it. An important element of that experience is the sense of sonship which it The sinner saved by grace gives. knows himself a child of God. on good terms with God. His sins are forgiven, and a deep and wonder ful peace fills his whole soul. (Rom.

PROMINENT PEOPLE.

Eugene V. Debs declared that la bor has been forced to take a hand in politics.

The French newspapers unite in aising the achievement of Wilbur Wright in his airship. Senator William B. Allison's will

was filed at Dubuque, Iowa. value of the estate is \$100,000. Associate Justice Harlan, of the Supreme Court, is a great pedestrian, and every day walks to and from the

Thomas L. Hamilton, the noted politician and officeholder, returned from Europe afflicted with cancer of the stomach.

Henry P. Brown, of Cleburne, Tex., was elected at Boston Supreme Chan-cellor of the Order of Knights of Py-

thias, to succeed Charles A. Barnes, of Jacksonville, Ill. "Things have become so comple

that I scarcely know where I am; so I am going to the Siskiyou Mountains to think over the situation." So speaks Mr. Harriman. Rear-Admiral W. L. Capps, chief of the Naval Bureau of Construction

and Repair, who sailed to Hawaii on board the battleship Kansas, has returned to San Francisco to complete his inspection on the Pacific Coast. Young Pierpont Morgan, compar-

ing municipal methods of London and New York, says the former has learned that it pays to spend all its money on real improvements, rather than pass it round among families. Cardinal Patrick Francis Moran

archbishop of Sydney, N. S. W., has informed the Vatican that he will be obliged to delay his visit to Europe because he wished to be in Sydney on the arrival of the American squadron

It was said at Washington, D. C. that Senator Perkins would become chairman of the Senate Committee on Naval Affairs.

To Improve Rural Conditions, President Roosevelt appointed a Commission on Country Life, having for its object the betterment of socia and sanitary conditions in rural com munities.

Horses in Demand. Western shippers are beginning to turn to the New York market again as an outlet for their horses. ROYAL HELEPS bothered for the OUIET HOUR

NEARER AND DEARER.

Nearer and dearer than ever before,
And just because sorrow has knocked at
my door;
Just because teardrops are dimming my
sight,
I some to Thee, Jesus, and look for the
light.
Nearer and dearer! The dark and the
storm
Make me cling all the closer, heart bleeding and torn;
There at Thy side I'll find balm for my
loss. For Thou knewest sorrow, O Christ, on the cross.
-Louise Behlen, in the Christian Herald.

The Added Years.

Death is sometimes most kind when its and work is most swiftly done.
The heart finds fortitude to meet a sudden sorrow when it cannot bear the long and anxious waiting, and the the long and anxious waiting, and the hoping against hope. The constant shadow of approaching disaster is more terrible than the darkness itself. So thought the household of Mr. and Mrs. Kendall when they looked forward to the long period of waiting and the inevitable end.

Into their home they had taken the wife's mother. She bad been long with them through the years of her widowhood, not as an outsider tolerated for relationship sake, but as a loved and welcome member of the family. Her presence, far from lessening the joys of the home, added to them, although with the joys came burdens. They were gladly borne, but family cares increased and the duties filled the days, and then

came the long and lingering sorrow It was an apoplectic stroke, and it seemed to be fatal. But the old lady lingered for weeks, then slowly began to improve. Her recovery seemed impossible, yet in the course of three months of daily care she was able to be dressed and to sit in a chair. It seemed certain, however, that she could never be well again, and the end was inevitable.

It was not the daily burden that seemed so hard, but the long look forward. To have her there, whole in mind, had been the dearest pleas-ure on earth, but to have her there not herself mentally, for months and months appeared too great a load to be carried. There were weary days when it seemed impossible to bear under the heavy weight of the labor and the solicitude.

It is all past now, and this is the time to record the results of the five years that followed. They were years of unstinted kindness. Hus-band and wife and children did their full duty to the aged mother and grandmother. Patience, of course, was tried, but it did not fall; and patience had its perfect work.

