# THE TEMPLE OF GOD IS A SECURE HIDING PLACE

## Extermination of Righteousness an Impossibility---Helpful Lessons From a Biblical Abduction Story.

Washington Report—In this discourse on a neglected incident of the Bible, Dr. Talmage draws some comforting lessons and shows that all around us are royal natures that we may help deliver. The text is II Kings, xi., 2, 3: "Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him from among the king's sons, which were slain, and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years."

Grandmothers are more lenient with their children's children than they were with their own. At 40 years of age of discipline be necessary chastisement is used, but at 70 the grandmother, looking upon the misbehavior of the grandchild, is apologetic and disposed to substitute confectionery for whip. There is nothing more beautiful than childhood. Grandmother takes out her pocket handkerchief and wipes her spectacles and puts them on and looks down into the face of her mischievous and rebellious descendant and says: "I don't think he meant to do it. Let him off this time. I'll be responsible for his behavior in the future." My mother, with the second generation around her, a boisterous crew, said one day: "I suppose they ought to be disciplined, but I can't do it. Grandmothers are not fit to bring up grandchildren." But here in my text we have a grandmother of a different type.

I have been in Jerusalem where the occurrence of the text took place, and the whole scene came vividly before me while I was going over the site of the ancient temple and climbing the towers of the king's palace. Here in the text is old Athaliah, the royal murderess. She ought to have been honorable. Her father was a king. Her husband was a king. Her son was a king. And yet we find her plotting for the extermination of the entire royal family, including her own grandchildren. The executioners' knives are sharpened. The palace is red with the blood of princes and princesses. On all sides are shrieks and hands thrown up and struggle and death groans. No mercy! Kill! kill! But while the ivory floors of the palace run with carnage and the whole land is under shadow of a great horror a fleet-footed woman, a clergyman's wife, Jehosheba by name, stealthily approaches the imperial nursery, seizes upon the grandchild that had somehow escaped massacre, wraps it up tenderly but in haste, snuggles it against her, flies down the palace stairs, her heart in her throat lest she be discovered in this compassionate abduction. Get her out of the way as quick as you can, for she carries a precious burden, even as a young king. With this youthful prize she presses into the room of the ancient temple, the church of olden time, unwraps the young king and puts him down, sound asleep as he is and unconscious of the peril that has been threatened, and there, for six years, he is secreted in that church apartment. Meanwhile old Athaliah smacks her lips with satisfaction and thinks that all the royal family are dead. But the six years expire, and it is time for young Joash to come forth and take the throne and to push back into disgrace and death old Athaliah.

The arrangements are all made for political revolution. The military come and take possession of the temple, swear loyalty to the boy Joash and stand around for his defense. See the sharpened swords and the burnished shields! Everything is ready. Now Joash, half affrighted at the armed tramp of his defenders, scared at the vociferation of his admirers, is brought forth in full regalia. The scroll of authority is put in his hands, the coronet of government is put on his brow, and the people clapped and waved and huzzaed and trumpeted. "What is that?" said Athaliah. "What is that sound over the temple?" And she flies to see, and on her way they meet her and say: "Why, haven't you heard? You thought you had slain all the royal family, but Joash has come to light." Then the royal murderess, frantic with rage, grabbed her mantle and tore it to tatters, and cried until she foamed at the mouth: "You have no right to crown my grandson. You have no right to take the government from my shoulders. Treason! treason!"

While she stood there crying the military started for her arrest, and she took a short cut through a back door of the temple and ran through the royal stables, but the battleaxes of the military fell on her in the barnyard, and for many a day when the horses were being unloosened from the chariot after drawing out young Joash the fiery steeds would snort and rear as they passed the place of carnage.

The first thought I hand you from this subject is that the extermination of righteousness is an impossibility. When a woman is good, she is apt to be very good, and when she is bad she is apt to be very bad, and this Athaliah was one of the latter sort. She would exterminate the last scion of the house of David, through whom Jesus was to come. There was plenty of work for embalmers and undertakers. She would clear the land of all God fearing and God loving people. She would put an end to everything that would in any way interfere with her [illegible]. She [illegible] her [illegible], the work is done. It is [illegible] done." Is it? In the swaddling [illegible] of that church apartment [illegible] the cause of God and the cause of good government. That [illegible] of the house of David. [illegible] God worshipping reformer. [illegible] Joash, the friend of God. It is Joash, the demoraliser of Baalitish idolatry. Rock him tenderly. Nurse him gently. Athaliah, you may kill all the other children, but you cannot kill him. Eternal defenses are thrown all around him, and this clergyman's wife, Jehosheba, will snatch him up from the palace nursery and will run down with him into the house of the Lord, and there she will hide him for six years, and at the end of that time he will come forth for your dethronement and obliteration.

