THE SPIRITUAL OUTLOOK

An Augury That Foreshadows the Spread of the Gospel.

[Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Three, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.]

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Exodus xiv., 15, "Speak unto the children of Israel that they go forward."

The divine command given to the children of Israel "that they go forward" is applicable to the children of God at the present time. I believe we are at a crisis in the world's history. In 1890 my father preached a sermon entitled "Last Decade of the Century." By it he tried to show how easily the world could be brought to Christ within ten years if every Christian would annually bring only one soul to Christ and these new converts in turn would also individually bring one soul to Christ every following year. But to-day I want to show that the world can be brought to Christ even in less time than that if the Christian church will only realize its full opportunity and grasp it. I want to show this because I believe all the great preliminary battles have been fought and won which are necessary for this final triumph. As Concord and Lexington and Bunker Hill and Princeton and Saratoga had to precede the Yorktown surrender, so I would trace the great onward movements of the human race to show how we are fast approaching the golden milestone where the world can be redeemed from sin. Then I would try to show how the Anglo-Saxon race as a human agency can take the chief part in this gladsome and worldwide triumph if we will only move forward in God's name.

INTOLERANCE OVERTHROWN.

The great battle for the world's redemption was fought and won when the frowning walls of religious intolerance were battered down and the torture dungeons of the dark ages were forever opened to the purifying light. Ah, the battle for religious liberty was a long and a bitter struggle! It was not won in a day, decade, a generation or a century. It fought its way through the flying stones and the bloody swords and the spears and the martyrdoms of Christians of apostolic times. The fight for emancipation went on among the crackling flames of burning Rome. It clutched by their throats the man eating monsters that leaped into the Roman Coliseum. It defied the lowering looks and the blasphemous oaths of the mobs that gathered in the Florentine square of beautiful Italy to see Savonarola die. It suffered all the agonies which Fox recorded in his "History of the Lives and Sufferings and Triumphant Deaths of the Primitive as Well as the Protestant Martyrs." It steeled the backbone of lion hearted Martin Luther as well as of John Huss. It fought its battle until at last the opened Bible was placed in the hand of the common people and every man was free to worship God according to the dictates of his conscience, whether in the Christian church, the Jewish temple or the Mohammedan mosque.

The Bible is full of the gospel invitations. "to come." "Come, for all things are now ready. Come! come, come!" But upon no page of the Bible can you find anywhere the words written: "Come to Christ against your will!" "Come with hate in your heart!" "Come with defying sin on your lips!" "Come as a trembling murderer is led to the scaffold or to incarceration for life!" Thus we find that the second great onward movement for the world's redemption was taken when bigotry's swarthy limbs were manacled, when the hissing tongue of persecution was stilled and when religious liberty could lift up her smiling face toward the heavens and stretch forth her white hands to lead, as well as to protect, a free human race.

But from a spiritual standpoint why do we say that a great battle was won because commercialism has brought all the world into sympathetic touch? Is the cable sunken under the seas, the telegraphic wires strung overhead, the railroad lines bringing New York and San Francisco into closer communication than were once New York and Georgia, and the great steamboat lines turning all oceans into ferries—are any of these to have anything to do with the advent of the millennial dawn? Is that wonderful invention of Johannes Gutenberg called printing, the outgrowth of which is the modern newspaper press, to have no part in the world's redemption? Oh, yes. The Bible does not say that the world shall grow gradually better and better, but it does say that when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations then shall the end come." And how can that gospel be preached quicker to all people than through the medium of the telegraph and telephone and railroad train and passenger steamboat lines and freight boats? When the revision of the New Testament was completed some years ago was not the book telegraphed verbatim in one night from New York to Chicago? And can we not, through the conquest of a mercenary commercialism, scatter practically in the twinkling of an eye the gospel of Jesus Christ to the farthermost parts of the earth, so that whole nations shall be born in a day?

UNIVERSAL PEACE.

Another great preliminary battle for the world's redemption was fought and won when the parliament of religions assembled at the World's Fair in Chicago. Then all the intelligent members of the Anglo-Saxon race realized as never before that the gospel of Jesus Christ was not only the best of all religions, but also that it is the only gospel which promises perfect peace this side of the grave as well as salvation beyond.

