Scholarly Discourse By Bishop W. A. Leonard. Brooklyn, N. Y.—At Holy Trinity Church the Rt. Rev. William A. Leon-ard, Bishop of Ohio, preached Sunday morning on the subject, "Giving Free-ly," from the text Matthew x:8: "Freely ye have received, freely give." The preacher said.

ne preacher said:
"Our blessed Lord had just endowed His apostles with some of His power. He had granted them authority to preach, to heal the sick, to baptize converts and to lay the foundation of His church. As all power in heaven and on earth had been conferred upon Him, so now He imparts the tre-mendous donation to them. This is what is meant by the divine origin of the ministry. But this power and those gifts must be utilized; they can-not be retained or buried; they must be dispersed abroad. They are given only for service. 'Freely ye have re-ceived, freely give.' In some measure

we must generously give to the world.

they have a general reference and ap-

These words, however, may be ta-

from their primary place, so that

plication for every child of the king-dom, and thus we use them to-day for our instruction and guidance. This text, 'Freely ye have received, freely give,' is classic in its clear expression and in its world-wide application to literature, science, music-in the art of centuries; and many races find their ideal in this fact, for Christ, the In-carnate, is Himself God. Christ is here in our human nature since the period of His incarnation. You can-not drive Him forth, for He has found room for residence in the very heart of this old world. It is of this con-scious liberality of God to us that I want to speak, and of the sincere and willing response which we ought to make to Him for His gifts to us: Freely ye have received, freely give.' The gospel of our Father has this word 'give' written all through. Its first letter is the initial of His own name Its first introduction in the Garden of Eden and a picture of the Divine Pa-rent, whose hand is ever outstretched with loving intention to us, and it is His desire that we should realize this. The Bible is replete with the story of His giving and our receiving. Read your Bible this year with this thought in your minds. Recall what God has given to His children, and you will be Recall what God has amazed at the sum; it will be such a great one that at least you will be constrained to sing a benedicite, to praise God for His goodness; you will cordially begin to appreciate how 'free-ly ye have received.' Is it not well to make some sort of a tally, to run up our account with God? We who take our account with God? We who take so much for granted and simply accept the blessings He gives us without a word of thanks. We think of them and use them as if they were ours and are sometimes angry if we happen to miss or lose them. We have re-ceived so much and so freely from Him that we have omitted Him and His relationship from our calculations. have credited Him only with our spiritual blessings-our religious privlieges, the church and sacraments, of course, our salvation. But what about the ordinary things that He never for-gets, that He never neglects? He keeps His work going on every day in the year, while we, like the children of our modern time, are satiated with We are aroused sometimes, luxury. Christmas time, to realize how good God is.

"'Freely ye have received freely give.' Thus He gave out of His gen-erous heart the very creation itself; the world and all in it, at the very hour of its conception, its power of production, teeming life, vegetable and animal. We take possession of it; we bargain and barter its fields and flocks and herds; we call it ours; we call the land after our own name. But these things are not ours. They are His. He controls, He directs and permits; we are but the tenants of His will.

"Then consider in the next place His providence. That is, the continuous remembrance of our needs-food, raiment, climate, and so on. The seasons that God only swings round in their course; the sunshine—think of the sun-shine, that is God's gift. Suppose He covers over the sun for one day! cannot, with all his genius, manufacture another. Suppose it stops shining for twenty-four hours. Such a chill of ice would result that all life would go out. Do you ever thank God for the sunshine? No. We take it for granted-it belongs to us-we consider it our inherent right.

"God gives us power as well as crea-

tion to utilize. So lavishly spread that all man has to do is to pluck the fruits of it. We dig mines, sall ships, write books, paint pictures; it is the exercise of power which God gives. Wealth, competency, wages, all the capacity of power-God grants it all. He gives the brains, the ingenuity, the business, the opportunity for every advancement and all you and I have to do is to utilize all the power He gives us. Some other men use these and prosper; other men waste them and are failures in life; but those who are opportunists in the best sense gain rewards. Do you ever realize that God could becloud and obscure your faculties of reason so that would become insane in a modoing because of your ingratitude, your neglect of Him, for all these things you call yours are His. I often wonder how many successful men can retain their self respect, can make their treatment of God agree with their ethics. They never enter His house to thank Him and yet He asks house to thank Him and yet He asks them to do so. They are getting on without Him tifey believe, but they are as helpless and powerless as the weakest imaginable thing. They are absolutely His dependents in whom they have their being. How long suffering and patient He is. His only rebuke seems to be found in His unfailing love. He simply says, 'My son, do not forsake Me utterly; hear My do not forsake Me utterly; hear voice; come to Me; give Me thy heart, for I love thee, I am thy Father. I

