course Dr. Talmage corrects some of the false notions about religion and represents it as being joy inspiring inrepresents it as being joy inspiring instead of dolorous; text, II Chronicles "Of spices great abundance; neither was there any such spice as the

Queen of Sheba gave King Solomon."
What is that building out there glittering in the sun? Have you not heard? It is the house of the forest of Le-banon. King Solomon has just taken to it his bride, the Princess of Egypt. You see the pillers of the portico and a great tower, adorned with 1,000 shields of gold manufactured at Solo-mon's order, 500 were captured by Demon's order, 500 were captured by David, his father, in battle. See how they blaze in the noonday sun!

Solomon goes up the ivory stairs of his throne between twelve lions in stat-uary and sits down on the back of the golden bull, the head of the huge beast turned toward the people. The family and the attendants of the king are so many that the caterers of the palace have to provide every day 100 sheep and thirteen oxen, besides the birds and the venison. I hear the stamping and pawing of 4,000 fine horses in the royal stables. There were important officials who had charge of the work of gathing the straw and the barley for these horses. King Solomon was an early riser, tradition says, and used to take a ride out at daybreak, and when, in his white apparel, behind the swiftest horses of all the realm and followed by mounted archers in purple, as the cavalcade dashed through the streets of Jerusalem I support it was something worth getting up at 5 o'clock in the morning to look at.

lomon was not like most of the kings of the present day-crowned imbecility. All the spiendors of his palace and retinue were eclinsed by his intellectual power. Why, he seemed to know everything. He was the first great naturalist the world ever saw. Peacocks from India strutted the bas-altic walk, and apes chattered in the trees, and deer stalked the parks, and there were aquariums with foreign fish and aviaries with foreign birds, and tradition says these birds were so well tamed that Solomon might walk clear across the city under the shadow of their wings as they hovered and flitted about him.

More than this. He had a great renatation for the conundrums and riddle that he made and guessed. He and King Hiram, his neighbor, used to sit by the hour and ask riddles, each one paying in money if he could not answer or guess the riddle. The Solo-monic navy visited all the world, and the sailors, of course, talked about the wealth of their king and about the riddles and enigmas that he made and solved, and the news spread until Queen Balkis, away off south, heard of it and sent messengers with a few riddles that she would like to have Solomon solve, and a few puzzles that she would like to have him find out. She sent, among other things, to King Sol-omon a diamond with a hole so small that a needle could not penetrate it, and Solomon took a worm and put it at the opening in the diamond, and the worm crawled through, leaving the threadin the diamond. The queen also nt a goblet to Solomon asking him to fill it with water that did not pour from the sky and that did not rush out from the earth, and immediately Solomon put a slave on the back of a swift horse and galloped him around and around the park until the horse was nigh exhausted, and from the perspiration of the horse the goblet was filled. She also sent to King Solomon 500 boys in girls' dress and 500 girls in boys' dress, wondering if he would be acute enough to find out the deception. ediately when Solomon saw them wash their faces, he knew from the way they applied the water that it was all

a cheat. Queen Balkis was so pleased with the acuteness of Solomon that she said. "I'll just go and see him for mywelf." Yonder it comes—the cavalcade horses and dromedaries, chariots and charioteers, jingling harness and clat-tering hoofs and blazing shields and flying ensigns and clapping cymbals. The place is saturated with perfume. She brings cinnamon and saffron and calamias and frankincense and all manner of sweet spices. As the retinue sweeps through the gate, the armed guard inhales the aroma. "Halt! charioteers as the wheels grind the gravel in front of the pillared portico of the king. Queen Balkis alights in an atmosphere bewitched with perfume. As the dromedaries are driven up to the king's storehouses, and the bundles of camphor are unloaded, and the sacks of cinnamon and the boxes of spices are opened, the purveyors of the palace discover condiments; why you not tried in your heart and life the spicery of our holy religion? Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away fabr her."

