The Washington Orator Believes in Its Divine Inspiration and Judges It By Its Fruits.

Washington report: In the great turies. They had no communication conflict now raging in Europe as in with each other; they did not have this country between Christianity and agnosticism Dr. Talmage has taken a decided stand, and in this sermon de-clares his unwavering belief in the divine origin of the Scriptures. Text: Matthew vii., 16: "Do men gather grapes of thorns?"

Not in this country. Not in any country. Thorns stick, throns lac-erate, but all the thorns put to-gether never yielded one cluster of Catawba or Isabella grapes. Christ, who was the master of apt and potent illustration, is thus setting forth what you and I well know, that you cannot get that which is pleasant and healthful and good from that which is bad. you find a round, large, beautiful cluster of grapes, you know it produced by a good grape vine ot from a tangle of Canada thistle. Now, if I can show you that this Holy Bible yields fruit, grand fruit, splendid fruit you will come to the conclusion good Bible, and all the arguments of the skeptic against it when he tries to show it is a bad book will overboard.

"Do men gather grapes of thorns?" Can a bad book yield good results? Skeptics with great vehemence declare that the Bible is a cruel book. They that the Bulle is a cruel book. They read the story of the extermination of the Canaanites and of all the ancient wars and of the history of David and Joshua, and they come to the conclu-sion that the Bible is in favor of lac-eration and manslaughter and maswacre Now a bad book will produce bad result; a cruel book will pro-

duce a cruel result.

You have friends who have been in the habit of reading the Bible a great many years. Have you noticed a tendency to cruelty on their part? Have you ever heard any of them come out and practically say, "I e been reading the story about extermination of the Canaanites, and i am seized upon with a disposition to cut and slash and maul and pinch and murder and knock to pieces everything I can lay my hands on?" Have your friends in proportion as they become diligent Bible students and disciples of the Christ of the Bible shown a tendency toward massa-cre and murder and manslaughter? Has that been your observation?

What has been the effect upon your children of this cruel book? Or if you do not allow the book to be read in your household, what has been the effect upon the children of other households where the Word of God is honored? Have they as a reilt of reading this cruel book gone forth with a cruel spirit to pull the wings off flies and to pinion grass-hoppers and to rob birds' nests? A book ought to make cruel people. If they diligently read it and get ab-sorbed with its principles that cause must produce that effect. At what time did you notice that the teachings of this Holy Bible created cruelty in the heart and life of George Peabody, of Miss Dix, of Florence Market ingale, of John Howard, of John Frederick Oberlin, of Abbot Laurence? Have you noticed in reading the biography of these people that in proportion as they became friends of the Bible they became enemies to humanity? Have you not, on the contrary, noticed that all the institutions of mercy established were chiefly sup-ported by the friends of this book? Again, infidels go on and most ve-

impure book. You all know that an the chalice will pass along to the impure book produces impure results. other end of the aisle. Will it be No amount of money could hire you difficult to trace the line of that holy allow your child to read an unto allow your child to read an unclean book. Now, if the Bible be an impure book, where are the victims? Your father read it—did it make him a bad man. Your mother read it—did it make her a bad woman? Your sister fifteen years in heaven died at the fact. But you say, "Although the the fath of eith of this groupel—did it de-the was handed right down in that sister fifteen years in heaven died in the faith of this gospel—did it despoil her nature? Some say there are 200,000,000 copies of the Bible In existence, some say there are 000,000 copies of the Bible. I impossible to get the accurate statistics, but suppose there are 200,000,000 copies of the Bible abroad, this one book read more than any twenty books | Testament. world ever printed, this book are the victims? Show me 1,000. me 500 victims of an impure book. Show 100 despoiled of the Bible. Show me 100 despoiled of the Bible. Show me 50. Show me 10. Show me 2. Show me 1. Two hundred million copies of Bible has the most power that

contradictions, and they put prophet against prophet, evangelist against evangelist, apostle against apostle, and they say if this be true, then, can that be true? Mr. Mill, who was a friend of the Bible, said he had discovered 30,000 different readings of the Scriptures, and yet not one important differences and propher to the series of the series o difference-not one important differ- architecture that make the houses of ence out of 30,000—only the difference modern cities perfectly insignithat you might expect from the fact. Yet these old prophets walked that the book came down from generation to generation and was copied by a great many hands. And yet I put before you this fact to-day, that all Suppose a man should stand up in before you this fact to-day, that all Suppose a man should stand up the Bible writers agree in the four these cities to-day and say, "Th great doctrines of the Bible.

