THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. WILLIAM YOUNG CHAPMAN.

Subject: Churchgoing Abolished.

Brooklyn, N. Y.—Dr. William Young Chapman, pastor of the Lafayette Avenue Presbyterian Church, Buffalo, preached Sunday at both services in the Central Presbyterian Church. In the morning he had as his subject "Churchgoing Abolished." The text was from Revelation xxi:22: "And I saw no temple therein." Dr. Chapman said:

Among many things in this sublime apocalypse of St. John hard to be understood there is one thing that stands out with clearness and certainty, and that is the vision of the perfected church, the ideal society. It is the same church triumphant and perfect there that is militant and defective here. The same souls that struggle and suffer here are they that walk in white and wave palms of victory there. Here we see as in a glass darkly. There they see face to face. Here we know in part, there they know as they are known. John had given to him a divine horoscope, revealing the consummation and absolute perfection of the essential characteristics of the kingdom of God concentrated in the imperial capital of the universe—the city of God. By every sort of figure and symbol are its glories set forth. And we learn as much about it by what is said negatively as by what is said positively. Thus we are told it has streets of gold and gates of pearl and a sea of glass and all the most costly and beautiful things of this world, while all that is disagreeable—pain, sickness, sorrow, sin, death—is wanting there. There is nothing to hurt or annoy, no night, no more sea, no temple.

And it strikes us at first thought as very strange that there should be no temple, no central place of worship in a city which we are accustomed to think is altogether devoted to religion. And yet the text states a great truth which I want to treat broadly, and I believe the text contains easily the subject by which I have chosen to entitle this discourse, "Churchgoing Abolished." The end being attained, the means are discontinued. Hence there are no more churches, no times, nor places, nor forms; no liturgies, nor rituals; no ecclesiastical machinery such as we know here.

And, surely, this must come as a welcome announcement to many a tired churchgoer in this world who finds his religious duties more or less irksome, and to many a non-churchgoer, who does not feel quite comfortable in his neglect of formal religious exercises. Many there are who indulge an indifferent hope of heaven as a sort of Mohammedan paradise, where they may enjoy an eternal holiday, basking in the uncreated rays, drinking from and bathing in the waters of the fountain of life, eating the twelve manner of fruits and sailing on the glassy sea. But they would hardly be attracted to a place where this ceaseless round of ecclesiastical duties should go on forever. Imagine such a one enjoying the delights of that glorious city, counting the towers thereof, marking well her bulwarks and admiring her foundations of jasper and sapphire and chalcedony and sardius and emerald and sardonyx and chrysolyte and beryl and topaz and chrysoprasus and jacinth and amethyst, when suddenly there comes a peal from the golden bells and poor soul, he must take himself off to prayers.

Let such a one be comforted, for John says he saw no temple there, and we dare to infer from that statement that there is no synagogue, nor meeting house, nor Sunday, nor formal religious exercise, "for the Lord God Almighty and the Lamb are the temple of it."

It becomes us to inquire more closely into the truth involved here. And if what John saw was the church triumphant, if the conditions he saw were the perfection of what is rudimentary here, if the Holy City, New Jerusalem, is continually coming down from God out of heaven, then we ought to be realizing more and more on earth that heavenly condition.

I believe that condition is illustrated by the progressive church of Christ on earth. Think for a moment of the advantages we have over the ancient Jewish worshiper. He had his central place of worship. Three times a year he must make his pilgrimage to Jerusalem, from even the remotest corner of the land. Over many a rugged mile he must travel with his family and his sheep and oxen for sacrifice and his tent and provision for his journey, in order to perform his religious duties. There at Jerusalem was the temple. There he expected to meet God, or at least there God would be propitious. There was the priest who could offer his sacrifice and present his confession to God. There was the holy place and the most holy place, the locus of the Jewish worship. Even in far off lands, when he worshiped he turned his face toward the temple, as if his heart were there, in any case.

Then, too, his daily devotions found expression in a most elaborate ceremonial. There were divers washings, as there were multifarious causes of uncleanness. There were tithings and manifold offerings. There were sin offerings and peace offerings, all associated with infinite trouble to the worshiper. These minute requirements were infinitely multiplied by the Jew in the time of Christ and His apostles, so that Peter spoke of it as a yoke "which neither our fathers nor we were able to bear."

