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Denver, Col.—Dean H. Martyn Hart, of the St. John's Cathedral, recently preached a sermon on "Tithing—the Divine Solution of the Social Problem." The text was from Matthew xxii:21: "Render, therefore, unto Caesar the things which are Caesar's and unto God the things which are God's." Dean Hart said:

"It surely was no just argument that because the head of Caesar was upon the coin it therefore belonged to him and ought to be returned to the imperial treasury, any more than be-cause the effigy of the king is struck upon the English sovereign that there-fore all sovereigns are his property. "You will notice that the Lord had

Show me the tribute money." bystander offered the coin, which lay the extended palm of the Lord's The Jews have ever been the precocious of money dealers. the Romans permitted them to their taxes in all manner of coins, great would have been the loss to the uer; therefore a coin was and there are still some of them to be seen, in which alone it was lav int to pay the tax. This coin had to be purchased from the publican of the district, who looked after his own interests. The 'tribute money' went to Rome, to the imperial treasury.

"The man who had produced the coin had already acknowledged his liability and had provided himself with the means of liquidating it. The coin was only of use for the one purpose; that one thing was the payment of the tribute. The questioner had answered 'Fulfill your obligation,' said the Lord, 'and render unto Caesar the things that be Caesar's, and do not forget that the power of Caesar is only the representative of the higher power by whom kings reign, and if you admit the authority of the servant by so much more should you recognize the authority of the Master: render, there-fore, unto God the things that are God's.' What, then, are 'the things of God' which we are required to render unto Him?

the context requires that the parallel shall be continued, and it is in a sum of money that the answer must given, then the only reply can be that one-tenth of every man's income is 'a thing of God.' Now what eviis 'a thing of God.' Now what evidence have we that this is so and what is the purpose of the law?
"The ultimate appeal as to what is

truth must be the opinion of the race. If the opinion of all men could be taken as to the truth or falsity of any proposition, that would be a final determination. When anybody is in doubt of a legal or medical cuestion, the only solution of the doubt is an ap-peal to men of the legal or medical professions. 'Counsel's opinion' is taken, or the sufferer goes to a doctor. If it were possible to extend this natural instinct to the limits of humanity and upon any question of grave import the opinion of all men could be ascertained, then that expres-sion would be as nearly truth as it is possible for us men to arrive at. The Lincolnian canon is as sure a

rule as the most firmly established axiom. 'You cannot fool all the people all the time.' There are, at least, double the number of Bibles in the world as there are all other books put in the world be taken out of an encyclopedia and the number of volumes added, it will be found that all the libraries which possess over 100,000 volumes there are 50,000,000 ooks, and if we allow that there are as many books in household libraries as in these great public collections, which is making a liberal estimate, we may safely conclude that there are more than 100,000,000 secular books in the world. But during the last century the leading Bible societies of Europe and America put out more than 200,000,000 Bibles, in 380 different languages. The British and For-eign Bible Society turns out of its presses seven Bibles, or parts of the Bible, every minute, day and night. It is, therefore, the opinion of the race that this Book is 'the most valuable tning in the world,' as the Archbishop of Canterbury describes it, as he handed a copy to the new-crowned king.
"The opinion of the race is that the

Bible is a book of truth; that it is what it professes to be—the revelation of the heavenly Father to the children of men. Now if this be the case, it would be strange indeed if this munication from outside our life did not instruct us as to the great desider ata of every individual. Let any one ask himself what would make perfectly happy and content in this present state of existence.
"The reply would be: First, to have

a conscience void of offense; next, to have no fear of death, but a looking forward to a glory to be revealed; and finally, to be removed from any anxiety as to the necessities of living As we should expect, the answers to these essential requirements of life are given on the very first page of human history.

"In the dramatic story of Cain and Abel the three provisions for satisfy-ing these three fundamental wants are plainly stated. These two brothers came together on the same day, at the same time, to the same place, for the same purpose; there were two altars and each brought material for

sacrifice. The essential truth of sacrifice, despite the immense ingenuity which has been employed to explain it away. remains stamped upon it. Millions of cent victim to an altar erected to the unseen but recognized God. Putting their hands on the head of the victim. they confessed the sins which iay a burden on their conscience; they thus killed the sacrificial animal; they burnt part of it and ate the rest of it. It would be an insult to the intelli-gence of mankind to admit that all the generations of men should, one after nother, perform sacrifice in practically the same way, and mean nothing by it. The meaning of its ritual is written large upon its surface. No sensible man could for a moment believe that the wrongs he had done, and which he regretted and would undo if he could, and was prepared to make what atonement for he was able. he could transfer to a dumb animal i putting his hands on its head and co putting his hands on its head and con-fessing his sins. That innocent ani-mal represented some other Being, who could bear the sins of the world. The only nation of theologians the world has ever produced kept dear the original revelation. They knew there was a Lamb of God that taketh away

was 'a Lamb of God that taketh away
the sin of the world.'
"That God requires of men a tenth
of their income, as a tax for the general purposes of the commonweal, and
fisued this law as one of the fundamental rules for the guidance of human society, is evident from the fact
of its wide observance by ancient nations. One instance must suffice. In

