course Dr. Talmage wars on narrow-ness of views and urges a life helpful to others. Text, Job xM. 10: "And the Lord turned the capitative of the Lord turned the capitative of the capitative o to others. Text, Job xMi., 10: "And the Lord turned the captivity of Job when he prayed for his friends."

Now, will you please explain to me how Job's prayer for his friends halted his catastrophes? Give me some good reason why Job, on his knees in behalf of the welfare of others, arrested the long procession of calamities. Mind you, it was not prayer for himself, for then the cessation of his troubles would prayer answered. But the portfolio of his disaster was rolled up while he supplicated God in behalf of Eliphaz It was for such friends that Job prayed, the Temanite, Bildad the Shuhite and over and over again before I got its full and capable of making intercession fo meaning: "And the Lord turned the captivity of Job when he prayed for

earth to do is to stop thinking so much about ourselves and go to thinking about the welfare of others. Job had been studying his misfortunes, but the ought about his bankruptcy the poorer he seemed, the more he thought of his carburcles the worse re he thought of his house blown down the more terrific seemed the cyclone. His misfortunes grew blacker and blacker. But there was to come a reversal of these sad conditions. One day he said to himself: "I have been dwelling too much upon my bodily ailments and my wife's temper and my bereavements. It is time I began to think about others and do something for others, and I will start now by praying for my three friends." Then Job dropped upon his knees, and as he did so the last shackle of his captivity of troubles snapped and fell off. Hear , all ye ages of time and all ye ages of eternity, "the Lord turned the captivity of Job when he prayed for his

much self concentration-our health. our fortunes, our advancement, our so-cial position, our achievements, our and prayers so as to take in others.

world, with its own interests, tonic, a sedative, a nervine, a pataplasm that helped to cure his body and hundred per cent better than ever before, for the record is "the Lord gave and tended to make him a wonder of longevity, for he lived 140 years after his troubles were gone. Oh, what a mighty medicament is the contemplation of and the effort for the welfare

enough for Job to pray for his triends. Anybody can do that. There are those to whom we are obliged for years of kindness. They stand so close to us in sympathy and remstand that these friends of Job were the most tantalising and exasperating friends a man ever had. Look at their behavior. When they beard at their behavior. When they beard the say you are provided by the say you are provided Well, I see you do not under-When they heard of accidents whole week, seven days and seven some religious consolation. Instead not. But you will grow in grace until you can do it as easily and as wel which at that time stood in the Afri- as did Job pray for his exasperators.

A Washington report: In his dis- | No! For seven days and seven nights

pleted their infamous silence of a when he prayed for his\friends."

Comparatively few people read this ast chapter of the book of Job. The with a long story about a dream last chapter of the book of Job. The with a long story about a dream earlier chapters are so full of thrilling which he had in the night and irriincident, of events so dramatically tates the sufferer with words that portrayed, of awful ailments and terrific disaster, of domestic infelicity, of and sets him in an attitude of destaccato passage, of resounding ad- fense against the lecturer. Then comes dress, of omnipotency proclaimed, of Bildad the Shuhite, who gives the utterances showing Job to have been the greatest scientist of his day, an him garrulous, and practically tells expert in mining and precious stones, astronomer and geographer and zoologist and electrician and poet, that most readers stop before they get to my text, which, strangely and mysteriously, announces that "the Lord turned the captivity of Job when he captivity of Job when he you are now getting paid for wickedness." No wonder that there came from Job an outburst of indignation which calls out the other quondam friend, Zophar the Naamathite, who begins denouncing Job by calling him a liar, and keeps on the discourse until Job responds to all three of them in the sarcastic words: "No doubt but ye are the people, and wisdom shall die with you."

Oh, what friends Job had! Heaven and was it not a religious triumph for Zophar the Naamathite. I must con- him to do so? Would you, the very best of you, be in very devout mo people who had come to you in a day of trouble and said: "Good for you. Well, if you will not explain it to being taken in hand by eternal justice. me I will explain it to you. The health-it you had behaved yourself aright, you lest, the most recuperative thing on would not have been sick or persecuted would not have been sick or persecuted or impoverished or made childless." Oh, no, my friend, you would not have felt like Job when he prayed for his friends, but more like Job when he

oursed the day of his nativity!

