A scene in Mesopotamia, beautifully pastoral. A well of water of great value in that region. The fleds around about it white with there flocks of sheep lying down watting for the watering. I hear their bleating coming on the bright air and the laughter of young men air and the laughter of young men and maidens indulging in rustic repartee. I look off, and I see other flocks of sheep coming. Meanwhile Jacob, a stranger, on the interesting grand of looking for a wife, comes to the well. A beautiful shepherdess comes to the same well. I see her approaching, followed by her father's flock of sheep. It was a memorable meeting. Jacob marmemorable meeting. Jacob mar-ried that shepherdess. The Bible account of it is, "Jacob kissed Ra-shel and lifted up his voice and It has always been a mys-me what he found to cry tery to me what he found to cry
shout! But before that scene occurred Jacob accosts the shepherds and m why they postpone of the thirst of these s and why they did not immediately proceed to water them. The shep-herds reply to the effect: "We are all good neighbors, and as a matter of courtesy we wait until all the sheep of the neighborhood come up. mouth is somewhat heavy, and several of us take hold of it and push troughs are filled and the sheep satisfied. We cannot until all the flocks are gathered together and the they roll the stone from the well's mouth; then we water the sheep.' Oh, this is a thirsty world! Hot or the head, and blistering for the

feet, and parching for the tongue. The world's great want is a cool, re-freshing, satisfying draft. We wan-der around, and we find the cistern empty. Long and tedious drought has dried up the world's fountain, but centuries ago a Shepherd, with a crook in the shape of a cross and feet cut to the bleeding, explored the ert passages of this world and one day came across a well a thousand feet deep, bubbling and bright and epalescent, and looked to the and the and the south, and the east, and the and the south a voice strong and musical, that rang through the ages, "Ho, every one that thirsteth, e ye to the waters!'

Now, a great flock of sheep to-day gather around this gospel well. There are a great many thirsty souls. I wonder why the flocks of all nations do not gather, why so many stay thirsty, and while I am wondering about it my text breaks forth in the explanation, saying, "We cannot un-til all the flocks be gathered together and till they roll the stone from the then we water the

If a herd of swine come to a well, they angrily jostle each other for the precedence; if a drove of cattle come to a well, they hook each other back from the water, but when a flock of sheep come, though a hun-dred of them shall be disappointed, only express it by sad bleat ing, they come together peaceably. We want a great multitude to come around the gospel well. I know there are those who do not like a crowd: they think a crowd is vulgar. If they are oppressed for room in church, it makes them positively im-patient and belligerent. We have had people permanently leave church Not so did these oriental shepherds. They waited until all the flocks were gathered and the more flocks that came the better they liked And so we ought to be anxious that all the people should come. Go out into the highways and the hedges and compel them to come in. to the rich and tell them they are indigent without the gospel of Jesus. Go to the poor and tell them the affluence there is in Christ. to the blind and tell them of the touch that gives eternal illumina-Go to the lame and tell them of the joy that will make the lame a hart. Gather all the sheep off all the mountains. None so torn of the dogs, none so sick, so worried, none so dying, as omitted. Why not gather a great flock? All this city in a flock, all New York in a flock, all London n a flock, all the world in a flock.

1,600,000,000 of the race. Do not let the church by a spirit of exclusiveness keep the world out. Let down all the bars, swing open all the gates, scatter the invitations. "Whosoever will, heard the bell toll at the gate when you went in with the procession it is Come, red men of the forest. Come, Raplander, out of the snow. Come, Patagonian, out of the south, Come in furs. Come panting under palm leaves. Come one. Come all. Come now. As at this well of Mesopotamia Jacob and It is a wonder you have been able to Rachel were betrethed, so this morning at this well of salvation, Christ, nervous system has not been shattered our Shepherd, will meet you coming up with your long flocks of cares and anxieties, and be will stretch out his If I could gather all the griefs of all hand in pledge of his affection, while sorts from these crowded streets and all heaven will cry out: "Behold, the bridegroom cometh! Go ye out to man nor angel could endure the reci-