omnipotent. Man—a lost sinner. Two the." Such a man would be sent to destinies—one for believers, the other the insane asylum. Yet the old for unbelievers; all who accept Christ prophets did that very thing. Where reaching that home and only those is Babylon to-day? You go and walk destroyed who destroy themselves; over the ruins of Babylon and you only those who turn their back upon will not find a leaf or a grass blade Christ and come to the precipice and of those splendid hanging gardens. four great doctrines all the Bible actually blisters the feet of the trav writers agree. eler. Babylon destroyed according to

authors of the Bible came from different ages and from different cen- pomp the

an idea as to what was the chief de-sign of the Bible, and yet their writ-ings, set up from all these different lands and all these different ages and all these different centuries, coming together make a perfect harmony in

of all lands. Is not that a most re-markable fact? Again, infidels vehemently charge that the Bible is an unscientific book. In a former discourse I showed you that there was no collision between science and revelation, and I went from point to point in the discussion. but now let us have authority in this matter. You and I cannot give 40 or 50 or 60 years exclusively to the study of science that some men give. Let us have authority in this matter. Who says there is a collision between

the opinion of the very best scholars

science and revelation? Well, Herbert Spencer, Tyndall, Darwin. They say there is a discord between science and revelation; but I will bring you names of men who have found a perfect accord between science and revelation—men as much higher in intellectual character above those whom I have mentioned as the Alps and Mount Washington and the Himalayas higher than the hill back of Herschel, Kepler, Leibnitz, house. Ross, Isaac Newton. My friends, we are in respectable company when we believe in the word of God—very respectable company

Now, I might, as infidels have failed to prove that the Bible is a cruel book, that the Bible is an impure book, that the Bible is a contradictory book, that the Bible is an unscientific book-I might move a nonsuit in this case of infidelity, the plaintiff, against Christianity, the defendant, but I will not take advantage of the circumstances, for when the skeptic goes on to say that we are a gullible people, when he goes on to say, as he often does, that the greater the improbability the more we like to believe it, when he goes on to say that the Bible is made up of a lot of manuscripts, one picked up here and another there and another from some other place and that the whole thing is an imposition on the credulity of the human race, I must reply to that charge.

The Bible is made up of: the Old

Testament and the New Testament. Let us take the New Testament first. Why do I believe it? Why do I take it to my heart? It is because it can be traced back to the divine heart just as easily as that aisle can be traced to that door, and that aisle to that door,

Jerome and Eusebius in the first century and Origen in the second century and other writers in the third and fourth centuries gave a list of the New Testament writers just exactly corresponding with our list, showing that the same New Testament which we have they had in the fourth century and the third century and the second century and the first century. But where did they get the New Testament? They got it from Irenaeus. Where did Irenaeus get it? He got it from Polycarp. Where did Polycarp get it? He got it from St. John, who was the personal associate of the Lorá Jesus Christ. My grandfather gave a book to my fastitutions of ther, my father gave it to me, I gave Genesis, and in all their way they chiefly sup- it to my child. Is there any difficulty will not find a single chapter or a

emently charge that this Bible is an chalice at the end of the aisle, and without the Bible chalice? No difficulty at all. This this was handed right down in that way, who knows but they were lying impostors? How can you take their They died for the truth testimony?" They died for the truth of that book. Men never die for a lie cheerfully and triumphantly. They were not lying impostors. They died in triumph for the truth of that New

"Well," says some one "now I am ment is from the heart of Christ, but how about the Old Testament? Why do you believe that?" I believe the Old Testament because the prophecies foretold events hundreds and thousan impure book and not one victim of ands of years ahead-events which afimpurity! On the contrary, you terwards took place. How far can you ow very well that it is where the see ahead? Two thousand years? Can the you see ahead a hundred years? Can Again, agnostics go on still further, and they say the Bible is a mass of contradictions, and they put mass of

great doctrines of the Bible.

