THE MORAL CONQUEROR A Brilliant Semon By Rev. T. R. Williams.

We Should Spend Our Few Brief Years Fighting Sin and Serving Man.

BROOKLYN, N. Y .- The Rev. T. Rhond-BROOKLYN, N. Y.-The Rev. T. Rhond-da Williams, pastor of the Green aeld Con-gregational Church, Bradiord, England, preached in Plymouth Church Sunday morning. There was a large audience.* The Rev. Dr. Newell Dwight Hillis intro-duced Mr. Williams. Earnest attention was given to his thoughtful sermon. The subject was "Life's Yield to the Moral Conqueror," and the text was from pas-sages in the Apocalypse. Mr. Williams said:

aid: Each one of the messages to the churches Each one of the messages to the churches of Asia closes with a promise. They con-tain threats and warnings and command-ments, but at the close stands the promise like a distant hill in sunshine, seen through the storm, to hure on ever the worst-beaten to the better things of God and man. The messages lay down the moral task without compromise, but they close with the assurance that

"The toppling crags of duty scaled Are close upon the shining tablelands, To which our God Himself is moon and

sun." There is here a twofold aspect of life which every morally earnest man is ac-quainted with. He knows that its condi-tions are stern, that there is vigor in it, but he knows also that the vigor is blended with tenderness, that all its struggle is permeated by promise. We might indeed say that moral earnestness and hopeful-ness go togther. Stand loyally under the bower of duty, and you will hear the bird of hope sing. Unfaitfulness to the moral ideal breeds pessimism of the worst kind; fidelity, while it does not encourage cheap and lightsome optimism, does inscribe in the heart of the blackest duty the shining word of the coming time. God has so made us that enfolded in the bosom of loyalty hes the assurance of triumph for the good. Now, it is this loyalty to the good, this fidelity to the moral ideal, this persevering it us the assurance of gifts to be indicated in the word "overcoming" or "conquering." Every promise is made to him who "over-cometh" or who "conquers." Not, mark you, to him who has overcome, our who has conquered in any full or final sense. These at the end of the course, but of experiences to be realized in going on, so long as you for it is no use preaching theories away from the facts of life—that the promises made to those Asian churches in the name of Christ, sent to them by John as direct made to those Asian churches in the name of Christ, are to be regarded as promises made to us by God? For myseli I can-not regard them so, except so far as hey contain truths attested by the exper-ience of men. Indeed, the messages given to the churches of Asia are not entirely sun. There is here a twofold aspect of life they contain truths attested by the exper-ience of men. Indeed, the messages given to the churches of Asia are not entirely from Christ as He was, not from Christ as we understand Him to-day, but from Christ as John understood Him. When we read the promises of the moral life we read not only the facts of our moral expe-rience, but also a certain interpretation given by more than one bias, such as the personal bias or the national bias. The fu-ture we depict may be in essence guarangiven by more than one bias, such as the personal bias or the national bias. The fu-ture we depict may be in essence guaran-teed by the universal laws of the moral life, but the depiction may bear personal or national colors, which must fade; per-sonal and national elements which must be eliminated. John was a Christian, but he was also a Jew. Like every man, he had a temperament, both the nationality and the personality would affect his vision of the future. Our Christ never takes ab-solute and full possession of us, cur very best understanding of Him has some mix-ture of ourselves in it, which is not in Him. "To him that overcometh and keepeth My word will I give power over the na-tions, and he shall rule them with a rod of iron, as the vessels of a potter shall be broken to shivers, even as I received of My Father." Here are words attributed to Jesus which none of us would like to think of Him ass speaking. We could not find in Jesus any promise of authority over nations to rule them with a rod of iron, as the vessels of a potter schoken to shivers: nor do we think of Him as that in the tract of the state of thinking of Christ to-day. Then how did John tome to hear Christ say that? Because John had been received such from His Father. That is not our way of thinking of Christ to-day. Then how did John to be at Christ say that? Because John had been reared in the atmosphere and fed upon the scatiments of Pealm ii. His Jowish teachers hao taught him to re-rard Paslm ii as Messianic. And what was the Messiah to do? The Lord said to Him, "Ask of Me and I will give thee the na-tions for thine inheritance and the utter-most parts of the earth for thy posse-tion, thou shalt dash them to pieces Thou shalt break them with a rod of incidence of the second with a field of the second seco

again in the lives of men. thet your please

again in the lives of men. Get vour pleasure, satisfy your desire in illicit ways, in defiance or in neglect of the divine order of life, it simply means paradise lost. You turn vourself out of the best by so doine. Loyalty to goodness is the way of blessed-ness. There is no happiness like that which comes from simple goodness. "What does the victor find? He finds the unseen reserves from which he may draw sustenance and power to his own surprise and that of the world. "To him that every cometh I will give to eat of the hidden manna." In the winning strugge you fad the soul sustenance hidden from you before and still hidden from the world. New confidences, new assurements, new the substantion is new to be fore and still hidden from the world. New confidences, new assurements to it and in it; new communions, with unseen powers entry h arise in the soul; new visions break upon it, new voices sneak to it and in it; new communions with unseen covers enrich its inner solitudes, and the man reis ly and by to understand what Paul meant when he snoke of being "strengthened with might in the inner man." The truly with might in the inner man." The truly carnest man who perseveres in the life of the good is constantly surprised at the re-serve of power upon which he draws. We death have been safely crossed, and the song of triumph rang up to God on the other side.

