

Almighty Attributes.

Love Makes the Deepest Impression and Is Queen in the Christian Religion.

Washington report.—In this discourse Dr. Talmage describes in a new way the sacrifices made for the world's disenthralment and deliverance. His text is, I John, iv., 16: "God is love."

Perilous undertaking would it be to attempt a comparison between the attributes of God. They are not like a mountain range, with here and there a higher peak, nor like the ocean, with here and there a profounder depth. We cannot measure infinities. We would not dare to say whether His omnipotence or omniscience, or omnipresence, or immutability, or wisdom, or justice, or love is the greater attribute, but the one mentioned in my text makes deeper impression upon us than any other. It was evidently a very old man who wrote the chapter from which I take the text. John was not in his dotage, as Prof. Eichhorn asserted, but you can tell by the repetitions in the epistle and the rambling style and that he called grown people "little children" that the author was probably an old man. Yet Paul, in midlife, mastering an audience of Athenian critics on Mars hill, said nothing stronger or more important than did the venerable John when he wrote the three words of my text, "God is love."

Indeed the older one gets the more he appreciates this attribute. The harshness and combativeness and the severity have gone out of the old man, and he is more content, and aware of his own faults, and more disposed to make excuses for the faults of others, and he frequently ejaculates, "Poor human nature!"

The young minister preached three sermons on the justice of God, and one on the love of God, but when he got old he preached three sermons on the love of God and one on the justice of God.

Far back in the eternities there came a time when God would not press one emotion of His nature which was yet unexpressed. He had made more worlds than were seen by the ancients from the top of the Egyptian pyramid, which was used as an observatory, and more worlds than modern astronomy has catalogued or described through telescopic lens. All that showed the Lord's almightiness, but it gave no demonstration of His love. He might make fifty Saturns and a hundred Jupiters and not demonstrate an instant of love. That was an unknown passion and the secret of the universe.

It was a suppressed emotion of the great God. But there would come a time when this passion of infinite love would be declared and illustrated. God would veil it no longer. After the clock of many centuries had run down and saw His Son slumped and demolished on a comparatively obscure star a race of human beings would be born and who, though so bountifully provided for that they ought to have behaved themselves well, went into insurrection and conspiracy and revolt and war—finite against infinite, weak arm against thunderbolt, man against God.

If high intelligences looked down and saw what was going on, they must have prophesied extermination, complete extermination, of those offenders of Jehovah. But no! Who is that coming out of the throne of heaven? Who is that coming out of the palace of the eternal? It is the Son of the Emperor of the universe. Down the stairs of the high heavens He comes till he reaches the cold air of a December night in Palestine, and angels and hosts of sheep and the loving of cattle and the moaning of camels and the bawling of the herdsmen takes His first sleep on earth and for 23 years invites the wandering race to return to God and happiness and heaven. They were the longest 23 years ever known in heaven. Among many high intelligences, what impatience to get Him back! The Infinite Father looked down and saw His Son slumped and demolished on a comparatively obscure star and then, amid horrors that made the noonday heavens turn black in the face, His body and soul parted. And for what? Why allow the Crown Prince to come on such a mission and endure such sorrow and die such a death? It was to invite the human race to put down its antipathies and resistance. It was because "God is love."

The schoolmen deride the idea that God has emotion. They think it would be a divine weakness to be stirred by any earthly spectacle. The God of the learned Bruch and Schellermacher is an inflexible intelligence without feeling, a cold and cheerless divinity. But the God we worship is one of sympathy and compassion and helpfulness and affection. "God is love."

In all the Bible there is no more consolatory statement. The very best people have in their lives occurrences inexplicable. They are bereft or persecuted or impoverished or invalidated. They have only one child, and that child, while the next door neighbor has seven children, and they are all spared. The unfortunate buy at a time when the market is rising and the day after the market falls. At a time when they need to feel the best for the discharge of some duty they are seized with physical collapse. Trying to do a good and honest and useful thing, they are misrepresented and belied as if they had practiced a villainy. There are people who all their lives have suffered injustices, injuries of less talent, with less consecration, go on and up, while they go on and down. There are in many lives riddles that have never been solved, mysteries that have never been explained, heartbreaks that have never been healed. Go to that man or that woman with philosophic explanation, and you will make matters worse instead of making them better. But let the oceanic tide of the elements and losses and disasters be submerged with blessing, and the sufferer will say: "I cannot understand the reason for my troubles, but I will come by accident. God allows them to come by accident. God allows them

