E NO 21 1901.

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e will surprise you.
BOWNE, Chemists,
Toronto.
50c; all druggists.

EEN LAUGHED,
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Queen enjoyed a good
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a Cold in One Day
Bromo Quinine Tablets. Al
the money if it fails to cure.
signature is on each box.

resting Wedding.
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Grocholetz, in Poland,
ant at the age of 88
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complications a specialty for
twenty years. Quick relief.
cures worst cases. Book of
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labor and clothes on wash day
as X Rays Washing Com-
pound. Perfectly harm-
Unequalled for lace curtains
fine garments, as absolutely no
rd. We furnish the recipe for
ur cost at home, also the recipe
et cleaner that cleans carpet
storing the original color and
o the recipe for making a
that cleans wall paper per-
full directions how to make
on receipt of 10c each, or the
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n all, 35 of which is in fruit.
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of 15 to 20 acres to suit pur-
a decided bargain. Address
ester, P. O. box 409, Winona.

's Soothing Syrup should al-
e Children Teething. It soothe
es the gums, cures wind colic
remedy for Diarrhœa. Twenty
tle

Religion and Science

Talmage Shows That the Roll of Influences Once Antagonistic Are Now Friendly to the Gospel

Washington report.— In this discourse Dr. Talmage calls the roll of influence once antagonistic but now friendly to the gospel and encourages Christian workers: text I Samuel xxi 9: "There is none like that; give it me."

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David and to slay him. David goes into the house of a priest and asks him for a sword or spear with which to defend himself. The priest, not being accustomed to use deadly weapons, tells David that he cannot supply him, but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the ver ysword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade it flashes upon David's mind that this away—the very sword that Goliath foraginst himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword and says: "There is none like that; give it me." In other words: "I want in my own hand the sword which has been used against me and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ and of his glorious church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of God is yet to be captured and used on our side, and I only imitate David when I stretch out my hand toward that blade of the Philistine and cry: "There is none like that; give it me!"

I remark first that this is true in regard to all scientific exploration. You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its observatory and said: "Now, we will prove by the very structure of the earth and by the movement of the heavenly bodies that the Bible is a lie and that Christianity as we have it among men is a positive imposition." Good men trembled. The telescope, the Leyden jars, the electric batteries, all in the hands of the Philistines. But one day Christianity, looking about for some weapon with which to defend itself, happened to see the very old sword that these atheistic Philistines had been using against the truth and cried out: "There is none like that; give it me!" And Copernicus and Galileo and Kepler and Isaac Newton and Herschel and O. M. Mitchell came forth and told the world that in their ransacking of the earth and heavens they had found overwhelming presence of the God whom we worship, and this old Bible began to shake itself from the Koran and Shaster and Zendavesta with which it had been covered up and lay on the desk of the scholar and in the laboratory of the chemist and in the lap of the Christian unharmed and unanswered, while the tower of the midnight heavens struck a silvery chime in its praise.

Worldly philosophy said: "Matter is eternal. The world always was. God did not make it." Christian philosophy plunges its crowbar into rocks and finds that the world was gradually made, and if gradually made there must have been some point at which the process started. Then who started it? And so that objection was overcome, and in the first three words of the Bible we find that Moses stated a magnificent truth when he said: "In the beginning."

Worldly philosophy said: "Your Bible is a most inaccurate book. All that story in the Old Testament, again and again told, about the army of the locusts—it is preposterous. There is nothing in the coming of the locusts like an army. An army walks; locusts fly. An army goes in order and procession, locusts without order." "Wait," said Christian philosophy, and in 1888 in the southwestern part of this country Christian men went out to examine the march of the locusts. There are men right before me who must have noticed in that very part of the country the coming up of the locusts like an army, and it was found that all the newspapers unwittingly spoke of them as an army. Why? They seem to have a commander. They march like a host. They halt like a host. No arrow ever went in straighter flight than the locusts come, not even turning aside for the wind. If the wind rises, the locusts drop and then rise again after it has gone down, taking the same line of march, not varying a foot. The old Bible is right every time when it speaks of locusts coming like an army; worldly philosophy wrong.