This well of the gospel is deep enough

You flotice that this well of Mesopotamia had a stone on it, which must be removed before the sheep could be watered, and I find on the well of salgant, and I think that is why the Lord watered, and I find on the well of sale, and I find it want to have my stacles which must be removed in order that you may obtain the refresh-ment and life of this gospel. In your case the impediment is pride of heart. You cannot bear to come to so demo-oratic a fountain; you do not want to come with so many hers. It is as you want? A thousand voices in the

pump instead of sitting in a parier sip-ping out of a chased challoe which has just been lifted from a silver salver. wites all the world to come and remust be in a special car, with your feet of the come and remust be in a special car, with your feet of the come and a band of the come a band of the come and a band of the come a band on a Turkish ottoman and a band of music on board the train. You do not want to be in company with rustic Jacob and Rachel and to be drinking out of the fountain where 10,000 sheep have been drinking before you. You will have to remove the obstacle of pride or never find your way to the well. You will have to come as we came, willing to take the water of eternal life in any way and at any hand and in any kind of pitcher, crying out: "Oh, Lord Jesus, I am dying of thirst! Give me the water of eternal life, whether in trough or goblet! nal life, whether in trough or goblet! Give me the water of life! I care not in what it comes to me." Away with all your hindrances of pride from the well's mouth!

well's mouth!

Here is another man who is kept back from this water of life by the stone of an obdurate heart, which lies over the mouth of the well. You have ore feeling upon this subject thon if God had yet to do you the first kindness or you had to do God the first wrong. Seated on his lap all these years, his everdasting arms sheltering you, where is your gratitude? Where is your morning and evening prayer? Where are your consecrated lives? I say to you as Daniel said to Beishaz-

zar, "The God in whose hand thy breath is, and all thy way, thou hast not glorified." If you treated everybody as badly as you have treated God you would have made 500 apologies; yea your whole life would have been an apology. Three times to-day you have been seated at God's table. Spring, summer, autumn and winter he has appropriately appareled you. Your health from Him, your companion health from Him, your companion from Him, your children from Him, your home from Him, all the bright surroundings of your life from Him. Oh, man, what dost thou with that hard heart? Canst thou not feel one throb of gratitude toward the God that redeem you, and the Holy Ghost who has all these years been importuning you? If you could sit down five min-utes under the tree of a Savior's martydom and feel his lifeblood trickling on your forehead and cheek and hands, methinks you would get some appreciation of what you owe to a crucified

There are men who are perfectly discontented. Unhappy in the past, unhappy to-day, to be unhappy forever unless you come to this gospel well. This satisfies the soul with a high, deep, all absorbing and eternal satis faction. It comes, and it offers the most unfortunate man so much of this world as is best for him and throws all heaven into the bargain. The wealth of Croesus and of all the Rothschilds is only a poor, miserable shilling compared with the eternal fortunes that Christ offers you to-day. In the far east there was a king who used once a year to get on the scales, while or the other side the scales were placed gold and silver and gems—indeed en-ough were placed there to balance the king. Then, at the close of the weighing, all these treasures were thrown among the populace. But Christ to-day steps on one side the scales, and on the other side are all the treasures of the universe, and he says, "All are yours; all height, all depth, all length, all breadth, all eternity-all are yours.' We do not appreciate the promises of

the gospel. When an aged clergyman was dying -a man very eminent in the church-a young theological student stood by his side, and the aged man looked up and said to him, "Can't you give me some comfort in my dying hour?" "No," said the young man; "I can't talk to you on this subject. You know all about it and have known it so long."
"Well," said the dying man, "just recite to me some promises." The young man thought a moment, and he came to this promise: "The blood of Jesus Christ cleanseth from all sin." and the old man clapped his hands and in his dying moment said, "That's just the promise I have been waiting for-'The blood of Jesus Christ cleanseth from all