Plutarch's life of the Dictator Camil-lus, it is recorded that after the taking of the Etruscan City of Veli, the augurs reported from their inspection of the sacrifices, that the gods were outraged. An inquiry was instituted and it was ascertained that the sol-diers who had been concerned in the sacking of the city had neglected to deduce the accustomed tenth to the sacking of the city had neglected to dedicate the accustomed tenth to the gods. The senate decreed that the victorious legions should make restitution and that a cup of gold of eight talents weight should be sent as a trespass offering to the Temple of Apollo at Delphi.

"The Reman ledies brought of their

"The Roman ladies brought, of their own free will, such liberal gifts of jewels and gold that the Senate, to honor them, decreed that funeral orations might be made at the obsequies of women, which hitherto had only been permitted over eminent public men. This extraordinary episode proves how rarely it happened that tithes were not paid and how grievous was the sin of omitting their payment. The further history of this incident also proves that the payment of tithes was a world wide institution and car-ried with it a sacredness which can only be accounted for by admitting that it was a primitive and universally

recognized law of God. . "Three senators of high rank were appointed to carry the restored tithe, with the trespass offering, to Delphos. On its way the embassy was taken by the Liparians, who were then at war with Rome. But when the governor of the city understood that the rich booty was tithe on its way to Delphos, he not only liberated the Romans, but sent a squadron of his own fleet to convoy them safely on their way.

"This dedication at a tenth, for the common purposes of the community. could only have been devised by a mind which thoroughly understood the whole problem of the needs of human society. If it were honestly practiced society. If it were honestly practiced it would be found just enough to alle-viate all social pressure—and it is not a little to be wondered at, that the public eye should be blinded to such an exceedingly simple and easily ex-ecuted law, which could readily be enacted and as readily executed. pose that every citizen comprehended the effectiveness of the law of tithe that every citizen comprehended and voted that it should be constituted a national income tax, what would be

"Consider the absolute impossibility of legislating against trusts or com-binations of capital. Legislation against the natural processes of trade can never be a success. The money getting proclivity is an element in the character of men, which, like other characteristics, varies in different peo-ple. Those in whom it is largely developed will accumulate money natur-· If all the wealth of the community were evenly distributed among its individuals it would, in the course of a few years, go back again into the hands of those who possessed the aptitude of making money. The law of God would tax this capability for the benefit of those who do not possess it, and for those who by various disabilities gravitate below the line of com-fortable living.

"The taxation of a tenth will be found to be that exact fraction which everybody can subscribe without dis-tress, and exactly that sum which will maintain those who from various causes are unable to maintain themselves. All communities have about the same proportionate composition, and the example afforded by this city of Denver will be applicable to any other city mutatis mutandis.
"This city is composed of about thir-

ty thousand houses. It will be readily ty thousand houses. It conceded that for living purposes each house must represent a yearly income house must represent a yearly income of \$1000. So that the minimum income of this city is \$30,000,000. The actual income is probably twice that amount. But see the effect of tithing this minimum \$30,000,000. The tithe would be \$3,000,000. Now, by actual reckoning. it is found that the income of the 125 churches, that is, all moneys gathered for all purposes from the people wor-shiping in them, amounts to less than \$300,000. Last year the incomes of the five largest denominations were: The Presbyterians, \$56,000; the Episcopallans, \$48,000; the Congregationalists \$34,000; the Baptists. \$31,000, and Methodists, \$21,000. So that \$250,000 vill represent the religious income of this community. The County Commissioners expended on relief \$86,000. The four hospitals did not spend in charitable work \$50,000. The other socleties which exist for eleemosynary purposes, together with all the private charity of the city, will have their expenditures well covered by \$114,000. So that \$500,000 represents the relig ious and charitable cost to a city of 105,000 people, of maintaining its churches, hospitals and charitable sodeties. The public school system. is remarkably efficient, cost \$486,000. Thus, for all sorts of charltable relief, all sorts of religious efforand for public education the city of Denver spent \$1,000,000.