Worldly philosophy said, "All that story about the light 'turned as clay to the seal' is simply an absurdity." Old time worldly philosophy said, "The light comes straight." Christian philosophy says, "Wait a little while," and it goes on and makes discoveries and finds that the atmosphere curves and bends the rays of light around the earth, literally "as the clay to the seal." The Bible right again; worldly philosophy wrong again. "Ah," says worldly philosophy, "all that allusion in Job about the foundations of the earth is simply an absurdity. 'Where wast thou,' says God 'when I set the foundations of the earth?' The earth has no foundation." Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So now see how it will read if it is translated right, "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldy philosophy said: "What an absurd story about Joshua making the sun and moon stand still! If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy; "not quite so quick." The world has two motions—one on its own axis and the other around the sun. It was not necessary in making them stand still that both motions should be stopped—only the one turning the world on its axis. There was no reason why the halting of the earth should have jarred and disarranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong. I thank God that the time has come when Christians need not be scared at any scientific exploration. The fact is that religion and science have struck hands in eternal friendship, and the deeper down geology can dig and the higher up astronomy can soar all the better for us. The armies of the Lord Jesus Christ have stormed the observatories of the world's science and from the highest towers have flung out the banner of the cross, and Christianity now from the observatories at Albany and Washington stretches out its hand toward the opposing scientific weapon, crying, "There is none like that; give it me." I was reading of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful he had to avert his eyes. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the Lord God has through some swinging world flamed upon his vision, and the learned man cried out: "Who am I? Undone! Unclean! Have mercy, Lord God!"

Again, I remark that the traveling disposition of the world, which was adverse to morals and religion, is to be brought on our side. The man that went down to Jericho and fell amid thieves was a type of a great many travelers. There is many a man who is very honest at home who when he is abroad has his honor filched and his good habits stolen. There are but very few men who can stand the stress of an expedition. Six weeks at a watering place have ruined many a man. In the olden times God forbade the traveling of men for the purposes of trade because of the corrupting influences attending it. A good many men now cannot stand the transition from one place to another. Some men who seem to be very consistent here in the way of keeping the Sabbath when they get into Spain on the Lord's day always go out to see the bullfights. Plato said that no city ought to be built nearer to the sea than ten miles lest it be tempted to commerce. But this traveling disposition of the world which was adverse to that which is good is to be brought on our side. These mail trains, why, they take our Bibles; these steamships, they transport our missionaries; these sailors, rushing from city to city all around the world, are to be converted into Christian heralds and go out and preach Christ among the heathen nations. The gospels are infinitely multiplied in beauty and power since Robinson and Thompson and Burckhardt have come back and talked to us about Siloam and Capernaum and Jerusalem, pointing out to us the lilies about which Jesus preached, the beach upon which Paul was shipwrecked, the fords at which Jordan was passed, the Red sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the holy land an infidel; I came back a Christian; I could not help it."

I am not shocked, as some have been, at the building of railroads in the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. How many who could not afford muleteers now easily buy tickets from Constantinople to Joppa! Then let Christians travel! God speed the rail trains and guide the steamships this night panting across the deep in the phosphorescent wake of the shining feet of him who from wave cliff to wave cliff trod bestormed Tiberius. The Japanese come across the water and see our civilisation and examine our Christianity and go back and tell the story and keep that empire rocking till Jesus shall reign

Where'er the sun
Does his successive journeys run.

And the firearms with which the infidel traveler brought down the Arab horseman and the jackals of the desert have been surrendered to the church, and we reach forth our hand, crying: "There is none like that; give it me!"

Samuel L. Southard was mighty in the court room and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton commencement and pleaded for the grandeur of our Bible. Daniel Webster won not his chief garlands while responding to Hayne, but on that day when in the famous Girard will case he showed his affection for the Christian religion and eulogised the Bible. The eloquence and the learning that have been on the other side come over to our side. Captured for God! "There is none like that; give it me."

Much of the art of the world has been in the possession of the vicious. What to unclean Henry VII was a beautiful picture of the Madonna? What to Lord Jeffreys, the unjust judge, the picture of the Last Judgment? What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the world on the wrong side. But that is being changed now. The Christian artist goes over to Rome, looks at the pictures and brings back to his American studio much of the power of these old masters. The Christian minister goes over to Venice, looks at the Crucifixion of Christ and comes back to the American pulpit to talk as never before of the sufferings of the Savior. The private tourist goes to Rome and looks at Raphael's picture of the Last Judgment. The tears start, and he goes back to his room in the hotel and prays God for preparation for that day when

Shriveling like a parched scroll,
The flaming heavens together roll.

