******************* Brooklyn, N. Y.—A very large andience filled the Tabernacie Sunday to listen to Bishop D. A. Goodsell. His subject was "The Face of Christ." The text was from H. Corinthians iv:6: "The glory of God in the face of Jesus Christ." Bishop Goodsej said in the

Christ." Bishop Goodsa; said in the course of his sermon:

As you read the Bible both in the Old and New Testaments you are impressed with the great number of times which the word "face" is used. When you travel in Eastern lands you find that this word is used far more often and in many different relations among the Eastern people than we our-selves are accustomed to use it.

This word face is used in reference to a man's whole character, I am told,

everywhere in the East, and we have a great many traces of it in the Bible and now when we come to think of it isn't it true that we are accustomed to recognize each other more by the face than by any other one thing. Is it not wonderful that upon the few elements in the face, the forchead, the eyes, nose, mouth and chin there should be such an infinite variety of expression stamped by the great Cre-

There is a general conviction amo us that the face will work out the inner character, so that whatever may be the beginning of life when we have lived with ourselves a long time we will be pretty apt to show upon our faces what kind of a person we have lived with. It is impossible for any person to give way to avariee without showing it on their face. If he had an open face once it will change; and so the man who gives way to the forces of passion, whether he gives way to lust or whether he gives way to drink, or whether he gives way to appetite for food, it will show out on his face, We write upon our faces what we live with and no man can wear a mask so completely that those who are wise in these things are not able to read behind the mask, Now, what one is there among us

that has not desired again and again to have lived when the face of Jesus Christ could have been seen. there is no devout soul that in his trouble has not said, Oh, that I could look into my Master's face. Oh, that I could," live as the little children did, "have rested my head against His breast and have heard Him say to me as He said to them, 'Suffer them to

You can scarcely go into a Christian home to-day where Christian education has presided where there is not at least one or more representations of the face of Jesus Christ. I have observed according to our experiences, accord-ing to our wants, we fasten upon the representations of Jesus Christ's face that are most satisfying to us, most fitting. So that if we are under deep penicence of sin, we are apt to have the face of the suffering Christ upon the Cross, and if the sorrows of the world have burdened our hearts, we will carry there the face of the thorncrowned Christ in our homes. If we have dwelt upon Christ in His strength, in His power, in His resist-ance to evil, in the calm majesty of one who knows he is innocent. would most likely have the picture of Christ before Pilate. From the days of the Catacombs up to the present time, men have been trying to put Christ's face before humanity, and why? Because all souls in their greater moments, in their spiritual moments, and therefore in their religious moments, would like to have Him brought near by. They would like to have Him

The best thing is to so carry Jesus Christ in our heart that we shall see Him and behold the glory of God in the face of Jesus Christ.

The actual picture must remain the ame. We may study it, we may understand its history. It is not at all probable that any one is going to see in a moment what it took the artist years to produce, though this may happen. But as we grow spiritually it is possible for us by spiritual sight to behold our Lord, to behold Him mere clearly as the years go on.

When we study this one word, the word face, we find that it stands related to three great facts and to none other that I know of, and these three facts are, first, revelation, then in-spiration and finally reward. This is exactly what the Apostle means by this text, that he who studies the face of Jesus Christ, he who enlarges his vision by spiritual imagination, will have the revelation of the divine truth come to him. For do we not know that Jesus came to reveal God to us, to reveal God to a world in which the dim eye of sin could but imperfectly see Him. But the trouble is that our eyes see as we are educated to see. I have often noticed while passing along the street that a man is usually inter-ested in the trade he represents. If he was a hatter, he looked at my hat; if he was a tallor he looked at my clothes; if he was a shoemaker he looked at my shoes; if he was a bootblack he looked to see whether they were muddy or not, and so our vision is trained by what we are doing by what we are thinking. If our was what we are thinking. If our eyes are trained only to the things of time. then all the beauty that we see is in the things of time, but by using these as stepping stones to something higher and nobler, then we see by the power of God's revelation that there is a God here in this world, and that He is ruling the world in the interest of Jesus Christ.

