**************** Brooklyn, N. Y.—The Rev. Edward Niles, pastor of the White (Bushwick Avenue Reference) Church, preached Sunday on The Recent Religious Re-The text was from II. Samuel v:24: "When thou hearest the sound of marching in the tops of the mulberry trees, then thou shalt bestir thyself; for then is Jehovah gone out before thee to smite the host of the Philis-

ines," Mr. Niles said: David and his little kingdom were sore beset by the enemy. Former vicrary relief. Many of the troops were discouraged. Very likely some advised patching up terms of peace with the Philistines which would stop the perpetual conflict, even if much would needs be yielded. It was a crisis, and David did the best thing possible. He inquired of Jehovah. The reply

of the oracle was a strange one. The order was not to go openly against the foe, but to equip his forces, and, thor-oughly prepared for attack, put them in ambush opposite a grove of mul-berry trees. Then, when the sound of an angel army was heard rustling over the tops of those branches, to bestir himself, and, according to the account in Chronicles, go out to battle. How thrilling the promise which followed the direction, "for then Jehovah is gone out before thee to smite the host

of the Philistines."
He did as he was told. Jehovah led the way, the Israelites followed. Both smiting together won the battle. David had faith to adopt God's plan of at-tack. His faith was manifested by his

works. The result was glorious peace,
Preparation. Expectation, Realization. These three words tell the story.
I believe this tale from the Old Book is full of lessons to us. Certainly we are hemmed in by influences threatening most dangerously our spiritual in-dependence. The work of the churches in Brooklyn is not going forward as it should. Defensive tactics are too

much in evidence.

Many in our ranks are seeking after compromise with evil, the abandon-ment of our spiritual integrity, accommodation to the demands of the world The times are desperate and carnest sonis have followed the example of the Shepherd King, inquiring of Jehovah what shall be done.

The answer has come, in no uncer tain tones. Equip yourselves with shields of faith, swords of the Spirit, breastplates of righteousness, helmets of salvation. Omit no preparation. Expect great things. When thou hearest the sound of heavenly allies marching, bestir thyself. Strike, "for I, Jehovah, am with you."

Christians nave been hearing such

messages for months. Sermons, prayer meeting talks, Sunday-school instruction have laid ever deepening emphasis on the necessity of being alert to the help from heaven which will warrant the command, "Go forward." Now I believe it has come. As one of the captains of the sacramental army I repeat the order, "Forward, march!" During the past week my desk was

strewed with clippings from both re-ligious and daily papers telling of the ound of marching in the tops of the mulberry trees."

"Gypsy Smith!" It is an outlandish name. But it tells of a man who succeeded where Rhodes, Kruger, Milner and all the other "statesmen" signally mulberry trees.

From London comes the echo of the angel's footsteps, forcing back its sin, shame and poverty that the churches,

charging shoulder to shoulder, may carry in triumph the cross of Christ to the very darkmost heart of that me-tropolis of Christendom and Satan. With thrilling distinctness I hear the reverberations of the marching in Liv-

erpool. Almost incredulous I ask, "Can it be, in this twentieth century, when we have been so often assured that revivalism is dead, that the greatest commercial centre of the greatest commercial nation of the world is stirred as never before in its history by the story "Yes," comes the answer from many

Policemen have strangely few calls to take people to the station-houses and are bringing them instead to gospel meetings, wrestling with them in prayer, rejoicing with them in salvation. One hundred and fifty street car conductors are bound to-gether in a praying band. Messenger boys and brokers in the Stock Exchange talk with each other of God and join together in prayer.

The very whistling on the streets is f gospel hymns. Twelve thousand of gospel hymns. Twelve thousand people night after night pack the Tournament Hall to hear and give their testimonies, led by a recently notorious prize fighter and gambler

Nearly 5000 have publicly given their hearts to Christ in that one city and 57,000 in England since our American evangelists, Torrey and Alexander, began their meetings in England.