Our Sunday school newspapers and walls are adorned with pictures of Joseph in the court, Daniel in the den, Shadrach in the fire, Paul in the shipwreck, Christ on the cross. Oh, that we might in our families think more of the power of Christian pictures! One little sketch of Samuel kneeling in prayer will mean more to your children than 20 sermons on devotion. One patient face of Christ by the hand of the artist will be more to your child than 50 sermons on forbearance. The art of the world is to be taken for Christ. What has become of Thorwaldsen's chisel and Ghirlandajo's crayon? Captured for the truth: "There is none like that; give it me."

So also has it been with the picture making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity, but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins or examines the chiseled pillars of Thebes and Nineveh and Pompeii and then comes back to tell us of the beastliness of ancient art, and it is a fact now that many of the finest specimens—merely artistically considered—of scupture and painting that are to be found amid those ruins are not fit to be looked at, and they are locked up. How Paul must have felt when, standing amid those impurities that stared on him from the walls and pavements and bazars of Corinth, he preached of the pure and holy Jesus. The art of the world on the side of obscenity and crime and death.

So I remark—it is with business acumen and tact. When Christ was upon earth, the people that followed him for the most part had no social position. There was but one man naturally brilliant in all the apostleship. Joseph of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think of only one—Lydia. How many of the castles on the beach at Galilee entertained Christ? Not one. When Peter came to Joppa, he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange or in the bazars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of his followers. Now that is all changed. Among the mightiest men in our great cities to-day are the Christian merchants and the Christian bankers, and if tomorrow at the board of trade any man should get up and malign the name of Jesus he would be quickly silenced or put out. In the front rank of all our Christian workers today are the Christian merchants, and the enterprises of the world are coming on the right side. There was a farm willed away some years ago, all the proceeds of that farm go to for spreading infidel books. Somehow matters have changed, and now all the proceds of that farm go towards the missionary cause. One of the finest printing presses ever built was built for the express purpose of publishing infidel tracts and books. Now it does nothing but print Holy Bibles. I believe that the time will come when in commercial circles the voice of Christ will be the mightiest of all voices and the ships of Tarshish will bring presents and the Queen of Sheba her glory and the wise men of the east their myrrh and frankincense. I look off upon the business men of this land and rejoice at the prospect that their tact and ingenuity and talent are being brought into the service of Christ. It is one of the mightiest weapons. "There is none like that; give it me."

Now, if what I have said be true, away with all downheartedness! If science is to be on the right side and the traveling disposition of the world on the right side and the learning of the world on the right side and the picture making on the right side and the business acumen and tact of the world on the right side, then, O Lord, is the kingdom! Oh, fall into line, all ye people! It is a grand thing to be in such an army and led by such a commander and on the way to such a victory. If what I have said is true, then Christ is going to gather up for himself out of this world everything that is worth anything, and there will be nothing but the scum left. We have been rebels, but a proclamation of amnesty goes forth now from the throne of God, saying, "Whosoever will, let him come." However long you many have wandered, however great your crimes may have been, "whosoever will, let him come.' Oh, that this hour I could marshal all the world on the side of Christ! He is the best friend a man ever had. He is so kind, he so loving, so sympathetic! I cannot see how you can stay away from him. Come now and accept his mercy. Behold him as he stretches out the arms of his salvation, saying, "Look unto me, all ye ends of the earth, and be ye saved, for I am God." Make final choice now. You will either be willows planted by the water courses or the chaff which the wind driveth away.

PLOT TO KIDNAP SULTAN

Was Frustrated by Chief of Espionage Corps.

Vienna cable says: The Agramer Tageblatt says a plot to kidnap the Sultan has been detected in Constantinople. Resched was the head of the conspiracy. Osman Pasha, son of the famous general, Derwisch Pasha, and many other officers, had promised their support.

Resched was to be proclaimed Sultan, and assume the reins of Government. The vigilance and fidelity of Isset Bey, Chief of the Turkish espionage corps, thwarted the plotters. He pretended to be in sympathy with them, and in this way learned the details. Then he told the Sultan of what was going on. There was consternation among the conspirators when the Sultan began making arrests right and left.