other side. Difficulties which seemed insurmountable have been successfully overcome. This is why the man says: "Hitherto Laib the Lord beloed me." He cannot understand himself by himself, and so be builds an alter to a higher power. In life's victories and descend the forward in the onward himself by himself, and so be builds alter to a higher power. In life's victor we discover life's forces; in the ony march we discover the enrichment of march we discover the enrichment of way, come to one after another of wells of salvation, hidden from all who not merch that way. And, remember way, come to one nitre another of the walk of salvation, hidden from all who do not merch that way. And, remembro al-ways, that the larger our connect in life, the more abundant will be life's statem-ance; it is the concueror who finds the manna. In a sense, everything is hidden from us, and all crowth is a discovery. It is so in the intelectual sphere. You dis-rover invasion as you connect difficulties. You must conquer the abhabet and the spelling book to discover the sentence-conquer the sance of abever the para-graph; conquer every paragraph to know the treasure of the book. And so all the way up. Mony cannot read a hook that is at all difficult; the food there is is it in ever conquest appreciate. Why? because their conquests are too small; they layer net overcome importance and superficiently suffi-ciently, so the manna there remains hil-dem.

ciently, so the manna there remains hid-den. The same is true in the moral and spir-itual sphere. There are people who are quite incepable of understanding the high-est kind of affection and the holiest kind of love because they have not them-selves overcome the valgarity and coarse-ness of human nature's lower levels. All noble souls have "meat to eat which the world knows not of." they have affec-tions which the world would always diduc with base incredients, and aspirations which it would always tarmsh with the stains of earth. He sure of it, your discor-ery of life's hest things will depend upon your consuest of its worst, and with every yietory you shall eat hidden manna and be strengthened for victories yet to be achieved. The successful structle con-stantly discovers supports hidden from him before, and still hidden from hves which do not know the loftier reaches and the more carnest endearway. What does diffe yield to the victor? Here is one of the former data the sure of the him before, and still hidden from hves which do not know the loftier reaches and the more earnest endeavors. What does dife yield to the victor? Here is one of the finest of the promises: "I will give him the morning star." What is this gift of the morning star? It is the feeling that life is sweet and pure, fair and fresh with the touch of morning. It is the feeling that life is full of promise, that day is coming on: that the best is yet to be. It is the power to be oneself a sweetenine, freshen-ing influence in the world, a living pro-phecy of its betterment. Now, friends, there is nothing like moral ourity to keep the touch of morning on lite; compromise your morality and it is marvelous how soon everything is stale. There is an indescrib-able aweetness in the air of early morning when the world is as God makes it; when it is indeed in the process of His remaining before we light our fires and emit our smoke and heat up the dust of our noisy, turbulent life. Something like that sweet freshness of morning belongs to the soul that is pure and comes to it always in its hour of victory over sin. As long as your affections are clean they are fresh; you never tire of pure feelings or helv loves. Again, what does the moral victor find? It is nomised that Christ will write upon him God's name and the name of God's city, and his own new name. In our han-suage this means that life yields the victor the consciousness that he really belongs to God; that he belongs to the new so-ciety; that he belongs to Christ. In other words, the spirital universe owns him, and he knows himself as a vial part of it. words, the spiritual universe owns him, and he knows himself as a vital part of it. even as a pillar in the temple of God, an unholder of the sacred things of life; one of those who have a real normanent life in the sanctuary, among the sanctities of

THE SABBATH SCHOOL International Lesson Comments For

October 25. Subject: David's Joy Over Forgiveness, Psalm 32-Golden Text, Psa. 32, 1-Memory Verses, 5-7 - Commentary on

the Day's Lesson.

happiness. 3. "When I kept silence." Before I humbled myself and confessed my sin. It seems that David before Nathau came to seems that David before Nathan came to him had often been exceedingly tortured in his conscience on account of the crimes he had committed (2 Szm. 11:27; 12:1, 0), yet reluctance to humble himself before God, or to be considered a criminal by men, led him to keep silence. "My bones wared old." "My spirits failed and the strength of my body decayed." "Rearing." Moaning or groaning because of the con-tinual horrors of conscience and sense of

tinual horrors of conscience and sense of God's wrath. This shows the depth of his

God's wrath. This shows the deput of in-repentance. 4. "Thy hand." God's correcting hand whereby He scourgeth His children, bring-ing a remembrance of guilt. "My moisture is turned." There is a spiritual drought when the soul is in anguish instead of refreshing seasons from the presence of the Lord. David lived in a country where parching heats and saturating moisture al-nomate, and the valleys, sometimes green

ternate, and the valleys, sometimes green and fruitful and fragrant, were at other times desolate and parched. It is quite and fruitful and fragrant, were at other times desolate and barched. It is quite possible that sin in David's cnse, as in so many others, brought physical illness as a result. "Selah." This is used in Hebrew poetry and music to indicate a pause; to emphasize the truth and express a devout response of the heart unto God. It indi-cated also that at that point the writer had been inspired and taught some new lesson. It sometimes indicates a change in the subject. 5. "I acknowledged . . thou forgav-est." It was after much anguish and strug-

in the subject. 5. "I acknowledged . . . thou forgav-est." It was after much arguish and strug-gling that David was brought to confession, but his reward was abundant, for mercy was extended. He had covered his sin un-succeasefully, yet when he uncovered it God covered it effectually. Where hefore he had felt hardness of heart and distress of soul he now felt forgiveness of his sins and the mercr of the Lord extended. II. Confidence in God (vs. 641). 6. "For this." Because the Lord had so graciously answered his prayer, every one that was goodly should be encouraged to pray. "In a time." Compare 18a. 55.6: Deut 4:29. Escanse Jehovah has proved Himself so ready to hear even the sinner, the pious are urged to cry to Him hefore some sudden flood of temptation has made thom lose His presence; so shall the great waters in which the pashmist sank he pre-vented from ever reaching them. "Mayest he found." Literally, "the time of find-ing:" it may just as readily refer to the finding of forgiveness as to the finding of Jehovah. "Great waters." In this case there may be a particular allusion to the interval between the sin and punishment, during which the confessions and impor-tunate petitions of the sinner may avail to arrest the judgments which must in-evitably follow. Violent trials, afflictions tunate petitions of the sinner may avail to arrest the judgments which must in-evitably follow. Violent trials, afflictions and temptations shall not overcome the soul who prays acceptably and trusts im-plicitly; but the sinner who persists in iniquity shall certainly be swept away by the floods of divine judgment, and so for-ever nersh.