I have to say also that we need to put more spice and enlivenment in our religious teaching, whether it be in the prayer meeting or in the Sunday school or in the church. We ministers need more fresh air and sunshine in our lungs and our heart and our head. Do wonder that the world is so far fittle vivacity in the pulpit and in the pew? We want, like the Lord, to plant lilies of the field. We want fewer rhe torical elaborations and fewer sesquipedalian words, and when we talk about shadows we do not want to say adumbration, and when we mean queerness we do not want to talk about not want to talk about lumbago; but, in the plain vernacular of the great masses, preach that gospel which proposes to make all men happy, honest, victorious and free. In other less gristle. Let this be so in all the rent departments of work to which the Lord calls us. Let us be plain. Let common pensical. When we talk to the people in a vernacular they can understand.

Washington report: In this disceive the truth we present. Would to

More than that, we want more life and spice in our Christian work. The poor do not want so much to be groaned over as sung to. With the bread and medicines and garments you give them let there be an accompaniment of smiles and brisk encouragement. Do not stand and talk to them about the wretchedness of their abode and the hunger of their looks, and the hardness of their lot. Ah, they know it better than you can tell them. Show them the bright side of the thing, if there be any bright side. Tell them good times will come. Tell them that for the children of God there is immortal rescue. Wake them up out of their stolidty by an inspiring laugh, and while you send in help, like the Queen of Sheba, also send in the spices. There are two ways of meeting the poor. One is to come into their house with a nose elevated in disgust, as much as to say "I don't see how you live here in this neighborhood. It actually makes me sick. There is that bundle. Take it, you poor, miserable wretch, and make the most of it." Another way is to go into the abode of the poor in & man ner which seems to say: "The blessed Lord sent me. He was poor himself. It is not more for the good I am going to try to do you than it is for the good that you can do me." Coming in that spirit, the gift will be as aromatic as the spikenard on the feet of Christ, and

all the hovels on that alley will be fragrant with the spice. Now, I want to impress you with what my text announces, "Of spices, great abundance: neither was there any such spice as the Queen of Sheba

gave to King Solomon."

Well, my friends, you know that all Well, my triends, you know that all theologians agree in making Solomon a type of Christ and in making the Queen of Sheba a type of every truth seeker, and I will take the responsibility of saying that all the spikenard and cassia and frankincense which the Queen of Sheba brought to King Solomon are mightily suggestive of the sweet spices of our holy religion Christianity is not a collection of sharp technicalities and angular facts and chronological tables and dry statistics. Our religion is compared to franking cense and to cassia, but never to night-shade. It is a bundle of myrrh. It is a dash of holy light. It is a sparkle of cool fountains. It is an opening of opaline gates. It is a collection of spices. Would God that we were as wise in taking spices to our Divine King as Queen Balkis was wise in taking the spices to the earthly Solomon.

The fact is that the duties and cares of this life, coming to us from time to time, are stupid often and inane and intolerable. Here are men who have been battering, climbing, pounding, hammering, for 20 years, 40 years, 50 years. One great long drudgery has their life been, their faces anxious their feelings benumbed, their days monotonous. What is necessary to brighten up that man's life and to sweeten that acid disposition and to put sparkle into the man's spirits? The spicery of our holy religion. Why, if between the losses of life there dashed the gleam of an eternal gain, if between the betravals of life there came the gleam of the undying friendship of Christ, if in dull times in business we found ministering spirits flying to and fro in our office and store and shop, everyday life instead of being a stupid monotone would be a glorious inspira-tion, penduluming between calm satis-faction and high rapture. How any woman keeps house with-out the religion of Christ to help her

is a mystery to me. To have to spend the greater part of one's life.

