WOULD MAKE A BONFIRE OF BAD BOOKS AND PAPERS

Low Down Literature Leads the People Into Licentious Living, Says Talmage the Preacher.

Washington, report: Dr. Talmage, who has been spending a few days in St. Petersburg, sends the following report of a discourse which will be helpful to those who have an appetite for literature and would like some rules to guide them in the selection of books and newspapers. Text: Acts xix., 19: "Many of them also which used curious arts brought their books together and burned them before all men, and they counted the price of them and found it 50,000 pieces of silver."

Paul had been stirring up Ephesus with some lively sermons about the sins of that place. Among the more important results was the fact that the citizens brought out their bad books and in a public place made a bonfire of them. I see the people coming out with their arms full of Ephesian literature and tossing it into the flames. I hear an economist who is standing by saying: "Stop this waste. Here are $7,500 worth of books. Do you propose to burn them all up? If you don't want to read them yourselves, sell them and let somebody else read them." "No," said the people; "if these books are not good for us, they are not good for anybody else, and we shall stand and watch until the last leaf has burned to ashes. They have done us a world of harm, and they shall never do others harm." Hear the flames crackle and roar.

Well, my friends, one of the wants of the cities is a great bonfire of bad books and newspapers. We have enough fuel to make a blaze 200 feet high. Many of the publishing houses would do well to throw into the blaze their entire stock of goods. Bring forth the insufferable trash and put it into the fire and let it be known in the presence of God and angels and men that you are going to rid your homes of the overtopping and underlying curse of profligate literature.

The printing press is the mightiest agency on earth for good and for evil. The minister of the gospel, standing in a pulpit, has a responsible position, but I do not think it is as responsible as the position of an editor or a publisher. At what distant point of time, at what far-out cycle of eternity will cease the influence of a Henry J. Raymond, or a Horace Greeley, or a James Gordon Bennett, or a Watson Webb, or an Erastus Brooks, or a Thomas Kinsella? Take the overwhelming statistics of the circulation of the daily and weekly newspapers and then cipher if you can how far up and how far down and how far out reach the influences of the American printing press.

What is to be the issue of all this? I believe the Lord intends the printing press to be the chief means for the world's rescue and evangelization, and I think that the great last battle of the world will not be fought with swords and guns, but with types and presses, a purified and gospel literature triumphing over, trampling down and crushing forever that which is depraved. The only way to overcome unclean literature is by scattering abroad that which is healthful. May God speed the cylinders of an honest, intelligent, aggressive Christian printing press.

I have to tell you that the greatest blessing that ever came to the nations is that of an elevated literature, and the greatest scourge has been that of unclean literature. This last has its victims in all occupations and departments. It has helped to fill insane asylums and penitentiaries and almshouses and dens of shame. The bodies of this infection lie in the hospitals and in the graves, while their souls are being tossed over into a lost eternity, an avalanche of horror and despair! The London plague was nothing to it. That counted its victims by thousands, but this modern pest has already shoveled its millions into the charnel house of the morally dead. The longest railway train that ever ran over the tracks was not long enough or large enough to carry the beastliness and the putrefaction which have been gathered up in bad books and newspapers in the last 20 years.

Now, it is amid such circumstances that I put a question of overmastering importance to you and your families. What books and newspapers shall we read? You see I group them together. A newspaper is only a book in a swifter and more portable shape, and the same rules which will apply to book reading will apply to newspaper reading. What shall we read? Shall our minds be the receptacle of everything that an author has a mind to write? Shall there be no distinction between the tree of life and the tree of death? Shall we stoop down and drink out of the trough which the wickedness of men has filled with pollution and shame? Shall we mire in impurity and chase fantastic will-o'-the-wisps across the swamps, when we might walk in the blooming gardens of God? Oh, no! For the sake of our present and everlasting welfare we must make an intelligent and Christian choice.