What are those four great doctrines?
God—good, kind, patient, just, loving, these streets will be pasture for catjump off, he jumps off. Now, in these and in the summer time the ground

the prophecy.
Where is Tyre? In the day of its

ermen will dry their nets where this city stands." If you should go to that place to-day, you would find that literally the fishermen are drying their nets on the rocks where the city of Tyre once stood. Tartar and Turk and Saracen drying their nets

on the rocks.

"Well," says some one, "now I am ready to take the New Testament as from the heart of Christ, and I am ready to believe the prophecies. The evidence is beyond all dispute. But you must remember," says my friend, "that the prophecies are only a small part of the old book. You don't expect us to believe all the old bok." If you found one of your good, honest letters in an envelope with ten or twenty cruel, lying, filthy letters, how long would you allow that honest letter to stay there? In half a minute you would either n the rocks. half a minute you would either snatch it out of the envelope or you vould destroy the whole envel Now, do you suppose the Lord God would allow these pure prophecies, these prophecies which you admit must have come from the hand of God, from divine inspiration-do you suppose God would allow these pure prophecies to be bound up and put in the same envelope with the Book of Job, and the Book of Psalms, and the Book of Deuteronomy, and the other books, if those books were not

the old book sticks together. Unsanctified geologists try to pull away the book of Genesis. They say they do not believe it; it cannot be there was light before the sun shone: it cannot be all this story about Adam and Eve; and they pull at the book of Genesis, and they have been pulling a great while, yet where is the book of Genesis? Standing just where it stood all the time. There is not a man on earth who has ever erased it from the Bible.

Then all the undevout astronomers went to work to pull away the book of Joshua. They say, "That cannot be true, the sun's halting above Gibeon and the moon over the valley of Ajalon; it cannot be possible, we must pull that book of Joshua away." And they pull away at it, and they pull away at it; and they pull away at it, and they pull away and they say. "That it is greated by sympathy were sare great in proportion to the amandate it is on the indicate on the east coast of the principal constitution of the search say. Into a country to the suffer in the principal country the look of Josha and the is on the indicate of the principal country to the suffer ings for others are great in proportion to the mand they pull away and they say, "That story about Jonah and the whale can't be true." Every infidel carries a harpoon especially for that whale, and they pull away at the book of Jonah, but where is the book of Jonah to-day? Just where it has been all the time—the grandest thing that was ever written to prove that when God sends a man to Nineveh, he cannot get to Tarshish, if God to stop him has to upset the Mediterranean sea with a cv

And so the infidels have been trying to pull away the miracles, pulling away at the blasted fig tree, at the turning of the water into wine, at the raising of Lazarus from the dead Can you show me a Bible from which one of these miracles has been erased? How marvelously the old book sticks together! All the striking at these chapters only driving them in deeper until they are clinched on the other side with the hammers of eternity. And the book is going to keep right on until the fires of the last day are kindled. Some of them will begin on the side and some or the other than the other than one side and some on the other side of the old book. They will not find a bundle of loose manuscripts easily consumed by the fire. When the fires of the last day are kindled, some will burn on this side, from Genesis toward Revelation and others will burn on this side from Revelation toward in tracing this line?
On communion day I will start the be the first time we can afford to do

But I do not think we will give up the Bible even at that time. I think we "will want the Bible in heaven. I really think the fires of the last day will not consume the last copy, for when you and I get our dead children out of the dust we want to show them just the passages, just the promises, which comforted us here in the dark day of interment, and we will want to talk over with C tians who have had trials and s

gles, and we will want to show them the promises that especially refreshed us. I think we shall have the Bible in heaven. Ch, I want to hear David with his

own voice read, "The Lord is my shepherd." I want to hear Paul with his own voice read, "Thanks be unto God that giveth us the victory." I want to hear the archangel play Paul's march of the resurrection with good enough for earth, good enough for heaven. Dear old book—book bespattered with the blood of mar-tyrs who died for its defense—book sprinkled all over with the tears of those who by it were comforted. Put it in the hand of your children on it in the hand of your children on their birthday. Put it on the table in the sitting room when you begin to keep house. Put it under your head when you die. Dear old book! I press it to my heart, I press it to my

