. . . . Scholarly Discourse By Rev. St. Clair Hester.

Brooklyn, N. Y.—The Rev. St. Cfair Hester, rector of the Church of the Messiah, preached the fourth sermon in the special series under the aus plees of the Men's Guild Sunday pices of the Men's Guild Sunday. His subject was "The Church and the Family." The text was from Ephe-slans v:25; "Christ loved the church and gave Himself for it." Mr. Hester

It is evident to any one reading the accounts of the life and words of Jesus Christ while on this earth that it was His desire and purpose to found a so-clety to represent Him, to preserve His memory, to make known and carry out His will. His mission was not intended to be meteoric in character-flash across the horizon of man's vision-astonish and puzzle by means of miracles and wonders, and then disappear, leaving the darkness as it was before He came. His coming and being in this world was intended to make and actually did make a difference, a great difference, in the views and hopes and motives and lives of those who came under His influence. And He planned that the monient He inaugurated the work He started, should not come to end when He withdrew from the world, and was no longer present in the flesh to direct and superintend its extension. Furthermore, it was in His mind that His society was not only to continue, but also to grow, to enlarge, until it should be world-wide, until all men should have opportunity to enter its ranks. Therefore it is that we find Him solemnly addressing His disciples and declaring that upon their con-fessed faith in Him as the Son of God, having power to plan and execute as God, He would build His church and that the gates of hell, the combined powers of evil, should not prevail against it. They have combined They have com against it and attacked it again and again, they are still in bitter opposi-tion to it, but there is no sign of yield-

St. Paul says: "Christ loved the church." What is the proof, the evidence, that this assertion is true? He founded and established it—a man does not build a house unless he thinks that it will be worth savething. He say It will be worth something. He selected and trained and appointed officers to be His successors and as His parting instructions bade them go into all the world and preach His gospel to every creature. He instituted and or-dained sacraments as pledges of His love, as continual reminders, as mean by which the souls of the faithful might be fed and refreshed. Finally, as St. Paul says, He gave Himself for it; as St. Luke says, He purchased it with His own blood. This is an absolute, conclusive demonstration. Greater love hath no man than this that he lay down his life for his friends, and this is what He did for His church.

Oh, yes, He loved it; of this there are many and infallible proofs. But how about ourselves-our love, yours and mine? It suffers by comparison? Can your feeling for the church of God be described by any such words as love? Is it not the truth that there is indiffer ence, cold, callous indifference, on the part of many and positive disbellef and opposition on the part of many others in their attitude toward the church? Any one of us could name a dozen illustrations of it. We must admit it. Thousands never enter a sacred editice. Other thousands only occasionally as curiosity or whim moves them. There are some here to-night who, so far as church connection is concerned.

may be described as irregulars and neutrals, onlookers and outsiders. Let me ask you in all seriousness can you imagine that this venerable society, established at such a great cost, even the life blood of the Lord Jesus Christ, has no claim on your allegiance? The church is the institu-tion, the organization of Jesus Christreject it is to reject Him? People who think or act in this way do not re-flect or they do not realize the benefit and blessing Christianity is to a coun try, or the church to the family. No nation or society of people have ever existed on the face of the earth without some form of religion. Statesmen, sovereigns, empire builders, economists have admitted and recognized its power, its value, have promoted it by every means at their command even when, in some instances, they did not believe in it because they saw the ne cesity of it as a civilizing, refining and improving conservating element in human society. Now, religion could not live and do its needed work among men without an organization to keep it. alive and carry on the activities. will understand and grant the importance of honesty and honor in our business and industrial life. Dishon-esty, if the general rule, would mean tem, the failure of banks, the breach of trusts, the refusal of credit, defal cation and distress. You understand and will grant the desirableness of high character, of personal and social purity, the great benefit of goodness on the heart of citizens of any country or community. We know what it means to have desperadoes, cutthroats, adulterers and thieves the controlling ment in a town or city. You understand and grant that it is vital to a people of a state to be able to get ins-tice in the courts, to be protected in their property rights, and vital to the existence of a state that there should be patriotism, industry and fidelity on the part of those who constitute its citizenship. All these things, all these fundamental virtues we need and must have in order to live together in God is designed and persistently en-denvors to produce. The church is the factory if I may put it that way, whose output is virtue, honesty, purity, kindness, fidelity, principle, impressed and built into the characters of her members, producing these things as well and as abundantly as our commercial factories and mills produc steel billets, cotton cloth or tin plate. In order that these moral necessities

may exist and continue to be and to affect our social, industrial, political and family life there must be

an organization to create and train and

bring them out. There can be no suc-cess without organization. Every suc-cess is organized before it is won.

