and their net brake."

Simon and his comrades had experienced the night before what fishermen call "poor luck." Christ steps on board the fishing smack and tells the sallors to the sailors to pull away from this beach and directs them again to sink . So large a school of fishes was n that the hardy men begin to look red in the face as they pull, and hardly have they begun to rejoice at their success when snap goes a thread of the net, and snap goes another thread, so there is danger not only of losing the fish, but of losing the net.

Without much care as to how much the boat tilts or how much water is ashed on deck the fishermen rush out, gathering up the broken meshes of the net. Out yonder there is a ship dancing on the wave, and they hall it, "Ship ahoy! Bear down this way!" The ship comes, and both boats, both fishing smacks, are filled with the flounder-

better it would have been if they had stayed on shore and fished with a hook and line and taken one at rime, instead of having this great excitement and the boat almost upset and the net broken, and having to call for help and getting sopping wet with

The church is the boat, the gospel is the net, society is the sea, and a great revival is a whole school brough in at one sweep of the net. I have admiration for that man who goes out with a hook and line to fish. I admire the way he unwinds the reel and ad- it is easy to talk against revivals! justs the bait and drops the hook in a like also a big boat and a large crew and a net a mile long and swift oars a great multitude of souls brought—so great a multitude that you have to get help to draw it ashore, straining the net to the utmore until it breaks here and there, letting a few escape, but bringing the great multitude into eter-

In other words, I believe in revivals. The great work of saving men began with 3,000 people joining the church in one day, and it will close with forty of hundred million people saved in twen ty-four hours when nations shall be orn in a day. But there are objections to revivals. People are opposed to them because the net might get broken, and if by the pressure of souls i does not get broken, then they take their own penknives and slit the net. "They enclosed a great multitude of

fishes, and the net brake. It is sometimes opposed to revivals of religion that those who come into the church at such times do not hold out. As long as there is a gale of blessing they have their sails up. But as soon as strong winds stop blowing then they drop into a dead calm. But what are the facts in the case? In all our churches the vast majority of the use ful people are those who are brough under great awakenings, and they hold out. Who are the prominent men in the United States churches, in pray-er meetings, in Sabbath schools? For the most part they are the product of

noticed that those who are the kingdom of God through revivals have more persistence and more determination in the Christian life than those who come in under a low state of religion. People born in an icehouse may live, but caught in the icehouse. A can ball depends upon the impulse with which it starts for how far it shall go, and how swiftly, and the greater the revival force with which soul is started the more far-reach ing and far-resounding will be the exe

vivals that there is so much excite ment that people mistake hysteria for religion. We admit that in every re vival of religion there is either a suppressed or a demonstrated excitment Indeed, if a man can go out of a state of condemnation into a state of acceptance with God or see others go without any agitation of soul he is in an un healthy, morbia state and is as repulsive and absurd as a man who should boast he saw a child snatched out from under a horse's hocfs and felt no agitation or saw a man rescued from the fourth story of a house on fire and

doubt his Christianity. that sometimes excitement is the case of resuscitation from drowning fession. Perhaps some chose it as or freezing the one idea is to excite means of livelihood. Perhaps some of church to revive, arouse, awaken, re- been many years preaching the good

of children and young people are the pulpits on the other side the alta brought into the church, and they do must cry for mercy. Ministers quar earlier people come into the kingdom of God the more useful they are. Robert Hall, the prince of preachtheir hands. What a spectacle! ers, was converted at twelve years of

LETEST CHANGE TO MILE

down the ages, was converted at nine years of age; Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced was converted at seven years of age, and that father and mother take as awful, responsibility when they tell their child at seven years of age, "You are too young to be a Christian." or. "You are too young to connect your self with the church." That is mistake as long as eternity.

If during a revival two person present themselves as candidates for the church, and the one is ten years of age and the other is forty years of age, I will have more confidence in the profession of religion of the one ten years of age than the one forty years of age. Why? The one who professes at forty years of age has for ty years of impulse in the wrong direction to correct, and the child has only ten years in the wrong direc-tion to correct. Four times ten are forty. Four times the religious prospect for the lad that comes into the kingdom of God and into the church at ten years of age than the man at forty.