to come, and God is love." But for this divine feeling I think our world would long ago have been demolished. Just think of the organized wickedness of the nations! See the abominations continental! Behold the false religions that hold Mahomed and Buddha and Confucius! Look at the Koran and the Zend-Avesta that would crowd out of the world the Holy Scriptures! Look at war, digging its trenches for the dead across the hemisphere! See the great cities, with their holocaust of destroyed manhood and womanhood! What blasphemous assault the centuries! What processions of crime and atrocity and war encircle the globe! If justice had spoken, it would have said: "The world deserves annihilation, and let annihilation come." If immutability had spoken, it would have said: "I have always been away. I cannot have the offense longer continued." If truth had spoken, it would have said: "I declare that they who offend the law must go down under the law." But divine love took a different view of the world's obduracy and pollution. It said: "I pity all those woes of the earth. I cannot stand here and see no assumption of these sufferings. I will go down and reform the world. I will meditate its wounds. I will calm its frenzy. I will wash off the pollution, I will become incarnate, I will take on my shoulders and upon my brow and into my heart the consequences of that world's behavior. I start now and between my arrival at Bethlehem and my ascent from Olivet I will weep their tears and suffer their griefs and die their death. Farewell my throne, my crown, my scepter, my angelic government, my heaven, till I have finished the work and come back!" God was never conquered but once, and that was when he was conquered by his own love.

In this day, when the creeds of churches are being revised, let more emphasis be put upon the thought of my text. Let it appear at the beginning of every creed and at the close. The ancients used to tell of a great military chieftain who, about to go to battle, was clad in armor, helmet on head, and sword at side, and who put out his arms to give farewell embrace to his child, and the child, frightened at his appearance, ran, shrieking away. Then the father put off the armor that caused the alarm, and the child saw who he was and ran into his arms and snuggled against his heart. Creeds must not have too much iron in their make-up, terrorizing rather than the smiling face and the warm heart of our Father, God. Let nothing imply that there is a sheriff at every door ready to make arrest, but over us all a mercy that wants to save, and around us all a mercy that wants to save, and save us.

If one paragraph of the creed seems to take you, like a child, out of the arms of a father, let the next paragraph put you in the arms of a mother. "As one whom his mother comforteth, so will I comfort you." Oh, what a mother we have in God! And my text is the lullaby sung to us when we are ill, or when we are weary, or when we are trying to do better, or when we are bereft, or when we ourselves lie down to the last sleep. We feel the warm cheek of the mother against our cheek, and there sounds in it the hush of many mothers: "God is love."

The world needed no Bible to tell it of God's wisdom, for everything, from a spider's web to the upholstery of a summer's sunset, from the globe of a dewdrop to the rounding of a world, declare that. But there was one secret about God that was wrapped up in a scroll of parchment, and it stayed there until apostolic hand unrolled that scroll and let out upon the world the startling fact, which it could never have guessed, never guessed, never expected, that He loved our human race so ardently that He will pardon sin and subdue the offender with a divine kiss and turn before the throne. Oh, what a glad that the secret is out and that it can never again be veiled! Tell it to all the sinning, suffering, dying race, tell it in song and sermon, in what is written in marble, on arch and pillar; tell it all around the earth: "God is love."

Notice that the wisest men of the nations for thousands of years did not, amid their idolatries, make something to represent this feeling, this emotion. They had a Jove, representing might; Neptune, the god of the sea; Minerva, the goddess of wisdom; Venus, the goddess of base appetite; Ceres, the goddess of corn, and an Odin, and an Osiris, and a Titan, and a Juggernaut, and whole pantheons of gods and goddesses, but no shrine, no carved image, no sculptured form has suggested a god of pure love. That was beyond human brain. It took a God to tell that, a God to project that, a God let down from heaven to achieve that.

Fear is the dominant thought in all false religions. For that the devotees cut themselves with knives and swing on iron hooks and fall under wheels and hold up the right arm so long that they cannot take it down. Fear, brutish fear. But love is the queen in our religion. For that the builders temples for that we kneel at our altars. For that we contribute our alms. For that martyrs suffered at Brussels market place and at Lucknow and Cawnpore and Pekin. That will yet bejewel the round earth and put it an emerald on the great, warm, throbbing heart of God.

