



Her Special Realm

Style Requires Dash.
"I wish I had as many clothes as my bachelor girl friend," said the impatient young man. "She always is getting something new every time I go there."
"Yes," said her companion, "but she never looks stylish. You are more stylish than she is with all her clothes. She is too neat. Her excessive neatness stamps her an old maid. You must have a sort of reckless dash about your things to look stylish."—New York Press.

Why Women Tolerate Men.

"You see that old woman and the young one in the corner of the room," said he, "they come here every night for dinner. I don't know whether they are mother and daughter or a rich woman and her attendant, but I wish you could hear their comments upon the men in the place. Critical as to their manners, their looks, their talk. I get quite discouraged when I happen to sit near enough to hear. Ever any man with them? Not that I ever saw, but it is the women who never go with men who are most critical. Those who do are lenient with their foibles. They excuse them for the sake of whatever good traits they might chance to possess."—New York Press.

Charm of Sincerity.

Few attributes add so much to one's personal power as the knowledge that one is absolutely genuine and sincere. If your life is a perpetual lie, if you know that you are not what you pretend to be, you cannot be strong. There is a continuous struggle with the truth going on inside you which saps your energy and warps character.
If there is a mote in your eye, remove it at once. Otherwise, you can not look the world straight in the face. Further, there will be a cloudiness, a haze, about your character which will be noticeable to those about you.
Strength lies in character. Deceit is weakness; sham and pretense are enfeebling. Only the genuine and the sincere are worth while.—Indianapolis News.

The Haughty Maid.

A writer in *Charities* and the *Commons* seems to think that the attitude popularly attributed to the haughty servant, who demands to "store her bicycle in the drawing room and receive her company in the library," has its foundation in rainbow hued imaginations. She describes the scenes at her home on advertising for a maid; "out of seven applicants . . . three wept with disappointment at not securing the work offered. All the applicants, with but two exceptions, were bedraggled, disheartened and discouraged, and the amount of wages to be paid them did not seem very essential. Saddest of all was a dazed looking deserted wife, who had three small children, and who, when she found she was unsuited for the place, hesitatingly asked for 10 cents for carfare, as she had come from Brooklyn to Manhattan in search of work. Another married woman had a boy of ten, and pleaded, with tears in her eyes, to be allowed to make a home for herself and her boy."

Her Views on Immigration.

Mrs. Marie Cross Newhaus, prominent in women's club circles of the State, has the following to say in the *New York Telegram* regarding immigration to this country:—
"We are accustomed to talk of our great hospitality in allowing foreigners to come to our shores and are apt to forget that many of them bring quantities that are of value to us commercially and are important factors in helping to mould the character of the nation. The German element, for example, brings thrift, cleanliness and good citizenship to the United States, and we should welcome this kind of immigration.
"We are especially prone, though, to underestimate the good in the Italian portion of our immigration. The Italians in New York have deposited \$16,000,000 in the savings banks, and have invested \$35,000,000 in real estate. There is an Italian Chamber of Commerce here and four papers are printed daily. For the last ten years Italians have built railroads dug subways and done all sorts of pick and shovel work. If the Italian laborers were suddenly to drop out of our industries their loss would seriously cripple us.
"It is difficult for us to understand and appreciate the romantic and idealistic nature of the Italian because we live in a country where the practical dominates nearly everything. For instance, the only ruins that the Americans tolerate and respect are subway and railway excavations and the demolished buildings in their trail."

Suffragette Banners.

The occasion of the meetings of university extension students in Cambridge was utilized for an exhibition of the beautiful banners contributed by the Artists League for the procession in support of woman suffrage on June 13.
The banners are skillfully displayed, the fine flag of the Cambridge alumnae (the women students, past and present), in rich shades of subdued blue, being hung in the place of honor at the back of the platform. Near

it were the banners to celebrate some of the great women who have shown what women can achieve.

On one, in shades of gold, stood forth the word *radium* and the name of Mme. Curie; on another, with a delicate Madonna lily on a pale mauve ground, the name of St. Catherine of Siena; on another St. Teresa; on another Katherine Barlass, whose heroic story is told in Rossetti's ballad "The King's Tragedy."
Elsewhere hung banners to commemorate George Eliot, Charlotte Bronte, Elizabeth Fry, Edith Pechey Phipson (one of the pioneers in opening the medical profession to women), Mary Wollstonecraft, Florence Nightingale, Elizabeth Barrett Browning, Josephine Butler, Mary Somerville, Susan B. Anthony, Lydia Becker and many another.