Well, my friends, just as poor a botch does the world always make of extinguishing righteousness. Superstition rises up and says, "I will just put an end to pure religion." Domitian slew 40,000 Christians, Diocletian slew 844,000 Christians. And the scythe of persecution has been swung through all the ages, and the flames hissed, and the guillotine chopped, and the Bastile groaned, but did the foes of Christianity exterminate it?

Infidelity says, "I will exterminate the Bible," and the Scriptures were thrown into the street for the mob to trample on, and they were piled up in the public squares and set on fire, and mountains of indignant contempt were hurled on them, and learned universities decreed the Bible out of existence. Thomas Paine said: "In my Age of Reason I have annihilated the Scriptures. Your Washington is a pusillanimous Christian, but I am the foe of Bibles and of churches." Oh, how many assaults upon that word! All the hostilities that have ever been created on earth are not to be compared with the hostilities against that one book. Said one man in his infidel desperation to his wife: "You must not be reading that Bible," and he snatched it away from her. And though in that Bible was a lock of hair of the dead child—the only child that God had ever given them—he pitched the book with its contents into the fire and stirred it with tongs and spat on it and cursed it and said, "Susan, never have any more of that damnable stuff here."

How many individual and organised attempts have been made to exterminate that Bible? Have its enemies done it? Have they exterminated the American Bible society? Have they exterminated the British and Foreign Bible society? Have they exterminated the thousands of Christian institutions whose only object is to multiply copies of the Scriptures and spread them broadcast around the world? They have exterminated until instead of one or two copies of the Bible in our houses we have eight or ten, and we pile them up in the corners of our Sabbath school rooms and send great boxes of them everywhere. If they get on as well as they are now going on in the work of extermination, I do not know but that our children may live to see the millennium. Yea, if there should come a time of persecution in which all the known Bibles of the earth should be destroyed, all these lamps of life that blaze in our pulpits and in our families extinguished, in the very day that infidelity and sin should be holding jubilee over the universal extinction there would be in some closet of a backwoods church a secreted copy of the Bible, and this Joash of eternal literature would come out and come up and take the throne, and the Athaliah of infidelity and persecution would fly out of the back door of the palace and drop her miserable carcass under the boots of the horses of the king's stables. You cannot exterminate Christianity! You cannot kill Joash!

The second thought I hand you from my subject is that there are opportunities in which we may save royal life. You know the profane history is replete with stories of strangled monarchs and of young princes who have been put out of the way. But why should we spend our time in praising this bravery of expedition when God asks the same thing of you and me? All around us the imperiled children of a great king. They are born of Almighty parentage and will come to a throne or a crown if permitted. But sin, the old Athaliah, goes forth to the massacre. Murderous temptations are out for the assassination. Valens, the emperor, was told that there was somebody in his realm who would usurp his throne and that the name of the man who should be the usurper would begin with the letters T. H. E. O. D, and the edict went forth from the emperor's throne, "Kill everybody whose name begins with T. H. E. O. D," and hundreds of thousands were slain, hoping by that massacre to put an end to that one usurper. But sin is more terrific in its denunciation. It matters not how you spell your name, you come under its knife, under its sword, under its doom, unless there be some omnipotent relief brought to the rescue. But, blessed be God, there is such a thing as delivering a royal soul. Who will snatch away Joash?

This afternoon in your Sabbath school class there will be a prince of God, some one who may yet reign as king forever before the throne; there will be some one in your class who has a corrupt physical inheritance; there will be some one in your class who has a father and mother who do not know how to pray; there will be some one in your class who is destined to command in church or state. There are sleeping in your cradles by night, there are playing in your nurseries by day, imperial souls waiting for dominion, and whichever side the cradle they get out will decide the destiny of empires. For each one of those children sin and holiness contend—Athaliah on the one side, Jehosheba on the other. But I hear people say: "What's the use of bothering children with religious instruction? Let them grow up and choose for themselves. Don't interfere with their volition." Suppose some one had said to Jehosheba: "Don't interfere with that young Joash. Let him grow up and decide whether he likes the place or not; whether he wants to be king or not. Don't disturb his volition." Jehosheba knew right well that unless that day the young king was rescued he would never be rescued at all. I tell you, my friends, the reason we don't reclaim our children from worldliness is because we begin too late. Parents wait until their children lie before they teach them the value of truth. They wait until their children swear before they teach them the importance of righteous conversation. They wait until their children are wrapt up in this world before they tell them of a better world. Too late with your prayers. Too late with your discipline. Too late with your benediction. You put all care upon your children between 12 and 18. Why do you not put the chief care between 4 and 9? It is too late to repair a vessel when it has got out of the dry docks. It is too late to save Joash after the executioners have broken in. May God arm us all for this work of snatching royal souls from death to coronation.