I am very apt to look upon re

vivals as connected with certain men who fostered them. People who in this day do not like revivals nevertheless have not words to express their admiration for the revivalists of the past, for they were revivalists -Jonathan Edwards, John Wesley George Whitfield, Fletcher, Griffin, Davies, Osborne, Knapp, Nettleton, Moody and many others whose names their lives make me think they would not have had anything to do A man said to Mr. Dawson:

quiet place on a still afternoon, and like your sermons very much, but there catches one and there one, but I the after meetings I despise. When like also a big boat and a large crew the prayer meeting begins I always go up into the gallery and look down and I am disgusted. "Well," said Mr. Dawson, "the reason is you go on the top of your neighbor's house and look down his chimney to examine his fire, and of course you get only smoke in your eyes. Why don't you come in the door and sit down and warm?"

Oh, I am afraid to say anything against revivals of religion or against revivals of religion or against anything that looks like them, because I think it may be a sin against the Holy Ghost, and you know the Bible says that a sin against the Holy Ghost shall never be forgiven, neither in this world nor the world to come. Now, if you are a painter and I speak against your pictures, do I not speak against you? If you are an architect, and I speak against a building you put up. do I not speak against you? If a revival be the work of the Holy Ghost and I speak against that revival, do I not speak against the Holy Ghost And who speaketh against Ghost, says the Bible, he shall never be forgiven, neither in this world nor in the world to come. I think some-times people have made a fatal mistake in this direction.

Now I come to the real genuine ause of objections to revivals. That is the coldness of the objector. It is the secret and hidden but unmistakable cause in every case, a low state of religion in the heart. Wide awake, consecrated useful Christians are never afraid of revivals. It is the spir-itually dead who are afraid of having their sepulcher molested. The chief agents of the devil during a great awakening are always unconverted professors of religion. As soon as gossip against it, and take a pail water and try to put out this spark of religious influence, and they try to put out another spark. Do they succeed? As well when Chicago was on fire

might some one have gone out with a garden water pot trying to extinguish it. The difficulty is that when a re-vival begins in a church it begins at so many points that while you have doused one anxious soul with a pail of cold water there are 500 other anxious souls on fire. Oh, how much better i would be to lay hold of the charlot of Christ's gospel and help pull it on rather than to fling ourselves in front of the wheels trying to block their progress. We will not stop the chariot but we ourselves will be ground to

powder. But I think, after all, the greates obstacle to revivals throughout Christendom is an unconverted ministry the fourth story of a house tell no acceleration of the pulses.

Salvation from sin and death and hell into life and peace and heaven forever is such a tremendous thing all the denominations of Christians men whose hearts have never been and the can be a such as su We must believe that the vast major-ity of those who officiate at sacred alit without any agitation I changed by grace. They are all anterimes excitement is the get into the ministry? Perhaps some of them chose it as a respectable pro-Before conversion we them were sincere, but were mistaken.

It is the business of the As Thomas Chalmers said, he had been many years preaching the gos-suscitate, startle into life. Excite-ment is bad or good according to what it makes us do. If it makes us do that which is bad, it is bad excitement, but if it makes us agitated about our eternal welfare; if generated. Gracious God, what a solution that the same of the same if it ister at the altar! With the present makes us cry unto God for mercy, ministry in the present temperature of then it is good excitement.

It is sometimes said that during revivals of religion great multitudes on one side of the altar cry for mercy, not know what they are about. It reling. Ministers trying to pull each has been my observation that the other down. Ministers struggling for

Aroused pulpits will make aroused age. It is likely that he knew what he was about. Matthew Henry, the afiame. Everybody believes in a recommentator, who did more than vival in trade, everybody likes a reany man of his century for increas- vival in literature, everybody likes a ing the interest in the study of the revival in art, yet a great multitude scriptures, was converted at eleven cannot understand a revival in mat-

grace of God.

I could prove to a demonstration that without revivals this world will never be converted, and that in 100 or 200 years without revivals Christianity will be practically extinct. It is a matter of astounding arithmetic Washington Report. — This disourse of Dr. Talmage is most perionent at this time with a ges, was converted at nine like the conve 200,000 converted every year, and how long before the world will be saved Never-absolutely never!