"So with our virtues, they are all inbreathings of the Holy Spirit; every man, no matter how deprayed, will have some spark of good that God put there to be fanned into burning heat. They do not grow there, they were given and are intended to mold and odel us into a nearer semblanes His image. Your capacity of joy and love are from Him. happiness or gladness or any kind of pleasure in the material, intellectual or moral spheres unless the Holy Ghost permitted it. You could not love your wife, your child, your parent, your friend, without Him. You Chris-tians, you could not have happiness or love for God unless He grants you the power. Stones and earth have them not. Animals only have as much in stinc. as He gives them, but you and I have received more than this. We have received inspirations and aspirations that reach from soul to soul and

heart to heart. There is a beautiful prayer in the prayer book. I do not consider it in exactly the light in which I am presenting this truth. Oh God,' it says, 'pour into our hearts such love for Thee that we loving Thee above all things may at last attain Thy gracious promises.' We cannot love God 'unless the power be given us; we have not the capacity oursalves.

ourselves. "Now, the greatest gift of all; the gift of His dear Son. Creation, providence, power and faculties, can have no reason or right of operating unless n-reason or right of operating unless interpreted by the coming of Jesus Christ to earth for you and me. This Incarnation is the key to unlock the cause of our being. His birth is the solution of each man's existence. He is in this sense 'The Light of the World.' Now God gave the best that He .hnd, the very best that He was capable of bestowing—His only begotten Son. Nay, more, His Son is God ten Son. Nay, more, His Son is God-He gave Himself. We shall not try to explain its mysteries; it is unsolvable. It is an illustration of what w may do in small matters. It means sacrifice and surrender and unselfish giving, for He came to do God's will. That will was to save us from our sins. God gave up His best and left joy and sanctity of Heaven he Himself with our broken manity that we might see the godhead bodily, touch Him with our hands and bodily. go to Him with our sins and knowin Him might accept Him as our Savior He folded His eternal nature around His person and He led It forth to sac riflee, so that His earthly life was a long series of sacrificial acts. When He lay in the manger this life of sac rince had begun; when He hung upon the cross it was the continuation of it In the last moment of agony an shame He was controlling forces that seemed to be mastering Him. He was the priest upon the cross; He was His own victim. His life was not wrung out of Him; He, Himself, pronounced its dismissal. He gave it up to Hin whose it was, saying: 'Father, into Thy hands I commend my spirit.' All this for our redemption for our resen and that we might have peace in be-lieving and serving and following, for our eternal joy and peace hereafter in the Divine comradeship. Now, will ye

This is our practical issue; the question of our life experience. Do we give, and what, and when? But and consider the paradox of our es. What do we give? When do we give? Do we give ourselves? Yes but how? Is it unreservedly? Is it bountifully? Yes, we give something sometimes—some prayer, some wor-ship, some money. Is it enthusiastic? At the price of sacrifice? Does it really cost us much? We give ourselves to this world-our time and ability with zeal and zest in business affairs. That is right. Christ does not tell us to be sluggards in business. But He does tell us to give in the same measure of earnest interest to Him-some measure of earnest interest to Him. I mean no standard of gold. I am not talking about gold to-day. I mean no measure of payment. I mean the full and long living surrender of everything to His will. I mean the con cration of each stroke of the inborer's brawny arm, of each device of the in-rentor's power, the consecration of our whole being and service to the su preme Master of our destiny. Such a consecration makes life beautiful. It sanctifies labor, trade and business: It lifts every project of human ambition up to a level on which angels tread and where we may talk to God Him-self. It tires itself out in its arms for the redeeming of the world. It sees Jesus walking up and down in the earth and it must impel every human being to follow Him. It impels men to go forth into the world to others saint leaves his closet and goes

abroad instead of pondering by him-self homeless that he may carry the Gospel, that he may lift the cover off gnorance for some benighted soul; the missionary makes himself homeless that he may carry the Gospel to the heathen. Where we do the service and will of Jesus is our free giving in return for what He has given us. Then, and only then, do we amend the con-tradiction. There is the soul and spirit of the incarnation. 'Freely give,' is the word. Really that means fully-Freely give. fully give. It requires us to say, 'Here Lord am I. I have no reservation, no propect, no duty, no joy that I will place between Thee and me: I yield myself absolutely to every manifesta-tion of Thy will. I am all the time eager to know what Thy will is. This is my duty; show me what Thou wouldst have me to do and give.' The saint of old said: 'Master, show me Thyself and then show me myself.' Such a prayer should be offered from hour to hour, and then at last there will be the gradual glad consciousness coming to us that we have freely re

turned to God a thank offering. "Then the giving of our time to His service and to other people will be so natural that we shall do it spontaneously. It will be so easy to offer money and heart and interest to Christ's service that it will be second nature.