as many women do, in planning for the meals and stitching garments that will soon be rent again and deploring breakages and supervising tardy subordinates and driving off dust that soon again will settle and doing the same thing day in and day out and year in and year out until the hair silvers and the back stoops and the spectacles crawl to the eyes and the grave breaks open under the thin sole of the shoe-oh, it is a long monotony! But when Christ comes to the drawing-room and comes to the kitchen and comes to the nursery and comes to the dwelling, then how cheery become all womanly duties! She is never alone now. Martha gets through fretting and joins Mary at the feet of Jesus. All day long Deborah is happy because she can help Lapidoth, Hannah because she help Lapidoth, Hannah because she can make a coat for young Samuel, Miriam because she can watch her infant brother Bachel because she can hep her father water the stock, the widow of Sarepta because the cruise of oil is being replenished. O woman, having in your pantry nest of boxes containing all kinds nest of poxes containing all kinds or the fact that religion is sweetness and perfume and spikenard and saf-fron and cinnamon and cassia and frankincense and all sweet spices tofrankincense and all sweet spices to-gether. "Oh," you say, "I have not looked at it as such. I thought it was a nulsance. It had for me a re-pulsion. I held my breath as though it were a malodor. I have been ap-palled at its advance. I have said if I have any religion at all I want to have just as little of it as possible to have just as little of it as possible to get through with." Oh, what a mistake you have made, my brother! The religion of Christ is a present and everlasting redolence. It counteracts all trouble. Just put it on the stand beside the pillow of sickness. It catches in the curtains and perfumes the stifling air. It sweetens the cup of bitter medicine and throws a glow on the gloom of the turned lattice. It is a balm for the aching side and a soft bandage

Why dld you look so bad this morning when you came in? Alas, for the loneliness and the heartbreak and the seemed to him like the shining of the ing when you came in? Alas, for the load that is never lifted from your like Macaulay when he wrote, "If had another month of such days as I have been spending, I would be impatient to get down into my little. narrow crib in the ground, like a weary factory child." And there have been they will be very glad to come and re- times in your life when you wished ing below with flutes and drums and have him in charge,

for the temple stung with pain.

you could get out of this life. You have said, "Oh, how sweet to my lips would be the dust of the valley!" and wished you could pull over you in your last slumber the coverlet of green grass and daisles. You have said: "Oh, how

beautifully quiet it must be in the tomb! I wish I was there."

I see all around about me widowhood and orphanage and childlessness sadness, disappointment, perplexity. If I could ask all those in my audience who have felt no sorrow and been buffeted by no disappointment—if I could ask all such to rise, how many would rise? Not one.

A widowed mother, with her little child, went west, hoping to get bet-ter wages there, and she was taken sick and died. The overseer of the poor got her body and put it in a box and put it in a wagon and started down the street toward the cemetery at full trot. The little child-the only child, ran after it through the streets bareheaded, crying: "Bring me back my mother!" And it was said that as the people looked on and saw her cry-ing after that which lay in the box n the wagon, all she loved on earthit is said the whole village was in tears. And that is what a great many of you are doing—chasing the dead. Dear Lord, is there no appeasement for all this sorrew that I see about me? Yes; the thought of resurrection and reunion far beyond his scene of struggle and tears. "They shall hunger no more, neither thirst any more, neither

harps are testing that echo, and the sounds from below strike up, and then come down, as it were, the voices of angels all around about the building angels all around about the building. There is around it a garden of tamarind and banyan and palm and all the floral glories of the ransacked earth. But that is only the tomb of a dead empress, and it is tame compared with the grandeurs which God has ouilded for your living and immorta

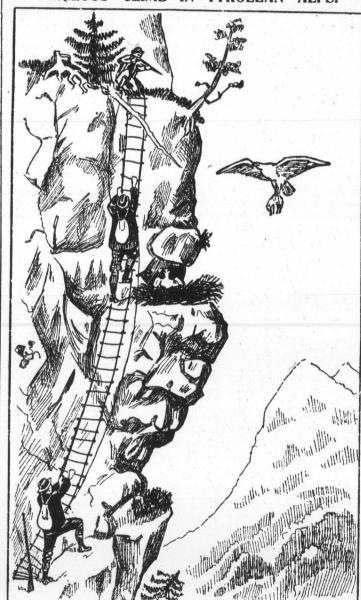
Oh, home of the blessed! Foundation: of gold! Arches of victory! Capstones of praise! And a dome in which there are echoing and re-echoing the halle-lujahs of the ages! And around about that mansion is a garden, the garden of God, and all the springing foun-tains are the bottled tears of the church in the wilderness and all the orimson of the flowers is the dean hue orimson of the flowers is the deep hue that was caught up from the carnage of earthly martyrdoms and the fra-grance is the prayer of all the saints and the aroma puts into utter forget-fulness the cassia and the spikehard and the frankincense and the worldrenowned spices which Queen Balkis of Abyssinia flung at the feet of King