Now it was immunity from these intolerable burdens that was the first great practical boon of Christianity. Our Lord stated the precious truth to the woman at the well. Said she, "Our fathers worshiped in this mountain (Terezim), and ye say that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, and they that worship Him must worship Him in spirit and in truth." It was one of the first meanings of Christ's sacrifice, to abolish the temple. When He bowed His head in death on Calvary and said "It is finished," "the veil of the temple was rent in twain from the top to the bottom," and the whole significance of the temple service passed away. The temple itself did not long survive the death of Christ, and the ecclesiastical capital was soon destroyed. Henceforth the Church of God in the world was on a different basis. Henceforth God became accessible without offering or priest, without temple or altar, and irrespective of locality. We are enjoying in a measure that rest which Christ came to give—rest from ceremonial burdens. We are living in the dispensation of the spirit, and the church is wherever the spirit moves men to worship. Wherever the Holy Spirit has gone and planted the gospel of Christ in the hearts of men, turning their thoughts and affections to God, there is the church. It matters not whether it be in Greenland's icy mountains or India's coral strand. It matters not whether it be in gorgeous cathedral or in mountain cave. It matters not whether the worshiper be white or black, whether he worship on his knees or on his feet or on his back, so long as he worship in spirit and in truth. Christianity so far as it consists of a visible performance at all is the most natural and spontaneous outgo of the religious instincts to God, and religious worship is essentially a personal communion with God, and in such form and place as is best suited to the worshiper and most in accordance with the will of God.

Hence, you will see, one of the prime characteristics of the church triumphant is perfect liberty. "Get religion," said Augustine, "and do as you please." By which he meant if you truly get religion you will always please to do right. Paul means the same thing when he says, "If ye be in the spirit ye are not under the law." And Jesus meant the same when He said, "Make the tree good and his fruit will be good." And hence, the ideal Christian life is perfectly spontaneous. Obedience is not by compulsion of law, but by impulsion of love. "All the law is fulfilled in one word, 'Thou shalt love.'"

We have heard not a little about "the consent of the governed," and we are likely to hear more. The statement as it stands in that famous document will not bear a literal application. But there is good reason to believe that our fathers knew what they were talking about. If they had said, "government derives its potency from the consent of the governed" they would have been uttering the exact truth. Statutes are inoperative until the subjects consent. Perfect society implies perfect acquiescence in the will of the superior or law making power. The more society progresses toward unity, the simpler and more equable will government become, because the more general will be the consent or acquiesence in the government. Paul says, "I consent unto the law that it is good," and in the perfect society of John's vision each man enjoys perfect liberty because the will of the governor and the governed are in perfect correspondence. Each individual does as he pleases and at the same time does as He pleases.

In some such way the perfect community is characterized by perfect unity without uniformity. Each performs his own duty in his own way, but is all the while in perfect harmony with his neighbor. Again, in the perfected society there is no distinction between the religious and the secular. Here we have our times and places of religion. We gather here in this house of prayer, believing that God is present here as He is not in other places, as, indeed, He has promised to be. It is God's concession to our limitations and infirmities. But it is far from the ideal. We are apt to identify religion with the means of religion, rather than religion itself. We get grace by our religious exercises to keep God's commandments in all our walks of life, and that is religion. The members of the church triumphant are equally religious every day of the week and every hour of the day, and hence, church-going in our sense of the word, is forever abolished. In that society, one does not need to say to his brother, "Know the Lord," for all shall know Him from the least to the greatest. There is no more preaching, "no temple therein."

Once more; it is obvious that the more faithful and devoted we are to the means of religion here the sooner we shall be fitted to do without them. Your child, learning to play the piano, finds it hard labor to spell out note by note, conforming to the rules and rudiments of practice. By and by she will go beyond the rules. She will acquire the genius of the skilled performer. And the more diligently we observe our religious duties here the sooner we shall get beyond them. The more faithful we are now to the times and places of religious worship the sooner shall we be ready for that society where all life is religious.

Zachariah had that vision ages before John had it, when he saw "Holiness to the Lord" inscribed on the bells of the horses and the pots in the Lord's house, as sacred as the bowls of the altar; yea, and every pot in Jerusalem as holy as the vessels of the sanctuary. That was at least a glimpse of the templeless city of God.

And now shall we not keep before us that ideal? Let us not be discouraged by the great disparity between that far-off perfection and present reality. The poet well expresses our feeling:

Oh, Land of Promise, from what Pisgah's height
Can I behold thy stretch of peaceful bowers,
Thy golden harvest flowing out of sight,
The nestled homes and sun-illumined towers?
Gazing upon the sunset's high-heaped gold,
Its crags of opal and of chrysolite,
Its deeps on deeps of glory, that unfold,
Still brightening abysses,
And blazing precipices,
Whence but a scanty leap it seems to heaven,
Sometimes a glimpse is given
Of thy gorgeous realm, thy more unstunted blisses.