The sound of marching on the top of the mulberry trees has been so loud in Wates that even our daily papers this side of the Atlantic have heard, and found place to record it in their col-umns. In a little Welsh town, eight miles from the nearest railroad, Christian Endeavor meeting was being held a few months back. The leader urged upon those present to tell their own spiritual experience, when a fourteen-year-old girl, who had never taken
any part before, startled every one by
rising with beaming face. "O, I love
Jesus with all my heart," were her
only words. The effect was electric.
One after another testified to the greatness of their sins and the infinitely
greater greatness of Christ's pardon.
The religious contagion spread to other greater greatness of Christ's pardon. The religious contagion spread to other villages in fast widening circles. Evan Roberts, once a ringleader in debauchery, had recently given up coal mining to study for the ministry, and came home for a little rest. He was inspired by the changed life of his lown to preciain the gospel with a town to proclaim the gospel with a power unheard of in a theological student. Scores came to him for advice, whom he led to the cross. His services whom he led to the cross. His services were asked for here, there and another place. Wherever he went the way had been prepared by faithful effort. No halls were large enough to accommodate the crowds, and the meetingh were held out of doors in many places. Every Sunday-school, every Christian Endeavor meeting became a revival meeting. The preachers were diseastablished. The people conducted the gatherings as they saw fit. Songs, exhortations, prayers followed or mingled with one another, yet all without such confusion as would may the one impression of each meeting—the evident presence in power of the Holy Spirit. Such a Christmas time has never been known in Wales. Instead of drunkenness, hymn singing; the theatres desected, their players stranded, religious conversation the prevailing topic, saloous with no patrons.

The revival is distinctively ethical, confirmed enemies of years standing reconciled in the meetings, old and

forgotten debts remembered and paid, the baneful effects of the great strike disappearing as master and workman labor together in bringing to the anxious bench the unsaved or as they seek together for light and peace. "It is the most remarkable spiritual upheaval this generation has witnessed. I believe it is destined to leave a permanent mark on the history of our country. It seems to be rocking Welsh life like a great earthquake," says Lloyd George, a member of Parliament. Over 34,000 people are already curolled as converts, and the movement shows no

sanctuary are the whispering galleries where are most quickly heard the sound of the marching in the tops of the mulberry trees.

The third means is joy. According to our faith it be done to us. The Holy Spirit never failed to come where He was confidently expected. The simple, uninterrupted joy of Evan Roberts is a striking phase of his spiritual power.

So far as equipment is concerned, our preparation for the sound of marching in the tops of the mulberry trees is complete. Because we have heard it in so many directions and our expectations have become realizations, shall we go out to battle?"

"God has sounded forth the trumpet that shall never call retreat; He is sifting out the hearts of men be fore His judgment seat.

O be swift, my soul, to answer Him; be jubilant, my feet!

The Guiding of Providence

Our God is marching on."

Being forbidden to preach the Gospel in Cape Town, Barnabas Shaw bought t yoke of oxen and a cart, and putting his goods into the wagon, he and his seated themselves therein, headed the lowing kine toward the inheaded the lowing kine toward the in-terior of the country, not knowing whither they went. Thus they jour-neyed on day after day, till they had traveled 300 miles. On the twenty-seventh day of their journey they en-camped for the night. They discovered a company of Hottentots halting near On entering into communication with them, they learned to their astonishment that this band of heathens, headed by their chief were jour-neying to Cape Town in search of a missionary to teach them "the great Word." as they expressed it. Had either party started a half day earlier or later they would not have met.

Bag Game Without Gun or Dogs. Mrs. Owen, was lives three miles north of town, came in this morning with fifteen quail, eleven rabbits and two squirrels and when asked how she killed so many stated that her four little sons went out walking yesterday afternoon (Sunday) without dogs of gun, tracked a covey of quali into a brush pile and killed fifteen by get ting on the pile and jumping up and

They killed a number of rabbits in the same manner, and still others by chasing them into dens and twisting them out with long forked sticks. The quirrels were killed by getting them into hollow trees and twisting them out in the same manner as the rabbits.—Cookeville Correspondence Nashville American.

