THE DISPOSITION OF THE SAVIOR

It Was One of Gentleness, Prayer and Hard Work---Talmage Lucidly Defines Self-Sacrifice.

Washington report: In this sermon, which Dr. Talmage sends from Paris, he analyses the character of the Savior and urges all Christians to exercise the qualities which were conspicuous in Christ's earthly life. The text is Romans vii., 9: "Now, if any man have not the spirit of Christ, he is none of His."

There is nothing more desirable than a pleasant disposition. Without it we cannot be happy ourselves or make others happy. When we have lost our temper or become impatient under some light cross, we suddenly awaken to new appreciation of proper equipose of nature. We wish we had been born with self-balance. We envy those people who bear themselves through life without any perturbation, and we flatter ourselves that however little self-control we may now have, the time will come, under the process of years, when we will be mellowed and softened and the wrong things which are in us now will then be all right, forgetful of the fact that an evil habit in our nature will grow into larger proportions and that an iniquity not corrected will become the grandfather of a whole generation of iniquities. So that people without the grace of God in the struggle and amid the annoyances and exasperations of life are apt to become worse instead of better.

Now, the trouble is that we have a theory abroad in the world that a man's disposition cannot be changed. A man says, "I am irascible in temper, and I can't help it." Another man says, "I am revengeful naturally, and I can't help it." A man says, "I am impulsive, and I can't help it." And he tells the truth. No man can correct his disposition. I never knew a man by force of resolution to change his temperament, but by his grace God can take away that which is wrong and put in that which is right, and I know and you know people who since their conversion are just the opposite to what they used to be. In other words, we may by the spirit of God have the disposition of Jesus Christ implanted in our disposition, and we must have it done or we will never see heaven. "If any man has not the disposition of Jesus Christ, he is none of His."

In the first place the spirit of Christ was a spirit of gentleness. Some times He made wrathful utterance against Pharisees and hypocrites, but the most of His words were kind and gentle and loving and inoffensive and attractive. When we consider the fact that He was omnipotent and could have torn to pieces His assailants, the wonder is greater. We often bear the persecution and abuse of the world because we cannot help it. Christ endured it when He could have helped it. Little children who always shy off at a rough man rushed into His presence and clambered on Him until the people begged the mothers to take them away. Invalids so sore with wounds that they could not bear to have any one come near them begged Christ just to put His hand upon the wound and soothe it. The mother with the sickest child was willing to put the little one in Christ's arms. Self-righteous people rushed into His presence with a woman of debased character and said, "Now, annihilate her, blast her, kill her." Jesus looked at her and saw she was sorry and repentant, and He looked at them, and He saw they were proud and arrogant and malignant, and He said, "Let him that is without sin cast the first stone at her." A blind man sat by the wayside making a great ado about his lack of vision. They told him to hush up and not bother the Master. Christ stooped to him and said, "What wilt thou that I do unto thee?" Gentleness of voice, gentleness of manner, gentleness of life.

We all admire it, whether we have any of it or not. Just as the rough mountain bluff and the scarred crag love to look down into the calm lake at their feet and as the stormiest winter loves to merge into the sunshiny spring, so the most precipitate and impulsive and irascible nature loves to think of the gentleness of Christ. How little we have of it! How little patience in treating with enemies! We have so little of the gentleness of Christ we are not fit for Christian work half the time. We do not know how to comfort the bereft or to encourage the disheartened or to take care of the poor. Even our voice of sympathy is on the wrong pitch.

My sister had put her arm out of joint and we were in the country and the neighbors came in, and they were all sympathetic, and they laid hold of the arm and pulled and pulled mightily until the anguish was intolerable; but the arm did not go into its place. Then the old country doctor was sent for, and he came in and with one touch it was all right. He knew just where to put his finger and just how to touch the bone. We go out to our Christian work with too rough a hand and too unsympathetic a manner, and we fail in our work, while some Christian in the gentleness of Christ, putting along his soft hand of sympathy on the sore spot—the torn ligaments are healed and the disturbed bones are rejoined. Oh, for this gentleness of Christ!

