Theme: The Trinity.

Brooktyn, N. Y.—The Rev. John Howard Melish, rector of the Church of the Holy Trinity, preached a ser-mon on "The Trinitarian Conception of God," which has attracted much attention and the publication of which has been requested. The text was from St. John 15:26; "When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth, from the Father, He shall bear wit-ness of Me." Mr. Meliah said: The vital religious thinking of our

day is concerned with experience. A creed or theology is of little value because it is old and has the authorof some council; its worth, its truth, springs from its ability to make articulate the facts of life. "Does this theology," we ask, "in-terpret experience or is it a mere academic formula which a few intelfectuals have spun for themselves? We of to-day have distinguished be-tween religion and theology. Re-ligion is the life of God in the soul of man. Theology is the interpretaof man. Theology is the interpreta-tion of this life. It is therefore re-lated to religion as botany is related to the flowers. A man may be re-ligious and be entirely ignorant of theology. He may be religious and reject the theology of the past. He He may be religious and hold the New Theology. The theology which is of real value, whether old or new, is that which interprets the religious life, which takes those experiences of the common folk, the average man, and talls him what they mean. and tells him what they mean.

In the light of this new approach

to theology does the Trinitarian con-ception of God mean anything? Or is it a mere dogma of the church which some will accept out of loyalty to the church, and others will reject out of loyalty to the truth and their own intelligence? Is there any real experience which receives interpretation from the Trinitarian theology? Does this Trinitarian conception of the life divine bring to our human life enough to enable a man to accept it with loyalty and sincerity? It was once my privilege, as university lec-turer, to come into somewhat intimate relations with some young men who were studying to become Jewish What interested them was the Christian thought of the trinity. They wondered how any intelligent person could believe in the Trinity, for to their monotheism it seemed like delfying a man — whom they were willing to regard as second only to Isaiah—and so denying the funda-mental truth of their religion that God is one. It is only by going deeper into life itself, by getting a broader view of the larger human life we call history, that we are able to enter deeper into God. The Trin-itarian conception of the divine life, if it is to be accepted with loyalty and sincerity, must give a more in-telligent and satisfactory interpretation of life and history than the Unitarian conception of God. As Gwatkin says in his book, "The Knowledge of God," "The surface drift seems Unitarian in our time, and advanced thinkers take it for certain that the religion of the future will be some form of Univarian-Were the political outlook different I might have less difficulty in agreeing with them; but a broader view of history seems to point an-

In the New Testament there is no Trinitarian theology. In fact, there is no theology of any kind if by theology we mean organized knowledge of religion. Even the Fourth Gosnel and St. Paul's letters, said to be theological, are not theology in our modsense, of a systematic divinity. New Testament is a book of religion; it is the retord of experience; it deals with life, not the theory of life. There is, however, in the gos-pels and epistles what we may call a Trinitarian experience. In this text, for example, there is reference to the Comforter the Father and to Jesus Himself, Father, Son and Spirit in this and in many other passages are spoken of as concerned with life, the life which men are living here on earth. The spirit which is to be in men, comforting, guiding, inspiring them in all the vicissitudes and efforts of life, is said to bear witness to Jesus. It will take of Him His truth and life, and show them unto As a scholar bears witness to his teacher, even though he may go far beyond him, so the Spirit wit-nesses to Jesus. On the other hand, the spirit has its origin in God; comes from the Father, from whom Jesus Himself also came. Behind both Jesus and the Spirit is the Father, who leveth all His children. This is not academic language, but words of life, descriptions actual experience of Christian men and women all through the centuries; all for whom the person of Jeaus has deep spiritual value who have confidence in the spirit of truth and believe in the fatherhood God have shared this three-fold life and experience of the men of the It is this experience which forms

foundation of the Christian re-Every man who shares it be longs to the church by virtue of this life. It is the misfortune, nay, the calamity, of the church that it has not kept this fact clearly in mind Again and again it has substituted for it some theory of organizzation or doctrinal statement which imme diately destroyed the church's unity and created rivalries and separatists This is the only possible basis of a reunited Christendom; not the Catholic erseds, nor the historic episcopate, not the sacraments or any external bend, nothing but the threeand experience can fulfil the Master's prayer that "they all may be one ven as we are one; thou in me and in thee, that they may be one in

To this personal experience of the individual Christian we should add the larger experience of the centuries. What witness does history bear to the three-fold life?