But this is not the whole of the story; patience had also its reward.

story; patience had also its reward. The dear old lady's mind came back, almost as it had been before. There was some lack of co-ordination and some confusion of speech, but for the most part her mind was clear. The joy of living returned to her; and she sat in her wheeled chair, and the world which she could no longer visit came to her, and she enjoyed it. The seasons passed in glad procession be-fore her window. Friends came and went, and brought the tidings other friends near and far, and she entered with eager interest into the joy and sympathy of it all and lived a life that was full, happy and com-plete, to her, at least—far more tran-guil than any other of the years she

had known. Then she died. Peacefully and painlessly the life went out, and the look of satisfaction was there in death. And those who had looked forward with shrinking from the long and heavy burden thanked God for those added years.

If to some other home with a like burden the printing of this simple story can bring like patience and fidelity, and at the end like memo-ries and thankfulness, it will be well telling here.-Youth's Companion.

Precious Hours.

The hours of the soul's communion with God are the precious hours of life. Sacrifice anything rather than these heavenly impulses. Give up anything that interferes with carrying them out into the life. They are scat-tered fountains in the desert, at which the fainting traveler revives which the fainting traveler revives his strength and courage. Then heavenly voices speak, and happy is he who gives heed to the heavenly vision, which is from God and conducts to God. It is a beautiful and comforting thought that everywhere we are surrounded and enfolded by the atmosphere of His love. Nowhere can we be speat from it even where can we be apart from it; even though we stray, we cannot stray be-yond the bounds of His love and

Sometime We'll Understand.

When some of us get to heaven we shall doubtless look back with wonder upon the way in which God has upheld us and guided and protected us. We shall know then as we cannot know now that He helped us a thousand times when we did not know it; that He foresaw for us where we were utterly blind; that He averted for us dangers which would have ruined us, that He directed for us the chain of events when many times, had it been otherwise, we should have gone down. We shall then know, as we cannot know now, how good He has ever been to us .- Western Methodist.

A Suffering World.

In "Things as They Are," by Amy Wilson Carmichael, the following is told to illustrate the love we is told to illustrate the love we should have for a suffering world:

"A girl came in a moment ago and I told her I was making a diagram. A great black disc for heathenism and the narrow white slit for the converts won. She looked at it amazed. Then she slowly traced her finger around the disc, and she pointed to the narrow slit, and her team came dropping down on it. 'Oh, what must Jesus feel!'" she said.

Professional divers, who remain under water from two to five minutes at a time, are accustomed, before submerging themselves, to take deep inspirations for ten minutes. The object is said to be to store up oxygen, not in the lung cells, but in the blood corpuscles. This renders a temporary suspension of the breathing possible by supplying the corpuscies with an extra quantity of oxygen, to be ex-changed chemically with the carbonic acid, produced by vital processes in

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

Brewers' Secret-Disclosures Which Prove the Talk About 'Pure Liquors" is a Sham and

It is interesting to note the adroit tactics to which the men who, to a large extent, control the liquor in-terests in certain States, are compelled to resort in the futile hope of checking the great temperanes tidal wave. Seeing how deadly to the drink traffic the publication of economic statistics. drink traffic the publication of eco-nomic statistics has proved, the brew-ers, borrowing a leaf from the tem-perance advocates' book, are now publishing statistics of their own. That these are manufactured "to order" need hardly be explained, but what is not so easy to understand is how any one could accept them ser-jously.