Kipling's Lungs Are Weak, Rudyard Kipling's lungs are too weak to stand an English winter. He has not been strong since an attack of pneumonia caused apprehension years

SCHOOL

INTERNATIONAL LESSON COMMENTS FOR MARCH 19.

SUNDAY

Subject: Healing of the Man Born Ellind, John ix., 1-11—Golden Text, John ix. 5—Memory Verses, 10, 11—Commentary

on the Day's Lesson.

she mear remarkable splittual upheaville and have a great earthquarks," says Lloyd like a great earthquarks," says Lloyd street, and the movement shows no street, and the sign from God that we go unto be stir from God that we go unto be stir from God that we go unto battle?

Such was the query that came to show no street, and the movement shows no show the sign from God that we go unto battle?

That city is full of men and women to-day who have made their peace with God, of those who are asking. What must I do to be saved? and, equally found an answer to the question. "Wint can I do for others," and are found to the saved? and, equally found an answer to the question. "Wint can I do for others," and are formed to the saved? and, equally found an answer to the question. "Wint can I do for others," and are for in this generation. "From the economically and politically distracted State of Colorado in the conceivable. What doll I read in the paper a week ago yesterlay? Five hundred bosinoss houses closed for large and the street of God's messengers, their feet should with the preparation of the Gost should be street of the stree wans of Jerusalem toward the east, be tween the city and the brook Kidron. It is still to be seen, one of the few undisputed sites in Jerusalem. "By interpretation, sent." That is, "outlet of waters: either because it was looked upon as a gift sent from God for the use of the city, or because its waters were directed or sent by canals or pipes into different quarters, for the same purpose. Some think there is an allusion to Gen. 49:10; that this fountain was a type of Shiloh, the Christ, the sent of God, and that it was to direct the man's mind to the accomplishment of that prophecy, he might find encouragement of faith in this. The pool by its very name was a type of Christ. "He went." He believed and obeyed. We frequently lose God's best gifts because we fail to act in time. "Came seeing." The cure was instantaneous.

IV. Various discussions (vs. 8.11). 8

God's best gifts because we fail to act in time. "Came seeing." The cure was instantaneous.

IV. Various discussions (vs. 8-11). 8. "Is not this he?" There was an immediate stir among the neighbors; they noticed the great change in the man. The same is true when Christ gives spiritual eyesight. "Begged." This is the first mention of the fact that he was a beggar. He must have been well known. 9. "I am he." Jesus had met and healed the man on Fridanight, at the beginning of the Sabbath and the neighbors had not seen him go to the pool, so that on the next morning they were hardly able to believe their senses. But the man himself gave a positive testimony. 10. "How—opened." His neighbors gathered around him and asked for an explanation. Many are anxious to know how things are done, even though they have no faith. 11. "He answered." He had never seen his neighbors before, but now, looking right at them, he delivers this wonderful testimony to the nower of Christ. It is short, clear, positive. "A man." First be knew Him only as "the Man" (R. V.) called Jesus, then as a prophet (v. 17), then as a Man with whom God was (vs. 31-33), then He was the Son of God (vs. 25-38).

RAM'S HORN BLASTS



can be trusted with wealth is the man who puts no trust in

Nothing will cor-rect a libel quicker than correct living.

No money worth making that unmakes the man. The unfaithful Christian makes the infidel world.

It is His name on our work that makes it worthy. One word of love may make a new world to some life.

A creed may make a good chart, but it is a poor compass No time is wasted that a man spends with his children.

A pope in the pulpit is no better than boss in the pews. The meeting that would freeze your feet is not going to thaw the sinner's

The greatest sickness of all time is lisease of the heart. God is under all to support when He is over all to superintend.

Muscle does not make manhood, but manhood does make muscle.

