

Subject: Foes of the Flag.

Brooklyn, N. Y.—Preaching at he Irving Square Preshyterian Church, Hamburg avenue and Weir-field atreet, the Rev. Ira Wemmell Henderson, pastor, took as his text Psaims 20:5: "In the name of our God we will set up our banners."

The flag of America is the symbol of her conception and of her progress. Its stars and stripes and Beld of blue bear eloquent though allent 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 typefies the soul of the people, the pe of the nation, the sacrifice of 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 and the glory of Al-

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. Blue 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 sufferings and dedicated to a nation's libthe flag of our country gained its power and will wield at future strength because it was set up in the name of God and will be upheld by the efficiency of His mightiness. Ever remembering the 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 individual impurity or of national dis-

But glorious as is the history of the flag and magnificent as is the progress and achievement over which it waves, it must be sedulously guarded from subtle dangers if we are to preserve faultless for the wel-fare of posterity the heritage which we have received. No nation has a greater, a more auspicious, a more magnificent future than The deeds of yesterday bespeak 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 human history. And America stands in the vanguard of progression. Of our coming eminence we may but dream. No prophecy is to be impored, for no prophecy can tell the half of the glory 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 fine from shame.

The dangers to our national great-ness and to the spotless integrity of tile dangers. They are not so much overt as abstract, not so much material as intellectual and sciritual, not so much objective as subjective. not so much outward as internal. No same man would underestimate the helmousness of the material sin one has any deinstone as to the size and the determination of the organ-ized and detant forces for evil which afflict this land. But, after all, the forces for evil that are allied and aggressive and overt, that are de-termined to rule or rule, to gain their ends by foul means or fair. are not balf so dangerous to the pub-lic welfare and to the destiny of America, as the more subtle and abstract dangers that are resident in the hearts and minds of people who want to maintain the giory of the fing, the integrity of the nation and the giory of Jehovah in our midst. When all is said and done there are more people whose faces are set for heaven than toward helt. The great hoat 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 con-ditions as necessary simply because they are ancient or fixed; that they shall be too careless and indifferent concerning the value of a storn fight for the right in the face of introched 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 fing of America, as the ban-ners of the psalmist, is set up in the name and to the glory of Almighty Go. We may leave it off our coins or place it thereupon, it matters little, but in our heart of hearts "in God we put our trust." Over against that flag and opposed to the laws of Deity we have in our midst to-day organized and aggressive dangers that threaten the vitality of the nathat threaten the vitanty of the nation. They are strong, they are armed, they are entrenched, they do not care to die. Butthey are not final, their length of days may be great but they are not oternal. They make for death and not for life. And they want they may they must be danger. will go, as they must. The danger lies not so much in the fact that they are desperate and determined as in the disposition of good men and true, who love the land as they love their God, to despair and todoubt and to disperse. A greater sanger to the star than all the sine that assail it is the weak-heartedness of the peo-ple of God. A had thing is of no ple of God. A had thing is of no effect for long against the efforts of the organized militant armies of Cod Almighty, if they will take heart and keep it, and keep the fight everlastingly up. What of Valley Forge and the first Bull Run? Remember Yorktown and Appomattox and keep on! Such spirit and such hope are invincible as they are unquenchable. Without them the very fabric of our nutional civilization is endangered as no other foe can harm. No sin has a longer mortgage up-

on the future than we care, under the grace and empowerment of the 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 lend. However insurmountable the obstacle or time-honored the grievous sin, God will eachle us to overcome through will enable us to overcome through the nfight of His power if we will but serve with stead(astness and fidelity. But God Himself cannot bring the victory to an army that will not follow, or success to a pious host that is afraid of a long fight and the standard of the control 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

wickedness combined.

