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ggists; 50c. and $1.00.
OWNE, Chemists, Toronto.

EAVIEST BRAIN.

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LY CURED BY DR.
Nerve Restorer. No
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931 Arch street, Phila-
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TALMAGIAN LESSONS FROM CITY TEMPTATIONS

Very Hard For a Man to Keep His Heart Right and Get to Heaven---City No Worse Than the Country.

Washington report says: From St. Petersburg, the Russian capital, where he was cordially received by the emperor and empress and the empress dowager, Mr. Talmage sends this discourse, in which he shows the mighty good that may be done by the cities, and also the vast evil they may do by their allurements to the unsuspecting and the unguarded. The text is Zachariah i., 17: "My cities through prosperity shall yet be spread abroad."

The city is no worse than the country. The vices of the metropolis are more evident than the vices of the rural districts because there are more to be bad if they wish to be. The merchant is as good as the farmer. There is no more cheating in town than out of town—no worse cheating; it is only on a larger scale. The countryman sometimes prevaricates about the age of the horse that he sells, about the size of the bushel with which he measures the grain, about the peaches at the bottom of the basket as being as large as those at the top, about the quarter of beef as being tender when it is tough, and to so bad an extent as the citizen, the merchant, prevaricates about calicoes or silks or hardware.

And as to villages, I think that in some respects they are worse than the cities, because they copy the vices of the cities in the meanest shape, and as to gossip its heaven is a country village. Everybody knows everybody's business better than he knows it himself. The grocery store or the blacksmith shop by day and night is the grand depot for masculine tittle tattle, and there are always in the village a half dozen women who have their sunbonnets hanging near, so that at the first item of derogatory news they can fly out and cackle it all over the town. Countrymen must not be too hard in their criticism of the citizen, nor must the plow run too sharply against the yardstick.

Cain was the founder of the first city, and I suppose it took after him in morals. It takes a city a long while to escape from the character of a founder. Where the founders of a city are criminal exiles, the filth, the vice, the prisons, are the shadows of those founders. It will take centuries for New York to get over the good influence of the pious founders of that city—the founders whose prayers went up in the streets where now banks discount and brokers bargain and companies declare dividends and smugglers swear custom house lies, and above the roar of the wheels and the crack of the auctioneer's mallet ascends the ascription, "We worship thee, O thou mighty dollar!"

Cities are not evil necessarily, as some have argued. They have been the birthplace of civilisation. In them popular liberty has lifted its voice. Witness Genoa and Pisa and Venice. After the death of Alexander the Great among his papers were found extensive plans of cities, some to be built in Europe, some to be built in Asia. The cities in Europe were to be occupied by Asiatics; the cities in Asia were to be occupied, according to his plans, by Europeans, and so there should be a commingling and a fraternity and a kindness and a good will between the continents and between the cities. So there always ought to be. The strangest thing in my comprehension is that there should be bickerings and rivalries among our American cities. New York must stop caricaturing Philadelphia, and Philadelphia must stop picking at New York, and certainly the continent is large enough for St. Paul and Minneapolis. What is good for one city is good for all the cities. Here is the great highway of our national prosperity. On that highway of national prosperity walk the cities.

But while there are great differences in some respects I have to tell you that all cities impress upon me and ought to impress upon you three or four very important lessons, all of them agreeing in the same thing. It does not make any difference in what part of the country we walk the streets of a great city there is one lesson I think which ought to strike every intelligent Christian man, and that is that the world is a scene of toil and struggle. Here and there you find a man in the street who has his arms folded and who seems to have no particular errand, but if you will stand at the corner of the street and watch the countenances of those who go by you will see in most instances there is an intimation that they are on an errand which must be executed at the earliest moment possible, so you are jostled hither and thither by business men, up this ladder with a hod of bricks, out of this bank with a roll of bills, digging a cellar, shingling a roof, binding a book, mending a watch. Work, with its thousand eyes and thousand feet and thousand arms, goes on singing its song, "Work, work, work!" while the drums of the mill beat it and the steam whistles fife it. In the carpeted aisles of the forest, in the woods from which the eternal shadow is never lifted, on the shore of the sea over whose iron coast tosses the tangled foam, sprinkling the cracked cliffs with a baptism of whirlwind and tempest, is the best place to study God, but in the rushing, swarming, raving street is the best place to study man.

