WHAT IS TRUE LIBERTY?

Where Do We Find the Greatest Freedom In This Sin Bound World.

Being made free from sin, ye became the servants of righteousness. —Rom. vi. 18.

St. Paul speaks of the Romans as of those who had been servants of sin, but had been delivered of this servitude and brought to the glorious liberty of the children of God. All that are born of the flesh are naturally servants of sin. To acknowledge that is the beginning of true liberty. Owing to the fact that the servitude of sin wraps itself in the garb of liberty, it is not so easy to distinguish true and false liberty, and many are deceived by looking only at the outward appearance.

True liberty is righteousness. Sin is offering all the kingdoms of the world and the glory of them to those who will fall down and worship it, and many a miserable slave of sin bound in uncompromising servitude finds no time to seek the glorious liberty of the children of God, thinks himself free and independent because sin allows him to sow to the flesh, to follow his natural inclinations and

PASSIONS UNRESTRAINED.

Though there is no law given to the justified, his love will limit the exercise of his freedom in much larger measure than could ever be attempted by law. Many a thing which no law forbids, which he is at liberty to partake, a Christian will not touch, because in his individual case it might harm body or soul in the course of time, or it might offend a fellow believer. Christian liberty is not a license to do what we please, but a desire to do what is expedient.

Nothing may hinder us from going into a coal mine all dressed in white, but how we will come out again is a different question. Likewise nothing may hinder us to walk in the counsel of the ungodly and stand in the way of sinners garbed in the white robe of Christ's righteousness, but who can tell how we will come back? That's why St. Paul advises "See that ye walk circumspectly, not as fools, but as wise," lest the golden crown of freedom be transformed into

THE IRON CHAIN OF SIN.

The greatest liberator and emancipator says, "If the Son therefore shall make you free, ye shall be free indeed."

In Him who took upon Him the form of a servant, who became obedient unto death, even the death of the cross, that He might deliver us from all sins from death and from the power of the devil, we find true liberty, and the more we become like Him the more we become free from sin and servants of righteousness.

May God help our people to strive after true liberty.

REV. ERNST A, TAPPERT.

THE S. S. LESSON

INTERNATIONAL LESSON, JULY 25.

Paul's Second Missionary Journey —(Cont'd.) Athens. Acts 17: 16-24. Golden Text, John 4: 24.

. Athens in St. Paul's Day. Driven from Berea, as we learned in our last lesson, Paul came to Athens in Greece. As he walked from the Piraeus, where he landed, along the new road to the city, he saw raised at intervals altars to the unknown gods.

As the city of Athens came into his view his soul must have been thrilled with the deepest emotions. He had seen Jersualem, the most influential city in the world for religion; he longed to go to Rome, which stood above all others in power, in law, in imperial sway, the capital of the world; but now he was to gaze upon the city which then stood and still stands enthroned above all others for intellectual supremacy, for literature, art, architecture, and philosophy.

Its situation was one of the most beautiful in the world. Within its walls rose a double group of hills. The Acropolis, Mars' Hill (Areopagus), The Pnyx on which Demosthenes spoke his orations, the Museum Hill, the Hill of the Nymphs, all crowned with buildings of the most perfect architecture.

Below these were the market, the forum, the great square south of the Areopagus, and the Acropolis, like the piazza or square of St. Mark's at Venice, surrounded by the most beautiful buildings and busiest stores in the city.

II. Paul Begins His Work in Athens.—Vs. 16-21. While Paul waited for Silas and Timothy to come from Berea, before proceeding farther, or beginning special work in a new and peculiar field, his spirit was stirred in him, "urged on with a sharp goad," to give the gospel to a city wholly given to idolatry.

His work was with four classes of persons.

1. The Jews. He went first to the synagogue, as was his usual custom, and reasoned, discoursed, conversed (not disputed) with them.

2. Devout persons, proselytes to the Jewish religion, who accepted the Scriptures, and believed in the one true God.

3. Epicurean Philosophers, disciples of Epicurus, known as "The School of the Garden." Their teaching was that the object of living was pleasure, enjoyment in the broadest sense including the whole of life, in which teaching there was some truth. But in Paul's time, in spite of the safeguards of Epicurus, his teaching degenerated "into a mere series of prudential calculations or a mere indulgence of the senses and appetites"; and "his followers were given to gross sensualism."