Another danger is the danger of indifference. Men do not care about the public good, they are too busy or too lazy or too self-consumed and ntered to think about the public they stay at home with an easy chair and a cosy nook for comfort, 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 thinking. The glory of our cools 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 preconception, but to ascertain the facts and to comprehend the truth. In the press and in the pulpit, at the bar and in the business world, dis-honest and lazy intellectual effort is a rife as it is appalling. Jesus said 'Ye shall know the truth and the uth shall make you free." Jesus force facts, to justify preconcepts or as a means to studiefy the Jesus was a clear thinker. close thinker, an honest thinker. He wanted the truth. He was not interested in supporting theories. He gave His life to the revelation and the comprehension of the eternal truth of God. But to-day how otherwise it is, even after centuries of example of the unwisdom of dishonest thought, among even the very fol-lowers of the Christ who was the emodiment of the truth. wists fact and truth to justify the The pulpit descants with scant wisinconsistencies of movements principles that bid fair to challenge or to overthrow, not religion, but the ecclesiastical status quo. The lawyer defeats justice by the maze f unhealthy and obnoxious techni-alities and nerversions of the spirit of the law. The business man glosses sin for a consideration. And scit goes. Close thinking is too hard clear thinking is uncomfortable, honest thinking is unprofitable. The fore, let us think loosely; let think good is bad—for profit: us clothe the ancient lie and call if truth, that the status quo may be nreserved. The danger is evident May the God of truth protect us from it

inclination to forget and to dismiss religion. No theory of government o system of economies, no discip line of philosophy, method of life can endure wholesomely and vigorously except there he foundations Without the saving, conserving, transforming and inspiring presence and power of the spirit of force in the individual and national life we cannot maintain the integrity of our flag or the health of the people. No nation can realize its greatness, as can no individual, with our flag as the embodiment of our out God. In Him we live and move national life and aspiration are sub- and have our being. He is the and have our being. He as source of all light and progress. Ec 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 that all our theories about Him. He is our shield, our defense, our gulde our love and our friend. We can With Him do nothing without Him. With we may do anything. This is mental, it is simple. It is in It is infinite confuse disaffections with churches However unsatisfactorily and falteringly God's children may never forget Him, let us never cease to serve Him. The danger is that 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 fing at haif mast. For in His truth lies her greatness and in the appropriation of Him by the nation the hope of the ages that are yet to

What is Life? Our business is, not to bufld quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as tween 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.

FAIRY PIPES

The fairy pipe, which grown cares and rarer as time passes, atill finds a niche in many mussums. It is a lit tle clay pipe, the bowl big enough to hold a pinch of tobacco the size of a pea, and the stem an inch lon; and of the thickness of a violet stalk. It is a quaint superstition, that of the fairy pipe, and it still lingers in some parts of Ireland. There he who come upon a fairy ring must lest the "little people" do him harm, leave in the ring's centre a fairy pipe filled and ready for smoking. In the past fairy pipes could be bought all over Ireland, but they are hard to find now, and most of those in the museums are over a hundred years old.

A remarkable bird found in Mexico is the bee martin, which has a trick of ruffling up the feathers or the top of its head into the exact semblance of a beautiful flower, and when a bee comes along to sty boney from the expressed flower it is mapped up by the bird.

The Sunday-School

INTERNATIONAL LESSON COM-MENTS FOR AUGUST 16.

Subject: Saul Tries to Kill David, 1 Samuel 18:0-16-Golden Text, Ps. 84:11-Read Chapters 18, 19-Commentary.