Gazing upon that vision, let us be faithful to our temple duties here that we may be fitted for that city where there is no temple, "for the Lord God Almighty and the Lamb are the temple of it."

No troubles are so great that they cannot be built into the steps of the staircase, by which souls mount up to heaven.—Canon Liddon.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JULY 23.

Subject: The Gracious Invitation, Isa. lv., 1-13—Golden Text, Isa. lv., 6—Memory Verses, 6-8—Commentary on the Day's Lesson.

I. An invitation to the blesings of the Gospel (vs. 1-5). 1. "Ho." A word calling immediate and earnest attention to what is to follow. "Every one." The invitation is unlimited. "That thirsteth." Every one who has a keen sense of need and an intense desire for those things (see Matt. 5: 6). "Wine and milk." These were regarded by the Jews as the very choicest articles of diet. "Without price." The freeness of the offer is again repeated that there may be no mistake and the poorest and most needy may feel sure of a welcome.

2. "Wherefore." There is a remonstrance here against earthliness; against making much of that which is of the least importance. "Not bread." Contrast the "bread of deceit" (Prov. 20: 17) with the "bread of life" (John 6: 32, 35). "Satisfieth not." Nothing but God can meet the boundless desires of the soul. "In fatness." This expression pictures to us the choicest blessings that God has. His provisions are ample and satisfying (1 Cor. 2: 9, 10; Psa. 36: 8; 63: 5). 3. "Incline your ear." Pay attention. "Soul shall live." Life is more than mere existence. Real life is spiritual life—a life in Christ and given by Christ (John 14: 6). "Everlasting covenant." The covenant made first with Abraham and renewed with David; the covenant promised of Christ in His humiliation and ending with a crowned Christ, exulting in royal victories and a redeemed church. "Sure mercies." That is, the mercies promised to David and his house (see 2 Sam. 7: 8-16, 23-5).

4. "Given Him." God continues calling attention to the great Messiah. He is the central figure of these three chapters. David was the type and Christ the antitype; David in supreme royalty, king over all foes and friends; Christ in ascended majesty, but dispensing His rich blessings which He has provided in His redemptive work to all who will receive them. "A witness." He bore witness even unto death for God, to His law, to His claims and to His plan of redeeming love. "Leader," etc. He was the great Lawgiver, originating laws and institutions for His people. "People." "Peoples."—R. V. We must keep in mind that no race distinctions are allowed. All the peoples and nations of the world are included.

5. "Call a nation." The Christian church, a holy nation, a peculiar people. "Knowest not." The Gentile world whom He had hitherto not distinguished by covenants and blessings. "Know ye not," etc. The Gentile nation was to become one with the people of God (see Eph. 2: 11-13).

II. Conditions of accepting the invitation (vs. 6, 7). 6. "Seek." The only way to find God is to seek Him; but how? By repenting of and forsaking sin. "May be found." This implies that there will be a time when we cannot find Him. 7. "Wicked . . . unrighteous." The wicked man sins more openly in "his way." The unrighteous refers to the more subtle workings of sin "in the thoughts." All are guilty in the latter respect, though many fancy themselves safe because not openly wicked in their ways. "Forsake . . . return." He who would find God must first forsake his sins. Yet this is not sufficient; he must actually come to God. Repentance therefore implies both the negative and the positive duty. "Will have mercy." However far away the sinner may have gone yet when he returns with his whole heart God will not reject him. "Abundantly pardon." God's pardon is full and free. The margin renders it "multiply to pardon."

III. Reasons for accepting the invitation (vs. 8-13). 8. "My thoughts." Jehovah's thoughts transcend those of man as much as the heaven is higher than the earth. The thoughts and ways of Jehovah are His purposes of redemption. Thus we have not only a motive for repentance, but also for eager, expectant hope.

9. "My ways higher," etc. This is a natural and beautiful illustration of the previous verse. Our fellow men might not be willing to forgive, but God is always ready to pardon the true penitent.