The third thought I hand to you is that the church of God is a good hiding place. When Jehosheba rushes into the nursery of the king and picks up Joash, what shall she do with him? Shall she take him to some room in the palace? No, for the official desperadoes will hunt through every nook and corner of that building. Shall she take him to the residence of some wealthy citizen? No; that citizen would not dare to harbor the fugitives. But she has to take him somewhere. She hears the cry of the mob in the streets; she hears the shriek of the dying nobility; so she rushes with Joash unto the room of the temple, into the house of God, and there she puts him down. She knows that Athaliah and her wicked assassins will not bother the temple a great deal. They are not apt to go very much to church, and so she sets down Joash in the temple. There he will be hearing the songs of the worshipers year after year: there he will breathe the odor of the golden censers; in that sacred spot he will tarry, secreted until the six years have passed and he come to enthronement.

Ah, when you pass away—and it will not be long before you do—when you pass away it will be a satisfaction to see your children in Christian society. You want to have them sitting at the holy sacraments. You want them mingling in Christian associations. You would like to have them die in the sacred precincts. When you are on your dying bed and your little ones come up to take your last word and you look into their bewildered faces, you will want to leave them under the church's benediction. I do not care how hard you are; that is so. I said to a man of the world: "Your son and daughter are going to join our church next Sunday. Have you any objections?" "Bless you!" he said. "Objections? I wish all my children belonged to the church. I don't attend to those matters myself—I know I am very wicked—but I am very glad they are going, and I shall be there to see them. I am very glad, sir; I am very glad. I want them there." And so, though you may have been wanderers from God and though you may have sometimes caricatured the church of Jesus, it is your great desire that your sons and daughters should be standing all their lives within this sacred inclosure.

Would God that we were all as wise as Jehosheba and knew that the church of God is the best hiding place! Perhaps our parents took us there in early days. They snatched us away from the world and hid us behind the baptismal fonts and amid the Bibles and psalm books. O glorified inclosure! We have been breathing the breath of the golden censers all the time, and we have seen the Lamb on the altar, and we have handled the vials in which are the prayers of all saints, and we have dwelt under the wings of the cherubim. Glorious inclosure! When my father and mother died and the property was settled up there was hardly anything left. But they endowed us with a property worth more than any earthly possession because they hid us in the temple. And when days of temptation have come upon my soul I have gone there for shelter, and when assaults of sorrows I have gone there for comfort, and there I want to live. I want, like Joash, to stay until coronation.

More han that, you yourself will want the church for a hiding place when the mortgage is foreclosed; when your daughter, just blooming into womanhood, suddenly clasps her hands in a slumber that knows no waking; when gaunt trouble walks through the parlor and the sitting room and the dining hall and the nursery, you will want some shelter from the tempest. Ah, some of you have been run upon by misfortune and trial! Why do you not come into the shelter?

I said to a widowed mother after she had buried her only son—months after I said to her, "How do you get along nowadays?" "Oh," she replied, "I get along tolerably well, except when the sun shines." I said, "What do you mean by that?" When she said, "I can't bear to see the sun shine. My heart is so dark that all the brightness of the natural world seems a mockery to me." O darkened soul! O broken-hearted man, broken-hearted woman! Why do you not come into the shelter? I swing the door wide open. I swing it from wall to wall. Come in! Come in!

God grant that all this audience, the youngest, and oldest, the worst, the best, may find their safe and glorious hiding place where Joash found it—in the temple!

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### Telephony in Egypt.

The Telephone Company of Egypt has its headquarters at Cairo, with branches in Alexandria, Port Said and other towns in Egypt. It has a line running from Cairo to within a few miles of Alexandria, but the Government has so far prevented its completion on the ground that it would diminish State telegraph receipts. The company has offered to give the Government half the receipts of the line, and the chief director of the company is now in Egypt trying to get permission to complete the line. Telephone girls are not employed in Egypt, and the "telephone men" have to speak English, French, Italian, Arabic and Greek (modern).