Notice that this flagellation by the three friends was premeditated. They they hurt, the more he thought of his did not merely happen in and come unfortunate marriage the more intolerable became the conjugal relation, the more he thought of his house blown bible says, "They had made an appointment together." The interview was prearranged. They had agreed as to what they would say to the sick man. You can see that their remarks were not extemporaneous. What they said was sublimely poetic. They rose in style into what in later times we would call the Homeric or Dantesque. But Job was not in need of poetry so much as a salve for his cruptive disorder. He was not dying for lack of a paragraph in blank

our fortunes, our advancement, our social position, our achievements, our
losses, our defeats, our sufferings, our
persecution, our life, our death, our immortality. Of course there is a lawful
and righteous selfishness. In a world
and in a time of such activities and
rivalries and temptations we must look
after our own interests and our own
destiny or we will go under. Do not
wait for others to take care of you.

Take care of yourself. But it will not Take care of yourself. But it will not uphold for imitation, he triumphed it hinder our preservation and prosperity prayer for his tantalisers. In all his if we enlarge the sphere of our wishes cept the memorable imploration by Christ for his enemies. No wonder tha world, no nation, no community, no tered a thrill of recovery shot hrough man, no woman, can afford to exist every nerve and vein of his great soul. and God answered it by adding nearly the hour in which Job has that soliloquy about the enlargement of his prayers so as to take in his friends and he put into execution his good and he put into execution his good resolution, was the hour when he felt to the constitution of the laurning values of children. and the laughing voices of children seven sons and three daughters cele-brated for their beauty, the daughters to refine the sons, the sons to defend their daughters. There is nothing that pays so well as prayer, and the more difficult the prayer to make the greater the reward for making it.

Let us all make similar attempt to pray for those who vex and misrepresent and tantalise us. You may be ver popular in the city or neighborhood where you live, but I warrant if you are in active life there are those who wish you the opposite of wishing well. Are you benevolent? They say it is on your part a matter of persona display. Are you eloquent or learned They declare you are overrated and that what you say or write is of no importance. Do you try to make your another story to the fabrication. Some ecord is "none spake
What a disreputable
What a disreputable
I Mind you they
religious none
Reli and wicked silence! Mind you they professed to be religious men and they ought to have been able to offer cannot do that." I thought you could

can desert and stands there still, why did they not say something about reunion in the heavenly realms with his oblideen who had been slain? 'Vhy mental and moral condition. It is no unusual thing for people to drop down can desert and stands there still. Why Nothing is so unhealthy as fo ge did they not talk to him about the satisfactory explanations in the future would of things we do not understand in this world? Why did better never lose your temper, for at they not go to the apothecary and buy a poultice that would have soothed the carbuncles, or some twill help you in business directions, quieting potion that would calm his Praying for all offenders you will have or a few drops of febrifuge more ne ould cool his heated frame? you will ave a better balanced judg-

nent; you will waste no valuable time in trying to get even with your ene-mies. Try this height of prayer for your antagonist to-day, and if, you fail try it to-morrow. Keep on until you accomplish it, and I should not wonder if, in addition to the moral and religious strength it gives you, it should add a hundred per cent. to your world-ly prosperity. Job xili., 10. "The Lord gave Job twice as much as he had be-

