Subject: Foes of the Flag.

Brookiyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weir-field street, the Rev. Ira Wemmell Henderson, pastor, took as his text Psalms 20:5: "In the name of our will set up our banners.

he flag of America is the symbol of her conception and of her pro-gress. Its stars and stripes and field of blue bear eloquent though silent testimony to the method of her making, the character of her sons and the influences that have militated for all that is best in her national life. Whether we be de-scended from the long line of the forefathers who laid the foundations of America deep and broad and strong in the everlasting rock of the truth of the living God or are but lately naturalized citizens of the land we love, the flutter of the nation's ensign finds responsive pulse within our hearts. For the fing within our hearts. For the fing typefies the soul of the people, the hope of the nation, the sacrifice of the host who, living and dead, have poured out upon the altar of a true devotion to this land of promise a meed of service, for the welfare of the country and the glory of Al-mighty God.

No true patriot is he who can gaze upon the beauty of "Old Glory" without pride and a warming heart. For every star has a history and tells a mighty story; every ruddy stripe is dyed in the running fountain of a loyalty and willing sacrifice the like of which history cannot sur-pass; every bar of white reveals the purity of the limpid, true ideals that run, though often hidden, at the core and centre of our nation's life. as the arching heavens her star strewn field is redolent with a hope as vast as the profundity of zenithal skies. Bathed in a nation's suffer-ings and dedicated to a nation's liberty, the flag of our country has gained its power and will wield a future strength because it was ee up in the name of God and will be by the efficiency of His consecration for which it stands, the services of which it speaks, the suffering to which it bears mute tribute the hope eternal which its proud folds counsel, we shall never stray afar or trail its beauty in the dirt of indi-vidual impurity or of national dis-

glorious as is the history the fing and magnificent as is the progress and achievement over progress and achievement over which it waves, it must be sedulously guarded from subtle dangers if we are to preserve faultless for the welfare of posterity the heritage which we have received. No nation has a greater, a more auspicious, a more logically magnificent future than The deeds of vesterday speak larger capacities and oppor tunities as yet unused. The sun of our national greatness is just arising, the glory of our flag has but begun. What the limits of the future may be no man may mark. We are entering the sublime age of hu-man history. And America stands in the vanguard of progression. Of our coming eminence we may but dream, No provisecy is to be ignored, for no provisecy can tell the half of the slory God will reveal in and through America in the coming days if we guard our hearts from evil, our minds from wilful error, and our

far from shame. The dangers to our pational great-The dangers to our national great-ness and to the spoiless integrity of our flag as the embediment of our national life and appration are sub-tic dangers. They are not so much overt as abstract, not so much ma-terial as intellectual and suiritual, not so much obtestive as subjective not so much outward as internal No zane man would underestimate the heinousness of the material sin which threatens our dag to-day, no one has any delusions as to the size and the determination of the organized and defiant forces for evil which afflict this land. But, after all, the forces for evil that are ailled and aggressive and overt that are de-termined to rule or ruin, to gain their ends by foul means or fair, are not half so dangarous to the pub-He welfare and to the destiny of America, as the more subtle and ab-stract dangers that are resident in the hearts and minds of people who want to maintain the glory of the flag, the integrity of the nation and the glory of Jehovah in our midst. When all is said and done there are more people whose faces are set fo heaven than toward hall host of the people want the right; they do love God, they long to see the beauty of His glory in the land of the living. And the danger is that these good people, seeing the size of the enemy and taking the measure of his power, may too often and too long accept evil conditions as necessary simply because shall be too careless and indifferent concerning the value of a stern fight for the right in the face of in-trenched iniquity; that they shall be slovenly and inexact and dishonest in their thinking; and heedless of the claims of the spirit of the living God in the individual and national life