I believe that you would have thought yourself victims of fate if you had not been taught by Jesus Christ the doctrine of divine fatherhood. You would have thought perhaps that this world was made by chance if you would have thought perhaps that this world was made by chance if you had not seen Him standing in the stern of the ship and saying to the troubled waves, "Peace, be still." But because He has come, because He has passed through all the phases of our life from infancy to maturity, because He has been tempted, because He submitted to wrong in order that He might do a great and holy work, because He has given the most perfect example of what humanity ought to be under all phases and circumstances, because He is here and was God menifested in the flesh, we, His brethren in the creation, and we, His brethren in the creation, and we, His brethren in the redemption of the cross, know that we are dear to God, for

ren in the redemption of the cross, know that we are dear to God, for God so loved the world that He gave His only begotten Son to die for us.

I have to travel a good deal in my work, as you know. Very often I wake early in the morning, and lift the curtain of my sleeping car that I may see where we are, and what the prospects are. Sometimes it is clouded, he ditches beside the tracks, or perhaps we are running alongside the lake and I look at the lake and out there I can see things mirrored. It has been a great pleasure to me sometimes to pick out the stars. Why there is Orion, and there is Sirius, there is

SUNDAY SERMON there is Jupiter and there is Jupiter and there is Venus, the morning star, and there is Mars. I didn't have to look there is Mars. I didn't have to look up. I looked down and saw it reflected. And then I would see the round orb of the morn and I could see what phase of the moon was on by looking down as I could by looking above. Then I have seen the wind set the glassy surface into waves, and it would be only belts of broken light. That is the way it is in human society. We are looking down upon the world which reflects human weaknesses, human sin, human passions. There isn't a glassy place to reflect the glory of Christ in. place to reflect the glory of Christ in. There are all kinds of passions at work and the best that we can see is the ruffled surface of humanity, but I see bars of light that are on the surface, then, when I look up I see the glorious Christ.

Now, finally, the glory of God in the face of Jesus Christ is revealed, not only as a revelation, not only for inspiration, but for reward. How full the New Testament is of this idea that the sight of Jesus Christ shall be the reward of the saint and the Old Testa-ment, too: "My eyes shall see the King in His beauty," "We shall be satisfied when we wake in His likeness,"
"We shall see Him and know Him as He is." How many more passages does your memory bring up out of your religious education that teach this doc

We who are here this morning, if we believe in God we shall not only see those who have gone before, who have been in our homes, but the great am-bition of a devoted soul will be grati-

fied—we shall see God.

Itlessed are the pure in heart, for they shall see God. According to the measure of our inward purity do we seem to see God here. When we shall, by the washing of regeneration and the renewal of our hearts and the sanctification of our spirit, until we can say the Lord hath made me whiter than snow. We walk with Him, our hand is in His hand and our head is on His bosom. He carries us when we are weak, as a shepherd carries the lamb. He heals our disease, He comforts us in our sorrows. He is in our homes when we are there, in our shops when we are there, in the streets when we are walking, on the sea when we

We shall see Christ, not in His humiliation, but in His exaltation; not as a babe in the manger, but as a king of the universe; not as humbled be-fore Pilate, but as ruling all things

and judging all things.

I believe in heaven because I believe in God. I do not know where it is, I think that I am convinced that it is a condition rather than a place. This is shown by the parable of Dives and Lazarus, one in paradise and one in hell, yet they could talk across the guif. That must have been moral rather than physical. But I do not know that if God is everywhere, my soul shall soar through space and find Him everywhere. It may be that heaven is everywhere, as God is everywhere to the devout soul.

Things that come easily are not of much value. Vacation time does not often record noteworthy accomplishment. It is when the pressure of life is at its highest, perhaps close to the breaking point, that results usually count for most. That time that we are looking forward to, when this present grinding pressure will be off and we shall have an opportunity to do some thing, is not likely to record nearly as good work as we are doing under friction and stress. Those particles of carbon might have been nothing more than coal or graphite if consummore than coal or graphite it consum-ing heat and enormous pressure had not crystallized them into a diamond. If such a weight is just now upon us, let us rejoice at the opportunity we have for getting at the precious things of life.-S. S. Times.

Alone it has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and all other books-philosophy, poetry, history, fiction—but if you would re-fine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have lved like iron into the blood. If you have no time, make time and read. The book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—Newell D. Hillis.

To be dishonest during the week, to defraud one's creditors, to rent property for saloons or brothels, to water stock and sell the water to the public. to live in sin and then to go to church on Sunday to worship, or to pretend to worship at home, is mockery. If there is one thing the Bible declares, it is that God abhors such worship. He must be worshiped in truth.—Sunday-School Times.

