

SUNDAY SERMON

Scholarly Discourse by Rev. St. Clair Hester.

Brooklyn, N. Y.—The Rev. St. Clair Hester, rector of the Church of the Messiah, preached the fourth sermon in the special series under the auspices of the Men's Guild Sunday. His subject was "The Church and the Family." The text was from Ephesians 5:25: "Christ loved the church and gave himself for it." Mr. Hester said:

It is evident to any one reading the accounts of the life and words of Jesus Christ while on this earth that it was His desire and purpose to found a society to represent Him, to preserve His memory, to make known and carry out His will. His mission was not intended to be meteoric in character—flash across the horizon of man's vision—as a flash of lightning and a large sale is commended. His work was to be permanent and enduring, and the leading interest is expected to make a general increase of 10 per cent. in wages on April 1.

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

Oh, yes, He loved it; of this there are many and in the church of God. But do not build a house unless he thinks that it will be worth something. He selected and trained and appointed officers to be His successors and as His parting instructions bade them go into all the world and preach His gospel to every creature. He instituted the sacraments as pledges of His love, as continual reminders, as means by which the souls of the faithful might be fed and refreshed. Finally, as St. Paul says, He gave Himself for it, with His own blood. This is an absolute, conclusive demonstration. Great love hath no man than this that he lay down his life for his friends, and this is what He did for His church.

Let me ask you in all seriousness, can you imagine that this venerable society, established at such a great cost, even to the blood of the Lord Jesus Christ, has no claim on your allegiance? The church is the institution, the organization of Jesus Christ—is it putting it too strong to say that to reject it is to reject Him? People who think or act in this way do not reflect or they who move them. They are blessing Christianity to a country, or to the church to the family. No nation or society of people have ever existed on the face of the earth without some form of religion. Statesmen, sovereigns, dignitaries, economists have admitted and recognized its power, its value, have promoted it by every means at their command even when, in some instances, they did not believe in it because they saw the necessity of it as a civilization, refining and improving character, and as a human society. Now, religion could not live and do its needed work among men without an organization to keep it alive and carry on the activities. You will understand and grant the importance of honesty and honor in our business and in our social life. Dishonesty, if the general rule, would mean the wreck of our whole financial system, the failure of banks, the breach of trusts, the refusal of credit, defalcation and distress. You understand that we grant the desirability of high character, of personal and social purity, the great benefit of goodness on the heart of citizens of any country or community. We know that it means to have desperadoes, cutthroats, adulterers and thieves the controlling element in a town or city. You understand and grant that it is vital to a people of a state to be able to get justice in the courts, to be protected in their property rights, and vital to the existence of a state that there should be patriotic industry and fidelity on the part of those who constitute its citizenship. All these things, all these fundamental virtues we need and must have in order to live together in peace and prosperity, the church of God is designed and persistently endeavors to produce. The church is the factory if I may put it that way, whose output is virtue, honesty, purity, kindness, fidelity, principle, impressed and built into the characters of her members, producing these things as well as an output of commercial products, steel billets, cotton cloth or tin plate. In order that these moral necessities may exist and continue to be present and to affect our social, industrial, political and family life, there must be an organization to create, to train and to bring them out. There can be no success without organization. Every success is organized before it is won. The success of the Japanese at the Yalu River and Port Arthur was perfected in equipment, training, supplies before it was accomplished on the field of battle. Our civilization, culture, morality, high sense of honor, public spirit, refinement of taste represent and are the flowering and fruitage of seeds sown broadcast in the churches of Christ's organization. Now no organization can live or do its work without members. If you are in favor of and want to see multiplied these vital virtues and principles for which the church stands are you not duty bound to enter her fold, enlist in her ranks and lend your aid in carrying out her mission?

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR APRIL 2.

Subject: Jesus, the Good Shepherd, John 10:1-18. Golden Text, John 10:11. Memory Verses, 17, 18.—Commentary on the Day's Lesson.

I. The shepherd and the sheep (vs. 1-6). In these verses Jesus lays the foundation for the discourse which was to follow. With the external drapery of this parable the hearers of Jesus were perfectly familiar. There was a sheep-growing country; flocks were their main dependence.