The success of the Japanese at the

Yalu River and Port Arthur was per-

fected in equipment, training, supplies before it was accomplished on the field of battle. Our civilization, culture, morality, high sense of honor, public spirit, refinement of taste represent

and are the flowering and fruitage of seeds sown broadcast in the churches

is Christ's organization. Now no organization can live or do its work without members. If you are in favor of

out members. If you are in favor of and want to see multiplied these vital virtues and principles for which the church stands are you not duty bound to enter her fold, callst in her ranks and lend your aid in carrying out her mession?

'The church's value to civilization can be shown by a reference to history. Her triumphant march down the ages is the wonder of all history. Feeble as an infant in the land of her birth, she grew and thrived in spite of opposition and bitter persecution, driven into hiding in the catacombs and caves under the earth she emerged at length with doubled strength to take her place with kings on their *****************

take her place with kings on their thrones until to-day she is the might lest single power on the face of the earth, mightlest because a moral and spiritual power. Though mighty as ar army she is harmless as a dove seek ing only to help, to improve, to save For 1900 years she has been indentified with and given impetus if not birth to the greatest movements and most notable reforms for the welfare of the

And next let me ask for what is the family under obligation to the church? She throws the arms of her protectio about the divine institution of mar riage, making it, and to the extent of her ability, keeping it pure, bonorable, indissoluable. She frees and uplifts woman from the bondage and degredation which are accepted as the law of her being in heathen and Oriental lands, and teaches that as wife and mother she is deserving of the best advantages, of especial consideration, of highest reverence and purest affection, She preaches the divineness of child that the wisest and greatest must become as a little child in order to enter into the kingdom of heaven that the care, the education, the mora training of the rising generation is that first duty of the parent, the chie that first duty of the parent, the chief concern of the state, the vital self-preservation of society. She gives herself earnestly and unreservedly to this cause, declaring that "honor thy father and thy mother" is a divine commandment, that "children obey your parents" is sanctioned by the cept and example of the Perfect Man of the ages. She communicates a spir-it and sends forth a cheer that blesses the home and pervades the domesti sphere and harmonizes the hearts of those who form the household.

These things, taken altogether, would seem to be enough to dispose all men to be favorable to this ancient and honorable and useful institution. Jesus Christ established it; had the highest possible idea of its worth; gave His life in proof of it; as an organization it is the greatest producer of goodness and all virtue on the earth; it enters into and sweetens and sanctifies every human relationship; its history proph esies that what it has done in the it can continue to do in the future. and yet there is bitterness and resent-ment felt toward it. Why? Because many do not appreciate the reasons just named for thinking highly of it. for joining in with it. Does anyone here to-night share in this dislike? What is there in the church of God you object to? If there be nothing, you are without reason or excuse fo being on the outside. If there be som objection, the way to reach and right it is to come in; you cannot touch i on the outside. Do not stand off and accuse and criticise. Come in and do the work for God and man toward which the spirit prompts you. As an official of Jesus Christ's society I extend you an invitation, promise you a cordial welcome from fellow Christians, offer you help to carry out anything good you desire to accomplish and a place for meeting rent free. I you are willing to do anything to improve yourself, to serve God, to help others, you could not have a fairer fer, a more cordial invitation, a better

opportunity.

The church and the family—you have no family? then you need the church all the more; come in and be a member of the family of Jesus Christ, the larg est, happiest family on earth, You have a family? The church is designed to be in an inseparable part of it, to do a necessary work in it and for it.

A family, but no home? This is the

condition of thousands and ten thousands in our streets. Then let the church be your home. There is no home complete without it. It can supply much of the cheer, comfort, affec-tion that belongs to the happlest homes on earth; it can fit us for a home eter

nal in the heavens, Our lives are set in the midst of many great dangers, trials, temptations; many remedies, palliations, pan-aceas are proposed for the evils that confront us, but I believe that the only sure relief for our troubles must originate in the church of God, impelled by what the spirit of God sayeth to the churches. It is not even the gos-pel, but the church by means of the gospel that is to reform the world

In view of what Jesus Christ did for His church the inquiry becoming to men is not what can I escape or shirk or find fault with, but, "Lord, what wilt Thou have me to do?'

In view of His demonstration of love, what is the proof in kind He has a right to expect of us? Is it not con-tained in this saying, "If ye love Me keep My commandments," and this is the fulfilling of them. Come in first yourself and then do what you can to bring others for their good, for your happiness, for the glory of God, in sign of affection for Jesus Christ.

Short Meter Sermona osition cures apathy.

Faith creates the future. Fatalism takes all force out of life. Rusty pipes do not enrich the water

A man may be loud and yet not say Happiness is never gained until it

is given.