the magnificence of the promise. Come also to the gospel well, all ye troubled. I do not suppose you have escaped. Compare your view of this life at fifteen years of age with what your view is of it at 40 or 60 or 70. What a great contrast of opinion! Were you right then or are you right now? Two cups placed in your hands, the one a sweet cup, the other a sour cup. A cup of joy and a cup of grief. full, and out of which have you the more frequently partaken? What a different place the cemetery is from what it used to be! Once it was to you a grand city improvement, and you went out on the pleasure excursion, and you ran laughingly up the mound, and you criticised in a light way the epi-But since the day when you taph. heard the bell toll at the gate when

tation. Well, what do you want? took it away. I don't want to have my property back." Well, would you have your departed friends back again? "No," you say; "I couldn't take the responsibility of bringing them from a tearless realm to a realm of tears. I couldn't do it." Well, then, what do you want? A thousand voices in the audience cry out: "Comfort. Give us comfort!" For that reason I have rolled at the Admiralty House to-day.

away the stone from the well's mouth. Come, all ye wounded of the flock, bursued of the wolves, come to the fountain where the Lord's sick and bereft ones have come. "Ah," says some one, "you are not old enough to understand my sorrows. You have not been in the world at mg as I have, and you can't talk to me about my misfortunes in the time of old age." Well, I may not have lived as long as you, but I have been a great deal among old people, and I know hew they feel about their falling health and about their departed friends and about the loneliness that sometimes strikes through their souls.

friends and about the loneliness that sometimes strikes through their souls. To lean on a prop for 50 years and then have it break under you! There are only two years' difference between the death of my father and mother. After my mother's decease my father used to go around as if looking for something. He would often so from something. He would often go from one room without any seeming reason and go to another room, and then he would take his cane and start out, and someone would say, "Father, where are you going?" and he would answer, "I don't know exactly where I am going."
Always looking for something. Though
he was a tender hearted man I never saw him cry but once, and that was at the burial of my mother. After 60 years' living together it was hard to part. And there are aged people to-day who are feeling just such a pang as that. I want to tell them there is a that. I want to ten them there is a perfect enchantment in the promises of this gospel, and I come to them and offer them my arm, or I take their arm and I bring them to this gospel well. Sit down, father or mother, sit down Come, David, the psalmist, have you anything encouraging to offer them? "Yee," says the psalmist; "they shall be fat and flourishing, to show that the Lord is upright. He is my rock, and there is no unrighteous-ness in Him." Corne Lorden. rock, and there is no unrighteous-ness in Him." Come, Isaiah, have you anything to say out of your prophecies for these aged people? "Yes," says Isalah; "down to old age I am with thee, and to hoary hairs will I carry thee." Well, if the Lord is going to carry you, you ought not to worry much your alling eyesight and falling limbs. But you say, "I am so near worn out, and I am of no use to God any more." I think the Lord worn out, and God any more." knows whether you are of any more use or not. If you were of no more se, He would have taken you before this. Do you think God has forgotten you because he has taken care of you for 70 or 80 years? He thinks more of you to-day than He ever did because you think more of Him. May the God of Abraham and Isaac and Jacob and Paul the aged be your God forever But I gather all the promises to-day in a group, and I ask the shepherd to drive their flocks of lambs and sheep up to the sparkling supply. "Behold, happy is the man whom God correcteth." "Though He cause grief, yet will He have compassion." "Many are the

have compassion." "Many are the afflictions of the righteous, but the Lord delivereth him out of them." Weeping may endure for a night, out joy cometh in the morning." am determined that no one shall go out of this house uncomforted. Youout of this house uncomforted. Yon-der is a timid and shrinking soul who seems to hide away from the consolations I am uttering as a child with a sore hand hides away from the physician lest he touch the wound too roughly, and the mother has to go and compel the little patient to come out and see the physician. So I come to your timid and shrinking soul to-day and compel you to come out in the presence of the Divine Physician. He will not hurt you. He has been healing wounds for many years, and He will give you gentle and cmripotent medicament.