II. Christ the door (vs. 7-9). "Then said Jesus," Jesus was talking directly to the men who had exclaimed, "We will not believe in thee, neither will we receive thy teaching, because thou sayest that thou art a prophet, and art saying that thou art the Christ." He was speaking to them as spiritual thieves and robbers. They had reviled a poor man instead of protecting him. "Verily, verily," This emphasized the importance of what He was about to say. Jesus now proceeds to explain the illustration He had made use of in verses 1-6. "I am the door; the sheep-folds of the East are mere enclosures surrounded by a wall of loose stones with thorn-bushes upon the top, but usually an effective barrier against the wolves. There is only one door. 'The sheep.' True Christians.

8. "Before Me." Those who came pretending to be pastors or guides to the people. The scribes and Pharisees claimed the right to regulate the affairs of religion. Those only aim was to promote themselves. "Thieves and robbers." These false teachers, who rejected Christ and were devouring the sheep. "Did not hear." Many did hear and follow these false prophets, but "the sheep" who were the true spiritual insight—detected their hypocrisy.

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

10-13. "Thief." Any opposer of the Gospel. "To steal," etc. False teachers steal the hearts and affections from Christ. Their heresies kill and destroy all spiritual life. "Life—abundantly." Christ is able to give His people abundant life. Many are seeking "more" life; what such need is "life" the Christ life, the abundant life. 11. See on verses 14, 15. 12. "An hireling." The hireling is the one who labors simply for his wages, with no love or concern for the work. "The wolf." The wolf is the enemy and the work for God and man toward which the spirit prompts you. As an official of Jesus Christ's society I extend you an invitation, promise you a cordial welcome from fellow Christians, offer you help to carry out any of the work you desire to accomplish and a place for meeting rest free. If you are willing to do anything to help others, you could not have a fairer offer, a more cordial invitation, a better opportunity.

14. Church and the family—you have no family? then you need the church all the more; come in and be a member of the family of Jesus Christ, the largest, happiest family on earth. You have a family? The church is designed to be an inseparable part of it, to do necessary work in it and for it. A family, but no home? This is the condition of thousands and ten thousands on our streets. Then let the church be your home. There is no home complete without it. It can supply the place of the dear, comfort, affection, that belongs to the happiest homes on earth; it can fit us for a home eternal in the heavens.

Our lives are set in the midst of many great dangers, trials, temptations; many remedies, palliations, panaceas are proposed for the evils that confront us, but I believe that the sure relief for our troubles must originate in the church of God, impelled by what the spirit of God sayeth to the churches. It is not even the gospel, but the church by means of the gospel that is to reform the world. In view of what Jesus Christ did for His church the inquiry becoming to me is not what can I escape or shirk or find fault with, but, "Lord, what wilt Thou have me to do?" In view of His demonstration of love, what is there in the church of God, a right to expect of you? Is it not contained in this saying, "If ye love Me keep My commandments," and this is the fulfilling of them. Come in first yourself and then do what you can to bring others to the glory of Jesus Christ, in sign of affection for Jesus Christ.

Short Meter Sermons. Opposition cures apathy. Faith creates the future. Fatalism takes all force out of life. Rusty pipes do not enrich the water of life. A man may be loud and yet not say much. Happiness is never gained until it is given. Manufacturing sorrow is one of the worst of sins. Oysters Worth More Than Horse. A well-known character of Patchogue, L. I., was hailed before a magistrate recently for utilizing the services of a horse, which was in the last stages of decrepitude, to peddle oysters and clams. The case was bitterly contested by two young attorneys, and a jury of laymen eventually threw out the case. The horse, it was reported, was sold for \$12.25 and two quarts of oysters. Lawyers' fees amounted to \$5 and also some oysters.—Fishing Gazette.

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

EPWORTH LEAGUE LESSONS

APRIL SECOND.

The Making of a Christian; His Food.—2 Tim. 3:14-17; John 6:47-53. (Consecration meeting.)

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

The soul must be fed as well as the body. The result of starvation is as apparent in the religious life as in the physical. Weak, flabby, and lean souls are as possible, and indeed more common, than lean bodies. As a rule, we care for the body better than the soul. We can no more build up a strong spiritual life without soil of religion, than we can build a strong physical life without material food. The making of a Christian depends largely on what he eats. Our scripture suggests that he eat spiritually of Christ. That he eat spiritually of Christ. By this we mean an act of faith by which the soul appropriates to itself Christ as a life within. We also mean that he spend much time in prayer, by which he receives strength and grace by personal touch with Jesus. The old manna was found for the body; but this new manna is for the soul, and is to be spiritually received. It suggests the value of prayer and meditation as a means of spiritual growth. No soul can be strong who does not pray much. He must be a partaker of the Word of God. Paul calls Timothy's attention to the fact that it was his knowledge of the Scriptures which had given him such a character as he possessed. They had the power to make one wise unto salvation. And as a minister or teacher, he must be able to feed the flock. The Scripture-filled minister was one who was "thoroughly furnished." It is so to-day. And what is true of the minister is true of the layman. The strong man is he who prays much and studies his Bible much. Eating must precede exercising and usefulness. Are we feeding the body and starving the soul?