TIME .- 1063 B. C. PLACE .-EXPOSITION .- I. Sanl's Envy of David, 6-11. David's great achievement raised him at once to a high position in the estimation of Saul, and in the army. But it did not turn David's head. He acted with remarkable modesty. He was perfectly obe-dient to all Saul's orders, though be knew that he had been himself diship in Israel (cf. vs. 18, 23). He conducted himself with great wisdom. He patiently awaited God's time. Saul himself was at first disposed to put David forward (v. 5). He was commander in chief over the rude and undisciplined army which Saul had undisciplined army which Saul had gathered together (cf. ch. 14:52). In our day in times of war, men rise rap-idly from obscurity to a place of great prominence by some act of great cour age and prowess. Much more would this be true in a time of such primitive warfare. His deed was so splendid in the eyes of all that none dreamed of disputing his superiority. It was the custom of the women of Israel to greet their conquering armies with dances and songs of victory and praise as they returned from the bat-tle (Ex.15:20; Ju.11:34; Ps.68:25). Nothing is dearer to the average soldier's heart than the admiration and praise of the fair women of the land. David was naturally the idol of the hour. He was the nation's saviour. Moreover, he had performed a deed of unpuralleled bravery. It is no wonder that the women went wild with enthusiasm. Their comparison was just enough, but not wis was king and it was natural he should be stung to the quick by having one who had just come to the front thus highly exalted above himself. Furthermore, it was only a short time since Saul himself had been the idol of the people (ch. 11:11, 12). It is hard to give up a place like that to another without a pang of jealousy. The song of praise to David was taken The song of praise to David was taken up far and wide and became known even among other peoples (cf. ch. 21:11; 25:5). It was the popular air of the day. Probably Saul heard it wherever he went. David was not to blame. Doubtless he would rather that the women had not thus sung. But greatness, no matter how humble it is, is vary maddening to mediocrity. The small man can not forgive the great man for being great. Saul whimpered like a spolled child. In the story of Saul we see the tragedy of a soul. The same story in all its essential features has been repeated again and again. From that day on there was no more peace nor joy for Saul. David was the ghost of his existence. "The evil spirit" was a demon (cf. Acts 16:16-18; Mark 1:23-26). It was said this evil spirit was "from God." He was a messenger of Satan, but permitted by God for Saul's discipline (cf. 2 Cor. 12:7). As far as God's permission was concerned he was intended to torment Saul and thus to bring him to re-pentance. In this aspect of mercy he was "an evil spirit from God." the evil spirits and the devil himself do God's work (cf. Matt. 4:1), though unwittingly to themselves. The fur-ther truth is hinted at here that if men will not have the truth and the good Spirit, then God gives them over to error and evil spirits (2 Thess. 2:10-12). This is a solemn thought, but it is taught by both Scripture and this evil spirit Saul "prophesied," he was under the control of evil spirit (cf. Acts 16:16-18; 1 K. 18:29; 22:12; 20:23). We see the same thing in some forms of modern clairvoyance and "inspirational speak-"There is but a step from envy murder (cf. Matt. 27:18). Saul ing." took that step. In murderous hate he hurled his javelin at him. Nowadays

mark, but he was no less a murderer at heart. God was taking care of David, and no Saul can hurt the one that God protects (Ps. 37:32, 33; Isa. 54:17; Lu. 4:30; 10:39) Saul's Fear of David, 12-16. Saul's tormenting hate now becomes coupled with tormenting fear. David's conduct commended him to God and the LORD was with David" (cf. ch. 16:18). He had been with Saul in the past (ch. 10:7), but He was now 'departed from' him. There is more miserable man than the one who once knew the presence and power of God and has now lost it. The man who hasn't the presence of God fears the man who has. But David was still recognized as leader (Nu. 27:16, 17; 2 Sam. 5:2). I continued to conduct himself great discretion, going on from sucdoom in each new triumph of David.
While Saul envied and hated and
feared, the hearts of the people became more and more comp David's (cf. Lu. 19:48; 20:19),

the envious man casts his javelin no

the man he envies. Saul missed his

a: the body but at the reputation of

Our Duty Our business in the singdom is to see that the ground in God's vineyard is most carefully tilled and that we o all in our power to win me The Rev. Powley Green, Olneyville, R. L.

Who Did?