In the experience of the race nature has played a great part. At the present moment the minds of innum-

brable persons are turned to the the facts correctly or incorrectly, the facts themselves have inspired in facis themselves have inspired in man of every age wonder, and, in the old days, worship. Both in the stars overhead and nature underfoot and around men have felt the presence of a power not themselves. It has inspired poetry and created religions. The worship of nature was man's first worship of nature was man's first worship. It is the object of the man's most exact knowledge. To know this world outside one's self in some of its marvelous workings has been the aim of our science.

Now, what religious interpretation shall we put upon nature? Shall we spell it with a capital N and regard it as the cause of all things, as many Or shall we regard it as the outward, visible manifestation of a presence whose

Dwelling place is the setting sun, And the round ocean and the living air.

And if behind nature there is this Power, using nature as a garment, what shall we call it? What is its name? The old catechism says: "I learn to believe in God the Father, who hast made me and all the world." What an interpretation of world." What an interpretation of man's experience of nature is thisto know that behind and through all this universe is God, whose relations to it is that of father or creator whose attitude toward it is fatherly Such is the first interpretation of the Trinity.

In one's experience of life our humanity as well as nature plays an important part. There was a time when nature was here in all its but man had not yet appeared. The earth was the home of beast and bird and fish. Then came neared. the human creature, related to all other living things in many physical ways, but mentally separated from the animal world by an ocean of dis-For unnumbered centuries has this human creature upon this planet. He has worked out institutions, interatures, philosophies, religions, arts and crafts. Here is a human development corresponding to nature's life, and yet higher and more complex. What is the interpretation which

throws light upon the facts of human history? Is man the lord of creation, or is there some spirit higher than the human, manifesting himself in and through the human, incarnating himself in humanity? Does man find his highest life in serving and admiring himself, or in serving a divine spirit which reveals itself to him in his reason and his conscience? And if there is some spirit, akin to the human spirit and yet different from it, calling men ever to follow him, what shall we name him? Again I find the answer in the old catechism of our childhood: "I have to believe in God the Son who hath redeemed one and all mankind." In mankind there is at work, and has been throughout its life on this planet, He has not been simply a creator, a father, calling man into being and sustaining man as He sustains the physical universe. He is in man He is in nature, but revealing Himself to the human as He could not to the brute, as the Power which upholds the human, feeds it, inspires it, calls it ever back from the sensual to the moral and spiritual, leads it ever forward to its goal and pur-In Jesus of Nazareth this Son -God, who is in every man, has manifested Himself most completely and perfectly. There is seen, as St. John says, "the light which lighteneth every man that cometh into the world." As nature bears witness to

God the Father, so humanity bears witness to God the Son. So does our human life find its illumination in the divine life. Our experience with nature, humanity and our own souls finds its interpretation in the truth that God is Father revealed to us through the nature which He has made; that God is Son, manifested in the humanity which He is redeeming; that God is Holy Spirit, known in the spirits of each one of us whom He is sanctifying. The truth of the Trinity does not

end here. It asserts further that these three are one. So frequently men find themselves unable to dwell at home, in more than one of these sides of life. Our scientists are students of nature: they know the world of physics, chemistry and biology, Their spirits roam at home within those fields. They know God the Fa-ther and worship Him. But for humanity they have little interest; tory does not speak to them; and the spiritual experiences of individual men puzzle them and seem morbid are for whom nature means nothing. They are appalled by the apparent ruthlessness and injustice of her Their spirits are at home in the life of humanity. History is the voice of the Eternal to them, speaking words of life. God the Son is their God and about God the Creator they are frankly agnostic. There are still other men for whom neither these voices has any meaning. History is the voice of dead ages. ture has no voice at all. What is real to them is that Spirit which they know at first hand through their own reasons and consciences. It is God the Holy Spirit which is their God. Again and again we find that these misunderstand each other. Their neighbor seems to speak a different religious language. Other men, they sometimes frankly say, worship a different God.

undying truth of the Trinity is that these three are one. There is only one God. But to different men manifests Himself in different to some through nature, others through humanity, to others still through individual experience. But behind nature, humanity and the individual life, binding all together a splendid unity, is the One Soul the universe, related to the universe as the human soul is related to body. God grant that from this Soul, our Father, may proceed to you and me the Holy Spirit, to bear witness in us to the life and character of the perfect Son, Christ Jesus,

Peace Breakers.