10. "Rain . . . snow," etc. By quick association of the ideas mentioned in verse 9, there is a comparison here made. Rain and snow fall from heaven to water the earth and so prepare it for its annual growths to feed the bodies of men and beasts. Just as God's word falls from heaven to produce fruit of righteousness among the millions of Israel and of outlying peoples, and it shall not be void, for every word that proceedeth out of the mouth of God is bread (Deut. 8: 3). 11. "So," etc. So every word that God utters shall be made a blessing to man. The Gospel promises and commandments are all important and beneficial. "Not return . . . void." It shall not return without results. God's purposes shall be realized. The full accomplishment of this verse and verses 12 and 13 is to be at the Jews' final restoration, and the conversion of the world. 12. "Go out with joy," etc. The words are used as illustrative of the people of God from the Mosaic dispensation and brought into Gospel privileges under the Christ. They go forth bounding with joy for the conquest of the whole world for Christ, and all nature—the mountains, the hills and the trees—take on the happy spirit of the church. The result shall be the world's renewal. 13. "Instead of the thorn," etc. Christ's work in the world is to remove the useless and the injurious, and to plant the good and the helpful. Where the Gospel goes sin must give way to holiness. "For a name." That is, "for a memorial to His praise" (Jer. 13: 11).

Prof. Lucy M. Salmon, of Vassar College, comes to the defense of the college woman of today, who she says is living a healthy normal life; she marries and has children, and takes care of her home, or teaches in every grade of school, practices law, medicine, dentistry, enters business, or various industrial occupations. Thus equipped, the college woman is said to apply science to cooking, art to household decorations, economics to housekeeping accounts, and sociology to child training.

CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY 23.

Preparing for Our Heavenly Home. Phil. 3: 20, 21; Heb. 11: 8-10, 13-16.

The best way to prepare for heaven is to be in Heaven, to walk, and talk, and act in heaven now.

If we would have bodies fashioned after the divine body, we must not allow the bodies to do anything that is not divine.

One of the chief joys of the heavenly city is that it has foundations—everything in it is founded, is permanent.

If you want the best description of heaven that has been revealed to men, think of the best country on earth, and say of heaven, "It is better still."

Suggestions.

There is no better way to prepare for your heavenly home than to make your earthly home a heavenly place.

Christ has prepared our heavenly home; we need only prepare for it.

The preparation needed for heaven is the preparation of desire—to want the things that God wants, for those things are what we shall have there.

There would be no use sending the unheavenly to heaven, for it would be unheavenly to them.

Illustrations.

If you were going to France to live forever, would you not learn the French language? Then learn the language of heaven.

When one moves into a new home, there is always the work of discarding old possessions. Why not begin at once to throw away the things we cannot take to heaven?

When we move into a new house, what a fitting over of old carpets there is! But in heaven everything is new.

If you are removing to a new place, how much more joyous it is if you have friends there! Make friends on earth of the heavenly-minded people.

Quotations.

Some men talk about entering into rest, but what are they going to rest from?—A. J. Gordon.

One should go to sleep at night as homesick passengers do, saying, "Perhaps in the morning we shall see the shore."—Beecher.

Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees. —Webster.

He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.—Bishop Horne.

Every Endeavorer must have his own conscience in prayerful exercise, but the lookout committee is to help him keep his conscience in working order.

Whatever form of pledge your society adopts, the committee should see to it that no one joins the society without an earnest determination to live up to the pledge in letter and in spirit.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY TWENTY-THIRD.

Preparing for Our Heavenly Home.— Phil. 3. 20, 21; Heb. 11. 8-10, 13-16.

The universal instinct is for one to better his condition. That explains the successive migrations which have populated the earth. The Old Testament worthies felt that they were "strangers and pilgrims" here, that their home was in heaven. They inherited a land of milk and honey, yet felt that they were destined to abide here only a brief time and then go "home."

What is there in the heavenly land which should cause these old heroes to "desire it"? Why should we, today, have a thought and care for that heavenly home?

Because it is a better country. We live in an age when the temporal is exalted. The conditions of life are often so happy and pleasant that we are in danger of forgetting this great fact. Heaven is a better country than this. It is the abode of satisfaction. We are too big for this world. We are never satisfied here, nor ought we to be. We will be satisfied when we awake in His likeness. It is the asylum of life. Death reigns here, but not there. It is the seat of rest. Restless here, there we shall have eternal rest.

Now, our lesson represents a desire for heaven an index of character and pleasing to God. Why? Surely all men desire heaven. Yes, in a sense, but not in the sense meant here. What are the characteristics of a true desire and preparation for heaven?

A desire for that which is supreme in heaven. This is a holy character. We are to desire heaven not for its rest, its happiness, its pleasures; but for its holiness and purity. The object of desire is always a touchstone of character. Why do you desire wealth, knowledge, power? Tell me why, and I will tell you your character. Why do you seek heaven? If a true child of God it is because there you will be like Jesus. A Godlike character is the real object of the Christian.

