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Turn Back the Years

Talmage Tells How Youth Can Be Renewed and Boyish Spirits Prolonged.

Washington report— In this discourse Dr. Talmage shows how any one can conquer the effect of years and grow younger in spirit. Text: Psalms ciii., 5: "So that thy youth is renewed like the eagle's."

There flies out from my text the most majestic of all the feathered creation—the eagle. Other birds have more beauty of plume and more sweetness of voice, but none of them has such power of beak, such clutch of claw, such expansion of wing, such height of soaring, such wideness of dominion. Its appetite rejects the carrion that invites the vulture, and in most cases its food is fresh and clean. Leveling its neck for flight, in spiral curve it swings itself toward the noonday sun. It has been known to live 100 years. What concentration of all that is sublime in the golden eagle, the crested eagle, the martial eagle, the booted eagle, the Jean le Blanc eagle! But after a while in its life comes the molting process, and it looks ragged and worn and unattractive, and feels like moping in its nest on the high crags. But weeks go by, and the old feathers are gone, and new ornithological attire is put on, and its beak, which was overgrown, has the surplus of bone beaten off against the rocks, and it gets back its old capacity for food, and again it mounts the heavens in unchallenged and boundless kingdoms of air and light. David, the author of the text, had watched these monarchs of the sky, and knew their habits, and one day, exulting in his own physical and spiritual rejuvenescence, he says to his own soul, "You are getting younger all the time. You make me think of an eagle which I saw yesterday, just after its molting season, swinging through the valley of Jehoshaphat, and then circling around the head of Mount Olive. Oh, my soul, 'thy youth is renewed like the eagle's.'"

The fact is that people get old too fast. They allow the years to run away with them. The almanac and the family record discourage them. Some of you are older than you have any business to be. You ought to realise that as the body gets older the soul ought to get younger. Coming on toward old age you are only in the molting season, and after that you will have better wings, take higher flight and reign in clearer atmosphere. Our religion bids us to look after the welfare of the body as well as of the soul, and the first part as well as the latter part of my subject is appropriate for the pulpit.

Many might turn the years backward and get younger by changing their physical habits. The simpler life one leads the longer he lives. Thomas Parr, of Shropshire, England, was a plain man and worked on a farm for a livelihood. At 120 years of age he was at his daily toil. He had lived under nine kings of England. When 152 years of age he was heard of in London. The king desired to see him and ordered him to the palace, where he was so richly and royally treated that it destroyed his health, and he died at 152 years and nine months of age. When Dr. Harvey, the discoverer of the circulation of the blood, made post mortem examination of Thomas Parr, he declared there were no signs of senile decay in the body. That man must have renewed his youth, like the eagle, again and again.

You cannot tell how old a man is from the number of years he has lived. I have known people actually boyish in their disposition at eighty years of age, while Louis II, King of Hungary, died of old age at twenty. Haydn's oratorio, The Creation, was composed at seventy years of age. Humboldt wrote his immortal work, The Cosmos, at seventy-five. William Bryant, at eighty-two years of age, in my house, read without spectacles Thanatopsis, which he had composed when eighteen years of age. Isocrates did illustrious work at ninety-four. Liontinus Gorgias was busy when death came to him at 107 years of age. Herschel, at eighty years of age, was hard at work in stellar exploration. Masinissa, king of Numidia, at ninety years of age, led a victorious cavalry charge against the Carthaginians. Titian was engaged on his greatest painting when he died in his one hundredth year.

But the average longevity of those in private life and with less mental strain and no conspicuous success is much larger than the average longevity of the renowned. There are hundreds of thousands of men and women now renewing their youth like the eagle's, so that the possibility of such a turning back of the years is all around us being demonstrated.

Some one writes me, "Is not threescore and ten the bound of human life, according to the Bible?" My reply is that Moses, not David, who wrote that psalm, was giving a statistic of his own day. Through better understanding of the laws of health and advancement of medical science the statistics of longevity have mightily changed since the time of Moses, and the day is coming when a nonagenarian will no longer be a wonder. Phlebotomy shortened the life of whole generations, and the lancet that bled for everything is now rarely taken from the doctor's pocket. Dentistry has given power of healthy mastication to the human race and thus added greatly to the prolongation of life. Electric lights have improved human sight, which used to be strained by the dim tallow candle. The dire diseases which under other names did their fatal work and were considered almost incurable, now in the majority of cases are conquered. Vaccination, which has saved millions of lives and balked the greatest scourge of nations, and surgery, which has advanced more than any other science, have done more than can be told for the prolongation of human life. The X ray has turned the human body, which was opaque, into a lighted castle. It is easier in this age to renew one's youth than in any other age. When Paul stopped the jailer from suicide by commanding, "Do thyself no harm," he showed himself interested in the physical as well as moral life of man.