A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as n man loves God, he has the spirit of consecration, the spirit of obedience the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. It is true that "love is the fulfilling of the law." Heart religion is the only kind of religion worth having. It is the pure in heart who shall see God.—Methodist Recorder.

You Will Get It. Look, expect, watch; look as if you wanted the blessing, and you will get it.-Joseph Parker.

How Bees Embalm.

Bees, says Horbis, can embalm as successfully as could the ancient Egyptians. It often happens in damp weather that a slug or snail will enter a beehive. This is, of course, to the unprotected slug a case of sudden death. The bees fall upon him and sting him to death at once. But what to do with the carcass becomes a vital question. If left where it is, it will breed a regular pestllence. comes in the cleverness of the insects. They set to work and cover it with wax, and there you may see it lying embalmed just as the nations of old embalmed their dead. When it is a snall that is the intruder, he is, of course, impenetrable to their sting; so they calmly cement his shell with wax to the bottom of the bive. Imprisonment for life, with no hope of pardon!

In order to aid the police in maintaining order on the occasion of a recent motor race, the authorities of the town of Rezemburg, Germany, com-pelled all local cyclists to enroll them-

selves among the police.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 29.

Subject: Power Through God's Spirit Zech. iv., 1-10-Golden Text. Zech. iv. mory Verses, 8-10-Commentary

I. Zechariah's vision (vs. 1-5). 1.
"The angel." The same angel who
had shown Zechariah his other visions "came again." "Waked me." The prophet had slept after the first series of visions, and he is now aroused to be instructed further. 2. "Behold a candlestick." This was no doubt similar to the seven-branched candlestick of Solomon's temple, although the bowl. the pipes and the two olive trees were peculiar to this vision. The candiethe pipes and the two olive trees were peculiar to this vision. The candiestick was, I. A type of the Jewish nation, God's chosen people to shed light to the Gentiles. If they were willing to carry out God's purpose they could not fail. 2. A type of the Christian church (Rev. 1:20). (1) Its purpose was to give light. (2) Its material was precious and costly, showing the precious each costly, showing the precious each of the church. (3) Its preciousness of the church. (3) Its seven lamps in one denote the unity of God's people. (4) There was a constant supply of oil, so the Holy Spiri supplies the church with the grace of God. (5) The candlestick was not the light, but held the light; it is the work of the Christian to hold up true light, which is Christ. "All e and indestructible—the true ideal of the church. "A bowl." The fountain of supply of oil to the lamps. This is the emblem of Christ, through waom the Spirit is given. "Seven lam There was only one lamp stand. "Seven lamps noting the unity of God's people, but it had various branches and lamps, denoting their multiplicity in unity and the number was seven, the symbol of their completeness. "Seven pipes. See R. V. Each lamp had seven pipe connected with the bowl.
3. "Two olive trees." The oil usu-

ally burned in the lamps was olive oil, pressed from the fruit of the olive tree. The olive trees, one on each side of the lamp stand, express the source of supply. The bowl of oil would soon be exhausted unless a continual supply flowed into it. The trees represent an inexhaustible fountain connected with the very nature of the Creator. The supply of power does not come through human ministrations, but directly from 4. "What are these." spired men do not always understand divine teachings. It is sometimes wise to ask questions. 5. "No, my lord." If we would receive instruction we must be ready to acknowledge our ig-

norance. II. The interpretation (vs. 6-14). 6. "Word—unto Zerubbabel." This vision was to inspire the people with confidence in their leaders as divinely sus tained, and the leaders with confidence in their divine appointment work, and to lead all to the true source of strength and success. "Not by might." Of thy own. Not by their armies, for they had none. "Nor by power." Authority from others. "But by My spirit." The providence, aupower and energy of the Most No secular arm, no human pru-High. dence, no earthly policy, no suits at law, shall ever be used for the founding, extension and preservation of My church

7. "O great mountain." This was a figure suggesting the great work to be accomplished and the many difficulties in the way. The opposition from his enemies and the lack of zeal among his own people had tended to discourage Zerubbabel. "Become a plain." Be wholly removed. At that very time God was influencing Darius to refuse the desires of the Samaritans and give his favor to Jerusalem (Ezra 6), "Hendstone." As he had laid the foundation stone, so shall he put up the headstone; as he has begun the building, so shall be finish it. "Wings." Joyful acclamations. "With shout-