The flag of America, as the ban-ners of the panimist, is set up in the name and to the glory of Almighty God. We may leave it off our coins place it thereupon, it matters tle, but in our heart of hearts "In God we put our trust." Over against that flag and opposed to the Delty we have in our midst to-day organized and aggressive dangers that threaten the vitality of the nation. They are strong, they are armed, they are entreuched, they do not care to die. But they are not final their length of days may be great but they are not eterual. They make for death and not for life. And they will go, as they must. The danger lies not so much in the fact that they desperate and determined as in disposition of good men, who love the land as they their God, to despair and to doubt and to disperse. A greater danger to the flag than all the sins that assail it is the weak-heartedness of the people of God. A bad thing is of no effect for long against the efforts of the organized militant armies of God the organized milliant armies of God Almighty, if they will take heart and keep it, and keep the fight everlast-ingly up. What of Valley Forgo and the first Bull Run? Remember Yorktown and Appomattox and keep on! Such spirit and such hope are invincible as they are anquenchable. Without them the very fabric of our national civilization is endangered as no other foe can harm.

sin has a longer mortgage up-

living God, to allow. We may not see the breath leave sin as we have planned, but if we will struggle sin will die. It is for us to labor. It is for God to direct. It is for us to follow. He shall lead. However insurmountable the obstacle or time-honored the grievous sin, God will enable us to overcome through the might of His power if we will but serve with steadfastness and fidelity. But God Himself cannot bring the victory to an army that will not follow, or success to a pious hoat that is afraid of a long fight and a hard one. No, my friends, weak-kneed and weak-hearted piety is a more subtle and dangerous foe to the nation than all the forces of see the breath leave sin as we have to the nation than all the forces of

wickedness combined. Another danger is the danger of indifference. Men do not care about the public good, they are too busy or too laxy or too self-consumed and centered to think about the public weal. When sin stalks the street they stay at home with an easy chair and a cosy nook for comfort, saying to themselves, "I have enough. What can I do? Let others battle; I am content." It is as though the hand said to the foot, as Paul declared, "I have no need of thee." Such men are enemies, twofold enemies, to the republic

A still more subtle danger is that of loose, careless, slovenly, dishonest thinking. The glory of our schools is that they fit men to think. But how few of our citizenship take the time or the trouble to think deeply, thoroughly, conclusively, with a real and painstaking effort not to justify a theory or a precon-ception, but to ascertain the facts nd to comprehend the truth. press and in the pulpit, at the bar and in the business world, honest and lazy intellectual effort is as rife as it is appalling. Jesus said "Ye shall know the truth and the truth shall make you free." Jesus never dignified thought as a means to force facts, to justify preconceptions or as a means to stultify the Jesus was a clear thinker close thinker, an honest thinker. He wanted the truth. He was not in-terested in supporting theories. He gave His life to the revelation and the comprehension of the eternal truth of God. But to-day how other vise it is, even after centuries of eximple of the unwisdom of dishonest thought, among even the very fol-lowers of the Christ who was the emcodiment of the truth. The press lie, too often, for the public good. The pulpit descants with scant wisdom, too often, upon the errors and inconsistencies of movements and principles that bid fair to challenge or to overthrow, not religion, but the ecclesiastical status quo. The lawyer defeats justice by the maze of unhealthy and obnoxious technicalities and perversions of the spirit of the law. The business man glosses for a consideration. And scoos. Close thinking is too hard, ar thinking is uncomfortable, hon st thinking is unprofitable. Therefore, let us think loosely; let us think good is bad—for profit: let us clothe the ancient lie and call if truth, that the status quo may be preserved. The danger is evident the God of truth protect us

inclination to lorget and to dismiss religion. No theory of government no system of economies, no discip-line of philosophy, method of life ran endure wholesomely and vigor 'sly except there be foundations sid in the religious consciousness of man. Without the saving, conserving, transforming and inspiring presence and power of the spirit of the living God as a resident fact and orce in the individual and national life we cannot maintain the integ rity of our flag or the health of the people. No nation can realize its greatness, as can no individual, without God. In Him we live and move and have our being. He is source of all light and progress. clesiasticism may misrepresent Him as it has aforetime done. But let us never forget Him. For He is inescapable. He is greater and grander and more beautiful than all our theories about Him. He is our shield, our defense, our guide our shield, our nerons our love and our friend. We car do nothing without Him. With Him we may do anything. This is elemental, it is simple. It is infinite and everlasting truth. Let us never confuse disaffections with churcher and ministers and creeds with However unsatisfactorily and falteringly God's children may raveal Him to their fellows, let ur ever forget Him, let us never cease serve Him. The danger is that to serve Him. drifting from the church men may drift from religion. The danger is that leaving the Christ of the churches, with rather much less reason than more, they shall lose their vision of, and shall deny the Christ of God. Nothing could be dangerous to America than In the day that America forgets Jesus let America place her flag at half mast. For in His truth lies her greatness and in the appropriation of Him by the nation lies the hope of the ages that are yet to

Another danger is the prevalent

What is Life?