Acid dropped on steel, and allowed to remain there, will soon corrode it. careworn questioning to brood in our hearts, they will soon break up our peace, as swarms of tiny gnats will a paradise uninhabitatle.-F. B. Myer.

London's Expensive Fogs. It is estimated that a genuine brand fog costs the city \$750,000 in oss and interruption of business. In 1905 there were forty-four fogs recorded. Since that year there has been a stendy decrease in the number until this year there have been almost none, and this is directly attributable to the work against the smoke nutsance. It is an accepted fact now that the fogs over London would be no more dense than over the adjoining countries if it were not for the quantities of London smoke which have mixed with the fogs. - Ameriean Educational Review.

EFFECTIVE DISGUISES.

"We like progress," explained the young Turk, "but we cannot allow our women to appear publicly with-out veils,"

"That's all right," declared the Marjorie—"The young man she was case engaged to happened to be the enumerator who took her consus."

—Judge. tourist. "You needn't fall behind the procession. Put 'em in auto gog-gles."—Louisville Courier-Journal,

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JULY 3.

Subject: Pictures of the Kingdom, Matt. 13:31-33, 44-52-Commit to Memory Verse 44.

GOLDEN TEXT .- "The kingdom f God is not meat and drink; but ighteousness and peace, and joy in e Holy Ghost." I TIME.—A. D. 28 Rom. 14:17.

PLACE.—By the Sea of Galilee, ar Capernaum. EXPOSITION. — I. Growth and Inward Rot, 31-33. more parables of growth and both about "the kingdom of heaven." The parable of th arable of the mustard seed shows the marvelous outward growth of the kingdom from the smallest begin-rings. Christ began His work with a w obscure men, and it spread until e nations took shelter in its ranches. Some would take the birds of heaven here to be evil spirits, as in verses 4 and 19, but it is not safe to take the imagery of one parable over into another. The reference seems rather to be to Ezek 17:23, 24, where the birds represent the nations. But another growth is taking place, "leav-en" (or yeast, the product of putrefaction) within. Leaven is every-where in the Bible a type of corruption. We have an inspired interpre-tation of this parable in 1 Cor. 5:6, 7; Gal. 5:8, 9. The woman, the apos-tate church, mixed "the leaven" of

false doctrine (Matt. 16:6, 12) into the children's bread and the whole doctrine and life of the church was eavened. History fulfilled this pre-II. Finding Without Seeking, 44. this parable the great value of the kingdom is brought out, it is a treasure hidden from the eyes of men. Jeans spoke the words to a land where treasure was often hidden for security and sometimes found by accident. The man in this case stumbled on the transure without seeking for it. He represents the man who stumbles on the Gospel truth entirely without his own seeking. The fact that the field represents the world in the parable of tares does not necessitate our interpreting it as the world in this parable. In verse 44 the treasure represents one thing and in verse 52 some-thing entirely different. The man had to sell all that he had to get the field and the treasure it contained and we must give up all if we would main Christ and the treasure that is in Him (Lu. 14:33). What the man sold and gave up was little indeed in comparison with what he got, and what we sell or give up gain Christ is little indeed comparison with what we get (Phil. 3:7, 8). It is not likely that this man, after he got his treasure, talked much of the sacrifice he had made in order to acquire it. It is the constant teaching of the Bible that salvation is a free gift (Eph. 2:8; Rom. 6:23), but there is a sense in which grace is "hought" (Isa. 55:1; Rev. 3:8; Prov. 25:23; Matt. 25:9, 10), there are sacrifices that must be made if we are