Going down to your place of business and coming home again I charge you look about; see these signs of poverty, of wretchedness, of hunger, of sin, of bereavement, and as you go through the streets and come back through the streets gather up in the arms of your prayer all the sorrow, all the losses, all the sufferings, all the bereavements of those whom you pass and present them in prayer before an all sympathetic God. In the great day of eternity there will be thousands of persons with whom you in this world never exchanged one word will rise up and call you blessed; and there will be a thousand fingers pointed at you in heaven, saying: "That is the man, that is the woman who helped me when I was hungry and sick and wandering and lost and heartbroken. That is the man, that is the woman;" and the blessing will come down upon you as Christ shall say: "I was hungry and ye fed me, I was naked and ye clothed me, I was sick and in prison and ye visited me; inasmuch as ye did it to those poor waifs of the street ye did it unto me."

Again, in all cities I am impressed with the fact that all classes and conditions of society must commingle. We sometimes cultivate a wicked exclusiveness. Intellect despises ignorance. Refinement will have nothing to do with boorishness. Gloves hate the sunburned hand, and the high forehead despises the flat head, and the trim hedgerow will have nothing to do with the wild copsewood, and Athens hates Nazareth. This ought not so to be. I like this democratic principle of the gospel of Jesus Christ, which recognises the fact that we stand before God on one and the same platform. Do not take on any airs. Whatever position you have gained in society, you are nothing but a man, born of the same parent, regenerated by the same spirit, cleansed in the same blood, to lie down in the same dust, to get up in the same resurrection. It is high time that we all acknowledged not only the fatherhood of God, but the brotherhood of man.

Again, in all cities I am impressed with the fact that it is a very hard thing for a man to keep his heart right and to get to heaven. Infinite temptations spring upon us from places of public concourse. Amid so much affluence, how much temptation to covetousness and to be discontented with our humble lot! Amid so many opportunities for overreaching, what temptation to extortion! Amid so much display, What temptation to vanity! Amid so many saloons of strong drink, what allurements to dissipation! In the maelstroms and hell gates of the street, how many make quick and eternal shipwreck! If man-of-war comes back from a battle and is towed into the navy yard, we go down to look at the splintered spars and count the bullet holes and look with patriotic admiration on the flag that floated in victory from the masthead. But that man is more of a curiosity who has gone through 30 years of the sharpshooting of business life and sails on, victor over the temptations of the street. Oh, how many have gone down under the pressure, leaving not so much as a patch of canvas to tell where they perished!

Again, in all cities I am impressed with the fact that there is a great field for Christian charity. There are hunger and suffering and wretchedness in the country, but these evils chiefly congregate in our large cities. On every street crime prowls and drunkenness staggers and shame winks and pauperism thrusts out its hand asking for alms. Here want is most squalid and hunger is most lean. A Christian man going along a street in New York saw a poor lad, and he stopped and said, "My boy, do you know how to read and write?" The boy made no answer. The man asked the question twice, and thrice, "Can you read and write?" and then the boy answered, with a tear plashing on the back of his hand. He said in defiance: "No, sir; I can't read nor write neither. God, sir, don't want me to read and write. Didn't he take away my father so long ago I never remember to have seen him? And haven't I had to go along the streets to get something to fetch home to eat for the folks? And didn't I as soon as I could carry a basket have to go out and pick up cinders and never have no schooling, sir? God don't want me to read, sir. I can't read nor write neither."

Oh, these poor wanderers! They have no chance. Born in degradation, as they get up from their hands and knees to walk they take their first step on the road to despair. Let us go forth in the name of the Lord Jesus Christ to rescue them. Let us ministers not be afraid of soiling our black clothes while we go down on that mission. While we are tying an elaborate knot in our cravat or while we are in the study rounding off some period rhetorically we might be saving a soul from death and hiding a multitude of sins. Oh, Christian laymen, go out on this work. If you are not willing to go forth yourself, then give of your means, and if you are too lazy to go and if you are too stingy to help, then get out of the way.