In a or anat

We talk a good deal about the good times that are coming and about the world's redemption. How long before they will come? There is a man who says 500 years. Here is some one more confident who says in 50 years. What, 50 years? Do you propose to let two generations pass off the stage before the world is converted? Suppose by prolongation of human life at the end of the next 50 years you should walk the length of Pennsylvania avenue, Washington, or the length of Broadway, New York. In all those walks you would not find one person that you recognise. Why?
All dead or so changed you would not know them. In other words, if you for 50 years you admit that the majority of the two whole generations shall go off the stage unblessed and unsaved. I tell you the church of Jesus Christ cannot consent to it. We must pray and toil and have the revival spirit and we must struggle to have the whole world saved the men and women now in middle life part.

"Oh," you say, "it is too vast ar enterprise to be conducted in so short a time." Do you know how long it would take to save the whole world if each man would bring another? It would take ten years. By a calcula tion in compound interest, each man come to my mind. The strength of bringing another and that one another their intellect and the holiness of and that one another, in ten years the whole earth would be saved-1911. Before the organs in our churches are Oh, worn out they ought to sound the grand march of the whole earth saved ten years, it will be the fault of the church of Christ. But it will all depend upon the revival spirit. hook and line fishing will not do it.

In some of the attributes of the Lord we seem to share on a small scale. For instance, in His love and in His kindness. But until of late foreknowledge, omniscience, omnipresence, omnipotence, seem to have been exclusively God's possession. God, desiring to make the race like himself, gave us a species of the fore-knowledge in the weather probabilities, gives us a species of omniscience in telegraphy, gives us a species of omnipresence in the telephone, gives us a species of omnipotence in the steam power. Discoveries and inventions all around about us, people are asking what next?

I will tell you what next. Next, stupendous religious movement. Next, the end of war. Next, the crash of despotism. 'Next, the world's expurgation. Next, the Christlike dominion. Next, the judgment. What becomes of the world after that I care not. It will have suffered and achieved enough for of eternity, like an old man-of-war gone out of service, or fit it up like a constellation to carry bread of relief to some other suffering planet, or let it be demolished. Farewell, dear old world, that began with paradise and ended with judgment conflagration. Last summer I stood on the Isle of Wight, and I had pointed out to me the

place where the Eurydice sank with 200 or 300 young men who were in training for the British navy. You remember when that training ship went down there was a thrill of horrow all over the world. Since then there was an-other training ship missing, the Atlanta, gone down with all on board. essels went cruising up and down the Atlantic trying to find that lost training ship in which there were so many young men preparing for the British navy. Alas, for the lost Atlanta! Oh my friends, this world is only a training ship. On it we are training for heaven. The old ship sails up and down the ocean of immensity. through the dark waves of midnight, now through the golden crested wave of the morn, but sails on and sails on. After awhile her work will be done, and the inhabitants of heaven will look out and find a world missing. The cry will be: "Where is that earth when Christ died and the human race was emancipated? Send out fleets of angels to find the missing craft." Let them sail up and down, cruise up and down the ocean of eternity, and they will catch not one glimpse of her mountain masts or her topgallants of floating cloud. Gone down! The training ship of a world perished in the last tornade let it not be that she goes down with all on board, but rather may it be said of her passengers, as it was said of the drenched passengers of the Alexandrian corn ship that crashed into the breakers of Melita, "They all

A New Grain Parasite. Elevator men in the northeastern portion of South Dakota are alarmed over a discovery made by H. H. Swift, who operates a grain elevator at Henry. While shipping grain he discovered in the middle of a huge bin covered in the middle of a huge bin of wheat what he first supposed were large bunches of molded wheat, but which upon closer inspection proved to be a mass of small parasites, very much alive. Under a powerful microscope they were seen to have eight legs, each leg having two feelers. Although Mr. Swift is an experienced grain man, he has never before seen anything of the kind, and no one else has as yet been able to classify the parasite. A portion of the mass has been sent to the South Dakota Agricultural College, at Brookings, for cultural Colleges, at Brookings, for inspection by professors there. Whether similar parasites have gained a foothold in other bins of wheat has not yet been ascertained.

The resignation of Lieut. Col. De lamere, who for the last five years has commanded the Queen's Own Rifles, is now before the military au years of age; Isabella Graham, immortal in the Christian church, was you find a man antagonistic to revision verted at ten years of age; Dr. 75%, whether he be in pulpit or pew, year parade under the Colonel.

he needs to be regenerated by the SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. APRIL 14, 1901.