With these were the banners of the great organizations of woman suffragists throughout the country, of some of the chief professions in which women are doing good work, and of some of the societies, such as the National Union of Women Workers, conservative and Unionist Suffragists and Liberal Women Suffragists.—Queen.

What is Meant by Directoire.

Directoire, incroyable, merveilleux—words that are on every tongue, yet they are frequently used interchangeably without regard to distinguishing characteristics. Directoire is the comprehensive word, including incroyable (the dress of the man during the directoire period), and the merveilleux (the woman's dress of the same period.)

The classic type of costume which has so revolutionized the clothes of the moment is a revival of the copies of Greek draperies assumed at the close of the 18th century, when the new government—the directoire (directory)—supplanted the old French monarchy.

At that period Greek and Roman philosophy appealed to cultivated minds, and classic costumes, as expressed in the lines of Greek sculpture, demanded a share of consideration. The women of the younger republic appeared attired in costumes on Grecian lines, and the style—at once simple and artistic—prevailed.

So the original directoire was born of the Greek and adapted to the requirements of the "present day" of the closing of the 18th century; and the directoire of the moment is the revival of that of a hundred years ago, with just sufficient amendment to suit it to our "present day" needs.

The characteristic features of the directoire style are: Skirts scant and clinging and en traine, with a high waist band, and sleeves small, close fitting; revers exaggerated; buttons numerous. One, all or any number of these characteristics may be discovered in one garment.

The introduction of the directoire has caused a radical change in costume building. The effect must be of swathing, of a seamless robe, no matter how much seaming, darning and goring may be employed in the construction of the foundation.

Distinguishing characteristics of the incredible are the coats—long or tall and cut off squarely and abruptly above the waist line in front, with long sleeves, massively cuffed, with huge revers and pocket flaps—all much buttoned.

Merveilleux stands for the scant, clinging, swathing style.

The empire style is an evolution of the directoire, even as the directoire period merged into the empire. The chief difference between the two styles lies in the greater fullness of the empire.—New Haven Register.

Fashion Notes.

Sleeves with wide armholes will be a feature of the evening wraps.
Tiny roses, made of satin ribbon, are placed on many evening slippers.
Suede shoes and slippers are in great demand, especially for house wear.

The wide, full rouches are very effective in giving a touch of daintiness to a plain gown.

Ribbon and silver, also gold chains, with a tiny tassel on each end, are shown everywhere.

New hair ornaments in amber, tortoise and silver have butterfly and birds' wings in design.

A noticeable feature of the new frocks is the difference between the two sides of both bodice and skirt.

Not for some years has so much attention been paid to costumes as distinguished from suits as during the present season.

The old peacock blue, under a new name, appears in many dress materials, though most of the latest shades are not pronounced.

An exceedingly smart touch is given the tailored waist of heavy linen by finishing the front simply with large crocheted buttons.

House frocks, affect the tucked sleeve, for with the simplest model of challis to the handsomest of afternoon gowns this style will be correct.

Of course, in fashioning sleeves for evening dresses the style of the gown will have to be carefully considered. With the short-waisted empire and directoire effects the puff sleeve will be correct. The Directoire buckle is a novelty. It is square in shape, with ribbon through the open space and soft short sash ends falling in graceful folds.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY THE REV. H. MARTIN, PH. D.

Subject: The Abundant Life.

Brooklyn, N. Y.—Sunday morning, in the First Church of Christ (Disciples), the pastor, the Rev. Herbert Martin, Ph. D., preached on "Religion and Life." The text was from John 10:10: "I came that they may have life, and may have it abundantly." Dr. Martin said:

Christ came not to teach a theology primarily, if at all, but to give life, more life. He came to give life to others rather than live a self-centered life. I came that they may have life. He came to give life here and now. His emphasis was upon the present life. Life in the future is a corollary to present life. To have life here and now is the only guarantee, the only possibility of future life.

The value and need of religion for the present life are being emphasized to-day as at no time since the early Christian era. This identification of religion and life tends to make religion a normal phenomenon of human experience. Religion has long suffered because of its almost exclusive other-world emphasis. Its removal to the future as the proper sphere of its activity, its other-world advantages caused men to regard it as an abstract vague and unreal, one to treat it as having little practical benefit for the present. Under such conditions religion would be disregarded, or, if accepted, it would be in an almost altogether objective way as a mere instrument of selfishness. It never became a vital element in the program of daily life. The normal man is intensely interested in the present, and in the sweet by-and-by only as it is related to his present interest. If religion is to cut any real figure in his life it can do so only as it links itself to and identifies itself with his present interests. And this religion is capable of doing, and is doing. The Master identified Himself with the life of the people; in fact, He came that He might give life to the people.