In all cities, east, west, north, south, I notice great temptations to commercial fraud. Here is a man who starts in business. He says, "I'm going to be honest," but on the same street, on the same block, in the same business are Shylocks. Those men to get the patronage of anyone will break all understandings with other merchants and will sell at ruinous cost, putting their neighbors at great disadvantage, expecting to make up the deficit in something else. If an honest principle could creep into that man's soul it would die of sheer loneliness. The man twists about, trying to escape the penalty of the law and despises God, while he is just a little anxious about the sheriff. The honest man looks about him and says: "Well, this rivalry is awful. Perhaps I am more scrupulous than I need be. This little bargain I am about to enter is a little doubtful, but then I shall only do as the rest."

One of the mightiest temptations in commercial life in all cities to-day is in the fact that many professed Christian men are not square in their bargains. Such men are in Baptist and Methodist and Congregational churches and our own denomination is as largely represented as any of them. Our good merchants are foremost in Christian enterprises; they are patronisers of art philanthropic and patriotic. God will attend to them in the day of his coronation. I am not speaking of them, but of those in commercial life who are setting a ruinous example to our young merchants. Go through all the stores and offices in our cities and tell me in how many of those stores and offices are the principles of Christ's religion dominant. In three-fourths of them? No In half of them? No. In one-tenth of them? No. Decide for yourself. The impression is abroad somehow that charity can consecrate iniquitous gains and that if a man give to God a portion of an unrighteous bargain then the Lord will forgive him the rest. The secretary of a benevolent society came to me and said, "Mr. So-and-So has given a large amount of money to the missionary cause," mentioning the sum. "I said, "I can't believe it." He said, "It is so." Well, I went home, staggered and confounded. I never knew the man to give anything. But after awhile I found out that he had been engaged in the most infamous kind of a swindle, and then he promised to compromise the matter with the Lord, saying: "Now, here is so much for thee, Lord. Please let me off!"

I want to tell you that the church of God is not a shop for receiving stolen goods, and that if you have taken anything from your fellows you had better return it to the men to whom it belongs. In a drug store in Philadelphia a young man was told that he must sell blacking on the Lord's day. He said to the head of the firm: "I can't possibly do that. I am willing to sell medicines on the Lord's day, for I think that is right and necessary, but I can't sell this patent blacking." He was discharged from the place. A Christian man hearing of it took him into his employ, and he went on from one success to another until he was known all over the land for his faith in God and his good works as for his worldly success. When a man has sacrificed any temporal, financial good for the sake of his spiritual interests the Lord is on his side, and one with God is a majority.

But if you have been much among the cities you have also noticed that they are full of temptations of a political character. It is not so more in one city than in all the cities. Hundreds of men going down in our cities every year through the pressure of politics. Once in a while a man will come out in a sort of missionary spirit and say: "I am going into politics now to reform them, and I am going to reform the ballot box, and I am going to reform all the people I come in contact with." That man in the fear and love of God goes into politics with the idea and with the resolution that he will come out uncontaminated and as good as when he went in. But generally the case is when a man steps into politics many of the newspapers try to blacken his character and to distort all his past history, and after a little while he has gone by instead of considering himself an honorable citizen he is lost in contemplation and in admiration of the fact that he has so long kept out of jail!