Edwin Arnold's "Light of Asia" might burn brightly when fed by the oil of the poetic imagination of the gifted English writer, who married a dark skinned daughter of the east, but Arnold's "Light of Asia" was found to be as dark as India, with its teeming millions in utter darkness — darkness black as that of Africa or as dark as the benighted human beings who, as cannibals, are banqueting off human flesh. As all peoples must believe in a God of some sort, so to-day as never before, the intelligent, civilized nations know that the gospel of Jesus Christ is the only gospel which will bring true peace and progress to the world. When a native chief asked Queen Victoria the source of England's strength she handed him a Bible. So, to-day, most of the civilized races are ready to confess that the strength of the mightiest earthly governments is centered in the word of God. Where the Bible is not, there are superstition and ignorance and brutalizing crime.

Thus many preliminary battles have already been fought and won. Now comes the practical question, What race of people is going to start forth to lead in the last great battle, which is to be fought for the redemption of the world for Christ? Has Jesus a right to look with hope toward any people more confidently than to the Anglo-Saxon race? From what race came the crusaders, Godfrey and Frederick Barbarossa and Baldwin of Flanders and Richard the Lion Hearted and Frederick II.? From what race came the pilgrim fathers, who crossed the seas imbued with many noble ambitions, the chief of which was to carry the gospel of Jesus Christ to the farthermost ends of the earth? Among the hearts of what people was the great foreign missionary cause first born? Who to-day are striving most of all to civilize and Christianize the world at large? Is it not the members of the Anglo-Saxon race? Are there any people who can be more justly called a Christian people than the Anglo-Saxons?

DOMINANT ANGLO-SAXON.

The Anglo-Saxon race is best qualified to lead in this great forward movement for Christ also because in this century it holds a position of dominant power and influence among the nations analogous to that held by ancient Rome at the birth of Christianity. They geographically hold the strategic points of all the world. Open the map of the world where you will and drop your finger at random. Gibraltar, the key of the Mediterranean, held by England. Suez canal and the sovereignty of Egypt by England. Eastern as well as northern Africa dominated by England. The islands of the Pacific held by Germany, England and the United States. North and South America dominated by the United States government by its Monroe doctrine. Europe for the most part controlled or influenced by Germany or England. Both supreme in their own ways—England by her navy, Germany by her army. The whale and the lion practically unconquerable in their own domains.

Then where can you find a people mentally and spiritually and physically better equipped to carry forth this gospel message than the members of the Anglo-Saxon race? To conquer the world for Christ God is going to use giants now as he used giants of old. "God made the violin," Stradivarius used to say, "but God had to first make an Antonio Stradivarius before he could put together his best violins." Under the power of the Holy Spirit the apostolic messengers were able to scatter the gospel messages everywhere. But how could such wonders have been accomplished in so short a time unless God had first sent forth a messenger, mentally and spiritually gigantic, as he did when he sent forth Paul? And where can God get better modern emissaries if we are willing to do what we ought to do, than among the members of the Anglo-Saxon race?

GOSPEL MUST TRIUMPH.

This glorious consummation of Christ's earthly kingdom, I believe, will be achieved under God's omnipotent power, working through the Anglo-Saxon race. Who will lead the way? The beginning of every great movement in the world's history has been humble and inconspicuous. The origin of the Christian church itself, now numbering its millions in all lands, was in a single room, in which, all told, there were only 120 persons. Where will the movement for the final triumph begin? It may be in such a church as this, but it will be somewhere where there is a band of earnest, consecrated, praying souls—men and women self sacrificing, ardent, agonizing in supplication to God for power. There is an old proverb which goes something like this: "The best way for a city to keep its streets clean is for every man to clean the sidewalk in front of his own home." The best way for the Anglo-Saxon race to start on this worldwide mission is for us, as individuals, to start here and start now. A little handful, under the power of the Holy Spirit, we may accomplish at least as much for Christ as did that little band of praying men and women in the upper chamber of Jerusalem.

THE SIGN OF VICTORY.