Just Kindle a Fire. A minister complained to one of his parishioners that he had tried in many ways to draw people to his church services, but with limited success. And he said, "Can you suggest any better plan?" "Yes," was the reply. "You know that a fire always attracts a crowd. So you just kindle a fire in your pulpit and the house will be full." The minister thought he was joking, and was about to rebuke his irreverence, when he went on to say: "Haven't you read how Peter drew a crowd in Jerusalem on the day of Pentecost? He was not a learned nor an eloquent man, but he went into the street, with a fire in his heart, and flashing no doubt, his eyes—the fire which had come down from Heaven in the upper room. He was all aglow with the conscious presence and power of the Holy Spirit, and hence it was that the multitude came to gather, and that 3,000 of them were converted. Let it be profitable for us that your pulpit is ablaze with that Pentecostal fire and multitudes will come to hear you and many of them will be saved."

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

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

Whisky Got Him. Ten years ago there was a certain bright young business man in Acheson. Great things were predicted for him. Finally he began losing ground, and at last failed altogether. Whisky got him. When he was asked why he failed he could "take a drink or let it alone." He was mistaken.—Acheson Weekly Globe.

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

Temperance Topics. Of beer England drinks 75 per cent. more per capita than Ireland, and over 300 per cent. more than Scotland. The temperance people of Helsinki, Finland, are giving a course of scientific lectures every year and certificates are given to those who pass examinations. Danish physicians of Copenhagen, following the lead of Paris and Madrid, have placarded the walls of that city with notices advising that drink which begins with the striking sentence, "Alcohol is a stupefying poison." The sale of liquor is prohibited by law over a greater portion of the area of the United States than at any previous time since the Maine law went into effect on June 2, 1853. During August, 2485 persons were sent to prison from Glasgow for murder and other crimes. Glasgow is the city where "municipalization" is said to have settled the liquor problem. During the last fifty years the population of Belgium has increased 50 per cent., while the number of saloons has increased 258 per cent. Alongside of the fact should be placed another, namely, that public libraries are almost non-existent.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

George R. Scott Writes in Sarcastical Vein About "Our Saloons"—The Question of Individual Responsibility.—The Product of the Ginmill as an Exhibit.

A Presbyterian minister of New York State in an address to his congregation urging that something should be done to break up the saloons called them "our saloons," writes George R. Scott, in the New York Witness. The two words quoted are full of meaning, for the saloons of every town or village in this State are "our saloons," said so by the act of the majority of the voters.

In the village in which I reside the saloons do not exist on account of my vote, but in opposition to it; therefore they are not "our saloons" as far as I am concerned. But the word "our" takes in every voter who did by his ballot what he wanted them. If a voter did not know what he was voting for he was not fit to vote. But the truth is that those who voted against no license knew what they were doing. Three men who voted for license have since come to me to do my best to save their boys from drunkenness, but it is a difficult thing to do to let a boy out of the clutches of his father's vote as far as the drink question is concerned. Can a respectable man feel proud of "our saloons" in a village where he did help to plant them there?

As it has been decided by the Supreme Court that a saloon has no inherent right to exist, it is left to the people to choose whether they want it or not. If I wanted saloons in my village I would vote for them; if I do not, I vote—when the opportunity offers—against them. That relieves me from all responsibility in the matter. When a man is reeling home drunk to his family in my village no pangs of conscience smite me, but thankfulness to God takes possession of my heart that the poor drunkard cannot say, Mr. Scott, you had a part in making me the bad young man I am. Yet the first voter the drunken man meets who voted for the license is guilty of being one of those who took part in establishing a hellhole in which to ruin him. The explanation sometimes made that those who got drunk will get drunk anyhow is a lame excuse. It is for the protection of your weak brother that your ballot should be cast.

