THE GRACE OF GOD IS * THE SALT-OF THE SOUL

Beautiful and Abundant, It Is the First and Last Necessity---The Energies Would Fail Without It.

doves and unicorns and sheep and cattle; among trees, sycamores and terebinths and pomegranates and almonds and apples; among jewels, pearls and amethysts, jacinths and chrysoprases. Christ uses no stale il-lustrations. The lilies that he plucks for his sermons are dewy fresh; the ravens in his discourses are not stuffed specimens of birds, but warm life from wing-tip to wing-tip; fish he points to are not dull about the gills, as though long captured, but a squirm in the wet net just brought up on the beach of Tiberias. which is the peroration of one of his sermons, he picks up a crystal and holds it before his con-gregation as an illustration of divine grace in the heart, when he says, what we all know by experiment, "Salt is

idea in this text, and in the first place say to you that the grace is like salt in its beauty. In Galicia there are mines of salt with excavations and underground passages reaching, I am told, two hundred and eighty miles.
Far under ground there are chapels and halls of reception, the columns, the altars, the pulpits of salt. When the king and the princes come to visit these mines, the whole place is illum-inated, and the glory of the crystal ceilings and crystal floors and crystal columns, under the glare of the torches and the lamps, needs words of crystal to describe it. But you need not go so far as that to find the beauty of salt. You live in a land which pro-duces millions of bushels of it in a year, and you can take the morning rail train, and in a few hours get to the salt mines and salt springs; and you have this article morning, noon and night on your table. Salt has all the beauty of the snowflake and water-foam, with durability added. It is the glass you see the stars and the diamonds and the white tree branches. these crystals of salt than human ingenuity has ever demonstrated in an Alhambra or St. Peter's. It would take all time, with an infringement a philosophical nospital to be experi-mented upon by prayer, it keeps him now! wear it forever!"

Again, the grace of God is like salt prayed for as an invalid. I am speak-prayed for as an invalid. I am speaking now of a healthy religion—not of that morbid religion that sits for three hours on a grave-stone, reading Meditations Among the Tombs-a religion that prospers best a bad state of the liver! I speak the religion that Christ preached. I suppose, when that religion has conquered the world, that disease will be banished; and that a man a hundred years of age will come in from business and say, "I feel tired. I think it must be time for me to go, and without one physical pang, heaven

But the chief beauty of grace is in the soul. It takes that which was hard and cold and repulsive, and makes it all over again. It pours upon one's nature what David calls "the beauty of holiness." It extir-pates everything that is hateful and jealousy and pride and lust and worldliness lurk about, they are chained, and have a very small sweep. Jesus throws upon the soul fragrance of a summer garden as he comes in, saving, "I am the Rose of Sharon," and he submerges it with the glory of the spring morning as he says, "I am the light." Oh, how much that grace did for the three Johns! It took John Bunyan, the foul-mouthed, and made him John Bunyan, the immortal dieamer. It took John Newton, the infidel sailor, and in the midst of the hurriane made him cry out, "My mother's God, have mercy upon me!" It took John Summerfield from a life of sin, and by the hand of a Christian maker of edge-tools led him into the pulpit, that burns still with the light of that Christian eloquence which the tank, so when the Christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness the vapors of pride and selfshness and the christian's soul is exposed to the sun of righteousness and the christian's soul is exposed to the sun of righteousness and the christian's soul is exposed to the sun of righteousness and the christian's soul is exposed to the sun of righteousness and the christian's soul is exposed to the sun of righteousness and the christian's soul is exposed to the sun of righteousness and the chris he once despised. Ah! you may search all the earth over for anything so beautiful or beautifying as the grace of God. Go all through the deep mine darkness, quicken the evaporation of passages of Wieliczka, and amidst the worl underground kingdoms of salt in Hall-stadt, and show me anything so ex-

Again, grace is like salt, in the fact deer and buffalo going away from the salt " tell us that salt is

The Bible is a dictionary of the finest similes. It employs among living creatures, storks and eagles and doves and unicorps and sheep and the last necessity. It is food we must take, or starve into an eternity of famine. It is clothing, without which we freeze to the mast of infinite terror. It is the plank, and the only plank, the plank of the salt of the warmth of the sun of righteousness! We want more of the salt of God's grace in our homes, in our colleges, in our social salts. on which we can float shoreward. It on which we can float shoreward. It is the ladder, and the only ladder, on which we can climb up into the light. It is a positive pecessity for the soul.