The final redemption of the world would not be far off if we could only bring Jesus in touch with all mankind. An imaginative religious writer once had this beautiful dream about how the world was finally to be conquered for Jesus. It was, I believe, to be in the year 2001. A great international war was about to burst over Europe. All the nations of that continent were divided into two sides. England, Germany, Norway, Sweden, Belgium and Holland were on the one side. France Spain, Italy, Turkey, Austria and Russia were upon the other side. The great armies were marshaled into two mighty hosts, the tread of whose feet and the rumble of whose cannon made the earth shake. The night before the decisive battle was to open the camp fires of the sleeping soldiers stretched for miles and miles away. But the night before that battle opened a strange being was seen to go rapidly through the different camps of the nations. Upon the breast of each soldier he pinned a badge or a sign. The next morning the bugles sounded, and the armies were drawn up in battle array. But when the generals gave the command "Fire!" and "Charge!" not one gun spoke, not one soldier moved. Then the generals began to inquire the cause. They found out the reason. The strange being who the night before went from camp to camp was Jesus Christ. The badge which was pinned upon every soldier's breast was the sign of the cross. Jesus had at last conquered. The sign of forgiveness and of love and pardon and sinlessness had at last spiked the guns of war and turned every soldier into an emissary of peace. There is only one way I would change that wonderful dream of the gospel writer. In the last great battle of sinful war I would not have the members of the Anglo-Saxon race participants. The night before the battle was to open I would have Jesus Christ go through the camp of the Slav, the Malay and all the peoples of the earth, led by a white skinned guide. That guide I would have the ruddy, flaxen haired Caucasian, the guide whom I would call the Anglo-Saxon race. Oh, my brother and sister, by the consecration of your lives and prayers will you not help make this scene possible? Will you not here and now start forth, by God's help, to conquer in the near future the world for Jesus Christ?

ABOUT CANADA'S BUTTER

AN ENGLISH PAPER SPEAKS ON THE SUBJECT.

A Few Timely Words of Warning to Farmer, Dairyman and Shippers.

The Weekly News, of Sheffield, Eng., which is simply the weekly edition of the Sheffield Daily Telegraph, and which, like the latter paper, has a very large circulation in Yorkshire, Lancashire, and the North of England, has in a recent issue the following timely, and kindly as timely, advice to the Canadian farmers on the subject of their butter which they ship to Britain. It reads thus:—

WITH A NEW SEASON

for Canadian butter about to open, utter a word of warning to our it is not, perhaps, out of place to Canadian brethren; especially when we find Messrs. Weddel, the well known dairy produce authorities, doing the same thing. The Canadian farmer is open to instruction, and if anything is wrong as far as he is concerned, he will improve matters. Of that we may rest assured. In this case, however, we think it is not so much the farmer as the creamery managers and the shipping people. The fact appears to be that Canadian butter has depreciated more on the English markets than have Australian and New Zealand. It is, therefore, recommended that the Canadian Government, which does so much for agriculture in the Dominion, should insist on having the Canadian creamery rooms thoroughly disinfected every spring time, and that the temperature of the railway carriages should be lowered when conveying the butter from the agricultural districts to the seaport. The butter, too, ought to be kept two or three days in cold storage before it is put on board the steamers; and, after all this

CARE IS TAKEN,

or rather before, the butter should be packed in thicker boxes, which should also be dry and waxed inside before being used. The vegetable parchment also, which is employed in being put round the butter, ought to be the real article and not imitation. We have no doubt these matters will have the cordial attention of the dairying authorities of Canada, and in thus drawing attention to them we do so quite as much to show British farmers how active our merchants are in the interest of our trade rivals, as to show how necessary it is that we should not fail to come up to the requirements of our customers, whether these customers be the grocer in the nearest market town, or the private purchaser or wholesale dealer at a distance. It is only by selling a really good article, made up in the best or most attractive way, that we can hope to hold our own in the butter trade.

WORLD'S RAREST BIRD.

To find the rarest bird in existence you must go to the mountains between Anam and Loas, where there is a certain kind of pheasant. For many years its existence was known only by the fact that its longest and most splendid plume was in much request by mandarins for their headgear. A single skin is worth $500, and the bird living would be priceless, for it soon dies in captivity.

FOR THE HOME

Recipes for the Kitchen. Hygiene and Other Notes for the Housekeeper.

A MARKETING LESSON.

The aitch or edgebone is a part of the rump and presents its edge to view before the round and rump of beef are cut apart. In various markets this bone is handled differently, but it is usually cut fairly well on to the round, for the reason that the steak of the rump where it joins the round does not cut to as good advantage as rump steak and is really inferior to the best part of the round; also if it is cut in this way the grain is left in a better direction to cut across for steak. By skillful handling this meat can be changed from the poorest part of rump steak to the best of the round because of the different way in cutting.