Among the blessings which God promised was that in which he said, "With long life will I satisfy thee," and David, in my text, illustrates the possibility of palingenesis or rejuvenescence.

But the body is the smallest and least important part of you. It is your soul that most needs rejuvenation; but that will also help bodily vivification. In order to do this, I advise you to banish as far as possible all fretfulness out of your life. The doing of that will make you ten years younger. I know many good Christian people who are worrying themselves out in managing the affairs of the universe. They have undertaken too big a job. They are trying to drive too long and fiery a team. They have all the affairs of church and state on hand, and they fret about this, and fret about that, and fret about the other thing. They are all the time apprehensive of social and religious and political calamities, and it is telling on their mental health, depressing their physical health, and instead of renewing their youth like the eagle's they are imitating the eagle who would sit in his nest of sticks lined with grass on the rock, mourning about the woes of the ornithological world, the loneliness of the pelican, the filthiness of the vulture, the croak of the raven, the recklessness of the albatross. Would that improve things? No. It would be a molting process for that eagle which would never close, and it would only get thinner and more gloomy and less able to gain food for its young and less able to enjoy a landscape as it appears under a 20-mile flight on a summer morning under the blue heavens.

I do not advise you to be indifferent to these great questions that pertain to church and state and nations, but not to fret about them. Realise that it is not an anarchy that has charge of affairs in this world, but a divine government. At the head of this universe is a King whose eye is omniscience and whose arm is omnipotence and whose heart is infinite love. His government is not going to be a failure. He cannot be defeated. Better trust Him in the management of His world and of all worlds. All you and I have to do is to accomplish the work that is put in our hands. That is all we have to be responsible for. In a well managed orchestra the players upon stringed and wind instruments do not watch each other. The cornetist does not look to see how the violinist is drawing the bow over the strings, nor does the flute scrutinise the drum. They all watch the baton of the leader. And we are all carrying our part, however insignificant it may be, in the great harmony of this world and of the universe which our Lord is leading, and we all have to watch His command and do our best and not bother ourselves about the success or failure of other performers. If you want to renew your youth, better stop managing the affairs of the universe.

Another mode of rejuvenescence is much of the time associating with those younger than yourself rather than with those who are as old or older. If you have no children of your own, better adopt a child. There are in this country and in all countries orphans by the tens of thousands. Go to one of the asylums or institutions where friendless children are cared for and select some little one with an honest eye and good disposition and take him to your home. Put around him all the elevating and happy influences you can provide. In two years he will become part of your life, and his company to you will be indispensable. It will make you twenty years younger. He will be an illumination to the evening of your life, and he will speak your praise long after you have departed from this world, and in heavenly places you will have been rewarded by the great friend of children, the Lord Jesus.

It will take all time and all eternity to fully appreciate the work of Van Meter on this side of the sea and of Barnardo on the other side in putting poor orphan children in good homes in America and England. Through that process waifs of the streets have passed up from poverty and wretchedness into bright homes and churches and pulpits and legislative halls and senates, and many have already been crowned in a better world, the work begun in asylums on earth completed in the palaces of heaven.

Whether by such adoption of children or in some other way, call around you the young. Become their associates, their confidants, their encouragement. While you do them good they will do you good. The old eagle while companioning in the nest with young eagles will feel new strength coming into his wing, new light into his eye, new ambition to cut a circle nearer the sun, and for the time will forget hurricanes that have ruffled its plumes and the storms of many years that have swept over its mountain eyrie. The closing years of life ought to be the best part of it, as an arrival in port ought to be happier than embarkation. It is better to have the cyclones behind you than before you. Some one will say: "David might renew his youth, but I have been through so much there is no such thing for me as revivification." You are wrong. You have not gone through as much as David went through. He had all the experiences of shepherd boy, armor bearer, king's bodyguard, hunter of wild beasts, warrior and monarch. He was 40 years on a rocking throne. He was the oriental hero in many a battle, made moral mistakes enough to destroy him, prostrated a giant with one stroke, was the father of Hebrew poetry and wrote poems which all the subsequent centuries have been chanting, dramatised dementia to escape assassination, ran against Ahithopel's betrayal and Saul's jealousy and Absalom's insurrection, and made Jerusalem the religious capital of the world. If after all that he could renew his youth, you ought to be able to do the same.