And what is more perilous in regard to some of these temptations we may not mention them. While God in His Bible from chapter to chapter thundered his denunciations against these crimes people expect the pulpit and the printing press to be silent on the subject, and just in proportion as people are impure are they fastidious on this theme. They are so full of decay and death they do not want their sepulchers opened. God will turn into destruction all the unclean, and no splendors of surrounding can make decent that which he has smitten. God will not excuse sin merely because it has costly array and beautiful tapestry and palatial residence any more than he will excuse that which crawls a blotch of sores through the lowest cellar. Ever and anon through some lawsuit there flashes upon the people of our great cities what is transpiring in seemingly respectable circles. You can call it "high life," you can call it "fast living," you can call it "people's eccentricity." And while we kick off the sidewalk the poor wretch who has not the means to garnish his iniquity, these lords and ladies, wrapped in purple and in linen, go unwhipped of public justice. Ah, the most dreadful part of the whole thing is that there are persons abroad whose whole business it is to despoil the young. What an eternity such a man will have! As the door opens to receive him thousands of voices will cry out, "See here, what have you done?" and the wretch will wrap himself with fiercer flame and leap into deeper darkness, and the multitude he has destroyed will pursue him and hurl at him the long, bitter, relentless, everlasting curse of their own anguish. If there be one cup of eternal darkness more bitter than another, they will have to drink it to the dregs. If in all the ocean of the lost world that comes billowing up there be one wave more fierce than another, it will dash over them. But there is hope for all who will turn.

Young men, while you have time to reflect upon these things and before the duties of the office and the store and the shop come upon you again, look over this whole subject, and after the day has passed and you hear in the nightfall the voices and footsteps of the city dying from your ear, and it gets so silent that you can hear distinctly your watch under your pillow going "tick, tick," then open your eyes and look out upon the darkness and see two pillars of light, one horizontal, the other perpendicular, but changing their direction until they come together, and your enraptured vision beholds it—the cross.

Because George Riley winked at A. S. Brown's wife Brown pulled a revolver on Riley yesterday while walking on Main street, Winnipeg. The pistol failed to go off, and Brown was arrested. The trouble arose over alleged flirtations by Riley with Brown's wife. The couple were out yesterday, when the suspicious husband caught Riley winking as they passed him, and the attempted shooting followed.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. X. SEPTEMBER 2, 1900.

The Seventy Sent Forth.—Luke 10: 1-11; 17-20.

Commentary — Connecting Links. There is great difference of opinion as to the time of the sending of the Seventy. The very fact that the best authorities are about evenly divided between November, A. D. 29, and January, A. D. 30, shows that we cannot know definitely. We have held to the former date because it seems to us the most natural. Several authorities, among them Geikie and Lange, think the event occurred as early as October, before the Feast of Tabernacles.

1. The Lord appointed—This appointment was temporary, and not permanent like the appointment of the twelve apostles. Seventy others (R. V.)—The twelve apostles had been commissioned and sent out about a year before this. Two and two—The same manner in which he sent out the apostles. This was done, "I. To teach them the necessity of concord among the ministers of righteousness. 2. That in the mouth of two witnesses everything might be catablished. 3. That they might comfort and support each other in their difficult labor."—Clarke. Before His face—They were to visit those cities and places that he intended soon to visit. It was an important mission. Christ was about to make one final effort to reach the common people.

2. Therefore said He unto them—The instructions given them were distinct from and yet similar to the instructions given the twelve apostles. The twelve had greater authority to work miracles, and they were to receive persecutions which are not mentioned with reference to the Seventy. The harvest truly is great—The harvest is plenteous, the grain is ripe and spoiling and must be garnered immediately or it will be lost. The laborers are few—True workers have always been hard to find. This is the greatest calling in the world, and yet there are so few who are ready to make the small, temporary self-denial that is necessary in order to see sucess in Christian work. Pray ye therefore—They must set out with prayer, and have a deep concern for precious souls.—Henry. Send forth—True laborers must receive their commission from God. Laborers—Real workers.

3. As lambs among wolves—This was a strange way to encourage seventy men just starting out to preach, but they had faith and knew that when Christ sent them they were safe even among their enemies.

4. Carry neither purse, etc.—Trust God for your support. Salute no man—"Eastern salutations are elaborate and ceremonious.

5. Peace be to this house—Peace among the Hebrews had a very extensive meaning; it comprehended all blessings, spiritual and temporal.

6. If the son of peace—"Any truly pious man who is worthy of such a blessing."

7. In the same house remain—Their stay was to be short. They were not to choose the best places and neglect the poor, and were not to spend time going from house to house in search of better accommodations. Is worthy of his hire—The one who really labors is worthy of being supported, but drones need not expect the workers to feed them very long.