The edgebone is thus left weighing about one pound, or a little more, on the top of the round. From its peculiar form the steak does not slice nicely if the bone itself is simply cut out, for the round is then left ragged in appearance. Therefore a good amount of the finest of round steak is cut off with the edgebone in order to secure good slicing and a handsome first cut of round steak.

Now it is plain that the bone weighs a given amount and the remainder is really fine steak, so if you are economical you order the edgebone cut to weigh four to six pounds, or even more if the marketman is willing, without greatly increasing the price per pound, and presto! there is your round steak and your roast and your soup bone all bought at once. Of course, the heavier the edgebone is cut the more steak you have and your butcher must charge a higher price for the heavy cut than if merely the bone itself and a very little meat were included. You will find either very great economy or no particular gain in buying an edgebone, according to the keenness of the butcher, the judgment of the buyer and the demands of the trade. No rule can be given, but to those who do not insist on large slices and perfect form in their steaks, it is usually a decided economy to buy a cut weighing about five to six pounds or a little more.

With round steak at fifteen cents per pound, a six-pound edgebone ought to be bought for about seven or eight cents per pound. It should contain about two pounds of excellent but not perfect slicing steak, about two and a half pounds of fine roasting beef, and less than one and a half pounds of bone and surplus tallow. The bone is, next to a shin bone, the best for soup. The cost will be 42 to 48 cents for thirty cents worth of steak and thirty or more cents worth of roast, while a little soup material will be left costing nothing.

Not all marketmen will allow so good a bargain, but the prices given are commonly secured by good buyers. The steak should be counted as of even higher value than was stated as it is the best part of the round. But when you buy an edgebone cut to weigh four pounds, for five cents per pound, and about one cent per pound for each added pound, you have the acme of economy in a seven or eight pound cut. These suggestions may help towards bringing a roast and steak into the class of economical meats, a place not usually accorded to them.

Beef Rolls.—Cut steak from the edgebone in pieces two inches wide and four inches long, and one-half inch thick. Chop three slices of raw bacon and an onion fine, season with pepper and a little salt. Cover the piece of beef with the chopped mixture and tie in a roll with coarse white thread. Roll each piece of meat in flour. Melt some of the fat or some beef dripping in a saucepan and when it is hot brown the rolls in it, turning them over and over, then pour in one-half cup or more of hot water or stock. Put the meat into a covered dish like a casserole and set in a slow oven for two hours, and even three will not overcook it, as long as the dish is tightly covered. Fifteen minutes before the time for cooking is completed add one-quarter cup of sweet cream or the same amount of cold roast beef gravy. The secret of having this dish in perfection is to keep it covered closely and the heat moderate.

Macaroni, Italian Style.—Cut one-half pound of soup beef into small cubes. Melt two level tablespoons of butter in a saucepan, add a small onion sliced; and when this has cooked until yellow turn in the beef and brown it. Now add a little salt and pepper and a bit of bay leaf or a very small amount of sweet herbs. Be careful not to use too much of these seasonings. And also a small carrot, scraped and cut fine, the juice of half a lemon and one and one-half cups of hot water. Cover and set on the part of the range where the meat will simmer for three hours. Strain and take off the fat if there appears an undue quantity. Cook one-third of a pound of macaroni in boiling salted water until tender, drain and heat with two level tablespoons of butter and two level tablespoons of grated Parmesan cheese. Turn the hot strained beef broth over the hot macaroni and serve hot.

Yorkshire Pudding.—This pudding is a time-honored accompaniment to roast beef. Sift together one and one-half cups of flour and a half teaspoon of salt. Beat three eggs very light and add the flour and an equal amount of milk, which will make a pour batter. Have the dripping pan in which the meat was baked made very hot and pour in the batter. The beef drippings in the pan will rise up around the pudding as it bakes and will make it crisp and rich. The oven should be quick, as the lightness of the pudding depends entirely on the eggs and the beating.

TWO LUCIOUS DISHES.