9. "Shall also finish." An encouraging assurance to the prince of Judah 10. "Day of small things." Zerubba-bel belonged to the day of small things He did not appear like Solomon in all his glory, but more like a common man than a great ruler. He seemed inferfor to the governor of Samaria, and was subject to the King of Persia. We people the past with heroes. We dream of a future full of heroes. But how blind we are to the beroes of our own day and our own time! This is a universal error. "Shall see the plummet." The perpendicular line with which he should try the finished work. He is master builder, under God, the great Architect. "With those seven." Referring to chapter 3:9. "They are the eyes of the Lord." In contrast with those who might be despising the day of small things, the eyes of the Lord were beholding with joy the work in the hand of Zerubbabel. The Jews themselves despised the foundation of the second temple because it was likely so far inferior to the first (Ezra Their enemies despised the wall 3:12). when it was in process of building (Nch. 2:19; 4:2, 3). "To and fro." A beautiful figure of God's oversight

over the whole earth. 11-14. Three times Zechariah (vs. 4, 11, 12) asked as to the two olives before he got an answer; the question be comes more minute each time. What he at first calls two olive "trees" he afterward calls "branches," as on closer looking he observes that the through which a continual flow of oll dropped luto the bowl of the lamps; and that this is the purpose for which the two olive trees stand beside the candlestick. Primarily the "two" refer to Jeshua and Zerubbabel. Zerubbabel and Jesaua typified Christ as anointed with the Holy Spirit without measure, to be King and High Priest of the church, and to build, illuminate

and sanctify the spiritual temple. Many Ways to Take Tea. "Pickled tea is a Burmese delicacy," said the sailor. "A Burmah girl once gave me some. It wasn't bad. Sweetish and spiced. A cross between pick-

les and preserves. "Tea ain't only drunk. Down Siam way they chew it. It is stuck together with melted sugar into little cakes and every Slamese carries one of them cakes in his pocket. A plug o' tea you might say-a plug o' chewin' tea. Some folks smoke it. An English girl once gave me a tea cigarette. I finished it, but such a headache.

"Stewed ten is the national dish of the Tibetans. Tea, fat, salt, flour and milk are cooked up together to the thickness of catmeal and eaten cold."

Fisherman Gives In. W. H. Rothermel of Wilkesbarre, Pa., who has been contesting in the courts since August, 1903, the right of the state of Pennsylvania to-stop fishing on the Sabbath, has conceded the point and paid the long-pending fine. The Quaker state was bound to sustain the principle involved.-Fishing

THE SUNDAY SCHOOL CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY NINTH.

The Foreign-Mission Work of Out Denomination,-Dan. 2:31-45.

The stone was cut out of the mour tain without hands. Missions need our hands, but they are powerless until God has set His hand to the

There is not an evil on the earth the spirit of Christian missions will smite to its doom and this not only in distant countries, but in our

The world has seen nothing small grow to anything so big as the beginnings of Christian missions compared with their present stupendous size.

If mere men had to do the work that lies before missions they might well be staggered; but it is God's kingdom, and God Himself is setting

A Programme for the Meeting.

While the missionary should oversee this work, planning for it long in advance, yet they for it long in advance, yet they should get all the society to take part in the meeting, so far as possible signing the different parts to different Endeavorers. The missionary Boards and the pastors will direct you to full sources of information.

All Endeavorers Should Know. There are some things that every Endeavorer should know about foreign missions of his denomination just what fields are occupied; they are occupied, whether exclusively or with other denominations; where the principal living missionaries are at work; the names of the greatest missionaries of the past, and what they did: the characteristics of the missionary work of his own denomination; the Boards, and periodicals and other means by which mission ary work is pushed among churches; the present condition of the work abroad, at least in outline. How many of these things do you know?

To Think About. Is there any one foreign missionary for whom I pray daily?

Do I long for the spread of the gos-

pel over the earth? What are my direct contributions to foreign missions?

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 29.

African Missions, .Psa. 68, 31; Isa. 9. 2; 45. 14.

Africa is the oldest field in foreign work of our church, and was begun in 1833. The first missionary was Melville B. Cox, who went to His famous utterance, Laberia. "Though a thousand fall let Africa be redeemed," was a potent factor in arousing the church to missionary enthusiasm. We have three distinct mission fields here—the Liberia Conthusiasm. ference, the West Central Africa Mission Conference, and the East Central Africa Conference. Africa is an im-mense continent embracing 12,000,000 square miles, with a population of about 150,000,000. There are only some 3,000 missionary workers of all kinds in Africa. Our church has about 60 altogether. The superintendency of our Bishops Hartzell and Scott is rapidly strengthening the work in Africa, and the increase of colored missionaries will, in the belief of many, solve the problem of Africa's redemption.

