THE ATHENS REPORTER FEBRUARY 13, 1901



## Talmage Tells What Is Meant By Fishing For Men and Mending the Nets.

course Dr. Talmage describes the gospel net and how it is to be repaired

I go a-fishing!" cried Simon Peter to his comrades, and the most of the apostles had hands hard from The fisheries of the tackle world have always attracted attenof Egypt had for pin money \$470,000 requived from the fisheries of lake Moeris. And, if the time should ever come when the immensity of the world's population could not be fed by the vegetables and meats of the land, the sea has an amount of animal life that would feed all the popula-tions of the earth and fatten them with a food that by its phosphorous would make a generation brainy and intellectual beyond anything that the world has ever imagined. My text takes us among the Gallean fisher-men. One day Walter Scott, while men. One day Watter Scott, think hunting in an old drawer, found some old fishing tackle the cript of his immortal book, Waverly, which he had put away there as of no worth, and who knows but that to-day we may find some un-known wealth of thought while locking at the fishing tackle in the text. It is not a good day for fishing, and three men are, in the boat repairing the broken fishing nets. If you are fishing with a hook and line, and the fish will not bite, it is a good time to put the angler's apparatus into better condition. Perhaps the last fish you hauled in was so large that something snapped, or, if you were fishing with a met, there was a mighty floundering of the scales or an exposed nall on the side of the boat which broke some of the threads and let part or all of the captives of the deep escape into their natural element. And hardly anything is more provoking than to nearly land a score or a hundred trophies from the deep, and when you are in the full glee of hauling in the spotted treasures, through some imperfection of the net they splash back into the wave. That is too much of a trial of patience for most fishermen to endure, and many a man ordinarily correct of speech in such circumstances comes to an intensity of utterance unjusti-fiable. Therefore no good fishermen considers the time wasted that is spent in mending his net. Now, the again and again represents stian workers as fishers of men, and we are all sweeping through the sea of humanity some kind of a net. Indeed there have been enough nets out and enough fishermen busy to have landed the whole human race in the kingdom of God long before this. What is the matter? The gos-pel is all right, and it has been a good time for esteburg south as been a good time for catching souls for thousands of years. Why, then, the failures? The trouble is with the nets, and most of them need to be matter with nost of the nets and how to mend them. In the text old Zebedee and his two boys, James and John, were doing a good thing when they sat in the the mending their nets. and sour sites and sour sets and sour sets and this wide, deep sea of humanity, take out that wire thread of criticism and that horschair thread of harshness and put in a soft silken thread of Christian sympathy. Yea, when you of them need to be mended. I propose