An intense desire is necessary. Not the man who has a lazy, lanquid wish for heaven is commended to God, but the man who earnestly strives for it. Only the man who really longs for wealth, knowledge, or fame gets it. Only the Christian who is ready to sacrifice everything for heaven and holiness secures these.

It must be also an unselfish desire. We are to seek heaven not simply to enjoy it, but to realize its character. Not to sit down and be happy only, but to be prepared for heavenly service, is to be the thought of the Christian. A preparation for heaven is to be had with the thought that all eternity is to be filled with service for God.

THE JUDGE'S REPLY.

How Peace Was Restored by a Mere Jest.

Judge Emory Speer, who presides over the United States Circuit and District Courts for the Southern District of Georgia, and whose decisions in peonage cases have recently attracted wide attention throughout the country, is the possessor of a nimble and facile wit. In earlier days, before he had attained the ermine, Judge Speer was a politician and a power on the stump.

Shortly after reconstruction he ran against Allen D. Chandler for Congress. Speer was a Republican, and his politics sufficed to bring him unpopularity among a large majority of the white population. It was his wit, his good humor and his unfailing courage that carried him through the campaign without a serious difference, and finally brought him to victory.

On one occasion when the young candidate was addressing a very democratic and hostile audience, a brawny countryman was observed fighting his way through the crowd to the speaker's rostrum. It was evident that he had spent the preceding night with John Barleycorn, for his clothes were rumpled, his hair dishevelled and his face of a fiery red that rivalled the noonday sun in brilliancy. Shaking a belligerent fist under the nose of the orator he exclaimed:

"Sir, you are a demagogue!"

The crowd howled, but Speer was not disturbed. He waited for the noise to subside and then, with a smile and in a tone of entire good humor, rejoined:

"And you, sir, if you would wrap a few wisps of straw about you, would be a demijohn."

The delighted audience roared with appreciative laughter, and the discomfited patriot slunk away. It is said that in no voting precinct of the district was Speers' majority larger than that in which this happy retort was made.—Saturday Evening Post.

WORDS OF WISDOM.

No man is a failure who has overcome himself.

Manhood is always marred by being ever on the make.

There are none so hard on the poor as the poor themselves.

Good ideas, like good pictures, are all the better aptly framed.

That happiness is the best which we have done our best to deserve.

The man who serves his conscience well is always sure of his reward.

Man may not evade the laws of Nature, and if he is wise he will not break them.

We always like those who admire us, but we do not always like those whom we admire.—Rochefoncauld.

Don't let the madness of fault-finding enter into you. It is the most destructive thing on earth.—Toledo Blade.

Inequality of opportunities breeds inequality among men. Democracy can not live where special privileges exist.

Cultivate Cheerfulness.

There is nothing which so completely sweetens existence, or so effectively eases the jolts on the road of life, as the sunny, hopeful, optimistic disposition.

Cheerfulness lubricates the mind; it is the oil of gladness which eases friction, mitigates worries and anxieties The life machinery of a cheerful man does not grind away so rapidly as he whose moods and temper rust and wear the frame away. When your mind is self-poised and serene, every faculty and every function of your body fall into line and work normally. There is equilibrium and health everywhere in the body.

The work done by a man with a calm, balanced mind has a vigor and naturalness about it, which are not found in that turned out by the one-sided, morose man with a mind out of balance.

Cheerfulness does half your work for you, simply because it makes you look on the smoothest side of things, and because it urges you to do your best.

Serenity does not live with the guilty, but dwells only with a clear conscience; you never find it apart from honesty and square dealing, or with the idle or vicious. A sunny man attracts business success, everybody likes to deal with agreeable, cheerful people.

We instinctively shrink from a crabbed, cross, contemptible character, no matter how able he may be.

We would rather do a little less business, or pay a little more for our goods, and deal with an amiable and cheerful man.

One Way to Avoid Wrinkles.

Four-year-old Alice had been to visit a very aged lady, whose face was badly wrinkled. On returning home she climbed into her aunt's lap, and, looking at her intently, queried:

"What makes Grandma Barker's face all wrinkled?"

"Because she is very old, dearie," was the reply.

"Will your nice smoove face be like her's when you get to be old, auntie?" asked the child, soberly.

"Yes, darling," said the aunt, sighing in anticipation of her lost charms.