The world has had many specimens of slandered men and women, their motives slandered, their habits slandered—slandered—until they got out of the world; and then perhaps honored by elaborate eulogium and tall shaft of granite, all four

sides chiseled with the story of how good and great they were. But no one under the heavens or over the heavens has ever been so much slandered as God. Bad men have fought against Him and have thought they heard His voice in the crash of a thunder-storm, but have not seen Him in the sunshine of the spring morning. They have blamed Him for wrongs which they had done themselves. The sight of a church building excites their disgust. They like the madrigal of a saloon better than the doxology of a temple. They do not want to live with Him in heaven, but would prefer on leaving this world to go into some realm where God has abdicated the throne and from which He is exiled forever. The reason is, they do not know Him. They do not realize the fact that God is the best friend this world ever had, or ever will have, and that He would do more for their happiness than any one in the wide universe; that He would help them in the weak and fear and tussle of this life; that He would hush their sorrows; that He would help cure the evil habits with which they sometimes struggle; that He would give but forget the wrong things in their life. Yes, forget! And that is the only thing that God ever does forget—pardoned transgression. The best memory in the universe is God's memory, and He remembers all that has transpired in all time and in all eternity save one kind of occurrence. That passes completely out of His memory. He declares: "Their sins and their iniquities will I remember no more."

What do the Bible and the church liturgies mean when they say "He descended into hell"? They mean that his soul left his sacred body for awhile and went down into the prison of morning, and swung back its great door, and felt the awful lash that would have come down on the world's back, and wept the tears of an eternal sacrifice, and took the bolt of divine indignation against sin into himself, and having vanquished death and hell, came out and came up, having achieved an eternal rescue if we will accept it. Read it slowly, read it solemnly, read it with tears, "He descended into hell." He knew what kind of pay he would get for exchanging celestial splendor for Bethlehem manger, and he dared all and came, the most expensive example in all the ages of disinterested love.

Yes, it was most expensive love. There is much human love that costs money, nothing of fatigue, nothing of humiliation. But the most expensive movement that the heavens ever made was this expedition salvatory. It cost the life of a king. It put the throne of God in bereavement. It set the universe against. It made omnipotence weep and bleed and shed tears, and taxed the resources of the richest of all empires. It meant angelic forces detailed to fight forces demonic. It put three worlds into sharp collision—one world to destroy, another to resist, and another to destroy. I charged on the spears and rang with the battleaxes of hell and diabolic hate. Had the expedition of love been defeated the throne of God would have fallen and Satan would have mounted into supremacy, and sin would have forever triumphed, and mercy would have been forever dead. The tears and blood of the martyr of the heavens were only a part of the infinite expense to which the God-head went when it proposed to save the world.

Now, the only fair thing for human hearts to do is to echo back that same eternal love. You and I have stood in mountainous regions where, uttering one distinct word, the echoes would come back with a resonance startling and heart-rending, from all our hearts there should sound the word: "Heaven's responses glorious and long continued. Let the world change its style of payment for heavenly love. No more payment by lances, by hammers; no more payment by blows on the cheek and scourging on the back; no more payment by payment in the hoisting of mobs, but payment in the surrender of heart and love to the God that made us and the Christ who ransomed us and the eternal spirit who, by regenerating power, makes us all over again.

Leander swam across the Hellespont guided by the light which Hero the fair held from one of her tower windows, and what Hellesponts of earthly struggle can we not breast as long as we can see the tower of divine love held out from the tower windows of heaven? Let love of God to us and our love to God clasp hands this minute. O ye dissatisfied and distressed souls, who roam the world over looking for happiness and finding none, why not try this love of God as the only inspiration and eternal satisfaction? When a king was crossing a desert in caravan, no water was to be found, and men and beast were perishing from thirst. Along the way were strewed the bones of dead camels and horses. There were harts or reindeer in the king's procession, and someone knew their keen scent for water and cried out, "Let loose the harts or reindeer!" It was done, and no sooner were these creatures loosed than they went scurrying in all directions looking for water and soon found it, and the king and his caravan were saved, and the king wrote on some tablets the words which he had read some time before, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

MAY LIVE 100 YEARS.