4. The Stoics, whose school was called the Porch an dthe Academy. They were pantheists believing that God was the soul of the world, that everything was governed by fate, that there was no perpetual individual immortality. "Virtue was its own reward, and vice its own punishment. Pleasure was no good, and pain no evil." It is well to note the tenets of these philosophers in connection with Paul's address, to see how he answers them by his positive teaching.

III. Paul's Address Before the University of Athens.—Vs. 22-31. A Gracious Introduction. 22. Ye men of Athens. The Athenians were proud of their city, and could be called by no higher title. So Demosthenes, the greatest orator in all history, addressed them. I perceive that in all things ye are too superstitious. An unfortunate translation, not in accord with either Paul's courtesy or his skill as an orator, or as a Christian seeking to gain converts. The Greek means "more full of reverence for deities than the other Greeks, very religious," alluding to the great number of idols in the city, and to the fact that the two great philosophical sects, Epicureans and Stoics, were deeply concerned with religious questions.

IV. The Effects Produced by Paul's Address.—Vs. 32-34. 1. 32. Some mocked. The teaching seemed absurd to them.

2. Some refused to decide. We will hear thee again. Like Felix, they would wait for a more convenient season. They could endure almost any strange theories, but when it came to giving up their sins, and to a change of life, they rebelled.

3. A few accepted the truth, repented, and became disciples of Jesus. 34. Dionysius the Areopagite, that is, a member of the learned council before whom Paul had preached. Damaris. Nothing further is known concerning her, but she must have been a woman of distinction and power. A church was founded here later, and the Parthenon became a Christian temple.

THE NEW CONSTANTINOPLE.

The City Is Cleared of Beggars and Criminals.

Hopes for the future are brighter in the Turkish capital since Mahmud Shevket Pasha's "army of liberators" have taken possession of the city. Constantinople has now been cleared of a host of beggars, tramps, burglars, and assassins, which had hitherto made the capital their home. Arson has ceased and the streets are safe. Even the police about the town are hardly recognizable, for, instead of the evil-looking, dirty man of recent times, one meets to-day a neatly-dressed official, who knows his duty and is respected by all.

Even carriage drivers are feeling the change. Horses unfit for work may no longer be used, and the cabmen now find that they must feed their animals sufficiently if they want premission to ply for hire. In the argicultural provinces the roads and bridges are having attention. The mutinied First Army Corps is being usefully employed, unarmed, in reconstructing the roads about Monastir and Salonica, a special credit of nearly $400,000 having been added to the budget for this purpose. The Ministry of Public Works has also in hand the preparation of an elaborate scheme for roads and railways throughout the country. Electric lighting and necessary railway lines will soon be put in hand, giving work to the many unemployed, and encouraging the return of capital to the impoverished empire.

BABIES FLUNG INTO FIRE.

Tales of Terrible Suffering From Cilicia.

Correspondents of the Bible Lands Mission Aid Society have been sending in tales of the horrors in Cilicia during the recent massacres.

One of the women from Kozolook, an Armenian village to the north of Tarsus, gives the following account of her terrible experience at the hands of the Turks:—

"There were forty-seven of us, men, women and children, who were taken by the mob as if to go to one of their villages; other groups were driven in other directions. They marched us for hours on the mountains, with one pretext or another, till they brought us to a level place not far from the Tarsus road. Here they debated whether they should kill us. For a long time they threatened, and we besought them with tears and crying to spare us. They then said they must send to Tarsus for instructions; we gave money to one of them who was to go as messenger; what word he brought back, or whether re returned at all, I do not know. They at last told us they were going to kill us.

"We were at the edge of a field of wheat; they took us away into some bushes not far from a terebinth tree, for they said the fire would hurt the wheat. They ordered us to lie down on the ground in a row, with our heads to the west. We begged them to shoot us through the heart or the head, but they said they did not want to waste powder and ball on swine like us; they would do the thing more cheaply. There was a great crowd of them. Four or five went at each of us with swords and daggers, hacking our heads and breasts. I cannot get the shrieks out of my ears. I was badly wounded, but not killed.

"They had made a great fire of dry bushes and now they threw us all dead and wounded, into it. My three little children had not been killed; the men took my oldest and my youngest, a mere babe, and flung them into the flames, where they perished. I had my second child in my arms and we were thrown into the fire together. I at once scrambled out, though badly burned, with the little one. I ran a short distance, and sat down, dazed and weeping. A Turk had pity on me and led me away, and at last sent me here. My husband and thirty other members of our large family were killed."

HEAVIEST RINGING BELL.