If tithing were in force the tithe commissioners would have, at the least, \$3,000,000 at their disposal—that means to say that the churches might all be free, the hospitals wide open and well equipped; public laundries might relieve the women of the work-ing classes; their food might be cooked at the public kitchens; every man too old to work might be pensioned; the streets might be gardens, where all such pensioners might have easy labor, and every reasonable cause for discon-

tent might be removed. Let the people demand that an in-come tax of a tenth shall be a national levy. The English pay income tax, why should not Americans? The Mormons pay tithe, and they have no po nd no discontent, so far as the matter of living is concerned. It is the law of God, wonderful, simple and completely effective, whereby all social disabilities may be removed.

Facts About Far Alaska. Do you know that Nome, Alaska, is 300 miles west of Honolulu? Do you know that Alaska has almost two and a half times as much coast line

as the rest of the United States? The panhandle of Alaska includes 1,000 miles of inland sea, protected by a range of islands

The Yukon carries as much water as the Mississippi. It rises within thirty miles of the Pacific and travels 3,000 miles to the Behring sea.

The mouth of the Ukon is ninety miles wide. As in the Amazon's mouth, you may ascend it on a clear day and see no shore.

From Cape Prince of Wales, Amerlcan soil, you can see Asia across only thirty-two miles of the Behring

Seven railways are in operation or being constructed. The most famous the Skagway-Ukon connecting link

Alaska's canned salmon output is estimated this year at \$10,000,000. One-sixth of the members of Camp Nome, Arctic Brotherhood, are col-

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 22.

Subject: Rebuilding the Temple, Erra ilt., 10 to iv., 5-Golden Text, I. Cor. ill., 17-Memory Verses, 10, 11-Commentary on the Day's Lesson.

The foundation of the temple laid (vs. 10-13), 10. "The builders." Jes-hua and Zerubbabel as managers, with the people as workmen. The people did all they could during the winter in making preparations for building the temple, for great labor must have been required in clearing the ground for the foundation as well as in providing materials. In a little more than a year after they left Babylon, Zerubbabel and Jeshua having appointed the priests and the Levites to attend to their courses, laid the foundation. The Jeshua of verse 9 is not the high pries of verse 2, but another—a Levite mentioned in chapter 2:40. "Priests in their apparel." The elegant and beautiful official robes used by the priests in their celebrations, especially the blue and scarlet and purple robes with gold and gems of the high priests and others, described in Exodus 39. Priesthood was an ordinance peculiar to Israel. "With trumpets." For summoning assembles and joyful nouncements. "The Levites." chose the descendants of Levi for the service of His tabernacle and temple In the wilderness they encamped around it as guardians, and in moving conveyed it from place to place. They sang together by course."

Sang alternately, or responsively; one party saying, "The Lord is good," and the other responding, "For His mercy endureth forever." "All the people shouted." "Those who had known only the misery of having no temple at all praised the Lord with shouts of joy when they saw the load, for to them this was as life from the dead." 12, "Many-ancient menthe dead." 12, "Many-ancient men-wept." To them it was the day of small things (Zech. 4:10). The new house, in comparison with the old one, was "as nothing" (Hag. 2:3). The temple would not be overlaid with gold, as Solomon's, nor surrounded with such magnificent buildings. The ark, the tables, the mercy seat were lost. No visible glory would appear in the holy place. There were no answers by Urim and Thummim. There was no fire from heaven. 13. "Could not discern." This mixture of sorrow joy is a representation of this world; some are bathing in rivers of joy. while others are drowned in floods of tears.

A tempting offer (vs. 1, 2). "The adversaries." These were the Samaritans and different nations with which the kings of Assyria had peo-pled the land of Israel when they had carried the original inhabitants away into captivity. See verse 9. Doubtless they were envious of the favor shown them by Cyrus, the king of Persia. The worst enemies Judah and Benjamin had were those that said they were Jews and were not (Rev

"Let us build with you." This people no doubt were desirous of partaking of the privileges granted to the Jews by the king of Persia. Hearing that the temple was being built they were aware that it would be a fatal blow to their superstition, and there-fore they set themselves to oppose it. But as they had not power to do it openly and by force they endeavored to do it secretly and by cunning. They offered their services, that by this they might pry into their counsels, find some matter of accusation against them, and thereby retard the work while they pretended to further it. "We seek your God." The religion of the Samaritans was a mixture of idolatry, superstition and ignorance; far worse at this time than it was when our Lord Himself declared that they knew not what they worshiped. The Samaritans were neither Israelites by birth, nor yet true proslytes. "Since the days of Esar-haddon." King of Assyria and Babylon. He is the only Assyrian king who reigned at Babylon. History tells us that he took a large number of people from Palestine to dwell in Babylon, and placed a large number of Babylonians in Palestine in their place. Those Assyrian settlers intermarried with the remnant of Israelite women, and their descendants, a mongrel race, went under the name of Samaritans.

