Gathering the Grain

Dr. Talmage Delivers a Sermon Congratulating the C.E. Association

Washington report: Although Dr Talmage was hindered from attending the great annual meeting of the Christian Endeavor society at Cincinnati, his sermon shows him to be in sympathy with the great movement. text, Amos ix, 13: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper."

Unable because of other important duties to accept the invitation to take part in the great convention of Christian Endeavorers at Cincinnati, begun last week, I preach a sermon of congratulation for all the members of that magnificent association, whether now gathered in vast assemblage or busy in their places of usefulness, transatlantic and cisatlantic, and as it is now harvest time in the fields and sickles are flashing in the gathering of a great crop, I find mighty suggestiveness in my text.

It is a picture of a tropical clime, with a season so prosperous that the harvest reaches clear over to the planting time, and the swarthy husbandman, busy cutting the grain, almost feels the breath of the horses on his shoulders, the horses hitched to the plow, preparing for a new crop. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper." When is that? That is now. That is this day, when hardly have you done reaping one harvest of religious result than the plowman is getting ready for another.

In phraseology charged with all venom and abuse and caricature I know that infidels and agnostics have declared that Christianity has collapsed; that the Bible is an obsolete book; that the Christian church is on the retreat. I shall answer that wholesale charge to-day.

Between 3,000,000 and 4,000,000 Endeavorers sworn before high heaven that they will do all they can to take America for God, Europe for God, Asia and Africa for God—are not the signs most cheering? Or, to turn to the agricultural figure of my text, more than a million reapers are overtaken by more than a million plowmen. Besides this, there are more people who believe in the Bible than at any time in the world's existence. An Arab guide was leading a French infidel across the desert, and ever and anon the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and after awhile, as the Arab got up from one of his prayers, the infidel said, "How do you know there is any God?" And the Arab guide said, "How do I know that a man and a camel passed by our tent last night? I know it by the footprint in the sand. And you want to know how, I know whether there is any God? Look at the sunset. Is that the footstep of a man?" And by the same process you and I have come to understand that this book is the footstep of God.

But now let us see whether the book is a last year's almanac. Let us see whether the church of God is a Bull Run retreat, muskets, canteens and haversacks strewing all the way. The great English historian Sharon Turner, a man of vast learning and great accuracy, not a clergyman, but an attorney as well as a historian, gives this overwhelming statistic in regard to Christianity and in regard to the number of Christians in the different centuries: In the first century 500,000 Christians, in the second century 2,000,000 Christians, in the third century 5,000,000 Christians, in the fourth century 10,000,000 Christians, in the fifth century 15,000,000 Christians, in the sixth century 20,000,000 Christians, in the seventh century 24,000,000 Christians, in the eighth century 30,000,000 Christians, in the ninth century 40,000,000 Christians, in the tenth century 50,000,000 Christians, in the eleventh century 70,000,000 Christians, in the twelfth century 80,000,000 Christians, in the thirteenth century 75,000,000 Christians, in the fourteenth century, 80,000,000 Christians, in the fifteenth century 100,000,000 Christians, in the sixteenth century 125,000,000 Christians, in the seventeenth century 155,000,000 Christians, in the eighteenth century 200,000,000 Christians—a decadence, as you observe, in only one century, and more than made up in the following centuries, while it is the usual computation that there were at the close of the nineteenth century 470,000,000 Christians, making us to believe that before this century is closed the millennium will have started its boom and lifted its hosanna.

Poor Christianity! What a pity it has no friends! How lonesome it must be! Who will take it out of the poor house? Poor Christianity! Four hundred millions in one century. In a few weeks of this year 2,500,000 copies of the New Testament distributed. Why, the earth is like an old castle with 20 gates and a park of artillery ready to thunder down every gate. See how heathendom is being surrounded and honeycombed and attacked by this all conquering gospel. At the beginning of the nineteenth century 150 missionaries; at the close of that century 84,000 missionaries and native helpers and evangelists. At the beginning of the nineteenth century there were only 50,000 converts. Now there are over 1,000,000 converts from heathendom.