The Cheerlest Music We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn-the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanes-cent, like the voice of the singer, but perennial, like the music of the spheres.-Wm. M. Taylor.

The Key and the Lock. Let, then, our prayers be "the key that opens the day, and the lock that shuts the night," and also from morning to night our staff and stay in all our labors, enabling us to go cheerfully up to the mount of God.—Canon

Owl's Devotion to Dead Mate. A remarkable instance of bird instinct and devotion is reported from

up to Farrar.

Quaker Neck. Early last week Henry Brown, a farmer there, set several jump-traps about his farm to catch prowlers, of whatever nature, that had been playing havoe with his flock of fowls. A day or two later he missed one of the Yesterday Bartus Trew, a neighboring farmer, discovered two owks in an apple tree. One, a large horned owl, was in evident distress,

trying to shield and warm its mate. To a leg of the dead bird was hanging Brown's jump-trap with chain at tached.-Elkton correspondence Phil adelphia Record.

Blasting Out Frogs.

This frog story comes from Ter-lingus, Texas. Mark Twain is not its

"At the mines of the Chiscs Mining At the mines of the Chises Mining company to-day, while the Mexicans were at a depth of about 25 feet, they blasted a large number of frogs out of the solid rock. They came singly, and by twos and threes, and in several instances, whole families.—Autin dispatch in New York Sun.

SUNDAY

INTERNATIONAL LESSON COMMENTS FOR APRIL 9.

Subject: The Raising of Lazarus, John zi., 32-45—Golden Text, John zi., 25— Memory Verses, 33-36—,Commentar on the Day's Lesson.

I. The meeting of Jesus and Mary (v. 32). 32. "When Mary was come." Martha first heard that Jesus was coming, and, without notifying Mary, she went to meet Jesus just outside the village. She greeted Him with those words of sorrowful despair—"Lord, if Thou hadst been here my brother had not died." But even then there was a dawn of hope in her heart, from her experience of the power of Jesus, Jesus replied with the assurance that He was "the resurrection and the life," and prepared her for the great work He was about to do. "If Thou hadst been here." These words express the very essence of soul torture at such In our affliction we continually echo the if of these sisters, saying to ourselves, if we had not done this, or if we had not done that, or if it had not been for our blunder, or that of our friends, or that of our physician, our beloved would not have died. But read verse 4 of this chapter.

Christ's compassion (vs. 33-37). 33. "Groaned in the spirit." This is a strange term and is better rendered by the margin of the Revised Version "was moved with indignation in spirit." Jesus was indignant at the hypocritical and sentimental lamentations of His enemies, the Jews, ming ling with the heartfelt sorrow of His loving friend Mary. These self-right-eous Jews, now weeping and groaning in professional sorrow with Mary were men who would soon be plotting to kill, not only Jesus, but the restored Lazarus (compare chap. 12:10). "Wastroubled." "Troubled Himself."troubled." "Troubled Himself."—
Marg. R. V. Probably the meaning is
that He silowed His deep emotion to
become evident to bystanders. 34.
"Where—laid him." A question addressed to and answered by the sisters.
35. "Jesus wept." Here the blessed
Jesus shows Himself to be truly man;
and a man too, who notwithstanding

and a man, too, who, notwithstanding His amazing dignity and excellence, did not feel it beneath Him to sympathize with the distressed and to weep with those who wept. After this example of our Lord shall we say that it is weakness, folly and sin to weep for the loss of relatives? 36. "How He loved him." A spontaneous testimony from those Jews of the ten-derness of the Son of God.

37. "Could not this man." The mir acle of the blind man was referred to because it was of recent occurrence, and in the immediate neighborhood. while the two previous miracles of raising the dead (Luke 7:11-17; 8:41-56) were performed in distant Galilee, about one year and a half before. Several leading commentators think that these Jews were unbelieving and now refer to the healing of the blind man in a deriding manner, suggesting that if He could have done that, then He could have kept Lazarus alive, and real love would have prompted Him to do it if He had power.

III. Words of comfort (vs. 38-40). 38, "Again groaning." Because of the un-belief of the Jews. We never find Him in as much grief over His own sufferings as over the sins of men. "Cometh to the grave." Lazarus was, as became his station, not laid in a cemetery, but in his own private tomb

in a cave.