III. A positive reply (v. 3). 3. "Ye have nothing to do with us." We caunot acknowledge you as worshipers of the true God, and cannot participate with you in anything that relates to His worship. No compromise measures could be considered. Zerubbabel and his associates saw that to enter into an alliance with these semi-heath en would mean the breaking down of the Jewish institutions and a relapse into idolatry. "We-will build." Thus was a great peril averted. They saved a nation, for the time, at any rate, from the danger of having their religion corrupted and adulterated by intermixture with a form of belief and practice which was altogether of an

inferior type.
IV. The work delayed (vs. 4, 5). 4. "Weakened the hands." This opposi-tion is supposed to have begun soon after the foundation was laid. the remainder of the reign of Cyrus about five years, they did not openly oppose a work he had commanded, but discouraged the people and perhaps in-tercepted their materials for building, and by bribing counselors to oppose their application to the ministers of Cyrus for supplies or protection they greatly obstructed the design. This would be more easily done, as it is probable that Daniel died about this time (Dan, 6:25-28).

"Until the reign of Darius." . This king began to reign B. C. 522. Permission was given to complete the building in B. C. 520.

War Armament. The Broderick cap, a German importation, adopted only after endless discussion, including a parliamentary debate, was discarded almost immediately with a loss of more than half a million dollars to the government. At least one suicide may be directly traced to the controversy. Even more costly has been the change in rifles, more than \$1,500,000 having been wasted in the adoption and discurding of various arms upon the mere question of the proper length of the barrel.

New Material for Paper. Samples of the papaya, or Mexican pawpaw, have been sent to American paper makers to be tested for its adaptability for the manufacture of high grades of paper. To judge from its appearance, it seems probable that no decorticating machinery would he required in its treatment, as the fibrous material is devoid of woody elements to all appearances.

## THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY-SECOND.

Sacred Songs That Have Helped,-Eph. 5:15-20: Col. 3:15-17.

In our songs we are to "speak one to another"; we are not to think sel-fishly of ourselves.

If a hymn is to help us or any one else, it must come from deeper than the lips, it must make melody in our hearts. The more of God's grace we have

in our hearts, the more helpfulness will there be upon our lips, whatever we say or sing.
If our singing is to be "in the name of the Lord", it must not only be in a religious meeting, but in a religious

Suggestive Thoughts.

A hymn will help you most if you make it help some one else. A hymn should not be sung at all unless it is part of the worship. Often we sing merely the tune, not the words. Try reading the words

over carefully in concert before the hymn is sung. The more you know of the history of hymns, the more history will they

make in your own lives. Hymns and Hymn-Writers.

Probably the greatest of all hymns "Rock of Ages," written more than a century and a quarter ago, and more helpful now than ever in its long history. "To the thoughts suggested in that song we may run as to a strong tower, and are safe." was written by

Charlotte Elliott, an invalid and a very brilliant woman. Moody called it the most helpful of hymns. "There is a green hill far away" was written by Mrs. C. F. Alexander,

a most devoted worker among the Miss Havergal knew Greek and Hebrew, and wrote poems in German as easily as English. "I gave my life for thee," she thought so inferior

that she threw it into the fire; but it fell out again. Mr. Sankey was attracted by "The ninety and nine," and cut the poem from a newspaper. At the close of

an impressive sermon by Moody on the Good Shepherd, Sankey sung the now famous hymn, hastily improvising the music. "Nearer my God, to Thee" takes on fresh meaning as we learn that its author. Sarah Flower Adams, sung it

with almost her last breath H. G. Spafford was a lawyer who all his possessions in a panic, and henceforth devoted himself to religion. He wrote "When peace like a on hearing that his daughters had been drowned and his wife left a hopeless invalid from the shock.

The Service of Song. Plan some special musical feature for each meeting.

The society might well assist, in body, the musical service of the mid-week church prayer meeting and the Sunday evening service.

Many societies do much good by conducting song services in hospitals and similar places.

# EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 22. -

Sacred Songs That Have Helped. Eph. 5. 15-20; Col. 3. 15-17.