But some one in the audience says,

"Notwithstanding all you have said this morning, I find no alleviation for my troubles." Well, I am not through yet. I have left the mopotent consideration for the last. am going to soothe you with the thought of heaven. However talkative we may be, there will come a time when the stoutest and most em-phatic interrogation will evoke from us no answer. As soon as we have closed our lips for the final silence no power on earth can break that taciturnity. But where, O Chris-tian, will be your spirit? In a scene of infinite gladness. The spring morning of heaven waving its blossoms in the bright alr. Victors fresh from hattle showing their scars Conquerors marching from gate to gate. You among them. Oh, what a great flock God will gather around the celestial well. No stone on the well's mouth while the Shepherd waters the sheep. There Jacob will rec-ognise Rachel the shepherdess. And standing on one side of the well of eternal rapture your children, and standing on the other side of eternal rapture your Christian ancestry. You will be bounded on all sides by a joy so keen and grand that no other worl has ever been permitted to experience it. Out of that one deep well of heaven the Shepherd will dip reunion for the bereaved, wealth for the poor, health for the sick, rest for the weary. And then all the flock of the Lord's sheep will lie down in the green pastures, and world without end we will praise the Lord that

ON THE WAY TO CANADA.

on this summer Sabbath morning we were permitted to study the story of

Jacob and Rachel at the well.

Royal Yacht Ophir Sailed From Cape Town Yesterday.

Cape Town, Aug. 23.—The Royal vacht Ophir, with the Duke and Duch-ess of Cornwall and York on board, sailed to-day for St. Vincent. It was at first reported that they would visit the Island of Ascension, but this report was incorrect. The yacht is due to arrive at Hallfax on September 15th and at Quebec on September 21st. The Canadian four of the Duke and Duchess is timed to end on October 21st, when the voyage towards England will begin.

Presents From Prisoners.

though you were thirs, y and you were audience cry out: "Comfort. Give us presented to himself and the Duc invited to slake your thirst at the town comfort!" For that reason I have rolled at the Admiralty House to-day.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 1X. SEPTEMBER 1, 1901.

Isaac the Peacemaker.—Gen. 26: 12-25.

Commentary. — Connecting links. Soon after the events of our last lesson Sarah died at Hebron, and Abraham purchased the cave of Machpelah for a burying place for his wife. When Isaac was forty years old Abraham sent his servant to Mesopotamia, called Abraham's country (xxiv. 4) because it was the place where the family of Haran his brother had settled, and where Abraham's father was buried. The servant succeeded in his undertaking and Rebekah was brought back to Canaan and became Isaac's wife. When Isaac was sixty years old, Jacob and Esau were born. Abraham was buried in the cave of Machpelah with his beloved wife saac the Peacemaker.-Gen. 26: 12-25.

Abraham was buried in the cave of Machpelah with his beloved wife Sarah. At present this cave is covered by a Mohammedan mosque, which is sacredly guarded against the intrusion of travellers.

12. Isnac-Isnac was a man of faith, but in many respects a great contrast to his father. He was patient, but not enterprising and powerful. He was devout and submissive, but not active in organizing in God's service. His life was uneventful, almost monotonous. In the same ful, almost monotonous. In the same year—While there was a famine in the land, when others scarcely reaped at all, he reaped thus plentifully.—Henry. See Isa. lxv. 13. Hundredfold—Probably meaning a very great increase.

13. Went forward—Hebrew, "going"; that is, became increasingly greater. The Hebrew term for walk is fre-quently used in the sense of continued

14. Envied him—Here we see how vanity attaches to all earthly good; prosperity begets envy, and from envy proceeds injury.—Fuller. Envy is the constant companion of prosperity of the constant companion of prosperity.