Liberia was born in a mistaken zeal to colonize the colored man in Africa. We have had varied success in this oldest mission. But the outlook is more hopeful in recent years. We have a strong church in Monro-via, the capital. It is not only selfsupporting, but gives much money to the college work of the mission. We have our college in Monrovin and about thirty other schools in different parts of the republic. have a printing jress which scatters good literature over Africa. The industrial schools are giving new hope New churches are to the natives. being erected in this mission. Bishop Scott, the new Bishop elected by the last General Conference, resides in Libria. There are three presiding elders' districts and a membership of

3,000 in this Conference. West Central Africa field includes the work on the West Coast south of the equator, and has a line of missions extending from Saint Paul de Loanda about 350 miles into the territory of Angola, which is under the Portuguese government. It also in-cludes our work in the Madeira Islands. Our work began here under Bishop Taylor in 1885. The West Central Africa Mission Conference was organized in 1902 by Bishop Over 20 missionaries and nearly 1,000 members are in We own fine property at Loan-

East Central Africa Mission cludes our work on the East Coast and lies south of the equator. The mission was organized at Umtail, Rhodesia, in 1901. We have two centers of mission work-one at Umtali and the other at Inhambane. Umtali Academy is doing a good work. This is our newest and in some sense our most primitive field in the character of the inhabitants.

RAM'S HORN BLASTS



headlight.

T. RUTH is a matter of more than the tongue. Reason always

balks when you try to drive it into the belief that things just happen. No sorrow was ever sweetened by

scowling. A pulpit gaslight may be a poor

The light heart never makes light of holy things. God is not eliminated by calling

Him nature. Truth is a matter of more than the

No man is right at heart until he is right all over. There is no rest without the pros-

peet of renewed toil. Working the church is far from doing church work.

Che Funday Breakfast Cable

"IN THE TIME OF TROUBLE HE SHALL HIDE ME."

Lay not, my soul, thy grief too much to heart; When God doth empty thee He doth im-Himself, in place of earthly joys removed;
When He thy love and trust in Him hath
proved.
Lie still, my soul, nor dare to think Him
hard,
Lest thou, by murmuring. His work retard.

Think'st thou thy God can ever make mis Or cause thee needless sorrow to partake Is this thy Father's love, which once did His Son to die, that thou in Him might'at live?

He only seeks to burn thy dross away.

Return, my soul, "return unto thy rest," And trust thy God to order what is best. To His kind arms thy welcome is most His heart of love hath solace firm and pure;
Therein, e'en now, thy faith can surely read
In "paths of righteousness" thy God doth lead.

And when thou knowest as thou here ar known,
In deep humility thou then shall own
That what in time was grievous unto the
Exceeding gain hath wrought eternally.
Then rest thee in thy Father's choice to To guide thy steps in His appointed way.

Faith and the Bible,

The word of the Lord endureth for ever.—I. Peter, i., 25.

Perhaps the words of the Irish hymn
writer voice the deepest religious feelings of to-day

Change and decay in all around I see O Thou who changest not, abide with

There has been a change in mental attitude toward all things that pertain to religion. The doctrine of evolution has unveiled a new world. And yet it is the same old world; we have simply revised our opinions about it. The universe did not break up into chaos with the downfall of the Ptolemaic system of astronomy. We simply awoke on day to find that in reality the earth, in stead of sitting on a throne receiving the adoration of the sun and stars, it self paid homage and in rotation and revolution besought the sun's light and heat and was content with the worship of one little burnt up cinder. Similarly, though Charles Darwin has changed men's views of science and history and of all human speculation, the facts of life remain the same.

Now some lament that their religion is being taken away; that the Bible is being destroyed as God's word to man and its position of authority un dermined; that the Church, the sacre ments, the creeds, the ministry no long er hold the attention and reverence of men, and that all authority for faith itself is shattered. They look back with longing to the days when there was no higher criticism, when there was no questioning of the dogmas of religion, when men believed their the-ologies as they did the multiplication

It would be simple truth to observe that those days never existed; they are part of an ideal imagination. There has always been septicism; there have always been questionings. "All is vanity and vexation of spirit" is only

one ancient testimony.