From the beginning the Christian church has been a singing church because it has been a happy, joyful church. Singing and service have always been closely joined. No past of the public service is worthier of more attention than is this. No better means of supplementing the study of the Bible can be found than to study the hymns of the church. Commit to memory the hymns. They will be a solace in many a dark and trying hour.

Music is the oldest and most natural of fine arts. It began with the first "luliaby" of the first mother. In the ancient Jewish church song had its prominent part and place. apostolic church it was evidence. Down through all the centuries it has been the service of song as much as of the sermon that has been bonored of God. Nearly as many souls have been sung into the kingdom as have been preached in. Look a me ment at the matter of hymn and

The Christian Hymn is the Highest Expression of Experience. Charles Wesley's hymns are largely biographic. Charlotte Elliott's as I am" is the expression of an ex-perience into which she had just had just Cowper's personal history is written in his "God moves in a mysterious way." Fanny Crosby has put her life into the hymns she wrote. When ordinary words fail song gives expression to the deeper emotions of the soul.

The Hymn is a Means of Great Influence. Souls have been convertwanderers reclaimed, and hearts uplifted more often by the singing of some hymn than by any other way. Instances are numerous where the singing of well-known and familiar hymns has been attended by remark-able results. On great occasions the hymn is the best expressions of the thought of the service.

The Hymn is an Expression of Doctrine. It has often been said that the hymnology of Methodism was her standard of doctrine. More than in our books of theology are found in our hymns our best expressions of doctrine and belief. The insurance of a common hymnal for the church-North and South will be mon bond that will keep unified our loctrine and be a constant compeller of fraternity.

All true love is proof of our relationship to God.

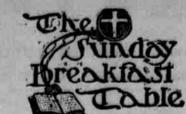
God makes provision often by giving us provision. To the good man all life is the voice

of God's love. The object of service is society rather than science.

The servant of the Cross must not be a cross servant. The man who has a right to boast doesn't have to.

He only is ready to serve who is ready to sacrifice. There are always doors open to the

man who has his hat on. The "hands up" sermon lifts no hearts.



THO CROSS! NO CROWN!"

I sometimes think when life seems drear, When gloom and darkness gather here, When Hope's bright star forsakes my

when hope a bright star forsakes skies.

And sorrow o'er my pathway lies, It would be awest—it would be best. To fold my tired hands and rest; But then, God sends an angel down, Who whispers oft—"No Cross, Crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters glancing free
And dashing onward to the sea.
I would have plunged beneath its tide,
And on its friendly bosom died.
But then, God sent the angel down,
Who wintapered still—"No Cross,
Crown!"

Then I turned from the river shore, To seek the lonely world once more. With aching heart and burning head, To battle for a crust of bread! But Hunger came who knew me well, And fainting by the way I fell, But still the angel fluttered down, And, weeping, said—"No Oross, Crown!"

"No Cross, No Crown!" As standing there,
The cross too heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand
Even while I clasped the angel's hand;
But still he looked with pity down,
And still he said—"No Cross, No Crown!"

Back to the world I turned again Back to the world I turned again,
To court life's joys, to bear its pain;
But all the sweetness that it gave,
I followed, weeping, to the gravel
And from the cold and quiet sod
I lifted my pale hands to God,
And saw the angel coming down,
And in his hands a golden crown!

Then did I laugh at earthly loss, And, kneeling, lifted up the cross; Though all that once made life so sweet Slept 'neath the liles at my feet! A radiance from the realms of light A radiance from the realms of light Flashed for a moment on my sight, "A still, small voice" came fluttering down. The cross had then become the crown!

—F. L. Stanton.

Living as With Children Most of us show our best side to children. We do so because we know that they do not believe us to have any side and we shrink from disappointing them, and from losing their good opinion. A child has not learned to look for deceit or unkindness or double dealing. Therefore grown peo ple who think at all are more careful to be scrupulously truthful to children, and to keep to the letter their promises to children, than they are ones who, as they know, will "make allowances." An unspoiled child does not "make allowances" for evil. He knows no standard but the simple best. Occasionally a grown man or woman seems to have retained that unspoiled confidence in the best side of every one. And to such a man or woman we all try to show our best; our best. Suppose we all lived with each other as with children! Would the world be better or worse for it? The kingdom of heaven has been said

The Unicen Charlots. I have not a shadow of doubt that if all our eyes could be opened to-day we should see our homes, and our places of business, and the streets we traverse, filled with the "charlots of God." There is no need for any one of us to

to be of such .- Sunday-School Times.