Our business is, not to bufld quick-ly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God .- Joseph Parker.

You are not likely to see a saint by searching your mirror.

Damage by Lightning. According to the United States Weather Bureau, 6256 buildings were damaged by lightning in the year 1899, which may be considered a fair standard for other years. The value of the property is estimated at more than \$3,000,000. No less than 563 persons were killed outright, and 820 others were injured less seriously. This is a pretty bad record, but it is not the whole truth. by any means. To lightning must also be charged the death of 4250 head of livestock. Much other damage is done every year, for which exact figures like these are not easily obtainable. Lightning strikes telegraph wires, throws down poles, preaks insulators and injures valuble instruments in telegraph offices. The farmer is not the only sufferer by the freaks of atmospheric electricity.

A single fruit company exported last year 40,000,000 bunches of ba-nanas to England and the United

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 9.

Subject: David and Goliath, 1 Samuel 17:1, 18:5-Golden Text, Ps. 11:1-Commit Verses 48, 49-Commentary.

TIME .- 1063 B. C. PLACE .-Vale of Elah

EXPOSITION .- I. Goliath's Boasting, 38-44. The challenge of Goliath had filled the hearts of the whole army with dismay (vs.11,24,32), but young David had no fear. The eyes of all the rest of israel were upon themselves. The eyes of David were upon God (v. 37). This was the one secret of David's courage, assurance and victory. It is the secret of all true courage and victory. Saul also had been at one time a man of dauntloss courage, but the Spirit of God had now departed from him and he was as big a coward as any in Israel (cf. ch. 16:14). David, relying upon Jehovah, proposed to go and fight the mighty giant single-handed. To cool common sense his proposition seemed the height of absurdity. There was much about Goliath to fill David with fear (vs. 4-8). David had taken all these things into account, but he was not afraid; for Jehovah was his salva tion and his strength (cf. Pz. 27:1-3) If we truly trust in the LORD we will afraid, no matter though the odds against us seem to be ovwhelming (Isa. 12:2; Ro. 8:31). Even Saul sought to dissuade him (v. When God calls any one of us to fight some Goliath some kindly intentioned Saul is sure to say, "Thou art not able" (cf. Phil. 4:13). It was a good argument that David brought forward to answer the argument of unbellef (vs. 34-37). We may wisely trust the God who has delivered us in We may wisely the past to also deliver us in the present and the future (cf. Ro. 8:32) David was confident, furthermore, that Goliath was doomed to defeat because he had defied the living God (vs. 26, 36). Saul sought to help David by clothing him with his own apparel and armor. But the intended help proved a real hindrance. It is impossible to fight the battles and win the victories of faith with Saul's armor (2 Cor. 19:4). When David tried Saul's armor he was forced to say, "I cannot go with these." When the church tries the world's weapons it is sure to find out that it "cannot go with these." When he found that he could not go with Saul's armor he very wisely "put them off him." He took the weapons with which he was familiar. When God calls a man He is very likely to use the weapons He finds in the man's hands (cf. David's preparation seemed utterly insufficient to meet a giant with. In reality David had four more stones than he needed. God had chosen the weak things of the world to confound the mighty (1 Cor. 1:27). Saul's armor seemed a much etter preparation for such a fight than David's sling, but David's sling proved to be a better preparation than aul's armor. A few well chosen tones from God's word are a much Saul's armor. better preparation to cope with the modern Goliaths of infidelity than Saul's armor and sword of learning and wit and eloquence. Saul's armor is spoiling many a David in these The Philistine regarded David with utter disdain. in which the Philistine usually re gards God's champion. But the Philistine's disdain turned out very badly for the Philistine himself. Goliath's disdain did not hurt David' feelings very much, because David knew who would win. The disdain of