ever perish. 7, 8. "Hiding place." City of refuge. 7, 8. "Preserve 7, 8. "Hiding place." City of refuge, protection against energies. "Preserve me." Keep me from being overcome. "Compass me." Surround me as with a wall; enclose me within. "Songs of de-liverance." The free spirit poured forth songs of praise and thanksgiving on all occasions, thus admitting no place for evil words or thoughts. A constant re-membrance of parlon bestowed was a protection against further sin. "Instruct thee." A gracious promise given to a humble, pardoned soul, securing his de-velopment in the ways of righteousness. God Himself being teacher. "I will guide." Exercise the most watchful, accurate and the most watchful, accurate and anl care. "As the horse," etc. Do not be stub personal 9. "As the horse," etc. Do not be stub-born or headstrong like the horse or mule. A different class is here addressed, that cannot be trusted upon the ground of reason or moral oblication, and nuss be governed by force. "Bit and bridle." That is, by harsh and forcible means. Our rea-son and wisdom ought to do for us what the bit does for the mule. "Else they will not come near." The R. V. gives the cor-rect rendering. Without bit and bridle the animals referred to will not stay within reach. If man will not draw near to God rect rendering. Without hit and bridle the animals referred to will not stay within reach. If man will not draw near to God and obey Him of his own free will, he low-ers him elf to the level of a bruts (1-a. 1:3), and must expect to be treated accordingly and discinimed by the judgments of God (1sa. 25.9-11). 10, 11. "Many sorrows," etc. Sin and misery go together. Those who are insub-ordinate God will curb and chasten by affliction, both to humble them and show them His power. "This verse teaches that events are good or bad according to the goodness or badness of the man they af-fect; that the riches of a rich worldling are bound to be a curse and to bring many sorrows, while to the humble, trustful soul comes a great blessing." "Mercy shall compass." He shall be surrounded with mercy, as one is surrounded by the air or by the sunlight. He shall find mercy and favor everywhere—at home, abroad; by dee he minthet is ording in ording the surful according to by the sunlight. hy the sinlight: He shall find merey and favor everywhere—at home, abroad; by dav, by night; in society, in solitude; in sickness, in health; in life, in death; in time, in eternity. He shall walk amid mercies; he shall die amid mercies; he shall live in a better world in the midst of eternal mercies. "Be glad... rejoice ..., shout." How wonderful that such exultation may follow such iniquity and remorse! There must be sincere sorrow, full confession, earnest prayer, simple faith and holiest purpose to cease from sin. Then there is full remission and a freedom of spirit, a sense of deliverance and of divine mercy that causes all within the essence of joy unspeakable and full of glory. Compare 1 Pet. 1:8.

HALE AND HAPPY AT 101.

Mrs. Gray is in good health and says

CHRISTIAN ENDEAVOR TOPICS.

October 25-"What the Bible Teaches About Giving"-2 Cor. 9:5-11 8:23, 24. (Missions.)

Bible Study for the Meeting. Unto the Lord-Gen. 28:20-22; Lev. 27:30; Prov. 23:26; Matt. 5:23, 24;

To Those in Need-Luke 10:33-37; Rom. 10:13-15; Gal. 6:2, 10; Jas. 2:15, 16; 1 John 3:17.

Ourselves-Matt, 10:1-8; Mark 8:35; Rom:12:1; 2 Cor. 8:1-5; 1 John 3:16. Our Possessions-Matt. 19:20-22: Mark 12:41-44; Luke 3:10, 11; 12-15; 1 Tim, 6:17-19.

In His Name-Matt: 18:5; Mark 9:41; 2 Cor. 8:9; Col. 3:17; 1 Pet. 4:9, 10.

Lesson Thoughts.

We sow grain for the sole purpose of reaping a harvest; but the peculiarity about giving is that the harvest is richest and largest when it is least the purpose for which we give.

God counts not gifts by dollars and cents, but by hearthrobs; the cheer-fulness and not the size of the gift marks its value in his eyes. Selections.

Give! as the morning that flows out of heaven:

Give! as the waves when their channel is riven;

Give! as the free air and sunshine are given;

Lavishly, utterly, joyfully give, Not the waste drops of thy cup over-

flowing. Not the faint sparks of thy hearth

ever glowing, Not a pale bud from the June roses blooming;

Give as he gives who gives thee himself.

Once a woman who had a beautiful flower garden gave a friend a great quantity of lovely blossoms. Her friend protested. "You will rob your-self," she said. "No," answered the wise woman, "that is the very reason why I have such a becutiful carden why I have such a beautiful garden. It is my constant cutting of the flowers that causes them to grow so lux-uriantly." That is true of all kinds of giving; the more we give, the more we have,

The effort at fruit-bearing enlarges the tree. The effort at teaching strengthens the teacher's mind. The mother is enriched in a thousand ways as she builds up her children. The athlete grows ever stronger and more skillful as he instructs his pupils. Everywhere it is the law that outgoing-that is, outgoing that really aids mankind-will in its turn produce income.

We cannot give unless we grow, we cannot give without growing; there is no limit to our growth if we will only give enough.

Suggested Hymns. We praise thee, we bless thee.