The dew of one humane act is accomplishing more good than 50 Caribbean whirlwinds. How important it is that in going forth to serve Christ we have something of His gentleness! Is that the way we bear ourselves when we are assaulted? The rule is an eye for an eye, a tooth for a tooth, retort for retort, sarcasm for sarcasm. Give him as much as he sends! After awhile you look into the face of Christ and you see his gentleness, and you say, "Well, now, I must do differently." Then your proud heart says: "Now you have your enemy in a corner. You will never get him in a corner again. Chastise him, and then let him go." So we postpone the gentleness of Christ. Did you ever know any difficulty to be healed by acerbity or hypercriticism? About 45 years ago the Presbyterian church was split into the new school and the old school. The chasm got wider and wider. The most outrageous personalities were indulged in. Good men on one side anathematised good men on the other side. Wider and wider the chasm got, until after awhile some good people tried another tack, and they began to explain away the difficulties, and soon all the differences were healed, and at Pittsburg they shook hands and are one now to be one forever.

You say to a man with whom you had a falling out, "I despise you." He says, "I can't bear the sight of you." You say to him, "I never want you to come to my house again." He says, "If you come to my house again, I'll kick you out." You say, "I'll put you down." "Oh, no," he says, "I'll put you down!" But some day the spirit of Christ comes into you, and you go over and say: "My brother, give me your hand. Time is short, and eternity is near, and we can't afford to quarrel."

Did you ever know a drunkard reclaimed by mimicry of his staggering steps, his thick tongue or his hiccough? No. You only madden his brain. But you go to him and let him know you appreciate what an awful struggle he has with the evil habit, and you let him know that you have been acquainted with people who were down in the same depths, who by the grace of God have been rescued. He hears your voice, he responds to that sympathy, and he is saved. You cannot scold the world into anything better. You may attract it into something better. The stormiest wind comes out from its hiding place and says, "I will arouse this sea." And it blows upon the sea. Half of the sea is aroused or a fourth of the sea is aroused, yet not the entire Atlantic. But after a while the moon comes out, calm and placid. It shines over the sea and the ocean begins to lift. It embraces all the highlands; the beach is all covered. The heart throb of one world beating against the heart throb of another world. The storm could not rouse the whole Atlantic; the moon lifted it. "And I," said Christ, "if I be lifted up will draw all men unto me."

Christ's disposition was also one of self-sacrifice. No young man ever started out with so bright a prospect as Christ started out with if he had been willing to follow a worldly ambition. In the time that he gave to the sick he might have gathered the vastest fortune of his time. With his power to popularise Himself and magnetise the people he could have gained any official position. No orator ever won such plaudits as He might have won from sanhedrin and synagogue and vast audiences by the seaside. No physician ever got such a reputation for healing power as He might have obtained if He had performed His wonderful cures before the Roman aristocracy. I say these things to let you know what Paul meant when he said: "He pleased not Himself," and to show something of the wonders of His self-sacrifice. All human power together could not have thrown Christ into the manger if He had not chosen to go there. All Satanic strength could not have lifted Christ upon the cross if He had not elected Himself to torture. To save our race from sin and death and hell He faced all the sorrows of this world and the sorrows of eternity. How much of that self-sacrifice have we?

What is self-sacrifice? It is my walking a long journey to save you from fatigue. It is my lifting a great number of pounds to save you from the awful strain. It is a subtraction from my comfort and prosperity so that there may be an addition to your comfort and prosperity. How much of that have we? Might not I rather say: "How little have we?" Two children—brother and sister—were passing down the road. They were both very destitute. The lad had hardly any garments at all. His sister had a coat that she had outgrown. It is a very cold day. She said: "Johnny, come under this coat." "Oh, no," he said, "the coat isn't large enough." "Oh," she said, "it will stretch!" He comes under the coat, but the coat would not stretch. So she took off the coat and put it on him. Self-sacrifice pure and simple. Christ taking off His robe to clothe our nakedness. Self-sacrifice. I have not any of it, nor have you compared with that. The sacrifice of the Son of God.

Christ walked to Emmaus, Christ walked from Capernaum to Bethany, Christ walked from Jerusalem to Golgotha. How far have you and I walked for Christ? His head ached, His heart ached, His back ached. How much have we ached for Christ?