Again, I remark, going out of this life is to the Christian rejuvenescence. What a holy glee it must be for those who in this world had the aches and pains and limitations of old age! The halting gait of the rheumatic or infirm foot exchanged for wing of celestial velocity! The dimmed vision of wornout optic nerve exchanged for a sight that takes all heaven at a glance! The mental depression that comes from a sense of decay exchanged for the exhilaration of faculties lustrous and ever strengthening! Sad reminiscence exchanged for glowing anticipation! How cheery for the aged who love and trust the Lord to think that their last years of taking off and decrepitude are the molting season referred to in the text! Shedding of all weaknesses! Shedding of all unholy ambitions! Shedding of all dislikes! Shedding of all hindrances! If the eagle knew that all that annual pulling down and taking off and shriveling were preparation for new wings, it would not sit moping in its nest. But you, O son and daughter of God, ought to be wise enough to know that all this process you are going through is to prepare you for wings. Substitution of heavenly speed and power for earthly lethargy and faltering! David felt the need of wings when he cried out, "Oh, that I had the wings of a dove, that I might fly away and be at rest!"

My text suggests that heaven is an eternal youth. A cycle of years will not leave any mark upon the immortal nature. Eternity will not work upon the soul in heaven any change, unless it it be more radiance and more wisdom and more rapture. A rolling on from glory to glory! In anticipation of that some of the happiest people on earth are aged Christians. The mightiest testimonials have been given by the veterans in the gospel army. While some of the aged have allowed themselves to become morose and cynical and impatient with youth and pessimistic about the world and have become possessed with the spirit of scold and fault finding and are fearful of being crowded out of their sphere, many of the aged have been glad to step aside that others may have a chance and are hopeful about the world, expecting its redemption instead of its demolition, and they are inspiration and comfort and helpfulness to the household and to the neighborhood and to the church. The children hail the good old man, as he comes down the road. His smile, his words, his manner, his whole life, make the world think better of religion.

What a good thing it is, all ye aged Christians, that you can soon get rid of dulled ear and sight that requires strong eyeglasses and infirmities which make you hold on to the banister, leaving you panting at the head of the stairs, and enter a land of eternal health, where the most rubicund check of robust life on earth would be emaciation compared with the vigor of the immortals! What a good thing to get beyond being misunderstood and blamed for what you could not help and picked up by a hard world and then pass into a heavenly society where all think well of each other and friendships are eternal, depreciation and slander and backbiting unknown, for the gate of heaven was shut against them in the statement, "Without are dogs!" What a good thing to have satisfying and glorious explanation of things that puzzled you 20 or 40 or 80 years; to have the interrogation point abolished and all mystery solved and God's government vindicated, and you will see why he allowed sin and sorrow to come into the world and why the bad were permitted to live so long and the good were cut off in the time of their greatest usefulness, and why so many of the consecrated find life a struggle while many of the infamous ride prosperously, princes afoot and beggars a-horseback, and the last honest question shall have been answered.

I congratulate all Christians who are in the eventide. Good cheer to all of you. Your best days are yet to come. You are yet to hear the best songs, see the grandest sights, take the most delightful journeys, form the most elevating friendships, and after ten thousand years of transport you will be no nearer the last rapture than when you were thrilled with the first. You will have in heaven just what you want. Are you tired? Then heaven will be rest. Are you passionately fond of sweet sounds? Then it will be music. Are you stirred by pictures? There will be all the colors on the new heavens and on the jasper sea and the walls imbedded with what splendors! Are you fond of great architecture! There you will find the temple of God and the Lamb and the uplifted thrones. Are you longing to get back to your loved ones who have ascended? Then it will be reunion. Are you a home body? Then it will be home. Here and there in this world you will find someone who now lives where he was born, and three or four generations have dwelt in the same house, but most people have had several homes—the home of childhood, the home they built or rented for their early manhood the home of riper and more prosperous years. But all homes put together, precious as they are in remembrance or from present occupancy, cannot equal the heavenly home in the house of many mansions. No sickness will ever come there, for it is promised "there shall be no more pain." No parting at the front door, no last look at faces never to be seen again, but home with God, home with each other, home forever. And that right after the molting season, when "thy youth is renewed like the eagle's."