II. David's Victory, 45-49. All ath's boasts. Many a professed Christian in these days is terribly frightened by the blatant boasts of infidelity, but the true man of faith is not at disturbed by all this bluster David was not frightened simply be cause his whole trust was 'in the name of the LORD of hosts." David's answer is well worth studying. Canswer to the boasts of unbelief day ought to be the same. To the eye of sense "a sword" and "a spear" and "a javelin" seemed like a better equipment than "the name of the Lord of hosts," but when any man can truly say that he goes into battle "in the name of the Lord of hosts" his victory is sure. Jehovah is "the God of the armies of Israel." David made a great deal of the fact that Goliath had defied the Lord (v cf. vs. 26, 36). Calmly but fearlessly David declared to Goliath the sure outcome of the battle. He took no credit to himself. He said, "The Lord will deliver thee into my hand." David knew that by faith alone There was nothing for sense to build upon (cf. Heb. 11:1). David would smite Gollath not because of any strength of his own, but only because God had delivered him into his hand God had delivered him into his hand. David would do to Goliath and "the host of the Philistines" just what Goliath had boasted that he would do to David (v. 46; cf. v. 44). God's purpose in giving this great victory to David was not merely to magnify David, but "that all the earth maknow that there is a God in Israel. David was not aiming at his own honor but at Jehovah's, but he got great honor for himself (ch. 18:6, 7) srael needed to learn a lesson as well as the world (v. 47, R. V.). The church needs to learn that lesson to-day. The battle is the Lord's, it is in His hands.

telligent believer.

Champion Chicken Pickers. The champion chicken pickers of the world, according to the poultryman, are the Moors. "The Moors used to own Spain," said he, "and some of them think they own a part of it now. I spent a few days in Gibraltar on a recent tour of Europe, and enjoyed the lively and quaint scenes in the market. The chicken pickers are wonders. They have fine, fat fowls, too, which they bring over in small boats from Africa, alive in crates. You step up to a fellow in a white sheet and select two young pulof the coop, places one between his knees as he stands erect, and proceeds with amazing speed to dry-pick the other before its body loses the animal heat. By the time the first one is finished Mister Moor's knee press are had strangled the other, which he denudes in a jiffy. Not a suspi-cion of a feather is left. He bleeds the chickens after picking, and

CHRISTIAN ENDEAVOR NOTES

AUGUST NINTH.

Topic-Why and How to Be Healthy. 1 Cor. 6: 19, 20. Our bodies are sacred. Lev. 19: 27, 28,

They should be kept pure. 1 Cor. 5: 12, 13, Temples of the Holy Ghost. 1 Cor.

Cheerfulness and health. Prov. 17: 20-22. A triumphant life. 1 John 5: 4, 5. A good conscience. 1 John 3: 20,

What awe would you feel if you stood in a temple where you could actually see the Shekinah! So should rou regard your body.

Your body is not your own because you did not make it, nor earn it, and you have only a short lease of it. The price at which we are bought is God's infinite condescension in oming into a human form and dying

he death of a man. How is our body glorified by this indwelling of God! Then let us Then let us glorify God with out bodies.

Suggestions. Those that are careless of their health are careless of their character and of their work, which so largely

end upon their health. Health depends upon proper food, sleep, exercise, and thinking; and the last is the chief.

One is not responsible for being perfectly healthy, but for being as healthy as one can be. Upon your health depends not your

health only but also the health of

others. Illustrations. The body is only the workman's cools; but what can he do if they are

rusty and broken? Health does not carry us into the land of success, but it is a passport allowing us entrance; invalids are obliged to fight their way in. Health is a balance in the bank of

life; a sickly man lives on each day's Time spent in getting and preserv-ing health does not show; neither

does time spent in obtaining a foundation for a house.

EPWORTH LEAGUE LESSONS

SUNDAY, AUGUST 9.

Unselfish for the Sake of Christ .-John 21:15-22; 11. Cor. 5:11-19.

Unselfishness-that is the goal. Christ's love inspiring our love is the ompelling motive for its attainment. It is worth our while to get rid of selfishness at any cost. We may by the power of the love of Christ. We must if we are to be like Him.

Selfishness is the poison of life. Loyalty withers under it, friendship cannot survive it. "Religion chokes while its professor is taking care of number one." And selfishness is the biggest force in the average natural One motive, only one, is competent for its overthrow. "For Jesus sake" is a motive large enough, pure enough, and lasting enough to drive all selfishness out of our

mes, churches and communities. This motive lasts when smaller mo Admiration for Christ is not enough. Reverence is not enough. Mere amiableness and good nature wither before the hot tests of life. Only Christ's love inspiring our love carry us into the unselfish life. Witness the missionaries, martyrs, and reformers.