REBELLION IN COLOMBIA. Government Forces Defeated With

Heavy Loss. Kingston, Jamaica, report: Advice from Colombia say the rebel. General Camacho, recently captured a Gov-ernment gunboat on the River Sinu.

ernment gunboat on the River Sinu. The officers and crew were made prisoners. It is added that the sum of \$10,000 was found on board. The Government forces, June 23rd, attacked the rebels 50 miles from Panama. The former were defeated, losing one hundred men killed, one gun, and a number of prisoners, rifles and flars.

gun, and a silver rifles and flags.

The rebel General Porras has sent the Governor of The rebel General Porras has sen an ultimatum to the Governor of Panama, demanding the surrender of place! The ultimatum expired 30th, but foreign Consuls predupon Porras to exvailed upon Porras to extend it until July 4th. If the city is not surrendered then, an assault up-on it is expected.

INTERNATIONAL LESSON NO. III. JULY 15, 1900.

The Gentle Weman's Faith.-Mark 7: 24-50.

Supt.—What is the Golden Text? School.—Lord, help me. Matt. xv. 25. What is the Central Truth? For there is no respect of persons with God. Rom. it. 2. What is the Topic? Faith triumph-

Ing.
What is the Outline? I. In heather borders. II. A woman's request. III. Faith tested. IV. Faith rewarded.
When was the Time? April May, A.

D. 29. Where was the Place? The borders of Phoenicia.
Who were the Persons? Jesus. His disciples. The Syrophoenician woman.
What is the Parallel Account? Matt.

xv. 21-28. xv. 21-28.
Commentary.—Christ's discourse on the bread of life was near the close of his Galliean ministry. It was time for the feast of the Passover at Jerusalem, but, probably on account

of the bitter persecutions, Jesus did not attend it, although both Gelkle and Farrar think this His disciples clid. other books, if those books were not good books?

Besides that, you must remember that this book has been under fire for centuries, and after all the bombardment of the skeptics of all the centuries they have not knocked out of this Bible a piece as large as the small end of a sharp needly Oh, how the old book sticks together. Unsanctified geologists try to pull away the book of Genesis. They say they do not believe it; it cannot be there was light before the sun shone; it

(still greater. Our sufferings for others are great in proportion to the amount of love we have for them. Hence the greatest sufferer on earth was Christ.—Hom. Com. Had an unclean spirit.—Matthew says her daugnter was "grievously vexed with a devil." Fell at His feet—This at once shows the health of the woman is the asthe humility of the woman; she assumed the most lowly attitude possumed the most lowly attitude pos-sible as she appeals to His mercy. 26. Woman was a Greek—'By lan-guage."—Geikie. The Jews called those

who were Molaters Gracks, or Gentiles who were sholaters of test, or creaters A Syrophoenician by nation—A Syro-Phoenician. Phoenicia belonged to the Roman province Syria. "She was syrian of Phoenicia." Matthew says she was "a woman of Canaan." Between the street of the street. sought H!m-Earnestly entreated Him. sought Him—Earnestly entreated Him. The case was an urgent one, and, on her knees, at His feet, she poured out her request. That He would cast forth —She believed He had power to do this. Matthew says, she "cried unto Him saying, Have mercy on me, O Lord, thou Son of David." She plead for mercy; she knew she could make no claim upon Him in any other way. The woman recognized Jesus as the Jewish Messiah; she called Him "Lord," and woman recognized Jesus as the Jewish Messiah; she called Him "Lord," and "the Son of David," terms distinctive-ly Jewish. The devil out of her daughly Jewish. The devil out of her daughter—Here is a plain, straightforward confession. There is no effort to cover up the family troubles, and gloss over matters, and make it appear that, after all, her daughter is "quite re-

ppectable."
27. But Jesus said unto her—This woman's discouragements were great. Her advantages had been small. She was a heathen woman, with but little means of even obtaining the light of the Hebrew ply to her request Matt. xv. 24. The disciples besought Him to send her away. When Jesus did speak He seemed to repel her. Let the child--The Jews. First be filled-They are the favored people. "The gosper was first to be offered to the Jews. and to them our Lord's personal ministry on earth was chiefly restricted." Jesus told her that His blessings were for the lost of Israel. For it is not meet—It is not suitable—not the proper thing to do. To take the children's bread do. To take the children's bread— To take those blessings that belong to the Jews. And to cast it unto dogs—This was the severest test of all. The Gentiles were considered

sive to the heathen."