The Pope's Doctor Declares His Vitality Is Most Robust.

Rome, Jan. 2.—Dr. Lapponi, chief physician to the Pope, announced yesterday that His Holiness had sustained the fatiguing labors of the last year so heroically that he would probably live to be 100 years old. He has suffered no reaction from his recent great exertions. He officiated at 70 functions in St. Peter's, received 25 pilgrims, spoke to over 4,000 persons to whom he gave audiences, issued 80 encyclicals, 20 apostolic letters, and composed several poems.

The gas lighting contract for Toronto has at length been signed by the Carbon Light & Power Company, of Philadelphia.

If an umbrella were made of only one rib, like a woman, you would never be able to shut it up.—New York Press.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. JANUARY 13, 1901.

The Triumphal Entry.—Matt. 21:1-17.

Commentary.—1. Drove nigh.—This was Sunday, commonly called Palm Sunday. Jesus and His disciples left Bethany and journeyed towards Jerusalem. Bethphage.—The location of this town is not definitely known; it was between Bethany and Jerusalem, and is thought by some to have been a suburb of Jerusalem. Sent two disciples.—Supposed to have been Peter and John. After they left Bethany Jesus sent these disciples on ahead.

2. The village.—Bethphage. Ye shall find.—Here we have a wonderful instance of Christ's pre-existence in very minute matters. Taking the different accounts together, Jesus says, "I shall find a colt which I have not ridden, yet which I will use." 3. Both would be tied. 4. They would find them as they entered the village. 5. At a place where two roads met, a man had sat upon a colt. 6. The owner will question you. 7. When told that the Lord hath need of them they will let them go. 8. Colt with her.—The other accounts mention the colt as being white, and so men's possessions are "tied" by pleasure, or greed, or gain, or habit, or the gordian-knot of selfishness.—Hosanna.

3. Straightway he will send them.—Our Lord did not beg, but borrowed the colt, therefore this should be understood as the promise of returning him.—Clarke.

4. Might be fulfilled.—Was the chief motive of Jesus merely to fulfill a prophecy, and did he turn out of the way for that purpose? Rather, let us see that the colt was the right thing to do at this time. 5. The daughter of Zion.—The church. Behold.—Give attention and look with astonishment and wonder. Thy King cometh.—Jesus Christ is appointed King over the church (Psa. li. 6), and is accepted by the church.—Henry.

When a king comes something great is expected, and great demonstrations are made. But in this case all is different. Christ appears in his meekness, not in his majesty. He is ready to suffer for Zion's sake. And sitting upon a colt.—It would appear from Matthew that he sat upon both the colt and its mother, but the other accounts make it plain that he sat upon the colt. The colt was "lowly."

6. Did he Jesus commanded.—What a blessing it would be if every one did as Jesus commanded them, without stopping to question, or suggest, or object.

7. Their clothes.—They spread their loose outer garments on the colt and sat Jesus thereon, thus acknowledging Him to be their king. "This was a custom observed by the Jews, when they found that God had appointed a man to the kingdom."

8. A very great multitude.—Vast crowds were present at the triumphal entry. In the time of Nero a census was taken and it was ascertained that there were 2,700,000 Jews present at this feast. Garments in the way.—An Oriental mark of honor, the reception of kings on their entrance into cities.—Lange. It was customary in royal processions to spread carpets of cloth or carpet upon the ground, that the feet of the monarch might not be defiled, or that dust might not arise.—Morison. Branches from the trees.—This was a demonstration of the fact of royal power, and other branches were emblematical of success and victory.

9. Hosanna.—Hosanna is a rendering of the Greek word for the Hebrew word, "Save us, we pray." Psa. cxviii. 25. It is like a shout of "Salvation!" Salvation.—Schaff. It is used as an expression of praise, like "Halleluiahs." The Son of David.—A common expression for the Messiah. In the highest.—In the highest degree; in the highest strains; in the highest reverence. The greatest mistake to suppose that Christianity is a tame, timid and lifeless; there is nothing so calculated to kindle enthusiasm. It was in the midst of this general rejoicing that Jesus went over Jerusalem. Luke xix. 41.

10. Was moved.—"Was stirred."—R. V. The word in the original is forcible, "convulsed," "trembled," by an earthquake, or by a violent wind. Carr. Who is this?—Well may we, as well as they, ask this question.