8. As are set before you—Probably Christ here refers to the traditions of the elders about their meat. They were extremely critical, and a dish of meat could hardly be set before them but there was some scruple concerning it.

9. Heal the sick—Their mission was twofold. 1. They were to gain the attention of the people by healing their bodies. Say unto them—2. The important part of their work was to preach the gospel of the kingdom.

10. Receive you not—Do not receive you kindly and accept your message. Into the streets—The most public place.

11. We do wipe off against you—"The Jews considered themselves defiled with the dust of heathen countries," and the action here enjoined signified that these Jews were holy no longer; it was, in reality, placing them on a level with the heathen. Be ye sure—The message was again to be repeated, if, perchance, some might hear at the last moment.—Maclaren.

17. With joy—They had succeeded. Devils are subject—Their commission did not reach this far; they were merely commanded to heal the sick, but, gaining confidence as they went forth, they had commanded the devils and they had obeyed. Through thy name—Here was the secret of their power and success.

18. I beheld Satan ... fall—In this brief speech He sums up the whole great conflict with and defeat of the power of evil.

19. I give unto you power — Authority. R. V. And this forbids our taking the words in a literal sense.

20. Names are written—Do not rejoice in anything which you may be able to accomplish, for this might lead to self-seeking and pride, but rejoice rather that you are heirs of God.

Teachings.—The Lord puts forth every effort possible to save men. "All has been tried that wisdom, infinite, and boundless love, working together, could devise."

PRACTICAL SURVEY.

Their outfit. They are to travel light and trust. This provision was expressly declared by Christ to apply only to the present case (chap. xxii. 35); but the principle underlying it is of perpetual validity. They who would do Christ's work must be unencumbered, and should be free from anxiety. These messengers were (1) to have no fears concerning their own personal safety; (2) no anxiety with regard to their material necessities; (3) the ground of their confidence was to be their trust in Him who had sent them forth. "I" in the third verse is emphatic.

Their conduct by the way. Eastern salutations were elaborate and very ceremonious. Burder says, "Serious and taciturn as the natives of the East usually are, they grow talkative when they meet an acquaintance and salute him. A modern traveler relates the reciprocal salutations with those who return in the caravans.

Their lodgings and entertainment. Christ's ambassador is not to pick out the best looking house in the village, but take the first he comes to. A courteous greeting is in place there, and prepares the way for his message. An evident desire for the welfare of those to whom we carry the tidings of salvation is an indispensable condition of success. But let not the messenger think that his greeting will always meet with a hearty reception.

Their work. They were endued with the power of miraculous healing, and were charged to deliver a rousing message. We may not all be able to heal the sick but we can discourage all which hurts the bodily health of man. Theirs was a message of peace. We are to bring peice into homes by bringing peace into hearts.

The fearful responsibilities incurred by those who rejected their message. The solemn command to leave the rejecting city with a last repeated testimony closes the charge. Wiping off the dust of the city was meant to symbolize the rupture of all connection with it; but even after that the message was to be repeated, if, perchance some might hear at that last moment. How the yearning of the divine love speaks in that command. Unbelief makes no diffference to the fact. The kingdom will come all the same, but the aspect of its coming changes. To hear the gospel preached is both a gracious privilege and a tremendous responsibility. They who despise the faithful ministers of Christ, who, though they do not openly hate and prosecute them, yet treat them meanly and forsake their ministry, will assuredly be reckoned with as despisers of God and Christ.—A. Sims.

TO FIRE KISSING PASTOR.

Camden Christian Scientists Say He Must Go.

WILL APPEAL TO MRS. EDDY.

Philadelphia report: The breach in the flock of Camden Christian Scientists, which had its inception in the legal proceedings recently taken by Miss Kate McCulloch, one of the fold, to recover some $4,000, which she alleges was wrongfully obtained from her by Dr. Tomkins, the spiritual and business head of the association, whose kissing exploits were recently the subject of gossip, is widening and deepening. There was a stormy scene on Wednesday night in Taylor Hall, Market street, where the meetings of the congregation are held. Dr. Tomkins and his faithful adherents to the number of five were the first to reach the room, and they at once proceeded to bar the door against the disaffected party, which numbers about twenty. Later on, however, it was decided to throw open the entrance, and no sooner was this done than in marched the whole party of malcontents.