boat mending their nets. The trouble with many of our nets is that the meshes are too large. If a fish can get his gills and half his are mending your nets tear out those old threads of gruffness and weave in body through the network, he tears a few threads of politeness and genialand rends and works his way out, and leaves the place through which he squirmed a tangle of broken threads. and rends and works his way out, and squirmed a tangle of broken threads. In our desire to make everything so easy we loas, we loosen, we widen. We let them after they are once in the gospel net escape into the world, and go into indulgencies and swin all sround Galilee, from north side to south side, and from east side to west that it dees beam with a "good morning" to the stranger as he enters your pew and at the close shake hands with him and say, "How did you like the mu-sic?" Why, you would be to that man a panel of the door of heaven; you would be to him a note of the doxology again. We ought to make it easy hem to get into the kingdom of entered a pew in church, and the womknow what will be the two most tremendous hours in our heavenly ex-istence? Among the quadrillions of for them to get into the kingdom of God. and, as far as an at the other end of the new looked ages which shall roll on what two oc at me as much as to say, "How dare you? This is my pew, and I pay rent casions will be to us the greatest? The day of our arrival there will be one of impossible for them to get out. poor advice nowadays to many is: "Go and do just as you did before you were captured for God and heaven. the two greatest. The second greatest for it!" Well, I crouched in the other corner and made myself as small as possible and felt as though I had been I think will be the day when we shall The net was not intended to be any restraint or any hindrance. What have put in parallel lines before us what Christ did for us and what we stealing something. So there are peoyou did before you were a Christian ple who have a sharp edge to their religion, and they act as though they did for Christ, the one so great, the Go to all styles of amuseother so little. That will be the only embarrassmint in heaven. My Lord and ment, read all styles of books, engage in all styles of behavior as before you thought most people had been elected to be damned and they were glad of it. my God! What will we do and what were converted." And so, through these meshes of permission and laxity, will we say when on one side are placed the Saviour's great sacrifices for Oh, let us brighten up our manner riggle out through this opening and appear in gentlemanliness or ladyand that opening, tearing the net as they go, and soon all the souls we exhood. us and our small sacrifices for him his exile, his humiliation, his agonies The object in fly fishing is to throw on one hand and our poor, weak, in nected to land in heaven, before we the fly far out and then let it drop gently down and keep it gently rising know it, are back into the deep sea of sufficient sacrifices on the other. To rld. Oh, when we go a-gospel make the contrast less overwhelming and falling with the waters and not plunge it like a man-of-war's anchor, and abruptness and harshness of manfishing, let us make it as easy as pos-sible for souls to get in and as hard as mend out nets, and, lik let u quickly the Galilean fishermen, may we be di vinely helped to cast them on the right possible to get out. ner must be avolded in our attempt at Is the Bible language an unmeaning ide of the ship. usefulness. I know a man in New York who is more sunshiny and genial verbiage when it talks about self de-mial, and keeping the body under, and about walking the narrow way and when he has dyspepsia than when he is not suffering from that depressing trouble. I have found out his secret. entering the straight gate and about carrying the cross? Is there to be no ay of telling whether a man is a hristian except by his taking the When he starts out in the morning with such depression, he asks for spe-cial grace to keep him from snapping In prints communion chalice on sacramental day? May a man be as reckless about up anybody that day and puts forth his thoughts, about his words, about additional determination to be kindly his temper, about his amusements. and genial, and by the help of God he conversion as before? Alas, the of Christ are so little heeded be said : "Whosoever doth not accomplishes it. Many of our nets need to be mended in these respects, the black threads and rough threads when the said: "Whosoever doth not bear his cross and come after me cantaken out and the bright threads and bear his cross and come after me can-not be my disciple." The church is fast becoming as bad as the world, and when it gets as bad as the world it will be worse than the world by so much, as it will add hypocrisy of a the golden threads of Christian gan iality woven in. Again, in mending our nets we need also to put in the threads of faith and tear out all the tangled meshes of un-belief. Our work is successful accordmost appalling kind to its other de-Furthermore, many of our note on ing to our faith. The man who betorn to pieces by being entangled with lieves in only half a Bible, or the Bible in spots, the man who thinks he canother nets. It is a sad sight to see fishermen fighting about sea room and not persuade others, the man who halts, doubting about this and doubt-ing about that, will be a failure in get his net, both nets damaged by the struggle and losing all the fish. Now, Christian work. Show me the man who rather thinks that the garden of Eden may have been an allegory and I have noticed a man cannot fish and fight at the same time. He either neglacts his net or his musket. It is amazing how much time some of the fishermen have to look after other fishis not quite certain but that there may be another chance after death and does not know whether or not the Bi-ble is inspired, and I tell you that man ermen. It is more than I can do to