When shall these eyes thy heavenbuilt walls

And pearly gates behold,
Thy bulwarks, with salvation strong,
And streets of shining gold?

reunion far beyond this scene of struggle and tears. "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any of the sun light on the sun light on the sun light on the sun light on the sun light of the sun light of the sun light on the sun light on the sun light on the sun light on the sun light of the sun light of the sun light on the sun light on the sun light on the sun light on the sun light of the sun light on the sun light of the sun light on the sun light of the sun light on the sun light on the sun light on the sun light of the sun light on the sun light of the sun light o

## PERILOUS CLIMB IN TYROLEAN ALPS.



From Finstermuenz in the Tyrolean ! mountains comes the story of a dar-ing adventure. For months the neighborhood had been pestered by a lot of huge engles, who robbed the far-mers of young lambs and were guilty of other depredations in the barnvards. One of the eagles had man yards. One of the engles had man-aged to get away with a month-old baby of an innkeeper. Three men, the Alpine hunters Schatz and Flecki and Herr Gelger, the innkeeper, de-termined to rid the district of these birds of prey.

After climbing to a height 5,000 feet above the level of the sea they were compelled in order to reach the nests of the eagle to ascend an almost perpendicular rock some 500 feet in height, on which a single mis-step would mean sure death in the deep abyss below. The men made the ascent by means of sharp hooks and rope ladder. They shot several of the animals, found the clothing of the innkeeper's baby in one of the nests and managed to capture one 6-weeks-old eaglet alive.

heat, for the Lamb which is in the CLERGYMAN A SHOPLIFTER. midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their

eves." an old German Christian scholar used to be always so calm and happy and hopeful when he had so many trials and sicknesses and ailments. A man secreted himself in the house said: "I mean to watch this old scholar and Christian." And he saw the old Christian man go to his room and sit down on the chair beside the stan and open the Bible and begin to read. He read on and on, chapter after chapter, hour after hour, until his face w all aglow with the tidings from he

and when the clock struck twelve h arose and shut his Bible and said "Blessed Lord, we are on the same old terms yet. Good night. Good night." Oh, you sin parched and you trouble pounded, here is comfort, here is satis-faction! Will you come and get it? I cannot tell you what the Lord offers you hereafter so well as I can tell you what he offers now. "It doth not yet what he offers now. "It appear what we shall be."

Have you read of the Taj Mahal, in India, in some respects the most majes tic building on earth? Twenty thousand men are 20 years in building it. It cost about \$16,000,000. The walls ar of marble inlaid with carnelian jasper from the Punjab and amethyst from Persia, and all manner of precienchanted castle of burnished silver. The walls are 245 feet high, and from the top of these springs a dome of 30 more feet high, and from the top of these springs a dome 30 more feet high, that dome containing the most wonderful echo the world has ever known. so that ever and anon travelers stand-

Says Small Salary Forced Him to Steal for His Family. Boston, Mass., Aug. 16.—In the Municipal Court this morning Joseph Langley pleaded guilty to stealing a chatelaine bag from a department store. He was fined \$10, which was paid by an elderly lady unknown to

paid by an elderly lady unknown to the police.

Every effort was made to keep the matter secret, but to-day it was learned that Langley was pastor of a small church near Boston, for which he had labored hard on a small sal-

His three children and wife quired more money than the church could afford to pay him, but, be-lieving it his duty to God to labor for that church, even though de-prived of actual necessities, he did not leave. It grieved him to think his wife and children could not have the things they longed so much to have.

ave.
Yesterday the glitter of the gilt hatelaine has caught his eye. The chatelaine bag caught his eye. The temptation was too strong and he yielded.