It is a positive pecessity for the soul. It is a positive necessity for the soul. It is a positive necessity for the soul. You can tell very easily what the effect would be if a person refused to take salt into the body. The energies would fail, the lungs would struggle with the air, slow fevers would crawl through the brain, the heart would flutter, and the life would be gone. Salt a necessity for the life of the body—the grace of God a necessity for the life of the

Again, I remark, that grace is like

salt in abundance. God has strewn salt in vast profusion all over the continents. Russia seems built on a salt cellar. There is one region of that country that turns out ninety thousand tons in a year. England and Russia and Italy have inexhaustible resources in this respect. Norway and Sweden, white with snow above, white with salt beneath. Austria, yielding nine hundred thousand tons annually. Nearly all the nations rich in it-rock salt, spring salt, sea salt. Christ; the Creator of the world, when he uttered our text, knew it would become more sunk, and the springs were bored, and the pumps were working and the crystals were gathered. So the grace of God is abundant. It is for all lands, for all ages, for all conditions. seems to undergird everything. don for the worst sin, comfort for the sharpest suffering, brightest light for the thickest darkness. Around about the salt lakes of Saratov there are ten thousand men toiling day and night, and yet they never exhaust the saline treasures. And if the sixteen hundred millions of our race should now cry out to God for his mercy, there would be enough for all; for those farthest and the splinters and the bridges of gone in sin, for the murderer standing fire as the sun glints them. There on the drop of the gallows. It is an is more architectural skill in one of ocean of mercy; and if Europe and Asia, Africa, North and South America, and all the islands of the sea, went down in it to-day, they would have room enough to wash and come upon eternity, for an angel of God up clean. Let no man think that his to tell one-half the glories in a salt-crystal. So with the grace of God; it upon; though your sin may be deep is prefectly beautiful. I have seen it amoth out wrinkles of care from the brow; I have seen it make an aged man feel almost young again; I have the awful chasm of your guilt, one end seen it diff the stooping shoulders, and put sparkle in the dull eye. Solomon discovered its therapeutic qualities when he said, "It is marrow to the bones." It helps to digest the food, and to calm the pulses, and quiet the spleen; and the pulses, and quiet the spleen; and instead of Tyndal's prayer-test of twenty years ago, putting a man in the pulse. The distributions of the topic of his righteousness, are noted blood, and to calm the pulses, and quiet the spleen; and the only way to settle but our King, Jesus, takes off the robe of his righteousness, are noted blood. Big Bill Blackwell appeared at the sell Chamber Hotel at Sarnia as an assayer of precious metals in the emseen it lift the stooping shoulders, and resting upon the rock of eternal proma philosophical hospital to be experi- earth, and says, "Put that on! wear it

> on the surface is almost always impure-that which incrusts the mountains and the South American pampas and in India; but the miners go down through the shafts and through the dark labyrinths, and along by galleries of rock, and with torches and pickaxes, find their way under the very foundations of the earth, to where the salt lies that makes up the nation's wealth. To get to the best saline springs of the earth huge machinery goes down, boring depth below depth, depth below depth, until from under the very roots of the mountains of the expense. go down through the shafts and the saline water supplies the aqueduc This water is brought to the surface and is exposed in tanks to the sun for wevaporation, or it is put in boilers mightly heated, and the water evapor-ates, and the salt gathers at the bot-tom of the tank—the work is completed and the fortune is made. So with the grace of God. It is to be profoundly sought after. With all the concentrated energies of body, mind and soul we must dig for it. No man stumbles accidentally on it. We need to go down to the very lowest strata of earnestness and faith to fing it. Superficial exploration will not turn it up. We must strive, and implore, and dig un-I we strike the spring foaming with living waters. Then the work of evap oration begins; and as when the saline waters are exposed to the sun, the vapors float away, leaving nothing but the pure white salt at the bottom of the tank, so when the Christian's soul worldliness, and the crystalization o

quisite, so transcendantly beautiful as to have that work go on? I was read-this grace of God fashioned and hung in eternal crystals. once a hound, coming on the track of that it is a necessity of life Man and beast perish without salt. What are those paths across the vern praibecome like "a field which the Lord hath blessed," and exhale so much of the sweetness of Christian character neces over that the hounds of temptation, coming f life. on our track, might lose it and go howling back with disappointment.