The disposition of Jesus was also a disposition of humanity. The Lord of earth and heaven in the garb of a rustic. He who poured all the waters of the earth out of His right hand—the Amazon and the Euphrates and the Oregon and Ohio and the Mississippi—bending over a well to ask a Samaritan woman for a drink. He who spread the canopy of the heavens did not let the earth for a footstool, admitting that He had not where to lay His head. He whose chariots the clouds are, walking with sore feet. Hushing the tempest on Gennesaret and wiping the spray of the storm from His face, and then falling down in the cabin beside the disciples as though he had one more night of toil. Why, we see it every day. Joseph's carpenter shop. Taking the foot of death off the heart of humanity and breaking the claw of the grave and the lion of hell and the dragon of sin against the marble of the tomb, and then walking out with Mary and Martha without any more pretension than a plain citizen going out in the suburban village to spend the evening. Jostled as though He were a nobody. Pursued as though we were an outlaw. Nick-named. Seated with publicans and with sinners. King of heaven and earth trailing His robes in the dust. Cold mountains and the midnight air witnessed the fervor of his prayer.

How much do we pay for our religion? If we give a few more dollars than other people or gain a little higher position, oh, how we strut! We go around wanting everybody to know their place and say, "Is not this Babylon that I have built for the honor of my kingdom and by the might of my strength?" Who has anything of the humility of Christ?

The disposition of Christ was also the spirit of prayer. Prayer on the mountains, prayer on the sea, prayer among the sick, prayer everywhere. Prayer for little children: "Father, I thank thee that thou hast hidden these things from the wise and prudent and revealed them unto babes." Prayer for his friends: "Father, I will that they be with me where I am." Prayer for his enemies, "Father, forgive them; they know not what they do." Prayer for all nations: "Thy kingdom come." How little of that spirit you and I have. How soon our knees get tired. Where is the vial full of odors which are the prayers of all the saints? Which of us can keep our mind ten minutes on a prayer without wandering? Not you, not I. Oh, that we might have the spirit of prayer which was the spirit of Christ. We want more prayer in the family, more prayer in the church, more prayer in the legislative hall, more prayer among the sick, more prayer among the aged, more prayer among the young. The great advancement of the church is to be in that direction yet.

While the council of Nuremberg was signing the edict that gave the church its freedom, Martin Luther was away off in a room by himself praying for that accomplishment. Though there was no line of communication between the place where the council was assembled in the room where Martin Luther was praying, Martin Luther suddenly rose from his knees and said, "It is accomplished; the church is free. Victory, victory!" Oh, for this direct line of communication with the throne of God, so that it may be said of us as it was of Luther, "He got what he asked for." We want, like Daniel, to pray with our face toward the holy city. We want, like Stephen, to pray gazing into heaven. We want, like the publican, to pray smiting on the heart of conviction. We want, like Christ, to pray the Christ who emptied His heart of all its lifeblood and then filled it with the sorrows, the woes, the agonies of all nations.

The spirit of Christ, I remark lastly, was a spirit of hard work. Not one lazy moment in all His life. Whether He was talking to the fishermen on the beach, or preaching to the sailors on the dock, or administering to the rustics amid the mountains or spending an evening in Bethany, always busy for others. With hands, heart, head busy for others. Hewing in the Nazareth carpenter shop, teaching the lame how to walk without crutches, curing the child's fits, providing rations for the hungry host. Busy, busy, busy! The hardy men who pulled the net out of the sea filled with floundering treasures, the shepherds who hunted up grassy plots for their flocks to nibble at, the shipwrights pounding away in the dockyards, the winemakers of Engedi dipping the juices from the vat and pouring them into the goatskins, were not more busy than Christ. Busy, busy for others. From the moment He went out of the caravansary of Bethlehem to the moment when the cross plunged into the socket on the bloody mount, busy for others. Does that remind you of yourself? It does not remind me of myself. If we lift a burden it must be light. If we do work, it must be popular. If we sit in the pew, it must be soft. If we move in a sphere of usefulness, it must be brilliant. If we have to take hold of a load, give us the light end of the log. In this way to heaven fan us, rock us, sing us to sleep. Lift us up toward heaven on the tips of your fingers under a silken sunshade. Stand out of the way all you martyre who breasted the fire! Stand out of the way and let this colony of tender footed modern Christians come up and get their crowns!

What has your Lord done to you, O Christian, that you should betray Him? Who gave you so much riches that you can afford to despise the awards of the faithful? At this moment, when all the armies of heaven and earth and hell are plunging into the conflict, how can you desert the standard? Oh, backslidden Christian, is it not time for you to start afresh for God and anew for heaven?