11. This is Jesus.—And thus He is the Son of David. The Deliverer. Mark xxi. 8. The prophet of Nazareth.—That prophet referred to by Moses. Deut. xviii. 15. And we might add, He is the Son of David, the King of David. 12. In the temple.—This was the next day, Monday. Jesus and His disciples went back to Bethany on Sunday night. This was the second cleansing of the temple. The first was three years before this, was to purge His Father's house. Cast out of the first instance He used a "seal of sinners," and His word is sufficient. Money-changers.—Pilgrims brought with them the coinage of their own country—Syrian, Egyptian, Greek, as the case might be—and their money was not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the treasury of the temple.

13. It is written.—In Isaiah lvi. 7. A den of thieves.—The business was right enough in itself, but they had perverted the use of the Lord's house and the pursuit of the abductors, that the body found in North River was that of Charlie Ross, was widely published at the time, the general public still sided with the father, and the case has continued to be termed a mystery to the present day.

New Field Opened.

What would have followed the successful ransom of Charlie Ross for a large sum of money? Gen. Collis, "It is hard to tell. I think it would have established a new industry for criminals. So, also, thought the Governor and the District Attorney. Perhaps we were wrong. I feel that the compounding of this recent felony by Mr. Collis may inspire unemployed vagabonds to engage in similar enterprises."

Proceedings will be taken to-day to bring about, if possible, the annulment of the marriage of Miss Anne Jeanne, daughter of James Jeanne, who lives on Church street, Toronto, and Thomas Pock, a young man with no fixed place of abode, on the ground that the parties at the time the ceremony was performed were not of sound mind.

fore Christ. We should ride through Africa, India and China. Shall we cast our wealth, our talents and our deeds of love before Him, and thus lend Him our aid?

PRACTICAL SURVEY.

This entry to Jerusalem took place just before the feast of the Passover, the last that Jesus celebrated with His disciples. Luke xxi. 15-18. The paschal lamb, four days before the feast, was selected and set apart for that purpose. Ex. xii. 8, 9. So Christ, four days before His crucifixion, allowed Himself to be publicly proclaimed and acknowledged as the Messiah. Mark xi. 10; Luke xxi. 38. The preparation for the entry. 1. Jesus demonstrates to His disciples His knowledge of all things by telling them where they would find the ass and the colt. 2. Several other instances of this are recorded by the evangelists. John i. 47, 48; Matt. ix. 4, 5. He showed His power over the hearts of men in persuading the owner immediately to send the ass at His request.

The circumstances attending the entry. 1. Consider His equipture. "Sitting upon an ass's colt." John xii. 15. Animals which had been used for service of any kind were not to be used for sacred purposes. This is the only time we ever read of Jesus riding. "They cast their garments on Him." Mark xi. 7. No gorgeous trappings; no cloth of gold coverings; no spangled ornaments decked the humble animal the Master rode. Only the travel-stained outer garments of his lowly followers. "Others spread their garments, and branches from the trees tapetery with which to carpet the way, as is often done for earthly royalty, but they gave the best they had. The temple cleansed. Note: Various types of business cast out were legitimate in themselves. It was a great convenience for those who came from afar to be able to buy animals for sacrifice rather than to bring them long distances. Also to be able to change the coin of distant provinces into the current coin of Judea. But the secular business was out of place in God's house. Those who engaged in it were actually guilty of extortion. V. 13. Carnalists stirred at the praise of Christ. Songs, acclamations and shouts of praise were common in the temple. The priests and scribes were exasperated because Jesus, whom they hated, was being honored.

FATE OF CHARLIE ROSS.

Collis Says the Abductors Drowned the Boy.

THE KIDNAPPERS WERE SHOT.

New York Report.—"When Charlie Ross' abductors found that the ransom they demanded could not be collected with safety by themselves, if at all, they drowned the boy in North River."

This is the positive statement of Gen. C. H. T. Collis, who as City Solicitor of Philadelphia, conducted the unsuccessful negotiations with the abductors for Charlie Ross' return. He made it while discussing the merits of the body found in North River. "When the body was taken from the river," said Gen. Collis, "it was most swollen. Mr. Ross, who came on from Philadelphia, refused to claim it as the body of his son. But none of the rest of us connected with the case had any doubt of it. Mr. Ross continued to hope till he died that we were mistaken."