One of our subscribers writes us that William Balfour Ker's picture 'The First Spank" reminds him of the following story: A little fellow who had just felt the hard side of the slipper, when the tears had dried somewhat, turned to his mother. "Mother," he asked, "did grandpa spank father when he was a little

"Yes." answered his mother, impressively 'And did his father whip him when he was little?"

"Yes! "And did his father spank him?" "Yes."

A pause "Well, who started this thing, anyway?"- Everybody's.

HE KNEW. Sentimental Young Lady-"Ab, professor! what would this old oak say if it could talk?" Professor-"It would say, 'I an elm.' "-Fliegende Blactter.

CHRISTIAN ENDEAVOR NOTES

AUGUST SIXTEENTH

Topic-Lessons from the Sea-Ps. 107: 23-32. God controls the sea. Ex. 14: 15

Christ calmed the sea. Matt. 8: 23-27

The sea praises God. Isa. 24: 13-Seafarers in His hand. Acts 27: 21-26

The sea God's instrument. Jonah 1: 12-15. The sea God's school. 2 Cor. 11:

The sea is three times the size of all the land; yet God holds it in His hand as a dewdrop.

Man is helpless in a storm at sea; but the most terrible storm is help-

less before God's least whisper.
In the midst of any storm there are always two calms; God's heart, and the heart of God's child.

Not all men come to their desired haven, but all that wish God's will, though their haven may be the bottom of the sea

Suggestions.

A ship's company is a little world. How little do the first-class passen gers and the steerage know of one Yet they all are in the same boat. You will be less seasick if you do

not give up to it, if you stay on deck and keep moving around. health on the sea of life. When you leave the sea, carry its leisure and restfulness with you to the

How eager we grow for home when on the sea, and how we count the days and the hours! Are we as eager for our home above? Illustrations.

No line is drawn on the sea, yet the elmsman steers the course as truly as if he moved between stone walls. Thus is it with God's providence on

the sea of human life.

Head-winds help as much as they hinder, because they brighten the furnace fires.

It is only recently that the wireless telegraph could follow a ship across the ocean; but life's ocean has always had prayer.

The sea has shores; but ah, the wideness of God's mercy! There are no shores to that!

EPWORTH LEAGUE LESSONS

BUNDAY, AUGUST 16.

Religious Instruction a Social Neces. sity-(Neh. 8. 7, 8; 2 Chron. 17. 7-9; Psa. 78. 5-8.)

Nehemiah was a reformer and a builder. His life furnished inspiration for the return from Babylon, courage to rebuild the walls of Jeru salem in spite of the hostility of ene mies desperately opposed to the plan. Now he undertakes to make his work permanent by laying moral founda-A safe journey and well built walls would not mean much if they were all. The people must un-derstand why the journey was taken and the walls built.

So they are taught the fundamentals f religion. This meant religion for the heart and for the life. lesson for every community and for every church. The best protection for a community is not the police force, but the vital principles of true life pondered upon and hidden in the hearts of the citizens.

The second passage is the story of a whole nation being trained in Bible study by experts. The princes and Levites may properly be called the movement during the early years of the reign of Jehosaphat. The tenth verse gives one of the results of the study not expected by the leaders— other nations round about Israel were afraid of Israel's knowledge of God, and left them alone, so that they were at peace with all men. usually abashed in the pres ence of knowledge.

here have the psalmist's pro gram and plea for Bible study. It is a plea also for the continuity of the kingdom of Israel and the kingdo It is a plea for the continuity of Christian teaching as well, not wonderful that God never lacks for workers? On the tomb of the Wceley's is written. "God buries the workers but carries on his work."

FEMININE NEWS NOTES.

High diving is the latest fad of so Margaret Hogan, a student at Bar nard, New York City, is blind, but

attends lectures regularly. Mrs. Ronalds, confidante of Queen Alexandra, arrived on her first visit to America in twenty years.

At Chicago Miss Pauline Kohlsaat daughter of H. H. Kohlsaat, was wedded to Potter Palmer, son of Mrs. Potter Palmer.