CHRISTIAN ENDEAVOR TOPICS.

MARCH NINETEENTH.

"Glorifying God in our Dally Work." Matt. 5:13-16; Rom. 12:11.

Scripture Verses.—Ex. 13:21, 22; 16:12, 35; Deut. 38:12, 25; Ps. 121:1-8; Luke 11:3; 2 Cor. 4:16; 12:9; Phil. 4:13, 19; Heb. 13:8.

Lesson Thoughts. All shrough the Bible records daily toll is regarded with honor, and even Jesus himself was known as "the car penter's son." We can therefore with perfect right ask God's blessing upon our honest labors, and while we are fervent in spirit, serving the Lord, we may at the same time be diligent

Religion between Sundays means doing all things as under the eye of the Lord. It will add energy to our efforts, honesty to our principles, and put charity in all our dealings.

Selections. Dr. Parkhurst says that once a young man said in his prayer meeting. "The preaching of our pastor never did me any good till I com-menced to convert his preaching into practice." That is the way to make all sermons interesting; live them

Every day should be sacred. There should be no break between Sab baths. The cable of divine motive should stretch through seven days touching with its sanctifying power every hour of the day.-Bishop Vin-

We must put the glory of love, best effort, of prayer, of upward looking and heavenward reaching, into the dull routine of our life's every-day, and then the most burdensome uneventful life will splendid with the glory of God .- J. R.

Every day as it rises out of eter-nity keeps putting this question: "What will you do before this day has sunk into eternity again?"-Robertson.

Why cannot we slip our hands into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

Whoever knows God will know his business better, and whoever spends his time well in God's house on Sun day will spend his time well in his own house the rest of the week.

Sundays are for spiritual food, and the other days are for spiritual exercise, and feeding without working is certain to bring on disease.

EPWORTH LEAGUE LESSONS

MARCH NINETEENTH.

Glorifying God in Our Daily Work .--Matt. 5, 13-16; Rom. 12, 11,

A part of the Sermon on the Mount, enjoins certain duties upon the "bless-After the benedictions ed ones." come the injunctions. They are "salt" and "light," and as the former they must purify and preserve, and as the latter they must illuminate. The passage from Romans is in the consecration chapter, and deals with consecration applied to our business We are exhorted to be zealous, fer vent, and faithful in our daily busi-Both unite to emphasize fact that we are to be faithful to God in overy secular relationship. and

thus glorify God in our daily life. Salt and light are the two most essential elements in the world for life. Each element expresses quality which is essential in the Christian and practical in its relation everyday

Christian-1. As the Salt of the Earth. is a nourishing substance. It is a universal condiment. It renders food palatable and healthful. the Christian makes the world a fit place in which to live. Salt preserves keeps from corruption. So the Christian is the conservator of society. The church saves the world from moral putrefaction. Sait has also a biting and consuming power. It is an irritating force when brought in contact with a wound. So real Christiunity has an irritating power to disturb sin and the enmity of wicked If we are what we should be men as Christians we will oppose and stir up wickedness. We are to be as nourishing, preserving and consuming

2. As the Light of the World. Light is the great illuminator. Whether the natural light of the sun or the artificial light of oil or elec-tricity, it uncovers and discovers. It displaces the darkness and cold of the night. It gives life to the world. So the Christian is the light of this al world. He uncovers the hidden things, and illuminates the mind dis-There covering sin to men. come things that all may not do, but every Christian can shine. In any humble place, under any condition, you may be the light of your little

3. This influence to Be Exerted in Daily Life. We are not to be religious only when on exhibition. We are to be the "salt" and "light" in our everyday business life. We are to exem-plify our religion in our working clothes. In the home, in the store, in the school, and where duty may take us, there we are to be the light and salt of life. We are to make our religion an everyday affair. tical ways we are to glorif everywhere and at all times. glorify God