I do object to men asking me to save their boys from the curse they voted upon them, especially when they are ready to do the same thing again when they have the opportunity. For the sake of the boys I will always do what I can to help them out of the mire, but while so doing my respect for such fathers is not increased. I can understand how a very bad father can vote to permit "our saloons" to exist by the score, but cannot even think of why any sane father would be a partner in such an arrangement. Every good father should first pull his vote out of a saloon before he asks his son to stop drinking at its bar. The supposition is that what is good enough for a father to vote for is good enough for his son to drink out of. Surely the father should cast a different kind of vote.

"Our saloons" are altogether too numerous for the public good. The old-fashioned permits to run a saloon had printed on them, "For the public good (name of the saloonkeeper) is hereby permitted to sell." But there is now too much sense to permit lawmakers to put such language on a license beyond measure in order that a license should be granted for the purpose of injuring the public good. Surely the father should cast a different kind of vote.

"Our saloons" are mean places. They were not instituted to do the people good, but for the avowed purpose of making money no matter what the result may be. Did you ever take a look at the products of a saloon or saloons? I have. About a year ago, on a hot summer's day, a miserable drunkard was fast against the door of a saloon, and I saw 200 feet of the spot where I am now writing. He was ragged and filthy. His mouth was a trap to catch flies that did not know enough to leave it before he occasionally closed his jaws. His face, neck and hands were full of bruises. He could speak when he spoke or attempted to speak. His complexion was everything but attractive, and he grunted like a hog. Drunk through and through he knew not who he was or where he came from. A policeman gently seized his feet with a chain, and he was taken out of the saloon. An onlooker proposed to rub his ears, but a newsboy intimated that the man's ears had nothing to do with his being drunk. Twice the poor drunkard threatened to nearly kill everybody who came near him, but he had not the power to put his drunken desires into practice. This product of a saloon was taken to a police station and was no doubt sentenced to prison. What do you think of the way "our saloons" use up their customers?

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COMMERCIAL REVIEW.

R. G. Dun & Co.'s Weekly Review of Trade says: Higher temperature is still needed to bring out full Spring activity at many points, but improvement is discerned in almost all departments. Mercantile payments are also more prompt, which adds materially to the feeling of confidence. Railway earnings, which have been falling behind in comparison with last year, were 8.1 per cent. larger for the first week of March and there is comparatively little complaint of freight congestion. Large farm reserves of corn and oats are not accompanied by depressed prices and the small wheat stocks are neutralized by most profitable quotations.

Good progress is noted in conditions at pig iron furnaces and steel mills. Contracted deliveries many months in advance and a large sale is commended. Prices are well maintained and the leading interest is expected to make a general increase of 10 per cent. in wages on April 1. Failures this week numbered 250 in the United States against 230 last year, and 26 in Canada compared with 21 a year ago. Bradstreet's says: Wheat, including flour, exports for the week ending March 16 are 895,742 bushels, against 1,283,955 last week; 2,666,124 this week last year; 2,395,598 in 1903 and 4,326,304 in 1902. Corn exports for the week are 3,841,411 bushels, against 1,756,706 last week; 1,573,289 a year ago; 5,072,668 in 1903, and 3,39,891 in 1902.

Wheat—Dull; spot, 1.10 1/4@1.10 3/4; spot, No. 2 red Western, 1.11 1/4@1.11 3/4; No. 1, 1.10 1/4@1.10 3/4; April, 1.11 1/4@1.11 3/4; May, 1.12 1/4@1.12 3/4; steamer No. 2 red, 1.03 1/4@1.03 3/4; Southern by sample, 98@1.10; Southern on grade, 1.10 1/4@1.11 1/4. Corn—Dull; spot, 52 1/2@53 1/4; March, 52 1/4@52 3/4; April, 52 1/4@52 3/4; steamer mixed, 50 1/4@50 3/4; Southern white corn, 50@51; Southern yellow corn, 50@51. Oats—Steady; No. 2 white, 37 1/4@37 3/4; No. 1 mixed, 36 1/2@36 3/4. Rye—Firm; No. 2 Western, 87@88. Hay—Firm; No. 1 timothy and No. 1 clover, unchanged. Butter—Steady, unchanged; fancy imitation, 21@22; fancy creamery, 27@28; fancy lard, 21@22; store-packed, 20@21. Eggs—Easy, unchanged, 16. Cheese—Firm, unchanged; large, 13 1/2; medium, 13 1/4; small, 14. Bacon—Strong, unchanged; coarse granulated, 6 1/2; fine, 6 1/2.