Then what must be the attitude of then what must be the attitude of the religious mind to-day? Simply to assert more vigorously the old doctrine of inspiration, to proclaim with more defiance the old formularies? If there is nothing better, nothing surer, voice must grow fainter and weaker until finally it shall die away entirely. For even the supposed days of simple faith and the unquestioning mind can never return. You have some time, possibly to-day, engaged in worship, in reading this. Why? Because thing alien to your nature that has been imposed upon you by some book, some church, some creed? No, but because of some unmistakable fact of your inmost being, some part of your own nature, that finds no satisfying affinity with any of the transitory things of earth, and from its depths cries ont "O Thou who changest not, abide with me;" some hunger of the soul that dis covers no sustenance for its life ex-

cept in communion with God.

This is the foundation of your religion, your deepest faith. No science, no criticism, no philosophy can shake it. Without it no religion would be possible, no Bible, no church, no worship. Because it is there all forms of expression are possible, yes, inevitable. As one of these forms consider briefly the Bible. The main truth is that the Bible did not precede this foundation faith we have just men-tioned, but blossomed from it. In the words of one New Testament writer, "Men spake from God, being moved by the Holy Spirit." As their nature, their generation, their habits of thought per uitted them to be moved. so they were moved. And what they spake is of value to us not as an infallible rule of faith and practice, bu as an actual religious experience of men of flesh and blood alike our own. Much we can appropriate and make our own because our own religious natures respond to it. Much we can enjoy and feed on because it actually does nourish. It goes straight to the heart without the aid of any theory of inspiration.—Romilly F. Humphries, Rector of Trinity Church, South Norwalk, Conn., in the New Yory Sunday

A Sermon to Self. To work fearlessly, to follow enru-estly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to Him—this is my sermon to myself.

If we could live more within sight of
Heaven, we should care less for the
turmoil of earth.—John Richard

Two Are Antagouistic. He that hath slight thought of sin never has great thoughts of God.—

Monstrosities of Goldfish The goldfish, zoologically speaking appears to be an exceptionally "plas-tic" animal. By skilled breeding almost anything can be done with it, and one variety recently evolved in China has huge eyeballs, which protrude sideways from the head. This variey, called the "telescope fish," is surpassed in point of queerness, however, by another, likewise of Chir origin whose eyes have not only start-ed out of its head, but have turned upward ninety degrees, so that the pu-plis look directly skyward. It is noth-

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE

The Rev. Thomas B. Gregory Tells in the New York American What Moderate Drinking is Doing For France-A Ter-

rible Encury to Personal Health. The French Government is face to face with the most serious problem it ever had to deal with,

France is dying from "alcoholism," or will be pretty soon unless something is done to prevent it, and that something the authorities are trying hard to do.

to do.

All France is being placarded with large posters describing the evils of alcoholism, and imploring the people to refrain from the use of all alcoholic quors.
Tracts upon the blessings of temper

ance and the evils of the drink habit are being scattered throughout the Republic; the clergy are preaching upon the ravages that alcoholism is working among the people, and the whole force of the Government is being centred in the one grand effort to save the nation from the destruction with which it is threatened.

Let it be said just here that the trouble in France is not that of drunk-enness, as that term is generally understood. The claim, long made with pride by the French people that they are a nation of "moderate drinkers" is

a perfectly correct one.

It is this "moderate drinking"—not drunkenness, but continuous, respectable alcoholism, the screwing up of nerves and heating of blood, day and night, year in and year out-that is today threatening the very existence of the French nation!

A drunken man, other than a foreigner, is a rare sight in France, and yet while very few Frenchmen drink excessively, nearly all Frenchmen "drink moderately"—with the result that they are being actually threatened

with national extinction! It is an open secret that, for a generation or more, France has been losing its vitality. It was only a little while ago that the fact appeared that the de-creased vitality was due to alcoholism, the poisoning and weakening and general demoralization of the system by the steady, though moderate, use of spirituous liquors.

That France is in a most dangerous way is clearly shown by the statistics gathered by her own Government offi-

Suicide, insanity, tuberculosis, dia-betes, Bright's disease, epilepsy and idiocy are alarmingly on the increase. The physique of the French people is being undermined. Their blood is turning white. Moderate drinking is

For a decade or so the birth rate has been abnormally low, as compared with the death rate. The "desire to live" and to perpetuate one's self is losing its hold upon the French mind.

Government, alarmed by the steadily decreasing birth list, is obliged to offer rewards for maternity! There are here and there in France s

few spots that are unalcoholized, and in those areas the human animal is still strong and vigorous, as he was in Caesar's day, as he was even so late as the time of Napoleon the First. In the unalcoholized departments

there are not only a great many more children, but a much greater percentage who reach the adult age.

The comparatively temperate depart-

ment of Gers loses annually but ninetyone children in their first year; the Nord, strongly alcoholized, loses 284 out of the same number; the Seine Inferieure 256, and so on in proportion.