More than three hundred women physicians attended the annual meet-ing of the American Medical Associa-tion, which was held recently in Chi-

Miss Magharita Drexel, the pretty daughter of Mr. and Mrs. Anthony . Drexel, of Philadelphia, is the sul ject of more matrimonial gossip than any other girl in London.

Mrs. K. R. Otis, driving a sixtyhorsepower automobile, made a new record between Cleveland and Buffalo. Her time for the distance of 200 miles

was 6 hours and 10 minutes Justice Erlanger, of New York City set aside a decree of divorce granted in South Dakota and permitted Mrs. Henry Griffiths to sue her remarried husband for a final separation.

Mrs. Estella M. H. Merrill, former ly widely known as a newspaper writer under the name of "Jean Kin-cald," and prominent also as a club-woman, died at her home in North Cambridge, Mass.

Mrs. Russell Sage took a sick tramp into her auto at Poughkeepsie, N. Y., gave him \$6 and sent him to Albany. She arranged to give all the poor children of Poughkeepsie a fine picnic at Upton Lake.

Dr. Martha Hughes Cannon, for-merly a State Senator in Utah, has moved to California, and the women of that State are counting on her being of great assistance to them in their fight for woman suffrage.

The Pursuit of Letters All the world may not exactly love a lover, but it always takes quite an interest in his letters when they are

read to the jury .- From Puck

THOUGHTS FOR THE OUIET HOUR

CHILDROOD.

To be Himself a star most bright
To bring the Wise Men to His sight,
To be Himself a Voice most sweet
To call the shepherds to His feet,
To be a child—it was His will,
That folk like us might find Him still.
—John Erskine, in the Atlantic.

The Judgment of God.

God will give you the thing for which you faithfully work—health, prosperity, learning, or any other of His gifta. What you sow that you shall reap. But it does not follow that you will be a happy man or a good man or a man worthy of all respect and love. For these gifts of the spirit you must have your special preparation. God grants us our request, even when we pray for the wrong things, for hard work is strenuous prayer. But it does not follow that a man shall be satisfied with the result of his own prayer. With the splendid physique of an athlets he may be an ignorant felathlets he may be an ignorant fel-low, out of place among cultivated people, embarrassed, good for nothing outside of athletic contests. He may be many times a millionaire, and may be many times a millionaire, and yet a man of so few resources that life means little more to him than a good dinner and the ticker of the stock market. He may be a famous scientist and have classified a superb collection, and yet the man of him so withered and sapless that, as Emerson said, he is only fit to be put in some bottle and added to his own collection of snakes and bestles. collection of snakes and beetles.

The judgment of God is strikingly

in evidence. Men have prayed, or worked, just as you wish to state it, merely for animal health or a milscience, merely for them and nothing more. And God has given them their request-and sent leanness into their

The severest judgment of God by letting people become just what they want to be-ignorant or grasping or frivolous or even vicious. They close their hearts to all noble, all generous, all broadening influences; they have no interest in the religious or social life of the day; they have neither the scholar's love of truth nor the reformer's enthusiasm for humanity; they are living merely for money or pleasure or personal culture. They are narrow, self-centred, ignorant, prejudiced, unamiable men and wo-And what they sow they reap -social pleasures, good investments, a cultivated taste in art and music. God grants their requests-and sends leanness into their soul.-George D.

How One Man Lost His Chance.

A young man in the very flower

A young mat. in the very flower of his days, once told the writer the following story, in answer to a question as to why he was not spending his life for God and others.