Southern Muffins with Strawberries.—Nothing can be more delicious than the following recipe for southern muffins served during the strawberry season for breakfast. Take 4 eggs, 2 cups milk, 2 cups flour, a little salt. Beat the eggs very light, whites and yolks separately. Beat in 2 cups milk, add the flour very gradually, beating all the time; 1 teaspoon salt. Bake in well greased muffin tins from 30 minutes to half an hour in a very hot oven. If properly cooked, they will puff up so that, when done, the inside is very nearly hollow. With a sharp knife cut off the top of each muffin. Fill the hollow center with selected ripe strawberries, sprinkle with sugar. Put on the top of each muffin and sprinkle with powdered sugar. Serve with cream.

Strawberry Sponge Cakes.—Beat 2 cups granulated sugar and the yolks of 6 eggs together. Add the whites beaten stiff, 2 cups pastry flour, 1 heaping teaspoon baking powder, sifted twice, and lastly 2 tablespoons boiling water. Bake in two long baking tins. Make a boiled frosting with 1 cup granulated sugar, ½ cup milk boiled until it strings. Pour it into a bowl and add 1 tablespoon flour. Beat until thick enough to spread. Take one cake from the tin, spread with frosting and cover with halved strawberries, dust with sugar, and put the other cake on top. Cover with sugared strawberries.

DO YOU KNOW—

That rubbing a hot flatiron with a piece of hard soap will smooth and clean it quite as well as beeswax?

That soap should never be used in washing silk, or silk stockings. Use bran water, four tablespoonfuls of bran to a quart of water.

That when the potatoes get cold and tasteless rice makes an excellent substitute?

That a small broad paint brush, bought, of course, especially for this purpose, is very useful in the kitchen. With it bread and rolls may be lightly rubbed with warm milk, and buns and cake pans neatly greased without soiling the fingers. Much neater than a bit of rag or paper.

That a large cloth on a mop kept especially for the purpose, is better to take the dust from hardwood floors than the broom covers that are usually employed?

That old linings that are to be of service again, and muslin dresses are greatly improved by dipping them in gum arabic water instead of starch? Four ounces of the gum are dissolved in a quart of boiling water and bottled. Dilute according to the fabric. The gum water does not thicken the material like starch and makes it look like new.

That the pretty halftones and photogravures found in the magazines of to-day, that one hates to throw away but doesn't know how to keep, may be mounted on white or gray mats, which can be procured quite cheaply, and form an interesting collection?

LAMP CHIMNEY APPLICATIONS.

A chimney taken from a lighted lamp is one of the best and most quickly prepared "hot" applications. Simply slip the hot chimney into an old stocking, and apply to the pain. If steam is needed, take a damp warm cloth, and wrap around the chimney. If the heat is for a cough or the croup, wrap in flannel rag smeared with mutton tallow and turpentine. Applied to the chest or throat, relief will be had almost at once. If your feet are cold at night, place a hot chimney to them and they will soon be warm. A lamp chimney is especially practicable during summer months, when the fires are out, for you can light the lamp and thus have hot applications in a few minutes. Croup, colic, toothache, earache, coughs, rheumatic pains and many other ills flee before the hot lamp chimney in this household.

TO SPONGE BROADCLOTH.

Spread out the number of yards in double width. Wring sheets from cold water, fold, and place over the cloth; then fold in half-yards. This leaves every other layer next to the sheet. Set away over night. In the morning unfold and hang over a door to dry.

TO KILL WEEDS.

You need not despair because of the many weeds on your path, for this will kill weeds of every kind: Take of sulphur one pound, the same quantity of lime, and dissolve in two gallons of water. Pour this liquid on the weeds and it will destroy them.

THE BUTCHER'S WARNING.

A few weeks ago a young lad presented himself at the shop of a local butcher, and, when the burly proprietor appeared, gave a small order.

"You don't buy so much meat now as you did in the summer," remarked the butcher.

"No," responded the lad, "and it's because father has become a vegetarian."

"Well, my lad," came the grave retort, "you give your dad warning from me that, as a rule, vegetarians come to a violent end. Take a bullock—'e's a wegetarian. Wot's the result? Why, 'e's cut off sudden in his wery prime!"

Duke Karl Theodore of Bavaria, the celebrated Royal oculist, recently performed his 4,000th operation for cataract at Munich.

THE S. S. LESSON.

INTERNATIONAL LESSON, MAY 3.