That cross inmate of your household. to you, and who has been the Juggernaut car to crush your soul into the dust may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long suffering. That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat-all are charlots waiting to carry to the very heights of victory you have longed to reach. Mount into them, then, with thankful hearts and lose Mount into them. sight of all second causes in the shining of His love who will carry you in His arms safely and triumphantly over

God is Leading You. Let it fill you with cheerfulness and exalted feeing that God is leading you on, girding you for a work, preparing you for a good that is worthy of His Divine magnificence. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a dis-couraged or uncheerful being in the world.-Horace Bushnell.

The True Test.

The minister considering a call must be careful that money does not drown the call of the Master, and the congregation selecting the man must rem ber that a "trial sermon" may either do the man an injustice or may greatly overestimate him. The minister's past record in the church he has been serving is the best record of what the man is, for a "trial sermon" tells nothing about the man as a pastor.—Rev De-Witt M. Benham, Presbyterian, Baltimore.

### Faith of the Heart.

It is as true that penitence, purity, humility, goodness, self-accrifice, in the heart is the divinest joy and glory, as if all the treasures and sple the universe drew near and gathered around to pay it homage. The faith of the heart is a stronger assurance than all the visions of the outward sense.-Orville Dewey.

The Christian Principle.

Christianity, practically applied, has the power radically to change the whole aspect of our social life, and to make social evolution peaceful and profitable to all. No economic princi-ple can for a moment take rank in practical efficiency with the Chris-tian principle of love to God and love to neighbor as to self .- Philip Moxom

Never Out of Mind. God's servants may often be bidden, but they are never forgotten.

To Preserve Autumn Leaves For preserving the autumn leaves which will soon be so plentiful, press them for several days in a book, then dip them in hot paraffin and blow until cool. By this method the co may be preserved almost indefinitely.

Church He's just crazy to get his name in the newspapera!

Gotham—Oh, well. I don't believe he can get any position in the Equitable

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Bt. Louis With the "Lid" On-Proof The the Bar-Room is the Cause of Drunk-enness, Disorder and Crime-Why Men of the Gov. Folk Type Are Needed,

The "id" is on in St. Louis, or, in other words, the executive authorities

have enforced and are enforcing the 8—day closing of saloons. There has been a tremendous out-cry and bitter opposition, but Governor Folk has never flinched.

Some interesting figures are given in a recent issue of the St. Louis De-spatch, these figures being illustrated by diagrams which forcibly present by diagrams which forcibly present the facts brought out in the statistics. The Despatch says:

"Four months have passed since Gov. Folk clapped the lid upon the saloons of St. Louis. In those four months of the Sunday closing law, the Governor's determination to enforce the sentiment of the people for and against the Sunday saloon. the lid in its various phases-ethical, moral, fluancial and sociologicalbeen a burning entity in St. Louis, stirring the community feeling of resentment and indorsement that it has overshadowed all other lo cally public questions.

"The lid's argument is the record of police arrests in St. Louis through the period that the lid has been on compared with the arrests made in this same period through three prior The figures are those of the years. police. They are unprejudiced, "They show that during the period

that the lid has been on the Sunday behavior of the city has greatly improved. Drunkenness on Sunday decreased thirty-eight per cent. turbances of the peace on Sunday have decreased thirteen per cent. Assaults with intent to kill have de-creased fifty per cent. That is, there have been fifty per cent, less arrests for assault with intent to kill, thirtyeight per cent. less arrests for drunk-enness and thirteen per cent. less arrests for disturbance of the peace in the time that the lid nas been on than there were in these same four months of the three years previous to this, with the lid off.
"This is the arithmetical side of the

lid. It could not be presented before because the time has been insufficient to furnish a fair comparison. months is time enough to make possible a very important and hensive test. The Sunday Post-Dispatch has gathered these statistics from the police, and now publish them for the first time.

In commenting upon this the Mis-

Issue observes: "That these figures cover a period of four years, so that the test is very ample. They cover three distinct lines of police court work, drunkenness, turbing the peace, and assault with intent to kill. In some instances three charges may be involved in a single arrest, but in most cases most serious charge is the one lodged the lowest percentage of arrests connected more or less with the saloon that of disturbing the peace, is thirteen, which speaks volumes for the Sunday closing law."