The same hopeful sign is discoverable in the educational world. Compare the curricula of the schools and colleges of other days with those of to-day and not evident is the difference. Education as preparation for living in the far future, even of the present life, does not and never did appeal to the normal mind unless the appeal was effected through a liberal application of physical force. Since the days of Rousseau, education as mere preparation has gradually and beautifully fallen into disrepute. Educators have discovered the practically complete absorption of the child in the present. They have discovered, further, that the child's nature is such that he must live while he is being educated, and that as such it must enjoy certain rights. As a result of these discoveries education is no longer a mere formal process whose goal is utterly remote from the present life interest of the child. Education is now a student for present living since he must live while he is in process of being educated. You cannot take a boy of fifteen years and educate him for some position at thirty and expect him to fill the position as he would if he were wholly ignorant of the fact that he lives and must live from fifteen to thirty. Modern education takes note of this and seeks, while looking toward the future, to qualify the student in the largest way to live the fullest life in the present days and by so living will be able to realize those future expectations. In addition to form, education gives content, or better, to-day minds are formed and fashioned by giving them a content. Education is no longer a mere preparation for the future, but it is a subject worthy of more thought than it has received.

While there is an imperative need for teachers with ideals, we must not forget that the ideals must be of positive attainment. We need, then, sane teachers, teachers balanced by perspective. False ideals, ideals beyond the realm of the possible, held up before the young, defeat the teacher's purpose. Hold up before a boy an impossible ideal, making him struggle toward its realization until one day its utter absurdity dawns upon him, and with what result? His cherished idol falls and with it there come tumbling down all his ideal constructs. In this day when our college presidents are little more than money gatherers, when our school principals are little more than clerical workers, there is a positive need for teachers with lofty ideals, but ideals within the realm of possible achievement. Impossible ideals made for lawlessness rather than for righteousness and the betterment of life.

We need, finally, to rediscover the meaning of life, to learn that a man's life consisteth not in the abundance of the things that he possesses. We need to rediscover the fact of God, and that in Him we live and move and have our being. He is the source of our life and to find Him is to find fuller life. There is need to re-emphasize the fact of Christ as the Redeemer of the true life which is the life of service. The life of God has received a new impulse in Him. His faith and practice were that the only way to find life is to give life. Christ gave His life in deeds of loving service even unto death that the life heritage of humanity might be enriched. He thus emphasized in teaching and in life social obligation. For Him every enriched life was an increased social asset. From Him we learn that the inheritance of life into which we have come must be shared with our fellows, and passed on to others enhanced in value by reason of our participation. To give life is to make life more abundant.

Jesus came with life for the people and brought it to the people. He sought the people. He went out after them. He sought to give life to the people to come to Him. His life was one of faith in God and service to and among men. He came to minister, and did minister. He came to give life and He gave it every day. The life of men was being enriched and ennobled as He gave Himself, His life to them each day. The giving of His life on the cross was, from this point of view, the final act of that life which was, par excellence, the life-giving life. Organized religion is beginning to wake up and to the people. Churches have long since ceased to be built whose entrances are guarded by iron gates and padlocks. "Strangers welcome," that condemning phrase, does not appear so frequently on our church doors. Religion is being ordered herself for service. She is working in the Young Men's and Young Women's Christian Associations, and is found in settlement and slum work. Her voice is heard in the factory noon-day meetings, on the street corners, in the theatres and in all the busy haunts of men. Organized religion is hearing the Master's voice, is catching His inspiration who said, "I came that they may have life." So of education. It is being given to the people. It is no longer the peculiar privilege of the few. The people are being sought out and compelled to be educated. Education is for the people and is being given to the people.