You all know that an important work of an army is to plant the batteries. It may take many days to plant the batteries, and they may do all the work in ten minutes. These gospel batteries are being planted all along the sea coasts and in all nations. It may take a good while to plant them, and they may do all their work in one day. They will. Nations are to be born in a day. But just come back to Christendom and recognise the fact that during the last ten years as many people have connected themselves with evangelical churches as connected themselves with the churches in the first fifty years of last century. So Christianity is falling back, and the Bible, they say, is becoming an obsolete book. I go into a court, and wherever I find a judge's bench or a clerk's desk I find a Bible. Upon what book could there be uttered the solemnity of an oath? What book is apt to be put in the trunk of the young man as he leaves for city life? The Bible. What shall I find in nine out of every ten homes in this city? The Bible. In nine out of every ten homes in Christendom? The Bible. Voltaire wrote the prophecy that the Bible in the nineteenth century would become extinct. The century is gone, and I have to tell you that the room in which Voltaire wrote that prophecy not long ago was crowded from floor to ceiling with Bibles from Switzerland.

You may talk about the church being a collection of hypocrites, but when the diphtheria sweeps your children off whom do you send for? The postmaster, the attorney-general, the hotel-keeper, alderman? No. You send for a minister of this Bible religion. And if you have not a room in your house for the obsequies, what building do you select? Do you say, "Give me the finest room in the hotel?" Do say say, "Give me that theater?" Do you say, "Give me that public building where I can lay my dead for a little while until we say a prayer over it?" No. You say, "Give us the House of God." And if there is a song to be sung at the obsequies, what do you want? What does anybody want? The Marseillaise Tymn? God Save the King? No. They want the hymn with which they sang their old Christian mother into her last sleep, or they want sung the Sabbath school hymn which their little girl sang the last Sabbath afternoon she was out before she got that awful sickness which broke your heart. I appeal to your common sense. You know the most endearing institution on earth, the most popular institution on earth to-day, is the church of the Lord Jesus Christ. A man is a fool that does not recognise it.

The infidels say: "There is great liberty now for infidels; freedom of platform. Infidelity shows its power from the fact that it is everywhere tolerated, and it can say what it will." Why, my friends, infidelity is not half so blatant in our day as it was in the days of our fathers. Do you know that in the days of our fathers there were pronounced infidels in public authority, and they could get any political position? Let a man to-day declare himself antagonistic to the Christian religion, and what city wants him for mayor; what state wants him for governor; what nation wants him for president or for king? Let a man openly proclaim himself the enemy of our glorious Christianity, and he cannot get a majority of votes in any state, in any city, in any country, in any ward of America.

The Christian religion is mightier to-day than it ever was. Do you think that such a scene could be enacted now as was enacted in the days of Robespierre, when a shameless woman was elevated to the dignity of a goddess and carried in a golden chair to a cathedral where incense was burned to her and people bowed down before her as a divine being, she taking the place of the Bible and God, while in the corridor of that cathedral were enacted such scenes of drunkenness and debauchery as had never before been witnessed? Do you think such a thing could possibly occur in Christendom to-day? No. The police of Washington, or of New York, or of Paris would swoop down upon it. I know infidelity makes a good deal of talk in our day. One infidel can make great excitement, but I can tell you on what principle it is. It is on the principle that if a man jumps overboard from an ocean liner he makes more excitement than all the 500 who stay on board. But the fact that he jumps overboard does not stop the ship. Does that wreck the 500 passengers? It makes great excitement when a man jumps from the lecturing platform or from the pulpit into infidelity, but does that keep the Bible or the church from carrying millions of passengers to the shores of eternal safety?

These opponents say that science is overcoming religion in our day. They look through the spectacles of the infidel scientists, and they say: "It is impossible that this book be true. People are finding it out. The Bible has got to go overboard. Science is going to throw it overboard." Do you believe that the Bible account of the origin of life will be overthrown by infidel scientists who have 50 different theories about the origin of life? If they should all come up in solid phalanx all agreeing on one sentiment and one theory, perhaps Christianity might be damaged, but there are not so many differences of opinion inside the church as outside the church. Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other telling about the "survival of the fittest" and Huxley's protoplasm and the nebular hypothesis! The fact is some naturalists just as soon as they find out the difference between the feelers of a wasp and the horns of a beetle begin to patronise the Almighty, while Agassiz, glorious Agassiz, who never made any pretension to being a Christian, puts forth his feet on the doctrine of evolution and says: "I see that many of the naturalists of our day are adopting facts which do not bear observation or have not passed under observation. These men warring with each other—Darwin warring against Lamarch, Wallace warring aganst Cope, even Herschel denouncing Ferguson. They do not agree on embryology, do not agree on the gradation of the species."