Standing, as we do, chin deep in fictitious literature, the question that young people are asking is: "Shall we read novels?" I reply, There are novels that are pure, good, Christian, elevating to the heart and ennobling to the life. But I have still further to say that I believe that 75 out of the 100 novels in this day are baleful and destructive to the last degree. A pure work of fiction is history and poetry combined. It is a history of things around us with the licenses and the assumed names of poetry. The world can never pay the debt which it owes to such writers of fiction as Hawthorne and McKenzie and Landon and Hunt and Arthur and others whose names are familiar to all. The follies of high life were never better exposed than by Miss Edgeworth. The memories of the past were never more faithfully embalmed than in the writings of Walter Scott. Cooper's novels are healthfully redolent with the breath of the seaweed and the air of the American forest. Charles Kingsley has smitten the morbidity of the world and led a great many to appreciate the poetry of sound health, strong muscles and fresh air. Thackeray did a grand work in caricaturing the pretenders of gentility and high blood. Dickens has built his own monument in his books, which are a plea for the poor and the anathema of injustice, and there are a score of novelistic pens to-day doing mighty work for God and righteousness.

Now, I say, books like these, read at right times and read in right proportion with other books, cannot help but be ennobling and purifying; but, alas, for the loathsome and impure literature that has come in the shape of novels, like a freshet overflowing all the banks of decency and common sense! They are coming from some of the most celebrated publishing houses. They are coming with recommendation of some of our religious newspapers. They lie on your center table to curse your children and blast with their infernal fires generations unborn.

I shall take all the world's literature—good novels and bad, travels true and false, histories faithful and incorrect, legends beautiful and monstrous, all tracts, all chronicles, all poems, all family, city, state and national libraries—and pile them up in a pyramid of literature, and then I shall bring to bear upon it some grand, glorious, infallible, unmistakable Christian principles. God help me to speak with reference to my last account and help you to listen.

I charge you in the first place to stand aloof from all books that give false pictures of life. Life is neither a tragedy nor a farce. Men are not all either knaves or heroes. Women are neither angels nor furies. And yet if you depended on much of the literature of the day you would get the idea that life instead of being something earnest, something practical, is a fitful and fantastic and extravagant thing. How poorly prepared are that young man and woman for the duties of to-day who spent last night wandering through brilliant passages descriptive of magnificent knavery and wickedness! The man will be looking all day long for his heroine in the office, by the forge, in the factory, in the counting room, and he will not find her, and he will be dissatisfied. A man who gives himself up to the indiscriminate reading of novels will be nerveless, inane and a nuisance. He will be fit neither for the store, nor the shop, nor the field. A woman who gives herself up to the indiscriminate reading of novels will be unfit for the duties of wife, mother, sister, daughter. There she is, hair disheveled, countenance vacant, cheeks pale, hands trembling, bursting into tears at midnight over the fate of some unfortunate lover; in the daytime, when she ought to be busy, staring by the half hour at nothing, biting her finger nails into the quick. The carpet that was plain before will be plainer after having wandered through a romance all night long in tessellated halls of castles. And our industrious companion will be more unattractive than ever, now that you have walked in the romance through parks with plumed princesses or lounged in the parlor with the polished desperado.

Again, abstain from all those books which, while they have some good things, have also an admixture of evil. You have read books that had two elements in them—the good and the bad. Which stuck to you? The bad! The heart of most people is like a sieve, which lets the small particles of gold fall through, but keeps the great cinders. Once in a while there is a mind like a loadstone which, plunged amid steel and brass filings, gathers up the steel and repels the brass. But it is generally exactly the opposite. If you attempt to plunge through a hedge of burrs to get one blackberry, you will get more burrs than blackberries. You cannot afford to read a bad book, however good you are. You say, "The influence is insignificant." I tell you that the scratch of a pin has sometimes produced lockjaw. Alas, if through curiosity, as many do, you pry into an evil book, your curiosity is as dangerous as that of the man who would take a torch into a gunpowder mill merely to see whether it would really blow up or not.