Now, I have shown you that the disposition of Christ was a spirit of gentleness, a spirit of self-sacrifice, a spirit of humility, a spirit of prayer, a spirit of hard work—five points. Will you remember them? Are you ready now for the tremendous announcement of the text? "If any man hath not the spirit of Christ he is none of His." Are you ready for that statement? Can you stand up and say, "Yes, we have the spirit of Christ?" Not one of us can make that answer to the full question, yet I am to declare to you there is no discouragement in this subject for Christian people. You have the seeds of this character planted in your soul. "It doth not yet appear what we shall be." You might as well blame an acorn for not being an oak of a thousand years as to blame yourself because you are not equal to Christ. You have the implantation within you which will enlarge and develop into the grandest Christian character, and there is no discouragement in this text for you to try to love and serve the Lord. Aim high. Sheathe not your sword until you have gained the last victory. Climb higher and higher [illegible] celestial hills. Crown [illegible] and radiant for all the [illegible] every deserter.

Too Ignorant for Kansas.

A Kansas man enroute to the Paris exposition declares that the only thing down in the cabin beside the dishes, as though he had one more night of toil, was a jug of whisky. He says he didn't know that this was done once a month, but he thinks it is to have the boats always in readiness, and he says he made a great story on the sailors on the ship commiserating him that he was a man who was scared and asked the captain about it. The captain and the captain laughed and said he was mad. The captains put on too much dog, anyway. There ought to be one that could tell the difference between a self-binder and a strawstacker."

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 41, OCTOBER 14, 1900.

The Great Supper. Luke xiv., 15-24.

Commentary—The parable was spoken while they were still reclining at the table. See last lesson.

15. One of them—One of the rich friends of the Pharisaic host, whose remark gave the Saviour occasion for delivering the parable of the great supper.—Lange. Heard these things—"The recompense at the resurrection of the just (v. 14) suggested to this guest a great banquet in the kingdom of the Messiah." Blessed is he—He extols the greatness of the privilege. In the kingdom of God—The kingdom of God, here, does not signify the kingdom of heaven in the highest sense, but only the kingdom of the Messiah, of which the carnal Jew here speaks.

16. Then said He—He delivered the following parable to show that though the Messiah's kingdom would be offered to them under the most favorable circumstances, yet they would reject it, preferring carnal to spiritual blessings, while, in the meantime, the Gentiles would embrace the gospel with cheerfulness and thereby be prepared to sit down in the abodes of the blessed.—Benson. A great supper—"Representing the rich and abundant provisions of the gospel."—Bade many—The Jewish nation. "This general announcement was made in the Old Testament institutions and prophecies."

17. And sent his servant—"The commission to all those who hold the office of summoning the world to enter the kingdom of God is the same, hence 'our one servant' is referred to." That were bidden—"The Jews to whom the gospel was first offered, especially the scribes and Pharisees." Come—The invitations of the gospel are full and complete. Matt. xi. 28; Rev. xxii. 17. All things are now ready—"Now is the accepted time."

18. They all—But few of the scribes and Pharisees responded to Christ's invitation. Began to make excuse—In worldly affairs people would be anxious to accept an invitation to such a "supper;" but in religious matters it is very different. Men are unwilling to accept the offers of salvation. Why is this so? To come to this feast implies the giving up of something that seems more desirable than the feast. The first said—When the time came they all refused to enter in, each having some excuse. "The ultimate ground of their refusal was that they felt no real desire, and saw nothing attractive in such a feast, and had no reverence for the host." Have bought—The purchase may not have been unconditionally made (Lange), but probably at that very moment it depended upon the viewing of the land whether it should be made definite. Must needs—These excuses were all trivial, and yet they appeared to those making them to be real reasons why they could not possibly attend the feast. No excuse of any kind will be accepted by Christ. He commands us to seek "first" the kingdom of God and His righteousness. I pray thee—I beg of thee. Have me excused—Release me from my obligation. "In like manner comparatively few who lead irreligious lives repudiate religious obligations."

19. I go to prove them—Mark the increasing rudeness of the speakers. The first pleads a "must needs;" the second merely states his intention—"I go;" the third says bluntly, "I cannot," and omits the courtesy of asking to be excused.

20. Married a wife—He should have said to his wife, "Come, let us both accept the invitation to this gospel feast, at once." Therefore I cannot come—This was just the reason why he should have gone. We should invite the Saviour to enter our homes and dwell with us there.