**DIVORCE SUIT RUINS PASTOR** Though He Won His Case, Church

Refuses to Re-employ Him. Racine, Wis., Aug. 16 .- Rev. Henry L. Richardson, pastor of the Congregational Church of this city, whose wife brought suit for divorce in the Milwaukee court a few months ago, charging inhuman treatment while on their wedding tour, will not be recalled to the pastorate of the Racine Church. To-night the members of the clurch held a meet-ing, and by a vote of 33 to 14, it was decided not to recall Rev. Richardson, as it was believed it would be best for the church not to

## SUNDAY SCHOOL

NTERNATIONAL LESSON NO. VIII AUGUST 25, 1901.

braham and Isaac.-Gon. 22, 1-14. Abraham and Isaac.—Gen. 22, 1-14.

Commentary—1. After these things
—The things recorded in the previous chapter regarding Hagar and Ishmael and their banishment. Did prove Abraham (R. V.)—"Not incite to sin (Jas. 1. 13), but try, prove, give occasion for the development of faith."

I. Cor. x. 13; Heb. xi. 17; James I. 12. "It is well to see that God confers a signal honor upon us when He thus tests our hearts."—C. H. M. "Tempting is for the sake of leading men to evil; testing them is for the purpose of making them better."

2. Thing only son—His only son by Sarah his legal wife. "Had Abraham's whole soul not been stayed simply on Sarah his legal wife. "Had Abraham's whole soul not been stayed simply on the Lord, he never could have yielded unhesitating obedience to such a searching command." Abraham desired earnestly to be let into the mystery of redemption, and God let him feel by experience what it was to lose a beloved son.

3. Rose up early—That there might be no appearance of delay or reductance on his part, he made every preparation for the sacrifice before setting out—the materials, the knife, the servants to convey them, and he had the painful secret pent up in his

had the painful secret pent up in his bosom during the three days he was

bosom during the three days he was journeying to Morlah.

4. The third day—Beer-sheba, Abraham's present home, was a town on the southern border of Palestine, forty-five miles south of Jerusalem, and three days was the usual time it would take them to make the journey. "In the three days' journey there was time given for reflection; thus the struggle of faith is not short and momentary, but prolongshort and momentary, but prolong-

5. And worshin—"Perform a solution act of devotion which God requires." Come again to you—This

quires." Come again to you—This may have been an expression of faith what God would restore his son even if actually sacrificed.
6. Laid it upon Isaac—'Isaac carried the wood for the burnt offering, so Christ carried the tree whereon he died (John xix,, 17); the binding of Jesser was also typically for some of Isaac was also typical, for so Christ was bound." (Matt. xxvii. 2)— Clarke. Took the fire—That is, carrying in his hand the vessel contening the coals of fire.

7. Where is the lamb—The tender—

7. Where is the lamb—The tenderness of this scene is only to be surpassed by those of Gethsemane and Calvary.—Jacobus. "Nothing can be conceived more affectionate and affecting."

8. Will provide—"The patriarch spoke prophetically, and referred to that Lum of Gol who in the fulness of time should take away the sin of the world, and of whom Isaac was a most expressive type."

9. Bound Isaac his son—Had not the patriarch been sustained by the full consciousness of acting in obedience to God's will, the effort must have been too great for hu-

obequence to God's will, the effort must have been too great for hu-man endurance; and had not Isaac, then, probably twenty-five years of age, displayed equal faith in sub-mitting, this great trial could not

nave been gone through.

10. Stretched forth his hand—"The 10. Stretched forth his hand—"The deed is virtually done when the will shows firm determination. God who looketh upon the heart regardeth the sacrifice as already made.

11. The angel of the Lord—"The very person who was represented by this offering; the Lord Jesus, who calls Himself Jehovah—v. 16—and on this own authority renews the promises of the covenant. He was ever the great Mediator between God and man." Called unto Him—When we

man. Called unto Him—When we cannot see on any side a way of escape, then God comes and often shows us a wonderful deliverance.—Lange.