"Oh, well, auntie, don't feel bad!" exclaimed the child. "Maybe you'll die pitty quick!"—New York Press.

A True Hero.

The superintendent was giving the children a little talk on "True Heroism." "Boys," he said, "what would you call a young man who did his duty well and bravely, without flinching, expecting no great credit for it, and content to let others win the applause of the multitude?" "A baseball catcher!" shouted all the boys. — Cleveland Leader.

Household Matters

Wooden Bedsteads.

It is a relief after the long regime of the iron and brass beds to see wooden beds offered for cottage furnishings. The new beds are very simple in design, and are as pretty as possible. Forest green, walnut stain and gray maple are favorite woods.

To Clean Mattresses.

Mattresses are difficult to clean, and even some work to brush properly, owing to the creases around the upholsterer's buttons. If they are not constantly and completely covered by protectors the dust will gradually enter every crease. One piece of unbleached cotton sheeting should be stretched over the entire mattress. The end of the sheeting should first be pinned to the top of the mattress, the rest drawn to the foot, under the mattress, and up again to the top, where the upper and under ends should be neatly basted together. After all wrinkles are smoothed out, the edges of the sheeting along the sides of the mattress are roughly basted together. There should be two protectors for every mattress, so that when one is in the wash the other can take its place.

Concerning Polished Floors.

Hard wood floors of either pine, maple, birch or oak should never be varnished. Therein lies the pitfall which the landlord, seeking for cheap and speedy results, prepares for our feet, since the black corners and white spots are sure to come in time even with the best of care. Waxing is the only proper method if we may start afresh, and with new floors the process is comparatively simple. We are advised by the best authorities to provide against future grease spots by applying first two coats of a mixture containing equal parts of linseed oil and turpentine, combined with a japan drier. The drier must not be omitted or the oil will combine with the wax, and the results will be anything but satisfactory. After allowing this mixture to dry over night all the pores of the wood may be filled with one of the prepared fillers. The polish is more even if this is done, but to avoid making the floors excessively slippery it is sometimes omitted. Some woods do not need it. When the floor is thoroughly dry it is ready for the paste of wax and turpentine, which may be applied with a cloth in an even coat, not too thick, and allowed to dry over night. Another coat is put on the next morning and allowed in turn to dry, when the whole is thoroughly polished with a weighted brush and woolen cloth, rubbing always with the grain. If this is thoroughly done it will not be necessary to repeat the process for a year, and then only partially if the floors have not been roughly treated.—Harper's Bazar.

Rag Carpet.

There are in almost every house old garments, sheets and pillowcases that might be utilized in making a rag carpet, and there is no floor covering which in point of mobility or economy can compare with it. When a garment that cannot be worn again comes from the wash, cut off the buttons and bands, and tear it in strips from one-half to three-fourths of an inch wide; the finer they are, the prettier the carpet will be. Put them in a bag or box with a closely fitting cover, so they will be protected from the dust. The work of sewing them is neither tedious nor difficult. When you have enough for a carpet, mix them thoroughly, that the colors may be evenly distributed. Take them to the sewing machine, and lap and sew the ends of the strips. Continue until you have about a pound sewed, then clip the threads and wind into a ball. Rich, dark colors, sewed indiscriminately and warped with a dark chain, produce a good effect, and is desirable for bedrooms, but is too dark for a room which is in constant use. A dark carpet shows dust more than a light one. Black and white warp, woven in brick work, is pretty for striped carpets, or all brown or black may be used and will look better than bright colors. Be sure to make the weaver use the best warp, for the warp wears out first, and have him put five hundred threads in a carpet one yard wide. One pound of warp will be enough for three yards of carpet, and one and one-fourth pounds of rags will weave a yard of carpet.

Fruit Ice Cream—The very best fruit ice cream is made by whipping cream and partially freezing it. Meanwhile mash the fruit with plenty of sugar and stir it into the cream, and complete the freezing process. When cream is whipped it goes further, besides making a lighter ice cream. The fruit does not require much freezing.

Green Peppers—Who has not learned to use green peppers has something to learn in the cookery line. Peppers cut in rings with dull scissors and combined with lettuce and French dressing are as good a simple salad as one could wish for. A delicious made-over dish of chicken is constructed with the aid of green peppers. Cut off the tops of the peppers and scoop out the membrane. Parboil for about five minutes. Cut up the chicken, mix with boiled rice, and fill the peppers with the mixture. Place in a baking pan and pour in enough stock or water, immerse the peppers half-way, and bake for an hour.