Jesus Appears to Mary-John 20: 11-18 Commentary — Connecting Links comparing the accounts of eacl Comparing the accounts of each evangeust we conclude that Magualene, on seeing the stone rolled evangenst we conclude that the stone rolled away, concluded at once that the body of Jesus had been removed, and flurried back to Jerusalem to tell Peter and John. While she was gone the other Mary and Salome ventured into the sepulcine and saw an angel clothed in a long, white garment, who assured them that Jesus was risen, and bade them carry the news to His disciples. They hastened with "fear and great joy." On hearing the report of Mary Magdalene, Peter and John hurried to the tomb and inspected it. They did not see the angel, but found that the Saviour was not there. Mary Magdalene returned to the tomb and remained there, weeping after Peter and John had left. She stooped down and looked into the tomb. Two angels were sitting there and asked her, why she wept. This explanation agrees with that of Dr. Townson and others.

others.

11. Mary—This was Mary Magdalene out of whom the Lord had cast seven devils. "The epithet Magdalene," whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Marys."—Smith's Dic. Stood without —Peter and John going (v. 10) commends Mary's staying.

12. Two angels—Peter and John did not see the angels. The angels'

12. Two angels—Peter and John did not see the angels, The angels' presence showed the divine hand and oare. They were ministering spirits to comfort those who were in such great sorrow and need, and they gave explanation of what had been done, no one else being able.

13. Why weepest thou—Are you quite sure that this empty tomb does not show that you ought to be rejoicing?—Ryle. Taken away my Lord—"While the other women were

terrified, Mary seems to have had no fear, so wholly was she taken up with her great desire of finding her Lord. 14. Turned herself back-Still weep-

ing she turned away from the angels. "She turned to go again with the other women to Jerusalem, who had already departed; but she had not as yet gone so far as to be out of the granden." 15. Jesus saith unto her—This was

His first appearance. He afterward appeared on this same day to the other women returning from the sepulchre (Matt. xxviil. 9, 10), to Petsopulchre (Matt. xxviil. 9, 10), to Peter (Luke xxiv. 34), to two disciples going to Emmaus (Luke xxiv. 13-31), and to ten apostles. John xx. 19-25. Why weepest thou—She had cause sufficient to rejoice instead of to weep. Whom seekest thou—He seeks to comfort her in her great grief. The gardener—And therefore a servant of Joseph of Arimathea, who owned the tomb, and who, of course, would be friendly. No other person would be likely to be there at No early an hour.—Peloubet. Have borne Him hence—Thinking that perhaps Joseph had ordered His body taken to some other place. I w!!! take Him away—She would see that it, was done. She would be responsible for His removal to a proper place.

16. Mary—Jesus stirred the affection of the weeping woman at His

16. Mary—Jesus stirred the affection of the weeping woman at His side by uttering her own name in tones that thrilled her to the heart and created the new, sublime, conviction that He had risen as He had said. Rabboni—My Master. "A whole world of emotion and devotion in word." As Mary uttered the word have endeavored to fall down at the feet of her Lord, embracing

them .- Schaff. 17. Touch me not-"Cling not to 17. Touch me not—"Cling not to me."—Clarke. The translation "touch me not" gives a false impression; the verb does not mean to "touch," but to "hold on to" and "cling to." I am not yet ascended—Mary appears to have held him by the feet, and worshipped him. "Jesus says in effect: Spend no longer time with me now. I am not going time with me now, I am not going immediately to heaven, you will have several opportunities of seeing me again; but go and tell my father and God, who is your father and God also; therefore, let them take courage." Go to my brethren—First servants, then disciples, then friends; now, after the resurrection, brethren.—J., F. & B. This involves im itself eternal inheritance—Pul. I ascend unto my Fatheram clothing myself with my eternal form; I have laid down my life that I might take it again and use it for the highest blessedness of my brethren.—Pul. Com. My Father..... Your Father.....My God and your God—Father of Christ by nature and of men by grace.—Wescott His God only in connection with us; our God only in connection with him: 18. Mary told the disciples-apostle to the apostles." Mary the first to see Jesus and the to proclaim His resurrection. Mary was

special message was clearly given to the woman who held his feet. The resurrection revived the dead hopes of the disciples. Think of the excitement, the joy, the holy emotions that thrilled the hearts of Christ's followers on the resurrec-tion day, which John called the Lord's day, and which the Christian church has since that time sacredly observed as the Christian Sabbath. From that day the disciples went forth like new men, ever ready to lay

down their lives for the truth they Thoughts.-Christ is never far away when our hearts are burdened to see Him. Mary was looking in the wrong place for Christ; tombs could not hold Him, neither will they be able to hold His saints. How often we weep when there is no occasion for weeping; if Mary had known the

truth she would have been rejoicing instead of weeping.
PRACTICAL SURVEY.