Two hundred officers, alleged to be in the plot were arrested, and Col. Mulktar, a well-known soldier, shot himself when his complicity became known. Osman Pasha and Derwisch Pasha escaped the fury of the Sultan by embarking on a private yacht and sailing for parts unknown. Resched, the chief conspirator, is a prisoner in his own palace.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. VIII MAY 26, 1901.

The Holy Spirit Given—Acts. 2: 1-M.

Commentary.—1, Day of Pentecost The meaning of Pentecost is "fiftieth." It occurred fifty days after the Passover, and was the second of the three yearly feasts held by the Jews. The first, the Passover, commemorated Israel's deliverance from Egyptian bondage, and pointed to the Lord Jesus, our Saviour. The second, Pentecost, fifty days after, marked the giving of the law on Sinai and pointed to the baptism of the Holy Ghost. The third, the Feast of Tabernacles, was kept in memory of Israel's entrance into Canaan, their peaceful home, and points to our inheritance and abiding home. Fully come—The day began at the previous sunset, and this would suggest an hour on the fiftieth day. They knew a great blessing was to come upon them, but how or when they did not know. With one accord—There was no person uninterested, none unconcerned, none lukewarm; all were in earnest, and the Spirit of God came down to meet their united faith and prayer.—Clarke. In one place—The upper room. Acts. i. 13. At the time of Hadrian's visit to Jerusalem, then for the most part in ruins, there was still entire the upper church of the apostles in which Cyril of Jerusalem ministered, A. D. 348.

2. Suddenly—Unexpectedly, in a moment, not gradually, as winds generally rise.—Com. Com. A sound—The suddenness, strength and diffusiveness of the sound strike with deepest awe the whole company, and thus complete their preparation for the heavenly gift. Wind was a familiar emblem of the Spirit.

3. There appeared—After the audible sign immediately follows the visible.—Meyer. Cloven tongues— The tongues of fire parted themselves off like streams from one source or like branches from one root, and distributed themselves among them.—Bib. Mus. This was the baptism with fire which John had promised (Matt. iii. 11); the fire on earth which the Lord Himself longed to see kindled. Luke xii. 49. The tongues were the emblem of the languages they were to speak. Like as of fire—The fire indicated: 1. The penetrating power of the word of God.—Derby. 2. The old symbol of zeal and enthusiasm.—Hurlbut. 3. Leaping, triumphant, transforming energy.—Ser. Bib. 4. The resistless purifying which consumes the errors and burns up evil. 5. All the comfort, warmth, cheer, life, joy, blessing, which the Holy Spirit could impart.

4. Were all filled—Not only touched or made aware of the presence of the Holy Ghost, but filled, made full. The whole nature was filled with the love and power of God. With the Holy Spirit (R. V.)—The Holy Spirit was not now for the first time given to men, for the Old Testament repeatedly makes mention of His influence on the minds of the prophets and others (compare, also, Luke i. 15, 41, 67); but He is now given in abundance and power, thus ushering in a new dispensation—the dispensation of the Spirit. Began to speak—The speech that publishes the glad tidings should be a tongue of fire. He who speaks the Gospel coldly has not himself felt its power. When the preacher's heart is kindled, his words will burn. Enthusiasm instead of being a blemish in a Christian is his normal condition. "Fervent in spirit, serving the Lord;" these two have been joined together by the word of God, and they should never be put asunder in the practice of men.—Arthur. "The difference between one man and another is the difference of fire." With other tongues—Their tongues were new with respect to language as well as to thoughts. Gave utterance—Furnished them with the matter as well as the language.—Com. Com.

5. Dwelling at Jerusalem—Both permanent residents and pilgrims, who had come up to the feast, are probably included, verse 10.—Abbott. At this time there was scarcely a commercial nation under heaven where the Jews had not been scattered for the purpose of trade, merchandise, etc., and from all these nations, it is said, there were persons now present at Jerusalem.

6. When this sound was heard (R. V.)—The sound that came from the upper room. Confounded—perplexed, failing to understand what it all meant. See v. 12, own language—or dialect; they heard even the different dialects. See v. 8.

7. Galileans—Persons wholly uneducated and, consequently, ignorant of those languages which they now spoke so fluently.—Clarke.