to obtain eternal life. Jesus sought a treasure in us in this world and gave up that He had in order to gain (2 Cor. 8:9; 12:2). III. Seeking and Finding, 45, 46. There is a similarity between this parable and the preceding and also a difference. In the preceding parable the treasure was found by one not looking for it. In this parable the one who finds the pearl of great price seeking goodly pearls. So there are those who are earnestly seeking the truth when they find the kingdom. Such are represented by this parable (cf. Job 28:12, 13, 15, 18). The pearls sought were wisdom or truth in general; the One Pearl found is He in whom all truth is incarnate (Jno. Jesus is the one Pearl of bought the field, not for itself, but for what was in it. In this case the man bought the pearl for itself. Men often seek to gain Christ for what they can get in Him, but we ought to seek Him for what He is Himself. The one seeking goodly pearls needed to be on his guard against imposition, and so do we need to be on our guard in this day when there are so many false Christs and so many false sys-tems. The man did wisely when he sold all his other pearls to gain this One pearl, and we do wisely when we part with all other pearls to gain the one Pearl of Great Price.

IV. Gathering of Every Kind, 47-b. In its outward manifestation the kingdom of heaven at first gathers, of every kind, good fish and bad fish. The sea into which it is cast is the sea of the nations. The time will come when the net will be fu then will come the separation. bad fish represent the wicked (49; cf. 38). The good fish the righteous. The good fish are gathered into a place of safety. The bad are cast away and burned. The separation takes place "at the end of the age. The angels will do the separating. The furnace of fire represents the ul-

timate destiny of the wicked. Giving Forth the Treasure Found, 51, 52. It is an important question that our Lord puts as He brings to a close the seven parables. He is putting the same question to us to-day. There is only one way that we can understand the teaching of Christ Himself, by the Holy Spirit (1 Jno. 5:20; Jno. 16:12-14; 2:20; 1 Cor. 2:14; Jas. 1:5). The disciples said they understood, but it is doubtful if they did (Matt. 16:11; Mk. 7: 18: 9:31, 32; 8:15). Neither do we always understand when we think we The one who is really instructed in the kingdom will prove it by imparting the treasure to others also. The truly instructed scribe does not hesitate to bring forth old things veil as new. Neither is he afraid of the new.

Eternity Before Us. We complain, we fret, we hurry, we strive to make a figure in the world, and chafe against our limits, should we make so much ado? Why have an eternity before us. 'He that believeth shall not make haste.-Stopford Brooke.

PROPER SPIRIT. to give Mrs. Bigwad anything on her

birthday?" "Yes, Harold, we really must. She remembered all our children at Christmas, and now the least we can do is to retaliate."—Puck.

THE DEADLY PARALLEL. Madge-"What has made Dolly so

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 3.

The Christian's Citizenship-Acts 21. 39-What the Topic Means Today.

A great pride in our Christian citizenship is sorely needed today. Stag-gering revelations of municipal corruption are being made every day in our land. Saint Louis toiled through an investigation that shocked the nation, and landed some men in the penitentiary, sending others abroad hurriedly for an indefinite stay. San Francisco followed with still more shameful revelations, and it has mained for Pittsburg to add the last sickening scene in the disgusting tragedy of nation-wide civic debauchery. Nor is the story all told in the history of a few great cities.

Christian citizenship does not mean the selfish furtherance of personal in-True, all that tells for the betterment of a city helps every citizen. But this benefit is obtained to the detriment of no other honest man. A just pride of citizenship seeks the of the entire body, has an interest in every question pertaining to the uplift of the community, and thrusts into the background any sel-fish interest that would be gained at the expense of the common good.

Christian citizenship is intelligent. There is a shameful ignorance of facts on the part of the average American citizen. What does he know of or ganized vice? Has he investigated civic affairs? What direct knowledge has he of what the city officials And to what extent has he gone to know the life and record of men who are candidates for offices that control the finances of the city? The fact of the matter is that the average citizen takes his civic food in the "predigested" form, choosing either to ignore such a trifling thing as a city election, or, that which may be worse, simply standing by the party, voting the ticket straight, regardless of the man. There is a better way, the intelligent way, involving a complete study of civic affairs, the needs of the nation, state, or city, as well as seeking to know the record of men who seek the power of office, and then to only vote for those men who stand for true Christian cit'zenship.

CHRISTIAN ENDEAVOR NOTES

JULY THIRD

What is Christian Citizenship?-Ps. 124: 1-8; Rev. 21: 1-3-(Consecration Meeting.)