39. "Take ye away the stone."
That which could be done by human hand she orders to be done. He would have the bystanders see that Lazarus was actually dead. "He sinketh." Seeming to forget what Jesus had said to her when she met Him, Martha now thinks only of the condition of her brother's body and objects. The

idea of an immediate resurrection does not seem to have occurred to her.

40. "If thou wouldst believe." So we see that if these sisters had not possessed hearts of faith, a willing-ness to believe and obey Christ, this miracle could not have taken place. If faith holds Him as the resurrection and the life, then why doubt when He is near? "Glory of God." Such a revelation of God's power as shall disclose His glory.

IV. Lazarus raised to life (vs. 41-45). "Took away the stone." Martha's faith must have rallied and she gave way to Jesus' request. They had accomplished all in their power when the stone was removed. Jesus now began His part. "Lifted up His eyes." An outward expression of the elevation of His mind and to show them who stood by from whence He derived His power. He lifted up His eyes as looking beyond the grave and overlooking the difficulties that arose thence.

"Thou hast sent Me." Not to destroy men's lives, but to save them. to show that God sent him, made the earth open and swallow men up (Num. 16:29, 30), for the law was a dispensation of terror; but Christ proves His mission by raising to life one that was dead. 43. "Loud voice." He did not whisper nor mutter as did the magicians. It was the type of that voice like the sound of many waters (Rev. 1:15), at which all who are in their graves shall come forth (John 5:28; 1 Thess. 4:16). He that wept as a man now spoke as a God. "Lazarus." He calls him by name as we call those by their names whom we would wake out of sleep. This intimates that the same individual person that died shall rise again at the last day. 44. "Bound hand and foot." Probably each limb was separately bound, as was the Egyptian custom. "Loose him." He was a healthy strong was and the was a healthy, strong man and no longer needed the bandages and winding sheet. 45. "Many believed." miracle was convincing.

There's a suggestion of oriental egerdemain in the story of the capture of some burglars who broke into a chib in Bradford, England, and carried off nearly a hundred bottles of different liquors and some hundred

cigars. The only thing the detectives could find as likely to afford a clew was a couple of dirty glasses out of which the burglars had taken a drink of

whisky. These were carefully examined and the trace of a finger print was found on one of them. This was found to correspond with the finger print of a well-known criminal, who was promptly tracked down and confessed guilt and to a share in the theft .-New York Herald.

Found Bond Issued in 1861. While trimming the leaves of an old Bible that has been in the family for half a century F. S. Rand of Worcester found a U. S. hond for \$100 issued in 861. Although \$134,000,000 worth of bonds were issued at the same time, the treasury report shows that the whole issue has been redeemed with the exception of 29,400.

SCHOOL CHRISTIAN ENDEAVOR NOTES

APRIL NINTH.

What Does Christ's Life Show us About the Father?-John 14:6-24.

Bible Hints.

God is willing that men should come to Him in any way they can; but they cannot come except through

Many a man saw Christ in the flesh that did not really see Him; and we, if we see Him in the spirit, see Him as really as any man ever saw Him Christ is not jealous of His dis-ciples. He wants us to surpass His earthly works; He will be disappoint-

ed if we do not. When our minds are confused by the doctrine of the Trinity, we may think of the Comforter as "Another"; when we wish to get close to the Holy Spirit, we may think of Him Christ Himself.

Suggestions.

'To doubt God's love is to deny Christ's life. As it is impossible to think of Christ's holding Himself aloof from men, so it has become impossible to think of a distant God.

Christ did not emphasize Cod's power, not because God is not powerful, but because His power stantly discloses and emphasizes it-

Illustrations.

If a man makes an approach to his house, whoever even tries to find another entrance can have only an evil motive. So with those that refuse to come to God by way of Christ. Christ Himself said that the Father was greater than He. If you look at the sun's image in a mirror, you

do not see all of the sun's brightness, but all of it you can endure. Christ was the great ocean

God's love flowing into the little bay of our humanity; the same great tide that pulses in the ocean enters the bay. Christ is a pencil of light entering

a closely darkened room. Place the telescope of faith in the path of the light, and you can see all of the sun it is possible to see from the earth. Questions. Am I studying Christ's life with the

eager desire to know more of God? Am I getting closer to God every day of my life? Am I permitting any barrier to come between myself and Christ? Selections.

Nearer to Thee, O Christ Nearer to Thee! Till we in Thy dear face God's glory see!—Lucy Larcom. Because Thy love bath sought me all mine is Thine, and Thine is mine. -C. G. Rossetti.