Manufacturing sorrow is one of the worst of sins.

Not Enough.

Then you think the Judge will be satisfied if you say: "Lord, I had so many names in my visiting book, and so many invitations I could not refuse, that it was impossible for me to attend to those things."—George Macdonald.

Cysters Worth More Than Morse A well-known character of Patch ogue, L. I., was haled before a magis trate recently for utilizing the serv ices of a horse, which was in the last stages of decreptitude, to peddle oys

ters and clams. The case was bitterly contested by two young attorneys, and a jury of townsmen eventually threw out the case. The horse, it transpired, was sold for "\$2.25 and two quarts of oys ters." Lawyers' fees amounted to \$5 and also some oysters."-Fishing Gazette.

Tameo Captured Deer. Carl M. Woods, F. B. Maynard and C. W. Blodgett recently made a trip from Gorham, N. H., through Cartin ravine. At the head of the ravine they captured a deer which was unable to flee because of the deep snow. They played with the animal, which butted over more than one of its tormen ors, for a full hour, at the end of which time it had become so tame that it would allow its captors to place their arms about its neck.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 2.

Subject: Jesus, the Good Shepherd, John x., 7-18-Golden Text, John x., 11-Memory Verses, 17, 18-Commentary ou the Day's Lesson.

The shepherd and the sheep (vs In these verses Jesus lays the foundation for the discourse which was to follow. With the external drapery of this parable the hearers of Jesus were perfectly familiar. Theirs was a sheep-growing country; flocks were

their main dependence. H. Christ the door (vs. 7-9). 7. "Then said Jesus." Jesus was talking directly to the men who had excom-municated the former blind man, and the application of His words was to them as spiritual thieves and robbers They had reviled a poor man instead of protecting him. "Verily, verily." This emphasized the importance of what He was about to say. Jesus now proceeds to explain the mustration H= had made use of in verses 1-8. "I am the door." The sheep-folds of the East are mere enclosures surrounded by a wall of loose stones with thorn-bushes upon the top, but usually an effectual barrier against the wolves. There is only one door, "The sheep." True Christlans.

"Before Me." Those who came pretending to be pasters or guides to the people. The scribes and Pharisees ed to be instructors of the peop claimed the right to regulate the affairs of religion; whose only aim was to pro mote themselves and oppress the peo-ple. "Thieves and robbers." These false teachers, who rejected Christ and who were devouring the sheep. "Did not hear." Many did hear and follow these false prophets, but "the sheep" - those with true spir-

itual insight—detected their hypocrisy 9. "Enter in." Through faith in Chris we enter into the fold-the visible church. "Shall be saved." Safe from the robbers that seek to destroy; saf from false teachers; safe from the sins that would ruin; safe from the troubles dangers and temptations of life. in and out." We must "go in" to trust, to rest, to think, to pray, before we can "go out" to do effective work for the Lord. "Find pasture." Satisfaction for every need of the soul.

III. The thief and the hireling (vs.

10-13). 10. "Thief." Any opposer of the Gospel. "To steal," etc. False teach-ers steal the hearts and affections from Their heresies kill and destroy all spiritual life. "Life—abundantly (R. V.) Christ is able to give His peo ple abundant life. Many are seeking "more" life; what such need is "life"the Christ life, the abundant life, 11. See on verses 14, 15, 12, "An hire-ling." The hireling is the one who ling." The hireling is the one who labors simply for his wages, with no love or concern for the work. "The wolf." The wolf is the enemy of souls in any of his manifold disguises, such as persecution, heresy, worldly living or a low standard of morals, 13, "Car-eth not." To him the welfare of the sheep is nothing; he is chiefly solicitous for his own safety, his own gain and worldly honor.

Christ the good Shepherd (vs. 14-18). 14. "I am the good Shepherd." Jesus, as the good Shepherd, was foretold by God in the prophets. His character was that of a divinely appointed shepherd. His purposes, His teachings, His works, His miracles, His methods of work, all were those which must belong to a good shepherd of God's people. "Know My sheep." In the East in a flock of hundreds each sheep would have and would know its own name. So Christ knows us and love us as individuals. "Am known of mine." There is a mutual affection between the shepherd and the sheep. There is a mutual affection between th Father and the Son; one is parallel with the other. As the Father knows the Son, so does the Shepherd know the sheep; as the Son knows the Father, so do the sheep know the Shep-

herd. "Lay down My life." The Orlental shepherd must face storms, hard-ships and dangers for his sheep; he must find them when lost and must often fight with wild beasts and robbers in protecting them. Our Shepherd gives up His life for us (John 3:16; Titus 2:14; John 4:10). 16. "Other sheep have I." The Gentiles who were soon to be brought into His church The good Shepherd sweeps the world with His thought. Here is the univer-sal relation of Jesus to sinners of all nations and tongues. "Shall become nations and tongues. "Shall become one flock" (R. V.) One flock not in creed or name, but in what is far more essential-one in Christ. One in heart one in purpose, one in the service of God and man.