Washington report — In this dis-ourse Dr. Talmage describes the gos-el net and how it is to be repaired in fishing instead of fighting. But if I pel net and how it is to be repaired after being damaged; text, Matthew iv, 21, "James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their

eries, and ecclesiastical war is the worst thing possible while hauling souls into the kingdom. My friends, I notice in the text that James, the son of Zebedee, and John, his brother, were busy not mending somebody else's nets, but mending their own nets, and I rather think that we who are engaged in Christian work in this opening century will require all our spare time to mend our own nets. God

help us in the important duty! In this work of repair we need to put into the nets more threads of common sense. When we can present religion as a great procticality we will catch a hundred souls where we now catch one. Present religion as an in-tellectuality and we will fail. Out in the fisheries there are set across the waters what are called gill nets, and the fish put their heads through the meshes and then cannot withdraw them, because they are caught by the gills. But gill nets cannot be of any service in religious work. Men are never caught for the truth by their heads; it is by the heart or not at all. No argument ever saved a man and no keen analysis ever brought a man into the kingdom of God. Heart work, not head work. Away with your gill nets! Sympathy, helpfulness, consolation, love, are the names of some of the threads that we need to weave in our gospel nets when we are mending the

Do you know that the world's heart is bursting with trouble, and if you could make that world believe that the religion of Jesus Christ is a soothing omnipotence, the whole world would surrender to-morrow, yea, would surrender this hour? The day before James A. Garfield was inaugurated as president I was in the cars going from Richmond to Washington. A gentle-man seated near to me in the cars knew me, and we were soon in familiar conversation. It was just after a bereavement, and I was speaking him from an overburdened heart ab the sorrow I was suffering. Looking at his cheerful face. I said : "I guess you have escaped all trouble. I should judge from your countenance that you have come through free from all misfortune." Then he looked at me with a look I shall never forget, and whisnothing about trouble. My wife has been in an insane asylum for 15 years." And then he turned and looked out of the window and into the night with a silence I was too overpowered to break. That was another illustration of the fact that no one escapes trouble. Why, that man seated next to compared with which a mountain is a feather. That woman seated next to you in church has a grief the recita of which would make your body, mind

SUNDAY SCHOOL tenest thread to tear out of your net is unbelief, and the most important thread that you are to put in it is faith-faith in God, triumphant faith, everlasting faith. important work of mending Oh, this our nets! If we could get our nets right, we would accomplish more in soul saving in the next year than we have in the last 20 years. But where shall we get them mended! Just where old Zebedee and his two boys mended their nets-where you are James and John had no time to go ashore. They were not fishing for fun, as you and I do in summer time. It was their livelihood and that of their families. They mended their nets where they were—in the ship. their ranness, nets where they were—in the ship, "Oh," says someone, "I mean to get my net mended, and I will go down to the public library and I will see to the public library and I will see what the scientists say about evolu-tion and about the 'survival of the fittest,' and I will read up what the theologians say about 'advanced thought.' I will leave the ship awhile

and I will go ashore and stay there till my net is mended." Do that, my brother, and you will have no net left. Instead of them helping you mend your net, they will steal the pieces that remain. Better stay in the gospel boat, where you have all the means for mending your net. What are they? do you ask. I answer, all you nee you have where you are-namely, a Bible and a place to pray. The more you study evolution and adopt what is called advanced thought, the more useles you will be. Stay in the ship and mend your net. That is where James, the son of Zebeddee, and John, his brother, staid. That is where all

who get their nets mended stay. I notice that all who leave the pel boat and go ashore to mend their nets stay here. Of if they try again to fish they do not catch anything. Get out of the gospel boat and go up into the world to get your net mended and you will live to see the day when you will feel like tht man who, having forsaken Christianety, sighed, "I would give a thousand pounds to feel as I did in 1820." The time will come when you would be willing to give a thousand pounds to feel as you did in