Fearful Engines of Destruction. Hand grenades and bombs were

used with terrific effect at the capture of the 203-Meter hill, Port Arthur, Their use was contrary to the spirit of the international rule which forbids the cruelty of the dum-dum bullets. Certain other engines of war have been rejected by civilized nations, however, in times gone by, because they were too destructive and too horrible. England has still in keeping a secret war plan of the tenth earl of Dundonald which the authorities rejected because, while it was infallible, it was too inhuman to use by man against man. Even Louis XV. of France had backbone enough to refuse Dupre's terrible invention. If the story of this discovery be true, the plan was to create by a secret process a confiagration whose inten sity was but increased by water. It would burn town or fleet, Louis refused to have the secret published and it went down to the grave with Dupre.

The Country Horeaklast

The mercy of God is free, but it is not cheap. The greatest of heresies is to deny God's will to save, but next to it is that other heresy which asserts that sin is no affront or trouble to God and involves no cost to Him or to the man whom He forgives. The careless, easy-going, morally indifferent deity of some men's thoughts is neither the Jehovah of the Old Covenant nor the Heavenly Father of the New. The death of Christ is both God's protest against sin and His proof of will to

save the sinner, says Congregationalist. When God invites there are no limits to His wish to help. The prophet rightly interprets God's thoughts when he uses the most inclusive of all pro-nouns, "Ho, every one." Yet in the nature of the case there is a limit on our side in our desire. Water and bread are for the thirsty and hungering; the invitation is for those who feel a heart's desire for what God gives. Even God cannot help the self-satisfied except by destroying their self-satis-faction that they may seek His help. Christ both enlarged His mission and stated its necessary limitation; when He said: "I am not come to call the righteous, but sinners to repentance." The scribes and the pharisees would never have enlarged the borders of God's mercy to include sinners they despised. And here is one of the ironies of Christ, in speaking of the "right-eous" to men in whose idelized Scriptures was the ordinance and record of a continual sin-offering and ritual worship culminated in a day of atonement for the sins of all the peo-

God's invitation pledges satisfaction to our hunger and thirst. Jesus re-newed the promise in like terms: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." What the final satis-faction of the soul in righteousness may be we cannot knew: In the mean-time we must take God's promise in the terms of the image He Himself has chosen. There is food for every hunger. There is water for every thirst. How often did Christ say: "Acording to your faith, be it unto He who desires to be pure, shall be pure. He who longs to be honest, shall be true. He who follows after love. shall be loving. Ours is an ever-pres-ent, ever-helpful God from Whom the renewal of our desires from day to day

obtains continually renewed provision.

Through this renewal of our daily need and the experience of God's con-tinual provision comes heart's rest. We do not find our satisfaction be-cause we have become like God through independence of all changes in our life, but because we trust in Him and He sustains us. God's invi-tation does not sever us from God, it makes us consciously His loving and co-operating children. We can never be independent of His sustaining care; but faith and love make our depend-ence joyful. Work is transformed and patience glorified. For it is to the laboring and the heavy-laden that inboring and the Christ offers rest of heart.

A wonderful work has grown up in a Liverpool factory entirely as the result of one man's conversion during the Torrey-Alexander meetings of last year. One of the employes at the factory was a drunken fiddler, gambler and dancer named Thomas Johnson, He would frequently spend entire nights in drunken carousals, and was considered a hopeless wreck by his friends. One day a workshop comrade invited him to go to the meetings. He went, was gloriously converted; and was tilled with such ecstacy that he could bardly stand upright upon his feet. Three days later he and his comrade brought two Alexander hymn books and, with three others, went into a small room of the factory and held a song-service, followed by a brief prayer-meeting. Other men in the factory heard the singing, and at the next meeting on the following day eight were present. Day by day the meetings increased until half a hundred were regularly attending them. They formed themselves into a chorus and an orchestra, with the former drunken fiddler as the leader, and began to get out and conduct services in numerous missions, chapels, churches throughout Liverpool. derful blessing attended their efforts, and scores have been led to Christ through them. For a year daily meetings have been held at the factory.