17. "Because I lay down." Not be-cause I have laid it down, as though the love of the Father were caused by the earthly love and sacrifice of Christ but because I lay it down. That is, be-cause Christ's Spirit is one of self-sacrificing love, manifested by, but not alone embodied in, the incarnation, He is loved by the Father (see Phil. 2:9; Heb. 1:9). "Take it again." His ris ing from the dead was as necessary as His dying, for by His resurrection He secured the fruits of His death (compare Rom. 4:25). Christ died in orde o rise to a more complete life, and to raise men with Him. This purpose evoked the love of the Father (compare 12:32; Phil 2:9; Heb. 1:9). 18. "No man." His death was entirely volum tary. Men killed Him, but He had full power to escape from them had He wished. No one imposed upon Him the duty of leaving Heaven, of coming to the world, suffering and dying. He chose to do it, that He might save men. "Have I received." While He did it voluntarily, it was in accordance with His Father's expressed will.

Dunniness Gured by Cold.

A miraculous cure has just been effected by the cold weather at Pau haquet, Auvergne, France. John Rougier, fifty-four years of ago, an agricultural laborer, lost his speech in 1887 after a severe attack of typhold fever.' On going to work a usual he was suddenly seized with faintness owing to the extreme cold and would have been frozen to death had not some passers-by come to his assistance and restored him to con sciousness. It was then found, to the great surprise of every one, that he had regained his powers of speech

Hunted Deer Invaded Store. A deer, pursued by the County Down (Ireland) staghounds, bolted through a grocer's shop in Crossga the other day, and then through the scullery and yard into a neighboring kitchen. It overturned the furniture and tried to jump through the win dow, but it became wedged in the frame, and was captured there. It spite of the noise the animal made, child which was sleeping kitchen was not awakened.

EPWORTH LEAGUE LESSONS

APRIL SECOND.

The Making of a Christian: His Food -John 6, 47-58; 2 Tim. 3, 14-17.

This lesson is a part of one of the public discourses of Jesus. In the first four verses Jesus shows that what the manna was to the fathers who receiv ed it by eating, himself is to all souls who receive him by faith. Manna wa temporal life to the Israelites; he is eternal life to all believers. In the next two verses he goes a cep farther and identifies the bread with his flesh. Then in the latter part of our lesson he adds his blood. The evident meaning is that whoever received Christ by faith becomes a partaker of the body and blood of Christ; that is, he recives eternal life and the resurrection. benefits of the Timothy we have the same thought presented under the figure of We are to feed upon Christ and his Word. In other words, our food is spiritual food received by prayer and Bible study. able to make wise unto salvation.

The soul must be fed as well as the

body. The results of starvation is as apparent in the religious life as in the physical. Weak, flabby, and lean souls are as possible, and in-more common, than lean bodies. indeed rule, we care for the body better than the soul. We can no more build up a strong spiritual life without soul food than we can be strong physically without material food. The making of a Christian depends largely

what he eats. Our scripture suggests That he eat spiritually of Chris By this we mean an act of faith b which the soul appropriates to itself Christ as a life within. We also mean that he spend much time in prayer which he receives strength and grace by personal touch with Jesus. The old manna was found for body; but this new manna is for the soul, and is to be spiritually received It suggests the value of prayer and meditation as a means of spiritual growth. No soul can be strong who does not pray much. He must be partaker of the divine nature.

That he study the Word for help Paul calls Timothy's attention to the fact that it was his knowledge of the Scriptures which had given him such a character as he possessed. The had the power to make one wise unto salvation. And as a minister of teacher all inspired Scripture profitable. The Scripture-filled minis ter was one who was "thoroughly furnished." It is so to-day. And what is true of the minister is true of the layman. The strong man is he who prays much and studies his Bible much. Eating must precede exercise and usefulness, feeding the body and starving the

CHRISTIAN ENDEAVOR NOTES

APRIL SECOND.

The Making of a Christian: His Food.-2 Tim. 3:14-17; John 6: 47-58. (Consecration meeting.)

Bible Hints

There is material in the Bible for many lifetimes of study. What a misfortune, then, not to begin in early life (2 Tim. 3:15).

Observe, and you will note this suggestive fact—that those that know most about the Bible, and obey its precepts most faithfully, are the most certain of its inspiration, and hold the doctrine in the fullest sense (2 Tim. 3:16).