9. Parthians—For an explanation of the names in this and the following verses, see dictionary.

10. Proselytes—Heathen who had accepted the Jewish religion.

11. Wonderful works — Concerning Jesus; his death, resurrection and ascension, and his power to save men from sin.

Teachings.—The Holy Spirit enters hearts that are prepared for His coming, and fills them with power and light. All who receive the baptism of the Holy Spirit will find it easy to speak for God. The Spirit like the wind, is invisible and powerful. When men are truly purified and illuminated by the Spirit their tongues are loosened and they begin to talk for God.

PRACTICAL SURVEY.

When? Pentecost was a feast instituted in commemoration of the gift of the law at Mount Sinai, on the fiftieth day after the departure of the Israelites from Egypt. Lev. xxiii. 15-16. The feast of the Passover was instituted to commemorate the passing over, by the destroying angel, of the houses of the Hebrews that were marked by the blood of the paschal lamb and the escape of God's people from Egypt—the land of bondage. Ex. 12. The paschal lamb was (1) a type of the Lord Jesus. "Christ, our Passover, is sacrificed for us."

To whom? Antecedent to the Pentecost experience the disciples had been brought by grace into a spiritual state and relation that was preparatory and necessary to the reception of the power received on Pentecost. 1. They had forsaken all to follow Him who was "liken unto" Moses.

For what purpose?—God has given three great gifts to man for the purpose of promoting his salvation and well-being. (a) The law, as a revelation of the divine will. (b) The Lord Jesus Christ, as a manifestation of His infinite love. (c) The Holy Spirit, as the executive of the godhead.

The most powerful elements or forces in nature are used in the scriptures as emblems of the Holy Spirit. These elements in their various relations and combinations are potential forces beyond all human calculation. They are diffusive, changing, subduing, penetrating, purifying, healthful, fruitful and irresistible. Hence appropriate symbols of the Holy Spirit.

The power received by the disciples on the day of Pentecost was not power to work miracles, although it was accompanied with some miraculous demonstrations; they had this power prior to that time. Matt x. 1, 8. It was power of a moral and spiritual nature. Although "unlearned and ignorant" (chapter iv. 13), the endowment of power enabled the disciples to preach and witness to the facts of the gospel with such fervency and unction that minds were enlightened and hearts melted, deep-seated prejudice was dispersed and thousands were saved right away. V. 41.—James Craig.

MISSING PRIEST FOUND.

Rev. Dr. Phillips' Body Discovered in New York.

MASSAGE OPERATOR ARRESTED.

New York Report says: The body of a man found late last night in a house in Ninth avenue has been identified as that of Rev. Dr. Edward S. Phillips, of St. Gabriel's Church, Hazelton, Pa., who recently had a conference with J. Pierpont Morgan in reference to the threatened strike in the iron and coal regions of Pennsylvania.

The coroner says that the identification can hardly be questioned as papers found on the body seem to prove it. The police are working on the theory of murder. Kirk Stanley, a massage operator, in whose rooms the body was found, is under arrest as a suspicious person.

A great deal of mystery surrounds the case. Decomposition had advanced so far when the body was discovered that a cursory examination was not sufficient to reveal the cause of death, and an autopsy will be held.

Stanley, subjected to a rigid examination, is said to have told conflicting stories. Mrs. Bernius, from whom Stanley leased four rooms, in one of which the body was found, says that he claimed to be from San Francisco, and called himself "Dr. Stanley." He was accompanied by a young woman whom he introduced as his wife. The body was discovered by Mrs. Bernius' daughter, who went into Stanley's apartments to remove some bedding. The police were immediately notified, and a search of the body disclosed a number of papers. Among them was a letter from John Mitchell, President of the United Mine Workers, and addressed to Rev. Dr. Edward Phillips, Hazelton, Pa. There were also several telegrams similarly addressed to the priest. A half-fare railway coupon, such as is issued to clergymen, and several receipts made out in Dr. Phillips' name.

It was made public for the first time, after the identification of the body, that two confidential alarms had been sent out by Captain of Detectives Titus, for Rev. Dr. Phillips, who, according to this information, had been missing from his home in Hazelton, since April 28th. The first alarm was sent out on May 8th, and the second on the 16th, and detectives from the central office had been quietly searching the hotels and hospitals in this city for the missing clergyman.

Police Captain Donohue, after examining the body, rooms and the effects of the dead man, sent out a general alarm for the apprehension of Stanley.