The Texas Advance makes a practical application of this lesson of law

"The question arises, if such an immense improvement can be shown in a city like St. Louis, and in so brief a space of time, by the mere closing saloons on Sundays, what would be the result if closed on every day of the week with officers behind the closing law who would enforce it to the

letter? "There is a growing sentiment all over the country in favor of a stricter enforcement of law, and we hall with delight the time when a man who violates any law will be upon as he really is—an Anarchist. The country is in deep need of more such men as Governor Folk has shown

himself to be in this matter." If such tremendous improvement resu'ts from Sunday closing, which is but a partial prohibition, how much greater would be the benefit were bar-

rooms to be abolished? There is nothing in the St. Louis law to hinder men "loading up" as late as they please on Saturday night and taking their liquor home to continue their debauch on Sunday, therefore the decrease shown in the figures given only represents a part of crime for which the bar-room is di-

rectly responsible. One of the most distinct effects brought out in these statistics is that the bar-room itself is the cause of drunkenness, disorder and crime, for the simple closing of the bar-rooms prevents a great proportion of these offences against law and order.

Close the bar-rooms for seven days in the week and the result would be even more striking.-The Ploneer

Town has one town controlled by the Prohibition party. It is Prescott, near Creston. The three Prohibition party candidates for trustee were elected over their Democratic and Republican opponents. Eight ministers of Freeport, Ill., re-

cently raided twenty-five salo gambling places in that city, and later swore out warrants for the arrest twenty-five men, who were fined \$150 and costs.

Drink is the general cause of the un-happy lives of most wives. It is the underlying factor that causes most of the desertions. When in his cups the man frequently abuses his wife, and she does not forget.—Statement by Magistrate Moss in the Essex Market Court, New York,

The duty of the army is to defend the country and protect its interests. Can drunken soldiers or officers with maudin brains be depended on for this? How emphatic the answer which history and the verdict of the best and ablest observers give to this question.

Father T. J. Coffey, of the Roman Catholic Church, declares: "The church that is not up in arms against the liquor traffic is not true to the interests of the Saviour of mankind. There can be no compromise here." Beer and whisky are great primary

Associate Justice Charles C. Hageriy of Mansachusetts, sald recently: "I could prove to you by the county and State records that the direct cost of the liquor traffic is about five times as much as the license fees received."

causes of sunstroke.

The whole manufacture and sale of whisky is based upon the lie that it will be a benefit to those who use it. The English Congregational Total Abstinence Association passed a reso-lution condemning the municipalisa-tion of the sale of alcohol,

Leave alcoholic drinks alone. A restation to that effect admits of no pos-ible qualification or exception.

## THE GREAT DESTROYER | Commercial Review

R. G. Dun & Co.'s "Weekly Review of Trade" says:

Favorable trade reports still predominate, and there is no anxiety regarding the future. Higher temperature checked rail distribution of heavy wearing apparel and other seasonable merchandise, but preparations for unprecedented Fall and Winter trade continue without discontinue.

Superlatives are needed in commenting on real estate transactions, building permits, bank exchanges and railroad earnings, and failure statistics for the third quarter show a very low commercial death rate. Quarterly records back to 1875 disclose no three-month period when the ratio of liabilities to solvent payments through the clearing houses was lower than the 62 cents to \$1000 just recorded, while the average loss to each firm in business of \$15.00 was less than in any year except 1881.

Industrial activity increases, a large tonnage of new business assuring full time at the steel mills still further into next year. Footwear shops shows much heavier shipments than in 1904, and the textile factories are well engeged.

Better crop news weakened cotton and grain prices slightly, but there will be enormous profits to the growers even if quotations go still lower.

Commercial failures this week in the United States are 193, against 240 last week, 205 the preceding week and 222 the corresponding week last year. Failures in Canada number 22, against 21 last week, 34 the preceding week and 28 last year.

Bradstreet's reports that wheat, including flour, exports for the week are 1,072,042 bushels, against 2,064,932 last week, 1,105,928 this week last year, 2,-378,722 in 1903 and 5,645,779 in 1902.

Corn exports for the week are 1,186,-388 bushels, against 1,212,002 last week, 652,811 a year ago, 1,101,118 in 1903 and 180.358 in 1002.

#### WHOLESALE MARKETS.

Baltimore.-FLOUR-Steady and unchanged; receipts, 10,478 barrels; ex-

orts, 4,454 barrels, WHEAT—Quiet and lower. contract, 821/2(821/4; spot No. 2 red Western, 84; September, 821/2(821/4; October, 825/2(821/4; December, 85/2) S5/4; steamer No. 2 red, 75/2(75/4; receipts, 3,382 bushels; exports, 48,000 bushels; Southern, by sample, 68@80; Southern, on grade, 781/2@84

CORN—Steady at decline. Spot, 581/4 (@581/4; September, 581/4@581/4; year, 501/4@501/4; January, 491/4@491/4; February, 49@491/4; March, 49@491/4; May, 491/4@491/2; steamer mixed, 561/4@561/2; receipts, 18,930 bushels; Southern white corn, 57@60; Southern yellow corn, 58

OATS-Quiet. No. 2 white, 331/2@ 34; No. 3 white, 321/2@33; No. 2 mixed, 32@3254; receipts, 122,376 bushels; ex-ports, 40,000 bushels.