"I was once," he said, "as you are, a Christian worker, and service for God was a great delight. For many years I gave of my best, and was happy in giving, until one day God called me to 'launch out in the deep'—to forsake all and follow Him fully. But," he continued slowly, "I fully. But," he continued slowly, "I thought of my wife and two children, of my comfortable home, of my paying business, of all I valued in the homeland, and I looked up to God, and said 'No.' That's three years ago," he said, "and now—"

"Now," I echoed quickly, "what?"
"Oh, he replied with a mirthless
laugh, "what's the good of speaking
about these things? I don't know why you should have asked me that question; I must go." And he arose and reached out for his hat.
"But," I answered breathlessly, laying my hand upon his arm, "you care still, don't you?"

For a moment he lifted his dark eye to mine, and never shall I forget as it his look of remorse. "Care!" he re pented hoarsely; "what's the good of caring now? I'm so involved in business and with worldly men that I hardly dare call my soul my own. Both my wife and I have backslidder and never even go to church; as for helping others—look, I've lost my chance."

Beware, reader, lest you lose yours, -Christian and Missionary Alliance,

The Holy Spirit Walting.

The spirit's sensitiveness to the worldliness and inconsistencies of church members is the reason for the spiritual impotency of so many churches to-day. If an inhabitant of Mars were to come to earth, and could understand our sermons and prayer-meeting utterances, he would inevitably gather the impression that the Holy Spirit, about whom heard expressed longings and de-sires, lived on some planet farther away than Mars, and could only be persuaded to come to earth at rare intervals, and after almost endless petitioning. Why, we talk about the Holy Spirit and His coming into our churches very much as the children who have begun to lose faith in Him talk about Santa Claus. Some of us haven't as much faith that our prayers for a spiritual revival will be answered as the ragged boy has that he will get the skates or velocipede for which he wrote a letter that he will get the skates or velocipede for which he wrote a letter to Santa Claus.

But what are the facts on which our hope should be based? That the Spirit is not on some remote planet, but has been sent into the world for the precise object of operating through the church. The Spirit is kept out of his own so long as there is not a spiritual revival in the church. We have only to lift a fin-ger, breathe a wish, and He is at our command .- Dr. Cowan,

Begin Shining at Home.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudsor Taylor.

Jesus at His Best. Jesus was at His best in heart-to-heart ministration; multitudes always thronged Him.

WHERE HE LY/ES. "That society man lives in ver,

humble quarters, doesn't he?" "I don't know where he gets his mall, but he lives where people invite him to dinner."-Catholic Standard and Times.

Picture Postcard Terms Nan-"Young Mr. Ketchley is way on his vacation, isn't he? Are you and he on corresponding terms? Fan-"Not quite-but we're or

picture postcard terms."

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Beer or Boys - At Least 50,000 Young Men Every Year Take the Dreadful Path Leading to All the Horrors of Drink.

lege asks: "Who are these children who dwell in squalld and infected homes, who live in rags, who have no place to play and no fitting food to eat?" The president of the Wheaton Col-

They are the children of the saloon traffic. They are to be beggared by it as long as it continues.

We are establishing homes for boys in all our great cities. They are very costly, the maintenance of them requires large sums of money annually. Every one brows that annually. Every one knows that these homes are needed because par-ents drink up their earnings in liq-nor shops. Every one who has stud-led the situation knows that the supply of homes can never overtake the demand. The taps are flowing free, the distilleries, breweries, wholesale houses all are sending their deadly

grist day by day to the mill.

At least 59,000 boys every year, take the dreadful path leading to all the horrors of the drink curse.

They may be seventeen years old or treats. twenty-five years old.

Many of them are boys of fathers

who are disgraced and ashamed, they are sons of mothers whose hearts break. Each industrious young man, capable and ambitious, earning \$600 per year, is working capital worth \$19,000. So the liquor traffic that destroys 50,000 boys, youths, young men who might earn now or by and bye \$600 per year, really destroys \$500,000,000 of the best capital of this land! This half billion lost by drink must be added to the billion. drink must be added to the billion and a half of money wasted yearly for liquor. Each industrious, sober, ambitious young man is worth more to the higher industrial interests of the land than all the distilleries and breweries and liquor shops! A man is more precious to God and to the world, actually or prospectively, than fine gold. Destroy factories, shops, banks, business houses and sober, industrious, intelligent, forceful men would build finer, stronger, more beautiful and useful structures than those the fire burned.