Unselfishness condition usefulness Petrified wood is estimated to be seven tenths as hard as the diamond, which illustrates what may take place in the human heart. A hard hand the world is a small thing to the inmay do a Christlike deed, but a hard

heart cannot Unselfishness conditions happing path of usefulness and kindness Christ will lead you to happiness and friendship. Plans of mercy, purpose of loving-kindness, enterprises for the kingdom-... lese we are to rejoice in. Study the joy of Jesus in Luke 10, 17, 21, and in John 15, 11. "He went about doing good." So can

Littleness needs largeness. Our life is unified, beautified, and enlarged by love of Christ.

A college education is not require for the practice of the art of kind-Jesus's disciples were common men who did uncommon things by the power of Christ's love.

And this is Christ's moral program "I have given you an example." We are here not to be sup-ported but to support, not to get ahead of others but to get ahead selves, to give our hearts to God and our hands to men.

BRITAIN'S INDIAN SOLDIERS. The coolness and tenacity displayed by the Khaipar Rifles at Mich-

nikandao blockhouse on the night of

March 2, and by the Twenty-second Punjabl picket at Darwazagal, on the night of May 16, are good examples of the efficiency of the native troops, and add lustre even to the records of India. The Michni blockhouse, held by Subadar Tor Kahn and fifty-three riflemen, was attacked for several hours by the main body of Afghan invaders. A hail of bullets was poured into it from all sides, and an attempt was made to escalade it with ladders, which are now the cherished trophies of the garrison. The Subadar was abused by the enemy in the usual style, and was cursed because he, a Mohammedan, fought against Mohammedans. This, however, was nothing new to the Subadar, for eleven years before, a muliah had come to him, Koran in hand, to call upon him in the name of the prophet, to surrender his post. For all reply Tor Kahn clubbed the mullah to death. The conduct of the Twentysecond Punjabis at Darwazagai, was equally meritorious. The picket was commanded by Jemadar Mir Afzal Khan, second senior in his rank in the regiment, and already well noted for proficiency in musketry and lets for dinner. He takes them out transport duties. This gallant man was twice severely wounded during the night, but concealed the fact from his men till he died. Jehanded, though wounded in the head, took command of the picket after the Jemardar's death, while the signaller, Ram Singh; though also wounded, stuck manfully to his work Such gallantry deserves to be made known by a general order to the whole army.—Afghan Correspond-ence London Times.



ANSWERED PRAYERS.

I thank Thee, Lord, for mine unanawered prayers, Unanswered save Thy quiet, kindly "Nay;" Yet it seemed hard among my heavy cares That bitter day.

I wanted joy; but Thou didst know for m That sorrow was the gift I needed most; And in its mystic depths I learned to see The Holy Ghost.

I wanted health; but Thou didst bid me sound The secret treasuries of direct pain, And in the moans and groans my heart oft found The Christ again.

I wanted wealth; 'twas not the better part;
There is a wealth with poverty oft given;
And Thou didst teach me of the gold of
heart,
Rest gift of Heaven.
I thank Thee, Lord, for these unanswered

And for Thy word, the quiet, kindly "Nay." Twas Thy withholding lightened all my cares
That blessed day.

—Olive Huckel, in the Christian Herald.

Some Wonderful Two-Letter Words.

Do! Go! Be! No! Only four, and such wee words that they are apt to be entirely over-looked or swallowed up by the larger ones. Yet these tiny words may mean everything in life and charac-ter to him who lives them.

Do! What a call to service the little word is. How insistingly it rings out its message, how imperious are its demands!

Do what? God tells us, will teach you what ye shall do."
Then let us listen to the great

"Ye shall do My judgments, and keep Mine ordinances." We are to keep the commandments—what for? To do them. David prayed a wise prayer: "Teach me to do Thy will." "Whosoever shall do the will of My Father which is in Heaven," said Christ, would be as near Him spiritually, or as dear to Him affectionately

as a brother, sister or mother.

