

Glasgow's finances has impelled the town clerk of that place to make a request of the American press to correct the error. He says he is directed by the lord provost of Glasgow to say that the claim of alleged relief from taxes in that place has no foundation in fact, and that while municipal administration of street railways, and of gas, water and electric lighting service, has been eminently successful, there is no probability of the city becoming exempt from taxation. I probably did not occur to those papers which accepted as true the assertion about municipal administration in certain enterprises reaching the result claimed, that to raise the revenue necessary those enterprises must be made burdensome themselves. As a matter of fact, the municipal administration of these properties in Glasgow, as shown by the lord provost's report which was given attention in the NEWS at the time it was made in July last, has no effect upon general municipal taxation. It is directed wholly to improving the service in the enterprises handled, and to lessening the cost of the convenience therefrom to the public, such as reducing street car fares, water, gas and electric light rates, etc., which has been done to a marked extent, the reduction in street car fares having been fifty per cent in some places, while the service was improved. But the abolition of regular municipal taxation was not aimed at, nor has there been any gravitation in that direction.

THE DIVINE ATTITUDE.

In a recent address by Rev. J. H. Lelper of Philadelphia, that clergyman presented the following as an incontrovertible proposition set forth by the Bible in its record of Lord's ministry:

The entire worth of Christ's mission to this world depended on His Priesthood. It was not as king that offered up Himself a sacrifice and made an atonement for our sins, but as the great High Priest. It was in this capacity that He suffered all the way to the cross, in Gethsemane, before Annas, and Caiaphas, and Herod, and Pilate.

In support of his assertion, the clergyman pointed out that it was in the attitude of one bearing the Priesthood or divine ordination and authority that the Savior gave His back to the smiter, His cheek to them that spat upon Him; that He suffered Himself to be nailed to the cross and endure insult; that after six black hours on that awful cross, He "cried with a loud voice and gave up the ghost;" and that He burst the bands of death and opened the doors of the resurrection to all mankind.

To those who recognize the accuracy of the Bible in its historical record of Jesus of Nazareth, there is nothing clearer than that it was in the attitude of His Priesthood that all His works for mankind were accomplished; and that without the authority of that Priesthood officiating in the Gospel ordinances the power of godliness is not manifest to mankind. Hence it is a logical sequence that all who follow Christ in administering the ordinances of salvation do so in the attitude of

the Priesthood He confers. If they do not this, then they are not His followers, and their ministrations are not of the saving order; and if they do this, then their acts are of full force, whether or not men admit the potency of the Priesthood they hold. Jesus came as the Savior and acted by virtue of His Priesthood or divine authority. He set up no other claim for Himself or in behalf of those whose ministrations in the Gospel He recognized.

As in the Lord Jesus in the meridian of time the saving power of the Almighty was manifest in the Priesthood which He bore, it is in the same source today. By His Priesthood the Lord gives all the salvation that is given. It is the means of being saved, temporally and spiritually, to all mankind who receive salvation in the kingdom of heaven. The Priesthood which Jesus conferred, which was transmitted to others by those whom He ordained, which has been given to men in these days by His command, is the channel through which is communicated the counsel of the Almighty to His people. The entire worth of Christ's mission to this world, as Mr. Lelper says, depended on His Priesthood, which was the divine authorization given Him to perform that mission.

TEMPERANCE LEGISLATION.

In the February number of the Atlantic Monthly will appear a paper by President Charles W. Eliot, of Harvard university, on temperance legislation. Prof. Eliot is chairman of a committee which has been making a study of the growth of the liquor problem in this country, and speaking particularly of legislation prohibitory of the liquor traffic he says:

The efforts to enforce it during forty years past have had some unlooked-for effect on public respect for courts, judicial procedure, on the law in general, and for officers of the law, legislator and public servants. The public have seen law defied, a whole generation of habitual law-breakers saved in evasion and shamelessness, courts ineffective through fluctuations of policy, delays, perjuries, negligence and other miscarriages of justice; officers of the law double-faced and mercenary, legislators timid and insincere, candidates for office hypocritical and truckling, and office-holders unfaithful to pledges and to reasonable public expectation.

That is a severe arraignment, but none acquainted with the circumstances will question its justice; and the main ideas expressed can be applied to the enforcement of laws on other subjects. The lax enforcement of punitive laws is a chief cause of the prevalence of crime in this country, whether those laws have been in regard to the liquor traffic or other topics. Taken upon the proposition of its punitive laws alone, matters are growing worse; hence the view held by so many that the government is a failure and that ultimate national disaster, as a result of national debasement into criminality, cannot be averted.

But there is another aspect of the case to be considered, in which workers for moral elevation can find considerable

able hope. This can be illustrated in its special application to temperance legislation. For instance, Prof. Eliot says:

It cannot be positively affirmed that any one kind of liquor legislation has been more successful than another in promoting real temperance. Legislation as a cause of improvement can rarely be separated from other possible causes. The influence of race or nationality are apparently more important than legislation.

Here the chief of Harvard indirectly enunciates a principle which, in his present article, he does not make applicable to the case in hand. He points out a more important influence than legislation—and by the latter he means laws of a punitive character. But he does not point out that that more important influence can be directed aright by educational legislation; that is, by laws requiring the education of the race or nation upon this very subject. There is no person of intelligence and education but recognizes that intemperance, not only in drink, but in other things, is a curse to the race, to be avoided at almost any price; there is no patriotic legislator but is willing or even anxious to direct his efforts against this bane of good government. But there is a very large proportion of leaders in thought who question the advisability of prohibitory legislation. At the same time there is unanimity of opinion on one point, viz: that if the people were trained in knowledge which would cause them to refrain from intemperance, a glorious result would be achieved.

Here is a suggestion that temperance workers ought to make more of than they do; although considerable attention has been paid to it in some places. The state provides for the education of its children. What for? That they might be benefited by the knowledge acquired. Is there a greater source of benefit than that knowledge which will protect them from being ruined physically, mentally and morally? Surely not. And since the knowledge that such ruin is effected by the improper use of narcotics and stimulants can be readily conveyed in the public schools, there can be no question but that it is the duty of the State which assumes to educate its children to give them instruction upon this vital point. And a state which refuses to do so is recreant to a sacred duty.

In this State the requirements of the school system should be as direct and mandatory in giving the children instruction on the fundamental laws of physiology and hygiene, as of vital importance in securing health of body and mind, as upon the rules of grammar and arithmetic. If a choice had to be made, it would be better to omit the latter than the former. Give instruction in the public schools upon the actual effects of narcotics, stimulants, cleanliness, and exercise upon the system, and the race or national influence that is more effective than punitive legislation is enlisted thereby against intemperate lives. There is in laws that require this instruction nothing that infringes upon individual liberty, nothing that the most ardent opponent of prohibi-