Manitoba Wheat Markets.

The only change in the local market is the appearance of more sellers or would-be sellers and an increasing scarcity of buyers. Previous buyers are fighting shy of more wheat at present prices, evidently showing apprehension of a lowering tendency in the markets. There has been no increase in business, which continues on a restricted scale, owing to small movement from country points. Prices are unaltered except on tough wheat, which has declined about 2c. We quote values as follows: No. 1 hard, 83 1-2c.; No. 2 hard, 78c.; No. 3 hard, 67 3-4c.; No. 3 northern, 64c.; tough No. 3 hard, 63c., and tough No. 3 northern, 60c., all in store Fort William, immediate delivery.—Winnipeg Commercial, Feb. 22.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. X. MARCH 10, 1901.

Jesus and Caiaphas—Matt. 26: 57-68.

Commentary.—This lesson immediately follows the last lesson. It should be studied in connection with the accounts given by the other evangelists. Jesus had two trials. The first was before the Jewish authorities, who brought in a charge against him, the punisument of which was death. The second trial was before the Roman procurator, Pilate, who had power to inflict the death penalty.

57. They ..... led Him away—The band of soldiers, led on by Judas. John xviii. 3. To the house of Caiaphas (R. V.)—In John xviii. 13 we are told that He was taken to Annas first. It is supposed that Annas and Caiaphas occupied different apartments in the same palace, which was probably situated on Mount Zion, near David's tomb, in the southwestern part of the city. "Annas must have had great authority in his nation, because he had been a long time high priest and because he had five sons who successively became high priests."—Clarke. Were assembled—Annas sent Jesus bound to Caiaphas (John xviii. 24), and Caiaphas with all haste summoned the Sanhedrin, some time between 2 and 4 o'clock on Friday morning; but this was irregular and informal, because it was contrary to their law to carry on the trial by night.

58 Peter followed Him—Peter loved Jesus; he could not help but follow Him; he was anxious "to see the end"—to know what they did with his Lord. But, alas! Peter followed "afar off." This was the cause of his downfall. And went in—John also went with Peter and, in, in fact, it was John who succeeded in getting Peter admitted in to the court of the palace. John xvii. 15-16. Sat with the servants—This was another great mistake. If he had stayed by the side of John he would not have denied his Master, for John seems to have had no such temptation. Peter put himself in the way of temptation.

59. All the council—The great Sanhedrin, the highest in the Jewish nation; composed of seventy or seventy-two members, and founded, it is supposed, by Moses (Num. xxi.), and was continued a long time after the days of our Lord on earth. Sought false witness—They have a criminal without a crime. They dared not sentence Jesus to death without some satisfactory charge and thus they were obliged to search for witnesses.

60. They found it not (R. V.)—They had great difficulty in making up a case against Jesus. According to their law (Deut. xix. 15) there must be two witnesses, and, out of the many false witnesses who came before the council, it was impossible to find two who agreed.

61. This fellow said—Here they were obliged to go back to the very beginning of Christ's public ministry and pervert a statement that he had made after he first cleansed the temple. John ii. 19. I am able, etc.—Jesus had never said this. What he did say was, that if they would destroy this temple, in three days he would raise it up, but he had reference to the temple of his body.

62. Said unto him—Their case had failed, and now the high priest arose and tried to force Jesus to criminate himself. Answerest though nothing—There was nothing to say. The witnesses had contradicted themselves. Give the enemy time and opportunity and he will destroy his own cause.

63. Held his peace—Thus fulfilling the prophecy in Isa. liii. 7. Jesus knew they were determined to put him to death, and a reply would have been useless. I adjure thee—The high priest puts a solemn oath to him.