1901. These dear brethren of all denomina tions, afflicted with theological fidgets, had better go to mending their nets inster 1 of breaking them. Before they break up the old religion and try to fcist on us a new religion, let them go through some great sacrifice for God that will prove them worthy for such a work, taking the advice of Talley rand to a man who wanted to upset the religion of Jesus Christ, and start a new one, when he said: "Go and be crucified and then raise yourself from the grave the third day!" Those who Those who propose to mend their nets by secula and sceptical books are like a man who has just one week for fishing and man's Vade Mecum of Fly Fishing six of the days he spends reading Izaak Walton's Complete Angler, and Wheatley's Rod and Line, and Scott's Fishing in Northern Waters and Pull Trout, and then on Saturday morning his last day, goes to the river to ply his art. But that day the fish will not you in church has on his soul a weight bite, and late on Saturday night he goes to his home with empty basket. But do not spend your time fishing with hook and line. Why did not James, the son of Zebedee, sit on the wharf at Cana, his feet hanging over the lake, and with a long pole and a worm on the hook dipped into the way wait for some mullet to swim up and be caught? Why did not Zebedee spend his afternoon trying to catch one eel? No, that work was too slow. These men were not mending a hook and line: they were mending their nets. So let the church of God not be content with having here one soul and next month another soul brought into the kingdom. Sweep all the seas with nets -scoop nets, seine nets, drag nets, all encompassing nets, and take the treasures in by hundreds and thousands and millions, and nations will be born in a day and the hemispheres quake with the tread of a ransoming God. Do you INTERNATIONAL LESSON NO. VII. FEBRUARY 17, 1901. The Lord's Supper.-Matt. 26: 17-30.

Commentary.--17. First day of the feast--The 14th of Nisan was the day of preparation and hence called the first day of the feast, although the the Jews recovery did not begin until the 15th of Nisan, which, according to the Jewish reckoning, commenced im-mediately after sunset of the 14th, and was the day on which the Pass-over was eaten. The celebration con-tinued until the 21st. Ex. xii. 18-20. of unlead and the 21st. EX. An. Bo-Co. Of unleavened bread—So called be-cause at this feast only unleavened bread was allowed. It symbolised three things. 1. The haste with which they field from Egypt, not having time to wait for bread to rise. Ex. xii. 34, 39. 2. Their sufferings in Egypt, hence called the bread of af-fliction. Deut. xvi. 3. 3. Their purity as a consecrated nation, sinc fei mentation was the beginning of put-refaction, and leaven was thus a sym-bol of impurity. Newhall. Where wilt thou-Jesus had no home of His own, and the disciple's knew that some place must be chosen at once. That we prepare—"That which was re-quired consisted of a room furnished with a table and couches; and for food, unleavened bread, bitter herbs, wine and a pacchait tamb which and the disciples knew that wine, and a paschal lamb, which must be slain in the temple between three and five o'clock, and cooked in a private house." 18. Go into the city-Luke says

18. Go into the city-Luke says that Peter and John were sent. They were now at Bethany and Jesus sends them to Jerusalem. Say unto him-Say unto the master of the ouse, "who was probably a disciple but secretly, like many others, for fear of the Jews (John xii, 42); and this may explain the suppression of his name." The Master saith — The Teacher saith. My time is at hand-The time of his death, elsewhere called his hour.-Henry. Jesus knew that in a few hours he would yield up his life. At thy house-This meswould to the man, even if he had lit-the knowledge of Josus.

19. Did as Jesus had appointed them—They obeyed in every particu-lar and found everything to happen as Jesus had foretold. "Those who would have function." would have Christ's presence with them must strictly observe his instructions." 20. The even was come—It was probably that while the sun was be-ginning to decline in the horizon that Jesus and the disciples des once more over the Mount of Olives into the Holy city.-Edersheim. Sat down-or reclined, according to the

sustom of that time. It was at this time that the disciples strove among themselves as to which should be accounted the greatest. Luke xxii, 24. The strife prob ably

ably begun when they were taking their positions at the table. 21. As they did eat—The Passover, not the Lord's supper. "He tasted first the unleavened bread and the