Education aims to give more life to the individual, and more life to more individuals. It is true that knowledge enlarges one's world and contributes to his survival. His horizon is widened, his ideas and ideals are enlarged, he discovers a deeper meaning in his life, he takes on other and better aspects; in short, he possesses a larger life. This larger life, more life, is becoming possible for more individuals. While this is true, there remains yet much to be desired in our public schools, high schools and colleges. Let us remember that in our system the higher the grade the fewer the pupils; that out of one hundred pupils who enter public schools only twenty-five stay long enough to read and write; that only twenty out of one hundred stay longer than the fifth grade; that less than one out of one hundred who enter our public schools graduate from the high schools; that a small proportion of high school graduates enter col-

lege, and that a small percentage of those who enter college remain until graduation; all this in the face of the fact that our system is graded largely toward the university. If education is to give more life to a greater number of individuals, Jesus taught that the ninety and nine that were safe within the fold could not furnish an excuse for the neglect of the one that was away. We these things in mind should we rest content with that system which saves the one to the neglect of the ninety and nine?

To produce such a result, no one cause is adequate. It has been frequently said, and with truth, that the course of study does not have sufficient vital contact with the life and interest of the pupil, and consequently, because of its lack of interest for him, fails to hold him. Rapid progress, however, is being made in our own city toward the correction of such undesirable conditions. Another cause, more deep-seated and more serious, is the growing commercial spirit of the day. The dollar is the circle of life. Men sell their own souls and put under tribute their children's souls for dollars. There is great need for resolute struggle against the allurements of dollars. Too many altars are being builded to the god of gold; too many souls are being sacrificed upon these altars. It is hard, yes, well nigh impossible, to transmit commercial ideals, dollars and cents into more abundant life.

Our course of study may well need revision, may require a radical change in content. But our greatest need is to have our hearts and minds established firmly in the hearts and minds of our boys and girls. A greater emphasis must be placed upon moral and ideal than upon material and commercial values. The voice in defense of the moral and religious ideals, should ring deep into the hearts of parents. Parents need to learn that the dollar is not the goal of life, that the child is more than the victim of a parent's money deals; that he more than a money-making machine. They need to learn that the child has a self-hood to be developed, a soul to be cultured, and a destiny to be achieved. To take a child out of school and compel him to earn money is to deny him his rights as a child, and to degrade him. For parents to do so is selfish, brutal, immoral. I repeat that one of the greatest evils that threaten our nation is our too complete allegiance to commercial ideals. Our mad rush for gold makes us a nation of individuals rather than a democracy. Christ says, "No man liveth unto himself." In New York it sometimes seems as though every man reversed that principle. Individualism is a menace to the life of the republic. There is, as yet, no before, a crying need for parents and teachers to exalt moral and spiritual values; a need to dethrone the god of gold and to re-enthroned the God of old; a need to engrave upon the very physical and spiritual fiber of the child's nature the exceeding, the incomparable worth of moral character. Parents themselves need to possess and properly estimate these ideals and then to instill them and give them first place in the hearts of their children. Such is the truth and righteousness, implying as they do a profounder sense of social obligation, will contribute in the highest degree to the enrichment of human life, to a more abundant life.

Highly possibilities are resident in the teacher's vocation because of the material with which he works. Eternal consequences follow therefrom. The true teacher spends little time waiting for pay day to come. His is a worthier work than that of a mere farmer. He is a maker for social betterment, not a mere hireling. As with the preacher, righteousness is his concern; with God he is a co-worker. That our teachers might feel that they are called of God to do His work, there was a Master who said, "I am the Teacher. He Himself says His mission was to give a more abundant life. That was His mission, that was His religion, that was His life. The religious aspect of the teacher's work, the religion of education, if you will, is a subject worthy of more thought than it has received.

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If any of you should die to-day, could you say to God, "Lord, here is my life-work. Thou didst send me into life with a handful of seeds, and here is my heart, like a garden, full of flowers!"—Henry Ward Beecher.



INTERNATIONAL LESSON COMMITMENTS FOR NOVEMBER 29.

Subject: World's Temperance Sunday, Isaiah 28:1-13—Golden Text, 1 Cor. 9:27—Commit Verse 11—Commentary.

TIME.—7:25 B. C. PLACE.—Jerusalem.