64. Thou hast said—A common form of expression for "Yes, it is so." See Mark xiv. 62. "Christ felt no disposition to remain silent when questioned concerning a truth for which He came into the world to shed His blood."—Clarke. On the right hand of power—This is a reference to Dan. vii. 13, 14. "The prophet is describing Christ's coming into the presence of his father to be visited with all power. Its true fulfilment took place —Matt. xviii. 18—but the same Lord will come at the judgment day in the same glory."—Whedon. What a contrast will that be with his present position. The clouds of Heaven—This evidently has reference first, to the judgment executed on the wicked Jewish nation—Matt. xvi. 27, 28; xxiv. 30; second, to the final judgment—Clarke; third, to the final triumph of His kingdom.

65. Rent his clothes—An expression of violent grief—Gen. xxxvii. 29, 34; Job i. 20—and horror at what was considered to be blesphemous or impious. The act was enjoined by the rabbinical rules. When the charge of blasphemy was proved, the judges rend their garments and do not sew them up again."—Carr. Blasphemy—They considered it blasphemy for Jesus to say that he was the Christ. Mark xiv. 61, 62. Witnesses—Their witnesses had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

66. What think ye—The high priest had urged the case against him and now he puts it to vote. Guilty of death—"Worthy of death."—R. V. The punishment for blasphemy was death. Lev. xxiv. 16. The irregular court now adjourned.

67. Spit in His face, etc.—There is an interval now of at least two hours before the regular session of the Sanhedrin could convene. During this time the judges delivered Him into the hands of the mob. They spat in His face as a mark of contempt. Buffeted—Smote with their fists.

68. Who.....smote thee—They had blindfolded Him. Mark xiv. 65. "They clustering around this lesson. What awful secret plots were being formed to bring the Son of God to trial and condemn Him even under false charges, that He might be put to death! A few days before the events of this lesson transpired multitudes had strewn the way over which He was to ride with garments and branches of trees, and had cried, "Hosanna in the highest!"

The Council. They were now having a meeting at the palace of Caiaphas and consulting how they might take Jesus by subtilty and kill Him. "Mob law was prevailing." The law of the land decreed that no court should sit before sunrise—this one was immediately following the midnight arrest. Their law required that any one accused should have an advocate. Here Jesus stood alone, with none to question in His behalf.

The witnesses. On the side of the prosecution there were many; yet, out of all the number none were found who knew anything against Christ. "At the last came two false witnesses," and perverting one of His former sayings, so aroused the indignation of the high priest that he arose, and seemingly enraged, said "Answerest thou nothing?"

The defence. It was conducted just opposite to the mutual way, which would have been to seek to clear the case. "But Jesus held His peace." There were no witnesses to defend Him; they had all forsaken Him and fled, except John and Peter, who were watching the trial. Peter stood afar off to "see the end," not as a witness. What witnesses they might have been for Him; what testimony they might have given of His spotless life and character!

The verdict. The silence of Jesus led Caiaphas to ask another question, and Jesus' reply to this so moved him that he rent his clothes and declared Him a blasphemer. In the height of his passion he asked the Sanhedrin, "What think ye?" The answer was, "He is guilty of death." Not satisfied with this they "spit in His face and buffeted Him and others smote Him with the palms of their hands."

Jesus knew when to keep silence and when to speak. When exalted He was humble, and when the mob spat in His face and struck Him with their fists and mocked Him and insulted Him in every possible way He was patient and offered no resistance. How much it means to have the spirit of the Master, and to show forth in our lives the love and gentleness that characterized every act of our Lord!

COOL TO THE VERY END.

Ferrell, Guilty of Cowardly Crime, Pays Penalty.

MURDERED HIS TRUSTING FRIEND

Columbus, O., March 4.—The electrocution of Charles Rosslyn Ferrell in the annex of the Ohio Penitentiary shortly after midnight yesterday morning closed a thrilling story of love, desperation and murder. Fearless in plotting his dastardly crime, he was equally nervy in facing the terrible penalty. Ferrell laughed and joked with Murderer Ruthven, his condemned cellmate, during the evening, and read with interest some of the newspapers containing accounts of the preparation for his electrocution. Laying the papers aside, the murderer remarked that he was "ready to go spiritually, but objected on personal grounds." He was executed at 12.07 o'clock. The first shock was all that was necessary, but the current was sent through the body three times.