bitter herbs, before the lamb was served." The significance of the Passserved. The significance of the Pass-over— 1. It marked the beginning of the Jewish nation. 2. It reminded them of the mercy of God in protect-ing their first born. 3. It commem-orated their delivorance from Egypt-ian bondage. 4. It areminded them of their sin and need of atonement. 5. Unleavened bread signified senses. Unleavened bread signified separ ation from sin. 6. Bitter herbs ation from sin 0. Ditter fields sig-grading the second states and second second second second faithful and true. Jesus was trou-bled in spirit\_John xii. 21. Shall bled in spirit. John Xill. 21. Shall betray me-Judas had already agreed to betray Ilim. The Saviour was not taken by surprise. 22. Exceeding sorrowful —Because He was to be betrayed and because

one of their number was about to perform the dastardly act. Is it I -They also asked themselves the question. 23. He that dippeth-The thought of verse 21 is repeated. It was at this point that Peter beckoned to

bosom, to ask Jesus who it should be (xiii. 22-27); and Jesus gave them by which they k sign 24. Goeth—To the cross and to death. As it is written—In such Scriptures as Isalah 53. Woe anto that man—"A sad statement of a terrible fact." Had not been born— This proves conclusively that for the lost soul there is no redemption 25. Is it I-Judas tried to cover his ypocrisy and wickedness by asking his question. He knew that he was even now seeking an opportunity to to this very thing, and if he had not been spiritually blind he would have known that Jesus knew all about it too. Thou has said-A Hebrew form of affirmation. 26. Took bread-Took the loaf or thin cake of unleavened bread, which Invase before him.-Clarke. Blessed it-Invoked the blessing of God upon it. Brake it—The act was designed to shadow forth the wounding, piercing and breaking of Christ's body on the cross.-Clarke. This is my body-This cross.—Clarke. This is my body—This bread represents my body. 27. The cup—The word "wine" is not used, but "cup," "the fruit of the vine" (v. 29), so that "unfermented grape fuice was all that was used." Gave thanks—It was like giving thanks over the shedding of his own blood Drink we all—They wore all to blood. Drink ye all—They were all to drink of this. Mark says, "They all drank of it." drank of it," 28. Is my blodd-Represents my blod. "The sins of the world are put away, not merely through the influaway, not merely through the influ-ence of Christ's life, teachings and example, but by His blood that was poured out for lost min." Of the cov-enant (R. V.)—It was an old covenant renewed, and thus a new promise to men that God would provide a great salvation, and use His infinite wis-dom and love in seeking to save a lost dom and love in seeking to save a lost dom and love in scening to save a lost world. For muy-For all mankind, Remission of sins—"For the taking away of sins." But although the atonement is made yet no man's sins are taken away, only as he repents 29. Not drink henceforth—He would not eat and drink with them again : this was their last meal together. When I drink it new—When I drink new wine— "wine of a different na-turo from this —in the kingdom of God 30. Sung a bymn-Which was always sung at the close of the pas-chal feast; it consisted of six psalms, Psat 113 to 118. Into the mount of Olives—Where we will presently find them again, on this eventful night. PRACTICAL SURVEY.

the passover with His disciples on that memorable night in which H was betrayed. See I. Cor. x1. 23-29, where a distinct and complete ac-count of the last supper is given by St. Paul, to whom it was communi-cated by the Saviour himself. The dements used in the calabra tion

The elements used in the celebration day:

0

Cabed by the Saviour himself. The elements used in the celebration of the Lord's Supper were bread and wine-literal bread, literal wine. By the declaration, "This is my body," "this is my blood," Christ did not de-sign to teach His disciples that they were then eating His own body and drinking His own blood. His body was yet allve, and the disciples knew that what they were eating was bread, not flesh; and what they were drinking was wine, not blood. St. Matthew does not say that Jesus took His body and broke it, but He took bread and broke it, and it was real bread. "This is my blood" is not to be taken literally, but figurative-ly. He afterward called it "the fruit of the vine,' and such it was, not His blood But it was the emblem of His blood which was soon to be shed for the remission of the sins of the world. Its design.-The Passover was a type of Christ The Saviour substi-