I belong to Jesus, When I survey the wondrous failing Cast thy bread upon the waters, More love to thee, O Christ.

EPWORTH LEAGUE MEETING TOPICS.

October 25-Civic Righteousness.-Deut. 1:17; 2 Sam. 23:3; Pss. 2:10.

The texts say that an officeholder must be just, wise and fearless. And there you have the measure of the man who ought to be elected on every election day, in every election pre-cinct: Just, wise, brave. Nothing less than that will do. He must have these three virtues, or he is not a fit man for any Christian's vote or influence.

An officeholder is a trusted man He is given powers that other men may not exercise. He has large opportunity both for good and for evil in the community. His work is not done well unless it is done according to righteous standards. It is bad enough for a private individual to be uningt hut nower is limited. has relatively few opportunities for injustice that are only limited by the range of his duties. The first requisite, then, is that he shall straight, right, unbiased cither by prejudice or bribe. A simpleton in office is a standing invitation to the people who do not love the law. They are willing to purchase an unjust judge, or intimidate a fearful one, but how much easier it is to take advantage of a foolish one! The President of the United States has lately said some thing to the effect that a fool in office is worse than a rogue, for the reason that you can sometimes guard against the rogue, but no defense avails against a fool. The buriness of all the people demands at least as much wisdom as the business of one man. The troubles of an officeholder do not usually come from the law-abiding elements of the community, though they can be stupid enough on occa-sion. He finds out, early in his career, that there is a law-hating clement. This element does not object to ability in public positions; but it prefers pliability. It likes a mayor who can be "managed," a legislator who will "stay put," a people's attorney who "knows what's good for him." officeholder who will not submit to this pogram has a fight on his hands from the beginning. But, if he sticks to it, and is just and wise, as well as brave, he will win in the end. Civic righteousness is only a section of the great theme of rightcous ness. I owe a debt to Carsar, and another to God. I owe the state tribute, service and obedience. I own these to God, with one other thing addedlove. He who refuses tribute to the state is a defaulter. If he refuses service he is a traitor, and refusal to obey is rebellion. Refusal to pay the debt to God brings the same cla sifications, and adds one other quality, for he who refuses love to God is an ingrate, as well as a rebel. first loved us." "He as She Grows Older. Mrs. Thyrza Beckwith Gray has

THE GREAT DESTROYER | THE RELIGIOUS LIFE

READING FOR THE QUIET HOUR WHEN THE SOUL INVITES ITSELF.

'oem: God's Will-Why and How We Should Bear Witness For Christ-When Silence is Golden and When It is Imperative to Speak.

To do God's will-that's all

Witnesses For Christ.

Winceses For Christ. The spostles had heen put in prison to keep them from testifying for Christ. Al-wave the enemy gets ready a prison and seeks to lay hands on Christ's witnesses and bind them in prison. The prison is marded by soldiers. Of tenest nowadays with the test is walls are formed merely of nicely fitted rules of etiquette, forms and eremonies, and held threet, er by cus-tor, more firm than any moriar, ever mixed, hough sometimes the building is but made of a laugh, or a little trembling far of what people will say or think. These all form just as effectual walls as within so close a prison, what are we to do a freedom to do so? The world is the keener of this prison. It says: 'You are not to speak of religious thing, We want no solemn thoughts to dampen our gayery. It is not good form to bring your individual beliefs before other being a silent rebuke at them. Witnessing is done by acts as well as words. Sometimes a mirre pasting sould be to form a silent rebuke at them.

for form's sake at an irreverent jest wit-nesses against our Saviour as truly as if we had originated it. And words cannot undo an act that places us with those who do not love Christ. To those who thus submit to imprison-ment the angel of the Lord opens not the doors of the prison. But speak from the prison room and the walls fall! You are free henceforth to say what you will. You have broken through the prison by doing what it has been ruit about you to forbid. what it has been put about you to forbid. By the very fact that you are free are you commanded by the angel who opens the prison door, "Go, stand, and speak to the neople"

people!" And Christ's witnesses will be arraigned to-day just as of old. They will be called fanatics and sneered at, nerhaw, but all honor to those servants of the Most High who have the courage to make realy. "We ought to obey Goil rather than men." The array for any witnessing for

who have the courage to make reply: "We ought to obey Goil rather than men." The great reason for our witnessing for Christ is that we owe Him all. He gave Himself for me: shall we deny so great love? Would the loving child refuse to witness by every word and act that its father is great and true? Yet we do often witness avainst Him. And great is the rejoicing among the enemy when a witness can be won over from the very household of God. Oh, the share of it when mem-bers of Christ's blood-baucht church sit with silent lips when Jeans is on trial. And concerning the way of witnessing.

here of Christ's blood-hou-hi church sit with ellent lips when Jeaus is on trial. And concerning the way of witnessing. There are some to whom the idea of bear-ing personal witness in private talk is re-pugnant. There are others who are so in-sistent in testifying for Christ that they forget the "wiedom of serpents" and the "harmlessness of dovas" enjoined upon Christ's followers, and testify for Him as did the severe old Christian butcher, who asked one of his patrons in a solemn voice as he cut the meat with the great cleaver. "Madam are you prepared to die" It is perhave such injudicious instances that have held many good and brove peo-ple from witnessing for Jeaus in this per-sonal way. And yet there are many who owe their salvation, under God, to some onlife is consistent with his speech. While silence is often golden, there are times when to social is an imperative duty, when merely to keen silence is covardies. The question of speaking in wraver meet-ing must give the Christian Encleavoer much thou-hit as to how to do it to the very best advantage. It is rare that errer is made here in the direction of speaking there." Some one has said that our pray-"form at the mouth." "There has been much talk about the way

There has been much talk about the way people take part in their own meeting but it seems as if we had suffed down i the present time to accept the fact the most of them have either become const

COMMERCIAL REVIEW.