And so, it appears, the moderate drinking of the great French people is slowly but surely destroying them.

Brilliant, affable, generous, brave among the oldest of the friends of lit erty and of man, with a past that is glorious to reflect upon, the French people must soon do one of two things wipe out their alcoholism, or at the hands of that alcoholism perish! We of America would do well to

carefully note one of the posters that are now being placed throughout France. It reads as follows: No one requires alcohol either as

food or tonic. 'Alcohol weakens a man's self-control while exciting his passions, hence the number of crimes committed under

Whisky rapidly produces alcoholism, but milder drinks, such as beer and cides produce after a time, accoholic poisoning with equal certainty.

"The sins of alcoholic parents are vis-ited on their children. If the children survive infancy they are threatened with idiocy, epilepsy and consumption "In short, alcoholism is the most ter-rible enemy to personal health, to family happiness and to national prosper-ity."-New York American,

The Fifth Vice.

"Four great vices confront the United States," said Dr. Lyman Abbott to the students of Columbia University the other Sunday. Then the doctor gave a list of the "vices," to-wit: Materialism.

Self-concelt. Lawlessness.

Caste. While we are not disposed to deny that these "vices" are more or less rampant in the country, we are inclined to suspect that the vice of drink-ing alcohol visits upon the country nearly as great a burden of distressing results as either "self-conceit" or 'caste."-New Voice.

Moundsville, W. Va., a prosperous city of 7000 people, not counting the penitentiary inmates, chased out their sixteen saloons in their recent municipai election. Now keep 'em out,

Damages Awarded,

Mrs. W. K. Renner has obtained a verdict of \$5000 against a brewery company of Atchlson, Kan. Her huscompany of Atchison, Kan. Her hus-band shot and killed two men, for which he is serving a life term in the penitentiary. The shooting was the re-sult of trouble while the men were drinking beer. Mrs. Renner alleged that the beer came from the brewery. that it led to the tragedy which caused the imprisonment of her husband, and that she was therefore deprived of his support and entitled to damages.

Masons Shut Out Liquor Deal The Masonic order of Iowa in its re-cent annual gathering at Sioux City passed a resolution debarring liquor dealers from membership in that order and making special provision surround-ing those who are now Masons and engaged in the liquor traffic. The same order in Georgia a few months since passed a prohibitory clause, without any limitations debarring liquor vend-ors and dealers from membership.

On the opening night of a temperance crusade in Melbourne, Australia, Father Hays' secured the pledges of 2200 people,

Commercial Review

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

of Trade" says: Recent mild weather might have been expected to retard business, but freight blockades and several similar conditions testify to the contrary, and the last half of the week brought a seasonable fall in temperature.

Higher rates for money tend to prevent excesses in Wall street, yet there is no difficulty in securing funds for mercantile undertakings. At some cities fall trade has become more quiet, first necessities being covered, but supplementary orders are confidently awaited, especially in dry goods, of which stocks are not burdensome at any point. The first interest in holiday trade is noted, and this element promises to supply un-precedented business this year.

Crops were not seriously injured by the frost, and such a small percentage the year's yfeld still remains exposed danger that agricultural results may summed up as most favorable. It is be hoped that large crops will restore beral exports, which have made very or comparisons of late.

Failures this week numbered 214 in e United States, compared with 208 a ar ago, and 25 in Canada, against 24 st year.

Wheat, including flour exports for the eek ending October 12 are 2,774,462 bushels, against 1,072,642 last week, 1,357,175 this week last year, 2,865,610 in 1903 and 5,240,088 in 1902. Corn exports for the week are 962,474 bushels, against 1,186,388 last week, 857,517 a year ago, 1,410,412 in 1903 and 180,574 in 1902.

WHOLESALE MARKETS.

Baltimore.-FLOUR - Firm and unhanged; receipts, 7,871 barrels; exports,

175 barrels.

WHEAT—Steady. Spot contract, 84@ 84¼; spot No. 2 red Western, 8554@ 8534; October, 84@84¾; December, 86@ 8614; January, 87¼; steamer No. 2 red.

61/6/0761/4; receipts, 14,714 bushels; Southern, by sample, 65/080; Southern, on grade, 781/4/0841/5.

CORN—Dull. Spot, 581/4/0581/5; Ocber,501/@581/4; year,501/4@501/4; Janu-ry, 401/4@401/5; February, 401/4@401/4; March, 491/2(49)/2: May, 491/4(249)/3; steamer mixed, 561/4(256)/4; receipts, 45,287 bushels; Southern white corn,

45,287 bushers; Southern white coin, 50@58; Southern yellow corn, 59@68.