Two Catholic priests remained with Ferrell in the annex all evening, and at 11.30 anointed him with holy oil and prepared him for death according to the Catholic faith. He walked to the chair with a firm step and nodded to several of his acquaintances as he took his seat. Ferrell was visited by many women during the day, who brought flowers to him. His sweetheart, Miss Costelow, was unable to go to the penitentiary, being prostrated at her home. The three brothers of the condemned man arrived in the city yesterday. They will take the body back to Steubenville, their old home, this morning. The remains will be buried in a purple casket, according to Ferrell's request.

Story of Ferrell's Crime.

The crime of Rosslyn H. Ferrell was of a most sensational character. The motive was so unusual, the act itself so atrocious and all the circumstances so unique that the murder became one of the most famous in the criminal history of the country.

When the Pennsylvania railroad train, due in Columbus at 11.40 p. m., reached Union station on the night of Friday, Aug. 10, 1900, the messenger, Charles Lane, was found on the floor in a pool of blood, his body riddled with bullets. The safe was open and the money bags missing. The detectives were given a list of the discharged employees of the company. They learned that Rosslyn H. Ferrell, a former messenger, had ridden out of the city that Friday afternoon on the express car. Nobody saw him return.

Ferrell is Easily Found.

There was no difficulty in finding Ferrell. He was in love with and engaged to be married on the following Thursday to Miss Lillian Costelow, daughter of P. H. Costelow, a Panhandle railroad engineer. Ferrell, who was raised a Protestant, had been but recently baptized a Roman Catholic that there might be no objection to his marriage with the young lady, and most of his time was spent at her father's house, where he was a prime favorite. It was a hot Sunday afternoon and the detectives found him sitting on the lawn in his shirt sleeves talking with his sweetheart. He was taken to the police station and charged with murder. It was intended more as a bluff than anything else. He at first denied his guilt, but finally broke down and told the whole story.

Ferrell confessed that he killed Messenger Charles Lane in order to obtain funds to marry Miss Costelow, to whom he became engaged while running on the road as express messenger. He lost his position on June 5 and fell in debt. The date of his wedding, Aug. 16, drew near and, not having any money, he decided that something must be done. In his desperation a terrible idea came to him. He would gain access to an express car, murder the messenger and rob the safe.

Ferrell did not know until he entered the car that his best friend, Charles Lane, was messenger in charge. Not to be balked, he decided to carry out his plans anyhow, and while Lane's back was turned Ferrell grabbed his friend's revolver and shot the messenger three times in the back. Then he took the money from the safe, amounting to $1,100, and jumped from the train at Plain City, a small station.

The murderer spent the night in the little town and came to Columbus next day. Part of the money he spent for clothes and the rest he gave to Miss Costelow to buy furniture for the flat which they had rented. He told her he had drawn the money from a building and loan association.

The Markets

Leading Wheat Markets.

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

	Cash.	May.
Chicago	$—	$0 76 1-8
New York	—	0 80
Milwaukee	0 76	—
Toledo	0 79	0 81
Detroit, red	0 80	0 81 7-8
Detroit, white	0 80	—
St. Louis	—	0 74 1-4
Duluth, No. 1 N.	0 73 3-8	0 76 3-8
Duluth, No. 1 H.	0 75 3-8	—
Minneapolis, No. 1 Northern	—	0 74 1-2

Toronto Farmers' Market.

The street market was quiet to-day and very little farm produce was delivered. Hay was very plentiful, but other lines were scarce. About a dozen loads of grain came in and a little straw. Grain was steady to firmer and hay was firmer. Butter, eggs and poultry were steady and unchanged, as were also dressed hogs and vegetables.

Wheat—One load of white and one load of red sold unchanged at 68½c per bushel, and 250 bushels of goose sold unchanged at 65c.

Barley—Was firmer; 300 bushels sold ½ to 1c higher at 45c to 47½c.

Oats—Slightly firmer; 300 bushels sold ½c higher at 33½c.

Hay and Straw—Receipts of hay were 30 loads, which sold 50c higher at $13.50 to $14.50 per ton. Straw was easier, three loads selling 50c lower at $9 to $9.50 per ton.

Butter and Eggs—Offerings very light and trade dull. Prices unchanged.

Poultry—There was a fair supply, but little or no demand, and the market was quiet. Prices are steady.

Dressed Hogs—Deliveries light and quotations unchanged at $8.25 to $8.75 per cwt.

Toronto Live Stock Markets.