When the boy was drowned he had become a dangerous encumbrance to the scoundrels who had him in their keeping. They knew by this time that all our schemes of negotiation for the boy's return included a lot of their capture. It was evident that they knew this, for every appointment agreed to by mail or through the "personal" columns of the Philadelphia papers was broken by the scoundrels. I believe that I was personally engaged in every adventure of this sort.

"The position of the abductors was rendered the more hazardous by the passage of an act, drafted by me, making kidnapping a crime, next in gravity to murder, and offering a reward to any person who would give information leading to the return of the victim."

Abductors Are Shot.

It was not long after the passage of this act that Charlie Ross' body was taken from North River. And, following December, 1874, the abductors, Mosher and Douglass, were fatally shot while attempting to rob the house of Judge Van Brunt, at Bay Ridge. Before he died, Douglass confessed to the abduction, but did not say what disposition had been made of the body. But we, who had been active in such matters to recover him, were already confident that Mosher and Douglass, or their accomplices, had thrown him in North River.

When Douglass made his dying confession, he said that only Mosher knew what had become of Charlie Ross. Mosher was then dead. This statement Mr. Ross interpreted as against the theory that his boy had been drowned and he continued his search. Though the belief of Gen. Collis, Philadelphia Detective, and others engaged in the pursuit of the abductors, that the body found in North River was that of Charlie Ross, was widely published at the time, the general public still sided with the father, and the case has continued to be termed a mystery to the present day.

Hard to Under stand Women.

"Oh, you can't please a woman," he said, disgustedly. "It's no use trying." "What's happened now?" "I met that pretty Miss Brown in a dark hallway and kissed her. I didn't think she'd mind, you know." "And did she mind?" "Well, she pretended to be very angry, so I thought I'd smooth things down by telling her that it was all a mistake, that I thought she was somebody else."

And then? "Why, then she really was very angry."—Chicago Post.

The Markets

Leading Wheat Markets.

Following are the closing quotations at important wheat centres today:

	Cash.	May.
Chicago	80 77 1-4	80 77 1-4
New York	80 77 1-4	80 77 1-4
Milwaukee	80 77 1-4	80 77 1-4
St. Louis	80 77 1-4	80 77 1-4
Toledo	80 77 1-4	80 77 1-4
Detroit, red	80 77 1-4	80 77 1-4
Detroit, white	80 77 1-4	80 77 1-4
Duluth, No. 1 north	80 77 1-4	80 77 1-4
ern	80 77 1-4	80 77 1-4
Duluth, No. 1 hard	80 77 1-4	80 77 1-4
Minneapolis, No. 1	80 77 1-4	80 77 1-4
northern	80 77 1-4	80 77 1-4

Toronto Farmers' Market.

The total receipts of grain on the great market here to-day were small, amounting to about 1,200 bushels. The market was strong and prices were higher all around.

Wheat—250 bushels of white sold 1 1/2c to 1 3/4c higher at 60c to 61 1/2c, 250 bushels of red, 1 1/2c higher at 60c, and 400 bushels of goose, 1 1/2c to 1 3/4c higher at 60c to 61 1/2c.

Barley—150 bushels sold 1 1/2c higher at 52 1/2c per bushel.

Oats—400 bushels sold 1 1/2c higher at 29 1/2c to 30 1/2c.

Hay and Straw—Prices of hay were easier, 20 loads selling 50c lower at \$12.50 to \$13.50 per ton. Straw was scarce and firmer, one load selling \$5 higher at \$12 per ton.

Dressed Hogs—Market quiet, with prices steady and unchanged at \$7.50 to \$7.75 per cwt.

Butter and Eggs—Market steady, with very small offerings.

Toronto Dairy Markets.

Butter—Dairy rolls, large or small, choice, in good demand and will readily bring 19 to 20c. Creameries are firm and in fair demand. Commission houses sell to the trade as follows:

Dairy, tubs and pails, choice, 17 1/2 to 18 1/2c; medium, 16 to 16 1/2c; poor, 15 to 15 1/2c; dairy prints, choice, 19 to 20c; large rolls, good to choice, 19 to 20c; creamery boxes, 21 to 22c; and pounds, 23 to 24c.

Cheese—Full cream July and August make, sells at 11 to 11 1/2c.—Mall and Empire.