# SUNDAY SCHOOL

**INTERNATIONAL LESSON NO. VI. NOVEMBER 11, 1900.**

**The Rich Man and Lazarus.--Luke 16: 19-31.**

Commentary.—19. A certain rich man—Jesus did not give his name. He has often been called Dives, the Latin for "rich." Clothed in purple and fine linen—His outer dress was costly purple from Tyre, his under garments were fine linen from Egypt. "The Egyptian linen, byssus, is said to have sold for twice its weight in gold." Fared sumptuously—He lived in a luxurious and costly manner and feasted every day. What then are the sins charged against this man, that were so soon to send him to a place of torment? He was not immoral, dishonest or drunken; but he was proud, extravagant and worldly. He lived to please himself.

20. A certain beggar—Literally, a poor man. Named Lazarus—"A form of Eleazar, which means, 'God my help.'" Laid at his gate—"There was then no public provision for the poor, and when disabled they were often laid at the gates of the rich, that they might receive aid." Full of sores—Covered with sores, as persons of his class are likely to be, from neglect and bad living.

21. Desiring to be fed—It is probable that his desires were complied with. With the crumbs—With the broken pieces which were left and were thrown under the table for the dogs. The dogs came—The wild ownerless dogs that roam in the streets of an eastern city and act as scavangers.

We have before us the characters and lives of two men occupying very different positions in this world. One was a leader in society, very wealthy and highly respected; the other was a despised and loathsome beggar. But God does not look upon men as we do. He sees the heart, and is never deceived by a pompous exterior.

22. The beggar died—His burial was so inferior that no mention is made of it. He filled a pauper's box and was carried to a pauper's grave. There were no flowers and no mourners. Carried by angels—There was a rustling of snowy wings as angels came to kiss the redeemed spirit home to God.—E. P. H. Abraham's bosom—That is, the happy side of Hades, where the saints were regarded as resting in bliss. The rich man also died—Death comes to the rich as well as the poor, and was buried—There was the long procession of the funeral solemnities through the streets of Jerusalem, the crowd of hired mourners, the spices and ointment wrapping his body and the costly sepulchre on which the virtues of the departed were recorded. This, however, profits him nothing, for death has been for him an awakening from his flattering dream of ease and self enjoyment to the stern and terrible realities of eternity.—Trench.

23. And in hell—"In Hades."—R. V. "The Scriptures contain four words that are rendered 'hell' in the Authorized Version. They are Hades, Sheol, Gehenna and Tartaros. Sheol is a Hebrew word and is equivalent to the Greek word Hades. Gehenna, as used by Christ, designates a State or place of retribution. Tartaros is a dark prison where the fallen angels await their doom."

24. Father Abraham—This is the only instance recorded where prayer is offered to a saint, and this was from hell and was not granted. —E. P. H. His calling Abraham father, and Abraham's recognition of him as son show that he was a Jew. The tip of his finger—That he may bring me even the smallest possible relief.

25. Son, remember—Oh, memory! Thou wilt never die! "This is a solemn and calm reply; no mockery of his state, and no grief concerning him either."—Willcock. Thy good things—Here was the charge against him. He had enjoyed the pleasures—the wealth and the honors of the world. Evil things—Lazarus had had poverty, contempt and distress.

26. A great gulf fixed—It will be utterly impossible for a soul who leaves this world without having repented, to ever gain admittance into the paradise of God. God has "fixed" an impassable gulf.

27. I pray thee, etc.—How earnestly does this lost soul desire to have this request granted. His influence had no doubt led his brethren to live in the same careless way that he had lived.

28. Lest they also come—He shows more interest in them now than he did when he was with them on the earth.

29. Moses and the prophets—The books written by Moses and the prophets. Let them hear them— "Let them hearken to the warnings and instructions given them in the Scriptures."

30. From the dead—Moses and the prophets had failed to lead him to salvation and he feared his brethren would be lost. They will repent—He thus acknowledges that he had failed to repent and that his torment was just. He also sees that the only way to be saved is by repenting.

31. Neither will they be persuaded.-The Scriptures contain all that is necessary to lead men to God. If those who have the Bible, and gospel preaching, will not repent, there is no influence that could be brought to bear upon them that would be availing.