The scene is laid in the garden early on the morning of the thir Mary Magdalene and Mary th er of James and Salome had come very early in the morning and had found the stone rolled away and the body of Jesus gone. Mark xvl, 1; Luke xxiv, 1-3. The vision of angels appears to them announcing the resurrection of Jesus. Returning to the city they tell of the empty tomb. Peter and John run to the sepulchre and find even as they have been told. The vision of angels. Many of us have stood by the graves of friends and loved ones, We have felt the iron

of sorrow enter into our hearts as the grave has closed over the form of those we loved. But we cannot conceive the double sorrow of the disciples at the death of Jesus. To the love they bore Him as brother, teacher and friend was added their faith in Him as a deliverer. His death to them was the death of faith and hope. Affection lingers around the spot where the forms of loved ones lie, But the angels appear with the

hope. Affection lingers around the spot where the forms of loved ones lie. But the angels appear with the message, "He is risen." Oh, the joy to them when they come to realize it! So to us when we have come to see the silver lining to some of God's clouds.

The appearance of the Master. We do not always at first recognize Him or His voice. Mary's ears are dull of hearing, her eyes dim with weeping, her heart heavy with sorrow, and she recognizes neither the voice nor the features of the Master at first. It is often thus with God's people, oppressed by the burdens, cares and sorrows of life, they fall to recognize the voice of Him who has said, "I will never leave thee, nor forsake thee."

Mary's joy at recognizing Him. Who can measure the glad surprise, the joyful recognition, the inexpressible rapture compressed in her expression, "Rabboni"? "My Master," or, perhaps, more literally, "My great Master." Words are too weak to give expression to the thought. We can only imagine the emotion of our own hearts had we been in her place. Often a voice has come to us, and our hearts leaped with Joy as we have recognized our "Master."

recognized our "Master."

The effect of the resurrection and appearance of Jesus upon the disciples. When Jesus bowed His head and "gave up the ghost" faith died in their hearts. But as they look upon the arout your his head who was the stock in His face. the empty tomb, then look in His face and hear His voice, faith and hope revive and courage is renewed. "Jesus and the resurrection" becomes their theme. Through faith in Him they accomplish wonders; the hope he inspires in their hearts gives them spires in their hearts gives them courage to "endure hardness as good soldlers of Jesus Christ," The great need of the church to-day is the faith, the hope, the courage inspired by the revelation of the living Christ in the midet in the midst.

THE ONTARIO HOSPITALS.

Nearly Thirty Phousand Patients Were Treated Last Year. Hon. Mr. Stratton has issued the

thrity-first annual report on hospit-als, Houses of Refuge, Orphan asy-lums, Homes for Incurables, Conval-escent Homes and Magdalen Asylums for the year ending 30th September, 1900.

The hospitals in the Province numthe hospitals in the Frovince num-ber between 50 and 60; and are situ-ated in nearly every town and city. The increased introper of patients during the past (year in an indication of the confliction, which the public of the continence, which the public have in the highlingary. Considerable improvement, has been made during the year as to their refitting, furnishing, and sanitary condition. Hespitals inverbeen added to the list of charities receiving Government and the sanitary condition. at Sault Ste. Marie and Parry Sound The number of patients remaining, in the various hospitals on the 1st October, 1900, was 1,893. The number of patients admitted during the year was 27,061, and the total number of patients under treatment durants of patients under treatment durants. ingsthe year was 29,761. The number of deaths during the year was 1,451, and the number of days' stay of patients in the hospital was 739,816.