EXPOSITION.—I. The Destruction of the Drunkards of Ephraim, 1-4. By "the crown of pride" is meant the city of Samaria (see R. V. and cf. 1 K. 16:24). It is here compared to a chaplet of flowers on a drunkard's brow (R. V.). This chaplet of flowers, says Isaiah, "shall be trodden under foot," because of their sin and pride. The people of the northern kingdom as a nation are spoken of as the drunkards of Ephraim. Drunkenness seems to have been so widespread as to have become a national sin (cf. ch. 5:11, 12; Hos. 7:5; Am. 2:6, 8, 12, 4:1; 6:6). The effect of their drink upon them was that they were "overcome" (literally, "smitten down") by it. Let us not forget that it was "the native wines of a wine-growing district" that did this for Ephraim, and not distilled spirits nor adulterated poisons. Their "chaplet of pride" and "glorious beauty" was after all but a "fading flower." So it is with every chaplet of earthly pride and of the "glorious beauty" of this present world (1 Pet. 1:24). The prophet's answer to Israel's confidence is, their crown of pride was that Jehovah had "a mighty and strong one." This "mighty and strong one" was the king of Assyria (2 K. 18:10-12). The Assyrians themselves were a "bloody, deceitful and rapacious people" (Nah. 3:1), but they were an instrument in Jehovah's hand for fulfilling His word and bringing judgment upon His backsliding people (cf. Is. 7:18). The coming of the Assyrian is described by a threefold figure: "a tempest of hail," "a destroying storm," "a tempest of mighty waters overflowing." The thought contained in these figures is that of widespread and overwhelming destruction (cf. ch. 8:7, 8). But all this work of devastation, destruction and desolation was the wrath of God at sin (2:4-9). This destruction, etc., all came upon them "because they obeyed not the voice of Jehovah, their God" (2 K. 18:11, 12). Jesus uses a similar figure regarding those who hear His words and do them not (Matt. 7:26, 27).

II. Jehovah of Hosts For a Crown of Glory, 5, 6. In the midst of the awful desolation of his own time, when every crown of pride and all glorious beauty is a fading flower, the prophet looks forward to "that day" (the day of the Lord's Return and manifestation). So in the midst of present sin and judgment for sin we should look forward (for comfort in our hearts and encouragement in our work) to our Lord's coming (Tit. 2:13; 2 Pet. 3:12-14, R. V.). "In that day" a "crown of glory" will take the place of "the crown of pride," and "a diadem of beauty" the place of "the fading flower" of his glorious beauty.

III. Drinking Through Wine, Out of the Way Through Strong Drink, 7, 8. "These also" (the people of Jerusalem), as well as Ephraim, "have erred through wine and through strong drink are out of the way." The prevailing sin of drunkenness has reached even God's representatives, the priests and the prophets (cf. ch. 56:10-12; Mic. 2:11). The priests were especially inexcusable because of the plain directions of God's word (Lev. 10:9, 10; Ez. 44:21). They were reeling through strong drink, they were swallowed up of wine, they were gone astray through strong drink (see R. V., Marg.). The result was, they utterly failed in their official acts. They reeled in vision and stumbled in judgment. Wine and strong drink confused the spiritual perceptions and robbed men of judgment. The religious teacher who indulges in them is especially culpable and utterly incapacitated for his holy office. The use of wine and strong drink made their social gathering filthy and disgusting.

IV. How God Teaches Those Who Will Not Hearken to His Word, 9-13. Verses 9 and 10 may be taken as giving us the mocking answer of the people to God's prophet. If we take them this way the people are represented as saying, "Whom will he teach knowledge, etc.? Does he take us for babies, just weaned? It is precept upon precept. If the prophet himself is the speaker, then Jehovah is represented as teaching knowledge to babes and not to the self-sufficient (cf. Matt. 11:25; 21:15, 16; Mk. 10:15). "These are the ones whom He 'makes to understand the message' (R. V.). And the method of His teaching is 'precept upon precept' (cf. Neh. 9:29, 30; 2 Chr. 35:15; Jer. 11:7). As they had not listened to Jehovah speaking through His prophets He will now speak to them through foreign conquerors (v. 11, R. V.; cf. Deut. 28:47-49). If we will not hear God's loving and patient call to repentance He will speak to us through cruel enemies. God had called them to 'rest.' They would not hear that call; so He now sent them conflict and destruction. He calls us also to 'rest' (Matt. 11:28, 29). If we will not hear that call He will send us destruction (2 Thess. 1:7-9). The whole secret of the trouble (and of every man's trouble to-day) was that they would not listen to God's word.

Filled With Love.
Think what it is not to have anything but sin, to be full of love to every creature, to be angry at nothing, to be sure that all things will turn to good, not to mind pain because it is our Father's will, to know that nothing—no, not if the earth was to be burnt up, or the waters come down and drown us—nothing could put us from God who loves us, and who fills our souls with peace and joy, because we are sure that whatever He wills is holy, just and good.—George Eliot.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-NINTH.