28. Yes. Lord-Truth, Lord.—Matthew. It is all so. The Jews—the favored ones ought to be blessed first. I know I am a heathen—only a Gentile dog—Now follows. (1) an answer to His argument against entertaining her petition, and (2) a entertaining her petition, and (2) a entertaining her petition, and (2) a most touching appeal to His clemency. The dogs eat of the children's crumbs—"I only ask such kindness as the dogs of any family enjoy." If I am a dog, give me at

joy." If I am a dog, give me at least a dog's fare."

29. For this saying—Her faith had, triumphed. Jesus said, "On woman, great is thy faith."—Matthew. "The hindrances thrown in the woman's way only tended to increase her faith. Her faith resembles a river, which becomes only read by the dikes. which becomes enlarged by the dikes opposed to it, until at last it sweeps them entirely away. The devil is gone out—Now, at this very moment, thy request is granted. "Though our

thy request is granted. "Though our Lord's mission was to the lost sheep of Israel, yet He always honored personal faith in Himself, wherever found."

30. Laid upon the bed—A sign of her perfectly tranquil condition; the demon had previously driven her hi-ther and thither.

PRACTICAL SURVEY. PRACTICAL SURVEY.

There was so much interest in Christ and His doings at this time that it was hard, if not impossible, to keep Him hid. A human light may easily be concerled under a bushel, but not so with the sun. "Such an incident, at a time when He sought to be alone, was very disturbing; It might put His enemies on His track."

But this is a fore-green of that this is a fore-gleam of that 'light that was to lighten the Gen

want and supply, of emptiness and

want and supply, of emptiness and fullness.

Three things at least are clearly shown in the incident. 1. How free and sovereign the grace of God is not for Jews only, but for Gentiless as well.

2. That we may bring our absent and unsaved children and friends to Jesus in prayer and be successful.

3. The triumph of importunate prayer and faith. The daughter's need is the mother's need. The daughter's sufferings are very great, but not so great as the mother's.

The first repulse is hard to bear. See Matt. xv. 23. It is very testing to ask in earnest and not at once reeive. Instead of hearing an immediate answer to her petition, expelling the demon from her daughter, she hears rothing at all; she is left to conjecture the cause. This, I think, is the only instance recorded in His life where Jesus thus tried one's faith. We cannot always uncerstand divine silence.

We cannot always understand divine

silence.
The second circumstance that tests her faith is the attitude of the disciples. Considering this whole case as an example of the triumphs of faith over accumulating difficulties, we incline to the opinion that the attitude of the disciples was hostile to her success, rather than friendly; thus bringing into greater prominence the woman's faith.

She accepts the situation just as

woman's faith.

She accepts the situation just as Jesus states it. There is no resentment, no anger, but, snatching at even a dog's right, she urges her plea on that silm bast, and on that basis she wins. Christ says, "For this saying, go thy way," etc. Had she been as many a modern seeker, long before this moment of victory she would have gone away defeated, but this is a specimen of that "violence that taketh by force." Her triumph is complete. Content with crumbs, she is given the key of God's storehouse, and, "Be it unto thee even as thou wilt" is the climax of success. We are reminded of Abraof success. We are reminded of Abra am's trial of faith, or Jacob's wresting and prevailing.

HIGH COURT DATES.

When the Assizes and Chancery Sittings Will be Held This Fall.

The Chancellor.

The Chancellor.