Again, I charge you to stand off from all those books which corrupt the imagination and inflame the passions. I do not refer now to that kind of book which the villain has under his coat, waiting for the school to get out, and then, looking both ways to see that there is no policeman around the block, offers the book to your son on his way home. I do not speak of that kind of literature, but that which evades the law and comes out in polished style, and with acute plot sounds the tocsin that rouses up all the baser passions of the soul. To-day, under the nostrils of the people, there is a fetid, reeking, unwashed literature, enough to poison all the fountains of public virtue and smite your sons and daughters as with the wing of a destroying angel, and it is time that the ministers of the gospel blew the trumpet and rallied the forces of righteousness, all armed to this great battle against a depraved literature.

Again, abstain from those books which are apologetic of crime. It is a sad thing that some of the best and most beautiful bookbindery and some of the finest rhetoric have been brought to make sin attractive. Vice is a horrible thing anyhow. It is born in shame and it dies howling in the darkness. In this world it is scourged with a whip of scorpions, but afterward the thunders of God's wrath pursue it across a boundless desert, beating it with ruin and woe. When you come to paint carnality, do not paint it as looking from behind embroidered curtains or through lattice of royal seraglio, but as writhing in the agonies of a city hospital. Cursed be the books that try to make impurity decent and crime attractive and hypocrisy noble! Cursed be the books that swarm with libertines and desperadoes, who make the brain of the young people whirl with villainy! Ye authors who write them, ye publishers who print them, ye booksellers who distribute them, shall be cut to pieces, if not by an aroused community, then at last by the hail of divine vengeance, which shall sweep to the lowest pit of perdition all ye murderers of souls. I tell you, though you may escape in this world, you will be ground at last under the hoof of eternal calamities, and you will be chained to the rock, and you will have the vultures of despair clawing at your soul, and those whom you have destroyed will come around to torment you, and to pour hotter coals of fury upon your head, and rejoice eternally in the outcry of your pain, and the howl of your damnation. "God shall wound the hairy scalp of him that goeth on in his trespasses."

The clock strikes midnight. A fair form bends over a romance. The eyes flash fire. The breath is quick and irregular. Occasionally the color dashes to the cheek and then dies out. The hands tremble as though a guardian spirit were trying to shake the deadly book out of the grasp. Hot tears fall. She laughs with a shrill voice that drops dead at its own sound. The sweat on her brow is the spray dashed up from the river of death. The clock strikes 4, and the rosy dawn soon after begins to look through the lattice upon the pale form that looks like a detained specter of the night. Soon in a madhouse she will mistake her ringlets for curling serpents, and thrust her white hands through the bars of the prison and smite her head, rubbing it back as though to push the scalp from the skull, shrieking: "My brain! My brain!" Oh, stand off from that! Why will you go sounding your way amid the reefs when there is such a vast ocean in which you may voyage, all sail set?

Much of the impure pictoral literature is most tremendous for ruin. There is no one who can like good pictures better than I do. The quickest and most condensed way of impressing the public mind is by pictures. What the painter does by his brush for a few favorites, the engraver does by his knife for the many. What the author accomplishes by 50 pages the artist does by a flash. The best part of a painting that costs $10,000 you may buy for 10 cents. The paintings belong to the aristocracy of art. Engravings belong to the democracy of art. You do well to gather good pictures in your homes.

But what shall I say to the prostitution of art to purposes of iniquity? These death warrants of the soul are at every street corner. They smite the vision of the young man with pollution. Many a young man buying a copy has bought his eternal discomfiture. There may be enough poison in one bad picture to poison one soul, and that soul may poison ten, and ten, fifty and fifty hundreds, and the hundreds thousands, until nothing but the measuring line of eternity can tell the height and depth and ghastliness and horror of the great undoing. The work of death that the wicked author does in a whole book, a bad engraver may do on the half side of a pictorial. Under the guise of pure mirth the young man buys one of these sheets. He unrolls it before his comrades amid roars of laughter, but long after the paper is gone the result may, perhaps, be seen in the blasted imaginations of those who saw it. The queen of death holds a banquet every night, and these periodicals are the invitation to her guests.