When this happened the third time.

I asked the young woman what it was that caused her to decide for Christ. She said:

It is this way. I have been saying to myself for several years that, if I could ever see a family that lived in the Christian spirit, I would become a Christian. Well, I came to this place, and from the first thing in the morning till the last thing at night, in the conduct of the husband and wife toward each other, in the relation of the daughters to their parents, and in the relation of each of them to me there was about it all something so kind, so considerate, and so Christian that I felt that I must go back on my promto myself or at once become a Christian.

That is the kind of Christian testimony I like to see.

The Inevitable Christ.

One person we cannot avoid-the in evitable Christ; one dilemma we must face, "What shall I do with Jesus which is called Christ?"-Ian Mac-

Quality of Thinking. Real character is not outward conduct, but quality of thinking. The teaching of the Great Exemplar on this point was positive, but the world ignored its scientific exactness. Henry Wood.

Consecration is obedience plus love. Genuine goodness is the most uncon scious of itself: "Lord, when saw we Thee an hungered?"—From Sermon by Frank Crane in Union Church, Worces ter, Mass.

Haif-Pound Baby Doing Weil. Little Bridget Maud, daughter of Mr. and Mrs. Michael Clinch of Norwalk, Conn., who when born weighed just half a pound, has lived now for something over a month, weighs five pounds and is healthy.

tats Must Have Been Pinntiful A few nights ago L. S. Small of Morristown, Vt., who had been both-ered by rats, set a trap and in the morning had nineteen in the single

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Interesting Figures in Answer to the Question, "Does It Pay to Banish the Saloen From a Community?"-Pros-perity of Towns That Are Dry.

and towns in Southern California that voted "dry," and thus banished the

saloon, he says that all these show a prosperous growth and some of them phenomenally so. He then instances some, "Long Beach, for example," 1

spent three months at this place the past summer, and have seen 25,000 peo

ple drop down there in one day on pleasure bent brought in and carried

out by the steamer and electric roads all without accidents, with no drunk

and no arrests. Long Beach was a saloon town a few years ago, and when

its better citizens were wrestling with the problem of no saloons, all the

saloon sympathizers in Southern Call-fornia predicted that it would kill the

place. During the last few years it has spent \$36,000 for sidewalks, as

much more in extending its sewer system, put up 620 new buildings, spent

\$106,000 in new school houses and in the enlargement of others, built a new

proved its streets all over the city at

a large expense, also its park. Be-sides, the Pacific Electric Railway

Company has spent in new lines and

buildings in the city limits \$750,000,

which shows a confidence of money

men in a town that a few years ago

was going to die. Pasadena, another

dry and dead city, has spent during the past year about \$1,000,000 in new

buildings, and has now a population of 25,000 to 30,000 and an assessed

valuation of over \$15,000,000. Ocean Park has added 2000 to its population

in two years. Whittier has added 1000

to its population in two years, and

spent for new buildings in the past year \$200,000. Monrovia has increased

its population by 800 the past year, Hollywood has doubled its population

in eighteen months. Santa Anna voted the saloon out two years ago, and is

now growing faster than ever before; it is the county seat of Orange County.

Wilmington has doubled its population

in twelve months; it voted dry the last

In the wet cities and towns, Los An-

geles and San Pedro are the only ones that are prosperous in the list. The

Government is spending a vast amount

of money improving the harbor at San Pedro, which gives it a boom. Cheno was a dry town, but voted wet some

six years ago; it has had three murders

since, two of which were in saloons,

and it has cost this county thousands

Angeles has 200 saloons and 145 churches. It will have spent in new

buildings by January 1, 1905, for one year, about \$14,000,000. Its population

is about 150,000. Its per capita growth will not equal Pasadena or Long Beach,

but it is making wonderful strides. Its

inal attorney (Mr. Rogers), before the Men's League, he stated that seventy-

five per cent, of the crime in the city was caused by the misuse of liquor.