General Trade Landitions.

Bradstreet's says of the state of trade: "Trade conditions are still irregular." Business is of fair volume, but not so active as a year ago, partly because of the backward season, heavy rains interfering with crop movement, and collections; vexatious labor troubles, past and present, discouraging building operations, and the spread of the conservative feeling among buyers, based upon stock market liquidation and the feeling that high prices of many products will tend, if it has not already done so, to automatically check consumption.

"Many underlying conditions are, however, still favorable. First in importance should be reckoned the decidedly better tone of advices from the corn crop, which has developed a larger yield and a better quality than was earlier deemed possible. Lower prices for this and other cereals and for cot-ton, whose yield will be smaller than seemed probable a month ago, seem likely to help our backward export in those products and improve trade the foreign exchange outlook.

"Failures this week numbered 239 in the United States, against 245 last year and 17 in Canada, compared with 21/ a year ago.

LATEST MARKET QUOTATIONS.

Flour-Spring clear, \$3.80@4.00; best

Patent \$5.00; choice Family \$4.25. Wheat-New York No. 2, 8456; Philadelphia No. 2, 7834@79c; Balti-

more No. 2 Soc. Corn-New York, No. 2, 53c; Phila-delphia No. 2, 504@5tc; Baltimore lo. 2, 52c. Oats-New York No. 2, 41%c; Phil-

adelphia No. 2, 421/2c; Baltimore No. 2 421/2C.

Green Fruits and Vegetables.-Ap-ples-Maryland and Virginia, per bris ples-Maryland and Virginia, per brl. fancy -@\$1.00; do, fair to good, 75% 90c; Western Maryland and Pennsyl-vania, packed, per brl \$1.00@1.50; do. New York, assorted, per brl \$1.50@2.75. Beets-Native, per bunch 13/@2c. Cab-bage-Native, per 100 \$3.00@3.50; do. New York State, per ton \$14.00@15.00. Cauliflower-New York, per brl \$2.00@ 2.50. Cranberties-Cane Cod. ner brl Cauliflower-New York, per brl \$2.00% 2.50. Cranberries-Cape Cod, per brl \$5.50%7.00; do, per box \$1.75%2.00. Celery-New York State, per dozen, 20%40c; do, Michigan, per dozen 15% 30. Carrots-Native, per bunch 16% 114c. Corn-Native, per dozen, field, 8%1zc; do, er dozen, sugar, 15%20c. Crabaples-New York, per brl \$3.50% 400. Eggenlants-Native, per to \$2.00 4.00. Eggplants-Native, per brl \$3.50@ 4.250. Grapes-Concords, per 5-lb basket 11@12c; do, Niagara, do, 14@ 15c; do, Delaware, do, 18@20c; do, New York, black, per basket 12@14. Let-15c; do, Delaware, do, 18@20c; do, New York, black, per basket 12@14. Let-tuce-Native, per bushel box 25@30c. Lima beans-Native, per bushel box \$1.50@1.75. Onions-Maryland and Pennsylvania, yellow, per bu 60@65c; do, Western white, per bu 70@75c. Peaches-Mountain, yellows, per box, St roward, do, ner carrier \$200@ \$1.50@2.25; do, do, per carrier \$2.00@ 2.50. Pears-Eastern Shore, Duchess, 2.50 Fears—Eastern Shore, Duchess, per basket 20@30c; do, do, per box 30 @40c; do, do, Kieffer, per basket 20@ 25c; do, New York, Bartlett, per brl \$3.50@5.00. Pumpkins—Native, each 2½@3c. Quinces—New York State, per brl \$3.80@4.50. String beans—Anne Anned Jose hu strong Work Towa Arundel, per bu, green, 40%50c. Toma-toes-Anne Arundel, per \$8-basket 15%] 20c; do, measured bushel 30@35; do, Eastern Shore, Maryland, per peach box 25@30; do. do. per basket 10@12c; do. Rappahannock, per basket 10@12c; do. Eastern Shore, Virginia, per basket 10@12c] Turnips-Native, per bushel

ox 35@40c. Hides.—Heavy steers, association and salters, late kill, 50 lbs and up, close se-lections, 94@104c; cows and light

steers, 8/a.9. Potatoes.-White-Native, per bushel box 50@55c; do, Maryland and Penn-sylvania, prime per bu 50@60c; do, New Maryland and Virginia, per brl \$1.4002 1.50. Yams-Virginia, per brl -@ \$1.25: do, Potomac, Maryland, per brl -61\$1.25. Provisions and Hog Products .- Bulk clear rib sides, toc; bulk clear sides, 101/2; bulk shoulders, 9; clear sides, 11; bacon shoulders, 914; sugar-cured shoulders, blade-cut, 10; sugar-cured California hams, 8; canvased and uncan-vased hams, 12 lbs and over, 15; refined lard, second-hand tubs, 10; refined lard, half-barrels and new tubs, 10, Live Poultry.-Chickens-Hens, per lb -@151/c; do, old roosters, each 25@ 1b -@155c; do, old roosters, each 25@2 30; do, young, large, per lb -@143/5; do, young, small, fat, per lb -@15. Ducks-Puddle, per lb ti@izc; do, Muscovy and mongrel, per lb to@tr. Eggs.-Maryland and Pennsylvania, per dozen, loss off, -@24c; Virginia, per dozen, loss off, -@24c; Virginia, per dozen loss off, 22@23 dozen, loss off, 22/a23. Butter-Separator, 22@23; Gathered Cream, 20@21; Imitations, -@19.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

pem: The Result-Europe's War on Drink -How Intemperance is Combated in Various Countries-France is Making a Desperate Attempt to Crush the Enemy

lroken and bowed with terror and fears, More with soul-agony than with years, Heart-sick and weary—so tired of life, Who is this? The drunkard's wife!