Shortly after midnight Stanley was seen walking through Fiftieth street, and was arrested. The prisoner seemed to be suffering from the effects of drink or drugs. His manner was that of a man badly dazed. He said his name was Kirk Stanley, and that he was 32 or 33 years old—he did not remember which—and lived at 730 Ninth avenue, and had come to New York a year and a half ago. He said they called him "Doctor," but he had not a diploma. He was a massage operator and intended to open an office here.

Captain Donohue was reticent in discussing the case. All that he would say was that the prisoner had made conflicting statements. He had denied knowing the man whose body was found in his rooms and said he had never seen him before and that he did not know that there was a body there until told by the police.

Bradstreets' on Trade.

Business conditions at Montreal are satisfactory. There has been a fair amount of sorting done by the wholesale trade this week, but it is expected that with the first appearance of warm summer weather an increased demand will be experienced from the retail trade of the country. Country remittances have been fair this week. There is a good demand for money and rates are steady.

There has been a good sorting demand for the summer trade in wholesale circles at Toronto this week. The whole trade of the country is in a healthy condition, and the outlook for the future promises considerable expansion in many lines over previous years. Money is in good demand and rates are steady.

Business at London continues of fair volume for this season. Values are firm in most lines of staple goods.

Reports of trade at the coast cities are only fair. There is a tendency on the part of traders to act in a very conservative manner. There has been no important movement lately of goods for the north.

At Winnipeg, while the conditions of trade appear to be generally healthy, traders are not inclined to discount the future, preferring to wait till the crops are more advanced and the outlook for wheat, which so far has been very favorable, is more certain.

At Ottawa there has been a moderate movement in wholesale departments of trade.

The Markets

Leading Wheat Markets.

Following are the closing quotations at important wheat centres today:

	Cash.	July.
Chicago	$—	$71 3-4
New York	—	0 78 1-2
Milwaukee	0 74 1-2	0 71 5-8
St. Louis	—	0 69 5-8
Toledo	0 74 3-4	0 73 5-8
Detroit, red	0 75	0 74 1-2
Detroit, white	0 75	—
Duluth, No. 1 north	0 74	0 74
Duluth, No. 1 hard	0 76	—
Minneapolis, No. 1 northern	—	0 72 1-4

Toronto Farmers' Market.

May 16.—The street market here was dull to-day, the receipts of produce being very light. Prices were steady to firmer. One hundred bushels of white wheat and one hundred bushels of red sold unchanged at 72 1-2c, and 200 bushels of goose 1-2c higher at 68c. Twelve loads of hay sold $1 lower at $13 to $14 per ton, and two loads of straw sold 50c higher at $9 per ton. Several loads of potatoes brought 35c per bag. Dressed hogs were firmer at $8.50 to $9 per cwt., and dressed beef was also quoted higher. Hindquarters are selling $1 higher at $7.50 to $9 per cwt., and choice carcases at $6.50 to $7.50. Other lines are steady and unchanged. Wheat, white, 72 1-2c; red, 72 1-2c; goose, 68c; spring, 71 1-2c; barley, 47c; rye, 51 1-2c; buckwheat, 55 1-2c; oats, 36 1-2 to 37c; peas, 65c.

Toronto Live Stock Markets.

Export cattle, choice, per cwt.	$4 90	to	$ 5 25
do medium	4 50	to	4 80
Export cows	3 25	to	3 90
Butchers' cattle picked	4 25	to	4 75
Butchers' cattle, choice	3 90	to	4 20
Butchers' cattle good	3 35	to	3 85
do medium, mixed	3 00	to	3 35
Butchers common, per cwt.	2 50	to	3 00
Bulls, export, heavy, per cwt.	3 75	to	4 25
Bulls, export, light, per cwt.	3 50	to	3 75
Feeders, short-keep	4 25	to	4 75
Feeders, medium	3 75	to	4 25
do light	3 50	to	3 75
Stockers, 400 to 800 lbs.	3 00	to	3 50
off-colors and heifers	2 00	to	2 50
Butcher buns	2 75	to	3 50
Light stock bull, per cwt.	1 75	to	2 25
Milch cows, each	35 00	to	52 00
Sheep, ewes per cwt.	4 00	to	4 75
do light ewes per cwt.	3 50	to	4 00
do, bucks	3 00	to	3 50
Lambs, grain-fed, per cwt.	5 00	to	6 00
do barnyard, per cwt.	4 50	to	5 00
do Spring, each	2 50	to	5 00
Calves, per head	1 00	to	8 00
Hogs, choice, per cwt.	7 00	to	0 00
Hogs, light, per cwt.	6 50	to	0 00
Hogs, fat, per cwt.	6 50	to	0 00
Sows, per cwt.	4 00	to	4 50
Stags	2 00	to	0 00

Toronto Dairy Markets.