If the saloons were wiped out, seventy-five per cent, of costs would not be

here; he further stated that of forty murder cases he had been engaged in,

in the past four years, all but four were caused by liquor. "One murder,"

said Mr. Rogers, "was over a keg of beer, worth \$1.25, and it cost Los An-

A Sermon For Women

lice department preache: a powerful total abstinence sermon when she says:

"Of all the ten or twelve th usand un-fortunate girls and wrecked women

arrested every year in Chicago, among those who tell their woes to me, nine-

ty-nine out of every hundres, attribute their downfall to the first glass of wine

or champagne, taken generally with :

male companion, always for good fel-lowship's sake. The first gass is the

beginning of the end and here you see what the end is. When a woman once

begins to drink, even in a social way, her future is threatened with either

Saloons in Cities.

people and 2000 saloons; Boston, with 561,000 people, has 799 saloons; Balti-

more, 508,000 people to 1988 saloons Cleveland, 381,000, 1888 saloons, and

San Francisco, 343,000 people, 3007 sa-loous: Washington, 279,000 people and

513 saloons; Manila, 229,000 people and

Whose Boys?

Our boys, as well as their fathers and mothers, may well give serious thought to the question asked on a placard posted among the advertisements in street cars of some of our

large cities. The placard reads as fol-

lows: "A saloon can no more be run without using up boys than a flouring-mill without wheat or a sawmill with-

out logs. The only question is: Whose boys? yours or mine? Our boys or our

Temperance Notes.

counties are as ary as a bone, so far as the public sale of liquor is concerned.

In the Southern States whole tiers of

William Hargraves, M. D., after a

A. H. Beng, Past Grand Chief Tem

plar of Sweden, is said to have delivered 10,060 lectures on the subject of

temperance—distancing any competi-tor for number of speeches save John

Mr. Dunn, secretary of the National Temperance Society, estimates the in-direct cost of rum, from crime, pau-perism, loss of labor and of life as \$1.678,504.964.

At a special election held lately under the Beal local option law at Irondale, Ohio, the "drys" won by a majority of sixteen. With Irondale "dry," all towns on the Cleveland and Pittsburgh Railroad have abolished the saloon.

The steady and substantial growth of temperance sentiment in England is shown by statistics relative to the Congregational clergymen there. Twenty-five years ago only 78 out of 2000 elergymen were total abstracts: today 2500 out of 3000 arc.

thorough research, gives the annual expenditure for strong drink in the

United States as \$1,464,887,598

129 saloons.

neighbors'?"

moral weakness or utter ruin."

The chief matron of the Chicago po-

Render, does it pay?

of dollars to prosecute the cases.

dock pler at a cost of \$100,000.

The Fishkill (N. Y.) Weekly Times has a correspondent in California who has been investigating from a business eries of an attractive kind. The mo musual tones of this color in charming standpoint the liquor problem as af-fecting the cities and towns of that State. In his letter to the Times this effects may now be had. correspondent (Mr. L. C. Wood) gives To bring out the brilliancy of cut some interesting figures in answer to the question, "Does it pay to banish the the water in which it is to be rinsed. saloon from a community?" Aftenaming a large number of the cities All glass should be dried immediately

Charming Effect in Mauve.* Until this season color tones of mauve

were almost impossible to get in drap-

Household

Matters

and not drained. Decoration and Furnishing. Ruffled scrim curtains, with a bonne emme to match, are among the very lewest of the new in the window-dress ng world. These are made of soft, trapy serim, with Cluny, antique, macrame, Renalssance and other laces, that are both showy and graceful, as decorative motifs.

Watt Paper Hints. There seems to be a reaction from the very large patterned and highly colored floral wall papers. Many new papers, while keeping to the floral idea, are in small designs and delicate colors in the Louis XVI, style. A very good one has a cream white ground with floral stripes rather far apart, made up of small bouquets of pink and vellow roses connected by twisted ribbons of pale blue with a lavender tone. The same design of ribbons and bouquets can be found in china tollet

Tea Should Not Boll.