Laughed at and shunned on every hand, A pitiful sight in this Christian land, He, who has none of earth's laws defiled, Who is this? The drunkard's child!

Four rough walls, and a roof of tin Rusty and bent-the rain dripping in. Winds lashing the waves on the beach to a foam, What is this? The drunkard's home!

-

Dark and wicked, and full of sin, Never a ray of God's light within. Waiting for death's last summons to toil, What is this? The drunkard's soul! -Ram's Horn.

The Great Fight is On.

The Great Fight is On. The rapid increase of intemperate in European countries of late has resulted not merely in a much more vigorous dru-sade against the evil by temperate socie-ties, but also, in many countries, in legis-lation, expressly designed to reduce the consumption of liquers. The German Gov-ernment's proposed bill, of which recent dispatches told, is simply one more indi-cation of the tendency. The German plan is, indeed, a very mild one, though it may have exceedingly bene-is the forbidding of the extension of credit by saloonkeepers to their customers: an-otating drinks, such as tea, coffee, lemon-ade and milk, and also cold foods, must be sold wherever alcohole drinks are sold. In England legislation has taken two forms. For one thing, it is operating therms, the oreform habitual drunkards by placing them on blacklists, and making it a punishable offense to sell liquor to them. Theme has been awakened to its great

punishable offense to sell inquor to the wer the bar. France has been awakened to its great France has been awakened to its great need by clear evidences of the ravages made by liqueurs, and especially by ab-sinthe. Medical statistics recently com-piled indicate that the great increase in pulmonary tuberculosis was due almost entirely to alcoholism, and also that two-thirds of the immites of the insane asy-lums were suffering from the same cause. There is now talk of prohibiting the sale of adulterated houors and of creating a State monopoly of alcohol, which will sup-uly the pure article, and that at a very birb price.

ally the pure article, and that at a very bigh price. In Belgium the tax on spirits has been increased, and at the same time the tax on tea has been removed, with the object of encouraging the use of tea as a beverage. In Holland a league has been formed to light the use of spirits. It aims at legislation, but for the present it is doing personal work by posting agents at the doors of public houses to urge the patrons not to enter. enter.

enter. Austria is considering a law which pro-vides that drunkards shall, after ten con-victions be sent to a reformatory, there to be imprised till physicians certify that their craving is cured. Norway has a simi-

their craving is cursel. Norway has a simi-lar system now in force, except that it ap-plies it much more promptly. In Switzerland the police are required to arrest every person showing the slightest sign of intoxication. Alcohol is sold by a Government monopoly, and each canton is required to spend ten per cent, of the re-ceipts from this source on hospitals and other agencies for combating the evil.— Chicago Record-Herald.

Treating Causes Nine-Tenths of Crimes.

There is no better place to watch the results of whisky than the police court. Over nine-tenths of the cases arraigned in police courts are the direct results of whisky. It is indeed sad to sit on a bench, day after day, and watch numberless men and women brought before me by the po-lice absolute wrecks in both mind and body as the result of their intemperate use of whisky. The cases of young men and women are both the other sets. In wow incheses the

not the only ones. In many instances the prisoners are men of years and women with hair white as the snow and bent with age. There is a simple way of solving the great problem of drink, and the way is to stop the "treating" habit, or in other words stop drinking "to be sociable," as the young man terms it. There are few men when it has the solution of the sociable of the solution not the only ones. In many instances th

lyppe fits with the indications of the

Appealypase fits with the indications of the montic goapels. What does the man who is 'aithful find? That does the man who is 'aithful find? That does the get to feel suce of? He attact the very beat there is in life. He attact is a start there is a very common no-tion of God." There is a very common no-tion that though goodness may be a safe maderable sacrifice of the content of life are dead." There is a very common no-tion that though goodness may be a safe maderable sacrifice of the content of life are and now. Naturally enough not a widerable sacrifice what they can in the ment and leave the struggle for goodness and chance the turure. Well, the base and chance the future. Well, the secondancy over wrill, in the mastery impurity and of spoint in all its forms. We higher bread of spoint in all its forms, the ways best theme is to the in now.

God-yea, who share the solution is over-cienty of life with God, with Christ and with all the good: "He shall sit with Me on My throne," etc.

with an the good: "He shall sit with Me on My throne," etc. Oh, you who are fighting sin, take cour-age; with every triumph you are mounting the steps of the throne of God, and ever nearing the time when your life shall be fixed in the truth which knows no turning, and the righteousness which is forever. Lay hold on the thought of God as your Helper, and believe that if you work wit. Him all will be well. I invite you to no superficial optimism that has never sound-ed the depths of life's woe, nor seen into the hearts of its tragedy. There is no pow-cr and no healing in that. I heard it once given out from a Christian platform. It denounced gloominess of every kind: it klashed the pessimists in every direction; it declared that all things were going on exceedingly well; even the slums were not so had as some made out, and the war in South Africa-well, it would come to an end some time. end some tim

So much of this was dealt out that I felt that such optimism was the shallowest of lies, and that to ventilate it in the name of Christianity was to forcet the tragedy of Gethsemane and to blot out the mem-ory of the cross. No, no; if you are to be a serious man, in carnest for the highest ends of life, for yoursell and for so-tiety, you have a battle to fight; a hard, stern battle; a hundred things are wrong with the world, which you must help to put right. Look the evil in the face and do not call it light. But when you have done that, I ask you to realize a larger fact, viz., that the Alpha and Omega of all this life is the beginning, that is also the end, and let it, therefore, be our "Hope a sun will pierce So much of this was dealt out that I felt

With that thought of God let us spend our few brief years fighting sin and serving man, till we pass "to where beyond these

ver.