Many of the prayers offered in Christian lands are as senseless as these artificial prayers of the pagans. What is needed is not only heartfelt prayer but direct prayer, such as David men tions, drawing his figure from archery, with its bow and arrows. As the notch of the arrow is put against the string of the bow and then the archer strikes the mark, so David resolves that his prayers shall not be aimless. He aims his prayer at the heavens. "To thee will I direct my prayer." "Have thee will I direct my prayer.' you said your prayers?" is a mislead-ing question. You may say your pray-ers a thousand times without praying. The Bible speaks of Elias, "who prayed in his prayer," implying that one can pray when no prayer is offered. Prayer is the soul on the wing. It is the prithe soul on the wing. It is the private door into the Kip is palace. It is the barometer showing what the spiritual weather will be. is stepping into the holy of holes. It is telegraphy with the heavens. It is the winding up of the clock of the immortal soul. It is micrommunication between the finite and the infinite Private. play and said afterward to her mother: "Mother, I could not help making the snow prayer," and when her mother asked her what the snow prayer was she replied: "Wash me and I sha!l be

"the slender nerve that moveth the muscles of omnipotence." Prayer is the healthful respiration of the soul. It is the whisper of helplessness into the ear of help. It is laying hold of almightiness, omniscience and cmnipresence at one and the same time.

Prayer is what some one has called "the some interly, but all of them—must be kept. Many admire them, and know they ought to keep them, but how few, comparatively, really keep them. The world was a supposed to be primary and what were supposed to be primary and of a newborn soul and it is heard in the last gasp of earthly Christian experiences. Prayer! In an instant it mounts the highest heavens, Neither periences. Prayer: In an entering periences. Prayer: In an entering periences. Prayer: In an entering perience or higher than the infant's petition at her mother's knee. What an opportunity is prayer: Why not oftener use it praying for ourselves, and, like Job, praying for others? What better lives we do, what better lives are feet truth. we entertain, if multiplied and intensi-

led our prayers! Some one asked a soldier of Stonewall Jackson the secret of the great general's influence over his men. Does our general abuse you, swear at you, to make you march?" "Swear!" replied the soldier. "No! Ewell does the syearing: Stonewall does the praying. When Stonewall wants us to march he looks at us soberly, just as if he were sorry for us, and says, 'Men, we have got to make a long march.' We algot to make a long march. We are ways know that there is going to be a long march and right smart fighting. for Stonewall is powerful on prayer just before a big fight." When Stonewall is powerful on prayer just before a big fight. When Stone was a before a big fight. When Stone was a proper they are not willing the meaning the property of the prop for lack of a paragraph in blank verse. He was not so much in need of a didactic lecture about the justice of God as an assurance of the divine mercy. Some pious rustic of the land of Uz not able to put three grammatical sentences together could have said something more consolatory. The meanness of the attack of these religious critics was augmented by the fact that they had the sufferer in their power. When we are well and we do not like what one is saying we can gree up and go away. But Joh was too lost the land to form the post of prayer under the seal, I heaven. His choice was a fatal one. wall Jackson was asked the meaning nost as fixed as breathing." "Put," avs some one from a different section. of the country from that in which Gen.

Jackson lived, "were his prayers anwered?" always answered, in God's way, which is often quite different from man's way, and God's way is always the best way, while our way may be the wrong

> marks shown us the uses, the im-portance, the blessedness of prayer, suppose we try to do what Job did when he prayed for his exasperators. Many of us at the beginning of this subject felt that while we could pray for ourselves and pray for those who were kind to us, we never could reach the high point of religious experience in which we could pray for those who annoy us and make us feel worse instead of feeling better. That was a Matterhorn, that was an Alp, to the top omnipotent grace we have reached that height at last. Let us pray! O Christ, who didst pray for thine assassins, we now pray for those who despitefully use us and say all manner of evil against us. For their eternal salvation we supplicate. When time is no more, may they reign on thrones and wear coronets and sway scepters of heavthem soon think as well of us as now they think evil. Spare their bodies from pain and their households from be-reavement. After all the misunderstandings and controversies of this life are over, may we keep with them eter-nal jubilee in the mansions on the hill. And as thou didst turn the captivity of Job when he had prayed for those who badly used him and health came to his body and prosperity to his estate, now that we have by thy grace been able to make a supplication it has scattered, and awaken gladness in our homesteads if they have been bereft, and turn the captivity of our financial misfortune or mental distress 'And thine shall be the kingdom and the power and the glory forever and

An English syndicate, headed by the Marquis of Queensberry, has obtained a concession to exploit the Parhena goldfields, in the Russian Province of

## SUNDAY SCHOOL

INTERNATIONAL LESSON NO. IX. **DECEMBER 2, 1900.** 

The Rich Young Ruler.-Matt. 19; 16-28.