Ten should never be bolled. By dong this an extract is obtained from the leaf which if constantly used will beome quite harmful. The teapot should e well scoured at least once a week. When making ten the pot should be filled with boiling water and then emptied; into the pot while still hot pour the necessary quantity of tes, and at once pour on the fresh boiling water. Then let it stand for five minutes, covered with a cosy, and at the end of that time you will have a delicious and fragrant cup of tea that will be decidedly beneficial.

For the Chimney Place.

An effective as well as new idea is to panel the chimney-breast of the fireplace of a mission room with a Japanese leather paper and inclose it in a frame of plain, imported ingrain paper. For instance, a very beautiful Japanese leather paper shows a peacock-life size, in the rich lizard blues and green of its plumage standing against a grayish green background. To use this and then panel it in an inclosing frame of a rich bluish-green color is most attractive. Then the plain ingrain paper is used for the rest of the wall.

Of Interest to Home Builders.

A small house for the country or suburbs that unites practical and arcriminal costs are very large. In an address, a short time since by a crimtistic features in an effective manner is illustrated in the Delineator and will prove interesting to intending home builders. The wide veranda, a point of note-is of field stone, which is carried around on one side to inclose a well, The interior treatment of woodwork gives a dignified setting to the furnishings and simplifies the problem of wall and door hangings, red oak being employed throughout the first story and carried up the stairway. Long window seats, quaint mantels and geles County \$32,000 to prosecute the case." There is a tremendous strong sentiment against the saloon in Los leaded glass windows supply an atmosphere of individuality, and the floor Angeles city, and the wise ones pre-dict it will be a dry city in five years. plans in their economical arrangement are especially suggestive



Fruit Sandwiches-Cut small, equal quantities of fine, fresh figs, raisins and blanched roasted peanuts. Moisten with orange juice, and spread on thin slices of white bread. Always serve afternoon tea sandwiches on a dolly, also small cakes. Wrap the sandwiches in paraffine paper until time to

New York has a population of 3,437,-000 people, and has 10,832 saloons; Chi-cago, 1,608,000 people, with 6460 sa-loons; Philadelphia, 1,204,000 people and 1700 saloons; St. Louis, 575,000 Grandmother's Seed Cakes-Cream half a cup of butter (rather scant) and two cups of sugar. Add four tablespoonfuls of sweet milk and a little lemon or vanilla extract, and one good tablespoonful of caraway seeds. in flour enough to make a stiff dough that can be easily rolled out, adding to each cup of flour one teaspoonful of baking powder. This rule will take about two cups of flour.

Cornstarch Pudding Without Eggs-One pint of new milk with six tablespoonfuls of cornstarch, stirred to a paste; have one quart of milk in a double lined boiler, and while boiling hot, stir in one coffee cup full of sugar, and the cornstarch dissolved in the cold milk. Flavor with lemon or vanilla, and stir constantly until it thickens. Turn it into a glass or china bowl and serve hot.

Virginia Beaten Biscults-To o quart of flour add one tablespoonful of butter and one-half teaspoonful of fine salt. Mix these well together, using sweet milk or cold water, and mix until the dough is as stiff as can be handled; then beat and beat until it becomes soft and pliable. Roll out an inch thick, cut and prick with a fork and bake in a moderately hot even until they turn a nice brown. Must be eaten

Mock Turtle Soup-Add four ha of half a lemon, or a lemon peeled, then slice thin (this last to be laid on then alice thin (this last to be laid on the surface after the soup is dishers), a teacupful of boiling water and such additional salt and pepper as your taste adjudges to be needful. If you care to take the trouble, omit the whites of the eggs, pound the yolks into a paste, work in melted butter, a pinch of mustard, pepper and salt, and bind with the yolk of a raw egg. Flour-your hands, make the paste into small balls and drop into the boiling soup. Simmer three minutes after they so in.