Here these infidel scientists have impaneled themselves as a jury to decide this trial between infidelity, the plaintiff, and Christianity, the defendant, and after being out for centuries they come in to render their verdict. Gentlemen of the jury, have you agreed on a verdict? No, no. Then go back for another 500 years and deliberate and agree on something. There is not a poor miserable wretch in the city prison to-morrow that could be condemned by a jury that did not agree on the verdict, and yet you expect us to give up our glorious Christianity to please these men who cannot agree on anything. Ah, my friends, the church of Jesus Christ instead of falling back is on the advance. I am certain it is on the advance. I see the glittering of the swords; I hear the tramping of the troops; I hear the thundering parks of artillery. O God, I thank thee that I have been permitted to see this day of thy triumph, this day of the confusion of thine enemies! O Lord God, take thy sword from thy thigh and ride forth to the victory!

And then I find another most encouraging thought in the fact that the secular printing press and the pulpit seem harnessed in the same team for the proclamation of the gospel. Every banker in this capital to-morrow, every Wall street banker to-morrow in New York, every State street banker to-morrow in Boston, every Third street banker to-morrow in Philadelphia, every banker in the United States and every merchant will have in his pocket a treatise on Christianity, 10, 20 or 30 passages of scripture in the reports of sermons preached throughout the land to-day. It will be so in Chicago, so in New Orleans, so in Charleston, so in Boston, so in Philadelphia, so in Cincinnati, so everywhere. I know the tract societies are doing a grand and glorious work, but I tell you there is no power on earth to-day equal to the fact that the American printing press is taking up the sermons which are reached to a few hundred or a few thousand people, and on Monday morning and Monday evening scattering that truth to the millions.

Then you have noticed a more significant fact if you have talked with people on the subject, that they are getting disgusted with worldly philosophy as a matter of comfort. They say it does not amount to anything when you have a dead child in the house. They tell you when they were sick and the door of the future seemed opening, the only comfort they could find was the gospel. People are having demonstrated all over the land that science and philosophy cannot solace the troubles and woes of the world, and they want some other religion, and they are taking Christianity the only sympathetic religion that ever came into the world. You just take a scientific consolation into that room where a mother has lost her child. Try in that case your splendid doctrine of the "survival of the fittest." Tell her that child died because it was not worth as much as the other children. That is your 'survival of the fittest." Just try your transcendentalism, your philosophy, your science, on that widowed soul, and tell her it was a geological necessity that her companion should be taken away from her, just as in the course of the world's history the megatherium and the ichthyosaurus had to pass out of existence, and then you go on in your scientific consolation until you get to the sublime fact that 50,000,000 years from now we ourselves may be scientific specimens on the geologic shelf, petrified specimens of an extinct human race. And after you have got all through with your consolation, if the poor afflicted soul is not crazed by it, we will send forth from any of our churches the plainest Christian we have and with one half hour of prayer and reading of Scripture promise the tears will be wiped away, and the house from floor to cupola will be flooded with the calmness of an Indian summer sunset. There is where I see the triumph of Christianity. People are dissatisfied with everything else. They want God. They want Jesus Christ.

Young man, do not be ashamed to be a friend of the Bible. Do not put your thumb in your vest, as young men sometimes do, and swagger about talking of the glorious light of nature and of there being no need of the Bible. They have the light of nature in India and China, and in all the dark places of the earth. Did you ever hear that the light of nature gave them comfort for their trouble? They have lancets to cut and juggernauts to crush, but no comfort. Ah, my friends, you had better stop your skepticism. Suppose you are put in a crisis like that of Col. Ethan Allen. I saw the account and at one time mentioned it in an address. A descendant of Ethan Allen, who is an infidel, said it never occurred. Soon after I received a letter from a professor in one of our colleges, who is also a descendant of Ethan Allen and is a Christian. He wrote me that the incident was accurate; that my statement was authentic and true. The wife of Col. Ethan Allen was a very consecrated woman. The mother instructed the daughter in the truths of Christianity. The daughter sickened and was about to die, and she said to her father: 'Father, shall I take your instruction or shall I take mother's instruction? I am going to die now; I must have this matter decided." That man, who had been loud in his infidelity, said to his dying daughter, "My dear, you had better take your mother's religion." My advice is the same to you, O young man! You know how religion comforted her. You know what she said to you when she was dying. You had better take your mother's religion.

CROPS BURNING UP.

Excessive Heat Does Serious Damage in Parts of England.