Is the constant companion of pros-perity.—Trapp.

15. For all the wells, etc.—In those countries a good well of water was a possession of immense value; and hence in their wars it was an object for either party to full the wells in order to distress the enemy. Envy considers that which is lost to an-other as gain to itself.—Bush.

16. Go from us—Isaac does not in-sist upon the bargain he had made

sist upon the bargain he had made with them for the lands he held, nor upon his occupying nor improving of them, nor does he effer to contest with them by force; but

contest with them by force; but peaceably departs.

17. Valley of Gerar — The country around Gerar.

18. Digged again the wells, etc.—
"It is our duty to keep up the memorials of the great and good." The Philistines had filled the weils Abraham had dug, and Isaac resolves to open them again.

19. Well of springing water—"Well of living waters." This is its meaning both in the Old and New Testaments.

20. Did strive-"Those that avoid striving, yet can not avoid being striven with Psa. cxx. 7. In this sense, Jeremiah was a man of contention (Jer. xv. 10), and also Christ Himself, though He is the Prince of

peace."

21. Digged another well—"Never did any man more implicitly follow the divine command, 'Resist not evil,' than did Christ;" whenever the found that His work was likely to be a subject of strife and contention, he always chose to suffer wrong than to do wrong. wrong than to do wrong.

22. Removed from thence—We are told that he met the envy with patience, and removed from well to well. At last the Philistines desist-

well. At last the Philistines desisted. Endurance, meckness, the gospel spirit, are the only true weapons to use against the world.

25. Went up..... to Beer-sheba—Isaac had trouble while among the Philistines. "To enjoy God's presence we must be where He is, and He certainly is not to be found amid the strife and contention of an ungodiy world; and hence, the sooner the child of God gets away from all such, the better; so Isaac found it."

24. The Lord appeared—The angel of the covenant—the Messiah.—Jacobus. The same night—"He needed special emoouragement when insuited and outraged by the Philistines, and God immediately appears to comfort and support him in his trials, by a

and support him in his trials, by a renewal of all His promises." The God of Abraham—"God is not the God of the dead, but of the living."

25. Builded an altar—"Isaac first builtinn altar and then diggeria a welk Every dwelling-place of the godly should be a grant trans."

burdan alter and then higger a wells. Every dwelling-place of the godly should be a sanctuary." Here at last he had real enjoyment. He had an undisputed well which the Phillstines could not fill up, because they were not there. Teachings—Those who are godly have the promise of this life as well as that which is to come. We should see to it that the wells of salvation are constantly flowing in our hearts and lives I to the ot there.

and lives Let us take heed to ou ways and never remove the "ar landmarks" which our fathers landmarks which our lathers have seat; that which was once truth is truth still. To obtain "living water" it was necessary to "dig"; to obtain Christ in our hearts we will have something to do. PRACTICAL SURVEY.

When Christ in the sermon on the mount said, "Blessed are the peace-makers," He expressed a general truth that has been fulfilled through all the history of the human race, as well as to enunciate a principle that henceforth should be a rule of life for all his followers. Some t li us that Self-preservation" or "self-defence" sthe "first law of nature"; and that is the "first law of nature"; and that
"selfishness, if restricted to proper
limits"—self love, it is sometimes called—"is a necessity"; that "if a man
does not look out for himself no one for
will look out for him."
Wars for "greed" and "gold," incorrectly called "duty and destiny,"
"trade and expansion," by professedly Christian nations are carried on
in our own day.
One of the first requisites for a
ferson to possess that he may carry

One of the first requisites for a person to possess that he may carry out thrist's injunction is a conscloutness of being in the diving order. "And there was a famine to the land"—Gen. xxvl. 1. Islanc's became was to go to Egypt, and the Lord told him to so our in this land. He obeyed God and was proposed. He sowed and received an impaced fold. Isaac's possess which were not expense. received an impered fold. Isaac's ponce-making forwers were not ex-fausted yet. "And he removed from thence and digged another well." Here he was successful.