Of no book but the Bible would weven an infidel claim that it furnished complete gulde for living (2º Tim One can no more judge of Christ

without receiving Him into the life than he can judge of bread without eating it (John 6:48).

Suggestive Thoughts.

Can you think of any other person in the world's history that would have dared to call himself the Bread of life, and the world would gladly admit his claim?

The quiet hour for spiritual food taking is as necessary as the meal hours for physical food. You cannot feed the brain with ice

cream, nor the muscles with sods water; no more can you feed the soul with material things.

The wise man will see where his body is weak, and will eat and exercise to build up the weak part. will the Christian seek out Bible portions and that gospel work which will best meet his spiritual

Physicians say that most men eat too much, clogging the systef with undigestible food. Christians not eat too much spiritual food if they put in practice at once all that they learn from Christ.

It has been proved that food eaten without an appetite is poorly digested or not digested at all. Get up an appetite for spiritual food!

Violent exercise is forbidden im mediately after meals. quiet meditation should follow the reception of truth; only, do not wait long before you put it in practice We all see that physical growth is

absolutely dependent upon food. should we expect spiritual growth to come by itself without the taking of spiritual food?

Men are constantly seeking to feed their higher nature upon wrong food, which may satisfy for a time, but in the long run cannot keep back the pangs of a noble spiritual hunger.-Wayland Hoyt.

What are pearls to a man who is dying for want of bread?—Arnot. If you can live without Christ, the Bread of life, I fear your soul is not that of God's people, for they all hunger and thirst after Jesus.—spur-

Bleedhound Sought Lost Miner. A bloodhound has been put to a nev use. The other day it was set in search of a missing workman in a coa mine. This occurred at the Medom gley colliery, near Newcastle-on-Type England, where a master shipper has been missing in the underground workings for a week. For five hour the dog followed the devious passage of the mine, but it was found that owing to the footsteps of searchen who had previously been over the ground, the dog was completely a fault, and the search was abandoned



THERE'S A PEACE THAT COMETH AFTER SORROW."

There is a peace that cometh after sorof hope surrendered, not of hope ful-filled;

A peace that looketh not upon to-morrow But calmly on a tempest that is stilled. A peace which lives not now in joy's ex

Nor in the happy life of love secure; But in the unerring strength the heart pos-Of conflicts won while learning to endure.

A peace there is, in sacrifice secluded; A life subdued, from will and passio

'Tis free; not the peace which over Eden brooded, But that which triumphed in Geth--Jessie Ross Gates. Not To-morrow.

God's call is not a call for to-mor-row. "To-day, if ye will hear His-rolce, harden not your hearts, as in the provocation, when your fathers temp ed Me." God's grace always comes with despatch; and if thou are drawn by God, thou wilt run after God, and not be talking about delays.

To-morrow!—It is not written in the almanac of time. To-morrow!—It is in

Satan's calendar, and nowhere else To-morrow!-it is a rock whitened by the bones of mariners who have been wrecked upon it; it is the wrecker's ships to destruction. To-morrow!-it is the idiot's cup, which he fableth to lie at the foot of the rainbow, but which none hath ever found. To-mor row!-it is the floating island of Loch lomond, which none hath ever seen To-morrow!--it is a dream. To-mor row!-it is a delusion. To-morrow, aye, to-morrow you may lift up your

eyes in hell, being in torments.

Yonder clock says, "To-day;" thy
pulse whispereth, "To-day;" I hear my
heart speak as it beats, and it says "To-day;" everything cries, "To-day;" and the Holy Ghost is in unison with these things, and says, "To-day, if you will hear His voice, harden not you hearts," Sinner, are you inclined now to seek the Saviour? Are you breath ing a prayer now? Are you saying "Now or never-I must be saved now?" -Charles H. Spurgeon.

Just Kindle a Bire.

A minister complained to one of his parishloners that he had tried in many ways to draw people to his church services, but with limited success, And he said, "Can you suggest any better plan?" "Yes," was the reply "You know that a fire always attracts a crowd. So you just kindle a fire in your pulpit and the house will be full." The minister thought he was full." The minister thought he was joking, and was about to rebuke his irreverence, when he went on to say "Haven't you read how Peter drew a crowd in Jerusalem on the day of Pen tecost? He was not a learned nor an eloquent man, but he went into the street with the fire in his heart, and flashing, no doubt, from his eyes—the fire which had ome down from Heaven in the upper room. 'He was all aglow with the upper room. He was all aglow with the conscious presence and power of the Holy Spirit, and hence it was that the multitude came together, and that 3000 of them were converted. Let it be noised abroad that your pulpit is ablaze with that Pentecostal fire and multitudes will come to hear you and many of them will be