The Rich Young Ruler.—Matt, 19; 16-26.

Commentary.—16. One came—From this and parallel accounts we learn that this man was (1) young, (2) rich, (3) a ruler,—probably of a synagogue and possibly a member of the concerning spiritual truth, (3) unwill—he fell at Jesus' feet, (6) in earnest—he came running, (7) anxious to learn—he came as an inquirer; but he was also (1) self-righteous, (2) ignorant concerning spiritual truth, (3) unwilling to give up his earthly possessions concerning spiritual truth, (3) unwillito trust all to Christ. Good Master—Or teacher; the good is wanting in R. V. What good thing shall I do—'What act of sacrifice or heroism, what generous actior, what penance or suffering?"

erous actior, what penance or suffering?"

17. Why callest thou Me good—"Why askest thou Me concerning that which is good?"—R. V. Christ did not say that He was not good, or was not God. If the young man called Christ "good," the question Jesus asked would lead directly to His divinity. Why do you call Me good? Do you see Me merely as a man, or are you looking at Me as the Messiah? None good but One—"One there is Who is good."—R. V. God is the only One who is absolutely and eternally good; but Christ is God, tal soul. It is in communication between the finite and the infinite. Prayer suggested by circumstances, as when the child went outdoors in the snow to enter into life—If thou wilt become true child of God in this world and "Mother, I could not help making the mown prayer," and when her mother isked her what the snow prayer was the replied: "Wash me and I shall be whiter than snow."

Prayer is what some one has called the slender nerve that moveth the

Prayer enlists all divine and angelic re-enforcement. Prayer is laying hold of a pulley fastened to the heavenly throne. Prayer is the first breath of a newborn soul and it is heard in no murder, etc.—These commandments all belong to the second table of the law, which relate to the duties of man

cause. He was an earnest enquirer after truth.

21. If thow wilt be perfect—Jesus beholding him loved him (Mark x. 21), and said unto him, one thing thou lackest. If thou wilt be perfect—that is, if thou wilt be a thorough man of God; if thou wilt be complete and have all hindrances to thy salvation removed or and sell that salvation removed, go and sell that thou hast—Jesus struck right at the centre of the young man's difficulty. He was ready to give all to God but his property; this was the "one thing" over which he was about to stumble and fall. Give to the poor—He was asked to we his

one,
23. A rich man shail hardly enter
—That is, shall enter with great
difficulty. This is simply confirmed
by experience. Rich men seldom become true Christians. Kingdom of
heaven—The kingdom of grace and
glory.

glory.

24. The eye of a needle—It has been suggested that the needle eye was a small gate, leading into the city, intended only for foot passengers, and that the camel could only Yes, as earnest prayers are nswered, in God's way, which quite different from man's God's way is always the best le our way may be the wrong

25. Exceedingly amazed-Like Jews, they had been accustomed to regard worldly prosperity as a spe-cial mark of the favor of God-Geikie. Who then can be saved-An admission that all men by nature share the same guilt and love of the world. How may a rich man enter heaven? 1. It is always difficult in his peculiar circumstances. 2. It is impossible if in mind and heart he cleaves to his wealth. 3. It be possible by a miracle of

26. With men ..... impossible—Ac 26. With men ..... impossible—According to the power and ability of men, this is impossible, but God, by His power, is able to so save a man that even the things that allured him most will lose their at-

traction to him.

Teachings.—The most important thing we can do is to seek carnestly after eternal life; and we should hasten, or we may lose it. While we cannot work our way to heaven yet we must work while on the way to heaven. The commandments must be kept, not merely in the letter, but in the spirit.