Isaac's coarse was in keeping with that of his father Abram's in dealing with Lot. "Is not the whole land be-fore thee? Separate thyself, I pray thee, from me; if thou wilt take the

left hand, then I will go the right; or if thou depart to the right hand them I will go to the left." Instead of contending, he simply said to the men, "Help yourselves to all you think you want." Tons of hay were cut from the land he supposed he owned, but he did not quarrel.

The manifest lesson on the face of this striking account is in direct con-

this striking account is in direct con-flict with the practice of most pro-fessing Christians. Shall we not re-belve it candidly and seek for grace to practice Isaac's example as a peacemaker?—J. Emory Coleman.

BODIES BROUGHT

Twenty-one Bodies of the III-Fated Islander Missing

NOBODY WAS TO BLAME.

Coroner's Jury Declares That the Wreck Was Not Due to Any One's Carelessness - Governor Ross Arrives With the Bodies of His Wife, Child and Niece.

Victoria, B. C., despatch-With her

flags at half mast and the caskets of some of the dead of the Islander disaster on her decks, the C. P. N. steamship Hating returned from the north to-day. She was met by over five hundred people, although there had been no warning of her coming. The scenes attendant to the landing of the bodies were pitiful. As one after another the five caskets were carried ashore, there were plaintive cries from the assembled relatives as they hurried forward to claim their dead. Governor J. H. Ross, Administrator of the Yukon, who started from Dawson as soon as the wires told him the news, arrived by the steamer, accompanying the remains of his wife, her niece and child. Their bodies, together with those of the late Captain Foote, master of the lost vessel; Dr. John A. Duncan, and Mrs. Minnie Ross, were brought to Victoria. It is not known whether the remains of Mrs. Ross and the family will be taken east, for it is understood that the parents of the dead woman here desire that they be interred locally. Purser Bishop places the death list at forty, made

be interred locally. Purser Bishop places the death list at forty, made up as follows:

Passengers—E. D. Mills, Mrs. (Dr) Philips and Dorothy Phillips, J. W. Bell, Dr. Duncan, Miss Kate Larkin, Mrs. Minnle Ross, A. W. Jerry, J. Dahl, M. J. Brocelen, Mrs. Nickerson, Mrs. Ross and child, Andrew Keating, a millionaire, and his son, Arthur Keating, F. R. Douglas, F. Rekate, Mrs. J. G. Henderson, H. T. Rogers, Wm. Neados, N. Casper and Louisa McKay.

Crew—Captain Foote, H. Fowler, Miles Jock, Llaude Burkholder, H. Porter, Norman Law, S. J. Pitts, George Allan, A. Kendall, P. Burke, James Hutch, James Baird, George Miles, coal gasser, name unknown; three Chinese.

The following bodies have been refered to the state of the state in the state in H. C.

Coal Basser, name unknown; three Chinese.

The following bodies have been recovered: Miss Kate Larkin, H. T. Rogers, Mrs. J. H. Ross and child, Dr. Duncan, Dorothy Philips, Mrs. Minnie Ross, Joseph Dahl, two passengers, names unknown; A. W. Jerry, or Jorg, Thos. Brocelen, Alfred Kendal, S. J. Pitts, A. H. Yette, Chinaman, Miles Jock, Hugh Porter, P. Burke, Captain Foote.