Stumbling Blocks

What shall be his punishment who causes another to sin? Men, them-selves evil, often find pleasure in leading a Christian into evil. More than one young Christian has been provoked beyond measure in order that his tormentors might see the outbreak of his wrath, and the attempt to lend a convert into gross sins is not unknown. Was it not of such tempters Christ spoke one of His most terrible warnings? "Whoso shall cause one these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the

Said He it for the wilful tempter's sake alone? Was it not for our sake also? The blind man carrying a lantern in an ancient city was told, "The tern in an ancient city was told, "The lantern will not keep you from stumbiling over anything." "No," retorted the philosopher; "but it will keep people from stumbling over me." "Walk in the light," so that no man may be made to stumble.—Pacific Baptist.

What is a true faith? A true faith is the interpretation of the spiritual universe. And when you have got the true interpretation you have got once more what must be a universal faith. There is not any room for two. One catechism in science, one catechism in faith. For what is true about God and the soul and the deep principle of history and the final issue of thingswhat is true for us is true for all untions, languages and people.-Sermon in Weekly Witness.

Trus Heroisn

The hero fears not that, if he with-hold the avowal of a just and brave act, it will go unwitnessed and unloved. One knows it-himself-and is pledged by it to sweetness of peace and to nobleness of aim, which will prove in the end a better proclamation of it than the relating of the incident.—Em-

Sumcient.

As I read the Gospels I can see how, little by little, Jesus lifted those diseiples past one conception of necessity after another, until at last they knew of nothing that was absolutely necessary except God. They began as fishermen who could do without their nets and boats, and houses, and fishing friends, and sports, and games and gossiphings. He carried them up till they were crying, "Lord, show us the Father and it suffects us."—Phil. the Father, and it sufficeth us."-Phillips Brooks.

Monument for a Pig. Memorial stones to cats, dogs and borses are not rare, but the stone which is to be placed over the grave of a member of the porcine tribe in the garden attached to the Cock he tel farmstead at Worsley near Man chester, England, on the carl of Eiles mere's estates, by Mrs. Alice Taylor, landlady of the hotel, will be

The sow, Polly, has just been shot owing to increasing infirmities and age. It was 15% years old, and had had a progony of 200. Of this num THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

George R. Scott Writes in Sarcastic Velt About "Our Saloons"—The Question of Individual Responsibility—The Prod-uct of the Ginnill as an Exhibit.

A Presbyterian minister of New York State in an address to his con-gregation urging that something should be done to break up the saloons called them "our saloons." Writes George R. Scott, in the New York Witness. The wo words quoted are full of meaning, for the saloons of every town or cillage in this State are "our saloons," made so by the act of the majority of

in the village in which I reside the ons do not exist on account of my rote, but in opposition to it; therefore they are not "our saloons" as far as i im concerned.

But the word "our" takes in every voter who said by his ballot that he wanted them. If a voter did not know what he was voting for he was not fit to vote. But the truth is that those who voted against no license knew what they were doing. Three men who voted for license have since come to me to do my best to save their boys from drunkenness, but it is a difficult thing to do to get a boy out of the clutches of his father's vote as far as

the drink question is concerned.

Can a respectable man feel proud of

"our saloon" in a village, even if he did help to plant it there? As it has been decided by the Su-preme Court that a saloon has no inherent right to exist, it is left to the people to choose whether they want them or not. If I wanted saloons in my village I would vote for them; as I do not, I vote-when the opportunity offers-against them. That relieves me from all responsibility in the mat-ter. When a man is reeling home drunk to his family in my village no pangs of conscience smite me, but thankfulness to God takes possession of my heart that the poor drunkard cannot

say, Mr. Scott, you had a part in mak-ing me the bad young man I am.

Yet the first voter the drunken man meets who voted for the license is guilty of being one of those who took part in establishing a hellhole in which to ruin him. The explanation some-times made that those who get drunk will get drunk anyhow is a lame exweak brother that your ballot should

I do object to men asking me to save their boys from the curse they voted upon them, especially when they are ready to do the same thing again when they have the opportunity. For the sake of the boys I will always do what I can to help them out of the mire, but while so doing my respect for such fathers is not increased.