Trap for Foxes Killeri Man.

A peasant living in a village in the vicinity of Berne, Switzasland, wishing to get rid of foxes which do a great deal of harm in the district, set a trap secently, to which he attached a dynamite cartridge, in a forest. A workman, while crossing the forest, trod upon the trap, and was so severely burnt by the expression that he died scon after. The peasant, overtaken by remorse, brooded over the affair in prison, and just before the warders come to conduct bina before the judge he blew out his brains with a revolver which he had succeeded in smuggling into his cell.

Strange Chrysanthemume

Chrysanthemums in Japan rained into numerous quaint shapes. a Tokyo there are gardens filled with festice figures made entirely of the lowers and leaves, the faces being masks, and these obysanthemum figmasses, and those obysanthemum fig-ures accurately represent court lades, warriors, children and animals, one of the favorite designs being a young lady with a fon's tail peeping from under her dress, and a mask which by the touch of a string turns into Reynard's hasd.

"Hope a sun will pierce The thickest cloud earth ever stretched, That after last shall come the first. Tho' a wide compass roun l be fetched "

man, till we pass 'to where beyond these voices there is pence.' 'Now unto the God of all grace, who in the called us unto His eternal glory by Christ Jeaus, be glory and dominion forever and

Old Lady Insists She Grows Stronger lived 101 years. She celebrated her birthday at Oswego, N. Y., recently, by giving a family party at her home at Tailman and West Seventh streets and by sitting for a photograph with her 71-year-old daughter, Mrs. Mary Case, and her 65-year-old son, William Gray. she grows stronger as she grows older. Her sight is failing, but other

wise her senses are perfect. She is a famous cook and declares that to-day there is nothing she enjoys better than making a batch of mince ples, unless it is eating one. She was ten years old when the war of 1812 broke out, and she remempers many incidents of that period Oswego was then only a trading post During the past year Mrs. Gray as spun the flax and woven several ablectoths and sets of table napkins

for her daughter, just as she used to do when Mrs. Gray first commence of housekeeping.

A Wonderful Carnet.

In the ethnographic museum of Rot terdam may now be seen a boautiful carpet which the Shah of Persia ro cently presented to Queen Wilhelmins as a souvenir of his visit to Holland some months ago.

lowing inscription in Persian:-"Pre-mented by His Majesty Mozzaffer ed Din, Shah, Emperor of Perala, to Her Majesty Wilhelmina Queen of Holland. In the year of the Hedjira 1320."

The carpet measures sixty-siz quare yards, and in each square yard there are 250,000 stitches.

His First Trolley Ride. Smith A. Brooks of St. Albansoint, Vt., a hals and hearty farmer. 94 years old, drove to St. Albana Bay a few days ago, and from that point ook a trolley ride to Swanton and

words stop drinking "to be sociable," as the young man terms it. There are few men who, if honest enough to tell us, that can deny that their first drinks were taken to be sociable. If the treating habit were stopped I believe that there would be fewer drunks in the city, and in fact the end of the horrible condition existing to-day would be near. I have been personally interested in the Evening Journal drink records, and have myself investigated several cases brought to my notice. Each one tended to show me positively that had the habit of treat-ing not been prevalent they would never have been in the condition they were. In Western cities Legislatures have inter-fered and made it a misdemeanor to be found in the practice of treating, and it has, according to recent reports, been ef-lective. I am of the opinion that if the Evening Journal, with its powerful editor-ials, can in some way induce or encourage Evening Journal, with its powerful editor-ials, can in some way induce or encourage a movement to put an end to the treating habit a great good would have been ac-complished and the root of the drink evil will have been practically killed. Our po-lice courts' records show that over nine-tenths of the crimes committed in this city are the direct results of whisky.— Statement by Magistrate Flammer in the New York Evening Journal.

Railroad Wants Temperance Men.

M. de Tera, the general superintendent of the railroad system of Germany, has issued orders that a' employes on the rail-roads who are not total abstainers wi-be discharged at the earliest possible monent. He asserts that no moderate drinker will be retained in any nosition of trust. The orders end with the significant sen-tence: "Temperate men, with clear brains and steady hands, are the only ones who will be retained, and who should apply for positions.

How Drunkards Are Treated in Persia

Persian drunkards are blacklisted, and to be blacklisted means that the person so prolled caunot visit the bazars to buy envolved cannot visit the bazars to buy things except at certain hours and only then under police supervision. He cannot visit any place of public armusement, and even when at prayers in the mosque he must hold himself aloaf from his most re-spectable neighbors. If, after being black-lissed, he drinks again and is found under the influence, he gets eighty lashes on the solen of his feet. soles of his feet.

Ruling Tectotalers.

Queen Wilhelmina and the Sultan of Terkey have the credit of being the only reigning monarchs at the present time who are tectola ers. The Sultan, in spite of all his faults, is a strict follower of Mahomet. his faults, is a strict follower of Mahomet, and his religion forbids him to partake of alcoho ie drinks. Queen Wilhelmina, on the other hand, is a teetolar from convic-tion, and with characteristic energy she trics to induce others to follow her exam-plae. Princess Pauline of Wurtemberg is said to have done so, and if others of equally exalted rank are not persuaded by the Queen to become workers in the cause of temperance it will not be Her Majesty's fault.-Chicago News.