Thoughts.—1. Riches cannot drive

Thoughts.—1. Riches cannot drive away anxiety. 2. They cannot purchase contentment. 3. They cannot buy friends. 4. They cannot lure sleep. 5. They cannot buy appreciation. Let an illiterate man inherit vast wealth, and with it a valuable library. The books will be no more to him than their value in dollars and cents. 6. They cannot bring back a lost opportunity. "When I have finished this house," a man said, "then I will seek the Lord." The house was never finished, the man soon died: it was the price of his soul. 7. They cannot bribe death.

PRACTICAL SURVEY.

PRACTICAL SURVEY. When we take into consideration the natural capabilities and acquired means, the social standing and his re-ligious training and trend, the pro-vidential opportunities and the grand possibilities of this young man, we possibilities of this young man, we at once recognize him as an interest

The rich young ruler had (1) all the susceptibilities and possibilities of a healthful and vigorous manhood. 2.

He had imbibed good moral principles that would give solidity and promise of usefulness in connection with his other advantages. 8. He had a social and official standing that put him in such relations that he might have exerted a powerful and salutary influence over those with whom he associated. 4. His riches, properly used, gave him howen to benefit and blees his fellow men beyond all human calculation. 5. And the amability of his disposition would naturally enhance his usefulness and be conductive to his own happiness and that of others. No wonder it is written, "Then Jesus, beholding him, loved him." Mark x. 21.

Some serious defects are apparent in this young man, notwithstanding the admirable features of his character. He seemed to entertain the idea that there was something essentially good about his character and conduct. He did not have a proper apprehension of human depravity—especially his own dep. Mity, Jesus, in order to disabuse his mind of this serious error, in answer to his salutation—"Good Master," said: "Why callest thou me good? there is none good but one, that is God." good? there is none good but one, that is God."

The supreme crisis had at last arrived in the rich young ruler's life, when he by the good providence of God bowed at the feet of Him who is "the way, the truth and the life," and enquired, "What shall I do to inherit eternal life?" The Lord Jesus Christ solved this great problem of human life and destiny by kindly, yet in trenchant language, pointing out to him the idol of his heart that must be sacrificed, and the way of the cross sacrificed, and the way of the cross and self-denial that must be trod if that self-definit that must be trod if he would place himself in proper rela-tions to his environment and right relations to Him who is "the author of eternal salvation unto all them that obey Him." Heb. v. 9; v. 21. His final decision was seemingly made and his eternal destiny settled as the yours was deliberately and

as the young man deliberately and sorrowfully turned away from Jesus, the only "name under heaven given among men, whereby we must be saved."

The difficulties and dangers The difficulties and dangers of riches. Vs. 23-26. Riches are deceifful. Matt. xiii. 22. It is difficult to have riches and not trust in them. Mark x. 24; Psalm lxii. 10. They tend to make the possessor of them "high-minded." I. Tim. v1. 17. It is difficult for those who are rich to discharge the responsibilities that devolve upon them in consequence of their riches. Those who are rich are likely to be self-ipdulgent. The love of money is the root of all evil (I. Tim. vi. 10), and it is difficult to have much money and not love it.

## TORNADO IN TENNESSEE

Many Lives Lost in the Hurricane.

SOME STRANGE INCIDENTS.

Nashville, Tenn., report: Tennes see was swept last night by the most destructive storm ever known in the Stage. More than fifty persons were killed and a hundred more injured. and a hundred while the damage to houses, timber and other property will reach large figures. The storm entered the State from Northern Mississippi and swept across in a northeasterly direction. Great damage is reported from the counties bordering on the Mississippi and, further on, Columbia, in Maury County, is the heaviest sufferer. La-vergne, Nolansville and Gallatin also felt the wind's force, the storm finallosing itself against the Cumber and mountain range. The number of houses destroyed in