But, I remark again, that the grace of God is like the salt in its preservative quality. You know that salt absorbs the moisture of articles of food and infuses them with brine, which preserves them for a long while. Salt is the great antiputrefactor of the world. Experimenters, in preserving food, have tried sugar, and smoke, and

air-tight jars, and everything else; but as long as the world stands Christ's words will be suggestive, and men will admit that, as a great preservative, "salt is good." But for the grace of God, the earth would have become a stale carcass long before this. That grace is the only preservative of laws and constitutions and literature. Jus A Washington report says: Dr. Talmage is now traveling in Norway, where he has been deeply interested in the natural phenomena and the quaint social life of that wonderful land. In his discourse this week he argues, contrary to the opinion of a medicine to be taken after powders and yelfare of body and mind and soul. His text is: Luke xiv., 34: "Salt is good."

And so with the grace of God: you must have it or die. I know a great many speak of it as a mere adorning a soldier, or a light, frothy dessent, brought in after the greatest part of the banquet of life is over, or a medicine to be taken after powders and mustard plasters have failed to do their work; but ordinarily a mere do the services and spectroscopes, and philosophical apparatus, but more of the grace it perishes. The philosophic to this religion, putrefles and spectroscopes, and philosophical apparatus, but more of the grace it perishes. The philosophic to this religion, putrefles and many speak of it as a mere adorning a soldier, or a light, frothy desert, brought in after the grace it perishes. The philosophic to this religion, putrefles and many stinks. The grace that want of our schools of learning and our institutions of science to-day is not more Levden jar. The present many speak of it as a mere adorning a soldier, or a light, frothy desert, brought in after the grace that want of our schools are controlled in the problem. The philosophic is a soom as a govern of the telescope they have not seen the morning star of Jesus, and that in all their experiments with light and heat they have not seen the light and feit schools, in our colleges, in our social

GOLD BRICK FAKIR HELD

He Buncoed a St. Mary's Man Out of \$9,000.

WILL HE BE BROUGHT BACK?

A Boston telegram received in St. Thomas stating that "Punch" Mason had been arrested there on suspicion and was thought by the Boston police to be wanted in Canada for a gold brick swindle, has revived interest in one of the cleverest gold brick swindles that was ever perpetrated.

petrated.

"Punch" Mason was the leader of gang of three, and the victim, it will be remembered, was J. D. Moore, a wealthy commission merchant at St. Mary's, Ont. The deal was carried out within three miles of Sarnia in April, 1898, at a tent occupied by a supposed Mexican, who was really Charles Watts, a character well known to the Prowho was really Charles Watts, a character well known to the Pro-vincial police. The third man was Big Bill Blackwell, who had been a pal of "Punch" Mason while the lat-ter hung out at Windsor for several years. Blackwell was arrested in the fall of '98 at Sioux City, Iowa, but broke away from the police and es-

caped.
"Punch" Mason approached his "Punch" Mason approached his victim, pretending to be in search of an uncle named J. D. Moore, who had befriended him in his childhood. Gradually he confided to the St. Mary's man that he intended to repay the lost uncle by giving him a share in some gold that he and his mining partner, the "Mexican." smare in some gold that he and his mining partner, the "Mexican," were taking to Philadelphia. He claimed that he and his partner knew nothing about business and thought that the uncle would be able to contribute valuable services

to the deal.

assayer of precious metals in the em-ploy of the United States. He tested the bricks, and offered \$20,000 for

them on the spot.

Moore was afterwards allowed to tore through the bricks, and the borings which he thought he had carefully saved turned out to be 22 carat gold when he had a jeweler test them.

When Moore finally took, \$9,000

CANADIANS IN LUCK.

On Top in the United Kingdom Examinations of Actuaries.