A London cable: Although Scotland and Ireland have recently enjoyed local thunderstorms there is no prospect for rain in the middle and southern parts of England, and a steady increase of heat for several days to come is predicted. There are general complaints from the country that the sun is burning up the crops. The sunshine is everywhere greatly in excess of the average. The temperature is above the mean, and the rainfall is far short of the average. London is a great sufferer from the heat, as the city has not been rainwashed in weeks. Sunstrokes, apoplexy, and heat prostrations are frequent, and the hospitals are busy. The live stock market is unusually crowded, as owing to the absence of pasturage farmers are forced to sell their cattle.

Temperature 84 at St. Louis. Several prostrations.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IV. JULY 28, 1901.

God Calls Abram.—Gen. 12: 1-9.

Commentary. — Connecting Links. The earth was again populated through three lines, Shem, Ham and Japheth, to which the races and languages of men may be traced. At the tower of Babel the Lord confused the language of the people and scattered them over the face of the earth. The object was to give an opportunity for development and to limit the spread of evil. Abram was called because he was a good man and because he was willing to listen to and obey the voice of God.

1. Abram—The name was afterwards changed to Abraham, meaning the "father of the multitude." He was born two years after the death of Noah, and about half way between Adam and Christ. Get thee out—He was tried whether he loved God better than he loved his home and dearest friends, and whether he could willingly leave all to go along with God. This appears to be the second call. "For some unknown reason Abram and his company remained at Haran for a number of years instead of going on to Canaan." Thy father's house—Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Haran; and as Abram might have felt inclined to stop with them in this place, hence the ground and necessity of the second call recorded here.

2. A great nation—There are seven distinct promises in verses 2 and 3. When God called him away from his own people he promised to make him the distinguished head of a great nation; this promise required great faith; he was 75 years old and as yet had no child. A great nation would be one of large numbers, of noble character, of great influence in blessing others—a nation which should serve and obey God.

3. That bless thee, etc.—Abram's cause was to be God's cause. This is still true in the case of the righteous man. II. Chron. xvi. 9. In thee—"In thy posterity in the Messiah who shall spring from thee." All families —By family is meant here and often elsewhere a people, or nation, regarded as one great family descended from a common parent.—Conant. Be blessed—The gospel of Christ shall be preached throughout the world, and great blessings will be given to all mankind.

4. Abram departed—His obedience was speedy and submissive, for "he went out, not knowing whither he went, but knowing whom he followed." Had spoken—God had not only commanded him to go but had given him many precious promises.

5. Sarai—"My princess," afterwards changed to Sarah, "a princess"; that is, a princess for all nations and no longer for Abram alone. Souls......gotten in Haran—This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God. Land of Canaan— A good land possessed by a bad people, who for their iniquities were to be expelled. Into......Canaan they came— It was the divine plan at the first that Abram should go to Canaan, and now, after several years' delay at Haran, God calls him again, and this time Abram reaches the land that had been selected as a home for himself and his descendants.

6. Passed through—Abram passed through the land from the north towards the south. Place of Shechem (R. V.)—Between Mounts Ebal and Gerizim. Oak of Moreh (R. V.)--Moreh was probably the original owner of this oak grove in Shechem.--Peloubet.

7. Lord appeared—"In what way this appearance was made we know not: it was probably by the great angel of the covenant, Jesus, the Christ. The appearance, whatever it was, perfectly satisfied Abram, and proved itself to be supernatural and divine. It is worthy of remark that Abram is the first man to whom God is said to have shown Himself or appeared." Will I give— "God was dealing with Abram not in His private and personal capacity merely, but with a view to high and important interests in future ages." An altar—"By this solemn act of devotion he made an open profession of his religion, established the worship of the true God and declared his faith in the promise."

8. Bethel—It was then called Luz, and was named Bethel by Jacob after his vision. See chap. xxviii. 19; Hai was five miles east of Bethel. Tent ... altar—"Where Abram has a tent, there God must have an altar, as He well knows there is no safety but under the divine protection." Called, etc.—The sacrifices were accompanied with prayer.

9. Journeyed......south—He went to Egypt because of the famine in Canaan. "He was in the very place in which God had set him, and, evidently, he received no direction to leave it. True, the famine was there, and, moreover, Egypt was at hand, offering deliverance from pressure; still the path of God's servant was plain. It is better to starve in Canaan, if it should be so, then to live in luxury in Egypt."—C. H. M.

Teachings—We must love God more than we love country, kindred or home. We must be willing to forsake all for Christ. In the path of faith lie infinite promises and blessings. We should seek to take all we can to heaven with us.

Thoughts — God always chooses what are in His sight the fittest agencies for carrying out His designs. In the early stages of the world's history it was necessary that a people be divinely chosen and consecrated as conservators of His truth. This mission fell to the lot of Abram's descendants. To-day we see the earliest recorded test of Abram's faith.