Cherish good books and newspapers. Beware of bad ones. The assassin of Lord Russell declared that he was led to go into crime by reading one vivid romance. The consecrated John Angell James, than whom England never produced a better man, declared in his old age that he had never yet got over the evil effects of having for 15 minutes once read a bad book. But I need not go so far off. I could tell you of a comrade who was great hearted, noble and generous. He was studying for an honorable profession, but he had an infidel book in his trunk, and he said to me one day, "De Witt, would you like to read it?" I said "Yes, I would." I took the book and read it only for a few minutes. I was really startled with what I saw there, and I handed the book to him and said, "You had better destroy that book." No, he kept it. He read it. He re-read it. After awhile he gave up religion as a myth. He gave up God as a nonentity. He gave up the bible as a fable. He gave up the church of Christ as a useless institution. He gave up good morals as being unnecessary stringent. I have heard of him but twice in many years. The time before the last I heard of him he was a confirmed inebriate. The last I heard of him he was coming out of an insane asylum—in body, soul and mind an awful wreck. I believe that infidel book killed him for two worlds.

Go home to-day and look through your library, and then, having looked through your library, look on the stand where you keep your pictorials and newspapers and apply the Christian principles I have laid down this hour. If there is anything in your home that cannot stand the test, do not give it away, for it might spoil an immortal soul; do not sell it, for the money you would get would be the price of blood; but rather kindle a fire on your kitchen hearth or in your back yard and then drop the poison in it, and the bonfire in your city shall be as consuming as that one in Ephesus.

Busy.

It is first a nomination over which
he has to fret,
And next it's an election that his ar-
dent hopes are set,
And when he gets elected, and there's
nowhere else to climb,
He hustles to be chosen for the place
another time.
In the midst of all these duties which
a statesman cannot shirk
You wonder where he gets the time to
do his office work
—Washington Star.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. VIII. AUGUST 19, 1900.

The Man Born Blind.—John ix. 1-17.

Supt.—What is the Golden Text? School.—One thing I know, that, whereas I was blind now I see. John ix. 25.

What is the Central Truth? Christ is the light of the world.

What is the Topic? Opening blind eyes.

What is the Outline? I. A blind man. II. A discussion. III. The cure. IV. A stir among the neighbors. V. Opposition of the Pharisees.

When was the Time? A Sabbath day in October, A. D. 29.

Where was the Place? Jerusalem.

Who were the Persons? Jesus. The disciples. A blind man.

What are the Special Readings? Matt. ix. 27-31; Mark x. 46-52; Mark viii. 22-26; John i. 5; Isa. [illegible]

Commentary.—Connecting Links. Leaving Capernaum Jesus journeyed towards Jerusalem, passing through Samaria, where He was rejected by the Samaritans. (Luke ix. 52-56.) At Jerusalem He attended the feast of the Tabernacles and soon after healed the blind man.

1. As Jesus passed by—When the Jews took up stones to stone Him (chap. viii. 59) Jesus eluded them and passed out into the city, where He was joined by His disciples. Saw a man—Jesus was most observant. He also knew where to look to find those who needed His help. Blind from his birth—Of the six miracles connected with blindness recorded in the gospel, this is the only case described as blindness from birth.

2. Who did sin—Scripture teaches that all disease, and even death, is the result of sin. The Jewish error consisted in believing that all special afflictions were direct penalties for special sins. This error Jesus corrected.—Abbott. This man—If this man had sinned before his birth it must have been in a "pre-existent" state. "The doctrine of transmigration of souls was quite general both among the Greeks and Asiatics."