21. Go out quickly—There is no time to be lost. The feast is ready. The streets and lanes—Extend the invitation to the publicans and sinners—the outcasts, who were despised by those to whom Jesus was speaking. Go to the dwellings of the poor and disabled, tell them salvation is for them, bring them to the feast.

22. It is done—God's true ministers carry the gospel to the worst classes. They frequently enter the slums in order to point those who are deep down in sin to the Christ who is able to save them. Yet there is room—"The lord of the house has prepared a very great feast for very many." Provisions are made for all. "Whosoever will let him come."

23. The highways and hedges—Outside of the city. By this is meant that the gospel would be preached to the Gentiles. When rejected by the Jews Paul turned to the Gentiles. Compel them to come in—Not by force, but by earnest entreaty. These people were ignorant regarding gospel truths, and it would only be by the most earnest efforts that they would be convinced that salvation was for them. Use every possible means to bring them in. That My house may be filled—How anxious the Lord is to save every person. No one needs to be lost.

24. I say unto you—Christ is here half continuing the parable and half expounding it." None of those men—"A solemn announcement of the coming rejection of the Jews as a nation for their unbelief. 'Shall taste of my supper.' Shall enjoy the blessings of the gospel. They were rejected because they had rejected the supper. When we reject Christ we are really closing the door against ourselves.

Teachings—The provisions of the gospel are ample, and the whole world may enjoy the good things that God has provided. The richest and most abundant blessings are freely offered. We are under obligations to God for bringing salvation to us. The least we should do, and, in fact, all we can do is to accept the gifts and act as though we were truly thankful. All excuses which men make for not accepting the gospel are vain and wicked. [illegible]

PRACTICAL SUGGESTIONS.

The parable is spoken in answer to the remark of v. 15. This remark had no reference to the kingdom of God, but was spoken with reference to the kingdom of the Messiah and the temporal blessings for which the Jewish people looked forward in that kingdom. The parable was intended to show them the hollowness of their professions and hopes in this regard. The kingdom of God was frequently represented as a feast. Prov. ix. 1-5; Matt. xxii. 2. The Jews therefore would understand the parable. "The key to the parable is easily found. The Jews were solemn triflers in matters of religion. They were under invitation to enter the kingdom of heaven, and they did not care to accept the invitation. They were pleased to think its privileges were theirs, and gave themselves credit for setting a high value upon them. But in truth they did not."

I. The great feast—Only a king, or one who was very wealthy, could make such a feast. Matt. xxii. 2. And such an one would not give a feast unless he got something worthy of his position and munificence.

II. The great invitation. In its application to the Jews the invitation refers, no doubt, to the work of the prophets who had brought Israel to be true to God, to report of their backslidings, and return to Him, and thus inherit the promised blessings of the covenant; and here it refers to the culmination of the invitation in the coming of the Son Himself.

III. Several points illustrated. 1. The utter indifference with which men treat the gospel invitation. These men made their arrangements for business or pleasure just as though they had received no invitation. So men, disregarding God's provisions, warnings, entreaties and invitations, go on planning for the world.

2. The character of the excuses men urge for staying away from God. The excuses of these men were only subterfuges—glaringly inconsistent, and only intended as a cover for the actual reason.

3. The class of hindrances which keep men away from God. (1) The attraction of property of different kinds; the absorbing delight of possessing earthly goods. (2) The occupations of business: the pleasure of increasing the earthly store. (3) Social ties, whether high or low; whether at home or abroad. Absorbed in business, the pursuit of gain, seeking pleasure in social pursuits or position in society, men have no time to serve God.

4. The baseness of despising God's invitation. (a) Those invited here slighted: (b) The host's munificence—"a great supper." It was no ordinary affair. Great preparations were made at great cost. (2) The broadness of the invitation. He bade many. (3) The cordiality and freeness of it all. He sent.....saying 'come.' (b) Men who reject God's invitation slight: (1) The boundlessness and costliness of His provision.

5. The result of thus treating the invitation. None.....shall taste of my supper.' They were utterly excluded from any share in the benefits of the provision made for them. Thus men in their relation to God shall be "driven away."

ITALY'S PRIZE MURDERER.

Killed a Judge, Witnesses, Jurors and Soldiers.