These make 19 out of 40 lost. Twenty-one bodies are still missing. The following bodies were buried on

The following bodies were buried Saturday last at Juneau: J. Dahl, passenger; T. Rogers, passenger; Miss passenger; T. Rogers, passenger; an unknown Kate Larkin, passenger; an unknown passenger; S. J. Pitts, cook; A. Kendall, waiter; H. Porter, coal passer

dall, waiter; H. Porter, coal passer; Chinese boy helper.
On Sanday one unknown passenger and Burke, the oiler, were buried. These were first recovered and hence could not be kept longer.
Geo. McL. Brown, executive agent of the C. P. R., said to-day that the bodies of the victims buried in Juneau would be brought down to Victoria as soon as arrangements can be made. The recovery of the remains immediately after the accident necessitated their temporary burial at Juneau. Some of the bodies recovered at Juneau have been looted by the Indians, who have been seen paddling amongst the wreckage, and paddling amongst the wreckage, and padding amongst the wreckage, and purloining any valuables they could i.t. their hands on. The United States marshal at Juneau has gone in pursuit of the Indians to endeavor to capture those charged with looting the bodies.

An inquest was held at Juneau on the body of Dr. Buneau and the followed the following the following the state of the body of Dr. Buneau and the following the body of Dr. Buneau and t

An inquest was held at Juneau on the body of Dr. Duncan, and the following verdict rendered: "We, the jury, empanelled and sworn in the matter of the inquest upon the body of Dr. J. A. Duncan, deceased, find that he came to his death on Aug. 15th, 1901, by the wreck of the 15th, 1901, by the wreck of the steamship Islander, and by evidence produced we find that we can blame no one for the accident.

(Signed) J. J. Beattie, foreman. On the northboand steamer a representative of the C. P. R. and Lloyds agent will go to take into consideration the question of salving the

CANADA'S BRITISH MAIL.

Estimate of Weight of Various Mat ter Sent Out and Received.

London, Aug. 23.—A rough estion the weight of the letters and postcards despatched from this country to Canada during 1900 reaches 83,500 pounds, while the weight of the circulars, books and newspapers was 1,068 000 pounds. From Canada 70,000 rounds of letters and 375,000 goulds of circulars, books and newspapers was the country to th books and newsparers reached this country. The number of parcels despatched during the year ending March, 1901, was 95,887.

The Markets

Toronto Farmers' Market.

Aug. 24.—The receipts of grain towday were moderate. Wheat steads a load of old white selling 72 1-25, two loads of new red winter of poot quality at 66c, and 100 oushels of goose at 66c. Barley firm, a load selling at 47 1-2c. Oats steady, 90s bushels selling at 39 1-2 to 40o for old, and at 36 1-2 to 37c for news. Rye is higher, 100 bushels selling at 51 1-2c. Har quiet, 15 loads selling at \$9 to \$10..50 for new, and at \$13 for old. Straw sold at \$10 a ton for one load. Dressed hogs 25c lower.

Cheese Markets. Toronto Farmers' Market.

Cheese Markets. Brighton, Ont., Aug. 23.—To-day nine factories boarded 880 all white; 400 sold at 9c.
Perth, Aug. 23.—To-day 1,720 cheese were boarded, all white and August make; all sold; ruling price 9 1-4c.

3 1-4c.
Winchester, Ont., Aug. 23.—To-day,
669 boxes were registered; 150 white
and 519 colored. Highest offer, 93-16c for white and 9 1-4c for colored; with no sales. Sales were on the street at 9 3-8c and 9

on the street at 9 3-8c and 9 7-16c for white and colored.

Kemptville, Ont., Aug. 23.—To-day. 125 boxes white and 700 colored were offered—9 1-8c offered for white, and 9 1-4c for colored. None sold, but all sold on curb; colored at 9 5-16 to 9 3-8c.

Ottawa, Aug. 23.—There were 1,-546 boxes boarded at the Ottawa, Cheese Board to-day, 1,194 white, and 352 colored. The white sold at 9 1-8c, and the colored at 9 1-4c, Leading What Markets.

Leading Wheat Markets.

Closing quotations at important wheat courses to-day were:

Cash. Oct. Chicago \$0 69 7-8 \$0 70 8-4 New York 0 70

Toronto Fruit Markets. Toronto Fruit Markets.