Brother in joy and pain, Bone of my bone was He; Now-intimacy closer still-He dwells Himself in me.

EPWORTH LEAGUE LESSONS

APRIL NINTH.

What Does Christ's Life Show Us

About the Father?-John 14. 6-24. This chapter was a part of that last liscourse of Jesus the night before his crucifixion. We have here the last utterances of the Master. While there is somewhat of disconnection in the themes of the chapter, there runs through it all this plan: to give to the disciples a series which would be a comfort to them in his absence. The various relations existing between Jesus as the Son and the Father form the special thought spoken of "my Father's houses," and of the fact that if they believed in God they should believe also in him. Now, in answer to the query Thomas as to the way, he declares that he is the Way, the Truth, and the Life. Jesus is the Way to the Father, he is the Truth that reveals that Father, and he is the Life which comes from the Father.

A study of the verses of our lesson will reveal many interesting relations which Jesus declared exist between the Father and himself.

Jesus is the Way to the Father. He says, 'If ye had known me ye should have known the Father." That is, a knowledge of Jesus is a knowledge of God. He is the bridge from man to God. He reveals Father. He is an incarnation of God. He was the "Word." The use of a The use of a word is to interpret an idea. Jesus interprets the Father.

us Gorifies the Father. He said. "Whatsoever you ask in my name I will do, that the Father may be glorified in the Son." The gift of the Holy Spirit, and the adminstrative power of Christ in the Church glorifles God.

Jesus is Father. He stands at the right hand of God as our advocate. He prays the Father, and the Father gives the Holy Spirit. We must not separate in our minds the persons of the Godhead, yet there is a sense in which Jesus stands between us and God the Father as intercessor.

Jesus's Love a Guarantee of the Father's. The manifestation of love to the soul of man is a manifestation of the love of the Father, as well as of the Son and Holy Ghost. The life of Christ, then, shows the Father as Love, answering prayer and manifest ing himself to men. It reveals God as just, and yet the justifier of him who believes in Jesus Christ.

RAM'S HORN BLASTS



HE selfish church is one of Satan's beat Love is life's magnetism Happiness ts heart health. Serenity follows sincerity.

good basis. A loose tongue quickly gets into a tight place saddest loss of all would be to

lose all sorrow. Chill a child and you find it hard to thaw out the man. Men never give flattery outright; it is always a loan.

Praying for a man will soon take all avy out of the heart.

The Sunday Breakfast Cable

JESUS.

BY AMY PARKINSON.

Jesus, my Guide!
The way is all unknown—walk Thou before,
Bo I may plant my feet where Thine have
been, And stray no more.

Jesus, my Light!

When night falls thickly down, shine through the dark,
So shall I fearlessly press on until
I reach the mark.

Jesus, my Life!
Though heart and flesh may fail, Thou art the same—
Give of Thy strength, so shall my soul forget
Her weary frame.

Jesus, my King!
Let me but hear Thy voice, and I obey;
Thou art my Life, my Light, my Guide
through gloom
To endless day.

Boring Holes in the Ship's Bottom. We are living in tremendously practical times-history, national and in-ternational, is being made by leaps and

It has been truly said that the character of the individual is the character of the nation; it therefore behooves us to guard with the greatest jealousy against that which tends to lower the

canvas set to a favoring breeze-embarked upon her a mighty host, proud of her great hull, her taut ropes and towering spars, all hoping for a pleas-ant and prosperous voyage, and yet, among this great throng there are hard

wreck. Let us turn from the picture and face

the facts squarely as we find them in everyday life.

The manufacturer who for a larger profit adulterates an article of food, the financier who sells a property at an inflated value, the chemist who en-riches himself by impoverishing a drug or medicine-one and all are jeopardiz-ing the health, the savings, yes, the very life of "the other man." The are boring holes in the ship's bottom.

Now whether this boring is done that the borer may make a larger profit at any cost, or simply from careless selfishness, the result is the same. It is undermining the foundation of

Undoubtedly many men excuse them-selves by saying: "The ship's bottom is of thick timber and strong, the hole that I am boring will not amount to anything, I shall not go deep enough."

He forgets that close by another may be boring, and not far away a hundred

Now, any man and every man who does not give honest value in his deal-ings with his fellows, and with the government whose protection he enjoys, and of which he himself is an integral part, is deliberately putting the auger close to the keel of our institutions.