CONVICTED OF ONE CRIME.

London Cable: All Italy is in a state of excitement over the exploits of the brigand Mussolino, whose murder records rapidly nearing champion figures. Some time ago he was convicted of the murder of an inoffensive peasant, and was sentenced to twenty-five years imprisonment. He recently escaped, and took to the open country as a brigand, with the avowed object of taking vengeance upon everybody connected with the trial.

An enterprising reporter, taking his life in his hands, obtained an interview with the blood-stained ruffian. Mussolino put on highly virtuous frills with the newspaper man. He said:

"I harm nobody who has not injured me. I am no vulgar malefactor, but, take my word, I will kill every one of the scoundrels who denounced me to the law and gave evidence against me, the members of the jury who dared to find me guilty of a common crime, and the judges who had the audacity to send me to prison, all shall know what it means to be the enemy of Mussolino. But all other people need not fear. I protect them."

Such wholesale threats would be grotesque in any other country, but Mussolino is a man of his word. Murder has followed murder with incredible rapidity, and, after all, the fiend runs no particular risk, as there is no capital punishment in Italy, and if captured he will be no worse off than if he had merely hidden after escaping. He has already killed every man who gave evidence against him, and has murdered seven of the jury, while two others are awaiting their doom in a state of abject terror, although protected by the police night and day. The remaining three died natural deaths, or, as some say, unnatural deaths from fright.

Apart from his legitimate quarry, so to speak, Mussolino has incidentally killed two carbineers. The last crime was committed on Tuesday, when he emptied the six chambers of his revolver into Judge Zizilli, a member of the court which sentenced him. The Judge is dead, of course, and his sons and brothers are now joining in the chase of the murderer.

All these crimes have been committed in the Province of Reggio Calabria. The desperado is absolutely terrorizing the entire province. His courage and indomitable nerve are superb. He does not confine his murderous work to the country or to the night time. Several times he has entered towns and villages in broad daylight, killed his victim, and disappeared—this despite the fact that a price of 10,000 lire is upon his head, and that the entire provincial force of gendarmes and militia were hunting him.

Mussolino is about 28 years old and of fine physique, like the robbers of old. He is kind to the poor, and has a pretty way with the women, who are believed to act as his aiding intelligence officers.

The great trial at Palermo, consequent upon the latest effort to exterminate brigandage in Sicily, was adjourned this week. It lasted three months, and consisted of examining dramatic incidents but the Italians have got taken nearly as much interest in it as in Mascagni's new opera. The Palermo prisoners numbered 248. They were accused of all possible crimes from murder down to housebreaking. The sentences passed were regarded as a compromise, all of 16 centuries, than which there is surely nothing more remarkable outside of comic opera. [illegible] as the President of the tribunal finished reading the Judgment, the prisoners howled in chorus, and made desperate efforts to break through the iron bars behind which they were caged. The guard of 80 gendarmes levelled their rifles at the condemned men, while the President shouted: "If at my third word order is not restored, I will order the gendarmes to fire. Now, then, one, two——"

Before the judge could say three all the prisoners threw themselves on their knees and begged for mercy, and, at a gesture from the bench, the gendarmes lowered their rifles. So ended a strange trial. There is a strong suspicion that quite half the prisoners were victims of agents provocateurs.

MARKET REPORTS —OF— The Week,

Leading Wheat Markets.

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

Chicago	$ ——	$0 78 1-2
New York	——	0 83 3-8
Milwaukee	0 81	——
St. Louis	0 75	0 76 3-4
Toledo	0 79 3-4	0 82 1-8
Detroit red	0 79 1-2	0 82
do. white	0 77 1-2	——
Duluth, No. 1 N.	0 80 1-2	0 81
Duluth, No. 1 hard	0 82 1-2	——
Minn. No. 1 N.	0 80 1-4	0 79 1-4
Minn. No. 1 hard	0 82 1-4	——

Toronto Farmers' Market.

Wheat—Nine hundred bushels of white wheat sold at 68 1-2 to 69c., and 600 bushels of red at 69 1-2c, 800 bushels of goose at 68 1-2 to 69c., and a load of spring wheat at 69 1-2c.

Barley—Price, unchanged; 5,500 bushels sold at 44 to 48c.

Oats—Five hundred bushels sold firm at 27 to 28 1-2c. Old oats were quoted at 30c.