Topic—Home Missions: A Million a Year; Our Foreign Immigrants—Isa. 2: 1-22.

Justice for the stranger. Deut. 24: 14-17.

Kindness to the stranger. Deut. 23: 7, 8.

Hospitality. Lev. 19: 10-15, 33, 34.

The foreigner's child. Mark 7: 24-30.

A noble foreigner. Acts 10: 21-23.

No more foreigners. Eph. 2: 19-22.

All nations certainly flow toward America, but for money, worldly freedom, material advantage. Let us see that they get more than they come for (v. 2.)

It is necessary to teach these millions much, but if we teach them only about God, we and they are safe (v. 3.)

Is America proud of its numbers, power, wealth? These are its great perils. Let it be proud only of its God (v. 11.)

Some immigrants come from idol-worshipping lands to our land, which is not pagan in that way; but we also worship idols, and of gold and silver (v. 20.)

The Incoming Millions.
More than one million immigrants come to our country every year. They constitute the most severe problem with which the United States have to deal.

Of recent years the current has greatly changed: fewer Germans, English, Scottish, Irish, Scandinavians, men of kindred speech and thought, and vastly more from southern Europe—Italians, Hungarians, Poles, Russians.

All of these there is the making of splendid citizens, but they are harder to assimilate. They are largely Romanists, wanted to a more despotic government and to a lower order of civilization.

Well does Dr. Josiah Strong say: "Whether immigrants remain aliens or become Americans depends less on them than on ourselves."

Every day, on the average, 2,800 immigrants are added to our population. Think of some of the population size in your neighborhood, and double it.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 29.

The Mockery and Malignity of Strong Drink—Prov. 20, 1; 23, 29-35; Eph. 5, 18—Temperance Topic.

The English language is adjustable. We read new meanings into words. Fifty years ago "temperance" meant "moderation." The first temperance pledge was to abstain "except on holidays and special occasions." "Prohibition." Don't shun the word. The devil hates such words, therefore hold them close. The mockery of drink would be nothing if it had never touched or gripped a man. It is when a man is under the power of mocking grinds. Wine never mocked an abstainer. "Malignant" means "bent on doing harm." Good description, is it not? Bent on doing harm, then mocking you after the harm is done. Devilish! Often there is a "bent" to harm but not the ability. Strong drink has both. What is underneath it all? It is not strong drink that is to blame. The fault is in the man who wants it and in the man who supplies that want. Here is a two fold problem. You can change the "want to" of the drinker by getting him converted and filled with the Spirit. True, but if the temptation is still there, look out for danger. While you are saving him, two other younger ones are drawn in. We must go after the other end.

Why do men make and sell liquor? "To satisfy a demand?" Superficially, yes, but deeply?—to make money. Why do we let them do it?—money again. License is, in effect, a bribe. The liquor traffic would be outlawed in a year were it not for the sake to our conscience, the bribe costs. But "it is not lawful for us to put them into the treasury, because it is the price of blood."

Great Chance For "Liquid Bread."
We had hoped not to intrude again upon the happy repose Mr. Adolphus Busch takes by choice in the beautiful prohibition city of Pasadena, but we are unable to resist the fascinating suggestions of Dr. H. S. Tanner, the celebrated long-distance fatter, who fattens on the ocean air at Long Beach.

In a generous spirit of rivalry, Dr. Tanner proposes that the apostle of beer shall select six men, no nationality barred, who are to be restricted to a diet of beer, while Dr. Tanner shall eat nothing but water, and he promises to outfast and outlast the chosen six.

One of the claims put forth in advocacy of the use of beer as a beverage is that it is not only a mild and healthful stimulant, but that it possesses nutritive qualities of great value. It is even called a liquid bread by those who find a profit in its manufacture and sale, and the brewery is made to appear an institution that rivals the bakery in worth.

In all his breweries cannot Mr. Busch find six devoted champions of beer to overwhelm this single devotee of water? Is Long Beach to be permitted to garland the brows of prohibition with the uncontested victory achieved through that unaccepted challenge? Or do the hides of the bravest beer drinkers shudder and shrink at the significance of the water drinker's name?—Los Angeles Express.

Saloons to Stay Destroyed.
Chelsea, the Massachusetts city recently swept by fire, will be rebuilt, all excepting the saloons. The city council has resolved to abolish all licenses for an indefinite period.