God forbid that any man should allow his conscience to become so clouded and his heart so cold that he would entertain, much less put into execution, tion of our national welfare.

and see it "scuttled"-worse still, have any hand in such a work? God forbid, Honorable dealing is character ing—the building of the nation. if ever, we need men of high purpose and unimpeachable character. We all can be such men. We must be.- E. 3

A Logical Conclusion

In an argument which Dr. George Pentecost once had with an atheist the latter said the reason why he did not believe in the Bible was because did not know the author. Dr. Pentecost replied:

"Well, my friend, is the multiplica tion table a work of authority with "Most certainly."

author of that table is?" In a moment be frankly confessed his ignorance, upon which Dr. Pente

Then I suppose, as a matter of fact,

The greatest coward is the one who afcaid of being charged with fear. Throwing millstones at men is not the same thing as giving them flour.

The man who has no mind of his own often has most of it to give away.

The church service that does not stretch out on to the street only serves Many a man thinks he is getting a corner let in glory when he puts a dime in the collection that he couldn't pass on the street car.

The Force of Example. A young man who united with the both bookkeepers with plenty of work and moderate salaries. He lived such

a simple, contented, trustful life that I want to know how to make my life as fine as his." Man Not a Blank,

The Kutho-daw, which is a Budo hist monument near Mandalay, in Burma, consists of about 760 temples, each containing a slab of white marble, on which the whole of the Buddhist bible, containing over 8, 000,000 syllables, has been engraved Men never give flattery outright; it is always a loan.

He cannot lead man who has no time to listen to a child.

Praying for a man will soon take all temples together form a square, with a dominating temple in the center

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Over two years have elapsed since beautiful village of Mount Bianchard, situated + relye miles from the city of Findlay, in southeastern Hancock County, decided to dispense with its one saloon. A hard contest was waged for and against the drinking place, but the temperance element succeeded in winning out by the narrow

interests that were to follow the sup-pressing of the saloon L siness. A number of really gold citizens actu-ally were led to believe that the town would be worse off from a business standpoint. Some even declared that grass would grow in the streets; that our population would fall off; that no large amount of building would be done, and that more or less the same quantity of beer and whisky would be imported by the thirsty and consumed within our corpor tion limits. The town would need the whisky tax, and that in the absence of said tax the local leve for municipa purposes would have to be raised of the village council, they claimed. The statement was made that since the liquor drink-ers would have their drinks that it was a piece of utter foolishness to lose fax when the result for lessening

the liquor consumption was not arriv at with the closing of the saloon. However, non, of these dire predictions have come to pass. Mount Blanflons have come to pass. Mount Bian-chard began to boom as soon as the clinking of the beer glasses ceased, and to-day we have a better town in any respect you may be able to point out. Drunken fights are no more in evidence, while men who formerly drank to the vetriment of their health, pocketbooks and their family welfare, have reformed from the evil habit, and now lead sober and industrious They pay the butcher. baker, the groceryman, etc., where before their credit was strained to the limit. Peace has spread a mantle of happiness over our town. It has be-come a model village, and the ribald song of the brawler and the sorrowful spectacle of staggering men has given place to the happy shouts of well clothed and well fed children of those who once led different lives and drained the dregs of the cup that de-

Business men say that their business is better than when the saloon was in our midst. They say the men who once got trust at their stores, but alcash, now pay up regularly, and are among their best and most desired

During the past year more building has been done than ever before in the same space of time. Many thousands of dollars have been spent here in the erection of stately edifices, both private and public, and the streets are grass. These facts are plain ones to all who live here, and the present prosperous condition of our town proved a bar to any one circulating a petition to again vote on the ques-tion of saloon or no saloon. No one had the nerve to try it. The people are satisfied.

Taxes are no higher than when the saloon was here, but property values have risen and men are using their money more freely in upbuilding the

town. She has no use for it.

True, once in a while some fellow brings a small amount of liquor here, but it is safe to say that not one per cent, is now drank here as compared with the amount consumed when we had the open saloon. Not an arrest for drunkenness has been made for over a year, and since the saloon left us the number of arrests have fallenoff at least seventy or eighty per cent. There is little in a criminal way for the mayor and the marshall to look

after in this place.

Before we voted against the saloon we endeavored to learn how other dry towns were aring. Now we have recommend the dry town in every way, shape and form. The business here is done by sober men.