It is not a difficult matter to man-gle even official statistics so as to make them prove almost anything, no matter how preposterous. Concerning this mangling process, we may have something to say later. may have something to say later. Meanwhile, our esteemed contemporary, the New York Sun, gives both sides to the controversy a more immediate subject for consideration. A correspondent of that exceedingly live journal "lifts the lid" on some of the secrets of the brewing houses, of the secrets of the brewing houses, and the disclosures are of a character that may well make even the steady drinker ask himself whether the brewers' and distillers' claim of "pure liquor" is not a hollow sham and a pitiful delusion. He quotes from a leading publication of the brewing trade: brewing trade:

In the advertising pages I find as follows: An entire page devoted to the merits of "Patent Brewing Mathe merits of "Patent Brewing Ma-terials," which by their virtue are supposed to keep beer without the use of ice. Another page headed, "Better Beer With Less Malt," and "Better Beer With Less Malt," and advocating the use of sugar rather than malt or rice. On another page the advertisement of an individual who offers for sale "Pure Beer Extract Coloring" and "Porterine." On still another page is the advertisement of a system of fermentation, by which it is claimed that "perfect draft beer can be produced in from draft beer can be produced in from fourteen to twenty-eight days," and "perfect export and bottle beer in from twenty-one to thirty-five days from day of brewing." I also find the advertisement of "beer color, salicylic acid, preserving cakes, pure malt color, aromatic dextrin malt"-all these things being made by one firm. Also "the best preservative for ale and lager beer." Also the advertisement of "maltoid, flake malt, grits and brewer's meal." Also "isinglass, guaranteed free from starch."

This analysis of embalmed or preannot be a very agreeable subject of contemplation for those misguided mortals who induige the hallucination that these beverages are pure. Yet we see the brewers and distillers widely advertising their "purity and healthfulness;" whereas, as their own trade journals show, they are for the most part as vile and injurious as could well be imagined.—Christian Herald.

Dark Secret of a Brewery.

Not a great while ago I made a trip through a large brewery in an-other State. It was one of the larg-est in this section of the country and covered many acres of ground. We were led through almost innumerable departments, so that nearing the end of our journey we supposed that we were fairly familiar with the manufacture of American lager beer. But at the final stage of the journey, when one of the party asked per-mission to pass through a certain door into the room beyond, our conductor said: "That is one place that I cannot take you. Visitors are not allowed in there."

What we all wanted to know was, What was done in there? The rest of the huge establishment was or appeared to be freely open to us, except this Bluebeard room. One of our party asked the monitor if this was where the "preservative" was injected. A bleak silence followed. -Humulus Lupulus, in the New York Sun.

Moderate Drinking.

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants. wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common thing. The average consumption of alcohol is thirty-three pints a year to alcohol is thirty-three pints a year to each inhabitant, twice as much as in any other country in Europe except Switzerland; eight times as much as in Canada. It is a sad commen-tary on moderate drinking, but a very suggestive one.—Herald and

Saving One Generation of Boys.

It should not be forgotten that the one great object, the goal, of temperance agitation is to grow one generation of young men free from the drink curse. We cannot save the men already addicted to drink, but we can, at least, generation after generation save an increasingly large. eration, save an increasingly large number of boys. And this is our hope.—Progressive Farmer.

Care For Vodka Drinkers.

The Russian Duma Commission which has had under consideration the drink question has reported in favor of replacing the imperial eagle on the labels of vodka bottles by the skull and crossbones and appropriate skull and crossbones and appropriate warnings against overindulgence

Doctors Denounce Use of Whisky, At Clarksburg, W. Va., a resolu-tion denouncing the use of whisky in the medical profession was adopt-ed by the West Virginia Medical As-

The Ultimate.

At a recent meeting of the New York Wholesale Liquor Dealers' As-sociation the executive committee satd in its report: "The critical and impending question which confronts you is not how you shall sell or brand your product, but whether you are to be allowed to sell it."

An Unwilling Tribute,
A good deal of the spirit of '75
appears to have cropped out in the
Illinois women who have enlisted to
conquer the demon Rum.—New York

Household Matters.

Dissolve one pound of hyposulphate of soda in just as much water as it will absorb and moisten the silver with this, leaving it on for a few minutes. Wash it off with warm water, rinse in hot water and dry. If it is not then clean, rub with whit-ing in the ordinary way.—New York

The Bridal Chest.