He described one class of people as those who hear the Word of God and do it. "If ye know these things, happy are ye if ye do them." To do is to be. Doing is living. Is "Do in your dictionary? What a fine marching word

The racers are ready, with

muscles tense and nerves strained, when "Go!" shouts the starter and they're off! God intended us to have this little word in our list and in our life, and He gave directions to His disciples: "Go ye into all the world, and preach

the Gospel," and the marching order of the Son of God has never been countermanded.

Be! This is yet another humble

Be: This is yet another humble little two-lettered word, but it asks for a hearing. Be a man! Be what you should be—truthful, upright, clean, honest, loving, helpful.

To be or not to be sums up life.

"Let this mind be in you, which was also in Christ," and the mind of Christ will solve the word. Christ will solve the meaning of life. There is, however, a negative side

to the word. There are just as many things we are not to be: "Be not wise in your own conceits," for your wisdom of that kind will only make you the laughing stock of your fellows. "Be ye not mockers." There is no sign of cleverness in that. And once again, if we fulfill the conditions God has laid down for us, His promises include the same mighty word: for, "I will be with thee and will bless thee." "I will be a Father unto you. I will be your God."

Last of all comes modest Many a boy has laid the foundations of his first manhood by the grit to say his first No! and to so say it that it weighed as much as a six-syllabled word; when to say it at the right moment meant the standing to his colors, meant the refusal to do wrong, meant the keynote of his after-life.

It may be one of the hardest words

in the English language to learn to use, but it may have vastly much to do with success in life. A no-less man may be a weak man, a "No" man may be the very personification of strength and influence.

Four tiny but mighty words: Let us repeat them: Do! Go! Be! No! Let us spell them: Do! G-o! B-e! N-o!-Frank Yeigh, in East and

"Wash You: Make You Clean."

It is well for us to make sure that always abandon the wrong-doing which we deplore, that we quit the evil course which we regret, that we turn away from the sin which we confess. A good many people get only half the Gospel. They talk a great deal about believing, but very little about repenting. It needs to be remembered that a faith which does lead to genuine repentance is not a faith that saves. Repentance is a chance of heart, a turning of the face just the other way.—Scottish

Negative Holy Life. The avoidance of little evils, little sins, little inconsistencies, little venknesses, little follies, little indislittle indulgences of flesh—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life .- Andrew Bonar.

How to Be Spiritually Filled. Let us abandon the search for some mystic, ecstatic experience, which we have heard some other saint describe. Let us take up our daily task, and seek wholly to do the will of Christ, and we shall, even if unconsciously, be filled with His Spirit .- C. R. Erd-

Pray Without Ceasing. Prayer continues in the desire of the heart, though the mind be busied with outward things.

Prof. Julius Kikendorfer, who is said to be a member of many European scientific and geological societies, decided to lay before the King of Italy plans for the extinction of Vesuvius by gigantic tunnels bored below the sen level from the Mediterranean to the crater.

VERY NICELY TURNED.

Miss Passy-"Oh, it's very good of you, Captain, to invite me for the first

The Captain-"Don't mention it ma'am. This is a charity bail."— Philadelphia Inquirer.

THE TEMPERANCE PROPAGANDA 1

CONCERTED ATTACK ON DRINK WINNING ALL ALONG LINE.

The Nation's Drink Bill-It Repre sents at Its Best an Annual Waste and Loss of \$900,000,000 -An Object Lesson or Two.

William Hargreaves, M. D., of Philadelphia, author of Worse than Wasted, estimated the drink bill of the United States for 1900 at \$1,-465,000,000. He explains his method of computation; says he has made these estimates for twenty years, and that they have never been questioned; that he has laid them before gaugers of the revenue department, before ex-salounkeepers, and other persons capable of judging, and they agree that his estimates are as nearly rect as it is possible to make them. He insists that his figures are conservative, below rather than above the actual cost. We will take only \$1,200,000,000 here, for purposes of comparison. This is probably on the safe side.