Bad Results of a "Liberal" Law. The increase in crime and the di-minution of public health have become so serious during the past twenty-four years of the present "liberal" liquor law in France that M. Guerin recently

proposed to restrict the public houses to one for every three hundred of the population. A Reform Halted. The French Senate by a vote of 141

to 116, unfortunately rejected M. Eugene Guerin's proposal to fix a limit to the multiplication of places for the sale of intoxicants.

Since the law of 1880, which threw open the liquor traffic, these places have multiplied until there is now in France a drink-shop to every eightythree of the population.

Temperance Topics. Medical science is more and more dis-posed to eschew the use of alcohol in the treatment of disease, because other remedies, most of thems poisons, are safer and more effective.

Drunkenness is on the increase in Russia. During the past twelve months the quantity of vodka and other spirituous liquors sold at the State establishments was greater than in the previous year by 25 per cent, while the quantity sold in hotels and other places showed an increase of 16

Following closely on the whisky fa-talities in New York and the revela-tions of bad liquor made there, Dr. H. W. Wiley, chief of the Government bu-reau of chemistry, bas-expressed the opinion that fully eighty-five per cent, of all the whisky sold in this country. in hotel restaurants, clubs and bars, nothing less than a cheap imitation.

According to a decision of the Su-preme Court of Georgia, druggists must not violate the local option taws of the State by selling vedicine that will produce intoxication. When sell-ing such medicine in violation of the local option statute, the druggist

COMMERCIAL REVIEW.

R. G. Dunn & Co.'s "Weekly Review

of Trade" says: Spring trade responds to seasonable weather, and shipments of merchandise have increased so rapidly that railway facilities are severely taxed. At many points there is complaint of car and motive power abortage, and navigation on lakes and rivers at the North has not opened as promptly as business demands. The customary damage from floods has rendered many mills idle, and several minor events added to the number of unemployed, but these temporary adverse features are more than affect the several minor events added to the number of unemployed, but these temporary adverse features are more than affect the several management of the several manag verse features are more than offset by the resumption of outdoor work, especially in building operations and on the farms. The buyers are arriving in large numbers at primary markets, warm weather accelerating preparations

for Easter trade.

Holders and makers of iron and steel products appear to have secured control of the situation. It is no longer con-sidered desirable to delay the placing of contracts in expectation of better

Failures this week numbered 255 in the United States, against 226 last year, and 16 in Canada, compared with 15 a year ago.

Bradstreet's says: Wheat, including flour, exports for the week ending March 23, are, 1,044,-595 bushels, against 895,742 last week, 595 bushels, against 895,742 last week, 1,801,845 this week last year, 2,401,987 in 1903, and 2,904,110 in 1902. Corn in 1903, and 2,904,110 in 1902. exports for the week are 2,076,836 bushels, against 3,841,411 last week, 1,527,-676 a year ago, 3,618,210 in 1903 and

WHOLESALE MARKETS.

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

139,205 in 1902.

Wheat—Dull; spot, contract, 1.104/@
1.10½; spot, No. 2 red Western, 1.11½/@
1.11¾; March, 1.10¼/@1.10½; April,
1.11½/@1.11½; May, 1.12½ asked; steamer No. 2 red, 1.03¾ asked; Southern by sample, 98@1.10; Southern on grade, 1.to%@1.11%. Corn—Dull; spot, 523/@5274; March,

52/4@52/8; April, 52/4@52/8; steamer mixed, 50/4@50/8; Southern white corn, 50@53; Southern yellow corn, 50@53. Oats—Steady: No. 2 white, 3714@ 3714; No. 2 mixed, 3614@3614. Rye—Firm; No. 2 Western, 87@88. Hay—Firm; No. 1 timothy and No. 1

clover, unchanged. Butter-Steady, unchanged; fancy imitation, 23@24, fancy creamery, 27@28; fancy ladle, 21@22; store-packed, 20@21.

Eggs—Easy, unchanged; 16. Cheese—Firm, unchanged large, 131/2; medium, 131/4; 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 unchanged. Rye Flour-Quiet; choice to fancy, 470@4.90. Cornmeal-Quiet; fine and yellow, 1.25

@1.30.

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, 13; Western firsts, 17; do.,

Poultry—Alive steady; Western trists, 17, 65, seconds, 16½; Southerns, 15½@17.