Butter—The market is unchanged, with pound rolls 13 to 14c, and large rolls 12 to 13c; old tubs, poor to medium, 10 to 11c; creamery, boxes, 17½ to 18½c; and pounds, 18½ to 19c.

Eggs—Receipts are large and prices unchanged at 10½ to 11c per dozen, in case lots; No. 2 and chips, 8 to 9c.

Cheese—Market quiet. Full cream, September, 9 to 9½c; new, 8¾ to 9c.

Linseed Oil is 3cts. Higher.

The market here has been advanced 3c, and raw is now quoted at 78c delivered, and boiled at 81c. There is a prospect of a still further advance in the near future.

London Wool Sales.

London, May 15.—The offerings at the wool auction sales to-day numbered 12,294 bales. The selection was better and competition was more spirited. The home trade secured the bulk of the offerings. Germany bought a number of superior scoured, and merinos of low grade were irregular. Crossbreeds were steady, while fine lambswool was steady for fine grades and slow on others, with prices in buyers' favor. Following are the sales:

New South Wales, 4,000 bales—Scoured, 4 3-4d to 1s 6 1-2d; greasy, 3 3-4 to 10d.

Queensland, 1,100 bales —Scoured, 1s to 1s 2d; greasy, 4 1-2d to 10d.

Victoria, 1,500 bales — Scoured, 4 1-2d to 1s 6d; greasy, 4 3-4d to 9d.

South Australian, 200 bales — Greasy, 4d to 8d.

New Zealand, 4,600 bales—Scoured, 5 1-2d to 6 1-2d; greasy, 2 1-2d to 9 1-2d.

Cape of Good Hope and Natal, 800 bales—Scoured, 7d to 1s 3d; greasy, 5 3-4d to 7d.

Punta Arenas, 72 bales—Greasy, 5d to 5 1-4d.

Manitoba Wheat Markets.

The Winnipeg Commercial of May 11th has these items on the wheat market: The local market continues stagnant, almost no business being done. Prices are 1 1-2c. under last week at No. 1 hard 77 1-2c., No. 2 hard 75c., No. 3 hard 66c., No. 3 northern 61c., tough No. 3 hard 61c., tough No. 3 northern 57c., dried No. 3 hard 66c., and dried No. 3 northern 61c., all in store Fort William. There are buyers at these prices; sellers ask 1-2 to 1c. more. No. 3 hard wheat closed on Saturday at 66c., in store Fort William; No. 1 hard 78c.

There were 2,403,000 bushels of wheat in store at Fort William on May 4th. Receipts for the week were 32,623 bushels and shipments were 81,048 bushels. A year ago stocks in store Fort William were 3,410,000 bushels. Stocks in store at Fort William, Port Arthur, Keewatin, Winnipeg and interior points are estimated approximately at 4,499,000 bushels, compared with 8,200,000 bushels a year ago, 10,000,000 bushels two years ago and 3,300,000 bushels three years ago, 6,328,000 bushels four years ago and 8,000,000 five years ago.

London Wool Sales.

London, May 17.—The offerings at the wool auction sales to-day numbered 11,128 bales. The attendance was large. Scoured were in strong demand for the continent. Merinos were in less request, but steady. Crossbreds sold freely, some being taken by America. A fair supply of slipes was offered. Fine grades were readily taken, but inferior grades sold slowly, and some were withdrawn. Following are the sales in detail:

New South Wales — 2,400 bales; scoured, 5 3-4d to 1s 4 1-2d; greasy, 2 1-4d to 11d.

Queensland—1,000 bales; scoured, 11d to 1s 6 1-2d; greasy, 7 3-4d to 11d.

Victoria—200 bales; greasy, 4d to 9d.

New Zealand—6,100 bales; scoured, 5 1-4 to 10d; greasy, 3 3-4d to 8 1-2d.

Cape of Good Hope and Natal—1,400 bales; scoured, 10d to 1s 6d; greasy, 4 1-4d to 6 1-2d.

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