Tenor of the Peal in Exeter Cathedral.

Grandisson, the famous tenor of the peal of bells in Exeter Cathedral, has had a narrow escape from disaster, says the London Standard.

It was being rung during the Whitsuntide when a bolt which kept the clapper in position came out owing to the displacement of a pin. The result was that the clapper, which weighs well on toward two hundred-eight, also came out and fell as the bell was swinging. A good stout floor prevented the clapper from going into the ringing chamber below, where there were fifteen or sixteen ringers. The clapper was knocked clear by the bell itself, and beyond slight chipping of the lip Grandisson suffered no damage.

The bell is the heaviest used for ringing in the world, and has only once been rung single-handed through a peal, the ringer in that case being Mr. W. Pye, of London. Grandisson weighs seventy-two hundredweight, and if the stock be included something like four tons. The bells had not been rung for a twelvemonth, owing to repairs to the tower, and the present mishap is, therefore, particularly unfortunate.

WHY THEY MOVED.

The Bingses, mother and daughter, had long outstayed their welcome at their country friend's house. Moreover ,they evinced no sign of going away, nor did the mother seem to be in any way affected by the strong hints to go which the overtaxed hostess drew out from time to time. Finally, forbearance exhausted, the entertainer decided to reach the mother through her daughter. So one day, calling the little visitor to her, she said, "Maimie, when do you expect to go home?"

"Oh, I'm sure I don't know," was the careless reply. We've several other places to stop at yet."

"Well, when do you go on to the next place?"

"Can't even tell that. Mamma says it's immaterial to her just when she'll leave here.'

"But, my dear child," exclaimed the exasperated hostess, "doesn't your mother realize how costly living is these days?"

"Oh, yes; she knows how dear it is. That's why she left the city."

"Well Maimie, I cannot afford to entertain visitors any longer, and I wish you'd tell your mother that at once!"

"Is that an insult?" rejoined the child, turning haughtily to the speaker.

"Why do you ask that, child?"

"Because when we're insulted we go on to the next place!"

The Home

CANNING AND PRESERVING.

To Make Peach Jelly. — Cook peaches and add a few of the kernels; when done strain. Then drop the white of an egg in to clear, the same as making coffee. To one pint of peach liquor add one lemon, one pound of sugar. Dry and heat the sugar in a separate pan and let the peach liquor boil for twenty minutes, then add the hot sugar and let all boil only a few minutes. This makes jelly same as other liquors where otherwise peach liquor will not jell.

Chili Sauce.—Take five large onions, eight green peppers, and chop fine thirty ripe tomatoes cut in small pieces, five tablespoonfuls of brown sugar, three tablespoonfuls of salt, eight cupfuls of vinegar, and boil all together two and a half hours and bottle for use.

Pieplant Marmalade. — Four pounds of pieplant, peeled and cut fine; four pounds of sugar, six oranges, chopped fine, with the yellow rinds of three grated; one pound of almonds, blanched and chopped. Mix all together and cook until the pieplant is well done. Put into glasses with paraffin on top. This recipe makes twenty glasses.

When Canning Pineapple. — Take pineapple and cut into one-half inch slices. Core each slice and then peel. By so doing time is saved and the eyes of the pineapple can easily be removed without any trouble. Leave in slices or cut each slice into small pieces and can as usual.

Pineapple Hint.—Purchase a sharp razor. Then with a sharp carving knife cut the pineapple into slices about one-quarter or one-eighth of an inch thick. Then with the razor peel the slices, taking out the eyes as you go along. There is no waste at all like there is with dull knives and pineapple snips, and such things. You can prepare three or four in this way in the time it used to take to prepare one in the old way. A good way to protect the thumb in peeling any kind of fruit is to slip the end of a finger of an old rubber glove over it.

Sweet Corn Pickles.—Take twelve ears of corn and cut grains from the cob; add one small head of cabbage, one cupful of granulated sugar, one teaspoonful of turmeric, four onions, two tablespoonfuls of salt, two red peppers, one tablespoonful of ground mustard, one tablespoonful of flour, and one quart of vinegar. Chop all fine and cook about half an hour.

Canned Cherries.—Stone the cherries without bruising, drain, weigh, and to each pound allow a pound of sugar; add just enough water to melt the sugar, bring to boiling point and skim. Put in the cherries and push to one side of the range where they may remain hot, but not boiling, for at least an hour; then draw the kettle over the fire and cook slowly until the cherries are transparent. Skim, drain, sprinkle sugar over them, and place in a sieve in the sun or in an oven to dry. This syrup will answer for the boiling of several pounds of cherries.