Said a general to Fighting Phil Sheridan as they were watching Sheridan's four children: "Phil, if you could choose for your little son from all the temptations which will beset him, the one most to be feared which would it be?"

which would it be?"
General Sheridan replied soberly:
"It would be the curse of strong drink. Boys are not saints. We are all self-willed, may be full of courage and thrift and push and kindness and charity, but woe be to the man or boy who becomes a slave of liquor. Oh, I had rather see my little son die to-day than to see him carried in to his mother drunk."—G. H. V., in The People.

Crazed with liquor, a son-well reared, well educated-shot his aged reared, well educated—shot his aged father and slew himself in maudlin sentimentality over his parent's determination to marry again. However well taken the young man's objections may have been, the letter he left was insane. But his brothers did not suspect that he was insane on the subject, otherwise they would have kept him from his father.

Charity suggests that the terrible affair should be put out of sight behind the iron shutters of the morgue for the forgetting of insane acts.

for the forgetting of insane acts. But a grewsome leason will obtrude for a few days. It is that the man with a grievance only intensifies his grievance tenfold—a hundredfold by the burning emphasis of alcohol. Alcohol is the terrible emphasizer.

It emphasizes bitterness as much s it exalts gayety. The small offense becomes a deadly insult. A real injury develops into an unreasoning ferocity of revenge. And Too Late Land is a bad place in which to sober up .- New York American.

If I were to vote for the manufac-ture and sale of intoxicating liquors I would never see another drunken man or widow or orphan of a drunkard, or read of a crime of which whish ky is the cause without knowing I was responsible for it, or at the very least p partner in the responsibility. Think what you are doing, men! Think what you are letting them do, women, when you quietly permit them to vote "For the Manufacture and Sale of Intoxicating Lie uors." I consider it an awful thing to do. And I believe that if you reflect upon the consequences of your vote you will think so too. It may make your son a drunkard. It may make your daughter the wife of s

drunkard .- T. T. Hicks, Henderson,

Feeding on Charity. They would resent it, these ro-tund, full-fed fellows, who plead for the granting of license to hotels so that those houses may set a better table, if one were to point out that they are expecting to get more food than they pay for, but such is the fact. Nothing can be clearer than that if the price paid for the meal is sufficient to cover the cost to the hotel, there would be no deficiency to be made up from the receipts of a bar. When the representative of the travelling public, therefore, presents his argument on the necessity of license for hotels, it is only saying in cense for hotels, it is only saying in other words that he gets more than he is paying for, and to that extent is depending on charity.-The People.

Temperance Note

The Alabama Supreme Court has held both the State prohibition law and the 9 o'clock law constitutional and effective.

Twelve hundred of Ohio's 1371 townships and 500 of its 800 towns are "dry:" 100,000 of Cleveland's

population live in "dry" territory. The temperance Chautauqua which was given in nearly a hundred important Texas towns last year, will be repeated this year on a larger scale and with even a better list of attractions.

THE USUAL WAY. 'How do you expect to spend your

vacation this year?" Judging from the number of peo ple my wife has invited to visit us at our cottage, by sleeping on the floor as usual."—Detroit Free Press.

ONE MONTH.

Mistress—"How long were you is your last place, Bridget?" Maid—"Shure, an' if I'd stayed there eleven months longer I'd have been livin' there a year."-Life.

A Billion Tons of Fertility. The soil is out chief natural resource. Yet many good citizens nev-

fact developed from the recent con-ference at the White House. Had-this Convention of the Governors and foremost men from every State accomplished nothing else, this turning of public attention to the importance of the soil would have had far-reaching results. The final resolution adopted by the conference includes the following: "These natuwhich we live and which yields our food—we agree that the land should be so used that erosion and soil wash should cease."