3. Neither—Our Lord does not assert the sinlessness of the man's parents nor his own, by these words; He denies that his calamity sprang from the sin of either.—Moorehead. Works of God ... ... manifest—Not that this man was born blind for the sole purpose that a miracle might be wrought, but that his blindness furnished the occasion for [illegible] work of healing him.—Binney.

4. We must work, etc. (R. V.)—By the plural "we" as given in the R. V. Jesus associates His apostles with Himself in the work. It is encouraging to think that "we," poor, weak men, can be workers together with Christ." While it is day—The day of life's opportunity is rapidly passing; the night of death will soon be here and our work will be ended. What we do must be done quickly.

5. As long as I am in the world—Christ was the light of the world while He was here, and He has continued to be the light of the world since He went into glory.

6. Made clay ... anointed—Jesus shows His power by proceeding in His own way, to heal the man.

7. Go, wash—Here was a test of his faith and obedience. Siloam—"A fountain under the walls of Jerusalem towards the east, between the city and the Brook Kidron." By interpretation, Sent—The pool by its very name was a type of Christ. He went ... and washed. He believed and obeyed. We frequently lose God's best gifts because we fail to act in time. Came, seeing—The cure was instantaneous. What a wonderful deliverance!

8. Which before had seen him—There was an immediate stir among the neighbors; they noticed the great change in the man. The same is true when Christ gives spiritual eyesight. And begged—This is the first mention of the fact that he was a beggar. He must have been well known.

9. I am He — Jesus had met and healed the man on Friday night, at the beginning of the Sabbath (McFarland), and the neighbors had not seen him go to the pool, so that on the next morning they were hardly able to believe their senses. But the man himself gave a positive testimony.

10. How ... opened—His neighbors gathered around him and asked for an explanation. Many are anxious to know how things are done, even though they have no faith.

11. He answered—He had never seen his neighbors before, but now, looking right at them, he delivers this wonderful testimony to the power of Christ. It is short, clear, positive. A man — First he knew Him only as "the man" (R. V.) called Jesus, than as a prophet, v. 17, then as a man with whom God was, vs. 31-33, then He was the son of God. Vs. 35-38.—Pentecost.

12. I know not — Had he known where Christ was, he would, no doubt, have gone at once to see his Deliverer.

13. Brought to the Pharisees—The neighbors finding the case involved in mystery, took the man to the Pharisees, perhaps to the Sanhedrim, who proceeded to investigate the miracle by questioning the man and by calling his parents to testify.

14. The Sabbath day—They hated Jesus, and were continually trying to find something against Him.

15. Then again —They were cross-questioning him and trying to get him confused, but he knows what has been done, and is able to tell it.

16. Keepeth not — Jesus kept the Sabbath according to the spirit and letter of the law, but He did not and would not keep it according to their traditions. A division — And so it will always be; Christ causes a separation between those who receive and those who reject Him.

17. He is a prophet—He decided that he must be a prophet or he could not have opened his eyes. This did not satisfy the Pharisees. They try to discredit the facts and to prove that the cure was impossible, because on the Sabbath.

Teachings—This blind man was a type of a sinner receiving spiritual sight. Jesus is the light of the world and is able and willing to enlighten the darkened mind and let the sunshine of his love flood the soul. We lose a great deal by not obeying God at once.

Thoughts—See vs. 18-38. After the Pharisees had questioned the man who had been blind they called his parents and asked them concerning him. The parents feared the Jews and left the explanation of his healing with their son. The Jews then continued to question the man and he became very bold, until finally he asked them to be Christ's disciples.

PRACTICAL SURVEY.

The man's condition—It was sad, and, from a human standpoint, hopeless. He was born blind, and thus no use thinking of any treatment for his recovery. Generally those born blind are not aware of their lost condition, not having seen the things of this world and thus knowing but little about them. Such is man's moral blindness. His case, out of Christ, is hopeless and sad.