Toronto Hides and Wool.

Hides, cured, per lb. 5c; green, 6-3-4c; No. 1, 8-3-4c; No. 2, 8-3-4c; No. 3, 8-3-4c; No. 4, 8-3-4c; No. 5, 8-3-4c; No. 6, 8-3-4c; No. 7, 8-3-4c; No. 8, 8-3-4c; No. 9, 8-3-4c; No. 10, 8-3-4c; No. 11, 8-3-4c; No. 12, 8-3-4c; No. 13, 8-3-4c; No. 14, 8-3-4c; No. 15, 8-3-4c; No. 16, 8-3-4c; No. 17, 8-3-4c; No. 18, 8-3-4c; No. 19, 8-3-4c; No. 20, 8-3-4c; No. 21, 8-3-4c; No. 22, 8-3-4c; No. 23, 8-3-4c; No. 24, 8-3-4c; No. 25, 8-3-4c; No. 26, 8-3-4c; No. 27, 8-3-4c; No. 28, 8-3-4c; No. 29, 8-3-4c; No. 30, 8-3-4c; No. 31, 8-3-4c; No. 32, 8-3-4c; No. 33, 8-3-4c; No. 34, 8-3-4c; No. 35, 8-3-4c; No. 36, 8-3-4c; No. 37, 8-3-4c; No. 38, 8-3-4c; No. 39, 8-3-4c; No. 40, 8-3-4c; No. 41, 8-3-4c; No. 42, 8-3-4c; No. 43, 8-3-4c; No. 44, 8-3-4c; No. 45, 8-3-4c; No. 46, 8-3-4c; No. 47, 8-3-4c; No. 48, 8-3-4c; No. 49, 8-3-4c; No. 50, 8-3-4c; No. 51, 8-3-4c; No. 52, 8-3-4c; No. 53, 8-3-4c; No. 54, 8-3-4c; No. 55, 8-3-4c; No. 56, 8-3-4c; No. 57, 8-3-4c; No. 58, 8-3-4c; No. 59, 8-3-4c; No. 60, 8-3-4c; No. 61, 8-3-4c; No. 62, 8-3-4c; No. 63, 8-3-4c; No. 64, 8-3-4c; No. 65, 8-3-4c; No. 66, 8-3-4c; No. 67, 8-3-4c; No. 68, 8-3-4c; No. 69, 8-3-4c; No. 70, 8-3-4c; No. 71, 8-3-4c; No. 72, 8-3-4c; No. 73, 8-3-4c; No. 74, 8-3-4c; No. 75, 8-3-4c; No. 76, 8-3-4c; No. 77, 8-3-4c; No. 78, 8-3-4c; No. 79, 8-3-4c; No. 80, 8-3-4c; No. 81, 8-3-4c; No. 82, 8-3-4c; No. 83, 8-3-4c; No. 84, 8-3-4c; No. 85, 8-3-4c; No. 86, 8-3-4c; No. 87, 8-3-4c; No. 88, 8-3-4c; No. 89, 8-3-4c; No. 90, 8-3-4c; No. 91, 8-3-4c; No. 92, 8-3-4c; No. 93, 8-3-4c; No. 94, 8-3-4c; No. 95, 8-3-4c; No. 96, 8-3-4c; No. 97, 8-3-4c; No. 98, 8-3-4c; No. 99, 8-3-4c; No. 100, 8-3-4c; No. 101, 8-3-4c; No. 102, 8-3-4c; No. 103, 8-3-4c; No. 104, 8-3-4c; No. 105, 8-3-4c; No. 106, 8-3-4c; No. 107, 8-3-4c; No. 108, 8-3-4c; No. 109, 8-3-4c; No. 110, 8-3-4c; No. 111, 8-3-4c; No. 112, 8-3-4c; No. 113, 8-3-4c; No. 114, 8-3-4c; No. 115, 8-3-4c; No. 116, 8-3-4c; No. 117, 8-3-4c; No. 118, 8-3-4c; No. 119, 8-3-4c; No. 120, 8-3-4c; No. 121, 8-3-4c; No. 122, 8-3-4c; No. 123, 8-3-4c; No. 124, 8-3-4c; No. 125, 8-3-4c; No. 126, 8-3-4c; No. 127, 8-3-4c; No. 1