New York.—Flour—Receipts, 13,249 barrels; exports, 12,214 barrels; dull and unchanged. Rye Flour—Quiet; choice to fancy, 47@49.00. Cornmeal—Quiet; fine and yellow, 1.75@1.30. Butter—Steady, unchanged; receipts, 3,354. Cheese—Strong, unchanged; receipts, 1,048. Eggs—Firm; receipts, 15,203; State, Pennsylvania, and near by, fancy selected, white, 19; do, colored, 18; do, mixed, extra, 18; Western firms, 17; do, second, 16 1/2; Southern, 15 1/2@17. Poultry—Alive steady; Western chickens, 12; fowls, 12; old turkeys, 16; dressed steady; Western chickens, 13@14; fowls, 13@13 1/2; turkeys, 15@20. Lard—Firm; Western steamed, 7.40; refined firm; continent, 7.50; South American, 7.85; compound, 4.35@4.54. Pork—Steady; mess, 13.25@13.75. Cottonseed Oil—Steady; prime yellow, 24 1/2@25. Sugar—Raw firm; fair refining, 4 1/4; centrifugal, 96 test, 3; molasses sugar, 4 1/4; refined firm. Potatoes—Steady; Long Island, 1.50@2.00; State and Western, 1.15@1.25; Jersey sweets, 2.00@5.00. Beans—Firm; fancy hand-picked, 5 1/4@5 1/2; other domestic, 3 1/2@5 1/2. Cabbages—Steady; domestic, per ton, 10.00@15.00.

Live Stock. New York.—Beeves—Medium and good steers, 8c. higher; common, low; bulls, 2c. to 3c. lower; good cows, slow; others dull and weak. Common to choice steers, 3.00 to 5.00; bulls, 3.40@4.50; cows, 1.80@3.55. Cables quoted live cattle steady at 12 to 12c. per pound; beef selling at 8 1/2 to 8 3/4c. per pound. Calves—Cables active at 4c. firm; no prime veals all sold. Veals, 5.00@6.50; little calves and cows, 3.00@4.00; barnyard calves, 3.50; dressed calves, steady; city dressed veals, 8@13c. per pound; country dressed, 7@11 1/2c. Sheep and Lambs—Sheep, steady; lambs, slow. Fair sheep, 5.50; lambs, 7.75@8.00. Chicago.—Cattle—Market steady. Good to prime steers, 3.10@6.25; poor to medium, 3.75@4.85; stockers and feeders, 2.30@4.00; cows, 2.85@4.50; heifers, 3.00@5.00; canners, 1.50@2.30; bulls, 2.25@4.00; calves, 3.00@6.50. Hogs—Market 8c. higher. Mixed and butchers, 5.00@5.27 1/2; good to choice heavy, 5.15@5.30; rough heavy, 5.00@5.10; light, 4.95@5.20; bulk of haves, 5.15@5.25. Sheep—Market steady. Good to choice wethers, 4.50@6.50; fair to choice mixed, 4.75@5.40; native lambs, 5.50@7.60.

MUCH IN LITTLE. The first two seedless apples received from Colorado were sold in London, at Covent Garden, for 30 shillings each. It is seriously estimated that already about 3,000 children in Missouri have been named after President Roosevelt. The German university town of Heidelberg is to have a new railway station costing \$6,000,000. King Edward has given the head of his famous horse, Ambush II, to the Natural History Museum of London. England has one member of Parliament for every 10,230 electors. Ireland one for every 7,177. Scotland one for every 8,974 and Wales one for every 9,613. The government of the Dominion of Canada has called for tenders for the construction of a postoffice building at Winnipeg. A pneumatic tube system will be one of the features of the new building. The cultivated area of the vineyards in France decreased from 4,280,510 acres, in 1902, to 4,171,830 acres, in 1903. The average yield per acre was 226 gallons.

Growing strawberries under this milio, known as tobacco plant bed cloth, resulted in later blooming, larger berries, better pollination and a higher yield. This practice adds 50 to 100 per cent. to the yield of berries. When the German Emperor travels on home railways a detailed bill is made out for every engine and car used and for the distance traversed. It is estimated that he pays the Prussian railways alone about \$2,000,000 a year.