The cure. Jesus saw him, came to him, and while the disciples were questioning as to who was to blame for his blindness, anointed his eyes and made the conditions of receiving his sight known. He obeyed and he went and washed and was made whole. There are yet multitudes who are trying to reason [illegible] our fallen condition, and are hoping to receive a cure by reformation, church membership, etc.; while a few humble, obedient souls like the blind man go, wash, and come seeing.

Questioned and criticised. The neighbors were then very much as they are now, [illegible] question as to the real work of God, and seeking to attribute the cause of the Christian's condition to some other source rather than to Jesus. Great spiritual blindness prevails to-day as a result of public opinion and what the neighbors will say. [illegible] are made only in part and there is an unwillingness to take the way of the cross and become a "gazing stock," subject to the talk of the community.

A definite testimony. This restored man bore definite testimony to what had been done and who did it. The neighbors recognized a change in his condition and questioned him as to the remedy, or who performed the miraculous deed. His answer was definite as to what had been done, as ours should be. We should all seek to have spiritual sight, and have it so clear that we can stand a thorough questioning as to the genuineness of our experience.

A godly influence. To bear testimony and show by your life that the Lord has delivered you from the powers of darkness, covetousness, idle words, evil speaking, anger, pride, lusts of the flesh and eyes, and that he sanctifies you wholly, will tell for God and make a stir in your neighborhood. Then let [illegible] short of obtaining all the fulness of God in our hearts.

CHINA'S MILLIONS.

Population of Chinese Empire is About 300 Per Square Mile.

A comparison between the population of the Chinese provinces with population of equal areas in the United States, which has been going the rounds of the press recently, gives a [illegible] idea of how dense the population is in that country, where the soil yields four crops every year.

In the closest comparison, that between Kweichow and the States of Virginia and West Virginia, it will be seen that the disparity is more than 3 to 1, while in the case of Kwantung and Kansas the ratio rises as high as 21 to 1. One thinks of New England, New York and [illegible] the other States as thickly settled until a comparison with China makes them appear rural. Here are the figures:

	Area. (sq. miles.)	Population.
Hupeh ...	70,450	33,365,005
Ohio and Indiana	76,670	5,864,720
Honan ...	65,104	22,115,827
Missouri ...	68,735	2,679,184
Chekiang ...	39,150	11,588,692
Kentucky ...	40,000	1,858,635
Kiangsi ...	72,176	24,534,118
Kentucky and Tennessee ...	81,750	3,626,252
Kweichow ...	64,554	7,669,181
Virginia and West Virginia ...	64,770	2,418,774
Yunnan ...	107,969	11,721,576
Michigan and Wisconsin ...	111,880	3,780,769
Fukhien ...	38,480	23,000,000
Ohio ...	40,760	3,672,316
Chihli ...	58,949	17,937,000
Georgia ...	50,980	1,837,358
Shantung ...	65,104	36,248,000
New England ...	62,000	4,700,945
Shansi ...	56,268	12,211,453
Illinois ...	56,000	3,826,351
Shensi ...	67,400	8,432,193
Nebraska ...	76,840	1,058,910
Kansuh ...	125,450	9,285,377
California ...	155,980	1,208,130
Szechuan ...	166,800	67,712,897
Ohio, Indiana, Illinois and Kentucky ...	173,430	11,350,209
Ngan Hwuy ...	48,461	20,596,388
New York ...	47,620	5,997,853
Kiangsu ...	44,500	20,905,171
Pennsylvania ...	44,985	5,258,014
Kwantung ...	79,456	29,706,240
Kansas ...	81,700	1,427,096
Kwangsi ...	78,250	5,151,327
Minnesota ...	79,205	1,301,826
Chingkiang ...	48,000	6,000,000
Louisiana ...	45,000	1,101,569

The population of the United States as a whole is about 20 persons per square mile. The population of the Chinese Empire is about 300 per square mile.—Literary Digest.