Dr. Tomkins was just giving out the opening hymn when he was handed a written demand or request for his resignation, the paper bearing twenty signatures. The doctor merely glanced at the document, then laid it upon the table, both technically and literally, and proceeded with the services.

The doctor's adversaries do not propose to be thus breezily disposed of. "He has got to get out," said a leader among them yesterday, "and if he doesn't do so he will be likely to be thrown out next Monday evening. We sent a committee to Boston, and found that Dr. Tomkins had been ordered by the Methodist Church to make restitution to Miss McCulloch, but he has not done so."

Dr. Tomkins says he will not get out. He says the members of the society have no authority to depose him, and that the power to do that is vested alone in Mary Baker Eddy, the head of the Mother Church in Boston. He further says that he had thought of voluntarily resigning, but that for certain reasons the Mother Church had persuaded him to remain. "This whole agitation," declared the doctor, "has been gotten up by interested parties for the purpose of affecting certain matters that are in litigation."

FRAUDULENT WANT ADS.

A Man Who Advertised for Employees Arrested in New York.

A few days ago the New York police arrested a man who described himself as John B. Andrews, 35 years old, who, according to a letter-head paper found in his possession, is superintendent of the Vulcan Iron Works of New York and Pittsburg. The detectives told Magistrate Hogan that there is no such concern.

For some time past, according to the detectives, Andrews made it a specialty to advertise in one or more of the morning newspapers for a domestic and housekeeper to take charge of his home, which was described as being near to New York. They were to be paid at the rate of $20 a month each. Apart from this he had another advertisement to attract the attention of unemployed clerks and stenographers who were to be paid at the rate of $20 and $15 a week, respectively. A typewritten circular, over Andrews' signature and dated July 21, fell into the hands of the detectives and a decoy letter was sent him asking him to come to New York. The room clerk of the Hoffman House received a letter from Paterson, N. J., written by Andrews who asked to be accommodated with a suite of rooms, as he desired staying in the hotel for some time. He arrived at the Hoffman House and after registering was shown a suite of rooms on the second floor. His next move was to order that his mail, of which there were about fifty letters awaiting him, be sent to his room. The bell-boy was intercepted by the detectives who were in waiting, and who, on getting possession of the letters, went to Andrews' quarters. On seeing them he jumped through an open window to the roof of an extension ten feet below, from which he was removed by two porters, who handed him over to the detectives. The letters, many of which were said to contain money, were turned over to the postoffice authorities. The prisoner was then taken to the police headquarters and subsequently to the Centre street court, where a technical charge of larceny was made out against him.—The Commercial Union.

Thirty planing mills, including practically all the sash, door and blind concerns in Chicago, will pass into a combination this week, with a capital of $4,000,000.

Money for the purchase of new rifles, provided in the estimates of last season, will not more than supply the needs of the militia. No policy will, therefore, be announced as to supplying rifle clubs.

MARKET REPORTS —OF— The Week,

Leading Wheat Markets.

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

Chicago	$—	$0 73 3-4
New York	—	0 78 1-2
Milwaukee	0 75 1-2	—
St. Louis	0 69 1-8	0 69 3-4
Toledo	0 76 1-4	0 76 3-8
Detroit, red	0 76 3-4	0 77 1-4
Detroit, white ...	0 75 1-4	—
Duluth, No. 1 Northern	0 76 1-8	0 75 7-8
Duluth, No. 1 hard	0 78 5-8	—
Minneapolis, No. 1 Northern	0 74 1-8	0 73 3-8
Minneapolis, No. 1 hard	0 76 1-8	—

Toronto Farmers' Market.

Receipts of grain on the street market here to-day, 400 bushels.

Wheat—One hundred bushels each of red and white fall wheat sold today at 70c to 71c.

Oats—Two hundred bushels of old oats sold 1-2c to 1c higher at 32 1-2c to 33 1-2c.

Hay and Straw—Twenty-five loads of hay sold at $12 to $13.75 a ton. No straw offered.