Cucumber Catsup Without Cooking.—Grate the cucumbers and drain off the water through a colander; add six large onions chopped fine to a gallon of grated and drained cucumbers; add vinegar, salt, pepper (cayenne), and horseradish to taste. Bottle it without cooking.

PICNIC SANDWICHES.

Sandwich Hint.—Keep your one pound baking powder cans, and when baking days come bake your bread for sandwiches in them. You then have dainty rounds when sliced for your sandwiches.

Lettuce Sandwiches.—Butter the round bread and slice thin, put crisp lettuce leaves on each piece, sprinkle with mayonnaise, and press pieces together.

Potted Ham Sandwich.—Mix two well chopped pickles with potted ham and spread on rounds of thinly sliced bread.

Lemon Sandwich.—One-quarter cupful of sugar, one egg, one-quarter teaspoonful of flour, one teaspoonful of butter, juice of one lemon. Cook all together until thick, let cool, and spread on rounds of buttered bread.

Chicken Sandwich.—Take leftover pieces of chicken, remove all bones, put meat through food chopper, mix with mayonnaise dressing and spread on rounds of bread.

Peanut Sandwich.—Put peanuts through finest knife of food chopper, salt and mix with enough cream to make a paste. Spread on thin rounds of buttered bread.

Banana Sandwich.—Mash bananas and add a few drops of lemon juice. Spread on buttered bread. These are delicious, but must be served at once.

Tongue Sandwiches.—Boil one large beef tongue. When cold cut in small dice. Cut in small pieces two heads of celery and three hard boiled eggs. Mix all together. Dressing—One-third cupful sweet cream, three eggs well beaten, three tablespoonfuls of butter, five tablespoonfuls vinegar, one tablespoonful of sugar. Cook in double boiler and season with pepper, salt and mustard to suit taste. Pour over tongue when cold and serve.

HOUSEHOLD PESTS.

Buffalo Bugs.—Allspice freely used will kill buffalo bugs.

Ants.—Scatter bunches of sweet fern where ants collect.

To Rid House of Flies.—Cut a piece of screen wire about four by six inches and get a piece of lath long enough so you can reach the ceiling with it. Fold one of the narrow sides of screen over one end of the lath and fasten with tacks. Now wait until the light is lit and they will all be on the ceiling. If you hit with a quick jerk it will not harm the paper.

Mignonette Drives Away Flies.—Mignonette is abhorred by flies, and in a room where pots of the flower are set no fly will linger for a moment. Now is the time to sow the seeds and for early blooming the pots must be subjected to gentle heat. Instead of flypapers and horrible sticky brown mixtures left about a room in glass dishes, what a blessed resource as a deterrent to the irritating fly is the sweet, wholesome flower of mignonette.

Mosquito Remedy.—One of the best methods of clearing a room of mosquitoes and likewise moth millers: Put a piece of gum camphor on fire shovel and hold it over the lighted gas until it smokes—it should not blaze up, but blaze slowly enough to form a good smudge. The doors of closets and the bureau drawers should be opened if one fears that the moth millers have found their way in. Also twenty drops of carbolic acid evaporated from a hot shovel will banish flies from a room.

CARE OF FEET.

Tired Feet—The best remedies for tired, sore. and painful feet are alcohol, alum, boracic acid, salt, soda, talcum powder, and hot water.

Burning Feet.—For burning feet dip them in hot water to which a little salt has been added. After this sponge with alcohol, letting the spirits evaporate without drying.

Keep Fet Cool.—Strive to keep the feet cool. Astringents and antiseptics like boracic acid, alcohol, and alum usually give gratifying results if used persistently.

New Shoe Help.—If one has on new shoes away from home or the feet pain, they can be relieved by removing the shoes and letting the feet rest until the pains cease. Then the feet may be swollen, but can be crowded in the shoe for a minute or two as long as one can stand the pain. Then remove the shoe again until the foot feels rested, when it will be found the foot will slip quite easily into the shoe, which may be worn quite a while without pain. An envelope of talcum powder carried purposely and dusted in the shoe helps out wonderfully.

HIS GREATEST TREASURE.

A certain shepherd boy was keeping his sheep in a flowery meadow, and because his heart was happy, he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out hunting, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your great treasure is your contented heart. Keep it so, and you will always be happy."

WHERE TO LIVE LONG.