This Bairoad Doesn't Temporize. C. A. Goodnow. General Manager of the Rock Island Rairoad, says: "The Rock Island Rairoad, says: "The Rock Island does not temporize with the use of intoricating liquors. If the men forget an order, or misinterpret a signal, we know that that is human, for they are not infal-lible, but if they frequent asloons or hubit-m'ry use lignor, it is an infraction of the rules, and is met with instant dismissal. Our operating men must be total abstain-ers, but, of course, we do not follow them into their honses." This Bailroad Doesn't Temporize.

A Model City. Signandonh, Iows, is a model city, hav-ing no sa.ouss, no police, no crime, no por-crty. The first negation generally brings the rea.-Christian Endesvor World.

tutional verse repeaters or sit through meeting with scaled lips. Even many our young leaders have fallen into the lab habit of bringing scale one of the nume ous "helps" on the tanks at reading from seeming so to feel their duty fully Now, it may be true that the writers of those helps are much more connectent by education than many of the yount people who read from them, but that does no make un for the less of the nersonal test more that should come from the yours mony that should come from the your disciple's heart. Stumbling though if may be, one sentence of heart love t Christ expressed in the meeting is wort whole columns of wise sayings and tellin illustrations. God miscos His "little hu man praise." He would rather hear th tremblint sentence, "I love Jeurs." the to have the public duty of testimony dis-charged by reading another's works. Crace Livingston Hill, in the New Yor barged by reading another's works --Mail and Express.

The Foot-Path to Perce.

The Foot-Path to Perce. To be glad for life because it gives you the chance to live and to work and to play and look up at the stars; to be satisfied with your possessions, but not consected with yourself until you have made the best of them: to despise nothing in the world except falsehood and meanness, and to fear nothing except covardice: to be gov-erned hy your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manpers; to think seldom of your enemies, often of your seldom of your enomies, often of your friends and every day of Christ and to spend as much time as you can, with body and with spirit, in God's out of doors; these are little guide posts on the footpath to peace.—Henry Van Dyke.

The Anchor of the Soul

The anchor which holds secure the soul of the Christian in the midst of storms, however severe, is pictured as follows by Dr. Theodore L. Cuyler: "You are certain to be associed with troubles. No hurrierze can strike a fall.

troubles. No hurricane can strike ringed ship more suddenly than sto adversity may burst upon you. But if Jerus Christ is in your soul, you cannot "er wreck. "Thure is many a bereavement, many :

trouble that may strip a man of mayors or cardage, but never touch the spid strength of his godly character. I have seen just such fast-anchored Christians."

Seeing With Intelligence

Seeing with interingence. The more we look at the wor'd with in-telligent and lowing eves, the more the wor'd means to us. The more we look at each other's faces with intelligence and each other's laces with intelligence and love, the more human heines mean to us. The more we think of the fathomless depths and the lofty heights of heing, and of the Being that fills being and is the source of it, the more it will mean to us.— Charles G. Ames.

Steps to Heaven.

Learn to commend thy daily acts to God, so shall the dry everyday duties of com-mon life be steps to Heaven and lift thy heart thither.-Edward B. Pusey.

Must Protect Forests.

The Russians are awaking to the act that a less reckless deforesting has become absolutely imperative. Their forest resources are not only iess than those of Sweden, but even iess than those of Austria-Hungary and of the United States.

Some Vital Statistics. Each year in Philadelphia sees some 30,000 children born. Of chil-iren under 5 years 7,500 die each

Live Stock.

Chicago.-Cattle-Good to prime steers, \$5.10/05.85; poor to medium, \$3.50@4.75; stockers and feeders, \$2.25 @4.00; cows, \$1.40@4.60; heifers \$2.00@ 5.30; canners, \$1.40@4.50; bulls, \$2.00@ 4.35; calves, \$3.50@7.50; Texas ied steers, \$2.75@3.25; Western steers, \$2.75@3.25; Western steers, 4.50. Hogs-Mixed and butchsteers, \$2.7 \$3.00(a)4.50. ers' \$5.15@5.85; good to choice heavy, \$5.10@5.50; rough heavy, \$1.75@5.to; light, \$5.25@5.80; bulk of sales, \$5.to@ Sheep-Sheep steady; 5.50. lambs steady to toc lower; good to choice wethers, \$3.35@4.00; fair to choice mixed, \$2.25@3.25; native lambs, \$3.50 615.65

Herrs Island-Cattle slow; choice \$5.20(0.5.50; prime, \$4.95(0.5.10; fair, \$3.40(0.3.90) Hogs lower; prime, heavy, \$5.90(0.600; mediums, \$6.10(0.15; heavy orkers, \$5.00@6.10; light Yorkers, \$5.85@6.00; pigs, \$5.50@5.65; roughs, \$4.00@5.40. Sheep steady; prime \$4.00@5.40. Sheep wethers, \$3.85@4.00.

INDUSTRIAL AND SCIENTIFIC NOTES.

Emperor Menelik, of Abyssinia, it is stated, is establishing a complete tele-graphic and telephonic system in that country.

Commerce between the United States and Russia during the last fiscal year greatly surpassed that of any previous

year. The peon child of Mexico may now The peon child of Mexico may now pass from his letters to the highest diploma entirely at government ex-pense, and the government hopes shortly to make education compulsory.

Thuringia, Germany, exports \$1,500,-000 worth of dolls and toys, of which the United States gets nearly \$2,000,000 worth.

The sinking of the shaft 140 feet from the river bottom by the Toronto and Ningara Power Company occupied but little more than a mouth.

The United States bought from Ha-waii in the fiscal year, more than \$25, cco,cco worth, and sold in that territory less than \$11,000,000 worth.

L. L. Whitman and E. T. Hamm crossed from San Francisco to A York City in a five-horsepower o mobile in filty-seven days travel

Woven into the carpet is the fol