Pure living. Ps. 24: 3-6. Social justice, Eccl. 4: 1-3; 3: 16, 17. Combating evils. Ezek. 2: 6-8; 4:

Doing every kind of good. 1 Tim. Living as examples, 1 Pet. 2: 13-17. God's will done on earth. Luke 11:

It is well for a nation to make strong foreign alliances, but the only alliance it really needs is one with God (Ps. 124; 1). It is the business of every Chris-

tian citizen to try to make all things new, restoring them to the ideal of God's creation (Rev. 21; 1). The holy city always comes down out of heaven; it is not built up on

earth, out of men's crude theories and faulty action (Rev. 21; 2).

A nation is safe when God dwells in it, and not merely when a powerful army dwells in it, and a powerful navy

along its coast (Rev. 21: 3).

Suggestions.

Christian citizenship is simply an application to modern life of the teachings of Christ, not of those of

Christian citizenship has to do with all that concerns our social life, and not merely with voting. It concerns itself with the tin cans in the alley and the little child in the factory. The fact that our citizenship is in heaven must not lessen our regard for earthly citizenship; rather, it

must exalt it. The Christian citizen is one that is laboring to make his town the city of God, the New Jerusalem. Illustrations.

Men are born into their earthly citizenship and born again, that is, naturalized, into their heavenly citizen

If you are in active association with a party you are one of a phalanx; if you are in merely passive association, just voting as you are told, you are a dead block of stone in a fortification.

An Eternity of Happiness

By MARGARET MEREDITH.

When I beg you to win for yourself a happy eternity, neither you nor I realize the infinite thing of which I am speaking.

The revelation of the depth of Montezuma's well which is given us in this sentence of "Some Strange Corners of Our Country," Impresses me with actual solemnity: "Toss in a large stone, and for an hour the bubbles will struggle shivering up from its unknown depths." Think of it! And yet the bottom is reached at last,

When we are thinking of eternity, that long, long descent through the water is a nothing. The soul that has started out upon eternity will take no thought of merely long times: they are not long to it.

O, is not this eternity of happy life worth your trying for? A trying which you are so sure will succeed!

We hear that work is now in full swing in the radium factory at Islinge, Lidingo, Sweden. A short time ago the large new smelting furnace was started, and it is working very well. It is calculated to smelt a ton of ore per day, but, as a matter of fact, has been doing about twenty per cent. more. There are thirty "Do you really think it necessary | workmen employed in the factory. At present the most critical work being ne is the production of radium concentrate, from which the pure radium will ultimately be extracted. The ore is obtained at Kohn-Billingen, where sixty miners are employed. It is expected that the annual production of radium will reach four to five grammes, which is a large quantity, compared with the actual yield of other lands. The value of radium now is 400,000 fraces per gramme.

RELIGIOUS READING

FOR THE QUIET HOUR.

"CAST THY BURDEN ON THE LORD."

Consider the lilies, how they grow.—Luke 12:27.

Yes, leave it with Him,
The lilies all dq,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the
night;

They grow in the sunshine, revealed by the light; Still they grow.

They ask not your planting, They need not your care, As they grow— Dropped down in the valley, The field, anywhere— The field, anywhere
There they grow;
They grow in their beauty, arrayed in pure
white,
They grow clothed in glory by Heaven's
own light;

And the ravens are fed From His store; But you, who are loved, And guarded, and led— How much more
Will He clothe you, feed you, and give you
His care!
Then leave it with Him; He has every-

The grasses are clother

Ample store.

Oh, leave it with Him,
Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His
care.

You, you know. -E. B. Miner, in Gospel Herald.

God's Guidance. In all thy ways acknowledge Him, "d He shall direct thy paths.-Prov-

When seized with a mortal malady General Grant passed his last days in writing his very interesting memoirs. Knowing that his way in this world was rapidly drawing to an end there came to him a deep sense of God's gracious guidance, and so he began the story of his life by saying, "Man proposes and God disposes. There proposes and God disposes. There are but few important steps in the affairs of men brought about by their

own choice." It is the common experience. God's overruling hand may seem more manifest in the case of such a man, and yet it is just as real in the lot of the lowly as in that of those who "sit in the seats of the mighty." "His mercy is over all His works." "In Him we

live, and move, and have our being. His gracious guidance is not for the favored few only. It is over us all. It provides for all men and blesses all men in proportion as they are willing to be blessed. Seeing that it is so, we should thankfully recognize the di-vine providence that is over us all. It should be the ground of our confi-dence and the strength of our hope for ourselves and for our fellow men.