12. Lay not thine hand—The sacrifice was virtually offered, the intention the nurses to do it. rifice was virtually offered, the intention, the purpose to do it. was shown in all sincerity and fullness. I know—The best evidence of our fearing God is our being willing to honor Him with that which is dearest to us, and to part with all for Him.—Benson. That thou fearest Him.—Benson. That thou fearest Him.—Benson. That thou fearest eli 300, Webster 300, Howe 100. God—This was faith in action. Paul says that Abraham was accepted by fath, and James says he was accepted by works of obedience; but offered. All sold, white at 91-4c., colthing, for not a single act of faith the same of the same thing, for not a single act of faith the same of th can be named but what has in it time in succession the meeting of the the nature of obedience - Newman

13. Behold..... ram—Though Christ was typified by Isaac, yet the offering of Him up was suspended, and in the meantime the sacr-fice of beasts.

The burgers combined on 9c. for white

fered."
Teachings.—Abraham could

Teachings.—Abraham could not know about Christ definitely, yet his saw Christ's day and rejoleed (John viii. 56); here was one of those types that showed some of the principles which were fulfilled in the \$5-n of God. "Persons are tested in different ways; one is tested by troubles, another by prosperity, another by temptations; but every man is tested in some way." in some way."

PRACTICAL SURVEY. "Abraham is a type of the Father not sparing his only begotten Son to fulfil the divine purpose of love." Isaac was a type of Jesus, the Son of Gorl.

Abraham was a most extraordinary man. As the progenitor of such a people as the Hebrews, his physique and mental acumen must have been of no mean order. His business ability is apparent in the successful way he managed his large establishment and the results he beneather. ment and the wealth he honestly ac quired. The courage, dash and strategical ability he displayed in the one military expedition of his life marks him as a man that would have made a first class general.

Abraham sustained an intimate relation to God. For a definite experience in the things of God he stands high among the saints. In the Scriptures he seems to be set forth as a model for the church in all ages. The change of Abram's name at this juncture no doubt indicates, with other things, a change in his sanctification. Jacob's case was somewhat similar. Gen. xxxii.

28. See Rev. ii. 17. (b) "Circumcision in the change in t (instituted at this time) made in th flesh was designed to signify the

purification of the heart from all uprighteousness, as God particularly showed in the law itself."

In the offering of Isaac, Abraham was subject to the severest trial, perhaps, that ever man was under, except our Saviour. But this trial gave a practical demonstration of the nature and strength of Abraham's faith. "He staggered not at the promise of God through unbelief. (Rom. iv. 20), although the divine requirement seemed to contradict the promise of God. See Gen. xvii. 19; xxi. 12. His faith was unwavering in the wisdom and love xvii. 19; xxl. 12. His faith was unwavering in the wisdom and love of God, while the sacrifice demanded seemed to contravene the nature of the Deity. This great act of faith which made Abraham the father of the faithful shines forth like the sun amid the darkness of far-distant times. It teaches the great lesson of confidence in the divine word and surrender to the divine will in such a way as most deeply touches. the heart. Nothing is too precious for us to give to God. Give Him all—heart, soul, life, everything—and then Christ is yours, heaven is yours, eternal life, eternal joy is yours—all things are eternal joy is yours-all things are

## The Markets

yours.

Leading Wheat Markets. Following are the closing quota-

Cash. Cash. Oct.
8-75-8
Chicago ... ... 071 1-8
Chicago ... 073 1-2
Toledo ... 073 1-2
Duluth, No. 1 nor. 071 1-4
Duluth, No. 1 hard 074 1-4 Toronto Farmers' Market.

The receipts of grain on the street market here to-day were larger than for several days—1,000 bushels. Seven hundred bushels of oats sold steady for old at 40c, and 1c weaker for new, at 36 to 37c. One load of old fall wheat sold 2c higher at 72c a bushel, and two loads of new at 69 bushel, and two loads of new at 69 to 72c, according to quality. Wheat, white, old, 70c; red, old, 72c; new. 69 to 72c; goose, 68c; spring, 65c; barley, 42c; rye, 49 1-2c; oats, old, 40c; new, 36 to 37c; hay, old, per ton, \$13 to \$13.50; new, \$10 to \$11.50; straw, \$10; butter, pound rolls, 19 to 22c; crocks, 18 to 20c; eggs, new laid, 12 to 14c.