the number of houses destroyed in the Nolansville neighborhood is six-teen. There were two fatalities, Miss Annie Hampton, aged 25; Mrs. Fanny Bramlett, aged 65. Those injured were—J. B. Hampton, aged 70; Miss Lyndle, Hampton, aged 70; Miss Luella Hampton, aged 23; Miss Mallada Jennett, aged 70; Aubrey Hampton, internally hurt; Thomas Hampton, badly cut and bruised: Em-Hampton, badly cut and bruised: Emma Hampton, arm broken; Mrs. P. G. Verler, collar-bone broken; Ernest Stephens, internal injuries; Leslie Stephens, slight bruises on the head Allen Fly, internal injuries: Mrs. J. W. Fly, internal injuries; Miss Fly, badly bruised. All of the sixteen houses were totally destroyed. Mr. Hampton were totally destroyed. Mr. Hampton had \$400 in money, and this was blown away and only a part recovered. The baby of Jim Christman, colored, reported lost, was found 300 yards from the house at 10 o'clock lying near a branch uninjured.

At Lavergne, sixteen miles south of here, on the Nashville, Chattanooga & St. Louis Road, the velocity of the wind was marvellous, and from best reports lasted only twenty seconds. In this short time about 35 dwellings were turned into kindling wood.

ings were turned into kindling wood.
The victims of the tornado are George Robertson and his six-months-old child. Mr. Robertson's house, which was a year attention. which was a very strong log struc ture, was in the middle of the path of the storm, and was laid flat on the ground. At the time Mr. Rob the ground. At the time Mr. Robertson and his child had retired, and his wife was sitting near the bed reading, and before the latter could utter a warning death had claimed them. Mrs. Robertson's escape was marvellous. When found the unfortu-nate man was pinned across the back by a large timber, and a great scar was on the back of his neck. No mark could be found on the body of the child, Both were thought to have met instant death. In al-most every home there were sev-era! injured. In Williamson County great damage was done, but the town of Franklin escaped with contively small loss. Houses and ber in Summer County also su ber in Summer County also suffered considerably, but first reports sent out from Gallatin were exaggerat-ed. The rise in the Cumberland River at Nashville is the most rapid know in 25 years, the water having climbed twenty feet on the gauge since yesterday morning.

A freight train on the Nashville, Florence & Sheffield Railroad was lift-

ed from the track, but as far as ported no one was injured.

Sugar Drops.

A drop of 10c per cwt. in all grades of refined sugars startled the trade to-day. There was no premonition of a reduction in prices, and the wholesale dealers had been led to exnect that the next change in prices would be an advance

It is reported that the illness of King Oscar of Sweden is due to two alarming.

## The Markets

Leading Wheat Harkets. Following are the closing quotation to-day at important wheat centres

Minneapolis, No, 1 northern ... ... 0741-2 0731-2 Minneapolis, No, 1 hard ... ... 0761-2

Wheat—One hundred and fifty bushels of white sold %c lower at 68c, 100 bushels of red unchanged at 68c, and 300 bushels of goose &c lower at 64c.
Barley—Was slightly firmer, 400
bushels selling %c to 1c higher at 42c o 46%c.

Oats-Firmer: 100 bushels sold %g higher at 30c to 30%c.

Hay and Straw—Hay was steady o firmer, 10 loads selling at \$13.50 to \$15 per ton. Straw was also higher, two loads selling at \$12 to \$12.50 per ton.

Dressed Hogs-The receipts are moderate and there is a good demand. Prices are steady at \$6.75 to

\$7.25 per cwt.

Butter—Both demand and supply are light and prices are unchanged at 20c to 22c for pound rolls.

Eggs—Trade is dull, with light receipts. New laid worth 21c per dozon, and held stock are selling at 183

Poultry-Market is quiet, with libral offerings and prices are steady. There is little demand and the wea-

ther is too warm for poultry. Chick-ens are quoted at 30c to 40c per pair, ducks at 40c to 60c, turkeys at 7c to se per lb., and geese at 5c to 6c. Cheese Markets.