The Canadians have come out pretty well on top in the annual examinations conducted by the Institute of Actuaries for the United Kingdom and the Colonies. The results, which have just been published, show that the transfer show that the successful candidate

show that the successful candidates from Toronto were:
Part I.—Class I.—J. B. Hall, W. A. P. Wood. Class II.—D. E. Kilgour. Class III.—D. E. Kilgour. Class III.—B. H. R. Gillespie, E. C. Norseworthy, S. C. Norseworthy, W. H. Somerville.
Part II.—Class III.—A. P. Earle.
This evamination is maintenance.

Part II.—Class III.—A. P. Earle. This examination is unique, as it is the only examination held simultaneously in England, Canada and the other colonies. On Part I. 12 Canadians wrote, and eight of them were successful, an average of 66 per cent. Of 67 that wrote in England only 30 passed, which is 45 per cent. Fourteen wrote for the other colonies, and six of them, or 43 per cent. passed. In the second part 33 per cent. passed in Canada and Great Britain. Canada had not candidates in the third part, and in England and Australia only eight were successful.

INTERNATIONAL LESSON NO. V. JULY 29, 1900.

Supt.—What is the Golden Text? School—This is my beloved Son; hear Him. Luke ix. 35. What is the Central Truth? Christ what is the Collection what is the Topic? Christ reveal-

what is the Topic Christ revealing His glory.
What is the Outline 2 I. Christ praying. II. Christ transfigured, III. Heavenly visitants. IV. Divine manifestations.

When was the Time? July, A. D. 29. In the night.
Where was the Place? Mount Her-

Where was the Place? Mount Hermon.

Who were the Persons? Jesus. Peter. James, John, Moses. Elijah.

What are the Parallel Accounts? Matt. xvil. 1-13; Mark ix. 2-8.

Commentary—28. About an eight days after—Matthew and Mark say six days. There were six full days and the fractional days at the beginning and the end, making "about" eight. These sayings—The sayings of the last lesson. Edershelm supposes the great confession occurred on the Sabbath, and the transfiguration on the night after the Sabbath one week later. To pray—It was the habit of Jesus to go alone in the night to pray. Before He chose the Twelve, and after feeding the five thousand, we see Him praying in the night. This time it was a "prayer-meeting."

29. As He prayed—"He was doubtless praying for strength to carry or the work and for entileptement.

less praying for strength to carry on His work and for enlightenment on His work and for enigntenment of His disciples; the transfiguration was the answer." His countenance was altered—Matthew says, "His face did shine as the sun." Raiment face did shine as the sun." Raiment became white and dazzling (R. V.)—Mark says, "Exceeding white as snow." "His face shone with divine majesty, and all His body was so irradiated by it that His clothes could not conceal His glory, but became white and glistening as the very light, with which He covered Himself as with a garment."—Wesley.

30. Moses and Elijah (R. V.)—"Moses was a representative of the law; he was the founder of the Jewish dispensation, which for centuries had been preparing the way for Christ; he was a type of Christ and

had been preparing the way for Christ; he was a type of Christ and had foretold His coming.

31. Who appeared in glory—In like glory with Jesus; with glorified bodies. And spake of His decease—Or dearth. parture, or exodus from the world; including, no doubt, His death, resurrection and ascension. Which He was about to accomplish (R. V.)—
"This conversation would enable the

"This conversation would enable the disciples to see the importance and necessity of that which was to them the greatest mystery"—the suffering and death of their blessed Master.

32. Were heavy with sleep—It was in the night, and the time when they usually slept. Were fully awake (R. V.)—Even though they may have been asleep at first yet when he was "transfigured before them" they were fully awake. Saw his glory, and the two men—The brilliancy of their countenances, and the dazzling brightness of the garments. brightness of the garments.