TEACHINGS.—Men should beware of priding themselves in their riches. God's love, or his displeasure, cannot be judged by outward circumstances; his enemies may "flourish like the green bay tree," while his own people may, for wise reasons, be "destitute, afflicted, tormented." No situation in life is so wretched and miserable as to prevent God from taking up his abode with his people. Death is a messenger of peace to the righteous. The pomp of the ungodly rich cannot shield them from the darts of death.

PRACTICAL SURVEY.

The Bible versus error. The Bible in all its teachings is a very bad book for false religions. In the thirteen verses of this parable many leading errors are squarely met and strongly denounced. 1. There is poor encouragement for praying to saints. 2. The parable, certainly, is not favorable to Universalism, even in its modern phase of restorationism to which some leading, so-called orthodox divines have such decided leaning. A great gulf was fixed so there could be no passing between Abraham and the rich man. 3. The Sadduceeism of that day and this is severely rebuked. The resurrection was not yet passed, for the five brethren are still alive and on the earth; but here are three disembodied spirits in a state of conscious existence—two of them in happiness, one in wretchedness and misery.

The rich man's sin. We are quite apt to suppose that none but those whom we consider the worse characters are doomed to hell. There is no intimation, however, that this man was a murderer, or a thief, or a licentious, drunken gambler, or a profane person; but, on the contrary, he was a highly esteemed member of the true church. He was, also, a charitable man; the beggar was laid at his gate, probably because he could do better, there than anywhere else. In what, then, did his sin consist? There is but one indictment, containing three counts: 1. He was a rich man. 2. He was clothed in purple and fine linen. 3. He fared sumptuously every day. His sin was this; he lived for the gratification of self; this was the ultimate choice or intention in all that he did.

The rich man's punishment. In what did his punishment consist? 1. In the contrast. How great the contrast between his present state and his earthly life! Then he had every luxury, and servants stood ready to do his bidding. Now, tormented by the flames, he desires a single drop of water to cool his tongue; but even the beggar that laid at his gate cannot be sent to bring this little relief. 2. In the recollection of past failures and fearful foreboding of future woe. As he prays, Abraham in response says, "Son, remember," Then, as memory becomes awake, he looks over the record of the past and thinks of his five brethren whom he fears, through his example, may be led to that place of torment; and looking forward to coming judgment he sees in the accumulating responsibility the heaping up of wrath against the day of wrath. Such is his anguish that he asks that Lazarus may be sent to warn those brethren.

Thoughts. Whatever fallen men on earth may think, lost spirits know that without repentance it is impossible to escape hell. Abraham did not say They will not believe, or they will not be convinced, but "neither will they be persuaded." It is this unpersuadedness which ruins souls. If the rich man and his brethren were condemned because they rejected Moses and the prophets, how great the condemnation resting upon those who, in these last days, reject the word of the Son of God! E. P. Hart.

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### SES OFU THE WEED IN WAR.

**History's Instances of Victories in Which Tobacco Played a Part.**

The first warrier who smoked was the red Indian, who used to scalp his enemy with his tomahawk and then, sitting down, smoke a soothing pipe out of the same weapon. At the head was a bowl, and the hollow reed handle served as a stem.

It was the soldiers and sailors of Queen Elizabeth who were the first Englishmen to smoke. Drake's men puffed "the divine herb," and it is left on record that they did this to mitigate the sufferings of hunger.

Cromwell and his Ironsides smoked, and on the camping grounds of William III's. army in Ireland large numbers of pipes have been dug up.

At Saarbrucken, in the Franco-German war, the Brunswick Hussars galloped into a solid mass of French troops through a perfect hail of bullets, cigars in mouth. Time after time German generals led their men to certain death, coolly smoking. The lack of tobacco, indeed, from which the French troops greatly suffered, was declared in no small degree to be responsible for the discontent that arose among them. The women of Germany saw that their husbands, sons and brothers were well supplied with the weed.

When the Light Brigade was ordered to attack at Balaklava a regimental butcher was engaged in dressing a sheep. He was smoking at the time, Pipe in mouth and clever in hand, he charged with the corps and returned —still smoking.

At Sebastopol an Irishman incautiously raised his head above the trenches. A Russian bullet came and smashed the bowl of his pipe, leaving the stem in his mouth. Hastily dropping under cover, Pat expressed his desire to come into contact with "the thafe that shot that gun and spoiled me only poipe."