Its design.—The Passover was a type of Christ. The Saviour substi-tuted the Lord's supper for that or-dinance. It is a memorial of his death "As the Passover had pointed for-ward to His prospective death for the world, so this new sacrament was instituted to point back to His death," and is designed, 1. To pre-serve a grateful and affectionate re-membrane of His graffectionate remembrance of His suffering and sac-rifice. "This do in remembrance of Me." 2. As a perpetual reminder of the efficacy and extent of the atone-ment. 3. As a testimony of Christian

fellowship. See 1 Cor. x. 16, 17. 4. It teaches that our life is in Christ, and only as we continue in commun-ion with Him is our spiritual life sus-tained. "I am the living bread which came down from Heaven. If any man eat of this bread, he shall live forever All true Christians are proper sub

cts to observe this ordinance. It not to be denied to any merely ecause of their church relations. It is the duty of every true Christlan of every person who has the con sciousness of an honest purpose to live a Christian life, to avail him-self of this means of grace as often as practicable.

BIG SCHEME.

Telegraphs and Telephones Under Government Control.

GIRDLE THE WORLD TO

With State-Owned Cables and Land Lines.

COST OF THE PURCHASE.

An enterprising Toronto correpondent has telegraphed the New York Herald that the Dominion Govcrament has practically taken steps to purchase the telegraph systems of Canada, extend them enormously and operate them in connec

with the Post Office Departtion ment. It is also seriously proposed to follow a similar course with the telephone, but in the case of the latter municipalities will be licensed, as in Britain, to operate the system within their own areas. The question of the absolute con-trol of the Canadian telegraphic ser-

vice has long been discussed, but not until the present Liberal Government came into office has it been possible to talk of purchase. With a surplus maniference of the surplus of the surplus running from \$6,000,000 to \$7,000,-000 for 1900-1901 and a prospect of an equally large surplus for 1901-1902, the plan seems feasible.

Imperial Control.

The great desire of Canadian is to see cables owned by statesn Great Britain under the Atlantic and Pacific and joined at each ocean to Pacific and joined at each ocean to wires owned by the Dominion cross-ing this country, and thus practically girdling the globe by a cable abso-lutely under imperial control. The business men of Canada are unanibusiness men of chattak are unani-mously in favor of the scheme and believe that William Mulock who forced on Britain the adoption of the ocean penny postage, which has ac-tually reduced the loss on Dominion mail service, would speedily make a national telegraph and telephone vstem a su The Great Northwestern Telegraph Company and the Canadian Pacific Railway Company practically con-trol all the wires in Canada. The valuation of the property of both concerns is being made very quietly, and should the arrangements between the Government and these two companies be completed on an early date, a bill dealing with the subject will go before the next session of the Dominion Parliament.

Turkey in Eu-

Following are the closing quota ions at important wheat centres totions at imp \$0 75 1-4 0797-8 0731.2 st. Louis ... 0 00 Foledo... 0781-2 0801-4 Detroit, red... Detroit, white Duluth, No 1 ...... 079 0 81 0 00 ... 072 3-4 076 1-4 northe Duluth, No 1 0743-4

Toronto Farmers' Market.

Minne

The Markets

Leading Wheat Markets.

Wheat-White was plentiful and 600 bushels sold unchanged at 69c. Red was unchanged and 550 bushels sold at 681-2c to 69c. Goose was easier, 500 bushels selling 1-2c lower at 65c. Spring was also easier, 100 bushels selling 1-2c lower at 69c. Barley-Offerings large and mas.

bushels selling 1-2c lower at 69c. Barley-Offerings large and mar-ket steady; 2,250 bushels sold un-changed at 46 to 48c. Rye-Only one load was delivered, and it sold steady and unchanged at 51 1-2c per bushel. Oats-Were a shade firmer. Offer-ings wros small 250 bushels colling

Ings were small, 350 bushels selling ings were small, 350 bushels selling 1-2c higher at 32 1-2c. Hay and Straw—Prices were easier and offerings were large. Fifteen loads of hay sold \$1 lower at \$13 to \$15 per ton, and 5 loads of straw brought \$8.50 to \$9.50 per ton.