33. As they departed—Peter must have seen that they were about ready to leave. Peter said—Peter is always ready to speak. It is good for us to be here—Peter spoke the truth. The aposties would be stronger, and more useful because of the divine manifestations. Let us make three tables. more useful because of the divine manifestations. Let us make three tabernacles—Or booths, from the bushes on
the mountain; such as were made at
the feast of Tabernacles. He greatly
desired to have the heavenly visitants
remain with them. Not knowing what
he said—"Peter's plans were frequently in opposition to those of his
Lord. He was so amazed and bewildered by the glory of the heavenly
manifestations that he knew not
what he said."
34. While He thus spake—"Here was

34. While He thus spake-"Here was the response to Peter's suggestion, a wise answer to a foolish prayer; denying the petition in order to grant something better." There came a cloud and overshadowed them — Matthew quently been the symbol of the divine presence. It was a cloud that guided and protected the Children of Israel. They feared—This glorious manifestation of God's presence caused them to tremble. It is very likely that the transfiguration took place in the night, in which case the light of Christ's countenance, the dazzling brightness of His garments, and the glory of the cloud, would have a marked effect, because of the absence of the solar light. Entered into—"It was first above them and then seemed to descend over them and envelop them."
35. A voice—The voice of God the Father. "It revealed nothing new, but confirms the old, for it was the same voice, which had been said to be some voice, which had been said to be solar t polar light. Entered into-"It voice which had been heard at His voice which had been heard at His baptism." This is my beloved Son—Matthew adds, "in whom I am well pleased." They had Jesus with them, and He was more than all the hosts of heaven would be without Him. Hear Him—He is superior even to Moses, the great lawgiver. Moses himself had Him—He is superior even to Moses, the great lawgiver. Moses himself had made such a statement. Deut, xviii, 15. He is superior to Elijah and the prophets, and is the one to whom they pointed. Hear Him; attend to his instructions and obey His words.

36. When the voice was past—The disciples fell on their faces, and were sore afraid.—Matthew. "They feared as they entered into the cloud, but now when they heard the voice of Go1, probably as loud as thunder (see John xii. 29), and full of divine malesty such as mortal ears were unaccustomed to hear, they fell flat to the ground on their faces, being sore afraid: an effect which manifestations of this kind commonly had on the prophets and other holy men to whom they were given.

Thoughts.—The Purpose of the Transfiguration. 1. To prevent the disciples from being discouraged and disheartened when they saw Christ plurge! Into the depth of affliction. 2. To prepare them for their own sufferings, by a demonstration of a future state, and by showing them the happiness of that state. 3. To show them the superiority of Christ

future state, and by showing them the happiness of that state. 3. To show them the superiority of Christ over the best Old Testament charac-Section of the Livingstone Tree.

A section of the tree which marked the spot where the body of David Livingstone died and was buried in Africa has been procured by the Royal Geographical Society and placed among the other relies of the great explorer. The spot is now marked by an iron telegraph pole. The great block of wood was carried from the heart of the African continent to the coast on the shoulders of natives.

SUNDAY SCHOOL bling. Mark ix. 10. 7. It is the means of strengthening the faith of all true believers. It is a glimpse of the light

PRACTICAL SURVEY.

Occasion. In about a half-year Christ was to suffer death upon the cross, and events were pointing significantly in that direction. The words drawn from Peter, in his remarkable confession, "Thou art the Christ, the Son of the living God," revealed the foundation truth of the Christian church. The purpose. At best the disciples had but imperfectly understood the nature of the Son of God and the work He came to accomplish. He is about to show forth His divine giory and reveal to His followers the fact that the veil of humanity covers His divinity. The scene was laid on a mountain—a favorite place for divine manifestation. Abraham, with his son Isaac, had found God graciously near on Mt. Moriah. Moses had tarried with God upon Mt. Simla until the skin of his face shone. Elijah had seen the followers of Baal put to confusion on Mt. Carmel as fire fell from heaven upon the prepared sacrifice.

The scene. Only three were present PRACTICAL SURVEY.

sacrifice.

The scene. Only three were present to behold it, and they were 'the inuer circle of his followers—Peter, James, John. They had been with Jesus alone in the chamber of death and had seen the dead daughter of Jairus raised to life and would, ere long, be in Gethsemane alone with Jesus. It is now night, and as Jesus prays the "fashion of his face is altered," 'His raiment became shining, exceeding white as snow is as no fuller on earth can white them." This

prays the manner became shining, exceeding white as snow; so as no fuller on earth can white them." This was no miracle. It was but the heavenly brightness allowed to shine forth a little.