The revenue from all sources, other

than the Government grant, was \$498,579.17; the Provincial grant for the past year was \$110,000. Expended for the maintenance of hospitals during the year, \$570,-150.26; average cost per day per patient was 831-2c. The percentage of Provincial grant to total expenditure for minintenance was 23 per cent for maintenance was 23 per cent.
Of Houses of Refuge for Old Peo-ple, Orphans' Homes, and Magdalen asylums there No 100 in the Province, having an aggregate population of 5,042, and a yearly expend

tion of 3,042, and westing expenditure for their maintenance of \$234,7602,53, of which amount the Province contributes \$62,687.19. One county industrial Home is to be added to the list at this meeting of the Legislature, namely, the county of Essex. Scotland's Physical Distinctions

Ben Nevis, the highest mountain in Scotland, is also the highest in the British Isles. It rises to a height of 4 406 feet, while Snowdon, Carntua and Scawfell the highest mountain in Wales, Ireland and England, only rise to heights of 3,570, 3,414 and 3,166 feet. Loch Lomond, the largest Scottish lake, is the largest lake in Great Britain, though Lough Neugh, in Ireland, is the largest in the Un-

ited Kingdom. Lewis, the largest island in Scot tish waters, is larger than any island—not excluding the Isle of Man—in English or Irish waters.

The Tay, which drains a larger area than any other river in Scotland, and which, moreover, is

by many great lakes, carries to the sea a greater volume of water than any other river in the three king-doms, not excluding the Thames, the Severn, or the Shannon. Cantire is the largest British peninsula, strictly so called.
Orkney and Bute, along with Ang-lesey, have the distinction of being the only British counties that are

purely insular. Inverness. Ross and Sutherland are the only British counties that have an east coast washed by the Ger-man Ocean, and a west coast wash-ed by the Atlantic.

In every Catholic church all over the world a "paschal," or "Easter candle," made of purest wax, is blessed on Holy Saturday, the day before Easter, by a deacon, who fixes at its base five grains of incense in memory of the five wounds of Jesus and the procedure spices where with He

memory of the five woulds of Jesus and the precious spices wherewith He was anointed in the tomb.

From Easter until Whitsunday the paschal candle burns on the gospel side of the altar during mass and vespers, as a symbol that Christ, the light of the world, has risen from the grave. the grave.

the grave.
Anciently the torch was a huge affair. One used at Canterbury, England, in 1457, weighed three hundred pounds. Another, at Norwich, was so high that it was lighted by means of an orifice in the roof of the choir.

No report has been received from Gen. MacArthur concerning the alleged frauds in the disposition of of a substitized stage by the endown government supplies in the Philippent of the arrest in London and New lipines.

The Markets

Leading Wheat Markets. Following are the closing quotations at important wheat

| tres to-day: | |
|--|-------------------|
| A STATE OF THE STA | Cash. May. |
| Chicago | 8 80 72 1-2 |
| New York | 078 |
| Milwaukee | |
| St. Louis | 070 |
| Toledo | 074 075 3-8 |
| Detroit, red | 076 0767-8 |
| Detroit, white | 076 |
| Duluth. No. 1 | |
| Northern | 0 73 8-4 0 73 1-4 |
| Duluth, No. 1 | in a second |
| hard: | 0753-4 |
| 201 21 27 | |

Toronto Farmers' Market. Barley-Steady, 100 bushels selling at 46 to 47c.

at 46 to 47c.
Oats were steady; 200 bushels sold at 341.2 to 35c.
Butter—The receipts of choice newly-made dairy pound rolls were fair; there was a good demand, and the market was steady at 20 to 22c., and a few extra choice small lots, brought a cent or two more.
Eggs—There were a good many offered, but the demand was fair, and the market was steady, with sales at 15, 16 and 17c.

the market was steady, with sales at 15, 16 and 17c.
Poultry—The offerings were fair, there was a good demand and the market was steady.

Hay and Straw—The receipts were not large, the demand only fair, and the market was easier, 25 loads of hay selling at \$13 to \$14.50, and three loads of straw at \$9 to \$9.50. Dressed Hogs—There were not very