Export cattle, choice, per cwt.	$4 50	to	$5 00
Export cattle, light, per cwt.	4 00	to	4 50
Butchers' cattle, picked	4 00	to	4 25
Butchers' cattle, choice	3 85	to	4 00
Butchers' cattle, good	3 25	to	3 80
do medium, mixed	2 50	to	3 15
Butchers' common, per cwt.	2 00	to	2 50
Bulls, export, heavy, per cwt.	3 75	to	4 25
Bulls, export, light, per cwt.	3 00	to	3 75
Feeders, short-keep	3 75	to	4 00
do medium	3 50	to	3 75
do light	3 25	to	3 50
Stockers, 500 to 800 lb s.	2 75	to	3 25
off-colors and heifers	1 75	to	2 25
Feeding bulls	2 50	to	3 00
Light stock bull, per cwt.	1 75	to	2 25
Milch cows, each	30 00	to	45 00
Calves, per head	2 00	to	10 00
Sheep, export ewes, per cwt.	3 00	to	3 50
do, bucks	2 50	to	2 75
Sheep, butchers', each	2 50	to	3 50
Lambs, grain-fed, per cwt.	4 25	to	4 60
do barnyard, per cwt.	3 75	to	4 00
Lambs, each	2 50	to	3 50
Hogs, choice, per cwt.	6 87½	to	0 00
Hogs, fat, per cwt.	6 50	to	0 00
Hogs, light, per cwt.	6 50	to	0 00
Sows, per cwt.	4 00	to	0 00
Stags	2 00	to	0 00

Hides and Wool

Hides, green, 6¾ to 8¾; hides, cured, 8; calfskins, No. 1, 8 to 9; calfskins, No. 2, 7 to 8; Deacons (dairies), each, 50 to 60; sheepskins, fresh, 90 to $1.10; tallow, rendered, 5¼ to 5¾; wool, fleece, 15; wool, unwashed, fleece, 9 to 10; wool, pulled, super, 17 to 18; wool, pulled, extra, 20 to 21.

Seeds.

The comparatively mild weather has caused a little better inquiry, but trade is still very quiet. The cold weather paralyzed the demand, and few seeds moved during the past few weeks. The export demand is very light and only occasional orders are received. Prices are steady and unchanged. We quote: Alsike, $5.50 to $6.50, according to sample, and fancy lots a trifle dearer; red clover, $6 to $6.75, according to sample; timothy, nominal at $1.75 to $2.25; these prices are per bushel at outside points.

Toronto Wool Markets.

Canada fleece is steady and local dealers are offering 15c, while holders ask 16c. Very little is coming forward and business is quiet. The market shows no change. Pulled wools are quiet and steady.

Fleece—The deliveries are small and very little activity is displayed. Buyers are not willing to pay the prices asked by holders at outside points. Dealers could probably buy at 16c, but they are not at all anxious to do business at that figure, and trade is dull. Unwashed is quiet at 9c.

Pulled Wool—Market is quiet with an indifferent demand. Prices are steady and unchanged; local dealers quote extras at 20c to 21c and supers at 17c to 18c.

Bradstreet's on Trade

Trade at Montreal is quite brisk for this season. The retailers are preparing for a large business the coming season and are placing liberal orders. The outlook for business is generally considered very promising. The business with the west the coming season is expected to be very large.

There has been more activity in Winnipeg jobbing circles this week. The weather has been favorable to an expansion in wholesale trade. Travellers are meeting with excellnt success. There has been large purchasing of range cattle for shipment east. Payments have been rather slow.

Wholesale business firms at Toronto have been moderately busy this weeks. Values of staple goods are firmly held. There is a fair demand for dry goods, hardware and metals, and paints and oils. Green hides are 1-4c lower. Live hogs have been advanced 1-4c. Yellow sugars are 10c to 15c per cwt. lower.

Business at London has been fairly active. Grain deliveries have been liberal and retail trade is quite active.

Numerous orders for the spring have been coming forward to Hamilton firms this week, and the wholesale trade generally is very well satisfied with the prospects for business. Values of staple goods are very firmly held. Country remittances are fairly good for this season.

Finer weather has improved business conditions recently at the Coast cities and there has been quite a revival of activity in the building trade.

Trade at Ottawa is fairly active for this season. Retailers report increased sales.

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