The demand to-day was brisk for everything but pears, a quantity of which was left unsold. Grapes were 10c lower, hugkleberries 10 to 25c lower. Othes lines were steady. We quote: Apples, per basket, 20 to 35c; currants, black, per basket, \$1 to \$1.10; grapes, foreign, per crate, \$2.25 to \$2.50; docanadian, 25 to 50c a basket, huckleberries, per basket, 90c to \$1; lemons, berries, per basket, 90c to \$1; lemons, per box, \$4.50 to \$5; Lawton berries. per box, \$4.50 to \$5; Lawton berries, per basket, 7 to 8c; muskmelons, per crate, 60c to \$1, per basket, 25 to 30c; peaches, California, per box, \$1.40 to \$1.60; Alberta, 6-basket carrier, \$2.50 to \$3; do Canadian white, per basket, 30 to 50c; yellow, 90c to \$1.10; pears, California, per crate, \$3.25 to \$3.75; do Canadian, per basket, \$5 to 40c. Partiett 40 to The. \$3.25 to \$3.75; do Canadian, per basket, 25 to 40c; Bartlett, 40 to 59c; plums, California, per box, \$1.50 to \$2.50; do Canadian, per basket, 36 to 75c; tomatoes, per basket, 10 to 20c; watermelos 20c; watermelons, each, 121-2

Bradstreet's on Trade. Bradereet's on Trade.

Trade in Montreal is beginning to show a little more activity, and all the prospects at present indicate a steady expansion in business for the next few months. Toronto whole-sale trade circles have been a tribe quiet. Remittances, as is usual for this season are not year. when the crop movement increases they will be better. Business at Winnipeg, according to reports to Bradstreet's, is looking up. There has been a good inquiry for the cooks from Herritter that the cooks from Herritter that has been a good inquiry for goods from Hamilton firms this we Large shipments are now being made to various parts of the country. It is expected that the faut sorting trade will be particular or the country trade will be particular or the country trade will be particular or the country of the try. It is expected try. It is expected sorting trade will be particularly sorting trade will be particularly sorting trade, good. Values are generally steady.

FRENCH ARMY TROUBLES

Cadets Find it a Task to Peel Potatoes and Make Soup.

AMERICAN BOY'S HARD LOT

Paris Cable.— The latest innevation of Gen. Andre, Minister of War, has been to send cadets from the Military School of St. Cyr to the manocuvres. The military part of the programme was a brilliant success, but the cadets failed in the more prosaic part of their duties. None of the members of this are tocratic school had ever learned to tocratic school had ever learned to peel potatoes, and making soup was a mystery. One future general, after two hours' work, managed to prepare the latter dish, but when his comrades came to eat the soup it was found he had forgotten salt. As none was procurable, the dinner was a doubtful success.

An extraordinary case has just come to light in the French army. A young man brought up in Chicago, when called upon to do militar service duly presented himself, warned the officers that he had ligious, scruples against parms. No notice was taken parms. No notice was taken presented himself, tocratic school had ever learned to

warned the officers that he had ligious, scruples against arms. No notice was taken and when he refused to take and bayonet he was broad two years' imprisonment he was interested to the barracks to years. Soon after the barracks to years against the barracks to years. the barracks to years. Soon after scruples again he again refused to bear arms, and offered to do military service in necessary. Where this was not martialed a second for matiny, and received Trarie a sentence of two years. In the many service is a second for matiny, and received Trarie a sentence of two years. In the many service is a second of the case and brought ordered him to be released and plactic in a secretarial position.

or ered him to be released and place. In a secretarial position. Through some misunderstanding the young man a third time was called upon to bear arms. On his refusal he was again sent to prison. M. Traricux again interfered, and he was released, and this time placed in the secratariat of the general staff.

He has been five years in the army, but has still his three years

but has still his three years to serve. According to French law his prison term does not count.