1, Monday, Sept. 17, Chatham, jury;
2, Friday, Sept. 21, St. Thomas, jury;
3, Tuesday, Sept. 25, Belleville, jury;
4, Tuesday, Oct. 30, Owen Sound, nonjury; 5, Tuesday, Nov. 6, Cobourg,
non-jury; 6, Tuesday, Nov. 27, Napanee, jury and non-jury; 7, Monday,
Oct. 15, Toronto, non-jury, 6th week;
8, Monday, Oct. 22, Toronto, civil, jury,
6th week. 6th week.

Armour, C. J.

1, Thursday, Spt. 28, Welland, Jury and non-jury; 2, Monday, Oct. 1, Toronto, civil, jury, 3rd week; 3, Monday, Oct. 8, Guelph, jury; 4, Thursday, Oct. 11, Stratford, jury; 5, Monday, Oct. 22, Toronto, non-jury, 7th week; 6, Tuesday, Oct. 30, Picton, jury and non-jury; 7, Tuesday, Nov. 13, Berlin, non-jury; 8, Monday, Nov. 19, Brampton, jury and non-jury; 9, Thursday, Nov. 22, Barrie, non-jury; 10, Monday, Nov. 26, Brockville, non-jury.

Meredith C. J. Meredith, C. J.

Meredith, C. J.

1, Monday, Sptt. 17, Toronto, nonjury, 2nd week; 2, Tuesday, Sept. 25,
Walkerton, jury; 4, Tuesday, Oct. 23,
Lindsay, jury; 4, Tuesday, Oct. 30,
Cayuga, jury and non-jury; 5, Monday,
Nov. 5, Toronto, criminal; 6, Tuesday,
Nov. 27, Peterboro', non-jury; 7, Wednesday, Dec. 5, Sault Ste. Marle, jury
and non-jury; 8, Monday, Dec. 10,
Port Arthur, jury and non-jury; 9,
Thursday, Dec. 13, Rat Portage, jury
and non-jury
and non-jury

Thursday, and non-jury.

Ferguson, J.

Ferguson, J.

1, Tuesday, Sept. 11, Goderich, jury;
2, Tuesday, Sept. 18, Owen Sound, jury; 3, Monday, Sept. 24, Toronto, civil, jury, 2nd week; 4, Monday, Oct. 15, Peterboro, jury; 5, Monday, Oct. 29, Toronto, non-jury; 8th week; 6, Tuesday, Nov. 13, Kingston, non-jury; 7, Tuesday, Nov. 20, Brantford, non-jury; 8. Tuesday, Nov. 27, Whitby, non-jury; 0, Tuesday, Dec. 18, Cornwall, non-jury; 10, Monday, Jan. 7, 1901, Hamilton, winter assizes.

Rosa, J.

1. Monday, Sept. 10, Toronto, non-

1, Monday, Sept. 10, Toronto, non-jury. 1st week; 2, Monday, Sept. 24, London, jury; 3, Tuesday, Oct. 9, Ber-lin, jury; 4, Monday, Oct. 15, Toronto, civil, jury, 5th week; 5, Tuesday, Oct. civii, jury, 5th Week; 5, Tuesday, 1995.

23, Orangeville, jury and non-jury; 6, Tuesday, Nov. 29, Belleville, non-jury; 7, Tuesday, Nov. 27, Lindsay, non-jury; 8, Monday, Dec. 3, Stratford, non-jury; 9, Monday, Jan. 7, 1901, Toron-jury; 9, Monday, Jan. 7, 1901, Toronwinter assizes, 1st week.

Robertson, J. 1, Tuesday, Oct. 16, Sarnia, jury; perday Oct 23 Woodstock, jury : 5 Monday, Oct. 29, Cornwall, jury: 4 Tuesday, Nov. 26, Perth, jury and non-jury: 5, Monday, Nov. 12, Toronto non-jury, 10th week; 6, Monday, Nov 19. Toronto, criminal, 4th week; Menday, Nov. 26, Hamilton, non-jury 8, Thursday, Dec. 13, Milton, jury and non-jury: 9, Monday, Jan. 7, 1901, London, winter assizes. Falconbridge, J.

Falconbridge, U.