We will now place an object or two in the foreground that we may better judge of distance and size. The pub-lic school system of our land, that best exponent of democracy and greatest factor in our national assimilation—for every dollar that the American citizen pays in taxes for public education (\$200,000,000), he pays not less than six for liquor Again, the United States of America a country vast in extent, first in re-sources, great in achievement, liberal in expenditure, a world power—the total expenditure of this great nation for one year (\$593,000,000 for the year ending June 30, 1902), coveryear ending June 30, 1902), cover-ing the legislative, executive and judicial branches; including the army, the navy, Indians, pensions, postoffice, interest on public debt and postomice, interest on public debt and every other last item and source of expense; these liberal expenditures of a liberal government, which the citizens do not always contribute without grumbling, amount to just about one-half of what the same people pay out, in a like period, for strong driph. Calteration strong drink. Subtracting, now, the \$300,000,000 which the liquor trade pays back to the people, and we have an absolute waste, or loss of \$900, 000,000 and upwards; one billion dollars, approximately.

Let it not be forgotten that this vast sum represents, at its best, an annual waste and loss. That the money is not sunk into the ocean, but is all kept in the country, does not make it one whit less a waste and The expenditure has brought no returns. It is as if this country should engage half a million skilled workmen, set them at making planos and fine furniture, having them furnish their own materials, and pay them an average of two thousand dol lars a year for every man; then give orders that each night the entire finished product of that day's work shall be burned up. The money paid for this work all stays in the coun-try, but it brings no return. It rep-

resents destroyed wealth. The United States could better af-ford to support a standing army of s million men, gathering up all the unemployed and relieving every overcrowded business and profession. and pay each man an average of a thousand dollars a year, having him out of this sum furnish his own board, clothes and ammunition— could better afford to support this body of men, and keep them shooting at targets, than it can afford to pay a similar sum to a nearly similar number who now spend their time and labor at making and selling liquor. Each eats up the same amount of wealth of others' toil; neither gives anything in return; it would at least leave its supporters sober, prob ably very sober. This country could better afford to support in absolute idleness, as lords and gentlemen, the 200,000 men who run retail liquor establishments in our land, paying them \$5000 a year each, the salary of a United States Senator, than it can afford to pay the same sum to these same men, as it now does, selling strong drink. money now spent for liquor, our gov ernment could buy out, every twelvemonth, the entire wine, spirit and malt liquor industry of the country using land and buildings for the bene fit of the people, and have a number of millions left besides.

Most Inhuman Influence

Not long since, Magistrate Whit-man, of New York City, in addressing the New York Lawyers' Club, was moved to make a most scathing ar raignment of the liquor traffic. He said: "Personally, if I had the power I would close every saloon in the United States, and I am not a crank or fanatic on the liquor question. I drink myself, whenever I care to, and probably shall continue to do so. I am willing that every other man shall have the same rights that I have. But when you sit on the bench that I sit on and see seventy per-cent. of the cases which come before you, and the cases which come before you, and see the misery, distress and crime, all due to liquor selling—I say, any man with red blood in his veins is likely to feel that the world would be infinitely better off if the liquor saloons could be crushed out, cost what it may. I believe it is the most abominable, the most outrageous and the most inhuman influence in New the most inhuman influence in New York City to-day."

Drink and Labor.

Drink-emancipated labor can be-tome its own capitalist; can stop sweating and child labor; and can prevent women and girls from being forced into the labor market to work for low wages, because of the drunk-snness and idleness of the men.— Herald of Health.

Work of the Saved.

Frank Anderson, superintendent of the Gilbert Hall Rescue Band, of Boston, Mass., several years ago was saved from drink, and promised God saved from drink, and promised God to devote the rest of his life to the salvation of men. His work has grown, and he is now asking others to help him in the good work he is doing. He is especially successful in prison and hospital work, and solicits clothing for the needy. At a recent meeting in the Cambridge jail, 145 men and thirty-six women asked for prayers at one of his meetings.

Sunday Closing in Minnesota. It is stated that every town and city of Minnesota is now enjoying a Sunday closing of saloons, thanks to the recent decision of the attorney-general, which revealed the fact that any official not enforcing the law might be impeached. Mayor Jones, of Minneapolis, says that Sunday closing was worth \$1,000,000 in cash his city alone.

esn't Work Both Ways Liquor improves with age, but fortunately the same rule doesn't ply to those who drink it.

Household Matters.

Coconnut Macaroons. Add to a scant cupful of sifted flour one cupful of granulated sugar and two cupfuls of the best shredded cocoanut. Mix thoroughly, then fold into the mixture the whites of three eggs whipped to a stiff froth. Make into small fiat cakes and bake in a slow oven until crisp and a delicate brown—New York Telegram.