PRACTICAL SURVEY.

God's command to Abram. By this precept he was tested whether he loved God better than friends or native soil. Undoubtedly his country had become idolatrous, and as such his surroundings were a constant snare to him. He could not continue there without danger of being infected. Natural affection must give way to divine grace. Country, kindred and father's house must be loved less than Christ. In this command Abram was tested whether he could trust God farther than he saw Him.

God's promises to Abram. Six remarkable promises were made contingent on his obedience. 1. He was to be made a great nation. This was eminently adapted to his needs, for Abram up to this time was childless. His faith had been severely tested, and now God comes to his relief. The Almighty knows how to suit his favors to the wants and necessities of His children. For our worst sore He will provide a remedy. 2. He was to be blessed, both in a particular and a general sense. "I will bless thee with all manner of blessings, both of the upper and the nether springs; leave thy father's house and I will give thee a father's blessing, better than that of thy progenitors." Nothing is surer than the fact that those who obey the call of God will be blessed, both in time and in eternity. 3. He was to be made a blessing. Thy life shall be a blessing to the places where thou shalt sojourn, or a certain writer puts it. "Thy happiness shall be a sample of happiness, so that those who would bless their friends shall only pray that God would make them like Abram." He who is blessed of God cannot fail to be a great and lasting blessing to those around him. His very example is a blessing. It is impossible for such a character to be a failure. 'His works do follow him.' 4. His name was to be made great, and so it was. He had a name for great faith. To read the record of this patriarch's unshaken trust in the Lord Jehovah is an inspiration. Of Abram alone is it recorded that "he was the friend of God." What intimacy this! 5. Those that blessed him were to be blessed, and those that cursed him were to be cursed. Heaven will smile on those who befriend and help the saints. The cup of cold water given to one of the Lord's needy ones will not be forgotten, and God will as assuredly be against those who persecute his people. "He that toucheth you toucheth the apple of his eye." Psa. xxxviii. 13, 15. 6 In him all the families of the earth were to be blessed. This promise crowned all the rest. It was a solemn declaration that from his offspring should spring the Messiah. If we are loyal and true to our God-given convictions it is difficult to say how many will be reached by our lives, or how far-reaching may be our influence. There is encouragement here to live right.

Abram's obedience—His obedience was speedy. "He conferred not with flesh and blood." In this respect his example is eminently worthy. When the call of heaven comes, beware of delay. "The King's business requireth haste." Many a rich blessing has been lost by delay. Abram "went out, not knowing whither he went." He acted with prudence. He did not throw away his substance because God had promised to bless him.

Abram's experience in Canaan. He was a sojourner there. He had no settlement in it, but "passed through the land." He was surrounded by Canaanites—bad neighbors. Here we have no continuing city. We are strangers and sojourners. God communed with him. What satisfaction he lacked in converse with the Canaanites was more than made up to him by the manifestation and converse of Deity. Abram took his religion with him to that strange country. His altar was kept up. He maintained a close walk with God. Wherever he pitched his tent he built an altar unto the Lord. He allowed neither his riches nor his neighbors to hinder him. He was resolute. Albert Sims.

ABNORMAL DESTRUCTIVENESS.

Phrenologist—Your bump of destructiveness is very large. Are you a soldier or a pugilist?
Subject—Neither. I'm a furniture mover.

The Markets

Leading Wheat Markets.

Following are leading wheat quotations at important centres:

	July.	Sept.
Chicago	$0 67 3-4	$0 69
New York	0 74 3-4	0 74 1-8
Toledo	0 69 1-4	0 69 7-8
Duluth, No. 1 nor.	0 69 3-4	0 69 1-2

Toronto Farmers' Market.

July 20.—The street market here to-day was very dull and the volume of business was small. Only one load of oats was received, and it sold 1-2c to 1c lower at 36c. No other grain was offered. Five loads of hay sold 50c lower at $12 to $13 per ton, and 15 loads of new sold unchanged at $8 to $9. No straw was received. Among the vegetables green corn was quoted at 15c per dozen, and Lightfoot & Son, offered new vegetable marrow at $1 to $1.50 per dozen. Potatoes were steady, and there was no change in dressed hogs. Wheat, white, 67c; red, 67c; goose, 61 1-2c; spring, 67c; barley, 43 to 44 1-2c, rye, 50c; oats, 36c; hay, old, per ton, $12 to $13; new, $8 to $9; straw, per ton, $9 to $10; butter, pound rolls, 14 to 18c; butter, crocks, 14 to 16c.