1, Tuesday, Sept. 14, Barrie, jury;
2, Monday, Sept. 17, Brockville, jury;
3, Monday, Sept. 24, Toronto, nonjury, 3rd week; 4, Monday, Oct. 1,
Cobourg, jury; 5, Monday, Oct, 8, Toronto, civil, jury, 4th week; 6, Monday, Oct. 15, Hamilton, jury; 7, Monday, Oct. 22, Simcoe, jury; 8, Monday,
Nov. 19, Chatham, non-jury; 10, Monday, Jan. 7, 1901, Ottawa, winter
assize:

MacMahon, J. antemenor, J.

1, Monday, Sept. 17, L'Orignal, jury and non-jury; 2, Thursday, Sept. 20, Ottawa, jury; 3, Monday, Oct. 8, Toronto, non-jury, 5th week; 4, Tuesday, Oct. 23, St. Catharines, 8, Toronto, non-jury, 5th week; 4, Tuesday, Oct. 23, St. Catharines, jury; 5, Monday, Oct. 29, Toronto, criminal, 1st week; 6, Monday, Nov. 5, Pembroke, jury and non-jury; 7, Tuesday, Nov. 20, St. Thomas, non-jury; 8, Monday, Nov. 26, Guelph, non-jury; 9, Monday, Nov. 26, Guelph, Toronto, winter assize, 2nd week. Street, J.

1. Tuesday, Sept. 18, Kingston, jury; 2, Tuesday, Sept. 25, Whitby, jury; 3, Monday, October 1, Toronto, non-jury, 4th week; 4, Monday, Oct. 29, Ottawa, non-jury; 5, Monday, Nov. 12, Toronto, criminal, 3rd week; 6, Tuesday, Nov. 20, Woodstock, nonjury; 7. Tuesday. Nov. 27. Walkerton, non-jury; 8. Monday, Dec. 3. Sandwich, non-jury; 9. Monday. Jan. 21. 1901. Toronto, winter assizes,

Meredith, J.

1. Monday, Sept. 17. Toronto, civil, jury, 1st week; 2, Monday, Oct. 8, Sandwich, jury; 3, Tuesday, Oct. 16. Brantford, jury; 4, Monday, Nov. 5, Toronto, non-jury, 9th week: 5, Mon-Toronto, non-jury, 9th week; 5, Monday, Nov. 19, London non-jury; 6, Tuesday. Nov. 27, Sarnia, non-jury; 7, Mönday, December 3, St. Catharines. non-jury; 8, Tuesday, Dec. 18, Simcoe, non-jury; 9, Monday, Jan. 28, 1901, Toronto, winter assizes, 4th

******** MARKET REPORTS

The Week,

Leading Wheat Markets.

Visible Supply. The visible supply of wheat in Canada and the United States, together with that afloat to Europe, is 77,482,000 bushels, against 77,124,000 bushels a week ago, and 70,755,000 bushels a year ago.

Toronto Farmers' Market. July 5.—Receipts of farm produce were light, 450 bushels of grain, 8 loads of hay and 1 of straw.

Wheat steady, 150 bushels sold as follows: White, 100 bushels sold at 76c; red, 1 load sold at 76c per bushel.

Hay—Eight loads sold at \$9 to \$10,50 per ton.

Straw—One load sold at \$8.50 per ton.

Toronto Fruit Market. July 5.—Receipts of fruit were about 2,500 cases, all told. Trade was brisk and prices were fairly steady at 5 1-2 to 6 for strawberries; raspberries 8 to 12c; cherries, 65c to \$1.25; gooseberries, 30 to 40c, per basket for small varieties, and 60 to 75c for large; red currants, 40 to 60c; green peas, 50c per bushel, and Canadian new potatoes, 80c to 81 per bushel.

The bulk of strawberries being picked while wet were coming forward in poor condition and sold at 5 1-2 to

poor condition and sold at 51-2 to 16 1-2c.