Poultry—Alive steady; Western chickens, 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; South American, 7.85; compound, 474@514. Pork—Steady; mess, 13.25@13.75. Cottonseed Oil—Steady; prime yellow, 241/4 @ 25.

Sugar-Raw firm; fair refining, 41%; centrifugal, 96 test, 5; molasses sugar, 41/4; 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, 514 @51/2; other domestic, 31/4@51/2. Cabbages—Steady; domestic, per ton, 10.00@15.00.

Live Stock.

New York-Beeves-Medium and good steers, roc. higher; common, low; bulls, slow to toc. lower; good cows, slow; others dull and weak. Common to choice steers, 3.00 to 5.00; bulls, 3.40@450; cows, 1.80@3.55. Cables quoted live cattle steady at 11 to 12c. per pound; tops, 12½c. dressed weight; refrigerator beef

selling at 81/2 to 81/2c. per pound. Calves-Cables active and firm; rime veals here; all sold. Veals, 5.00 8.50: little calves and culls, 3.00@4.00; barnyard calves, 3.50; dressed calves, steady; city dressed veals, 8@13c. per pound; country dressed, 7@111/sc. Sheep and Lambs - Sheep, a

7.75(08.00. Chicago-Cattle-Market steady. Good o prime steers, 5.10@6.25; poor to me-fium, 3.75@4.85; stockers and feeders, 2.50@4.60; cows, 2.85@4.50; heiters, 3.00 @5.00; canners, 1.50@2.30; bulls, 2.25@ 4.00; calves, 3.00@6.50. Hogs-Market 10c. higher. Mixed

slow. Fair sheep, 5.50; lambs,

and butchers, 5.00@5.27 1/2; good to choice heavy, 5.15@5.30; 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, 3.50@7.60. MUCH IN LITTLE.

Russia has 86 general holidays in a There are 2,000 rivers in the British Empire.

A large factory for making "artificial silk" is to be established at Florence, Italy. Of the \$5,600,000,000 of gold in the world the United States possesses \$1,300,-

000,000, or nearly one-fourth. A Berlin court was recently called upon to deal with an action brought by a wo-man of 30 who was a grandmother.

The haikwan (customs) tael was val-ued by the United States Treasury at 64.6 cents in 1903, 63 cents in 1902, and 73.3 cents in 1901. Railway carriages transformable in

ambulance compartments for the use of passengers who have been taken ill have een provided on the Prussian railway for express routes.

Experiments are being made with rapid telegraphic apparatus between Paris and London. It is claimed that 40,000 words can be transmitted in an hour.

can be transmitted in an hour.

A German manufacturer, Rudolf Linkmeyer, in Hereford, has sold the right of using his process for making "artificial silk" in France and Belgium to a Brussels syndicate for 600,000 frama (\$115,800).

A clergyman returned from Manila lectured in San Francisco the other day, He said that in a municipal parade in Manila money the processionists was a company of sity retraithers, who marghed frep in hand.

THE GREAT DESTROYER

Dry and Prosperous is the Town of Mount Temperance Won by Six Votes-Results

Mount Blanchard, Ohio, is a dry town, and has been so for two years. The contest which brought prohibition into operation was a very bitter one. in which personal abuse of the temperance party was a prominent feature. The results of the change to no license have made themselves manifest in a manner and to an extent that delights its advocates. The situation is well set out in a recent article in a newspap of that town, which describes it as follows:

margin of six votes.

The saloon advocates then began to make predictors in regard to the disastrons results to the local business Jesus, my God!

The close cannot be far, of earthly years:
The time draws nigh when Thine own tender touch
Shall dry my tears.
—Ram's Horn.

standards of true manhood.

In the business life of to-day, through stress of competition as well as from pure selfishness, there has been a grow-ing tendency to forget "the other man." A strange picture this, but a true one, of our noble "Ship of State" with

working-and in other ways hard thinking business men-who, auger in hand, are deliberately and steadily boring holes in the ship's bottom. But, you say, that would mean ship-

We are all stockholders in this mighty enterprise. Can we stand by

mathematicians?" "Do you happen to know who

being a scientific man and conscientious skeptic, you never use the multiplication table? -Ram's Horn. Miniature Preschments

It is a good deal easier to condemn new idea than it is to comprehend the devil.

church was asked what partle person led him to take the step. replied: "The fellow whose desk is next to mine at the bank. We are

A than may be a blot or a blessing, but a blank he cannot be.—Chalmers

Magnificent Buddhist Monument.