Yarmouth, England, is living up to the reputation Charles Dickens gave it when he advised the purchase of an annuity and residence at Yarmouth to attain the age of Methuselah. The annual report of its medical officer of health, issued recently, states that in 1908 the average rate of mortality was much below the previous ten years and was two per thousand lower than the corrected average death rate for the seventy-six great towns, so that on its population of 50,000 no fewer than 100 lives were saved last year as compared with the mortality in the country generally.

THE WIDOW'S CAP.

The widow's cap is a survival of an old Roman custom. Widows were obliged to wear their weeds for ten months, and the bereaved woman shaved her head as a token of mourning. Naturally the widow could not very well appear in public with a bald head, so dainty caps were made in order to hide the disfigurement. The cap still remains, though the immediate necessity for its existence has long passed away.

SPECS A CURE FOR CRIME

THEORY OF DR. WILLIAM M. RICHARDS OF NEW YORK.

Has Put Glasses on Hundreds of Offenders With Good Results.

Cain did not wear glasses. If he had he might not have killed Abel. A number of other catastrophes might have been averted by the timely application of a pair of spectacles. If you want to reform a criminal clap a pair of glasses on him, for the chances are that defective physical vision has impaired his moral views. Such is the theory of Dr William M. Richards of New York, and he hopes inside of a year to be able to back his theory with statistics.

POOR EYESIGHT LEADS TO CRIME.

In compiling his statistics and in the search for subjects Dr. Richards has visited several police courts, the Elmira Reformatory, the Magdalen Home and various other institutions. At the Elmira Reformatory he found that most of the boys were suffering from abnormal vision, that in the majority of cases poor eyesight had led to truancy, truancy to bad companionship and that to crime.

SPECTACLED MORALITY.

At the Magdalen Home he fitted glasses to twenty inmates, and everyone of these, he said, found work on getting out and kept it. One girl in particular had never been able to keep a job more than a few days. She was considered stupid and lazy. Since leaving the home two months ago wearing a pair of glasses she has been steadily employed by a firm of wholesalers, and is still working there. At the time he examined her she was unable to make out the largest type on the test card at a distance of four feet.

Dr. Richards is now trying his scheme on some 200 second offenders, burglars, hold-up men and grafters of various degrees, and he hopes that if they do not lose their glasses they will be desirable citizens by the time they emerge from seclusion.

PRESERVE YOUR TEETH.

Good Advice From a Prominent Dental Surgeon.

One of our foremost dental surgeons tells us that the reason why the present generation possesses such bad teeth can only be attributed to the fact that the system of dietary is all wrong.

He advises us to eat for breakfast bacon, or bacon and eggs, baked or toasted bread, fresh fruit, and only drink tea or coffee when you have finished your meal, not during its course.

For lunch or dinner the surgeon adiveses a meat of some sort, followed by a sweet pudding (if you must), and then fruit. For the last meal, meat, ship's biscuits and butter and an apple.

It will surprise you to hear that he wholly objects to farinaceous diets, such as porridge, wheat cakes, and the like, for the reason, he declares, that if not followed by a fruit diet, which cleanses the teeth from deposits of food-matter, the immediate consequence will be to deprive the digestive organs of their lubricity, with an ultimate reaction occurring in the teeth.

The perfect tooth, without fissures, or clefts, or pits, is rarely found, except among children who have been very carefully watched by their parents during their years of rearing.

Faulty molecular structure of the teeth is accentuated by the mischevious dietary of the children. Many little ones are allowed to grind up unlimited quantities of hard bake when they have not long passed the teething stage. As they grow older in years, chocolates are showered upon them and so the poor molars, are given no chance.

Of all the foods which have a bad effect on the teeth, starch and sugar foods are the worst and those who have the care of children, or who are themselves addicted to eating starch or sugar foods, should never omit to cleanse the teeth.

Mastication is one of the conditions necessary to a proper exercise of the digestive functions, and consequently to the attainment and preservation of perfect bodily health.

When one eats soft foods, it is certain that little gastric juice is produced, and if sugar forms a main constituent of these foods, the quality of the juice exuded is very specially vitiated.

Vegetarians have rarely good teeth, for the reason that their foods are not of sufficient hardness to produce a sufficient quantity of gastric fluid to lubricate the digestive organs properly. The consequence is the teeth soon show signs of decay.

If you must indulge in farinaceous foods, and have what is known as a "sweet tooth," you must neutralise their effects upon the teeth with fruit.