Text of the Lesson, Rom. viii., 1-14. Golden Text, Rom. viii., 14.

1. 2. There is therefore now no condemnation to them that are in Christ Jesus, for the law of the spirit of life in Christ Jesus made me free from the law of sin and death.

We may be very thankful for one lesson from this glorious Scripture, but we must not be content with the lessons assigned as a lesson, but we should only read the whole chapter, as suggested, but will study the whole chapter. Dr. David Brown says this surpassing chapter the succeeding one or two are as crystal streams of the throne of God meet and flow in one river of the water of life, clear as crystal proceeding out of the throne of God and of the Lamb; until it seems to lose itself in the ocean of infinity." "I have quoted, there are passages from the R. V., and they state the complete absolution from condemnation of all who believe in Christ. The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory, through our Lord Jesus Christ (I Cor. xv. 56, 57).

4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The law of God is holy and just and good; it is perfect as God himself, but because of our inability to keep it it becomes the sinner the administration of death, shut our mouths if we would be to plead any righteousness and pointing to Christ was made a sin offering for us, of the law for us, that every one that believeth (Rom. x. 4; Gal. iii. 21, 22), having not in himself Christ as our righteousness unto us right, we are accepted in the Beloved, not that we may be righteous only, but that we may possess before God men (I Cor. i. 30; Phil. iii. 9; Rom. v. 16; Tit. iii. 7), the reading as marginal. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. If so be that the Spirit of God dwell in you.

Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Christ in you, the hope of glory (Col. iii. 4). "Christ in you" describes the believer, the person who has passed from death to life and shall not come into judgment (John v. 24), but is risen with Christ, and is to be raised from the dead by the power of God (Col. iii. 1, 2). Christ in you, the hope of glory, is the source of all our works as sanctified and approved and rewarded of God (Rom. xiv. 6; I Cor. v. 7; Col. iii. 17; Rom. viii. 14, 15; iv. 27, R.V.). "Christ in you" becomes a temple of the Holy Spirit, it shall by and by become an immortal temple unto Christ's glorious body and finally this world and this vile body (Phil. iii. 21; Rom. viii. 23; Phil. iii. 20, 21); but it seems to me there is in this elevating verse a reference to the present body as the temple of the Holy Spirit, and His power and witnessing in it if only we will be working vessels.

For as many as are led by the Spirit of God they are the sons of God.

The spirit of adoption, which we received at our conversion, whereby we cry, Abba, Father, that we are the children of God. Some have doubted if they are children of God. How does the Spirit witness? And if any long for the witnessing of the Spirit, suppose it to be some feeling or perception, it is made so plain in I John v. 10-13, that any one who is willing to be taught by the Spirit of God may know that he has eternal life, and may know that God gave His only Son to us, that we might believe on the name of the Son of God (I John v. 10). I believe this is the way that God usually gives the witness of the Spirit, and then take His word for it, it is all as He says it is, that by His sacrifice for me, I am a child of God (John i. 12). Thus I receive the witnessing and rejoicing on the word of the Spirit, or witness of the Spirit testimony for the Spirit bears witness by the word. Feelings may come and go, the word abides and changes not. Going on through the chapter we rejoice in God, we are joint heirs with Christ. We are heirs of all that He is heir to, if we be joint heirs with Him we receive in Him all that God has (verses 17, 32).

THE MARKETS

Prices of Grain, Cattle, etc., in Trade Centres.

Toronto, May 26. — Wheat — The market is firm, with demand fair. No. 2 white and red quoted at 72c middle freights; No. 2 spring nominal and at 72c on Midland, and No. 2 goose at 69c on Midland. Manitoba wheat steady; No. 1 hard quoted at 83½ to 84c Goderich, and No. 1 Northern at 82½ to 83 Goderich. No. 1 hard, 89½ to 90c, grinding in transit, lake and rail, and No. 1 Northern, 88½ to 89c.

Oats — The market is steady. No. 2 white quoted at 30½c middle freight, and at 31c high freight. No. 1 quoted at 32c east.

Barley — Trade is quiet, with No. 2 extra quoted at 44c middle freight, and No. 3 at 42c.

Peas — The market is quiet, with No. 2 quoted at 63c high freight.