Even though many seem to live as if "without God in the world," we may hope for them still, for the diwine providence has not yet been ful-filled in them. If God bears with them surely we should also. He loves them still for all their wilfulness and waywardness, and often in ways that we know not of He brings the wanderer back. It may be through a sorrowful way, but His hand is over them still, and so we can hopefully leave them with Him who is doing for them all He can. He does not force His way into their hearts, but waits for an opening door, ready to come in with blessings as soon as ever He can find room.

Now, as of old, to as many as receive Him gives He power to become the sons of God, not in possibility only, but in very deed and truth. He cannot help those who do not will to be helped, but He is always helping the helpable and blessing the blessable and saving the savable, and so we have the right to say with him who

"I say to thee, do thou repeat To the first man thou mayest meet, In lane, bighway, or open street, That he, and we, and all men move Under a canopy of love As broad as the blue sky above." -Rev. A. W. Snyder, in the Sunday Herald,

A Great Secret.

There is in the heart of every man an earnest desire to know how he may be victorious in the time of temp tation. - Temptation is not sin. though yielding to sin, but there is one sure way of escaping from the overmastering power of the tempter, and that is to keep busy. When David was idle he sinned, when Poter was not toiling he falled, and it was when you were drifting idly along in Christian rience that you denied your Master.
The secret of a victorious life is to keep busy. The old saying is quite true, "The idle brain is the devil's workshop."-Christian Intelligencer.

Strength Comes by Singleness "This one thing I do," writes Paul. Does not the utter lifelessness with which we do the work of Christee from the fact that we are only half in earnest? Most of us are trying to serve God and to please the world at the same time. We have not completely broken with the past; that is our great fault. The trail of the old life of sin and disobedience is yet over all we do. We do not love God supremely, and so we cannot serve Him with singleness of purpose. For a divided love always leads to an infrom the fact that we are only half in a divided love always leads to an in-different life.—W. A. Brown,

Christly Hospitality. The Saviour, who overrules all our affairs, can make us feel truly at home, wherever His wisdom places us home, wherever His wisdom places us for the time, were it even in the midst of a wilderness.—Count Zinzen-dorf.

Wonderful Light.

If you are willing to choose the darkness of faith instead of the illumination of reason, wonderful light will break out upon you from the Word of God .- A. J. Gordon.

A Chance For the South.

In the South a pound of cotton is worth fifteen cents now, and yet that pound of cotton is taken to Massachusetts and in less than a month it will be worth forty cents. It will be taken to England, and in less than six months it will be worth \$1.06. That pound of cotton will then be taken to Paris and will sell for \$2.50 a pound. That opens up opportunity for the South.—Southern Workman.

THE CRUSADE AGAINST DRINK

PROGRESS MADE BY CHAMPIONS FIGHTING THE RUM DEMON.

Slowly Decreasing in Numbers. In view of the statements of those interested in keeping the saloon in existence that the agitation against the saloon does not seem to be effective, these facts, taken from the New York Sun, are of more than passing

importance: There was in 1907 a decrease of six per cent. in the number of saloons throughout the country, according to the United States Census Bureau's forthcoming report on the statistics of the 158 largest cities. which had a population of over 30,-

The report, prepared by Chief of Division E. H. Maling, contains com-plete statistics of the number of liquor licenses in force at the close of the license year of the cities and the number of inhabitants to each dealer selling liquor by the drink.