OATS — Firmer. No. 2 white, 34½ sales; No. 3 white, 33½@34¼; No. 2 mixed, 33 bid; receipts, 33,072 bushels.

RYE—Quiet. No. 2 Western, 69 export; 71@72 domestic; receipts, 8,699 bushels. BUTTER-Steady and unchanged.

Fancy imitation, 19@20; fancy creamery, 22@221/2; fancy ladle, 18@19; storepacked, 15@16.
EGGS—Firm and unchanged, 22.
CHEESE—Easy and unchanged.
Large, 1234; medium, 1234; small, 13.
SUGAR—Steady and unchanged.

Coarse granulated, 5.00; fine, 5.00. New York.-BUTTER-Steady, unchanged; receipts, 6,867. CHEESE—Firm, unchanged; receipts,

EGGS-Firm, unchanged; receipts,

8,250.
POULTRY—Alive, steady; Western chickens, 14; fowls, 15; turkeys, 14
Dressed weak; Western chickens, 11@
15; fowls, 12½@13; turkeys, 14@18.
BEEF—Steady; packet, 10.50@11.00.
LARD—Firm; Western steamed, 7.65 27.75; refined, steady; continent, 8.00. SUGAR—Raw, quiet; fair refining, 3@31-16; centrifugal, 96 test, 336@ 11-16; molasses sugar, 21/4@2 13-16;

fined, quiet. POTATOES-Irish, steady; sweets, dull; prices unchanged.

WHEAT—No. 2 red, 89%; elevator,
No. 2 red, 90% f. o. b. affoat; No. I
Northern Duluth, 93% f. o. b. affoat;
No. 1 Northern Manitoba, 92% f. o. b.

CORN — Receipts, 19,825; exports, 19,076. Spot, steady; No. 2, 62 nominal elevator, and 62 f. o. b. afloat; No. 2 pellow, nominal; No. 2 white, nominal. Dption market was dull, but fairly steady, closing net unchanged. January closed, 51¼; May closed, 50½; December, 54¾6054½, closed, 54½.

OATS—Receipts, 230,600; exports, 115,078; spot, steady; mixed oats, 26032 bounds, 33034; natural white, 30032 bounds, 340335; clipped white, 450459 elevator, and 62 f. o. b. attoat; No. 1

34@35; clipped white, 36@40 ounds, 30@30.

New York. - BEEVES - Common steers, steady; others steady to 10c. Native steers, 4.00@3.50; Westtrong. rns, 415; bulls, 2.75@3.00; cows, 1.40@

CALVES-Veals, firm; grassers, higher; no Westerns; veals, 4.50@0.25; tops, 2.50; grassers, 1.50@3.75; fed calves, 4.00; little calves, 3.00@4.00. Dressed talves, steady; city dressed veals, 836@ 131/2c. per pound; country dressed, 75/50

SHEEP AND LAMBS-Sheep, firm; lambs, steady; sheep, 3.50@5.50; culls, 2.50@3.23; lambs, 7.25@7.90; few choice to outside buyers at 8.30; culls, 5.00@ 5.00; no Canada lambs. HOGS-Market weak; State and Pennsylvania hogs, \$.80@6.00.
Chicago.—CATTLE—Market steady;
demand light. Beef steers, 3.20.6.25;
stockers and feeders, 2.25@3.85; cowe

and canners, 1.50@4.00; bulls, 2.00@ 3.65; heliers, 1.65@4.25. HOGS-Market 5@10c. lower. Shipping and selected, 5,40@5.65; mixed and heavy packing, 485@5.37½; light, 5,20@5.50; pigs and rough, 1,50@5.35.

SHEEP — Market active and strong. Sheep, 2,50@6.00; lambs, 4,50@8.00.

FACTS WORTH REMEMBERING

In the traveling circuses of France the babies of the company are put to work

babies of the company are put to work as clowns.

A trout was taken from the Thames, near Hampton, with its head tightly, fixed in an old meat can.

The value of the Pennsylvania ferries between Jersey Caty, New York, Brooklyn and the Bronx is \$5,698,000.

Professor Reulaux, who died in Berlin recently, is said to have originated the phrase, "cheap and ugly," or, as it is more commonly quoted in this country, "cheap and nasty."

Sir Wyndham Spencer Portal, who died the other day, was the head of the family that since 1724 has had the privilege of making banknote paper for the Bank of England. The Portals were a Huguenot family.

For the purpose of studying the ha of birds of passage a "yogelwarte" been established at Rossiten, in East Prussia, where birds are to be can and liberated again after small have been attached to their feet, directors request that the feet of ringed birds killed mywhere be seen them.