RYE-Firm, No. 2 Western, 68 export; 71@72 domestic; receipts, 1,687 bushels. HAY—Steady and unchanged. BUTTER—Steady and unchanged.

Fancy imitation, 19@20; fancy creamery, 22@221/2; fancy ladle, 18@19; storepacked, 13@16. EGGS—Steady and unchanged, 21.

CHEESE—Steady and unchanged. Large, 1234; medium, 1234; small, 13. SUGAR—Steady and unchanged. Coarse granulated, 5.20; fine, 5.20. New York—WHEAT—No. 2 red, 88¼ elevator; No. 2 red, f. o. b. afloat; No. 1 Northern Duiuth, 01¼ f. o. b. affoat; No. 1 Northern Manitoba, 9134

f. o. b. affoat,

CORN-No. 2, 58½ elevator and 59¼
f. o. b. affoat; No. 2 yellow, 60¼; No.
2 white, 60¼. Option market was quiet
and easier, closing partly 5½c. net lower.

May closed 40¾.

CORNMEAL-Easy. White and yel-

low, 1.25; coarse, 1.12@1.14; kiln dried, BUTTER - Firm; receipts, 4,283;

price, extra creamery, 21@21/2.

Official price, creamery, common to extra, 170021. CHEESE-Quiet and unchanged; re-

ceipts, 3,987. EGGS-Steady and unchanged; reccints, 8,060. POULTRY-Alive, quiet; Western chickens, 12; fowls, 13; turkeys, 13. Dressed, quiet; Western chickens, 15;

owls, 14; turkeys, 14@18. LARD-Easy. Western, 7.60; refined, easy; continent, 7.85; South American, 8.75; compound, 5%@514.

COTTONSEED OIL.-Firmer. Prime yellow, 261/2@27.

Live Stock New York.-BEEVES-Steers demoralized, towarse, lower; fully 25 cars un Native steers, 3.75/05-15; Westsold. ern, 3.50 stags, 3.75@4.00; cows, 1.40 @3.15 Liverpool and London cables quoted live cattle selling at 10@12c. Dressed weight; refrigerator beef lower

at 814@oc. per pound. Chicago.—CATTLE.—Steady to 10c. higher. Beef steers, 2.90@5.25; stockers and feeders, 2.10@4.00; cows and canners, 1.25@3.75; bulls, 2.20@3.70; heif-

ers, 2.10@4.20; calves, 2.00@7.25. 14OGS-Market 5c. higher early, but advance lost. Shipping and selected, 5.00@5.85; mixed and heavy packing. 4.90% 5.57%; light, 5.30% 5.70; pigs and roughs, 1.50% 5.60. SHEEP-Market weak to roc lower. Slicep. 200@3.10; lambs, 4.00@7.60.

### FACTS WORTH REMEMBERING.

Ether was first used in surgical operations in 1846. Horse racing in Italy is dead since the introduction of automobile speed con-

The first attempt to illustrate news was made in 1607. in Monmouthshire, England. The French government intends to make experiments in its Congo colony in the cultivation of a wild coffee tree

discovered by the explorer, M. Cheva-John Rando ph Cooke and Mary Elizabeth Cooke, of Scranton, Pa., are believed to be the oldest twins in Amer-

They were born near Buffalo 80 Chili's exports of saltpeter in the fis-cal year ended March 31, 1905, aggre-gated 1,710,000 tons. Germany was the largest customer, followed by Great Britain, the United States and France, to the order green. years ago. in the order given.

in the order given.

For the fiscal year ended March 20, 1004, the imports of Persia amounted to about \$32,230,000 and the exports to \$21,300,000. Reissia and Great Britain absorb three-fourths of Persia's foreign trade. The remaining fourth is principally shared by France, Austria and Turkey. The United States participates only to the extent of about \$533,000 in the value of the imports of Persia.

In one year this country turns out 1,500 books of fiction alone.

Julier's home in about 50 he sold to satisfy a montgage of \$2,000. Julier's mistake was in not mong after a mis-licensure instead of Bannya.