The most casual observer knows that in nearly all parts of the country there has been a steady decline in the yields of crops from the soil. It must be equally apparent that unless this steady decrease is, in some way, stopped crop production must

A startling presentation of facts bearing on this vital matter was made to the conference by Mr. J. J. Hill, President of the Great Northern Railroad. He showed that the yield of wheat in Kansas had fallen, to an average of fourteen bushels per acre for the past ten years. He asserted that this decrease in production was not due solely to the removal of fertility from the soil in the crops harvested, but was augmented by the wash of fertility into,

running streams. The amount of this lost fertility was asserted to be one billion of tons annually. This is the material coloring our rivers and filling up our

barbors. A very large part of this enormous. waste is due to the denuding of our forests and to our improvident system of farming. It is, therefore, largely preventable, and as such de-

serves thoughtful consideration. The Mississippi River yearly carries to the sea 1,441,133 tons of the most fertile soil of its great valley. The short Thames River, of England, yearly carries a burden of 557,595

tons of soil. When it is seen that these two streams take over two millions of tons of fertility from the soils they drain, it is apparent that the whole network of streams traversing our country may easily carry one billion ons of fertility from American solls.

Fertility is crop producing power—plant food. A large part of it must necessarily consist of available fcod most essential in crops because must easily exhausted from the soil. It is therefore important to learn the real nature of the materials forming the vast quantity of fertility being yearly washed from the soils we cultivate.

On the basis of the "average com-position of American soils," given by Stockbridge in "Rocks and Solls," this billion tons of wasted fertility must contain the following quantities of the three essentials:

Phosphoric Acid.......1,200,000 Nitrogen 1,600,000 Potash..... 6,700,000

Here is an aggregate of 9,500,000 tons of actual plant food, worth at present prices of fertilizing materials more than three and one-half billions of dollars. We speak of our Billion Dollar Congress as an evidence of national extravagance. Yet more than three times this enormous expenditure is yearly washed from our

soils and wasted in the seas. These figures show one further important fact. The amount of potash in this enormous waste of fertility is more than double the aggre gate of the other two plant foods combined. The actual proportion of the three different materials is chiefly important in connection with any effort at restoring this needlessly

wasted fertility. It is self evident that this enormous drain on the stored up fertility of our soils must eventually exhaust the supply. This is shown in their gradually diminishing productiveness. No only must the waste be prevented if possible, but the actual loss must be restored. This is the reason for our constantly increasing

dependence on fertilizers. With the intelligent and systematic use of legumes we shall become largely independent of artificial supplies of nitrogen, or, at any rate there is little need for alarm, since the extraction of commerical nitrogen from the air has already assumed a practical form.

Vast deposits of mineral phophates exist in many parts of the world. In our own country there are great stores of this essential plant food yet untouched Exhaustion of the supply of these

two materials, however extravagant their use or improvident their waste, is hardly alarming; not so, however, with potash. Bear in mind that the exhaustion of potash is twice as fast as with the other two essentials combined then the further fact that there is

but one known source of commercial potash supply in the world-the potash salts of Germany. The point of this whole matter is There is no need for the continuation of the condition which now erists. Erosion of solls must always continue so long as water falls on

the earth, but the present enormous and alarming waste of fertility is needless. The grass covered virgin prairies and forest covered hills gave up comparatively little of their stored up fertility to the waters percolating through them. Man's improvidence is responsible for present conditions. Referesting our denuded timber lands, and the practice of rational cultural methods will conserve the national heritage of fertile lands.—

HE COULD TELL.

H. E. Stockbridge.

Church-"I don't believe you can tell the difference between a stable and a garage."

Gotham—"Why, do you think I have no sense of smell?"—Yonkers

Statesman.

There are 125 miles of electric street railways in Rio Janutro. The current is obtained from water power-