It was the Crimean war that brought smoking into fashion in England. Before that only the working classes smoked. But the terrors and privations of that terrible campaign taught the officers that as a comforter and solace tobacco was unequalled. After the war they went on smoking, and the example of the Crimean heroes made the pipe and cigar generally indulged in.

In the thick of the fight at Rorke's Drift in 1879 the English soldiers smoked as hard as they fought, lighting their pipes with the burning splinters of wood from the hospital fired by the Zulus.

Wellington is the only general of the last century who objected to tobacco. So strong was his prejudice against it, though it was through tobacco that his men sustained the terrible privations of the Peninsular war, that in 1845 he issued an army order condemning its use.

Napoleon could not smoke, but he was a great snuff-taker. That wonderful strategist, Moltke, was passionately addicted to tobacco. During the war of 1871 he snuffed half a pound a week. And he was charged for it at the end of the campaign. The story of Bismarck's cigar and how, after carefully hoarding it for the hour of victory, he gave it to a wounded soldier at Konnigratz, is well known.

After Tel-el-Kebir had been fought and won Lord Wolseley smoked nine cigars right off.

In Italy and Spain tobacco is recognized as a necessity, and cigars (horrible concoctions!) are served out to the soldiers as part of their rations. In the British navy this is the same. The Admiralty sells leaf tobacco to the sailors at one shilling a pound.—Chicago Chronicle.

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### Ferris Wheel to Become Scrap.

The Ferris wheel of World's Fair fame will become a candidate for the scrap heap unless some purchaser soon appears. For several years it has been operated as an adjunct to a beer garden near Lincoln Park, Chicago, without profit. The receiver of the unfortunate enterprise is unable to secure a renewal of the ground upon which it is located, and the disposal of the wheel is imperative. It cost originally $362,000, and $175,000 was expended to remove it to the present resting place.

# The Markets

### Leading Wheat Markets.

Following are the closing quotations to-day at important wheat centres —

| | Cash. | Dec. |
|---|---|---|
| Chicago ...... ...... ...... | $...... | $0 72¼ |
| New York ...... ......... | ...... | 0 77⅜ |
| Milwaukee ......... ...... | 0 74 | ...... |
| St. Louis ...... ...... ... | 0 70 | 0 70⅜ |
| Toledo ......... ......... ... | 0 75¼ | 0 76⅜ |
| Detroit, red ...... ...... | 0 75 | 0 76⅜ |
| do. white ......... ...... | 0 73 | ...... |
| Duluth, No. 1 Northern ......... ...... ...... | 0 74¼ | 0 74⅜ |
| Duluth, No. 1 hard... | 0 76¼ | ...... |
| Minn. No. 1 Northern ......... ......... ...... | 0 74¼ | 0 73⅜ |
| Minn. No. 1 hard ...... | 0 76¼ | ...... |

### Toronto Farmers' Market.

Wheat—Three hundred bushels of white sold 1 1-2c lower, at 68 to 68 1-2c; 300 bushels of red sold 1-2c higher, at 68 1-2 to 69c; 600 bushels of goose sold steady at 67 to 67 1-2c, and one load of spring steady at 69c.

Barley—Two thousand bushels sold 1-2c lower, at 42 to 48c.

Oats—Six hundred bushels sold steady to firmer, at 28 to 30 1-2c.

Hay and Straw—Hay was fairly plentiful, and 20 loads sold steady at $13 to $15 per ton. No straw was offered, but it was wanted at $12 to $12.50 per ton.

Dressed Hogs—The market is weaker, and hogs are 25 to 50c per cwt. lower. Receipts are not heavy, but prices are going down as the season advances. Quotations now range from $6.50 to $7 per cwt.

Butter—Large receipts sold to a fair demand at 19 to 22c for pound rolls.

Eggs—Offerings are liberal and prices are steady at 18 to 21c. The demand is only moderate, and, while strictly fresh bring a cent or two more, the majority of the sales are made around 20c.

Poultry—A great many fowl were offered to-day, and trade was rather brisk. There is no change in prices. Chickens are worth 40 to 60c per pair; ducks, 40 to 70c per pair; turkeys, 10 to 12c per lb., and geese, 6 to 7 1-2c per lb.

Potatoes—Trade quiet and offerings large. Prices range from 30 to 40c per bag, with few buyers.