Butter-Market was rather quiet, vith small offerings. There was a with small offerings. There was a fair demand, and prices held steady. Heavy deliveries are expected as soon as the sleighing improves and farmers are enabled to come to the

city. Eggs—There is an easier fleeling with respect to new-laid, but the offerings were so light that quotations were not affected. A small lot of guaranteed stock would bring 25c to 27c, and a cent more might even be paid. Deliveries are bound to in crease in the near future, however, and prices cannot long maintain their

and prices cannot long maintain their present strength. Poultry—Chickens sold steadily at 50c to 75c, and a couple of choice lots were quoted still higher. Geese were quiet and steady at 7c to 3c, and turkeys were unchanged at 9c to 11c. The volume of business was not large, but it was satisfactory considering the general state of the market.

Apples-Quiet, with very small of-Prices are unchanged. Vegetables—Stocks are fairly large,

and prices are steady. Trade is dull, as is usual during February. Towards the end of the month more activity may be looked for. Dressed Hogs-Market easler, with

guotations ranging from \$7.75 to \$8.25 per cwt. Deliveries are small. Toronto Hides and Wool. Hides, green. 614 to 511

Hides, green, 6½ to 8½c; cured, 81-4c. Calfskins, No. 1, 8 to 9c; No. 2, 7 to 8c. Deacons, dairies, each 55 to 65c. Sheepskins, fresh, 90c to \$1. Tallow, rendered, 51-4 to 51-2c. Wool George 15 to 16c; unweshed Tallow, rendered, 51-4 to 51-2c. Wool, fleece, 15 to 16c; unwashed, fleece, 9 th 10c; pulled, super, 17, to 18c; pulled, extra, 20 to 21c.

World's Wheat Crop

Washington, Jan. 20.—Consul Henry W. Diedrich, writing from Berlin to the State Department under date of December 14, says: "According to the various authori-

ties, the crop of wheat for the year 1900. when compared with that of 1899, shows a decrease ranging be ween 1,300,000 and 1,900,000 bushcls. As to the different countries, the estimates for the year's crops are reported as follows:

Exporting 1899. Bushels. 1900. country. Bushels. States ...552,995,093 Rushels

497,123,811 415,288.000 lussia ... ... 454,108,400 Hungary 139,633,067 134,818,180 Roumania .... 26,301,578 Bulgaria ..... 24,014,480 64.520,107 11,977,147 Servia ....

. 9,990,987

look after my own net. You see the wind is just right, and it is such a good time for fishing, and the fish are for soul saving is a poor stick. Faith in God and in Jesus Christ and the Holy Ghost and the absolute necessity good time for fishing, and the fish are coming in so rapidly that I have to of a regenerated heart in order to see keep my eye and hand busy. There e and hand busy. There of a resolution hard in order in bace is one thread you must into the kingdom of have in your mended net, or you will about will require all the nets never be a successful fisher for men. and all the fishermen of Christendom Why, how can you doubt? The rot-

## USE THE NEWSPAPERS.

Advertising Judiciously is the Secret of Success.

recent issue Printers' Ink advertising as enunciated by Mr. F. A. Stuart, of Marshall, Michigan, a young man of 35, who in six years has made a million dollars purely by advertising-"To what do you attribute your

success?" was asked Mr. Stuart. "To advertising in the daily news-papers and putting on the market a meritorious article," was the re-

Six years ago Mr. Stuart was struggling young business man, with limited capital. To-day his business s rated at one and one-half million dollars, clearly proving that the op-portunities for great success are not a thing of the past. In building up his vonderful business Mr. Stuart be gamin a modest manner. The first year he only expended \$10,000 in advertising. The next year he in-creased the sum, and so continued until last year, when he spent over \$250,000 for space in the newspa-

pers of this country. David Hunter McAlpin, the Nev York tobacco manufacturer, suffer-ed a stroke of apoplexy on Tuesday, and the physicians hold out no hope to the family.