CHINESE CRUEL BY NATURE.

Massacre of Foreigners in Keeping With Their Past History.

The alleged massacre of missionaries and defenseless women recently is only a very recent proof of the unchanging mood of centuries and the habit of the oriental when his blood is up. It is not a matter of revenge upon the European only, but merely one way of treating an enemy of whatever nationality.

During the Taeping war we have an example of Chinese duplicity in warfare. The Taepings in May, 1862, sustained a severe reverse, but the cunning Chang Wang, the rebel leader, determined to resort to strategem. Two thousand of his men shaved their heads and pretended to desert to the imperialists. When the battle was renewed at dawn the next morning his band threw aside their assumed character and turned upon the royal troops. A dreadful slaughter followed and of the 7,000 Honan braves and the Tartars from Shanghai 5,000 fell on the field.

Again in April, 1863, Taitsan was the scene of another sample of oriental warfare. The rebel commandant at that place feigned a desire to surrender the place and the imperialists, deceived by his representations, allowed themselves to be entrapped into a false position, when the rebels, coming down upon them in overwhelming numbers, slaughtered 1,500 of the loyal troops.

These are only a couple of instances of the way in which the Chinese carried on war among themselves, and no one will ever know how many hundreds of thousands of defenceless captives were deliberately butchered after the capture of some of the strongholds.

MARKET REPORTS OF The Week.

Leading Wheat Markets.

Following are the closing prices at important wheat centres to-day:

	Cash.	Sept.
Chicago ...		$0 75 3-8
New York ...		0 80 5-8
Milwaukee ...	0 76	
St. Louis ...	0 72 1-4	0 72 3-4
Toledo ...	0 78 1-4	0 78 7-8
Detroit, red ...	0 78 1-2	0 79 3-8
Detroit, white ...	0 78 1-2	
Duluth, No. 1 north.	0 77 1-8	0 77 3-8
Duluth, No. 1 hard.	0 79 7-8	
Minneapolis, No. 1 northern ...	0 75 1-8	0 74 1-2
Minneapolis, No. 1 hard ...	0 77 1-8	

Toronto Farmers' Market.

The local receipts of grain on the street market here to-day were very small. Oats were scarce and higher; prices were generally unchanged. One load of spring wheat sold at 71c, and one load of inferior red at 69c. One load of oats brought 33c. The offerings of butter, eggs, potatoes and poultry were small and prices for them were generally the same. The receipts of hay and straw were small, eight loads of hay selling at $10.50 to $11 and two loads of straw at $10.50 to $11. The receipts of dressed hogs were small and the market was steadier, with sales at $7.75 to $8.

Toronto Fruit Market.

The market to-day was without any special feature, save the heat, and prices ranged as follows: Raspberries, 6 to 7½c; gooseberries, 30 to 40c for small varieties, and 50 to 80c for large; red currants, 25 to 30c; black currants, 70 to 85c; tomatoes, 20 to 25c; cucumbers, 6 to 10c; harvest pears, 10 to 20c per basket; apples, 10 to 20c per basket; green corn, 6 to 7c per dozen; potatoes, 35c per bushel; Canadian peaches, white, 15 to 25c; red, 20 to 30c; yellow, 50 to 75c per basket; red peppers, 30 to 45c; beans, 25 to 30c per basket; Lawton berries, 5 to 7c per basket; plums, 65 to 80c, and bananas, $1.25 to $2 per bunch.

Toronto Live Stock Market.