Corn — Market is dull. Canadian feed corn quoted at 40 to 41c west and at 46c here. No. 3 American yellow quoted at 52c on track, Toronto, and No. 3 mixed at 51½c.

Flour — Ninety per cent. patents unchanged at $2.70, middle freights in buyers' sacks, 10c less. Straights, rollers of special brands, for domestic trade quoted at $3 to $3.35 in bbls. Manitoba flour steady; No. 1 patents, $4.10, seconds, $3.90 to $4; strong bakers', $3.80 to $3.90, bags included, Toronto.

Millfeed — Bran is dull at $13 here. At outside points bran is quoted at $15.50, and shorts at $17. Manitoba bran in sacks and shorts, at $20 here.

COUNTRY PRODUCE.

Beans — Trade is quiet, prices nominal. Medium, $1.50 to $1.75 per bushel, and hand-picked, $1.50 to $2.

Hay — The market is quiet, car lots of No. 1 timothy at $8 to $10, and mixed at $8 to $8.50.

Straw — The market is quiet at $5.50 to $6 per ton for car lots on track.

Hops — Trade dull, with prices nominal, at 18 to 20c.

Potatoes — Car lots are quoted at $1 per bag, and small lots at $1 to $1.15.

Poultry — Spring chickens are quoted at 25c per lb. in small large quantities.

THE DAIRY MARKETS.

Butter — The receipts continue good, and prices unchanged. We quote: Fresh large rolls, 14 to 15c; choice 1-lb. rolls, 15 to 15½c; dark tubs (uniform colors), 13 to 15½c; second grades, 12 to 13c; creamery prints, 20 to 21c; dairy prints, 18 to 19c.

Eggs — The market is quiet at unchanged prices. We quote: Fresh gathered stores, 13c; round lots, 12½c per dozen.

Cheese — Market continues firm at 12 to 12½c.

HOG PRODUCTS.

Dressed hogs unchanged, and prices are unchanged, with a good demand. We quote: Bacon, 13½ to 14c, in lots and by the piece. — Mess, $21 to $21.50, short cut, $22.50 to $23.

Smoked Meats — Hams, 12 to 13½c; rolls, 11 to 11½c; shoulders, 10½c; backs, 11 to 11½c; breakfast bacon, 12 to 14½c.

Lard — The market is unchanged. We quote: Tierces, 10½c; tubs, 10½c; pails, 11c; compound, 8 to 9c.

UNITED STATES MARKETS.

Duluth, May 26. — Wheat — On track to arrive, No. 1 hard, 81½c; No. 1 Northern, 79½c; No. 2 Northern, 77½c; May, No. 1 Northern, 77½c; September, 71½c. Oats — 34c.

Buffalo, May 26. — Flour — Wheat — Spring, little doing; winter, hard, 85½c. No. 1 Northern, firm; No. 2 winter through billed; No. 2 red, 80c. — Stronger; No. 3 yellow, 54c; 2 corn, 53c. Oats — Steady; 3 white, 39c; No. 2 mixed, 37c. Barley — Track Western, 47c.

St. Louis, May 26. — Cash Wheat — Cash, 77c; July, 71½c; September, 68½c.

ANOTHER GREAT FIRE.

Best Portion of Lower St. Ha-ha in the Wiped Out.

A despatch from St. Hyacinthe, Que., says:—This town was the scene on Wednesday afternoon of a disastrous conflagration which wiped out the best portion of the town. Many of the leading stores, several factories, mills, and business establishments, a number of leading hotels, and nearly three hundred dwelling houses are gone, while over two thousand people are homeless and dependent upon the succor of their more fortunate neighbors. The monetary loss will run over half a million dollars.

The fire broke out about noon in the shoe factory of Cote Brothers in the lower town. How it originated is a mystery, but it spread with such rapidity that the shoe factory was soon a mass of flames. A strong wind was blowing at the time, and a few minutes after the walls of the shoe factory had fallen in a score of wooden dwellings were on fire. The strong wind blew towards the river, carrying the fire in that direction. As the wooden houses went up in flames, the sparks were carried by the wind across whole blocks, and in a few hours the flames were raging in many places. Some of them widely separated. Three of the leading hotels, the Frontenac, the Union, and the Ottawa, all took fire at once, and in a short while were a mass of ruins.

Shortly after three o'clock a detachment of Montreal firemen