I can understand how a very bad father can vote to permit "our saloons" to exist by the score, but cannot even think why any good father wants to be a partner in such an arrangement. Every good father should first pull his vote out of a saloon before he asks his son to stop drinking at its bar. The supposition is that what is good enough for a father to vote for is good enough for his son to drink. If it is not the father should cast a different kind of

"Our saloons" are altogether too nu merous for the public good. The old-fashioned permits to run a saloon had printed on them, "For the public good (name of the saloonkeeper) is hereby permitted to sell," etc. But there is now too much sense to permit lawmakers to put such language on a license permit. There would be more propriety in having printed on a license certificate the words, for the purpose of injuring the public John Smith is hereby permitted to sell at his bar spirituous and malt liquors as a bever-

"Our saloons" are mean places They were not instituted to do the people good, but for the avowed purpose of making money no matter what the result may be

Did you ever take a look at the products of a saloon or saloons? I have About a year ago, on a hot summer's day, a miserable drunkard was fast asleep on the stoop of a saloon within 200 feet of the spot where I am now writing. He was ragged and flithy. His mouth was a trap to catch flies that did not know enough to leave it before he occasionally closed his jaws. His face, neck and hands were full of bruises. He could swear when he spoke or attempted to speak. His complexion was everything but attractive, and he grunted like a hog. Drunk through and through he knew not who he was or where he came from. A policeman gently tickled his feet with his club to bring him to his senses, An onlooker proposed to rub his ears but a newsboy intimated that the man's ears had nothing to do with his being drunk. Twice the poor drunkard threatened to nearly kill everybody within his reach, but he had not the power to put his drunken desires into

This product of a saloon was taken to a police station and was no doubt sentenced to prison. What do you think of the way "our saloons" use up their customers?

Whisky Got Him.

Ten years ago there was a certain bright young business man in Atchison. Great things were predicted for him. Finally he began losing ground, and at last falled altogether. Whisky got him. When he began he used to say he could "take a drink or let it He was mistaken.-Atchison Weekly Globe.

Novel Iowa Me hod. Iowa drunkards will be forced to work in coal mines, according to present plans of the State Board of Control,

Temperance Topics.
Of beer England drinks 75 per cent. more per capita than Ireland, and over 300 per cent, more than Ecotland.

The temperance people of Helsingfors, Finland, are giving a course lentific lectures every year and certificates are given to those who pass

Danish physicians of Copenhagen following the lead of Paris and Madrid, have placarded the walls of that city with warnings against drink, which begin with the striking sentence, "Alcohol is a stupefying poison."

The sale of liquor is prohibited by law now over a greater portion of the area of the United States than at any previous time since the Maine law went into effect on June 2, 1851. During August, 2495 persons were sent to prison from Glasgow for minor

and major crimes. Glasgow is the city where "municipalization" is said to have settled the liquor problem.

During the last fifty years the population of Belgium has increased fifty per cent, while the number of saloons has increased 258 per cent. Alongade of this fact should be placed another, namely, that public libraries are almost unknown.

- COMMERCIAL REVIEW.

R. G. Dun & Co.'s Weekly Review of

Trade says: Higher temperature is still needed to points, but improvement is discerned in almost all departments. Mercantile pay-ments are also more prompt, which adds materially to the feeling of confidence, Railway earnings, which have been falling behind in comparison with last year, were 8.1 per cent, larger for the first week of March and there is comparatively little complaint of freight congestion. farm reserves of corn and oats are not acompanied by depressed prices and the small wheat stocks are neutralized by most profitable quotations.

Good progress is noted in conditions at pig iron furnaces and steel mills. Contracts cover deliveries many months in advance and a large sale is rumored Prices are well maintained and the leading interest is expected to make a general increase of 10 per cent, in wages on

Failures this week numbered 250 in the United States against 229 last year, and 26 in Canada compared with 21 a

year ago Bradstreet's says:

Wheat, including flour, exports for the week ending March 16 are 895,742 bushels, against 1,285,956 last week; 2,606,124 this week last year; 2,395,598 in 1903 and 4,326,304 in 1902. Corn exports for the week are 3,841,411 bushels, against 1,756,-706 last week; 1,573,289 a year ago; 3,-072,068 in 1903, and 339,891 in 1902.

WHOLESALE MARKETS.

Baltimore.-Flour-Dull and unchanged; receipts, 6,583 barrels; exports, 52

barrels.

Wheat—Duil; spot, contract, 1.10/4@
1.10/6; spot, No. 2 red Western, 1.11/4@
1.11/4; March, 1.10/4@1.10/6; April,
1.11/4@1.113/6; May, 1.12/2 asked; steach he er No. 2 red, 1.03% asked; Southern by sample, 98@1.10; Southern on grade,

1.1014@1.1114, Corn—Dull; spot, 5234@52%; March, 524@52%; April, 524@52%; steamer mixed, 504@50%; Southern white corn, 50@53; Southern yellow corn, 50@53. Oats—Steady; No. 2 white, 37/4@ 37/4; No. 2 mixed, 36/4@36/4. Rye—Firm; No. 2 Western, 87@88.