Milch cows, each	[illegible]	to	[illegible]
Export cattle, choice, per cwt.	4 85	to	5 12
Export cattle, light, per cwt.	4 50	to	4 75
Butchers' cattle, picked	[illegible]	to	[illegible]
Butchers' cattle, choice	4 10	to	4 35
Butchers' cattle, good	3 75	to	4 00
do. medium	[illegible]	to	[illegible]
Butchers' common, per cwt.	3 00	to	3 25
Bulls, export, heavy, per cwt.	4 25	to	[illegible]
Bulls, export, light, per cwt.	[illegible]	to	[illegible]
Feeders, 900 to 1,075 lbs., cwt.	3 75	to	4 00
do. 700 to 900 lbs	3 25	to	3 75
Stockers, 400 to 600 lbs, per cwt.	3 00	to	3 25
do. off colors and heifers	2 25	to	2 50
Butchers' bulls, per cwt.	[illegible]	to	[illegible]
Light stock bulls, per cwt.	2 00	to	2 50
Sheep, export ewes, per cwt.	[illegible]	to	[illegible]
do. bucks	2 75	to	3 00
Sheep, butchers, each	2 50	to	3 50
Spring lambs, each	[illegible]	to	[illegible]
do. per cwt.	[illegible]	to	[illegible]
Calves, per head	2 00	to	8 00
Hogs, choice, per cwt.	6 25	to	0 00
Hogs, light, per cwt.	[illegible]	to	[illegible]
Hogs, heavy, fat, per cwt.	[illegible]	to	[illegible]
Hogs, corn fed	[illegible]	to	[illegible]
Sows	[illegible]	to	[illegible]
Stags	2 25	to	[illegible]

The Apple Crop.

Mr. Eben. James, representing the well-known firm of Woodall & Co., Liverpool, has just been through the Annapolis valley, and present indications point to an average crop. Some sections are rather light in Gravensteins and Nonpareils. The season has been dry, and the crop was in need of rain, but showers were pretty general last Thursday, which should help matters very materially.

From reports lately to hand regarding the Ontario crop, most sections seem to have a fair supply, with the exception of the Georgian Bay district, which reports a short yield.

The English crop is said to be large by parties in the trade just arrived from the other side, which of course will be against the shipment of the early varieties of apples from Canada, as the English fruit is very similar in quality, and is marketed about the same time that our first shipments arrive on the other side, and brings about same prices.

Manitoba Wheat Markets.

Winnipeg Report—The Government's August crop bulletin is now in the hands of the printers, and shows that 348,819 acres of wheat, 418,842 acres of oats and 23,414 acres of barley have been completely destroyed by drought, winds, etc. The remaining crop of wheat, 1,451,396 acres, will give an estimated yield of 7 1-2 bushels per acre, or a total of 10,936,613 bushels for the province. The report in detail will be published to-morrow or Wednesday.

Seeds.

The first new timothy seed arrived at Chicago a few days ago. It was reported to be a fine lot of fancy from Iowa, and brought $3.60 per 100 pounds.

Bradstreet's on Trade.

Trade at Montreal is only fair. This is a between-season's period, when many people are away on holidays from the centres of trade, and it is not expected that business at this time will show unusual activity. Trade in dry goods is as brisk as usual for this time of the year. There is a good deal of complaint about payments and as much paper matured this week there is naturally some anxiety about the manner in which it will be taken up.

Business circles at Toronto have been moderately active this week for the holidays. Orders from travellers and by mail have been up to the average for this time of the summer.

Business at Hamilton this week has been of a fair average for this season. A good many merchants through the country are holidaying and that has a tendency to lessen the business being done by travellers. Considerable shipments are being made by jobbers. The outlook for business is good. Payments have been very fair.

Trade at the Coast cities has been disturbed somewhat by the strike in the fishery industry. The coal trade is very active. There is also marked activity in the lumber industry.

In London the prospects for trade for the fall and winter are very bright owing to the large bountiful crop and the splendid condition of the grain being cut and threshed.

Trade has been a little quiet since the close of the Exhibition in Winnipeg. A good many country merchants were in the city and placed orders for the fall and there have been fewer buyers in the market this week. Money is rather tight and payments might be more satisfactory.

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