More than one-fourth of such dealfrom New York and Chicago; the cities of over 200,000 population with the smallest number of saloons were Washington, 521, and Pittsburg, 181. In the cities of this class the largest number of saloons in proportion to the population were in Milwaukes and New Orleans, where in the former there was one dealer selling liquor by the drink to every 142 inhabitants, and in the latter to every 200 inhabitants. The number of inhabitants to every dealer in Philadelphia was 761, and in Boston 738. The other cities having less than 200,000 inhabitants to each dealer were: Galveston, 134; East St. Louis, 143; Mobile, 153; Houston, 158; Hoboken, 183; Sacramento, Cal., 188; San An-tonio, 179; La Crosse, Wis., 183; Springfield, Ill., 188, and West Ho-

The smallest number of saloons in proportion to the population is shown for the cities of Pennsylvania and Massachusetts, and the largest for

those of Texas, Ohio and Wisconsin. In comparing the number of retail liquor dealers in 141 cities reporting for both 1907 and 1905 it is shown that there was a decrease of six per cent, in the number of saloons in 1907. The dcrease was general in nearly every part of the country ex-cept Rocky Mountain and Southwestern States.

A Sarcastic Editor.

A township correspondent to the Pomeroy Leader tells of a man who was hustled to jail because he got drunk, beat his wife and broke up the furniture. The editor of the Leader becomes somewhat sarcastic in commenting on the question. He says:

"Folks must be getting very particular at Harrisonville. This is another blow at a man's personal lib-erty. It's got to a pretty pass in Meigs County if a man can't whip his

wife and bust up the furniture without being bundled away to jail. Pretty soon a bibulous husband won't have any rights, any amusement at all. If a husband doesn't know when his wife ought to have a whipping, who does? And wouldn't he know better than anyone else in the world whether the furniture should be broken to pieces? If he did bust up the furniture and whip his wife, he prob-ably did not disturb the God Bless Our Home picture on the wall. Ar-rested, hustled into jail, deprived of his personal liberty! And that, too, on a Christmas Day!"

Ideal Patient.

Some years ago Bishop Warren was in South America, and it was found necessary for him to undergo an op-eration for appendicitis. The editor of the St. Louis Christian Advocate (Methodist Episcopal Church, South) remarks: "The heroic bishop was as serene and calm as a martyr when he was placed on the surgeon's table. with a faith in God so implicit that he was less agitated than anybody in the room. The operation was a monumental success. The blood of the patient was so pure that his wound healed like the flesh of a child. In few weeks the bishop was again hale and hearty, and when the great surgeon met him on a street in Buenos Aires he remarked with much enthusiasm: "You are a living, walking, monumental temperance lecture and lesson; the greatest ever delly-ered, seen or heard in South America! Had you been a lifetime user of either tobacco or alcohol, at your age you could hardly have had even the fraction of one chance for recovery

Expenditure For Drink Increased

With Wages. Whether poverty is the cause of drink or drink is the cause of poverty is a question over which social workers have sometimes split hairs. Undoubtedly both views are right, as poverty and drink constitute a vicious social circle. Dr. Fuchs, however, studying working men's expenditure in seventeen villages near Carlsruhe found, according to Der Abstinent, that the greater the income, the greater the proportion of money spent for drink, indicating that in this case, at any rate, poverty, was not the chief cause of drink.

"Crime and Disease Sold Here." "The injury does not stop with the drinker; it goes on down to the third and fourth generations. Across the front of every saloon ought to be written: 'Crime and disease sold here. Our goods guaranteed to maim and destroy unto the third and fourth generations." — Dr. T. A. Mac-Nicholl.

Temperance Notes. Statutory State - wide prohibition will be the principal issue of the campaign in Arkansas.

Iceland was the first country in the world to prohibit the manufacture, importation and sale of alcoholic

Eliminate drunkenness and its in separable evils from the existing problems to be settled in these United States, and the larger part of the difficulties of the situation will vanish.—Bishop O. P. Fitzgeral?.

As a result of the recent Parlia-mentary elections in Norway, a ma-jority of their National Congress is now said to be friendly to the anti-alcohol agitation.

alcohol agitation.

Lieutenant-Colonel McHardy, C. B. (Edinburgh): "I do not know of anything which could be put in the place of strong drink which would approach it as a crime-producer."

Art will be increased and distributed as we emerge more and more from the dog-stage. Society will have to stop this whisky business, which is like throwing sand in the bearings of a steam oughte.—Thogasa.