Toronto Fruit Markets. Business was lively on the local mar-ket yesterday, and the receipts were ket yesterday, and the recognized ages. neavy, amounting to 10 000 packages. There was an excellent demand. dealers said that it was one of the best days of the season. Peaches, pears and tomatoes were in good demand, and they sold readily. Price changes were few. Apples were steady to easier at 20 to 35c. per basket; uckleberries were steady

-4 00- 4- 01 10 - 1			COLUM	
at 90c. to \$1.10, and	Lawt	on		
ries were easier at 7 to	8c.	. 0	ther	
fruits were unchanged.				
Toronto Live Stock	Mari	cet		
Export cattle, choice, per cwt.	24 65	to	25 05	
_ do medium	4 10	to	4 60	
Export cows	3 50	to	4 00	
Butchers' cattle picked	4 40	to	4 75	
Butchers' cattle, choice	4 00	to	4 40	
Butchers' cattle, fair	3 50	to	4 00	
do common	3 00	to	3 50	
do cows	3 00	to	3 75	
do bulls	8 00	to	3 50	
Bulls, export, heavy, per cwt	3 75	to	4 25	
Bulls, export, light, per cwt	3 50	to	3 75	
Feeders, short-keep	4 25	to	4 75	
do. medium	3 50	to	4 25	
do light	3 25	to	3 50	
Stockers, 400 to 600 lbs	3 00	to	3 25	
off-colors and heifers	2 25	to	3 00	
Milch cows, each	20 00	to	45 00	
Sheep, owes per owt	3 40	to	3 60	
do. bucks	2 50	to	3 00	
do culls	2 00	to	3 00	
Lambs, each	2 50	to	4 00	
do per cwt	4 50	to	5 00	
Calves, per head	2 00	to	10 00	
Hogs, choice, per cwt	7 25	to	0 00	
Hogs, corn fed	7 00	to	0 00	
Hogs, light, per cwt	6 75	to	0 00	
Hoge, fat, per cwe	6 75	to	0 00	
Sows, per cwt	4 00	to	4 50	

Ottawa Cheese Board vesterday was

ling of Him up was suspended, and in the meantime the sacrifice of beasts was accepted as a pledge of that explation for sin which should be made in "the fullness of time"; the 'great principle of the Mosaic economy was the acceptance of animal sacrifices instead of human.

14. Jehovah-jireh—That is. "The Lord will see, or provide."—See the margin. It shall be seen—The meaning is "that this was the spot of God's cholee for the manifestation of His visible presence, where the sanctuary should be erected and sacrifices of fered."

holding their stock for better times. The buyers combined on 9c, for white and 91-2c, for colored.

Bradstreets' on Trade.

Business at Montreal this week has been fair or this season. Trade has been rather less active in Toronto. There has been a fair number of fall orders coming to hand. The feature in business at the Pacific Coast the past ten days has been the enormous run of salmon in the Fraser River, which has beaten all records, and the last been very heavy. Business at London has been fair. The attendor of height of the strength of the same times. take has been very heavy. Business at London has been fair. The attention of business men in Winnipeg is pretty well absorbed in the crop situation at the moment. Trade at Hamilton this week has been fair. The travellers have been sending in some large orders for the fall from various parts of the country has been a fair inquiry for fall goods at Ottawa this week. The conditions of business are sound, and the outlook for fall trade is good.

## **WOMEN RUIN PRINTING TRADE**

French People Advised to Have Children Avoid Occupation.

Paris cable: The French Federation of Printers and Typographers has just issued a circular in which it deplores the fact that women are ruining the typographical trade.

Women printers, it declares, work for 30 to 50 per cent less work for 30 to 50 per cent less wages than the men. This, together with the typesetting machines and other improvements in machinery, has made the trade of printers next to

worthless.
The circular appeals to all parents in France to restrain their children from becoming printers. To enter the trade, it says, is a sure method of becoming miserable later in life. According to the President of the Federation, French women no longer marry and become mothers, but pre-fer to ease their economic condition by learning some trade and seeking work at small wages in competition

The anti-women demonstration in ers' programme for the near future.

with men.