Practically no trade on the general market. Prices are quoted nominally unchanged.

Bradstreets' on Trade.

Trade in Montreal is only fair. Trade in dry goods is as brisk as usual for this time of the year. There is a good deal of complaint about payments. A good many fall goods have already been shipped. Butter is easier. Cheese is steady. Cheese exports are heavy.

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. A good deal of dry goods paper matured this week. Values for all domestic and imported dry goods are firm and in other departments of trade prices are keeping steady.

Business at Hamilton this week has been of a fair average for this season. A good many merchants through the country are holidaying. 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. There is a slackening off in building operations in Vancouver. The coal trade is very active. There is also marked activity in the lumber industry. The dry weather has enabled the farmers to make good progress with the harvest.

In London the prospects for the fall and winter are very bright. Retailers are pleased with the outlook for business for the fall. Values are firm in almost all staple lines. Payments this week have been fair.

Trade has been a little quiet since the close of the exhibition in Winnipeg. Merchants have been buying cautiously owing to the small wheat production. Large shipments of cattle are being made.

THE CROPS OF ONTARIO.

Estimates for 1900 From Appearances on Aug. 4 Last.

The following are the crop estimates for 1900, as judged from appearances on Aug. 4th. The acreages are final, but the yields (except in the case of hay) will be revised from actual threshing results in November.

Fall wheat shows an area of 1,068,640 acres harvested, the estimated yield being 22,812,293 bushels, or 21.3 bushels per acre. In 1899 the yield from 1,049,691 acres was 14,439,827 bushels, or 13.8 bushels per acre. The average annual yield for 18 years was 18,220,140 bushels, or 20.1 per acre.

Spring wheat has an area of 376,905 acres, yielding 6,728,927 bush., or 17.9 bushels per acre. In 1899 the yield was 7,041,317 bushels from 398,726 acres, or 17.7 bushels per acre. The average of 18 years is 15.4 bushels.

Barley—The area in 1900 is 577,810 acres, with an estimated yield of 16,296,332 bushels, or an average of 28.2 bushels per acre. Last year an average of 30.2 bushels produced a crop of 14,830,891 bushels. The annual average has been 16,157,273 bushels, or 26.0 bushels per acre.

Oats yield 88,305,160 bushels from 2,308,834 acres, this average being 38.8 bushels per acre. This is a small variation from 1899, but the annual average of 18 years was 67,131,824 bushels, or 34.8 per acre.

Rye—An acreage of 142,213 yields 2,373,355 bushels, or 16.7 bushels per acre.

Peas—The area again falls off, and goes below the average of 18 years. In 1900 there were 661,592 acres, producing 14,238,307 bushels, or 21.5 bushels per acre. In 1899 the area was 743,139 acres, and in 1898 it was 865,951 acres. The annual average is 19.6 bushels per acre.

Beans show an increased area, the 44,053 acres giving an estimated crop of 897,852 bushels, or 20.4 bushels per acre. The annual average is 17.3 bushels.

Hay and clover show a slight increase in area, but the yield is below the average. The yield is estimated at 3,133,045 tons, or 1.24 tons per acre, while the annual average is 1.39 tons.

Other crops—The following acreages have been determined for crops for which no estimated yield can be made at present: Corn for husking, 330,772; corn for silo, 179,798; buckwheat, 102,570; potatoes, 163,754; mangels, 54,543; carrots, 10,320; turnips, 156,583; rape, 35,711; flax, 5,790; hops, 1,096; tobacco, 2,477; orchard and garden, 339,411; vineyard, 10,687.

Apples give an estimated yield of 37,455,245 bushels, or 2.3 bushels per tree of bearing age.

Live stock on hand—Horses, 617,309; cattle, 2,429,330; sheep, 1,797,213; hogs, 1,771,611; poultry, 9,544,241.

The clip of wool was 5,805,922 pounds.

The number of colonies of bees on hand was 217,425.

Hon. J. Israel Tarte arrived at Rimouski on the steamship Lake Superior.

ONTARIO ARCHIVES
TORONTO