Alost people would succeed in small things if they were not troubled by great ambitions.-Longfellow,

The Lord's Supper was instituted Few of us would mind poverty if by Christ himself after He had eaten we could escape shabblness.

Possible Arbitration

In case of a difference arising over the amount to be paid the arbitrator will be an expert of the Imperial Gov-

ernment telegraph service. The Canadian Pacific system ex-tends to about ten thousand miles, and it is difficult to get at the ex-act cost, because it is mixed up with the railway account, but the cost is estimated at from \$7,500,000 to \$8,000,000

The Great Northwestern system will probably come near this amount, while the Bell Telephone Company of The Great Northwestern system will probably come near this amount, while the Bell Telephone Company of Canada has a capital of \$5,000,000, so that the purchase of these concerns means a probable expenditure of from \$20,000,000 to \$25,000,000, The Government owns several short telegraphic lines, and in almost all charters there are clauses providing for the purchase of the lines. In any case the capital will be amply se-

case the capital will be amply se-cured and the employees would pre-fer to be Government officials to serving corporations. It will be provided in case the Gov-ernment prosecutes the scheme, that newspaper telegraphic rates shall not be increased, and facilities will be given to news agencies or news. be given to news agencies or news-papers renting special wires, as in Britain. The only fear of commercial men is that United States telegraph companies may raise the rates, or otherwise act in antagonism to a Government Board.

**Furkey** in 39,963,947 22,365,365

179.693.312 45,471,027 12,458,640 anada ... ... 60,626,029 Mexico ... 12,518,827 Chili .... .. ... 12.518.827 12,518,827 Argen. Rep.... 95,877,893 95.877.393 Uruguay ... .. 12,440,584 Algiers ... ... 12,037,338 16.627.725 16,250,400 Tunia ..... 5,597,393 7,824,267 . 11.471.578 12,904,021 Egypt Cape Colony . 4,303,347 Australia ..... 58,778,299 4.014.451 England ... ... 66,237,261 51,611,490 312.980 Norway 312.980 4,453,937 weden 4.583.018 4,383,018 4,213,183 4,303,4**66** Denmark .... 4,213,183 Holland ... ... 5,019,707 Belgium 15.973,430 17,635,182 364 882 223 308.242.511 108,958 940 pain Portugal ... 4,586,224 5,164,010 Italy ... 189,350,190 114,358,380 5,164,016 Italy witzerland . 3,912,133 4.514.000 Jermany ... .. 141.368,480 115,877,890 Austria ... ... 50,316,053 Greece ...... 4,778,821 42,251,040 5,145,960

Greece .. Bradstreet's on Trade.

There has been a good inquiry for There has been a good and many los spring goods at Montreal, and reports from travellers now in various parts of the Dominion with spring samples indicate that the movement in the next few weeks will be very heavy. Values in nearly all wholesale depart-ments are its of the more is at more is at more instruction. nents continue firm. There is a good lemand for money and rates are

steady. Trade at Toronto has been moder ately active this week. ately active this week. Orders for the coming season are getting more numerous. Money is coming forward from jobbers in a fairly satisfactory

from jobbers in a fairly satisfactory manner. Money is in good demand, and rates are steady. There has been a fair movement in wholesal's trade at Hamilton this week. The growing importance of Ambigious City as a distributing centre is still in tvidence in whole-sale circles. Travellers report the condition of business as very satis-factory. Values are generally firm. Business at the Pacific Coast cen tres of trade, although the prospects tres of trade, although the prospects are generally considered bright, has been rather quict this week. Orders for the Klondike are also being book-ed for spring delivery, and it is hoped that they will be larger than last that they will be larger than last year. There has lately been a smart dvance in potatoes of \$1 to \$3 ; ton for Ashcroft, and some have been imported.