Iroquois, Nov. 23.—At the Cheese Board to-day 422 colored and **75** white cheese were offered. About 250 sold on the board at 9%c, balance unsold at close. Buyers present — Messrs. Ault, Bissell and Smith. Board adjourned, to meet again the first

iday in May, 1901.			
day in May, 1901.			
Toronto Live Stock	Mar	ke	t.
port cattle, choice, per cwt.	\$1 40	to	\$1
port cattle, light, per cwt	4 20	to	4
tchers' cattle picked	4 40	to	4
tchers' cattle, choice	4.00	to	1 4
tchers' cattle, good	3 46	to	4 (
do medium	2 50	to	3 .
tchers' common, per cwt	2 00	to	2 4
ils, export, heavy, per cwt	3 50	to	4
lls, export, light, per cwt	3 00	to	3
eders, short-keep	3 50	to	3 :
eders, heavy	3 00	to	3
eders, light	2 50	to	3 (
ockers, 400 to 750 lbs	2 00	to	222
off-colors and heifers	1 50	to	2
eding bulls	2 25	to	2
tht stock bull, per cwt,	1 50	to	21
lch cows, each	30 00	to	50
eep, export ewes, per cwt,	3 00	to	3
o. bucks	2 50	to	3
cep, butchers', each	2 50	to	3 (
mbs, each	2 50	to	3 :
o per cwt	3 50	to	3
lves, per head	2 00	to	8
gs, choice, per cwt	5 25	to	0 (
gs, fat, per cwt	5 00	te	0 (
gs, light, per cwt	4 75	to	0
WS	3 75	to	1.0

Manchester Butter Market. Butter-The arrivals this week howed an increase of about 400 casks sent rates, and easily obtained a reduction yesterday of about 4s per cwt. We find that this week last year our markets were in a similar state, but it improved for the fol-lowing eight weeks. We quote— Choicest Danish and Swedish, 120s

to 122s; Choicest Irish, 110s to 112s choicest Canadian, fresh landed, 107s to 108s; finest Canadian, ex store

Cheese—In order to stimulate the demand, and at the same time clear up goods that are ripe, several holders have reduced prices for such goods to 50s. The large retailers have again put a 6d cut on their counters. The demand for later made goods is very slow. The weather continues mild was the continues the continues of the conti tinues mild and open. We quote Finest white or colored, 54s to 55s

Manitoba Grain Markets. The local situation is unchanged as regards the character of trade. Prices are above export value, and although a little there is no snap to the business. Lake navigation will be within two weeks or so, and it is now almost too late for wheat shipping from country points to be in in store at Fort William show a decline of from 1 to 2c per bushel on the week, according to grade. Yesterday's closing prices were—No. 1 hard, 81c; No. 2 hard, 75c; No. 3 hard, 69c; No. 3 northern, 65c; tough No. 2 hard, 70c; tough No. 3 hard No. 2 hard, 70c; tough No. 3 hard, 66 1-2, and tough No. 3 northern. 63 1-2c, all in store at Fort William. Sales have been made of No. 3 hard for December delivery at 67c and 67 1-2c in store at Fort William. Some business was doing to-day (Saturday) at steady prices, offerings being most ly No. 3 hard, which sold at 69c to

Bradstreet's on Trade. Business at Montreal continues active notwithstanding the fact that navigation is now drawing to a close and that usually, trade slackened about this time of the season. There is a good demand in retail trade circles, and the prospects for trade are generally promising. There has been a good deal of improvement in Toronto wholesale trade this week as a resuft of the colder weather. There have been more buyers in the city and they have been taking some liberal lots of seasonable lines, and travellers have been sending in more sorting orders. At London there is a better demand for staple goods for immediate requirements. The markets at the large Coast centres have been more or less featureless the past week or ten days. Some large shipments for the winter have been made lately to outlying camps and the smaller towns. Business at Hamilton has improved this week with the more seasonable winter weather. There has been more enquiry from retailers for sorting parcels of heavy winter goods, and considerable shipments of goods have been made this work. Travellers report the cuttook. week. Travellers report the cutlcol for the spring trade in jobbing lines good, and the indications are that there will be a large business done in placing orders early in the season. Remittaness are fair and are certain to improve with the increase deliveries of grain when the contry roads get into shape.