Price list, revised daily by James Hallam & Sons, No. 111 East Front street, Toronto: Hides, No. 11 green, 71.2 to 8c; hides, No. 1 green steers, 8c to 8 1.2c; hides, No. 2 green steers, 7 to 7 1.2c; hides, No. 2 green steers, 7 to 7 1.2c; hides, No. 3 green, 6 1.2 to 6c; hides, No. 3 green, 5 1.2 to 6c; hides, No. 3 green, 6 1.2 to 6c; hides, cured, 7 to 8c; calfskins, No. 1, 8 to 9c; calfskins, No. 2, 7c; deacons (dairies), each, 60 to 70c; sheenskins, fresh, 80c to \$1.20; lambskins, 20c; pelts, 25 to 30c; tallow, rendered, 4 to 4 3.4c; wool, fleece, 15c; wool, unwashed, fleece, 8 to 9c; wool, pulled, super, 16 to 18c; wool, pulled, extra, 18 to 21c; tallow, rough, 1 1.2 to 3 1.2c.

Fruit Crop Will be Good.

Fruit Crop Will be Good.

Mr. Woolverton, who is Secretary of the Ontario Fruit Growers' Association, says we are going to have a grand peach crop. He was at the Parliament buildings, Toronto, yesterday, talking to the Minister of Agriculture about arrangements for expirimental shipment of grapes to England under Government control, and for which there is an appropriation. Plums Fruit Crop Will be Good. which there is an appropriation. Plums and grapes promise well, and pears are fair and of good quality, he says.

Manitoba Grain Markets. The local market has been strong. with prices following and sometimes outstripping Minneapolis and Duluth. A good deal of wheat has changed hands daily at advancing prices, and from 74c a week ago yesterday the price for No. 1 hard spot Fort William, has climbed up to 87c at the close of vesterday's market, an adliam. has climbed up to 87c at the close of yesterday's market, an advance of 13c per bushel on the week ended last night. No 2 hard and No. 1 Northern are 2½c under No. 1 hard. The weather hæs been exceedingly warm this week and a high wind prevailed during two days. The continued prevalence of high winds during two or three days of almost every week has been one of the remarkable features of this unfavorable season. Manitoba suffered severely from drouth in two years of the past eighteen or twenty years. the past eighteen or twenty years. but at no time since we have had a grain trade has there been such a combination of unfavorable circumstances as during the present season. Present indications point to Rain at once, with a favorable summer thereafter, might bring late crops to maturity safely, but the season is far advanced to make this at all certain.-Winnipeg Commercial.

Bradstreets' on Trad e. Trade has been quiet this week at Montreal. There is a feeling, in some circles, since the reports of copious showers in the west, the past few days, that the damage to the wheat will not be as bad as at first imagined. The conditions of trade are sound. There is a good demand for funds and rates are steady. Trade at Toronto has been fair

for this season. The sorting business is getting less, and more attention is being paid to fall lines. The retail trade in the country this month has been good. Values are generally well maintained, and the outlook for well maintained, and the outlook for the fall trade is bright. Money is in good demand and rates are steady. There has been a fair business in fall goods reported by travellers from Hamilton firms and the indi-cations point to a good season's trade. Retail conditions are gener-ally satisfactory and payments up to the average for this season's trade. Prices are firm. trade. Prices are firm.

Business are firm.
Business at the coast cities in wholesale circles has been duli for June, and there has been a good deal of cutting, to induce sales, which has had a market. deal of cutting, to induce sales, which has had an unsettled effect on the jobbing trade. The industries of the Province seem to be in a flour-ishing condition, and there is great activity in lumber. All the mills are reported to be busy, and labor is well employed.

Showers through the miles of the sales are reported to be the sales are reported to be busy, and labor is well employed.

well employed.

Showers through the wheat belt in Manitoba have improved the crop outlook, but Winnipeg business firms are satisfied that the damage already done will greatly impair the general outlook for trade. The opinion that the wheat great will be as ion that the wheat crop will be reduced about 50 per cent. appears to be pretty unanimous. Many farmers have ploughed up their wheat, fields. The implement and machinery men report that their business will suffer considerably. There has been a very fair movement in retail trade in London. There is a fair demand from jobbers for the immediate requirements of trade and for the fall. Values are well maintained. Monry is in good demand and rates ion that the wheat crop will be re-Money is in good demand and rates are firm.

most delicate mode of conferris