The effects. In the watching and the praying of the night the discples were overcome with weariness and fell askep, but as they awoke they saw the glory and were afraid, so much so that Peter knew not when he said, "Let us build here three tabernaces," His desire was to keep Mosse and His desire was to keep Moses and Elijah there. This scene was not only for themselves but for succeed-ing generations. Christ told them emphatically to tell no man until he was risen from the dead, and they were at a loss to know what the ris-jung from the dead, mentally the control of th

ing from the dead meant. Teachings. 1. Doctrinally, this les-Teachings. 1. Doctrinally, this lesson shows Christ's divinity, the resurrection from the dead, and the divine mercy toward men. 2. Practically, it teaches human frailty, the necessity and Jenefits of prayer, and that communion with Christ brings a heavenly radiance to the countenance.

ANOTHER ANDREE STORY.

Hudson Bay Traveller Repeats an Indian Story.

WILL IT BE INVESTIGATED?

A Winnipeg report: George Renison, who has arrived at Port Arthur from Hudson Bay, brings news confirming the report of a balloon hav ing been wrecked and three men hav ing lost their lives in Ubgave, on the east coast of Huison Bay, and supposed to be the remains of the missing Andree expedition. The story was carried by Indian hunters to Fort George, on the northeast coast of James Bay, thence by the same band to York Factory, whence in turn it was carried to Moose Factory. Here Mr. George Renison was paying a visit to his brother, and two days after the arrival of the Indians, June 25th, he left Mosse Factory and has just arrived at Port Arthur.

He says the Indians, when a considerable distance north of Fort George, came upon a sight unusual to ing lost their lives in Ubgave, on the

sucerable distance north of Fort George, came upon a sight unusual'to them. Two men dead and one badly injured lay beside the wreck of a balloon. They gathered around the injured man, who evidently was in great agony. The Indians could not understand the language used by the man, tut by the signs he requested them Lut by the signs he requested them to kill him, which they did on the spot where he lay. When they arrived an: overshadowed them — Matthew says a "bright" cloud. A cloud had frequently been the symbol of the divine presence. It was a cloud that guided and protected the Children of Israel. They feared—This glorious manifesta—They feared—This glorious manifesta—When Mr. Renison left Moose Factory the Hadson Bay officials at that or the Hadson Bay officials at that point were arranging to have a party of Indians repair to the scene of the wrecked balloon and bring in papers and such other articles as may be found and are capable of being trans-

RED LAKE REDS UNEASY.

Bulletins Warning People to Remain Away.

AN ARMED FORCE SENT OUT. A Solway, Minn., report: The danger of an outbreak by the Blanket In-

dians on Red Lake is increasing. The Indian police from the agency have gone over to the point where the Blanketers are holding their war dance, and it is expected trouble will Bulletins in Chippewa publish warnings to all friendly Indians and whites to remain away from the point or

Twenty mounted men have left Solway, and will proceed to the agency and take instructions from Indian Agent Mercer. The men are all well armed, and carry each a thousand rounds of extra ammunition, which will be distributed among the settlers. A petition will be sent to Governor Lynd, asking that a detachment of State troops be sent to Red Lake at once. It is said that small bands of Indians are joining the main body hourly. The white settlers at the point are preparing for an attack. Nothing has been heard from Capt. Mercer since his departure for the lake, and fears are entertained for his

and fears are entertained for his Shooting of Partridge On recommendation of the game on recommendation of the game wardens, the Government will this year relax the laws against the shooting of partridge, because the recent protective measures have led to a large increase in the number

Work on the Provincial Winter Fair building at Guelph has begun. The building occupies part of the Market

The Week. Leading Wheat Markets.

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

Wheat—One hundred bushels of goose at 711-2c.
Oats—One hundred bushels at 33½c.
Hay—Twelve loads sold at \$13 per ton for old, while new sold at \$9 per

ton for old, while new sold at \$9 per ton.

Hay and Straw—Fifteen loads of hay sold at \$13 to \$13.50 for old and \$9 to \$10 for new. One load of straw sold for \$9.50. Butter and Eggs—Light offerings met a slow demand at unchanged

Prices.
Poultry—A few pairs of chickens offered to-day, but trade was dull.
Price asked was 60 to 70c, but very

Potatoes—New potatoes sold in wagon lots to day at 40 to 50c a bushel. Old stock is slow at 30 to bushel. Old 40c a bag.