Hay-Firm; No. I timothy and No. I lover, unchanged. Butter-Steady, unchanged; fancy im-

itation, 23@24, fancy creamery, 27@28; fancy ladle, 21@22; store-packed, 20@21. Eggs-Easy, unchanged; 16. Cheese-Firm, unchanged large, 131/2; nedium, 1334; small, 14

Sugar - Strong, unchanged; coarse granulated, 6.15; fine, 6.15. New York. - Flour - Receipts, 13,249 barrels; exports, 12,214 barrels; dull and

Rye Flour-Quiet; choice to fancy, 470@4.00. Cornmeal-Quiet; fine and yellow, 1.25

Butter - Steady, unchanged; receipts, Cheese-Strong, unchanged; receipts, 1,048.

Eggs-Firm; receipts, 15,203; State, Pennsylvania, and near by, fancy selected, white, 19; do., choice, 18; do., mixed, extra, 18; Western firsts, 17; do., seconds, 1614; Southerns, 1534@17.

Poultry—Alive steady; Western chick-

ens, 12; fowls, 13; old turkeys, 16; dressed steady; Western chickens, 13@ 14; fowls, 13@131/2; turkeys, 15@20. Lard-Firm; Western steamed, 7.40; refined firm; continent, 7.50; So American, 7.85; compound, 434@534.

Pork—Steady; mess, 13.25@13.75. Cottonseed Oil—Steady; prime yellow 2434@25. Sugar-Raw firm; fair refining, 43%;

centrifugal, 96 test, 5; molasses sugar, 41/6; refined firm. Potatoes-Steady; Long Island, 1.50@ 2.00; State and Western, 1.15@1.25;

Jersey sweets, 2.00@5.00. Peanuts-Firm; fancy hand-picked, 51/4 @51/3; other domestic, 31/4@51/2. Cabbages—Steady; domestic, per ton, 10.00@15.00.

Live Stock

New York-Beeves-Medium and good steers, 10c. higher; common, low; bulls, slow to 10c. lower; good cows, slow; others dull and weak. Common to choice strers, 3.00 to 5.90; bulls, 3.40@4.50; cows, 1.80@3.55. Cables quoted live cattle steady at 11 to 12c, per pound; tops, 121/3c, dressed weight; refrigerator beef

selling at 83% to 85/2c. per pound. Calves—Cables active and firm; no prime veals here; all sold. Veals, 5.00 @8.50; little calves and cuils, 3.00@4.00; barnyard calves, 3.50; dressed calves, steady; city dressed veals, 8@13c. per

pound; country dressed, 7@111/4c. Sheep and Lambs - Sheep, steady; slow. Fair sheep, 5.50; lambs, 7.75(48.00. Chicago-Cattle-Market steady. Good to prime steers, 5.10@6.25; poor to me-dium, 3.75@4.83; stockers and feeders,

2.50@4.60; cows, 2.85@4.50; heifers, 3.00 @5.00; canners, 1.0@230; bulls, 2.25@ 4.00; calves, 3.00@0.50. Hogs-Market 10c, higher, and butchers, 5.00@5.271/2; good to choice heavy, 5.15/25.30; rough heavy, 5.00@

5.10; light, 4.95@5.20; bulk of sales, 5.15 Sheep-Market steady. Good to choice wethers, 4.60@6.50; fair to choice mixed, 4.75@5.40; native lambs, 5.50@7.60.

MUCH IN LITTLE.

The first two seedless apples received from Colorado were sold in London, at Covent Garden, for 30 shillings each. It is seriously estimated that already about 3,000 children in Missouri have been named after President Roosevelt. The German university town of Hei-

delberg is to have a new railway station costing \$6,000,000. King Edward has given the head of his famous horse, Ambush II., to the Natural History Museum of London.

England has one member of Parlia ment for every 10,200 electors. Ireland one for every 7,177, Scotland one for every 8,974 and Wales one for every

The government of the Dominion of Canada has called for tenders for the construction of a postoffice building at Winnipeg. A pneumatic tube system will be one of the features of the new building.

The cultivated area of the vineyards in France decreased from 4,280,510 acr

in France decreased from 4,280,310 acres, in 1902, to 4,171,830 acres, in 1903. The average yield per acre was 226 gallons.

Growing strawberries under thin muslin, known has tobacco plant bed cloth, resulted in later blooming, larger berries, better pollenation and healther planta. This practice adds 30 to 100 per cent, to the yield of berries.

When the German Emperor travels on home railways a detailed hill is made out for every engine and car used and for the distance flaversed. It is estimated that he pays the Prussian railways alone about \$23,000 a year.