Rye—One load sold at 54c.

Hay and Straw—Ten loads of hay sold at $12.50 to $13.50 per ton. No straw was offered, although there was a good demand for it.

Butter—A good demand, but offerings were small. Prices were firm, dairy pound rolls bringing 23 to 25c.

Eggs—Steady supply only fair, and strictly new laid brought 20 to 21c.

Poultry—A fair demand, with prices a little weaker. Chickens sold at 50 to 60c. per pair; ducks at 60 to 70c., and turkeys at 10 to 12c. per pound.

Potatoes—Price steady, moderate offerings, with some sales at 35c. per bag.

Apples—Little demand; prices unchanged, from 60c. to $1 per barrel. Choice to fancy were held at $1.25.

Fresh Meats—Slightly firmer, beef carcasses brought as much as $7 per cwt., and veal calves were worth from $8 to $10 each.

Dressed Hogs—The supply is light, and the market is firm at $8.25 to $8.50.

Toronto Fruit Market.

The total receipts at the fruit market to-day were 6,000 baskets, principally grapes and peaches. Grapes were worth from 12 1-2c to 15c per small basket, while peaches were firm at 30c to 60c per basket. Tomatoes were firmer and other lines were steady. We quote: Pears, 10c to 30c per basket, barrel $1.50 to $2.50.

Seeds.

The small offerings have caused keen competition, and prices have been advanced almost to the limit. There will be no surprise if a reaction occurs. Quotations for extra choice to fancy qualities are, however, a little higher. The demand for export is moderately active.

Alsike is worth $6 to $7 per bushel for good to prime and $7.75 to $8.25 for fancy lots.

Red Clover—Firm at $3.75 to $6 per bushel.

Timothy—Demand good and price steady at $3.75 to $5 per cwt.

Toronto Live Stock Market.

Export cattle, choice, per cwt.	$4 40	to	$4 65
Export cattle, light, per cwt.	4 00	to	4 25
Bulls, export, choice, per cwt.	4 12½	to	4 25
Bulls, export, light, per cwt.	3 12½	to	3 35
Loads good butchers and exporters, mixed	4 00	to	4 25
Butchers' cattle, picked	4 40	to	4 60
Butchers' cattle, good	4 00	to	4 25
do medium	3 50	to	3 75
Butchers' common, per cwt.	3 00	to	3 25
Butchers' inferior	2 50	to	2 75
Feeders, heavy	3 40	to	3 75
Feeders, light	3 25	to	3 35
Stockers, 400 to 750 lbs	2 25	to	3 10
Milch cows, each	30 00	to	52 00
Calves, per head	2 00	to	8 00
Sheep, export ewes, per cwt.	3 25	to	3 40
do. bucks	2 75	to	3 00
Lambs, each	2 50	to	3 25
do per cwt	4 50	to	4 60
Sheep, butchers', each	2 50	to	3 50
Hogs, choice, per cwt.	6 62½	to	6 65
Hogs, heavy fat, per cwt.	5 50	to	0 00
Hogs, light, per cwt.	5 50	to	0 00
Hogs, corn fed	5 37½	to	0 00
Sows	3 75	to	4 00
Stags	2 00	to	0 00
Hogs, stores	5 50	to	6 67

IMPERIAL PARLIAMENTS.

Subjoined is a table showing the period which has elapsed on previous occasions between the dissolution of the old Parliament and the meeting of the new:

Dissolution.	New Parliament.
1868	Nov. 11	Dec. 16
1874	Jan. 20	Mar. 5
1880	Mar. 24	April 29
1885	Nov. 18	Jan. 12
1886	June 26	Aug. 5
1892	June 28	Aug. 4
1895	July 8	Aug. 12

THE PRESENT HOUSE.

The state of parties in the dissolving House of Commons is as follows:

Ministerialists	269
Opposition	271
Government majority	128
Government majority after the last general election	152

Ox Races in Germany.

An ox race is held annually in many of the provincial districts of Germany. Preparation for the race is very small, but each ox entered must be ridden by its owner. Furthermore, the rider is allowed to travel either on animal back and depend entirely upon his voice to guide the animal into play, as everything depends on the docility of the ox and the affection of the owner. As a rule the rider who can force his lumbering steed to go in a straight line is certain to win.

ONTARIO ARCHIVES
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