Receipts amounted to 3,000 packages. Trade good, with prices steady, as follows: Strawberries, 6c to 8c; raspberries, 6c to 8c; blueberries, 75. rasperries, 6c to 8c; blueberries, 75c tc, 90c; gooseberries, 30c tc, 40c small and 50c to 80c per basket for large; cherries, 90c tc, \$1.10 for common and \$1.10 to \$1.60 for sweet; red currants, 25c to 50c; black currants, 90c to \$1; tomatoes, 60c to 90c; cucumbers, 60c; beans, 15c; potatoes, 50c per bushel; celery, 30c

The market continues dull and unchanged, with prices still quoted at 16c for washed and 10c for unwashed. Cheese Markets.

Russell, July 18.—Russell Cheese Board to-night boarded 445 white and 218 colored; 9 3-8c for and 9 1-2c for colored; none sold Napanee, July 18.—At the Cheese Board this afternoon 20 factoires boarded 1,530 boxes of cheese, 710 white and 820 colored; 100 col-ored sold at 9 5-8c, 275 colored and 210 white sold at 9 1-2c.

Manitoba Wheat Markets.

Manitoba Wheat Markets.

The local market has been very dull and quiet all week. The fact is there is no wheat to work upon. There is not any great demand, but it is hard to find sellers for the little that is wanted. The stream has dried up in view of the crop situation. The value of No. 1 hard spot Fort Wilkiam has hung around 84c all the week except on one day, the day after the issue of the United States Government report, it advanced to 85 1-2c; since of the United States Government report, it advanced to 85 1-2c; since then it is back again to 840, and closed at that yesterday afternoon. No. 2 hard and No. 1 northern are 2 1-2c under No. 1 hard and No. 3 hard 5c under No. 1 hard, all in store Fort William.—Winnipeg Commercial, July 14. cial, July 14.

A Winnipeg report: The Northern Pacific crop report, received to-day, is more favorable than ever. The wea-ther could not have been better for growing crops than it has been in all parts during that it has been in an inparts during the past fortuight. On the Portage branch the wheat yield will run from half a crop to 18 bushels to the acre, and on the main line it will be a good half crop. On the Morris-Brandon branch the predictions are not so confident, and the yield will run from 6 to 12 bushels per acre, although in some districts the yield will not be less than 15 bushels per acre. On the Souris River branch the agents predict from 5 to 6 bushels per acre to half a crop.

The coarser grains, as well as the

root crops and hay, are favorably re-ported on, and as a rule their yield will be a fair average one in all dis-

Bradstreet's on Trade.

Trade at Montreal has been fair for this season. The wholesale firms are paying much attention to the reports paying much attention to the reports of the crops in the west, and are satisfied that Man.toba will this year not buy nearly such large quantities of goods as a year ago. The prospects for the wheat crop in Manitoba have, however, improved. Values continue firm. Sugars are firm at the recent advance and the present in least the recent advance and the movement is larger. Coffees are dearer and teas are firm. Wire nails and horseshoes are lower. There is a good demand for dairy products and values are well held. Leather is dull. Pork has advanced. Fail-

ures are few and unimportant.

Trade at Toronto this week has been moderately active. There have been some country buyers in the market making purchases for the present. season. Travellers report a fair busi-ness in fall lines, and the outlook is ness in fall lines, and the outlook is considered bright. Values are still firm for all domestic and imported goods. Country remittances are fair.

There has been a fair movement for the fall at Hamilton and some lines.

are being shipped to retailers through out the country. The demand for current needs is fair for this season. Business at the Coast cities shows

some improvement. The growth in trake is reflected by the great increase in the Customs returns at Vantourer. This more sattled faciling in political circles has improved the general situation. There is still over competition in some branches of trade. Remitances along a great state of the competition of the competition in some branches of trade. Remitances along along a state of the competition of the compet

At London there has been a fair inquiry for fall goods, while in the sort-ing business the demand has kept up unusually well for July. The outlook for the fall business is bright. Prices

or the fall business is bright. Prices are being well maintained.

At Wind ig there is a better feelowing to the better reports of th
Territories been damag
is no doubt, owever, that the
of the west convenient in the prices of the west convenient. winter will be light compar-last year. Values are stead