Every bride will want a box to hold the articles of her trousseau as they are gathered together. Beautiful boxes of cedar may be purchased for little, and are made in a very convenient way. Instead of the lid lifting up, as did the box of great-grandma so long ago, the front may be dropped down, revealing two drawers to hold the things. The box locks securely and the effect is very neat. Dark cedar boxes are ornamented with the bride's initials in German letters of solid brass placed on the taise lid .- Washington Star.

Washing Cut Glass.

Dust cut glass with a small paint brush having long, pliable bristles; this is far better than a cloth. To wash cut glass use a little borax dissolved in lukewarm water. This will restore the brilliancy which has been dimmed by washing in common dish water. This treatment is just as good for pressed glass, and some of the better grades of pressed glass when well cared for look better than neglected cut glass. Remember that s sudden change of temperature must be avoided with all glass .- Indianapolis News.

Make Milk Safe.

Scientific investigations have proved that milk in a raw state should never be given to children. Those who cannot buy pasteurized milk should pasteurize it at home. This can be done by observing these simple directions:

1-Bring the milk slowly to a boil, and when it reaches the boiling point bottle it instantly, cork tightly and cool it. 2-Never feed milk that is more

than twenty-four hours old to an in-3-Keep the milk near ice, and never leave a milk bottle uncorked.

4-Cleanse and scald all bottles be-

fore refilling. Careful observance of these directions will insure against babies con-tracting diseases from impure milk. -New York American.

To Keep Linen.

Does the average housekeeper realize that the surest way to keep linen is not to use it consecutively? Does she know that, in spite of the original outlay of money necessary to provide herself with a large stock of linen, the possession of a great many pieces is in reality the most economical method? For instance, one woman found that by using one set of tablecloths and napkins for six months and then putting it away for a year's rest, during which time she levied on her extra supplies, her napery could be made to last almost twice as long as did that of other women. In the same way this woman was in the habit of letting two weeks clapse before she used each sheet again. And at the end of two months she put away the set that she had just been using, and got from the depths of her linen closet another set. - Indianapolis



Cottage Pudding .- One cup sugar, one cup of milk, one egg, beat and add to milk one and one-half cups of flour, and half cup pastry flour, one-quarter cup melted butter; steam thirty minutes. Serve with sauce.

Sulfana Sauce.-Pick the stems from one-fourth cup of Sultana raisins, add a cup of boiling water and let simmer half an hour, adding water if needed; then add half a cup of sugar and let boil to a syrup; flavor to taste. Stuffed Squash.—Remove a small

slice from the stem end, scoop out inside with a spoon, chop fine, adding bread crumbs, a dash of cayenne, a little salt, a teaspoonful of butter; mix well, return to squash and place slice back on. Bake in a moderate oven in a pan, with enough water to keep from burning, for an hour. Corn Bread.—Beat one egg until

light. Dissolve one teaspoonful of sods in one cupful of sour milk. Sift one cupful of cornmeal and three dessertspoonfuls of flour into milk and eggs. Add three dessertspoonfuls of sugar and lastly one tablespoonful of melted butter. Stir evenly. Pour into a greased baking pan. Have the even hot at first and bake twenty minutes, or until nicely browned.

Baking Powder Bisenits,-To a sifter half full of flour add two heaping teaspoonfuls of baking powder and sift. Then add a tablespoonful of lard and pinch of salt, and mix with the hand until even; then stir in enough sweet milk to make a soft dough. Place on moulding board and knead just enough to roll. Have the oven hot and bake them immediately, for at least ten minutes. Try these with good butter and honey.

Raspberry Charlotte Russe,—Line tall, handsome glasses, sherbet cups or paper cases with lady fingers, letting the cake come up to about an inch about the receptacis. Have at hand a cup of rich raspberry pulp and juice and the same measure of heavy cream. Beat the cream until firm to the bottom of the bowl, then gradually fold the raspberry puree into it. Let stand to become chilled, then dis-pose in the cake lined recyptacles.