A. Edinos, in the Independent.

THE & & **EPICURE'S** CORNER &

Current Tea Cakes

Cream one-fourth of a cupful of butter and add gradually while beating constantly one-third of a cupful of sugar; then add one egg well beat. en. Mix and sift two and one-third cupfuls of flour, one-half teaspoonful of salt and four teaspoonfuls of bak. ing powder. Add to first mixture alternately with one cupful of milk; then stir in two-thirds of a cupful of milk; then stir in two-thirds of a cupful of fresh currants mixed with onethird of a cupful of flour. Bake in buttered individual tins in a moder. ate oven .- Woman's Home Compan-

Ripe Cucumber Pickle.

Cut cucumbers in halves length. wise. Cover with alum water, allow. ing two teaspoons powdered alum to each quart of water. Heat gradually to boiling point, then let stand on back of range two hours. Remove from alum water and chill in fce water. Make a syrup by boiling five minutes two pounds sugar, one pint vine. gar, with two tablespoons each of whole cloves and stick cinnamon tied in a piece of muslin. Add cucumbers and cook ten minutes. Remove cucumbers to a stone jar and pour over the syrup. Scald syrup three successive mornings and return to cucumbers .- New York World.

Manhattan Shrimps.

"For those who enjoy using the chafing dish, let me suggest Manhattan shrimps," says Fannie Merritt Farmer, in Woman's Home Companion. "Melt one tablespoonful of butter, add one tablespoonful of flour and stir until well blended, then pour on gradually, while stirring constantly, one-half cupful of thin cream and one-third of a cupful of stewed and strained tomatoes mixed with a few grains of soda. Bring to the boiling point and add one cupful of finely cut cheese, one egg slightly beaten, and one and one-half cupfuls of canned shrimps broken in pieces. Season to taste with salt, mustard and cayenne, and serve just as soon as the pieces of cheese have entirely melted.'

Stuffed Potatoes. Take large fair potatoes, bake until

soft and cut a round piece off the top of each. Scrape out the inside carefully, so as not to break the skin, and set aside the empty cases with the covers. Mash the inside very smoothly, working into it while hot some butter and cream, about a half teaspoonful of each for every potato. Season with salt and pepper; work soft with milk and put into a saucepan to heat, stirring to prevent burn-When hot fill the skins with the mixture, replacing the caps. Return them to the oven for about three minutes; arrange upon a napkin in a deep dish, the caps uppermost; cover with a fold of the napkin and eat while hot. This is a very simple, and yet a delicious recipe. Once it is tried it will be tried all the time.— Miss Esther Ryan, in the Boston Post.

Creole Salad.

One-half cup of olive oil, five tablespoons of vinegar, one-half teaspoon powdered sugar, two tables of chopped red peppers, two tablespoons of chopped green peppers, one teaspoon of salt, one-half a small Bermuda onion with parsley and lettuce. This is easy to make, but you need to start at least an hour before you will wish to use the salad. The onion should be chopped fine and also the parsley, of which there should be half as large a quantity. Care must be taken to remove all seeds before peppers are chopped. Put all the materials except lettuce in fruit jar and let them stand for an hour, then shake them for five minutes in order to get them well mixed. When ready to serve pour the dressing over crisp lettuce. This dressing gives a deliclous salad when used with cold meats, boiled potatoes or other vegetables.-New York World.



Allow four eggs to each quart of milk in making cup custards.

One teaspoonful of extract will finvor one quart of custard or pudding. One tablespoonful of salt will season one quart of mixture to be frozen. India rubber bands slipped over

packing bottles will prevent breakage.

One level teaspoon of salt will seaon one quart of soup, sauce or veg-One cup of sugar will sweeten one quart of any mixture to be served.

chilled or frozen. A sliced banana added to a grape fruit salad is considered an improve-

ment by some housewives. Brush the top of bread loaves when put to rise with melted butter or lard -I use lard-and the crust will be

very tender. Small mice that cannot be caught in a trap may be disposed of by spreading sticky fly paper in places

frequented by them. A large brass hanging cone massed with drooping clusters of wistaria blossoms made an effective corner decoration in a country house hall the

other day. In case of sudden croup heat a little vinegar in a plate, wring out a piece of fiannel in it and bind quickly around the throat. The smell and heat seem to penetrate at once.

Spread over the cloth to prevent scorching a paste made of the juice from two onlons, one-quarter ounce white soap, two ounces fuller's earth and one-half pint vinegar. Mis, boil well and cook before using.