Toronto Live Stock Markets.

Export cattle, choice, per cwt.	$4 75	to $	5 25
do medium	4 40	to	4 75
Export cows	3 75	to	4 40
Butchers' cattle picked	4 40	to	4 75
Butchers' cattle, choice	4 00	to	4 40
Butchers' cattle, fair	3 50	to	4 00
do common	3 00	to	3 50
do cows	3 00	to	3 75
do bulls	3 00	to	3 50
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
do. medium	3 50	to	4 25
do light	3 25	to	3 50
Stockers, 400 to 600 lbs.	3 00	to	3 25
off-colors and heifers	2 50	to	3 00
Milch cows, each	32 00	to	50 00
Sheep, ewes per cwt.	3 50	to	3 75
do. bucks	2 50	to	3 00
do culls	2 00	to	3 00
Lambs, spring, each	2 50	to	4 50
Calves, per head	1 00	to	8 00
Hogs, choice, per cwt	7 25	to	0 00
Hogs, corn fed	7 00	to	0 00
Hogs, light, per cwt	6 75	to	0 00
Hogs, fat, per cwt	6 75	to	0 00
Sows, per cwt	4 00	to	0 00
Stags	2 00	to	0 00

Cheese Markets.

Brighton, July 19.—The Brighton Cheese Board opened at 2.30 to-day and 855 white and 125 colored were boarded. Brower secured 90 at 9 5-16c, Watkin 60 at 9 5-16c, Cook 280 at 9 5-8c and 110 at 9 5-16c, McGrath 40 at 9 1-4c.

Winchester, July 19.—There were 713 boxes registered at the Cheese Board meeting to-day, 499 white and 214 colored. The highest offer was 9 1-4c for both.

Brantford, July 19.—At the cheese market to-day 2,065 boxes of cheese were offered, of which 1,183 boxes were sold, viz., 288 at 9 1-8c, 785 at 9 1-4c, 510 at 9 3-8c.

Ottawa, July 19.—Cheese sold at 9 1-4c on the Ottawa Board to-day.

Iroquois, July 19.—At the meeting of the Cheese Board to-day 828 colored and 120 white cheese were boarded. The highest price offered was 9 3-8c, and 500 boxes sold on the board.

Kemptville, July 19.—The regular meeting of the Cheese Board was held this evening. The usual buyers were present. The offerings were 1,280 colored; no white; all sold at 9 1-4c.

South Finch, July 19.—The regular meeting of the South Finch Cheese Board was held this evening. Number of cheese boarded, 2,000; 250 colored and balance white; price offered for both, 9 1-4c; none sold.

Bradstreet's on Trade.

The excessively hot weather has caused some dulness in wholesale trade at Montreal, and the usual midsummer conditions now prevail. There has been some inquiry for seasonable lines to sort stocks, and fall orders have been fair, all things considered.

Trade at Toronto has been rather more active this week. There were a number of country buyers in the city, and they bought quite liberally, both for present requirements and for the fall.

At Hamilton wholesale trade continues very good for this time of the year. Large shipments are being made of fall goods to various parts of the country, and orders continue to come forward on a liberal scale for the autumn. Values of staple goods are firmly held and there have been advances in a few lines with the prospects of a further stiffening up in values before long. Country remittances are fair for this time of the year.

Business at the coast continues rather quiet so far as the retail trade is concerned.

Wholesale trade at Ottawa has lately developed some increased activity, the prospects for the fall having induced retailers to make increased purchases in the expectation of a large trade the coming season. Prices of staple goods generally are steady.

Our Cattle in Britain.

The Liverpool correspondent of the Montreal Gazette says that the question of the restoration of free entry for Canadian cattle was the principal item of discussion by the directors of the Scottish Chamber of Agriculture on July 3rd. Mr. Andrew Hutcheson, of Perth, declared that he knew every line of the history of the supposed diseased Canadian cattle, and he was prepared to say that the stock from the Dominion of Canada was far healthier than that of Ireland, from whence at present the feeders of England and Scotland alone could draw their supplies of stockers, much to the advantage of the Irish dealer. In conclusion, he declared the present restrictions a gross injustice, both to Canada and to Scotland. Four or five other gentlemen supported Mr. Hutcheson, but finally a motion was carried to the effect that before the chamber committed itself to any action the views of its affiliated societies should be ascertained.

ONTARIO ARCHIVES
TORONTO