Damson Cheese.

Stew damson plums until tender, then drain off the juice and remove the skins and stones. To the pulp the juice, weigh it, then boll until it is a dry paste. Stir in six ounces of sugar to every pound of fruit and keep stirring until the mixture will leave the sides of the kettle and adhere to the spoon in a solid mass. If it will yield to the finger without sticking when touched it is Turn into glasses or china molds. This is fine for meat or game, and many prefer it to current jelly. -New York World.

Potato Croquettes.

A delicious way of serving potatoes is the following: Boll and mash twelve medium-sized white potatoes, using one tablespoonful of butter instead of milk. When they are nearly cold add benten yolks of three eggs, one teaspoonful of chopped parsley, one-quarter teaspoonful of grated nutmeg and six drops of onion juice Stir these ingredients together until they are smooth. Make up into small cone-shaped croquettes and stand away to harden. When they are firm roll them in the beaten whites of the eggs and cracker dust and fry in deep boiling lard until a light brown, This will make twenty-five croquettes .- New York Times.

Stuffed Potatoes.

Select potatoes of even size, cut a thin slice from one end that they may stand firm and put in the oven to bake; when well done, remove from the oven and with sharp scissors cut a lid from the upper end and scoop out the potato into a hot bowl with a teaspoon, keeping the skin whole; beat the potato in the bowl with a little cream, a teaspoonful of butter, a speck of salt and pepper, then fill the skins with the mixture heaping it high on top; set the potatoes carefully on end and return to oven for ten minutes to heat. Serve on a platter with sprigs of paraley and a few tiny specks of butter .-Boston Post.

Cornstarch Souffle. Half an ounce of cornstarch, one

cupful of milk, one tablespoonful of sugar, quarter of a teaspoonful of vanilla extract, two eggs, pastry to line pudding dish. Line a pudding dish with pastry, decorating the edges with pieces cut with a fancy cutter. Blend the cornstarch smoothly with a little milk and stir it into one cupful of milk when boiling. Cook for two or three minutes, and then stir in the sugar, yolks of eggs and vanilla extract. Whip up the whites of eggs to a stiff froth and lightly stir into the mixture. Pour into the lined dish and bake for about twenty minutes. Shake a little sugar over the top and serve at once with chocolate sauce. To make the chocolate sauce. boil one and a half ounces of grated chocolate in half a cupful of milk, remove from the fire and stir in one tablespoonful of sugar. Flavor with a few drops of vanilla extract.-Nev York Press.

DOWN DOWN DOWN D HINTS FOR THE HOUSEKEEPER A CONTRACTOR OF THE PARTY OF TH

Oll paintings may be cleaned by sponging with lukewarm water and drying thoroughly. Acid fruit drink-Pour boiling

water on mashed cranberries. When cold sweeten to taste. To renovate black lace wash the lace in water to which a little am-

monia has been added, then rinse it in strong coffee. Many housewives sprinkle water on the broom before aweeping to collect the dust and keep it from blow-

ing around the room. Buttermilk which has turned slightly sour is an excellent wash for the face. It is harmless and efficient and is a great purifier.

The best housekeeper is the one who passes less time in making things clean and more thought in keeping them clean as she gues.

Try adding a little lemon fuice to the water when boiling rice. It gives the rice a nice white appearance, and also keeps the grains well separated. A piece of flannel soaked in paraf-

fin and rubbed over linoleum will preserve the surface and remove all dirt and stains, and make it last much longer. When bunches of sweet grass be-

gin to lose their fragrance plungs them for a minute into boiling water and they will be again as aromatic as when first gathered. Dried lavender may be similarly treated. When filling oil lamps place a

small lump of camphor in the oil vas-sel. It will greatly improve the light and make the flame clearer and brighter. If you have no campher add a few drops of vinegar occasion.

It is said that the juice of the pineapple contains the natural fer-ments of healthy digestion to a re-markable degree, and, if adopted by American people, they would never know what dyspepsia and indigestion were. A considerable amount of the juice should be taken each day.

There is nothing prettier for the centre of the dinner table than one of the new deep silver baskets, with or without handles over the top-filled with fresh flowers. The haskets also come in glass. A more charming effect can be had by placing under the basket one of the round table mirrors.