| Dressed Hogs-There w | | | |
|---------------------------------|---------|-----|--------|
| many offered; the deman | nd wa | 28 | ke |
| and the market was l | | | W |
| sales at \$8 to \$8.40. | righter | | ** |
| हतालंड बर केंड रे केंड.40. | | | · Mari |
| Toronto Live Stock | Mark | cet | 9. |
| Export cattle, choice, per cwt. | 24 65 | to | 8 |
| Export cattle, light, per cwt | 4 25 | to | • |
| Export cows | 3 25 | to | |
| Export cows | 4 00 | to | |
| Butchers' cattle, choice | 3 75 | to | |
| Butchers' cattle good | 3 25 | to | |
| do medium, mixed | 2 50 | to | |
| Butchers common, ver cwt | 2 90 | to | |
| Bulls, export, heavy, per cwt | 4 00 | to | |
| Bulls, export, light, per cwt | 3 50 | to | |
| Feeders, short-keep | 3 75 | to | |
| do medium | 3 50 | to | |
| do light | 3 25 | to | 13 |
| Stockers, 500 to 800 lbs | 2 75 | to | |
| off-colors and heifers | 2 00 | to | |
| Feeding bulls | 2 50 | to | - 1 |
| Light stock bull, per cwt, | 1 75 | to | |
| Milch cows, each | 30 00 | to | 4 |
| Calves, per head | 2 00 | to | 1 |
| Sheep, export ewes, per cwt | 3 00 | to | |
| de. bucks | 2 50 | to | |
| Sheep, butchers'. each | 2 50 | to | |
| Lambs, grain-fed, per cwt | 4 50 | to | |
| do barnyard, per cwt | 3 75 | to | |
| do Spring, each | 4 00 | to | |
| Hogs, choice, per owt | 6 50 | to | - + 1 |
| Hogs, fat, per cwt | 6 00 | to | |
| Hogs, light, per cwt | 6 00 | to | |
| Sows, per cwt | 1 00 | to | |
| Stage. | 2 00 | to | |
| The matter has the threat the | Bra | | |

Manitoba Wheat Markets.

There is still no change in the situation as regards Manitoba wheat.

Prices are about the same as a week ago—No. 1 hard 84c, No. 2 hard 70c, No. 3 hard 681-4c, No. 3 northern 63c, tough No. 3 northern 59c, all in store at Fort William, spot or en route. The market closed dull and inactive at 681-2c for No. 2 hard at Fort William. for No. 3 hard at Fort William. In the eastern sections of the prairie region no seeding has been done yet, but the weather, which has been very fine, is quite mild to-day; and no doubt seeding will commence next

Wool.

There are reports of some improvement in the United States markets, but the local trade is dull in the absence of any export demand. Prices are unchanged.

Fleece—There is no change in the

market and prices are nominally unchanged for 1900 clip at 13c to 14c and 8c to 9c for unwashed. Pulled Wools—The market is dull. Prices are steady at 16 to 17c for supers and 19 to 20c for extras. The Horse Trade.

According to cable advices receive ed the demand for horses in the leading market is improving, consequently prices are firming up. Shepherd & Grand, of Liverpool, cable W. G. Elliott, who represents them here, that sales of heavy horses were made at from £46 to £58 each, and 'bussers at £38; also that vanners and 'bus horses were wanted, and a good trade was expected in these classes.

The World's Wheat Supply. The world's stock of wheat de-creased about twice as much in March as in February, but the net decline was only \$3,420,000 bushels, because of a decline of 5,580,000 was nearly met by a gain of 4,700, 000 bushels in Europe and the larger part of the net reduction was contributed by Australian stocks, which fell off 2,700,000 bushels. The total world's stock, as reported by telegraph and cable to Bradstreet's 175.076.000 bushels on April 1st, against 178,496,000 bushels March 1st; 175,000 bushels March 1st; 175,000 bushels on April 1st a year v, and 134,703, 000 bushels on April 1st, 1899. European stocks last Saturday were the largest since Dec. 1st, 1896. American stocks are 5,000,000 bushels muller than a year on but 22 smaller than a year ago, but 26,000,000 larger than April, 1899.

Bradstreet's on Trade. Business at Montreal has been only fair this week. Country remittances as might be expected at this season, are a little slow in some cases. There is no reason for complaint about the amount of trade being days in wholeste circles. done in wholesale circles at Tor-onto. There is a disposition appar-ent on the part of many retailers, however, to get their orders in the hands of jobbers in order to get the lines wanted and at current prices. Trade at Winnipeg has been stimu-lated by mild worther. The feeling lated by mild weather. The feeling appears to be that the coming season will show a large improvement over last year. The wholesale firms at Hamilton report another busy week. Travellers on the various routes are reporting a steady increase in business, and the general outlook for the spring and summer is very encouraging. There has been quite an active movement in the jobing trade at Lordon Values are first. bing trade at London. Values are firm for staple goods. Business at the Pacific coast cities is looking up. At Ottawa there has been consider-At Ottawa there has been considerable movement in lighter goods, and many orders for heavy lines for shipment later are being booked by the wholesale trade.

It is reported that Mr. Andrew Car.