### Toronto Live Stock Market.

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|---|---|---|---|
| Export cattle, choice, per cwt. | $4 40 | to | $4 65 |
| Export cattle, light, per cwt... | 4 00 | to | 4 40 |
| Butchers' cattle picked ........ | 4 35 | to | 4 55 |
| Butchers' cattle, choice......... | 4 00 | to | 4 30 |
| Butchers' cattle, good.......... | 3 25 | to | 4 00 |
| do medium..................... | 2 75 | to | 3 25 |
| Butchers' common, per cwt.... | 2 00 | to | 2 75 |
| Bulls, export, heavy, per cwt.. | 3 50 | to | 4 25 |
| Bulls, export, light, per cwt.... | 3 25 | to | 3 50 |
| Feeders, short-keep ........... | 4 00 | to | 4 25 |
| Feeders, heavy.................. | 3 50 | to | 4 00 |
| Feeders, light..................... | 3 00 | to | 3 40 |
| Stockers, 400 to 750 lbs........ | 2 50 | to | 3 00 |
| off-colors and heifers........ | 1 75 | to | 2 25 |
| Feeding bulls .................... | 2 50 | to | 3 25 |
| Light stock bull, per cwt....... | 1 50 | to | 2 25 |
| Milch cows, each................. | 25 00 | to | 55 00 |
| Sheep, export ewes, per cwt... | 3 25 | to | 3 50 |
| do. bucks........................ | 2 75 | to | 3 00 |
| Sheep, butchers', each.......... | 2 50 | to | 3 50 |
| Lambs, each....................... | 2 35 | to | 2 80 |
| do per cwt....................... | 3 00 | to | 3 65 |
| Calves, per head.................. | 2 00 | to | 8 00 |
| Hogs, choice, per cwt............ | 5 75 | to | 0 00 |
| Hogs, fat, per cwt................. | 5 50 | to | 0 00 |
| Hogs, light, per cwt............... | 5 50 | to | 0 00 |
| Hogs corn fed ...................... | 5 25 | to | 0 00 |

### Grain Standards.

Winnipeg Report. — The Western Grain Standards Board concluded their discussion yesterday on the advisability of reducing the number of grades of Manitoba spring wheat. The following resolutions, of considerable interest to grain exporters and dealers in Manitoba wheat, were passed and subsequently endorsed at a joint meeting of the board and the Grain Exchange—

"That it is the opinion of this Board that the methods of handling Manitoba wheat would be best served by making the following changes in the schedule of grades, viz.: That the grades of No. 2 hard and No. 1 northern be consolidated under the name of No. 1 northern, having the present qualifications of No. 1 northern with no less than 60 per cent. of hard wheat.

"That the name of No. 2 northern be changed to that of No. 1 Manitoba spring, the grade having not less than 45 per cent. of hard wheat and weighing not less than 58 pounds per bushel, and that any wheat not good enough to grade No. 1 Manitoba wheat, shall be graded as No. 2 Manitoba spring, in the discretion of the inspectors."

In connection with grading dried wheat the following resolution was passed—

"That in cases where tough wheat has been dried the inspector be instructed to inspect out of terminal elevators wheat so dried on a clean certificate when he considers it equal to the standards of such grades. This is to apply to commercial grades only."

These changes, if carried out, will make Manitoba's grading almost similar to that of Duluth.

### Bradstreet's on Trade.

The mild, open weather has kept trade backward at Montreal this week in lines which usually show activity at this season. The volume of trade, however, has been as large as at any time in previous years, and increased sales are looked for with the first drop in the temperature. Some good sized lots of wool have been bought here at 16c., which is a cent or two less than was generally asked by holders previous to this week. Live hogs as well as dressed hogs are lower and some lines of hog product are a trifle easier, notably lard. There has been an active demand for investment securities, and call loans are in better demand and rather firmer. Country remittances are fair for this season.

Trade at London has been fairly active for this season. The greatest activity in any of the coast industries shown at present is in lumber. There is a report to the effect that the British Admiralty, which has been buying 20,000,000 feet of lumber annually in the United States, will in future take that amount from the British Columbia markets.

At Hamilton this week some large lots of fall and winter goods have been going out, a good many sorting orders have been received. Payments are very fair, and with increased deliveries of farmers' produce, remittances from retailers will soon improve. Values of all staple goods continue firm. The outlook for business is promising.

There has been quite a marked improvement in the business situation in Winnipeg the past ten days. Heavy shipments of range cattle are being made east, and these cattle are showing good quality.

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